

## Lesson Three — A Bride Taken from the Family

*Day One — A Panoramic Type, Part 1*

*Day Two — A Panoramic Type, Part 2*

*Day Three — The Father's Servant Sent, Part 1*

*Day Four — The Father's Servant Sent, Part 2*

*Day Five — The Anti-type*

Last week we studied:

- **The creation of the man and woman.**
- **The woman being formed from a part of Adam's body.**
- **The establishment of marriage.**

We studied foundational information which cannot be ignored when looking at the picture of marriage. The reason for the man and the woman's creation is that they were to rule over a restored domain. Prior to God forming the woman, He said that it was not good that the man should be alone (i.e., in the light of what is stated in Gen. 2:26-28, he would not be able fulfill his created purpose apart from a helper). Therefore, God took a part of the man's body and *built* the woman, then presented her to him so that the two could become one, thereby making the man once again complete, though now with *a helper*. She was to be *his completer/helper*. With this picture in mind, and in understanding that Adam is a type of Christ, we can gain insight into the final marriage — that of Christ and His Bride. With that, we'll continue to build.

This week we are going to build upon the picture of marriage by adding another foundational type. The information from which we will draw is from an overall type in Scripture — a panoramic type, if you will. We will first glimpse this overall type then we'll see if we can grasp the details of the portion of the overall type having to do specifically with our study on marriage.

Be sure to begin this week's lesson in prayer. Ask the Lord to give you understanding of what He wants you to understand from this lesson.

## Day One — A Panoramic Type, Part 1

Today we will view a major type which is laid out in the Old Testament. Keep in mind the type/anti-type structure of Scripture, which is key to understanding God's Word. This major type lays out in chronological order, a sequence of historical events that point to a future time period. This overall type, found in Genesis chapters twenty-one through twenty-five, depicts events (in a type/anti-type structure) which point to future events leading up to and including the present dispensation<sup>1</sup> — the dispensation in which God deals with the Church — and beyond!

Genesis chapters twenty-one through twenty-three depicts events which point to the time leading up to this present dispensation; chapter twenty-four depicts events which point specifically to the present dispensation; and chapter twenty-five depicts events which point to a time following the end of this dispensation. (This will progressively become clearer as you study this week's homework and during this week's lecture.)

In studying this overall type, it should be understood that:

- **Abraham (in the type) represents God the Father (in the Anti-type).**
- **Sarah, the wife of Abraham, represents Israel, the wife of God (Isa. 54:5; Jer. 31:32; Hosea 2:19, 20).**
- **Isaac, the son of Abraham, represents Jesus Christ, the Son of God.**
- **The servant of Abraham, sent to Abraham's family to procure a bride for Abraham's son, represents the Holy Spirit, sent to procure a Bride for God's Son; Abraham's family represents the family of God.**
- **Rebekah, the one taken from the family of Abraham to be the bride for Isaac, represents Christ's Bride, who will also be taken from the family of God.**

In keeping with the type/anti-type structure of Scripture, God brought about historical events throughout these chapters (really throughout the whole OT), which point to a future fulfillment. The overall type which these chapters lay out points to a pre-established time wherein God will set Israel aside, and take up His dealings with a new creation — a creation which was brought into existence shortly after the death of Christ — the new man, the new creation, the Church. As we study, you will see how the details in the type have been (and are being) fulfilled, just as the historical events depict.

If you have the time, it would be great for you to read completely through Genesis chapters twenty-one through twenty-five. You can read those chapters now. If not, then just continue with the sections of Scripture which follow. These draw out the main points.

Before we begin in Genesis chapter twenty-one, do you remember how old Abraham and Sarah were before they had a child? Abraham was 100 years old, and Sarah was 90 (Gen. 17:17). Both of them were far beyond child-bearing years. But God had promised Abraham that he and Sarah would have a son (Gen. 17:16). We are about to read the fulfillment of that promise. Chapter twenty-one deals with the miraculous birth of a son.

### Genesis 21

**1 Then the LORD took note of Sarah as He had said, and the LORD did for Sarah as He had promised. 2 So Sarah conceived and bore a son to Abraham in his old age, at the**

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<sup>1</sup> For a more thorough understanding of *dispensations* and *ages*, it would be helpful to read two pamphlets written by Arlen Chitwood entitled DISPENSATIONS and AGES respectively. These can be found at [www.lambroadcast.org](http://www.lambroadcast.org) in the pamphlet section.

appointed time of which God had spoken to him. 3 And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac. 4 Then Abraham circumcised his son Isaac when he was eight days old, as God had commanded him. 5 Now Abraham was one hundred years old when his son Isaac was born to him. 6 And Sarah said, "God has made laughter for me; everyone who hears will laugh with me." 7 And she said, "Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age." 8 And the child grew and was weaned, and Abraham made a great feast on the day that Isaac was weaned.

What was obviously *miraculous* about the conception and birth of this child?

(On the chart in the Appendix with columns for TYPE and ANTI-TYPE, begin writing all the similarities between the type and the anti-type as we come to them throughout this week's study. We will add to this list as we continue studying these five chapters.)

Let's begin with the previous passage. Genesis chapter twenty-one is the beginning of this *major type* — a picture pointing to a future fulfillment seen in the anti-type. What do you think the anti-type is — the thing toward which the type points? In other words, what does this picture portray to us? Fill in your TYPE/ ANTI-TYPE chart.

Now let's move to the next chapter, which continues the panorama of events. Genesis chapter twenty-two deals with the sacrifice of Abraham's son.

#### Genesis 22

1 Now it came about after these things, that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am." 2 And He said, "Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah; and offer him there as a burnt offering on one of the mountains of which I will tell you."

3 So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him and Isaac his son; and he split wood for the burnt offering, and arose and went to the place of which God had told him. 4 On the third day Abraham raised his eyes and saw the place from a distance.

5 And Abraham said to his young men, "Stay here with the donkey, and I and the lad will go yonder; and we will worship and return to you." 6 And Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together. 7 And Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." And he said, "Behold, the fire and the wood, but where is the lamb for the burnt offering?" 8 And Abraham said, "God will provide for Himself the lamb for the burnt offering, my son." So the two of them walked on together. 9 Then they came to the place of which God had told him; and Abraham built the altar there, and arranged the wood, and bound his son Isaac, and laid him on the altar on top of the wood. 10 And Abraham stretched out his hand, and took the knife to slay his son.

11 But the angel of the LORD called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am." 12 And he said, "Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me." 13 Then Abraham raised his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the place of his son. 14 And Abraham called the name of that place The LORD Will Provide, as it is said to this day, "In the mount of the LORD it will be provided."

**15 Then the angel of the LORD called to Abraham a second time from heaven, 16 and said, “By Myself I have sworn, declares the LORD, because you have done this thing, and have not withheld your son, your only son, 17 indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens, and as the sand which is on the seashore; and your seed shall possess the gate of their enemies. 18 And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”**

Go back through the passage, underlining some of the highlights in it.

The progression of this panoramic picture (which began in the previous chapter with the miraculous birth of a son) continues for the next several chapters. Continue to write out all the similarities between the type and the anti-type that you see from the passage in Genesis chapter twenty-two. What picture does this chapter point to? (The detail of this is fascinating!)

We’ll stop here. Tomorrow we will continue to view this major, panoramic type.

## Day Two — A Panoramic Type, Part 2

Remember to pray for your study time today.

Yesterday we began to glimpse a panoramic type set forth in five chapters in the Book of Genesis. We will continue with the type, striving to gain information for the anti-type. The detail specific for our study of marriage comes in chapter twenty-four, but we must work our way to chapter twenty-four, by looking at the events leading up to it (i.e., events depicted in chapters 21-23).

By way of review, in chapter twenty-one, we saw *the miraculous birth* of Isaac to Abraham and Sarah in their old age. In chapter twenty-two, we saw that Abraham was called to *offer his son, his only the son, the son whom he loved, as a sacrifice at Mt. Moriah*. Now we move to chapter twenty-three. We can draw the basic picture from the sections of the chapter printed below, though the chapter is replete with information.

### Genesis 23

**1 Now Sarah lived one hundred and twenty-seven years; these were the years of the life of Sarah. 2 And Sarah died in Kiriath-arba (that is, Hebron) in the land of Canaan; and Abraham went in to mourn for Sarah and to weep for her...**

**19 And after this, Abraham buried Sarah his wife in the cave of the field at Machpelah facing Mamre (that is, Hebron) in the land of Canaan. 20 So the field, and the cave that is in it, were deeded over to Abraham for a burial site by the sons of Heth.**

In the type/anti-type structure of Scripture, it must be remembered who represents Whom. If you forget, go back and check the list given on page 34. Today we will step away from Genesis momentarily and look at passages in Scripture which show that Israel is the wife of God, fulfilling the type in which Sarah is the wife of Abraham. In the passages which follow, underline the information that reveals that Israel was the wife of God, and take note of how the passage deals with the relationship.

**Isaiah 54** (You should find two places to underline in this passage.)

**“... 5 For your husband is your Maker, Whose name is the LORD of hosts; And your Redeemer is the Holy One of Israel, Who is called the God of all the earth.**

**6 “For the LORD has called you, Like a wife forsaken and grieved in spirit, even like a wife of one’s youth when she is rejected,” says your God. 7 “For a brief moment I forsook you, but with great compassion I will gather you. 8 In an outburst of anger I hid My face from you for a moment; but with everlasting lovingkindness I will have compassion on you,” says the LORD your Redeemer. 9 “For this is like the days of Noah to Me; when I swore that the waters of Noah should not flood the earth again, so I have sworn that I will not be angry with you, nor will I rebuke you.**

NOTES:

### **Jeremiah 3**

**6 Then the LORD said to me in the days of Josiah the king, “Have you seen what faithless Israel did? She went up on every high hill and under every green tree, and she was a harlot there. 7 And I thought, ‘After she has done all these things, she will return to Me’; but she did not return, and her treacherous sister Judah saw it. 8 And I saw that for all the adulteries of faithless Israel, I had sent her away and given her a writ of divorce...**

NOTES:

### **Jeremiah 31**

**31 “Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah, 32 not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them, “declares the LORD.**

NOTES:

Based upon these passages, what happened in Israel’s relationship with God? Why did it happen?

Although these passages reveal Israel as the adulterous wife of God, there is no indication at all that Sarah was an adulteress. That is not the point made in this type/anti-type structure seen here. Not at all. On the other hand, it can be noted that Sarah was barren (fruitless) until late in her life, when she bore one son (and only one son) to Abraham. So the indication of this type/anti-type structure here in Genesis reveals that while Sarah was barren except for one son in her late years, so Israel was barren with respect to fruit-bearing in her relationship to her Husband. Israel is also noted as being adulterous.

With that in mind, and from these few verses, can you see what the picture of Sarah’s death may be pointing to in the anti-type? If so, what is it?

(Don’t get discouraged if you cannot get it now. Understanding what this particular type/anti-type depicts requires a fairly good grasp of the overall picture of Scripture. If it hasn’t clicked for you yet, it will come.

Just be patient. Remember, we are striving to see a major, overall type here. The details are important and fascinating! So hang in there.)

If you see any similarities between the type and the anti-type, write them out on your TYPE/ANTI-TYPE chart.

Now we are at the place we can begin seeing more details concerning the picture of marriage (we just had to get here through the preceding chapters). In this panoramic type/anti-type structure, we can easily see that facts given here point to Jesus Christ and issues surrounding Him. This is just as He indicated to the two disciples on the road to Emmaus that all the Old Testament Scriptures are about Him (see Lesson One, Day Two). The facts that are being laid down here in Genesis are facts which, in part, make up the *Word that became flesh* — the Living Word, Jesus Christ.

We have seen that:

- **Isaac was the son of Abraham and Sarah, and was born through miraculous means. Jesus Christ is the Son of God, and was born to a young Jewish virgin through miraculous means.**
- **Isaac — Abraham's son, *his only son, the son whom he loved* — was offered as a sacrifice on Mt. Moriah, but a substitute was provided (*cf. Heb. 11:17-19*). Jesus Christ — God's Son, His only Son, the Son Whom He loved — was offered as a sacrifice in the same region (possibly the exact same place), and *was the Substitute*.**
- **Sarah, the wife of Abraham, *died after the sacrifice was offered*. Israel, the wife of God, *was set aside after the sacrifice was made*. Sarah's death in the type points to God setting Israel, His wife, aside in the anti-type for a period of time after the nation's rejection of their Messiah at His first appearing.**

We can see that **the chronological order of events as it was given in the type is with specific *purpose!***

This information in itself is important beyond measure in its relationship to the overall scope of Scripture, but for our purposes in dealing with the picture of marriage, we have had to identify this chronology of events in order to come to the next type given in the overall type which concerns marriage. This is the point where we will begin tomorrow.

If you have any thoughts or questions at this point, write them down here.

As you close today's study, please pray that God will continue to open your eyes to understand Scripture more fully.

See you tomorrow. Be sure to give yourself ample study time tomorrow. You may need it.

## Day Three — The Father's Servant Sent, Part 1

Pray for your study time today.

Now let's begin. The only thing we will be doing in our study time today is observing the details found in Genesis chapter twenty-four. **This chapter is printed in your Appendix.** It is a long chapter (the details are so important!), so give yourself enough time to work through the chapter several times. Ask God to help you notice detail, making note of what you learn in the margins. The more familiar you are with this chapter, the more you will understand how God has sent the Holy Spirit to search for and procure a bride for His Son. So study well.

As you study through the chapter, do not forget whom the types represent —

Who does Abraham represent?

Who does Abraham's servant represent?

Who does Isaac represent?

Who does Rebekah represent?

Who does Rebekah's (Abraham's) family represent?

Now let's first read straight through without stopping for details. Read Genesis 24 (from your sheets in the Appendix) simply to understand the overall picture.

Second, study through the chapter for detail. Make notes in the margins. Mark up the text as you study. The more times you read this chapter the more familiar you will become with the very important picture it is laying out.

Study well!

## Day Four — The Father's Servant Sent, Part 2

Yesterday we observed the chapter in Genesis wherein Abraham sent his servant back to his family to find a bride for his son. Today we want to draw out some important information. These questions are designed to help you observe the text more thoroughly. But don't get hung up on trying to figure out what answer "Cindy wants." Just relax and observe the chapter carefully!

Describe Abraham's servant (v. 2).

# Understanding the Picture of Marriage — From Beginning to End

# Lesson Three A Bride Taken from the Family

What seemed to be foremost in the father's mind concerning a bride for his son (vv. 3, 4)?

Does the text in vv. 5-9 imply that the woman would be *forced to become the bride for the son* or that she would have the right to choose? In other words — Was it automatic that she would become the bride, or did she have to give her consent? How do you know?

What did the servant take with him? Why did he do this? What would this represent to the prospective bride?

Once in the land of Abraham's family, specifically where did the servant stop to find a potential bride?

List Rebekah's actions after meeting the servant.

As it turns out, what relationship did Rebekah have to Abraham?

What would v. 19 reveal of Rebekah, if anything?

Why do you think Laban, Rebekah's brother, called the servant "Blessed of the Lord"?

Reread vv. 33-49. How focused was Abraham's servant concerning the business at hand? What makes you think so?

After the initial investment of a couple of articles of gold, what specific gifts did Rebekah receive from Abraham through the servant (v. 53)?

Is Rebekah the only one who receives gifts from Abraham's possessions? Who else received gifts? What did they receive?

Go back to the printed chapter in the Appendix and underline the last phrase in v. 36. What does it state?

When it came time for the family to let Rebekah go, were they willing to release her? What took place?

How was it ultimately decided that she would be released?

What were Rebekah's *exact words* when asked if she would go?

Toward the end of the return journey when the servant, the maids, and Rebekah were approaching Abraham's home, what happened? Put the detail of Rebekah meeting Isaac in your own words.

We'll continue this tomorrow. I hope you are having some interesting insights into this chapter. It is replete with significance for us, especially as we are studying marriage!

## Day Five — The Anti-type

In the past four days we have studied a panorama of historical events which make up a major Scriptural type, a prophetic picture. A type always points to an anti-type. As we have seen, this panoramic type points to events leading up and including the dispensation of the Church (the present dispensation). Specifically, the events in Genesis chapter twenty-four (i.e., the servant being sent to the master's homeland in order to find a bride from the master's family for the son), point to the dispensational work of the Holy Spirit being sent by God the Father to His family to find a Bride for His Son. This is the work of the Holy Spirit at the present time.

We have perused four chapters in Genesis, which offer a broad stroke of the details leading up to and including the overall scope of the present dispensation. The information in these four chapters is invaluable if one is to understand what is the work of the Holy Spirit in the world today. Also, the

information in these four chapters is invaluable *if one is to understand the overall picture of marriage*, which from a Scriptural standpoint, leads up to and includes facts concerning Christ and His Bride. We cannot grasp the overall picture of the future marital relationship between Christ and His Bride if we do not grasp the truths that are laid out in these four chapters of Genesis. (We'll get to Genesis chapter twenty-five in a moment.)

In the way of a brief review, we have seen that the *miraculous birth of Isaac* in Genesis chapter twenty-one portends to the *miraculous birth of Jesus Christ*. Read what Matthew wrote concerning the conception of Jesus —

**Matthew 1**

**18 Now the birth of Jesus Christ was as follows. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit.**

What was miraculous about this conception?

Then John writes —

**John 1**

**14 And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.**

This verse speaks of Jesus Christ. What was it say about Him?

Read what Paul says of the *timing* of this birth —

**Galatians 4**

**4 But when the fulness of the time came, God sent forth His Son, born of a woman, born under the Law...**

What does Paul say about the timing?

In the type, a son was born through miraculous means; in the Anti-type, a Son was born through miraculous means. And as the chronology of the type continues in Genesis chapter twenty-one and twenty-two, the son was offered as a sacrifice in a location on a particular mount wherein God provided a substitute; in the Anti-type, the Son was offered as a sacrifice in the same location on the same mount wherein God provided Him as the substitute.

In the following verse, Paul makes mention of this sacrifice as he is talking to the elders of Ephesus at Miletus.

**Acts 20**

**28b “...the church of God which He purchased with His own blood.**

According to this verse, whose blood was it?

Peter also mentions this fact:

**I Peter 1**

**17 And if you address as Father the One who impartially judges according to each man’s work, conduct yourselves in fear during the time of your stay upon earth; 18 knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19 but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.**

What do these verses say of Jesus?

As the chronology of events continues in Genesis, in chapter twenty-three we read of the death of Sarah (following the sacrifice made on the mount).

(Did you know that the names *Sarah* and *Israel* come from the same root word? *Israel* means “he who will rule with God.” *Sarah* is a feminine derivative of the word [lit., meaning *female noble*]. *Sarah* was the wife of Abraham, and *Israel* was the wife of God. Interesting!)

In the type, Sarah’s death following the sacrifice of Isaac on the mount, can only point to the *setting aside of Israel* as the Wife of God, due to their lack of fruitfulness. The nation of Israel has been *set aside* for a dispensation (following the sacrifice of the Son made on the mount). Again, notice the chronology.

Jeremiah prophesied the setting aside of Israel as the Wife of God in the following verse —

**Jeremiah 3**

**8a “And I saw that for all the adulteries of faithless Israel, I had sent her away and given her a writ of divorce...”**

In the type, Sarah died. In the anti-type, Israel was set aside for a time — God divorced Israel, due to her adultery.

But God will soon reestablish Israel as His wife, which is seen in the anti-type of Genesis chapter twenty-five when Abraham marries Keturah.

**Genesis 25**

**1 Now Abraham took another wife, whose name was Keturah.**

In the type seen in Genesis chapter twenty-five, it is only *after* Abraham was called upon by God to offer up his son (ch. 22), and only *after* Sarah died (ch. 23), and only *after* a bride was procured for his son (ch. 24), that Abraham marries Keturah (Gen. 25a).

(The name “Keturah” is from the Hebrew root word, *qatar*, which means “perfumed.” *Qatar* is used 112 times in the Old Testament and most often it refers to aroma of something *being burned*. Often the word is used dealing with a burnt offering — a sin offering — the smoke of which [due to the repentance on the one offering the burnt offering] becomes *a sweet savor* to the Lord God — a *qatar*.)

In the anti-type, it is *only after* the Father offered His Son as a sacrifice, and *only after* Israel is set aside, and *only after* a bride is procured for the Son, that God will reestablish Israel as His Wife. At the present time, Israel has been set aside for a dispensation, during which time a search is made for a Bride for God’s Son. When the Bride is found complete, God will reestablish His Wife, Israel, and she will be *a sweet savor* to Him. As it can be seen in the type through Abraham marrying Keturah (*qatar*); in the anti-type, once Israel has repented of her sinfulness, she will be reestablished to her Husband, and will be *a sweet smelling savor* to Him — *a qatar*.

It can be seen in the writings of the prophet Hosea, one of the places in Scripture wherein God deals with His reestablishing Israel as His Wife. In the type/anti-type structure of Scripture, the Book of Hosea opens with the story of Hosea being married to an adulterous woman. The first two chapters deal with her adultery, followed by reconciliation. It is in this context that God says of Israel —

**Hosea 2**

**19 “And I will betroth you to Me forever; Yes, I will betroth you to Me in righteousness and in justice, In lovingkindness and in compassion, 20 And I will betroth you to Me in faithfulness...”**

So God will restore Israel. Though He has divorced her, He will restore her, and her only! And at that time, only after her repentance, she will be a sweet smelling aroma to Him — *a qatar*.

Isn’t it something how God’s Word fits together! Amazing! Truly amazing!

Now with all this as the setting, we will briefly review the anti-type of the search made for the bride set forth in Genesis chapter twenty-four. How does the type give us insight into the present work of the Holy Spirit in this dispensation? While more will be taught in the lecture about this, let’s bring a few facts to the forefront today.

Jesus told His disciples about the Holy Spirit coming to them for a purpose:

**John 16**

**13 “But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. 14 He shall glorify Me; for He shall take of Mine, and shall disclose it to you. 15 All things that the Father has are Mine; therefore I said, that He takes of Mine, and will disclose it to you...”**

According to this passage, what will the Holy Spirit do for us?

Remember that the servant gave an oath to Abraham that he would go only to Abraham's family to find a bride for his son. And the servant set his mind toward accomplishing that goal and that goal only. He would not be persuaded to stay longer, once he had accomplished his purpose. Remember, too, that he took with him ten camels laden with gifts from his master, so as to reveal to the prospective bride what would be her inheritance if she would agree to become the bride of his master's son. The camels laden with gifts was a pledge of all that would be hers if she would but decide to go with him. The servant, while giving gifts to Rebekah as well as to the other family members, disclosed to the prospective bride (as well as to the family) that the master will give all his possessions to his son (Gen. 24:36). With that in mind, read what Paul writes to the Church at Ephesus, underling the first six words of v. 11 —

**Ephesians 1**

**9 He made known to us the mystery of His will, according to His kind intention which He purposed in Him 10 with a view to an administration suitable to the fulness of the times, that is, the summing up of all things in Christ, things in the heavens and things upon the earth. In Him 11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, 12 to the end that we who were the first to hope in Christ should be to the praise of His glory. 13 In Him, you also, after listening to the message of truth, the gospel of your salvation — having also believed, you were sealed in Him with the Holy Spirit of promise, 14 who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.**

According to this passage, what has God made known to us?

According to this passage, what was God's *kind intention*, which He purposed in Christ?

According to this passage, what is the pledge given?

Now read what the author of Hebrews says of Christ's inheritance —

**Hebrews 1**

**1 God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, 2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.**

What is Christ's inheritance?

This next passage from Romans deals with our inheritance (vv. 11, 14). What would our inheritance be? Read what Paul says of the inheritance —

**Romans 4**

**13 For the promise to Abraham or to his descendants that he would be heir of the world...**

So what is our inheritance?

Now read that it takes a particular willingness (consent on the part of any Christian) to specifically become a co-inheritor with Christ. Underline the condition of becoming a co-heir (fellow-heir) with Christ:

**Romans 8**

**16 The Spirit Himself bears witness with our spirit that we are children of God, 17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him. 18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.**

According to this passage, what will it take on our part to be a co-heir with Christ?

It is important to remember that the question was put before Rebekah — “Will you go?” She was not forced to go, it was her decision! In going back to Genesis chapter twenty-four in the Appendix, what was her declaration of her willingness to go (v. 58)?

Following this declaration, the servant took Rebekah and maidens and they departed. At some point between her house and the master’s house, Isaac met his bride. In fact, it was in the Negev (which means *the south country*). Seeing the son from a distance, she inquired of the servant as to who the man was. When she was told that this was the son of the master, *she covered herself* in order to meet him (Gen. 24:65).

Now watch how this fits in the anti-type —

**I Thessalonians 4**

**13 But we do not want you to be uninformed, brethren, about those who are asleep, that you may not grieve, as do the rest who have no hope. 14 For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. 15 For this we say to you by the word of the Lord, that we who are alive, and remain until the coming of the Lord, shall not precede those who have fallen asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. 17 Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord.**

What does this passage reveal to us concerning how we will meet the Lord? How does this reflect what is seen in the type surrounding Rebekah and Isaac?

**Revelation 19**

**7 “Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready.” 8 And it was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.**

Understanding the Picture of Marriage —  
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From this passage, what do you see that is reflected in Rebekah's action in Genesis 24:64, 65?

We'll close with this last verse in Genesis chapter twenty-four —

**Genesis 24**

**67 Then Isaac brought her into his mother Sarah's tent, and he took Rebekah, and she became his wife; and he loved her; thus Isaac was comforted after his mother's death.**

Something to think about!

In closing, fill in the chart in the Appendix TYPE/ANTI-TYPE with the things you have learned this week.

See you in class.

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