

The Story of Isaac and Rebekah



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THE STORY OF ISAAC AND REBEKAH

**“And Abraham was old, and well stricken in age:
and the LORD had blessed Abraham in all things.**

**“And Abraham said unto his eldest servant
[Eliezer] of his house, that ruled 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.” (Gen. 24:1-3)**

Abraham, like any dutiful and responsible Christian parent, was concerned for the welfare of his son Isaac. He realized that the marriage contract is of a lasting value and that it would exercise a powerful influence for either good or evil upon Isaac. It would affect the degree of his obedience to, and respect for, the promise made to his father that in his seed all the nations of the earth will be blessed (Gen. 22:18). Therefore, Abraham sent his servant, Eliezer, who was originally from Damascus, to find a wife for Isaac (Gen. 15:2).

Of course this account about Abraham and his family is a true story, but in addition, there are allegorical lessons for the

Christian. Abraham prefigures God Himself, the Heavenly Father, and Eliezer, who was Abraham's eldest servant, properly represents the Holy Spirit, which has abode with the Father from everlasting. Isaac represents Jesus Christ, the Son of God, who is next in order, for the Scriptures tell us that he was "the beginning of the creation of God" and "the firstborn of every creature" (Rev. 3:14; Col. 1:15).

**"Thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac."
(Gen. 24:4)**

Eliezer was instructed to select a wife for Isaac from among Abraham's kindred. Abraham desired that the wife for Isaac would have the same level of hope in God's promises. Similarly, the Christian parent wants his son or daughter to marry on an equal plane, for one who is consecrated should be yoked to another Christian (2 Cor. 6:14). And if the son or daughter is not thoroughly dedicated to God, it would be desirable for that person to at least marry an individual who has some respect for the Word of God. Thus Eliezer was to travel to the land of Abraham's origin to find a wife for Isaac.

Realizing the great distance he must traverse in order to obey these instructions, Eliezer was concerned that the woman

might not be willing to follow him back to Abraham and ultimately marry Isaac. But Abraham voiced his confidence by saying:

“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 that sware unto me, saying, Unto thy seed will I give this land; 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 sware to him concerning that matter.

“And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.”

(Gen. 24:7-10)

The account describes how Eliezer neared a well of water when he arrived in the territory in which he expected to find a wife for Isaac. There he bowed his head and offered the following prayer to God.

“And he [Eliezer] 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.

“And he said, 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:

“And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shown kindness unto my master.” (Gen. 24:11-14)

In analyzing this prayer that Eliezer offered to God in connection with finding a mate for Isaac, we see that he set up an unusual proposition for God to answer. First, Eliezer rather limited God in requiring the prayer to be answered that very day. Then, to identify the one who was to become Isaac’s wife, he added the stipulation that when he would ask for a drink of water from the damsel who would come to draw water from the well, she would, of her own volition, offer to water his camels also. He had started the journey with ten camels, and now he had traveled quite a

distance to get to this well of water. For a woman to offer to draw water for all of these thirsty animals was a remarkable act to ask the Lord to perform.

Sometimes we, as Christians, come to a fork in the road and want to discern the hand of the Lord in our affairs. Therefore, we prayerfully set up certain requirements for God to answer, making it almost miraculous for Him to respond in order to bolster our morale and our faith in Him and His Word. This request by Eliezer is analogous to the petition Gideon made in his fleece test (Judges 6:36-40). First, Gideon asked that the fleece he would lay on the ground would be wet with dew in the morning and the ground around it would be dry. God answered his request, but then Gideon asked for the reverse miracle to take place: for the fleece to be dry and the ground all around wet with dew the following morning. In this way, Gideon received a double confirmation that his prayer was recognized of the Lord. Like Gideon's request, Eliezer's proposition was remarkable for many reasons.

As a young boy on a farm, I had an experience that helped me appreciate the drinking capacity of the horse. At night the horses were customarily taken in from the field after plowing all day and led over to the water trough, where they satisfied their

thirst. During the day the horses ate grain, and in the evening they drank water. I was amazed at the quantity of water a horse could imbibe. When the animals lowered their head and buried their nostrils in the water, it seemed as if they were consuming an unlimited quantity. Others have recognized this characteristic of the horse. Years ago a cartoon showed a horse drinking at a trough. The back half of its body, its hindquarters, was missing, and water was shown issuing out of its body in an endless stream, as though to say the horse is a bottomless pit when partaking of water.

When we consider that Rebekah volunteered to supply all ten of Eliezer's camels with water, it was a tenfold experience. Today we have modern conveniences. A water trough is situated so that it fills up automatically either from an adjacent brook or through plumbing, but Rebekah had to walk down steps or an incline to the well and then come back up with the pitcher of water over and over, endlessly, as it were, emptying the water into the trough until the camels' thirst was satisfied. Thus we can appreciate the remarkable nature of the prayer request that Eliezer made to God. The request was remarkable, too, from the standpoint that other men had accompanied Eliezer with the camels (Gen. 24:32,59). To expect them either to remain idle or to depart somewhere so that the damsel alone would supply the

water for the camels would have been part of Eliezer's prayer request.

“And it came to pass, before he [Eliezer] had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.” (Gen. 24:15)

Rebekah was approaching the well even while Eliezer was still praying: “before he had done speaking.” From the clues in the account, we realize that this faithful servant, in praying to God, was only partially secluded by the well and that his prayer was offered to God in an audible voice. The narrative resumes, telling us that Rebekah was “very fair to look upon.”

“And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went *down* to the well [showing that there was an incline], and filled her pitcher, and came up.

**“And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.”
(Gen. 24:16,17)**

Evidently, Eliezer was a little slow to grasp the significance of the events that were transpiring before his very eyes, for it was *after* Rebekah had filled her vessel that he ran to meet her.

Because of his proximity to the well, it is very unlikely that he ran to approach her face to face as she was coming up from the well. Rather, he ran after her because she had passed by and was going on her journey back to her home with the pitcher of water. He ran to detain her and ask to drink of her water.

“And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.” (Gen. 24:18)

We marvel at this response by Rebekah for several reasons. In going to a well, the women in the Middle East carry a large quantity of water to reduce the number of trips. A young woman can carry up to 60 pounds of water on her head, so the pitcher that Rebekah carried no doubt had a large capacity. For her to take the pitcher off her head and place it on the ground in order to give Eliezer a drink of water was an inconvenience. Similarly, when we are carrying a heavy burden, we like to get to our destination as soon as possible, and to lay the burden down and pick it up again is that much more of an exhausting nature. Nevertheless, this woman “*hasted, and let down her pitcher*” so that Eliezer could drink. And notice the respectful manner in which she proffered the water, saying, “Drink, my lord.” A certain deference and sweetness were in her reply—something we should emulate today.

“And when she had done giving him drink [when Eliezer’s thirst was quenched], she said, I will draw water for thy camels also, until they have done drinking.” (Gen. 24:19)

In volunteering to water the camels, the maiden was responding in harmony with the proposition that Eliezer had previously made as a test for finding the proper damsel for Isaac. And what a remarkable response on her part! Not only did she offer to give water to the camels, but also she would “draw water ... until they *have done drinking*.”

“And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.” (Gen. 24:20)

Notice the quickness of the response of this young woman. Many, in performing a respectful courtesy to others, do it in a dutiful or even a begrudging manner, but Rebekah responded with quickness. We appreciate that she was not only sweet to look upon but sweet in character as well. After Eliezer had drunk a portion, she hasted and emptied the balance of the water in the pitcher into the receptacle near the well and then repeatedly ran down to the well below to fill her pitcher again and again to continually supply the trough with water until the thirst of the ten camels was also satisfied. But notice Eliezer’s reaction:

“And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.” (Gen. 24:21)

After Rebekah’s remarkable response and compliance in harmony with the conditions of Eliezer’s test without her being aware of what was happening, the servant now wondered whether she was truly the one the Lord was selecting on Isaac’s behalf. He noticed, to a certain extent, what was occurring, but he was still not sure. Isn’t his reaction amazing—and yet just like our reaction to answered prayer at times? We set preconditions and the Lord answers our prayer, but we are dull of hearing and of understanding and slow of heart to believe His providence on our behalf.

“And [while Eliezer was debating the situation] it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;

“And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father’s house for us to lodge in?” (Gen. 24:22,23)

Eliezer took the jewelry to give to Rebekah, but because he was not quite sure whether she really was the woman for Isaac, he inquired further, “Whose daughter are you? Is there room in

your father's house for us to lodge in?" Eliezer wanted to know if there was room not only for him but also for the ten camels.

Notice her reply:

"And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

**"She said moreover unto him, We have both straw and provender enough, and room to lodge in."
(Gen. 24:24,25)**

Eliezer was astonished! Here was the last condition to his request—that indeed a maiden of Abraham's kindred had come out to the well. Rebekah was a grandniece and thus was related to the family. Eliezer was fully convinced that she was the woman he had been sent to find for Isaac. Previously, he had merely bowed his head and offered prayer to God. Now, in awe and in reverence, he "bowed down his head" (presumably to the earth) and worshipped Almighty God.

"And the man bowed down his head, and worshipped the LORD.

"And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren.

“And the damsel ran, and told them of her mother’s house these things.” (Gen. 24:26-28)

Of course Rebekah overheard this last prayer and learned of the conditions that Eliezer had set up and that she had fulfilled. What was her reaction? She *ran* to her “mother’s house.” Based on the information in verse 29, although Bethuel, her father, was alive, he was not mentioned here for some unaccountable reason.

“And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well.” (Gen. 24:29)

Laban’s running out to meet Eliezer at the well is not analogous to Rebekah’s quick and willing response to supply water because Laban knew that the servant was there on behalf of a relative, Abraham. Therefore, Laban’s response was logical and natural.

“And it came to pass, when he saw the earring and bracelets upon his sister’s hands, and when he heard the words of Rebekah his 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, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

“And the man [Eliezer] came into the house: and he [Laban] ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men’s feet that were with him.

**“And there was set meat before him [Eliezer] to eat: but he said, I will not eat, until I have told mine errand. And he [Laban] said, Speak on.”
(Gen. 24:30-33)**

We can see what a wonderful servant Eliezer was, for he felt a sense of responsibility in the task Abraham had sent him on. Eliezer was straitened until his mission was accomplished. He wanted to perform it and to return with Rebekah as soon as possible so that she could become Isaac’s wife.

The jewelry that Eliezer had given to Rebekah consisted of “a golden earring of half a shekel weight, and two bracelets ... of ten shekels weight of gold.” With the Hebrew word for “earring” being uncertain, the article of jewelry could have been a nose ring, an earring, or a forehead ring. In any event, it was related to the face, and all three possible translations represent basically the same thing. In Scripture, an earring suggests consecration to God and attentiveness to His Word. “Gold” represents divinity—hence, in this case, the *divine* counsel of Holy Writ, to which the Christian listens. The half-shekel weight of the earring symbolizes the ransom money that each Israelite had to give in connection

with atonement. The ransom money, in turn, symbolizes the Ransom sacrifice of Jesus Christ, which is the basis of hope for the Christian and, ultimately, the whole human race (Exod. 30:12-16; 1 Tim. 2:5,6). A nose ring would also be appropriate, as indicated by the expression “being led about by the nose.” Jesus leads his faithful followers around by the nose, as it were, and they willingly acquiesce in docile obedience. A forehead ring would indicate having the mark of God in the forehead (Ezek. 9:4). And so the Christian has stamped indelibly in his thinking and in his verbal expressions the “peace of God, which passeth all [worldly] understanding” (Phil. 4:7). The Christian is not afraid or ashamed to confess that “Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:11). The two bracelets, each of 10 shekels’ weight of gold, represent consecration, the yoking of the hands in Christian service, a covenant relationship with God, a servant chained to divine service. Thus we can see the appropriateness and beauty of the detail of this narrative about Eliezer and Rebekah.

“And he said, 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.” (Gen. 24:34,35)

The richness of Abraham harmonizes with his representation of Jehovah God. It is written concerning Almighty God that the cattle on a thousand hills are His (Psa. 50:10). As previously mentioned, Eliezer represents God's Holy Spirit or mighty power, which operates in both animate and inanimate objects. In this case, the Holy Spirit operated to draw a wife for Abraham's son Isaac, a picture of Jesus, the Son of God. Eliezer continued:

"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."
(Gen. 24:36,37)**

Sarah represents the new Jerusalem from above, under which all of God's children of the present age, the Church class, are developed (Gal. 4:26,28). Thus Sarah represents a covenant in Scripture.

**"But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son."
(Gen. 24:38)**

In antitype, Isaac's wife is to be secured from the household of faith, the principle being, "the promise is [first] unto you, and

to your children"; that is, the spiritual promise goes first unto the Church class, unto the consecrated (Acts 2:39). Eliezer continued to speak:

"And I said unto my master, Peradventure 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 of my father's house."
(Gen. 24:39,40)**

Here we see Abraham's strong faith and confidence in God that Eliezer's mission would be providentially overruled to be successful. However, Abraham had added:

**"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 from my oath."
(Gen. 24:41)**

Eliezer's narrative to Laban continued:

"And I came this day unto 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 I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master’s son.

“And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee.

“And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

“And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor’s son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.

“And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master’s brother’s daughter unto his son.

“And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

“Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

“Behold, Rebekah is before thee, take her, and go, and let her be thy master’s son’s wife, as the LORD hath spoken.

“And it came to pass, that, when Abraham’s servant heard their words, he worshipped the LORD, bowing himself to the earth.” (Gen. 24:42-52)

When Eliezer heard Laban and Bethuel answer in the affirmative that Rebekah could be taken to Isaac, he felt that his mission was 99 percent accomplished and that, indeed, the prayer was continuing to be answered.

“And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

“And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

“And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go.

“And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.” (Gen. 24:53-56)

Here we see Eliezer’s tenacity of purpose and loyalty to his master, Abraham. Lest there be a change of attitude or heart in any way that might jeopardize the fulfillment of his mission, he wanted to return immediately.

“And they said, We will call the damsel, and inquire at her mouth.

**“And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.”
(Gen. 24:57,58)**

The simplicity of Rebekah’s reply, “I will go,” is admirable. She was willing to go to a foreign land, as it were, to be Isaac’s wife without having seen him. Thus there is a direct parallel with the call of the Church to a future marriage with an unseen Bridegroom, to the call of the Church to Christ in glory. We are reminded of Abraham’s own experience years earlier when the Lord appeared to him in Ur of the Chaldees and he likewise left all to go to the Land of Promise. And so Rebekah had the faith of Abraham—the faith he desired in a helpmate for Isaac (Heb. 11:8).

“And they sent away Rebekah their sister, and her nurse, and Abraham’s servant, and his men.

**“And they blessed Rebekah, 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.” (Gen. 24:59,60)**

When God’s providence operates in a miraculous way to bring the answer to prayers or prophecies, those involved often seem to be mightily imbued with the Spirit of the Lord. The inspired utterances of Mary and her cousin Elisabeth prior to Jesus’ birth are such examples (Luke 1:39-55). Similarly here, Bethuel and Laban’s parting greeting and blessing on behalf of Rebekah, “Be thou the mother of thousands of millions [that is, of billions],” were a prophetic utterance that will be fulfilled in the near future when the Church class in glory, the Bride of Christ, is the “mother” of the regenerated human race in the Kingdom Age. As Jesus is to be the life-giving and age-lasting Father of the new age, the Kingdom for which we pray, so faithful Christians are to be the mother of the human family (Isa. 9:6; Matt. 6:10). If Jesus is to be Father and King in the new arrangement and the Church class is to be Queen, it is logical, following the analogy, that she would also be the mother (Psa. 45:9).

**“And Rebekah arose, and her damsels, and they
rode upon the camels, and followed the man: and
the servant took Rebekah, and went his way.”
(Gen. 24:61)**

The maidens who accompanied Rebekah, “her damsels,” picture a secondary spiritual class, referred to in the Scriptures as “foolish virgins” (Matt. 25:1-13). The consecrated class God is calling in this age are likened to ten virgins, five of whom are wise and five of whom are foolish. Although there is only “one [spiritual] hope” for the Christian, there will be two classes espoused unto Christ in the final analysis because only one class fully enters into the marriage (Eph. 1:18; 4:4; Rev. 19:7,9). Psalm 45:14 speaks of (1) the faithful Bride class (“she shall be brought unto the king in raiment of needlework”) and (2) the secondary class (“the virgins her companions that follow her”), who shall be brought unto the Bride class. Thus in antitype, the “damsels” who accompanied Rebekah represent another class of Christians who will not end up in the throne of glory but who are, nevertheless, a saved heavenly class.

When Rebekah and her companions arose to depart, they rode upon the ten camels. Just as camels were the means of travel for Rebekah to reach Isaac, her destination, so down through the Gospel (or Christian) Age, the Church has been journeying to Jesus and a future marriage that will be consummated at the end of the age. Similarly, the Ark of the Covenant in the Wilderness journeyed to the Land of Promise.

Camels, known as water carriers, are called “ships of the desert.” Not only do they imbibe great quantities of water before they begin a journey, but also travelers lost in the barren desert have survived by drinking water from the stomachs of camels. As holders of water, camels represent custodians of the truth. And so we find that down through the Gospel Age, in order to understand and to procure the Word of God, many found it necessary to become almost a monk to get access to that Word in the Latin language. To portray the scarcity of the Holy Scriptures, a famous picture shows the Bible chained to the pulpit. During the Gospel Age, the nominal church system has been the custodian of truth, as expressed in Jeremiah 51:7, “Babylon *hath been* [in the past] a golden cup in the LORD’S hand,” but we are now living in a day in which there is a change in dispensation and stewardship. The ten camels, then, represent the nominal church system of the past, with which one had to be identified, to some extent, in order to procure and gain access to the Word of Truth. And so Rebekah traveled on her mission to Isaac with the aid of ten camels.

“And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.

“And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.” (Gen. 24:62,63)

Here we gain an insight into the reverential side of Isaac's life. As was his custom when evening came, he separated himself from the daily cares of life and sought solace out in the field, where he meditated upon God and His promises. On this particular evening, he saw the caravan of Eliezer approaching in the distance. The analogy is that Isaac represents Jesus in the "field" (the world) at "eventide" (in the closing hours of the Gospel Age). At some time in the near future, at the very end of the age, Jesus will, in a special sense, become identified with the earth. Stated another way, the antitypical setting of this narrative will take place during Jesus' return or invisible presence at his Second Advent (Luke 19:12). As the narrative continues, we see Rebekah's reaction:

"And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

"For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself." (Gen. 24:64,65)

Seeing a man walking toward them in the field, Rebekah asked Eliezer who the man was. When Eliezer replied that the man was Isaac, Rebekah covered herself with a veil, alighted from her camel, and went forth to meet him. The signification is that at

the end of the age, there will come a calling out, on an individual basis, of God's people to the Lord in a very pertinent sense. To gain fuller maturity and a better understanding of Jesus—to come closer to him at this end of the age—we must come closer to the Word of God. The antitypical Rebekah's departing from the camel represents the Christian's departing or separating from the nominal church system. Rebekah departs in response to the message "Come out of her, my people" (Rev. 18:4).

Rebekah used a veil to cover herself. The veil covered not only her face but also her whole body, showing that as the time nears for the consummation of the marriage of the Bride and the Lamb, the Church will increasingly see the need for introspection in readiness for the imminent marriage. And so Rebekah clothed herself from the eyes of all other beholders in order to be more meet for her prospective Bridegroom.

In the Book of Revelation, the Rebekah class is described as comprising 144,000 individuals who sing "a new song before the throne [of God], and before the four beasts, and the elders" (Rev. 14:1,3). "And no man could learn that song but the hundred and forty and four thousand [the Rebekah class], which were redeemed from the earth. These are they which were not defiled with women; for they are virgins" (Rev. 14:3,4). They "were not

defiled with women” because they separated from the nominal church systems. In the Scriptures, a woman represents a church, and so this calling or separation to Christ would be a more personal identification with the Master. In the final analysis, this close relationship cannot be obtained through association with others because it is a *personal* matter. And so, in order to be virgins unto Christ, this class must separate themselves from the “woman” institutions. Revelation chapter 14 provides further information: “These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God” (Rev. 14:4,5).

The narrative of Genesis chapter 24 continues:

“And the servant told Isaac all things that he had done.

“And Isaac brought her [Rebekah] into his mother Sarah’s tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother’s death.” (Gen. 24:66,67)

When, in antitype, Isaac brings Rebekah into his mother Sarah’s tent, it will mean that the Sarah Covenant, “the mother of

us all,” has accomplished the development of the Rebekah class (Gal. 4:26).

In reviewing the incidents enumerated in the twenty-fourth chapter of the Book of Genesis pertaining to the calling of Rebekah to be the wife of Isaac, we find many helpful lessons that are to be learned if we desire to please the Lord. The Scriptures encourage us: “Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father’s house; So shall the king greatly desire thy beauty” (Psa. 45:10,11). The Rebekah class, in order to be faithful to the Lord, are to forget their “father’s [that is, Adam’s] house.” They are to depart or separate themselves from earthly things and conditions and respond to the Word or message of truth. In direct proportion to their hearkening and obeying the Word of the Lord, they will become increasingly pleasing in the Master’s sight. The beauty of this particular chapter in Genesis is not only its allegorical nature but also the fact it is one of the sweetest and most beautiful—and of course true—love stories in the Bible.

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