

Ed Fay - Isaac and Rebecca

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Clearly and so wonderfully illustrates the teacher of God's plan. Some of those pictures in the Bible that show us without question that the heavenly Father has been carefully overseeing all the affairs of his people, not only in the Gospel age, but in the previous ages for the purpose of doing his great work creating a family. The lesson we've chosen is the one on the call of Rebecca. It's found in the 24th chapter of Genesis. Now this wonderful picture in the 24th chapter of Genesis of Abraham arranging for a bride for Isaac becomes a picture to us because of things clearly taught in the New Testament.

We make a rule of that, and we must always remember that a type is only a type if number one, it's clearly mentioned so in the New Testament, or number two, it's corroborating a clearly taught doctrine of the New Testament. Those two things are important. For instance, if we read of Paul in some place and he says this thing was an allegory, that's a picture, we know that it is. But aside from that, unless a thing is just corroborating a clearly taught truth, we will not consider it a type.

It's dangerous because many of the people of the earth who have troubled the church of God have found their entering wedge by taking some picture in the Old Testament and saying this teaches this when it wasn't corroborating anything at all. So that's a rule we must always remember in our study of God's Word. We realize of course that the Scriptures are most clear. The New Testament is most clear that that God has been seeking a bride. But the church that is being dealt with during the gospel age is called the bride of Christ and many other Appalachian just as well.

But the bride illustration is found time and time again in the New Testament. Remember how Paul calls the church? He says, says you're an espoused virgin, and then he says, keep yourself without spot and wrinkle from the world, and then in the book of Revelation it speaks of the church as the bride.

It says, the Spirit and the bride stay come. We know that the New Testament clearly teaches that the Spirit of God, the Holy Spirit has been used this holy power influence of God in seeking out the various members of the body bride of Christ. So all of this makes it clear to us that this is a clearly taught truth. So when we find something like this neatly recorded in the 24th chapter of Genesis, we look at it with interest because there's so many unusual things about it that we see that there's a picture being shown. We're going to start with verse one in the 24th chapter.

Abraham was old and well stricken in age, and the Lord had blessed Abraham in all things. This was not too far from the time of his death. Sarah was gone at the time, as I recall, and Isaac was a young man, old enough to marry.

Just what age, I'm not certain. But he called in his chief servant, his overseer, whose name was Eliezer, and Abraham said unto his eldest servant of his house, that rule over all that he had put, I pray thee, thy hand under my thigh, and I will make thee swear by the Lord, the God of heaven and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell. But thou shalt go unto my country and to my kindred and take a wife unto my son Isaac.

And the servant said unto him, peradventure, the woman will not be willing to follow me into this land. Must I needs bring thy son again unto the land from whence thou camest. Now, notice what Abraham said when Eliezer asked it. Abraham said unto him, beware that thou bring not my son

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thither again. Now, Mesopotamia was Urdu.

Chaldees of Mesopotamia was about four or five hundred miles from here. It's a crow flies. But he says, you cannot take my son there again. That's an important point. Then he continues, he says, the Lord God of heaven, which took me from my father's house and from the land of my kindred, and which spake unto me and did swear unto me, saying, unto thy seed will I give this lamb.

He shall send his angel before thee, and thou shalt take a wife unto my son from thence, and if the woman will not be willing to follow thee, then thou shalt be clear from this. My oath only bring not my son thither again, and the servant put his hand under the thigh of Abraham, his master, and swear to him concerning the matter.

Now we realize that in this picture Abraham represents the heavenly father. Eliezer represents the Holy Spirit, and it's interesting to know that Eliezer, the word, the name itself means helper of God. Now you notice that he said, I want you to go to my people. Now, in the picture there, Abraham was desiring of having some of his own people, the distant relative of Isaac, be the bride of Isaac.

Why, we can see the practical reason. Abraham saw the gross idolatry among these people with whom they were dwelling, the Canaanites, and he no doubt realized that it would be better to get somebody from their own family in whom he could see this element of faith that he had, realizing that he wanted somebody who would not contaminate his son Isaac with the gross immoralities and the idolatries of the Canaanites who were around him, and then he suggested that he could not take his son Isaac back there. Now, what's that picture?

Well, it pictures to us that the Lord is now a spirit being the Isaac, and whoever becomes a part of his bride must go to him. He can't come down here again. You notice how that was expressed twice by Abraham. We can appreciate that this was quite an important task that was conferred upon Eliezer to go pick a bride for his master's son.

Now in some of the articles in the reprints, you'll read that this was a custom in some other articles in the reprints, I mean, for a father to seek a bride for his son. In other articles in the reprints, later articles, you find out that it suggests that it was not a custom, and from all that I have been able to find out in my checking, it was not a custom that was followed. I doubt if we can find very many instances in the Bible at all where it's ever been done again. Now we realize amongst potentates in kings of marriages are arranged, but back in the times of Israel we don't find that being done very often.

And the fact that it was unique makes it all the more interesting because it shows that in this instance God was making a picture and not forcing the will of those involved either, but he was making a picture to describe this wonderful work of the gospel age of calling a bride for Isaac. Now realizing that people haven't changed over the great centuries that we've known him, I can very well imagine that Isaac was interested in this too, and no doubt there was a delightful tie between Isaac and Eliezer, the chief steward, and perhaps Isaac, and just put yourself in his own place, got to Eliezer and says, now understand that dad wants you to my father wants you to go get a bride for me. I'd like to talk to you about this girl.

Perhaps he gave Eliezer some ideas of the type girl that he would want, what she would look at like and what she would be like, and we can sympathize with him if he did it, and with our imagination we can well expect that he did do it. But it was quite a task placed upon Eliezer. Although Abraham told Eliezer, he says, now my God will send his angel before you to prosper your journey. Now it

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says the servant took 10 camels of the camels of his master departed, for all the goods of his master were in his hand.

And he arose and went to Mesopotamia, unto the city of Nahor, and he made his camels to kneel down without the city, by a well of water at the time of the evening, even the time that women go out to draw water. Now, in later portions of our story, we'll find that when Eliezer wept with these 10 camels, he also took many precious possessions of Abraham, and Abraham was a man of great wealth, as the scriptures indicate, that he was possessed many things, many herds, many flocks, camels he goats and so on, goats and so on, and Eliezer took them up with him.

But now, when Eliezer got to this place, and remember, this was about a 500 mile journey. That's a long way. That's desert country, just barren desert like the Arabians have over there. Now down clear into the gulf. Well, I can't think of the name of it now.

The Gulf of Aqraba beyond that, huh, Gulf of Aden. Yeah, way over, and so it was a long way to go, and when he got to this place, it was the area in which Abraham had previously come. Eliezer, pray we appreciate his deep sincerity.

Now remember, his name meant helper of God. We realized it pictures God's holy spirit or his power or influence, which his spirit is, and notice his very intense, very sincere prayer. He says, o Lord God of my master Abraham, I pray thee send me good speed this day and show kindness unto my master Abraham. Behold, I stand here by the well of water, and the daughters of the men of the city come out to draw water.

Let it come to pass that the damsel to whom I shall say, let down my pitcher, I pray thee that I may drink, and she shall say, drink, I will give thy camels drink also. Let the same be she that thou hast appointed for thy servant Ivy, and thereby shall I know that thou hast showed kindness unto my master. Now, wasn't that an unusual prayer?

Why didn't Eliezer just say, now, Lord, why don't you just indicate to me who it is? Have the first dream girl that comes out be the girl that's supposed to be the bride of Isaac. Wasn't it unusual, suggested that she would come out to draw water. Not only would she give him a drink, but offer to water his camels. Now, he let his own mind enter into that arrangement, didn't he?

I wonder why. I suspect that being a practical man, but he was helping matters out and he wanted to find not only a girl who was a good girl that the Lord would approve of, but he wanted to be sure that this girl was one that knew how to do something with her own hands. Now, the very fact that she's coming out to draw water would suggest that she was a girl that was active and could work. The other fact, that when he asked for a drink, she would give him an old man a drink, but also offer to water his camels, further indicated that he was going to expect a girl that was ambitious and would work and be glad to be a real helpmate for Isaac. Evidently, all this was entering into his mind.

You can imagine the thrill that must have coursed through his being as he had practically just completed the prayer before it says he's done speaking in the 15th verse, and it came to pass before he had done speaking. The behold, Rebecca came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, one of the family. Now you might say, why did God. Why did Abraham.

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We sense why Abraham wanted someone of his family to be. To be a bride of Isaac. But what is it that in the picture we believe that this suggests that those who receive the call now are of a faith class, and we like to speak of them as a household of faith. There are people that believe in a God and love righteousness.

Now, that's one of the requisites. We were chatting about this on the way up here. One of the requisites that's so important with all who are ever called now. They must love righteousness, and we must love righteousness eventually to the point that we actually hate any iniquity. But those who are called, generally speaking, are all going to be of a class who believe that there is a God and that he is the reward of them that diligently seek him and that he's good.

And hence they're going to be of that class that love righteousness. Love. Now, when he saw this girl came out, come out, Rebecca, she was very beautiful. It says the damsel was very fair to look upon, and the margin has a good countenance, and perhaps at the very time, Eliezer thought of something that Isaac had said to him about the kind of a girl he wanted.

Perhaps Isaac insisted that he wanted a good girl and one that was ambitious all but he said that he probably can find a pretty one that won't hurt. So I imagine that perhaps Eliezer thought of this at the very time and says the damsel was very fair to look upon. A virgin. Neither had any man known her, and she went down to the well and filled her pitcher and came up.

Well, now it would be a wonderful experience to have that which Eliezer had on this occasion, to have asked the Lord something as specific as this, and before you're done speaking, it began to be fulfilled. Wouldn't that be wonderful? Just like that. The very first one that came out was a beautiful girl, a young girl, just like he thought that the wife of Isaac should look.

And she started to follow through with everything that he asked in his prayer, and then it was that I can see him saying to her, as it's recorded here, it says, let me, I pray thee, drink a little water of thy pitcher, the thirsty. In other words, he wanted a girl that had kindness in her, and she said, drink, my lord, and she hastened and let down her pitcher upon her hand and gave him drink.

When she had done giving him drink, she said, I will draw water for thy camels also until they have done drinking, and she hastened, emptied her pitcher into the trough and ran again into the well to draw water and drew for all his camels, and the man wondering at her held his feast to it, whether the Lord had made his journey prosperous or not, and it came to pass that the camels had done drinking with the manna, the golden earring of half a shekel weight, and two bracelets for her hands of 10 shekels weight of gold, and so on. You can just see Eliezer, the old man, thousand years, had been the faithful servant of Abraham, seeing his prayer so wonderfully fulfilled here.

And as he saw this kind, industrious young girl giving not only him the water, but watering his camels and showing himself busy and doing it, he was overwhelmed, no doubt, at the fact that this God of Abraham had heard him and answered his prayer. Then it was that he came to and he said, daughter, he said, who are you? And then first of all, he probably called for one of his. His bags from one of the camels, says, bring me that bag on that camel number one, or whatever the name of the camel was, and he began to feast through it.

And then when she came up to him, he says, you know, that was. I probably wasn't as briefly stated as here. He'd say, daughter, you know, that was a very kind thing you did to an old man with the search being tied. I appreciate it.

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I have something for you. So you wait a minute, and he gave her a jewel, and being a girl, I imagined her eyes had sort of sparkled when she saw this beautiful wrought piece of the gem that Eliezer held up, and he says, now wait.

And the Scripture says he gave her a golden earring of half a shekel's weight, but the margin does a jewel for the forehead. So evidently this was something, and I've seen pictures of the Orientals where they'll wear a jewel that'll dangle here and then off times a chain will go back this way, and perhaps he put that on her head and she first looked at it and she was so delighted with the thought of having this wonderful jewel here, and then, then he gave her bracelets for her hands of 10 shekels weight of gold perhaps very exquisitely engraved.

And being a feminine girl, she was probably delighted by this prospect of having these beautiful jewels and bracelets. What does all this show us? Well, there's a lot of interesting little points in here that the Lord is giving us concerning his plan. First of all, here came these 10 camels bearing Eliezer and these precious gems, jewels and gifts of other sorts. The camels, we believe, represent the Bible, the word of God in a special sense.

We believe they represent the 10 principal doctrines that revealed to the Lord's people his plan or the plan of the ages, and we think that there are 10 principle doctrines. We've heard Brother Myles giving lessons every so often on some of these principal strings of the heart, the ten strings, and if you think of it that way, what is it that brings the truth to us? Why, it is the Word of God.

It's from here that we learn all about the praises of His Word, the wonderful promises it's offered to the church, and it's the same thing, the Word of God, that delivers or takes the church to our Lord. By following the precepts, the conditions outlined in His Word, we're led right to that particular point to the eventual place of being with Isaac, our part of the Bride. So the 10 camels in the most remarkable way represent the Word of God, and notice it's from the Word of God too that we get these precious promises that can in some instances be likened to the many jewels that were brought and the presence of other sorts.

And then it's through the Word of God that His Spirit operates. Now we realize that the power influence of God isn't limited to the Bible. We mean by that that God operates. He fashions the experiences of our lives. He overrules our experiences for our highest eternal welfare.

However, as far as truth is concerned, as far as his plan is concerned, he operates just through this, nothing else. Nobody suddenly gets some wonderful idea what God's plan is aside from the Bible. If they do, it's not from God. This is the foundation for all we believe and hope for right here, and then notice when Eliezer wanted this young lady to come, he wanted to be at the well of water, suggesting that this class who are eventually going to be the bride class, are going to be those who will be at the well of truth.

Those who want to know God's will, who will be seekers of the truth. Now, at the time that she had performed in this fashion, she wasn't given the invitation, was she? He gave her a jewel for the forehead. Now, what does that mean? Well, we believe that to whatever extent anybody at any time ever sincerely associates themselves with the Bible, they're blessed in intellect.

We say in the first volume that the Bible is the torch of civilization. That's true. Wherever the Bible has gone, to whatever extent anybody conscientiously associates themselves with it, to that extent that people is raised above those that are around them. We speak of Christendom, which lumps together our country in Great Britain and France. We find within this group called Christendom,

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where the Bible has had an effect.

That to whatever extent any country above another has had the Bible as its guide in this law, that country has risen above the other. So that we do realize that when anybody conscientiously tries to absorb some of the righteousness in God's Word, Word, they're blessed and intellect. Perhaps one of the greatest single illustrations of a man of the world who fits this category in this category is Abraham Lincoln. Abraham Lincoln's education in his formative years was only the Bible, and yet we find that the great emancipator had inculcated, had drawn from that such wonderful lessons of righteousness and justice and mercy that he has powered over, you might say, all the presidents before and after.

And yet we realize that it was a jewel on his forehead. Because to that extent, the man had conscientiously tried to absorb the teachings in God's word. So that perhaps is the first thought in this. However, to those if one become the bride, this jewel just becomes one of many precious things they receive from the Lord's Word, and then it says that she got the golden bracelets for her hands, suggesting that those who are the Lord's, those things they do will be blessed as well.

But then he said to her daughter, who are you that is given of each person presence? And she said, I'm the daughter of Bethuel, the son of Milka, which She bared in Nahor. Now that would make her. Wouldn't it be Isaac's cousin because, huh, Second cousin. Because Nahor was the son, was the brother of Nahor was the brother of Abraham, huh?

Yeah. She'd be a second cousin unto Isaac. Well, this became another part. Then he found out that she was of the family. Then notice he still didn't ask her if she would be the bride of Isaac, because she had to entertain him.

As soon as she had said that, she said, moreover, under him we have both scratched strong provender enough and room to lodge in, and the man bowed down his head and worshiped the Lord, and notice the wonderful gratitude in the heart of Eliezer here, and he said, blessed be the Lord God of my master Abraham, who hath not left destitute my master at his mercy, and his truth, I being in the way, the Lord led me to the house of my master's bread.

He was really grateful, wasn't he? And the damsel ran and told them of her mother's house, these things, and Rebecca had a brother, and his name was Laban, and Laban ran out unto the man under the well, and it came to pass when he saw the earrings and bracelets upon his sister's hands.

And when he heard the words of Rebecca, a sister, saying, thus spake the man unto me. That he came unto the man, and behold, he stood by the camels at the well, and he said, come in now. Blessed of the Lord.

Wherefore standest thou without? For I have prepared the house and room for camels, and the man came into the house, and he ungirded his camels and gave strong poverty for the camels, and the water to wash his feet and the men's feet to go with him.

And there was set meat before him to eat. But he said, I will not eat until I have trouble mine errand, and he said, speak on now. This must have been an interesting time. Abraham had left Ur the Chaldees, many, many years before.

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They wondered perhaps where he'd gone. They didn't have mail or telephones, anything like we have now, to keep track of each other, and here was a man that came back that said that he was a servant of Abraham, how perhaps had a small home, and they were all gathered in this.

And here Eliezer, who was given a special attention, wanted to tell them something about Abraham, and I can imagine saying, well, you remember Abraham left here. But the Lord took him to Canaan, and there he has wonderful possessions. He has tremendous land holdings.

He has many camels and flocks and herds and many men servants and women servants. His possessions are very great. He sent me here on a special mission, and you remember his wife Sarah? Well, she's gone now.

And they remembered Sarah, and perhaps they comment upon her beauty because Sarah was known for her beauty, and perhaps at a certain time he began to say, well, you know, I came down here for a special reason. Abraham has a son, Isaac. You recall what a beautiful woman Sarah was.

Well, Isaac is just a handsomer man as his mother was a woman, and Abraham wanted me to come down here and find a bride for Isaac. Well, if people have been the same all those centuries that we've watched them as recorded in the Word of God, I'm quite sure at that point Rebecca began to perk up her ears and she began to notice and she listened to all these stories about Isaac, and perhaps Eliezer began to notice this and talk about what Isaac was like. All this makes us think of how the Lord is operated during the Gospel age.

First of all, we hear about the Lord. We get some blessings because of our attention to the Word, as illustrated by Rebecca getting the jewel for her forehead and the braces for her hand as well. But it takes more than just an interest like that and a serving of the truth as illustrated by that to receive the invitation. It takes us. We must entertain the Word.

And that's brought out by the fact that Eliezer, representing the Holy Spirit of God, was taken into their home to be entertained. We must entertain the Word of God. That would mean that it must be close to our hearts. We want to know the will of God. We want to be like God wants us to be.

And then after we begin to become acquainted with his plan, one of the first things we will find out is something about the glory of God from His Word, just like those in the room found out about the grandeur and glory of Abraham, and then, if we are sincere students of God's Word and we become acquainted with his plan, one of the first things we think about is the glory of our Heavenly Father. What a wonderful God we have. We seem of a God of mercy and love and wisdom and power. We realize that his power is unlimited and his love everlasting in duration.

Then the next thing we begin to notice is probably illustrated by what Eleazar began to talk about to Rebecca. The next thing we begin to notice is the fact that the chief one of the plan of God is our Lord Jesus.

And as you begin to notice His Word, you begin to appreciate how wonderful is our Lord. The Great and mighty Logoth, who is willing to come down to earth and become a man to die in our place.

Rebecca, when she began to hear about this bride that Eliezer was seeking for Isaac, no doubt thought, well, it would be wonderful. But it couldn't mean me. It couldn't mean me because most people, no doubt she was of a poor family. Most people are impressed with their own lack, their

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own littleness. Most of us, in all sincerity, do have a feeling of inferiority.

And the people who make studies of those things tell us that the person who has a superiority complex is rare. There are not too many of them. We're grateful for that. But most people, because of being so well acquainted with their own imperfections and not so well acquainted with other people's imperfections, begin to feel that they're unworthy, we're no good, the good things aren't meant for us, and so on, and perhaps Rebecca back there felt that, well, that would be something too good to happen to her.

That this wonderful man, the son of Abraham, would be interested in somebody as poor as she is, and that, perhaps was our first reaction when we began to hear the truth. When the truth came to us concerning the plan of the ages, and we began to realize that God was picking out a people for his name.

Did you think, well, that's for me? You didn't, did you? You thought, well, that's wonderful. Most of us thought, that's wonderful. That's wonderful.

But that's not for me, evidently, that I'm not good enough for that. That's one of the first things that crosses our minds as a rule. Each one, of course, is different. Everyone has a different cast of mind. But how unusual she must have felt.

When Eliezer began to continue on with his story, he said to the assembled group, he says, I am Abraham's servant, and the Lord hath blessed my master greatly, and he is become great, and he hath given him flocks and herds and silver and gold, and menservants and maidservants and camels and asses, and Sarah, my master's wife, bare a son to my master when she was old.

And unto him hath he given all that he hath, and my master made me swear, saying, thou shalt not take a wife to my son. Of the daughters of the Canaanites in whose land I dwell. But thou shalt go into my father's house and to my kindred and take a wife unto my son, and I said to my master, for adventure, the woman will not follow me.

And he Said unto me, the Lord before whom I walk will send his angel with thee and prosper thy way, and thou shalt take a wife for my son of my kindred and my father's house. Then shalt thou be clear from this my oath when thou comest to my kindred, and if they give not thee one, thou shalt be clear of my oath. Then he began to tell his story.

And soon Rebecca realized how pointed this was as far as she was concerned.

And he says, I came this day into the well and said, O Lord God of my master Abraham, if now thou do prosper my way, which I go, behold, I stand by the well of water, and it shall come to pass that when the virgin cometh forth to draw water, and I say to her, give me, I pray thee, a little water of thy pitcher to drink, and she say to me, both drink thou, and also draw to my camel. Thy camels.

Let the same be the woman whom the Lord hath appointed out for my master's son. What do you think Rebecca's act reaction must have been at that point. Here she was being told that that God had had prospered him and the angel of the Lord had directed him to her, and she must have flushed up at that moment because I'm sure that the eyes of everybody turned to her, and she began to realize that this, this was being pointed directly to her.

She was the one being invited to become the son or the bride of Isaac, and then he goes on to tell how she fulfilled it.

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That makes me think of how we may react. Although at first as we hear the truth, we think how wonderful it is, and especially the fact of becoming kingdom, and then there begins to dawn upon us the realization that God is taking out a people for his name.

At first you think, that's not for me, it's too great, and many a time, brethren, I've had friends actually state that to me that they couldn't think that they were being invited to become a part of the bride of Christ. Christ, and then certain scriptures are forced upon our mind that we can't, we can't deny, we can't eliminate, we can't move out of our vision scriptures like this, where the Lord tells it that only his people see his mysteries, that blessed are your eyes for these see in your ears, for they hear. He says unto you, it is given to know the mysteries of the kingdom of God.

And if we're in the, we're the class who know the mysteries of the kingdom of God, the deep things of his word. It means that God is extending to us an invitation, and notice the force of this Scripture in first Corinthians, the second chapter and the beginning at the seventh verse. Scriptures that to those with whom the Lord are dealing have great impact, and force says, but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory, which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory.

But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit. For the Spirit searcheth all things, yea, the deep things of God.

For what man knows the things of a man, save the spirit of a man which is in him. Now notice this. If we know these. Thank you, Rebecca.

If we know these deep things of God. But God hath revealed them unto us by his Spirit. For the Spirit searches all things, yea, the deep things of God, and then he says, now we have received not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. So no matter how much we would try to argue against the fact that we're being invited to become a member of the bride of Christ, if we find the mysteries of God opening to us, it's equal to an invitation.

We don't sneak into the truth of God, into the deep things. Because Jesus says unto you, it is given to know the mysteries of the kingdom. To them it is not given. Then he. Then he concluded by that wonderful statement, blessed are your eyes for they see, and your ears for they hear.

For many righteous men and prophets have desired to see the thing that you see and to hear the things that you hear and could not. So it's forced upon us to realize that this wonderful revelation of truth coming to us is an indication that we're being invited to become a part of the brightest cross, and that must have been the reaction of Rebecca when he recounted in her presence that this entire experience that transpired was an answer to a prayer. Well, then they his, the family of Rebecca wanted her to stay a while. In the 49th verse, we read, and they said, now if you will deal kindly and truly with my Master, tell me.

And if not, tell me, and I may turn to the right hand, to the left. Previous to this, though, no, in the 55th verse, when they asked if she could go, the brother says, her brother, and her mother said, let the damsel abide with us a few days at the least. 10 after that she shall go. The margin says a full year or 10 months.

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They said, well, let her stay another year, not go. Now, however, before this, we could imagine after it dawned upon Rebecca that she was going to be the bride of Isaac, of being invited to become the bride of Isaac. Her first reaction was, well, I wonder what he'd think of it. Perhaps she looked at her hands that were rather callous. He was a girl who was used to working, and she'd heard about the wonderful possession that he had and the wealth that he possessed.

She said, oh, I wonder what he'd think of me if he saw me in this dress.

I wonder if he would be interested in this. Because that would be a terrible experience for her to be all interested in this young man who was supposed to be so handsome, possessing so much, and for her to get there and him to take one look at it and then turn away, and evidently, Eliezer, being a wise old man, he saw all of this. He realized that she was getting to the point that she had to make a decision. He says, wait a minute.

Before we go any further, he told one of his servants, says, go outside and bring me the bag that was on that camel. Whatever his name was, it was the number two camel, and he brought in that bag. All of them are watching, and Eliezer opened up the bag and began to rummage through it.

And in the 53rd verse, it says that the servant brought forth jewels of silver and jewels of gold. Evidently he brought these jewels, or the wonderful devices made might have been goblets that were engraved and ornamental jewels. He brought them forth and said, now look at this. Isn't that beautiful? Now, Isaac had that made.

He says, I'd like that to be given to the one whoever you pick, Eliezer, and then he brought out some gold, and you can imagine how her little heart began to pound as she saw these things that were so emblematic of the wealth and position of this one that she was being invited become the bride of and that illustrates something to us that when the call comes to us and we begin to realize that God is extending a call to us, certain other precious promises begin to enlarge upon our mind, and we begin to realize just what is being offered. For instance, if there's jewels of silver and jewels of gold, the jewels of silver could represent the truth that revealed God and the Lord Jesus to us. The jewels of gold represent the promises for instance, how many of us, in the early days of our consecration or prior to our consecration I can remember so distinctly in my own instance, had gone out into the night sky and looked up and saw the.

The visible domain of our God and realized the majesty power of our Creator and then thought that he's inviting me a little spec on this planet Earth to become part of his family. That if I'm faithful, someday I can be up in the starry heaven, so to speak, and there see God face to face and see my Lord Jesus face to face. Some of those thoughts just overwhelm you, and then when you get down to some of these promises of a more definite reality where he says that if we're faithful to us, we'll be given the privilege of blessing all the families of the earth, and we think that if we're faithful, we'll be able to lend helping hands to the raising of all the sick, the discouraged, the heartsick, the weary, and cause the rehabilitation of the entire world of mankind.

Some of those precious promises given through the church now are of great value and have had tremendous impact upon us and tremendous effect in encouraging us to continue on to be faithful. Like Peter says, unto us are given exceeding great and precious promises whereby we may partake of the divine nature. So this evidently was all being designed, as far as Eliezer was concerned, to encourage Rebecca to see the wonderful opportunity that was being offered to her. But perhaps he sensed another thing. He sensed that when Rebecca was.

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All this was going through her mind.

She began to realize that, look at me. What would he think of me in the way I'm dressed? And then he says, bring this other bag over. Eliezer did. They brought another bag in from the camels.

Says, rebecca, come here, and then he began to pick out some raiment, some clothing, and he picked out some of this raiment, and no doubt Isaac had overseen the thinning of this garment. A beautiful garment, perhaps richly embroidered, beautiful to behold.

He says, rebecca, hold that up to yourself. Well, I don't know whether they had mirrors back there. I suspect they did, because you read that in the tabernacle time that the women of Israel gave their polished copper mirrors for the making of the labor. So I think wherever there have been women, there have been mirrors ever since the Garden of Eden, and I.

I can just see Rebecca going over to whatever mirror she had and perhaps her face flushed with excitement and beautiful because of it, and holding up to herself that garment and saying, beautiful. She realized why she looked like somebody that should be in a place like this man must live, and it makes me think of what this could illustrate to us because he says, the servant brought forth jewels of silver and jewels of gold and raiment and gave them to Rebecca, and gave them to Rebecca. So that suggests that we, when we're called oft times, realize our own imperfections.

We can be overwhelmed with our imperfection, knowing that we have so many things that are contrary to the will of God, so far from his holiness and his perfection, and then it is that the Lord tells us that those who are going to become a part of the bride of Christ are covered with the robe of his righteousness. We don't look beautiful standing in our own beauty, so to speak, but our imperfections, our blemishes are covered by his robe, and that's a wonderful thought. That's a wonderful thought.

I do recall as a young man a time in my life when the thought of being in the presence of God frightened me from the standpoint of saying, well, why would God want me? Even because I'm so imperfect, so far from what he would want in one of his children, and a brother very wisely took a text and of the Psalms and said, listen to this. As far as the east is from the west have I removed thy sins from thee, and then I began to think about it.

The east is from the West. That's baby talk that God is using with us. No matter how you try, you can never get the east from the west together. If you go as far to the east as you can, still the west is way in the other direction. If you go as far to the west as you can, still the east is in the other direction.

They never come together, and so God in picture languages, in baby talk, is saying to us that if you become my child and you consecrate to walk in the footsteps of my son, your sins are forgiven you. I forget them. They're in the past, and you forget them. We realize that we're covered with the robe of Christ's righteousness.

However, after we do have the robe, then it's necessary for us to keep it without spot or wrinkle, as Paul tells us. Then we must go to the throne of grace, ask for those spots to be cleansed, help iron out the wrinkles that were defiled. We do have a work. We must deport the effort. It doesn't mean that we can forget it.

Ed Fay - Isaac and Rebecca

However, as all these things were presented to Rebecca, and then they asked, could she stay a little while longer?

And he said, in the 56th verse, he says, hinder me not seeing the Lord has prospered my way. Send me away that I might go to my master. They said, we will call the damsel and inquired her mouth, and they call Rebecca, because wilt thou go with this man? She had to make the decision.

We had to make the decision that meant for Rebecca. She had to leave her mother, her father, her brothers, her sisters, and as she looked around that room, she realized how much they meant to her. She was going with a man that was strange in a sense, to a far country, 500 miles was like another planet today, 500 miles away, to a man that she'd never seen, and there to be his bride, never to see these people again.

It was a decision. Was she willing to leave her father's house? And that's the question that comes to us. Are we willing to leave the house of Adam? Every one of us of our consecration had to make that decision.

We said, lord, we're going to give up the world and all that it holds. We're going to give it up and walk in the footsteps of our master. We're going to do it just like Rebecca. Just imagine the. The impact that it had upon her mind when she was asked then.

And yet she looked around and about. She looked at her mother. There must have been a wonderful, tender tie between them, because if the daughter was so lovely, there must have been something the mother was saying. Her little brothers, perhaps her sisters, whom she loved so much she'd never see them again. But Rebecca said, I will go.

And that's the decision we had to make. Now we can't start out and go back part way. Rebecca couldn't say, well, I will go, but I want to take this brother long here or this little sister here. She had to leave her father's house and all that, the house of Adam. We had to leave all that the house of Adam represents and then notice the thing that was said.

And they blessed Rebecca and said unto her, thou art our sister. Be thou the mother of thousands of millions and let thy seed possess the gate of those which hate them. Which is a picture of the fact that the church, together with Jesus will be the mother of thousands of millions in the next age. Because Jesus is called the everlasting Father in that he gives life to the world, and the church will share with him in that work.

And they will be the mother of thousands of millions and possess the seed of the gate of them that hate them. Which hate even means that the church, as Paul puts it, as Peter puts it in Matthew, the 16th chapter, the gates of hell shall not prevail against it. In other words, the church shall open the gates of hell, they shall open the gates of death, and so this was figuratively stated to Rebekah by her family when she left, and then it says, and Rebekah arose and her damsels and they rode upon the camels and followed.

The man and the servant took them and Rebecca and they went their way and Isaac came. In two verses she has it, they have them 500 miles. That's a long way to go in two verses. None of the tales are followed in. But did you ever stop and think about the 500 mile journey of Rebecca on the camels away from home, a girl by herself, so to speak, away from her family with a strange man wondering what it would be like.

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And so I think that that 500 miles across the desert wastes on these bumpety old camels was a picture of the church during the gospel age, being prepared and going to meet her ID our Lord beyond the dale, and think of the heartaches and troubles that must have ensued in that, the sandstorms they encountered, the rebukes, the rebuffs that they must have had. I can just vision sometime that there might have been a time they came to the well and some Ovasses in the desert they were feeding their camels and maybe some people came out to watch them, began to talk to Rebecca and asked who she was and she told who she was, and where are you going? Well, I'm going to a far country.

What are you going to do there? Well, I'm going to marry a man. Who is he? Well, I haven't seen him. You haven't seen him?

And I could see some of the other ladies or girls begin to laugh amongst themselves. I could see the wise old eyes of Eliezer watching this whole thing, seeing that she was being tested. Just like sometimes we are. All of our hopes are by the inward eye we see nothing. But by literal vision, sometimes the world which goes so much around us would entice us away and maybe ridicule the faith that we have or the hope that we have.

But the Lord through his Holy Spirit has a way of raising our flagging spirits. Perhaps like back there. Eliezer might have seen this going on and got some special thing from one of the bags. That was an inscription, description of Isaac or Abraham, and brought it back to Rebecca and began to talk about the boy and got her hopes all buoyed up again. So lots of times when we're discouraged from our contacts and buffeting by the world, we come to a meeting, and the Lord in his own way, raises our fighting spirits by calling our attention to some of the glory of our inheritance or the prospect that we have in blessing all the families of the.

Or even the joys of our present inheritance. But then, according to scriptures, according to the account here, finally they got to the point. No doubt, as they were nearing the place, Rebecca must have asked every day, just when will we get to where Isaac lives? 500 miles. What?

How long? Three months. I don't know. Perhaps something like that by camels. Two months.

I don't know how long it took them, whether they went straight or not. I know that Abraham, when he went that same hoop, went about 800 miles to come to the point, because he went up more or less a circuitous route. But I can just see finally Rebecca saying now, Eliezer saying, rebecca, you see that mountain over there? Well, just beyond that mountain is a little valley. Will be there.

I can see Rebecca seeing that mountain, say, well, that's not far away. That's about 1914. Will be there. Well, by that many days she could still see the mountain, but they weren't there yet, and she said 1925.

And some said 1932, and some said 1954. This is because the church is not good at judging distances. However, they still see the same thing they were seeing back there. Kingdom of God, which is coming without fail and will not fail, and so perhaps Rebecca, in her anxiety, her anxiousness, was anticipating the distance much shorter than it actually was.

But finally the time came that she was to get to the point where Isaac was. It says that Isaac went out to meditate or to pray in the field at the even time. That's very beautiful as it speaks of Isaac. To think that he was a man that had been imbued with the love of God from his father Abraham, and he went out in the field to pray at even tide.

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It's not like he's a man who's dedicated in his faraway time to doing what God would want him to do, and I wouldn't be surprised too, that perhaps that little path worn out towards the place where he's going to be displayed eyes, and he lifted up his eyes and saw. Behold, the camels were coming. He recognized him.

There was that old camel. He'd written many a time as a boy right in the le. That's EI, and he was excited, and Rebecca.

And Rebecca lifted up her eyes, and when she saw Isaac, she lighted off the candle, for she cut into the servant what man is that that walketh in the field to meet us? What does that picture? The church near the end of her journey, recognizes that the Lord is present. The field represents the world.

She says the Lord is present, and it's the Holy Spirit that revealed to the church at the 10th of the age that our Lord was present, and all this is very beautifully pictured in the type here, and that a serpent hath said, it is my master. Therefore she took a veil and covered herself, which suggests to us that the church now sees our Lord through a veil.

In other words, there is a veil of Christ between us. They recognize that he's beyond the veil, and then it was that they finally met, and the servant told Isaac all things that he'd done. They were married and Isaac called her unto his mother, Sarah's 10 and took Rebecca and she became his wife.

And he loved her, and Isaac was comforted after his mother's death and the death of his mother. Here would picture the fact at this point, Sarah passed away, and Sarah is a feature of the Abrahamic covenant. Sarah feature produces a seed.

And after the seed is produced, that part of the covenant has been fulfilled, as illustrated by Pharaoh's death. So all this becomes a very beautiful picture to us of the plan of God. We're amazed at how God can take people as he did in that faraway time and not coerce their will, but have them do everything he wants them to do to fulfill a picture as he did in this instance, showing us the unique detail of his plan. The amazing thing is we see it, and if we see it, it means that our eyes have been open to perceiving and to understanding.

And blessed are your eyes for they see and your ears for they hear. Remember, we're our Rebecca plants. We said, I will go. Let's not look back. Let's not turn back to the world in any way.

Let's realize that the prospect before us is transcendently greater than anything that Rebecca had. Because that which awaits the church beyond the veil gave a glory that should be the greatest to any group of beings to all eternity. We're invited to become a part of God's own intimate divine pattern. May these types many other things in this word be continually used to encourage us so that if we're overtaken for a moment by a drought on our way to Isaac, my stance on by something with disconcert. Let us get back and realize the object of our journey and the need of setting our faces flip towards that goal that we have agreed to do.

I will go. May the Lord help us do so, Jesus.

Everything shall change you Ra.