



## **“The Rapture in the Typology of Isaac and Rebekah”**

Not everyone will understand how our country changed for the worse at the turn of the 20<sup>th</sup> century, what I am about to share with you will help. I’m old school, exposed to some powerful radio preachers in the 1960’s. Most people in the church today do not fathom how the church in the United States drifted so far to the left with the turn of the 20<sup>th</sup> century. American seminaries were flooded with professors of theology that came from European, mainly German, schools teaching what was known as the “school of Higher Criticism”. These men were affected by the work of Julius Wellhausen. Wellhausen is responsible for the “JEDP” theory. I regret to acknowledge I was force-fed this as a student at Pittsburgh Theological Seminary, a United Presbyterian institution back in 1970. I will be brief in this illustration of what “JEDP” is and how it led to many leaving seminary back then. You will get up to speed quickly!

The “JEDP” theory seeks to understand the authorship of the Pentateuch (first five books of the Old Testament) in light of the ‘Documentary Hypothesis’. This view believes that the Pentateuch represents the conflation, a merger of four different sources rather than the work of primarily one author, traditionally acknowledged as Moses. The results of Source Criticism first proposed two authors (or sources) for the Pentateuch supposedly distinguishable by the use of the terms Yahweh and Elohim. Two additional sources were later proposed as P for Priestly, and D for Deuteronomic resulting in the “JEDP” theory of authorship. This theory is most notably associated with German scholar Julius Wellhausen (1844-1918).

JEDP are initials representing the four hypothetical sources as follows:

- ♦ **Jawist** (or Yahwist, from Yahweh) - describes God as Yahweh and starts in Gen 2:4. It includes much of Genesis and parts of Exodus and Numbers. (dated around 850 B.C.)
- ♦ **Elohist** (from Elohim) - primarily describes God as El or Elohim. Starting with Gen 15, it covers material similar to "J". (dated around 750 B.C.) J and E are said to be difficult to distinguish.
- ♦ **Deuteronomy** - a different source (or author) is associated with Deuteronomy alone. (usually dated around 621 B.C.)
- ♦ **Priestly** - this encompasses writings scattered from Gen 1 through the notice of Moses' death at the end of Deuteronomy. (supposedly dated around 500 B.C.)

Traditionally, Moses is viewed as the author of the Pentateuch, and this has caused proponents of the "JEDP" theory to question the role of Moses. Some have suggested that his role was minimal, with the majority of the Pentateuch having been written after his death. On the other hand, it has been put forth that Moses developed the core of the Pentateuch, or in other words, the basis for which all other material would follow. There are examples in the Pentateuch of other known sources, for instance, "the Book of the Wars of the LORD" (Numbers 21:14) that may have been used. So although a different writing style or varying language-use may be found, scholars still believe that Moses composed the more essential and theological portions of the Pentateuch.

The school of "Higher Criticism" is reflected in the works of Dr. Michael Heiser today, a scholar in ancient Semitic languages studies and manuscripts. Dr. Heiser appears periodically on Tom Horn's 'Sky Watch' television channel. I had my fill of literary criticism and ancient manuscripts long ago. There is a far more interesting and exciting method of studying the Bible, and its "diamonds and nuggets." It is called "Typology" or the study of "types" in the Bible. The word in Greek is known as "**typos**". It will be found **16X** times, appearing as one of the words used in the English translation of the KJV Bible. "Typology" is one of more than a dozen ways of studying the Bible; however, unfortunately it was lost when the likes of Julius Wellhausen dominated seminary curriculums preparing pastors for their task as shepherds at the beginning of the 20<sup>th</sup> century.

The KJV Bible translates 'Strong's' #G5179 ("**typos**") in the following manner: ensample (**5X**), print (**2X**), figure (**2X**), example (**2X**), pattern (**2X**), fashion (**1X**), manner (**1X**), form (**1X**).

Typology as a method of studying the Bible was discarded by those in the "schools of Higher Criticism". Following the turn of the 20<sup>th</sup> century, their influence became a factor for the decline of the institutional church. I did not want to bore the reader but nonetheless wanted to explain why the church went off the rails between the 1880's and 1920 here in America.

In this segment I will present the "Typology of the Rapture" in Genesis 24, where Abraham sends his servant to find a wife for Isaac. The Bible contains threads integrating

historical events, interwoven with spiritual lessons and meanings as part of the physical lives of Biblical characters. I believe this is far superior to the dry, boring, work of the Wellhausen schools of “Higher Criticism”.

In Genesis 24, we have a beautiful picture of how the father sent his messenger to get a wife for his son. This is a “type” (pattern) of how God sent the Spirit to get a Bride (the Church) for His Son the bridegroom (Jesus Christ); it is also a “type” of the time of day when this supernatural event occurs.

God always does things for a reason, operating with a pattern or “type” as a motif. I have shown how the Biblical ‘Covenant’ number “**Seven**” is the “Key” to unlocking the secrets of God. There are over 750 verses in the KJV Bible that address the “Theme of the Bride” alone. I have addressed in depth the “Theme” of “Deliverance before Judgment” that supports the entire concept of the Pre-Tribulation Rapture. Genesis 24 is a well-developed theme addressing how God sends His Son to get a Bride. The “Theme” is played out in such a way as to be called a “Type” or “Typology” of something beautiful and intimate.

***“And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things.”*** -(Genesis 24:1)

**(24:1)** - Isaac was 40 when he married Rebekah -(Gen. 25:20). Thus, the aged Abraham was 140, but was in good health and was blessed by God in his business as a merchant prince. Since it was customary for parents to arrange the marriages of their children (often through go-betweens), he now felt Isaac should have a wife before he got any older.

***“And Abraham said unto his eldest servant 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: But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.”*** -(Genesis 24:2-4)

**(24:2-4)** - Abraham then called in his “oldest” slave, not oldest in years, but the one who had the seniority, the chief servant who was his steward or business manager, possibly Eliezer of Damascus (15:2). Abraham asked him to swear that he would not get a wife for Isaac from the Canaanites, but would go and get a wife for him from his own relatives in western Mesopotamia. By putting his hand under Abraham’s thigh (pointing to procreation), the slave would be indicating that the oath had to do with carrying on the chosen line, the line of God’s promise. Swearing by the Lord as the God of heaven and earth recognized Him as the one true God, the all-powerful Creator, as well as the covenant-keeping God.

***“And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? And Abraham said unto him, Beware thou that thou bring not my son thither again.”*** -(Genesis 24:5-6)

(24:5-6) - The slave was afraid the woman would not be willing to go so far from her home and asked whether he should take Isaac there (that is, to live there), if that were the case. Abraham's answer was very emphatic. He must not let that happen.

***“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.”*** -(Genesis 24:7-9)

(24:7-9) - Abraham was confident the God of heaven, who brought him out of that land and confirmed His promise with His oath, would be faithful to give Abraham's descendants the land of Canaan. He was sure that God would send his angel to prepare the situation and make it possible for the slave to get a wife for Isaac. However, to settle the slave's question, Abraham said that if the woman was not willing to come, then the slave would be released from the oath. This satisfied the slave, and he swore the oath as Abraham asked.

***“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. 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.”*** -(Genesis 24:10-11)

(24:10-11) - That Abraham had more than ten camels, in a day when camels were not common, was an evidence of his wealth. Such a caravan could be counted on to impress his relatives. The slave also took all sorts of the best and most valuable things of his master with him and went to Mesopotamia (literally, “Aram of the two rivers”). This was in the western part of Mesopotamia, and the two rivers were the Balikh and the Khabur, tributaries of the Euphrates River. The city of Haran was on the Balikh River about a 700 mile journey north-northeast of Beersheba. Nearby was the city of Nahor. Arriving there, the slave made the camels kneel down by the well outside the city. The custom was for women to come out and draw water, and they would wait until the heat of the day was over to do so.

***“And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew 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 shewed kindness unto my master.”*** -(Genesis 24:12-14)

(24:12-14) - The slave recognized the Lord as the God of Abraham, because Abraham introduced him to the Lord. But in this prayer he was also recognizing Him as his God. He asked for success and for God to show covenant love to Abraham. Then he asked God to

confirm His choice for Isaac by a test. The girl must volunteer to draw water for ten thirsty camels. The slave knew the kind of hospitality that characterized Abraham, so the test would also show that she was the kind of woman who would fit into Abraham's family.

***“And it came to pass, before he 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. And 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.”*** -(Genesis 24:15-16)

**(24:15-16)** - The answer was already on the way. God had indeed sent His angel to prepare the situation. Rebekah came out, went down a series of steps to the spring that fed the well, and filled her water jar. Not only was she from Abraham's relatives, she was beautiful in face and form, and was a virgin. Her name meaning “noose” was a figurative term for a fascinating beauty that traps and entrances. The name “Bethuel” means “House of God”.

***“And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink. And 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, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.”*** -Genesis 24:17-21)

**(24:17-21)** - The slave then put Rebekah to the test by asking her for a drink. She responded in the way he had prayed she would, and kept pouring water for the camels until they were satisfied. The servant watched without saying a word. He wanted the Lord to provide the answer without any interference on his part.

***“And 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?”*** -(Genesis 24:22-23)

**(24:22-23)** - The slave, as a token of appreciation, took out a gold nose ring weighing about 1/5 ounce (5.69 grams), and two gold bracelets weighing about 4 ounces, and gave them to her. Then he asked who her father was and if there was room for him and the camels to spend the night.

***“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.”*** -(Genesis 24:24-25)

**(24:24-25)** - Rebekah's response was positive. She was actually Abraham's grandniece, and they had fodder for the camels and room for the man.

***"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."*** -(Genesis 24:26-27)

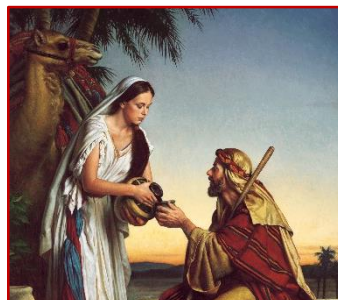
**(24:26-27)** - The servant recognized this as a marvelous demonstration of God's divine providence. He did not wait for the Sabbath to express his thanks. He bowed down to the ground and worshiped the Lord right where he was. He blessed, that is, praised and thanked God for not forsaking His covenant love and lasting faithfulness, and for leading him right to his master's relatives.

***"And the damsel ran, and told them of her mother's house these things. And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. 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."*** -(Genesis 24:28-31)

**(24:28-31)** - Rebekah ran to her mother's household (her father probably had other wives). Her brother Laban saw the nose ring (which was usually put in a pierced left nostril) and the bracelets, and heard what Abraham's slave had said, including, probably, his prayer and praise to the Lord, the God of Abraham. So he concluded that Abraham's slave was blessed of the Lord and he hurried out to invite the slave to come and bring his camels.

***"And the man came into the house: and he 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."*** -(Genesis 24:32)

**(24:32)** - The provision for the camels was generous, and they were taken care of first. Another important courtesy was water to wash the feet of Abraham's slave and of the men who were with him. For the first time, we are told that Abraham's slave did not manage the ten camels all by himself.



***“And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on. 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. 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 unto my father's house, and to my kindred, and take a wife unto my son. 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: 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. 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.”*** -(Genesis 24:33-48)

**(24:33-48)** - Abraham's slave refused food until he could tell them what he had to say. Then he proceeded to tell the whole story from the time Abraham asked him to swear an oath not to take a wife for Isaac from the Canaanites, to the time God answered his prayer and he bowed and worshiped God for leading him to the granddaughter of Abraham's brother.

***“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.”*** -(Genesis 24:49)

**(24:49)** - Abraham's slave concluded by asking them to respond to God's covenant love and faithfulness by showing the same kind of love and faithfulness to Abraham.

***“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.”*** -(Genesis 24:50-51)

**(24:50-51)** - Rebekah's father and brother recognized the decision was not theirs. The Lord had already decided Rebekah was the one for Isaac. That they could not say anything bad or good, means there was nothing more to be said.

***"And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth. 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."*** -(Genesis 24:52-54)

**(24:52-54)** - Again, Abraham's slave bowed and worshiped the Lord immediately, right where he was. Then he proceeded to give a variety of expensive gifts to Rebekah and also to her brother and her mother (as compensation for the loss of her presence and service and as proof to them that Rebekah would be well cared for). Not until after that, did he and the men with him have their meal and retire for the night.

***"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."*** -(Genesis 24:55-56)

**(24:55-56)** - Abraham's slave was ready to go now that the Lord had answered his prayer. But Laban and Rebekah's mother knew they would probably never see her again, so they wanted her to stay for about ten days more. Possibly they wanted to allow relatives and friends to give her farewell parties as well. But Abraham's slave insisted they dismiss him at once to go to his master. What the Lord had done also called for obedience.

***"And they said, We will call the damsel, and enquire at her mouth. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go."*** -(Genesis 24:57-58)

**(24:57-58)** - Laban and Rebekah's mother then did something that was very unusual in those days. Ordinarily a girl simply had to submit to whatever marriage arrangements were made for her. But Rebekah was to become part of God's chosen family, and it was important that she be given the opportunity to choose in a way that would express her faith. So she was called in, and asked if she was ready. She made the choice to go at once. When you observe the elements of bread and juice in Communion, you are saying your vow of "I do" to the Lord.

***"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. 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."*** -(Genesis 24:59-61)



**(24:59-61)** - Rebekah's nurse is later identified as Deborah -(35:8), meaning "honey-bee." Before sending Rebekah away, Laban and her mother pronounced a blessing over her, indicating their wishes for the success and victories of her progeny, something that was in line with God's promise to Abraham. Rebekah also took other slave girls with her, indicating that her family, too, was prosperous.

***"And Isaac came from the way of the well Lahairoi; 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."*** -(Genesis 24:62-63)

**(24:62-63)** - Isaac had been down to Beer Lahai-roi ("The Well of the Living One Who Sees Me") about 50 miles southwest of Beersheba and was living in the Negev desert south of Beersheba. After a busy day, he went out into the open country to meditate or to pray, as the Jewish Targums (early Aramaic translations and commentaries) say. We can be sure he wanted to be alone with God, and talk to Him about the coming marriage. Surely if Abraham's slave prayed with such faith and confidence, Abraham's son was praying too. Then, as he looked up from bowing before the Lord, he saw camels coming. The reference to word "eventide" here is a reference to the "setting of the Sun" and the rising of the moon.

***"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."*** -(Genesis 24:64-65)

**(24:64-65)** - When Rebekah saw Isaac she became so excited she practically fell off the camel. She was in a hurry to get down and approach Isaac with humility and proper dress. After Abraham's servant confirmed it was Isaac coming, she quickly enveloped herself in a wedding veil that covered her face and body.

***"And the servant told Isaac all things that he had done. And Isaac brought her 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."*** -(Genesis 24:66-67)

**(24:66-67)** - After the slave told Isaac all he had done, Isaac brought Rebekah into Sarah's tent--giving her a place of honor. Then the marriage ceremony took place. She became a good wife to Isaac and he loved her. Arranged marriages can have love grow after marriage. Truly, love must grow after marriage if it is to be what God wants it to be -(Ephesians 5:25). Isaac's being comforted by her after his mother's death, shows he did not make comparisons with his mother and let Rebekah be the queen of the home.

Are you beginning to see how God has woven a central "theme" of the Bible, "The Bride" with another "theme" of the Bible, the Rapture? Rebekah is a type of the Bride of Christ, the believers of the Church Age. Isaac is a type of the Bridegroom, Jesus Christ. Abraham is a type of God the Father. The servant is a type of the Holy Spirit. Even the

reference to the time of their meeting in the middle of the field is significant in this picture of the Rapture.

And Isaac brought her 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. An often overlooked detail in verse 65 notes that the bride and bridegroom go towards each other to meet in the middle of the field, just like the Church will meet the Lord "in the air" at the Rapture. Verse 63 notes another important point here, the timing of the meeting, it is "eventide". This is associated with sighting the new moon on the Feast of Trumpets. The Lord will descend with a shout, the bride is "caught up." So, they meet in the air having gone towards each other. The bride is a fit bride (a virgin) and is willing to receive the gifts of the bridegroom from the servant. She accepts her bridegroom having never seen Him. So, she accepts Him by faith. She accepts Him because the Servant the Spirit has told her of Him.

All of this symbolism is picturesque of the heavenly Bridegroom coming to take His Bride home to be married together forever. The Biblical picture of the "theme" of the Bride is eloquently wrapped in the imagery of intimacy, and marriage living happily ever after forever. Granted, all of this narrative is different from the world today and what we experience but we must not lose sight of the underlying message this physical, historical event communicates, a larger picture of God's redemptive plan.

I did a year-long study of the "theme" of the Bride back in 1998. In that study I identified over 750 passages of Scripture illustrating God's message communicating the message God is a romantic. This is a real picture of a loving Creator God revealing His Persona. The world today is filled with those people who want to place emphasis on God's other attributes, attempting to motivate people through fear, intimidation, and punishment when one steps out of line. That is not to say God exercises chastisement when needed but it is always held in reserve for the disobedient.

Genesis 24 is a beautiful "object lesson" for a children's message. I can assure you that it will preach to adults as well. Think for a moment, Rebekah was part of an arranged marriage. She did not use a dating service to find a husband. We all respond to love stories as intended by our Creator, it's foundational as part of our being.

I think you would agree the study of "Typology" in the Bible is far more enjoyable than the "JEDP". I will do a follow-up article giving the reader a greater understanding of "Typology". My early experience with "Typology" led me to a deeper thirst for the Living Waters of God's Word, and, chances are it will do the same for you.

If you would like to know more about "Typology" watch for the next segment, or read my studies "Deliverance before Judgment", or the "Theme of the Bride."

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