

以撒的新娘：預表基督的新婦

創世記廿四章

A BRIDE FOR ISAAC : Foreshadows the Bride of Christ

Genesis 24

1. 亞伯拉罕
聰明的寄居者
2. 以利亞撒（譯按：聖經並未記載僕人之名，暫以此名代替，其意為神是幫助者）
奇妙的僕人
3. 拉班
世俗的罪人
4. 利百加
心甘情願的妹妹
5. 以撒
等待的兒子

1. ABRAHAM
THE WISE SOJOURNER
2. ELEAZAR
THE WONDROUS SERVANT
3. LABAN
THE WORLDLY SINNER

4. REBEKAH
THE WILLING SISTER

5. ISAAC
THE WAITING SON

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A BRIDE FOR ISAAC

Genesis 24

這是創世記中最長的一章。

在創世記許多的篇章裏，聖靈帶我們看到一次又一次的**葬禮**。

但是這一章，祂要帶我們去參加一個**婚禮**。

聖靈似乎滿懷愛意的眷戀著故事中的每一個細節——要替以撒找新娘。

這是因為，每個細節都要從人間的一個愛的故事，遙遙指向天上的愛的故事。

這故事意在告訴我們，聖靈今日仍在人間，要替耶穌基督尋找祂的新婦。

This is the longest chapter in Genesis.

In so many chapters in Genesis the Holy Spirit takes us to a FUNERAL.

Here he takes us to a WEDDING.

The Holy Spirit seems to dwell lovingly on each and every detail of this story—the finding of a bride for Isaac.

Because every detail looks far, far beyond a human love story to a heavenly love story.

The story here is intended to show us how the Holy Spirit is in the world today seeking a Bride for the Lord Jesus Christ.

請注意每個事件的先後次序。它們描寫出在神計劃中每件事的重要時刻。

1. 最初，以撒去了摩利亞山，為要獻為燔祭，結果全身而回，好像從死裡得生一般。
2. 接著撒拉去世，葬在一個外邦人的洞穴中。
3. 利百加從遠方被帶回來，成為愛子以撒的新娘。

1. 最初，基督在加略山，為我們的罪被獻上；結果從墳墓裡得勝而返。

2. 接著，以色列人因為不信，而被埋葬在外邦人中。
3. 然後，教會被引介出場；過去這些世代聖靈都一直在努力的尋找；祂受至高天父的差遣和託付，要尋找那些願意把心交給祂兒子的人。

這故事只有五名人物。

亞伯拉罕、以利亞撒、拉班、利百加及以撒。

Note well the sequence of events. They portray matters of great moment in the counsels of God.

1. First Isaac goes to Mount Moriah to be offered up as a burnt offering and comes back, as it were from the dead.
 2. Then Sarah dies and is buried in the cave of a Gentile.
 3. Now Rebekah is brought in from afar to be the bride of Isaac, the Father's beloved son.
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1. First Christ goes to Calvary and is offered up for our sins; and comes back again in triumph from the tomb.
 2. Then Israel is set aside for its unbelief and buried among the Gentiles.
 3. Then the Church is introduced on the scene; the Holy Spirit pursues down the age His great quest; He is sent and commissioned from the Father on High to seek out those who will give their hearts to His Son.

There are five people in the story.

There's ABRAHAM, ELEAZAR, LABAN, REBEKAH and ISAAC.

The Sojourner, the Servant, the Sinner, the Saint and the Son.

我們先開始講

1. 亞伯拉罕：聰明的寄居者

他老了，我們在聖經上讀到他「年紀老邁。」

他環顧四周，對那些「迦南女子」甚懷戒心，多麼世俗、惡劣、放肆的一群。

要兒子娶這樣的女子為妻，這念頭讓他不寒而慄。

不管怎樣，以撒絕對不能娶那些沒有真理信仰的人為妻。就這麼決定了。現在，再回到他的出生地，遠在迦勒底，那裡還對永活真神有一點兒認識。尤其是與亞伯拉罕相識的家庭圈中，還會傳遞這樣的認知。

他的天路生涯，在他的親族中間，已留下深刻而不能磨滅的記號。

他決定派人回到那裡，看看能不能替兒子找到一個對永活真神起碼有一點兒認識的女孩兒當媳婦。

因此，我們就看到作父親的，替兒子擬定了計劃，差派他的僕人進到那個世界裡，給予特別的指示，要替兒子找到一個新娘，是符合神的心意和旨意的。

這就是在上古時代的故事。

神自己作了關於祂兒子的計劃。

祂被差到世上來，為上主尋找合於祂心意的新婦。

一旦加略山鋪好了進路，永恆的計劃就可以實現。

「願頌讚歸與我們主耶穌基督的父，他在基督裡，曾賜給我們天上各樣屬靈的福氣；就如神從創立世界以前，在基督裡揀選了我們，使我們在他面前，在愛中成為聖潔、無有瑕疵。」（弗一 3~4，按英譯）。

We begin with

1. ABRAHAM: THE WISE SOJOURNER

He was old, we read, "and well stricken in years."

He looked about him with horror at the "daughters of Canaan." What a worldly, wicked, wanton crowd they were.

The thought of his beloved Isaac marrying the likes of them filled his soul with dismay.

No matter what, Isaac should NOT marry outside the true faith. That was that!

Now, back in the land of his birth, in far off Chaldea, there lingered a knowledge of the true and living God.

That knowledge had been especially cultivated in family circles where Abraham had been known

His pilgrimage had left a deep and indelible mark on his kith and kin.

He decided to send back there and see if he could not find a bride for his boy amongst those who had, at least, a rudimentary knowledge of the true and living God.

Thus, we see the father planning for the son and sending the servant into the world with specific instructions to seek out a bride for the son in accordance with the mind and heart and will of God.

THUS IT WAS IN THE AGES PAST.

God took counsel with Himself regarding His Son.

He would send into the world to seek out a Bride for the Lord.

Once Calvary had paved the way, the eternal plan could be put into effect.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love" (Eph. 1:3-4).

2. 以利亞撒：奇妙的僕人

亞伯拉罕的僕人，在這故事中並未具名。

聖經只告訴我們，他是「管理他全業最老的僕人。」

按聖經的預表模式，未具名的僕人，通常就被視為聖靈。

在神的家中，就是由聖靈來執行神在地上的旨意。

當加略山鋪好進路之後，祂便在五旬節降臨，開始偉大的呼召事工，呼召所有樂意把自己獻給基督的人。

本章中，我們看到這個未具名的僕人，亦步亦趨的依照主人的旨意來行事。

交待了重要的工作，再加上冗長疲累，又瑣碎的預備之後，僕人便動身出發。

亞伯拉罕，這主人有好多個僕人——但這僕人與其他的不同。他比其他僕人更年長。他未具名…自己位居幕後。

有一位來自希伯崙未具名的僕人。

往北走到大馬士革後，再沿著肥沃月彎進入「中東之眼」，再過去是幼發拉底河至兩河流域的亞蘭地區。

到達目的地之後，他像作生意一般的開始辦起事情來。

首先，他向永生神祈求祂的引導和祝福。

接著，他提出一個印證的辦法，好讓自己可以清楚確定，那麼多個中東女子，哪一個才是小主人的媳婦兒。

他要向那些來打水給牲口的婦人開口要水。

凡是肯給他的駱駝打水喝的女子——她就要成為媳婦兒。

一隻駱駝可以喝大約五加崙的水。亞伯拉罕的僕人共有十隻駱駝。因此，那個女子共要打五十加崙的井水，再提到飲水槽，在炎熱的天氣下，汗水淋漓的來來回回忙著。

肯自願幫陌生人這忙的女子，有如此善良和慷慨的心，這必然能當小主人的好媳婦兒了。我們瞭解接下來的故事。

利百加走過來了，印證了所有的條件。

她立刻獲得報償：僕人送上金首飾給她，又意外的發現，她竟是**彼土利**的女兒，也就是**拿鶴**的孫女兒，拿鶴跟亞伯拉罕是親兄弟。

女子便帶這個富有的陌生人和他贈送的金飾回到了父家。

這個僕人，以聰明又漂亮，幾乎不提到自己，就說明了來意。

他談到主人和他的兒子。

他特別提到此行的任務，就是要為以撒找新娘。

他證明利百加完全符合神揀選的條件。

一切都如此真實、自然。

但一切也都如此明顯的按神所安排的進展。

這完全不是巧合相遇。

這種相遇，乃是天上的計劃在地上實現。

因此，僕人為以撒促成了因，結成了果。

2. ELEAZAR: THE WONDROUS SERVANT

Now Abraham's servant is unnamed in the story.

We are simply told that he was the "eldest servant of his house that ruled over all that he had."

In the typology of Scripture, an unnamed servant is often used to depict the Holy Spirit of God.

In God's great House, the execution of the Divine will on earth is entrusted to the Holy Spirit.

He it was Who came down here, at Pentecost, after Calvary had paved the way, to begin the great work of calling out those who would willingly give themselves to Christ.

In this chapter we see this unnamed servant acting in strict accordance with the father's will.

Charged with the momentous task, with a long, arduous and delicate mission the servant at once arose and went.

Abraham, the father had many servants - this one stands apart from the others. He was older than them all. HE IS UNNAMED...KEEPS HIMSELF IN THE BACKGROUND.

Out from Hebron went the unnamed servant.

Northward towards Damascus, on around the Fertile Crescent into "the Eye of the East," on over the Euphrates to Aram Naharaim Of The Two Rivers.

Arriving at his destination he set about his task in a business-like way.

First he implored the living God for guidance and blessing.

Then he proposed to himself a little test whereby he might know that he had found the right woman of all the women of the East.

He would ask women, as they came to the well, for a drink.

The one who offered to water his camels too—why THAT would be the one.

A camel will drink about 5 gallons of water. Abraham's servant had ten of them. That would mean drawing some 50 gallons of water from the well, carrying it to the trough, laboring back and forth in a hot, sweltering climate.

Any woman volunteering to do that kind of work for a total stranger, out of the goodness and generosity of her heart, any such woman would make a remarkable wife for his master's son. We know what happened.

Rebekah came along and fulfilled all the conditions.

She was at once rewarded with a generous gift of jewelry and the servant made the additional discovery that she was the daughter of BETHUEL, and the granddaughter of NAHOR, Abraham's brother.

The woman then took this wealthy stranger with his magnificent gifts home to her father's house.

There, the servant, in his wise and wonderful way, spoke as little as need be about himself.

He talked to them all of the father and the son.

He told, in particular, of his mission in the world which was to seek out a bride for Isaac.

He made it quite clear that Rebekah indeed was the one chosen of God.

It was all so artless and natural.

Yet, at the same time, all so evidently of God's leading.

Here was no chance meeting.

Here was a meeting planned in heaven and worked out on earth.

Thus the servant pressed the cause and claims of Isaac.

我們要把這故事往上推，到更聖潔的領域。

我們想到聖靈在五旬節時降臨到地上。

祂來時，帶來了極重要、極偉大的禮物要賜予人。

祂幾乎不談祂自己。

只在需要時，告訴我們祂為什麼來，祂想要完成什麼，祂要帶來多麼豐富的祝福給我們。

祂偉大的工作，是要使我們認識至高天上的父。

祂偉大的工作是要高舉、頌讚天父所眷愛的兒子。

祂已來到，最主要的目的，是為了榮耀基督。

祂來，是為了要尋找一批人，好組成教會；教會乃是基督的新婦。

為了尋找這批人，勢必要有來自於神的奇妙作為；它們具有這些特質：真實無偽、順暢、日常、又超乎自然的，令人敬畏的，神秘的時機和驗證的組合。

想想你歸主的經過。

想想，它是怎麼發生的，你今日才會來到這裡，在今天這樣的一個地方。

你會在這裡，並不是因為什麼怪事，或附帶的因素。

這件小事發生了…所以導致那樣。不是的。

而是你碰到了某某人，你看到了某一本書，你聽到某個廣播節目了，所以來到了這裡。

就像利百加，她那天走到了井旁，絕非偶然。或許，就是意想不到的，你得救了，然後將自己的生命獻給基督。

利百加甚至從未聽過以撒這人。

但是，神以祂統御萬有的方式，安排了一切的細節，在井邊有一場偶遇。

她終於認識了以撒。

你終於認識了基督。

你聽到了這消息。你聽見了耶穌，你來到人生的轉折點。

事情永遠不會再一樣了。

聖靈以祂安靜，不顯眼的方式作工。

基督的宣召也是不喧嚷，不要花招，不急進，不強制。但基督的宣召會使人心服口服，滿心相信。

WE LIFT THE STORY TO ITS HIGHER, HOLIER SPHERE.

We think of the coming of the Holy Spirit into this world at Pentecost.

He came bearing with Him, great and mighty gifts for men.

He rarely speaks of Himself.

Only so much as is necessary for us to know why it is that He has come,
and what it is He wants, and what rich blessing He has come to bestow.

His great work is to tell of the Father on High.

His great work is to extol and exalt the Father's well-beloved Son.

He has come, above all else, to speak well of Christ.

He is here to seek out those who are to comprise the Church, the Bride of
Christ.

And, in the pursuit of that, there is a curious blending of the artless, the natural, the every-day and the supernatural, the awesome, mysterious timings and testings of God.

Think of your own conversion.

Think how it is you are here, in a place like this today.

Your being here has about it nothing of the strange or unusual element attached to it.

This little thing happened...so did that.

You met someone, you came across a book, you heard something on the radio. And here you are.

Like Rebekah, when she came to that well that day, it was not out of the ordinary. Nothing, perhaps, was further from your mind, the day you were saved, than giving your life to Christ.

Rebekah had never even heard of Isaac.

Yet, in His own sovereign way, God worked out all the details of that seemingly chance encounter at the well.

She learned of Isaac.

You learned of Christ.

You came face to face with the news. You heard of Jesus. You stood at the crossroads of life.

Things could never, ever, be the same again.

The Holy Spirit did His work in His quiet, unobtrusive way.

The claims of Christ were quiet, without fanfare of fuss or pressure. Yet the claims of Christ were brought convincingly, convictingly home to your heart.

3. 拉班：世俗的罪人

此時，故事進展略為停頓。

鏡頭已從利百加轉到拉班身上。

利百加才剛接受了僕人的禮物。

她飛奔著雙腳，飛也似的跑回去，告訴她所愛的家人這個好消息。

利百加有個哥哥，名叫拉班。

他一看到妹妹身上的金飾，就血脈賁張，氣吁吁的衝了出去，要搞清楚到底是怎麼回事。

我們讀到：

「看見金環、又看見金鐲在他妹子的手上、並聽見他妹子利百加的話…拉班就跑…到那人跟前…」

你注意到了嗎？

你看出來拉班最先注意到的是什麼嗎？

耳環和手鐲。

他原本該聽整個故事的，雙眼卻注目著那些禮物。

就像新約中行邪術的西門。（譯按：徒八 18）

他在意的不是賜禮物的人，他只對禮物感興趣。

聖經中敘述到的拉班，整個人都不改這個特點。

他是一個喜歡和信徒作朋友的人，差別在於：他只想貪圖好處。

到最後，他還是個沒有重生的人。

他很樂意動嘴皮子事奉神（50 節）。

卻從不對天父，對聖子感興趣。有利可圖的事物才能引起他的興趣。

他甚想染指於那些禮物。

這一整章我們看到，拉班對於神的事工，始終是一種妨礙，產生負面的影響。

他所提的建議，與僕人及父、子所想的正好南轅北轍。

他整個著眼點，就是落在錯誤的事物上。

在井邊送給利百加的禮物，畢竟只是一個開始，只是一個信物。

它們一旦在此行中完成信物的功用，並見證僕人所言的真實性之後，用處就不大了。

3. LABAN: THE WORLDLY SINNER

At this point there is a pause in the story.

Attention is directed for a moment, away from Rebekah towards Laban.

Rebekah had just received the initial gifts of the servant.

Off she ran, as fast as her legs could carry her, to tell the news to the loved ones at home.

Rebekah had a brother. His name was Laban.

As soon as he saw the gifts the servant had given to his sister, off he went himself, puffing and panting, to find out what all this was about.

We read:

"And it came to pass WHEN HE SAW THE EARRINGS AND THE BRACELETS UPON HIS SISTERS HANDS, and when he heard the words of Rebekah...that he came unto the man..."

Did you notice that?

Did you mark what came first with Laban?

The earrings and the bracelets.

He was made to listen to the whole story, but his eyes riveted on the gifts.

Like some New Testament Simon Magus.

He cared nothing for the Giver. He was intensely interested in the gifts.

This is characteristic of Laban all the way through the Biblical account.

He was a man, quite willing to befriend a believer, just so long as he, himself, got some personal advantage.

To the end, he remains an unregenerate man.

He is quite willing to pay lip-service to God (v.50).

But never once does he show any interest in the father and the son. At least, any interest he seems to have is a means to an end.

He wants to get his hands upon the gifts.

All the way through this chapter we see Laban as a downright hindrance to the work of God.

He makes proposals and suggestions which are quite out of tune with the mind of the servant, the father and the son.

He has his eye throughout on the wrong thing.

The gifts given to Rebekah at the well, after all, were only initial ,given to verify the servant's claim , and in nature of a sign.

Their primary purpose was accomplished once the gifts had authenticated the mission and the message of the servant.

現在，我們來看，這預表背後的意義。

今天的世界，有許多人就像拉班。

他們無法透過聖靈來看事物。

他們只能想到聖靈和聖靈的恩賜。

那才是他們所要的。

他們所最想要的不是基督...

而是神蹟的恩賜。

當基督第一次來時，聖靈固然也降下特別的神蹟為禮物，但這些禮物只是一種信物記號，為要替祂的信息作證。

一旦任務完成，神蹟就不再具有首要的意義。

自那時起，聖靈就不高舉神蹟，好讓人的注意力可以專注在祂所帶來的信息。

聖靈要我們完全被基督所吸引。

若一直對恩賜，特別是對行神蹟的恩賜渴求不厭，那實在是可悲也是嚴重的錯誤。

神蹟主要不是為著今日，它們的任務已經完成。

初代教會的基督徒行神蹟，主要是為了證明所傳的福音，以及堅固並印證教會的崛起。如今，聖靈只帶我們專注於**神的道**，而神的道乃要指引我們來就近基督。

NOW LET US SEE WHAT LIES BEHIND THE TYPE.

There are many in the world today just like Laban.

They cannot see beyond the Holy Spirit.

All they can think of is the Holy Spirit and the gifts of the Spirit.

That's what they want.

It's not Christ, the son, they primarily want . . .

It's the "sign-gifts".

Now it is true that, when He first came, the Holy Spirit brought spectacular sign-gifts with Him down to earth.

But they were initial, intended only to authenticate His message.

Once their work was done they ceased to be of primary significance.

From then on He de-emphasized them so that full attention could be paid to the message He brought.

He wants us to be occupied with Christ.

It is a sad and serious mistake to be persistently seeking after the gifts—the spectacular sign gifts, that is.

Those gifts are not for today. Their primary work has been accomplished.

Early Christians were to display them only so long as they were needed to authenticate the gospel and to validate and legitimize the emerging church.

Today the Holy Spirit simply points us to the WORD which in turn points us to Christ.

4. 利百加：心甘情願的妹妹

利百加則完全不同於拉班。

她對所聽到的立刻作了熱切的回應。

她心中對有關以撒的事產生了意願。

她從來沒見過以撒；也不曾聽過他，只透過僕人的口描述。

然而，此刻她覺得，她已認識了這個人。

接著，出現了一個與她相關的重要問題。

「你願意跟隨這個人嗎？」

而她也回答「我願意。」

你看，當我們歸信時，掌管全地的神，也是如此的運行祂的統御權。

祂運作一切，使我們不得不面對抉擇。

但祂從來不勉強人。

利百加並沒有受到強逼，違反她的意願。

她沒有被拉班出賣。

是她自己個人作了這個抉擇。

「你願意跟隨這個人嗎？」

這信息如此的低姿態，我們真無法不受感動。

甚至當僕人面臨任務最關鍵的時刻，談到他主人與小主人時，

僕人都不威嚇、施壓。

他在場，只用懇求、勸說，而不強逼。

也不用恐怖手段，不用告急求情，或機會不再的行銷手段。

完全沒有令人髮指的情節。

只是淡定、簡明、不矯飾、就事論事的敘述事實。

利百加可以自主作決定。

而她的命運也只能決定於非彼即此的時刻。

她大可以說：

「這件事太不尋常，我想我還要再多點時間考慮。」

「我怎麼知道你說的是真的？也可能是編造的。我要可見的憑據。」

「我不想放棄現在的生活型態。」

「我怎麼可能信靠、愛戴從末見過的那一位？」

她卻不然！完全不找藉口！她很乾脆的說「我願意！」

她必須作的決定，也是我們必須作的決定！

面臨這一切事實**我們也必須作抉擇！**

神的愛子已經上了加略山的十字架。

神永恆的聖靈，已經來邀請你，把自己的生命獻給基督。

你有機會，與永活神的愛子合而為一；祂乃是天使所敬拜的永恆之子。

我們卻輕看扭曲了它，改以心理學，施壓技巧，長期的懇求，急迫而狂熱的
噱頭。

這抉擇，其實完全在於你。

因此，利百加作了抉擇。

「我願意去。」她說，就這麼定了。

如此簡單。如此夠份量。如此奇妙，生命如此的為之一變。

4. REBEKAH: THE WILLING SISTER

With Rebekah it was quite different.

Her heart warmed at once to what she heard.

There was something about Isaac that kindled a ready response in her heart.

She had never seen him; she knew of him only by means of the servant's word.

Yet, already she felt that she knew him well.

Then the great question was put to her.

"Wilt thou go with this man?"

And she said, "I will go."

You see the sovereignty of God operates just like that in conversion.

It operates to bring us face to face with a decision.

But it never forces us.

Rebekah was not abducted against her will.

She was not sold by Laban.

She, and she alone, was given the choice.

"Wilt thou go with this man?"

We cannot help but be impressed by the low-key tone of the message.

Even when getting to the heart of his mission, even when telling of the father and the son, the servant used no pressure.

He was there to woo, not to ravish!

There were no scare tactics, no urgent pleas, no "now or never" high-pressure sales-type fan-fare.

There were no hair-raising stories.

Just a plain, simple, unadorned, quiet recital of the facts.

Rebekah was then free to decide.

And her destiny trembled in the balance.

She might have said:

"This is a most unusual decision. I think I need more time."

"How do I know that your story is true? You might have made it all up. I want visible proof."

"I don't want to give up my present style of life."

"How can I trust and love one I have never seen?"

But no! No excuses! Just a simple "Yes!"

But she had to decide. And so do we!

Face to face with the facts WE TOO MUST DECIDE.

God's well-beloved Son has been to Calvary.

God's eternal Holy Spirit has come to invite you to give your life to Christ.
You have the opportunity of being united with Him, the eternal Son of the
living God; the One Whom angels worship.

We scorn to use psychology, high-pressure tactics, lengthy appeals,
urgent, impassioned gimmicks.

The choice, very simply is yours.

So Rebekah decided.

"I will go," she said. And that was that.

So simple. So sufficient. So splendid. So life-transforming.

然後，就是于歸以撒的長途旅程。

這是多麼不一樣的旅程！

「她騎上駱駝，要往那人的地方去。」

毫無疑問的，她一定會迷路的。

僕人來幫她帶路，保護她。

他認得路。

利百加沒有落單，獨自去闖。

僕人陪伴她，帶她來到新家。

我們看見，在這條漫長的旅程，她作了三件事。

第一：

a. **學習更認識以撒**

我們不難想像，她會有一籬筐的問題。

他長得什麼樣子？高不高？帥不帥？

性情開朗嗎？對人和不和氣？

他為什麼要派人到這麼遠來娶親？

我們也可以想像，僕人一定很開心的，不提自己，盡說著小主人的好話，讓
這個誠心想多認識點的媳婦兒對以撒多知道些。

他應該會先告訴她，主人是怎樣的一位，還有主人對小主人極深的愛。

他應該會告訴她，這兒子是主人老來才生得的嫡傳寶貝，也會告訴她，主人
所有的每一吋土地，都是神所賜，也都要給兒子繼承。

他可能也會告訴她以實瑪利的鬧劇，以及這個庶出之子已被趕走的事。

最重要的——他一定不會漏掉摩利亞山的故事。

主人父子倆，如何彼此相伴走了好幾天，到達那個死亡谷。
 利百加聽了這許多有關以撒的事。
 這就是僕人了不起的工作——把父愛子的事告訴她。

在歸往天家的旅程中，我們不也是這樣。
 神的靈來教導我們有關基督的事。

耶穌說：「只等真理的靈來時，祂要引導你們作進入一切的真理。因為他不提說祂自己...乃是要榮耀我...父所有的、都是我的...」（約十六 12~15，按英譯）。

這也是我們現在所當作的——學習更認識耶穌。我們要唱：

「願我更認識耶穌，
 更能辨識屬祂的榮耀；
 聖靈啊，我的教師，
 願你更向我顯明基督。」

Then came the long journey to Isaac.
 What a journey it was!
 "She rode upon the camels and came to the man."
 There was no question of her getting lost.
 The servant was there to guide and to guard.
 He knew the way.
 Rebekah was not left to stumble on alone.
 The servant was there to take her to her new home.
 We see her doing three things on that long, weary journey.
 First we see her:

a. Learning of Isaac

We can imagine she had a myriad of questions.
 What is he like? Is he tall, dark and handsome?
 Is he a happy man? Is he a kind man?
 Why did he send so far for a bride?

And one can picture the delight with which the servant, ever self-effacing, delighted to tell this eager young woman more and more of Isaac.

He would tell her first about the father and of his great love for his son.

He would tell how the son was the father's heir, how every single step of the land they were crossing was deeded by God to him.

He would tell of Ishmael's mockery and how the son of the bondwoman had been cast out.

Above all—he would tell the story of the Mount. How father and son had gone, both of them together, to the place of death.

So she learned of Isaac.

That was the servant's great work—to speak to her of the father's beloved son.

And WE TOO, AS WE JOURNEY HOME.

The Spirit of God comes and teaches us the things concerning Christ.

Said Jesus: "When he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself...he shall glorify me...All things that the Father hath are mine..." (John 16:12-15).

That is what we should be doing now—learning more about Jesus. We should sing:

"More about Jesus let me learn,
 More of His holy will discern;
 Spirit of God my Teacher be,
 Showing the things of Christ to me."

其次，我們看到利百加

b. 愛慕以撒

她愈聽聞有關以撒的事，她的心跳就更加速。

起初，以撒只是個名字。

漸漸的，他的畫像逐漸在她腦海中清晰，她的心也開始熱起來。

她開始產生愛意——不是因為那些禮物，而是愛這個人。

我能想像，夜裡，利百加在自己的帳棚中，當女僕和同伴都圍過來時，她會告訴她們，白天聽到了以撒什麼事。

當旅程愈久愈遠，往事開始從心靈中模糊褪去時，對未來的憧憬，愈來愈清晰——未來裡，充滿了以撒的身影。

我們愈認識耶穌，也是愈應當如此。

Then we see her:

b. Longing for Isaac

The more she learned about him, the faster her heart began to beat.

At first, he was just a name.

But gradually a picture of him began to form in her mind and her heart began to warm.

She began to love him—not for his gifts, no! But for Himself.

I can picture Rebekah in her tent at night, as her maidservants and companions gathered around, and she told them what she had learned that day of Isaac.

And as the journey lengthened, so the past would begin to recede from her mind and more and more the future would begin to loom up before her—a future filled with Isaac.

And so it should be with us, as we learn more and more about Jesus.

接著，利百加

C. 尋找以撒

我們讀到：「利百加舉目...就...問那僕人說，這田間走來迎接我們的是誰？」

她聽到了最令人振奮的消息——以撒親臨來迎接她。

我們又讀到「利百加就拿帕子蒙上臉」。

這是謙遜、自然、合宜的舉動。

在聖經中，帕子代表遮掩個人的光彩。

以撒的臨近，使利百加注意到她自己的容貌以及她留映在這世上的形象。

Then we see her:

c. Looking for Isaac

We read: "And Rebekah lifted up her eyes...and ...she said unto the servant, What man is this that walketh in the field to meet us?"

She learned the most exciting truth of all - Isaac was coming to meet her.

"Therefore she took a veil," we read, "and covered herself."

It was the modest, instinctive, proper thing to do.

The veil, in Scripture, speaks of personal glories hidden.

Thoughts of Isaac's coming caused Rebekah to take heed to her own appearance and to the image she was projecting in the world.

5. 以撒：等待的兒子

現在，我們思索的角度要轉到以撒，父所愛的兒子。

他曾去過摩利亞山，又回來了。

他的故事有部份已經完成。

他已回到他父的家。

現在，他的工作就是守候等待僕人完成任務。

因此，我們看到他靜靜的等候，要直到特定的時候，他才要前往迎接他的新婦，親自引導她，到他父的家中。

這一天終於來到。

他從等候的地方起身，前往迎接她。

「以撒便領利百加進了他母親撒拉的帳棚、娶了他為妻，並且愛他。以撒自從他母親不在了，這纔得了安慰。」

利百加不是撒拉，就如教會不是以色列民一樣。

但利百加獲得的地位，一如撒拉從前所擁有的關係和特權一樣。

她被領進撒拉的帳棚。

不是作亞伯拉罕的新婦，而是作以撒的新婦。

亞伯拉罕和以撒，都深為撒拉的離世而悲傷。

以撒在這一章中獲得了安慰，亞伯拉罕則在下一章獲得安慰。

以撒領利百加進入撒拉的帳棚，代表了，我們現今所在的教會時代。外邦人的時代。

下一章中，亞伯拉罕的安慰，是在預告教會時代之後的千禧年時代，猶太人的時代。

不過，本章的焦點在以撒的臨近。

如今，萬事都指向基督已將臨近。

主耶穌現今是在至高天父的家中。

祂在等待，守候著那日的來臨。

祂坐在寶座上，與父聯合。

聖靈則日以繼夜的忙著，從東到西，從南到北，在世界各地…要把人帶向基督。

有人作了回應。

今天在座的就有可能會回應。

「你要跟隨主人嗎？」

「我願意。」

我們這些已經作了回應的人

我們可以和詩人一起唱著：

「在暗夜，風暴與憂傷中

我看見一線曙光；

我深知在蒙福的那日，

基督必為我再臨

在大光與榮耀的平安裡
 在天父的家中
 基督正等待，守候著，
 守候著我的到臨。」

5. ISAAC: THE WAITING SON

Now our thoughts must turn to Isaac, the father's beloved son.

He had already been to Mount Moriah and had returned.

His part of the story was done.

He had returned to his father's house.

Now his portion was to watch and wait while the servant did his work.

So we see him quietly waiting until the appointed time when he could go forth and meet his bride and conduct her, in person, to his father's house.

And, at last, the day comes.

He rises from his place and goes forth to meet her.

"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."

Now Rebekah was not Sarah, just as the Church is not Israel.

But Rebekah is brought into the position of relationship and privilege formerly enjoyed by Sarah.

She is brought into Sarah's tent.

Not as the bride of Abraham, but as the bride of Isaac.

Both Abraham and Isaac were affected by Sarah's death.

Isaac is comforted in this chapter; Abraham in the next.

Isaac bringing Rebekah into Sarah's tent speaks eloquently of this, the Church age in which we live... a Gentile age.

Abraham's comfort in the next chapter anticipates the Millennial age which follows the Gentile age, that long anticipated age of the Jewish

nation when they at last will recognize their Messiah, the Lord Jesus Christ.

But right now everything is focused on the coming of Isaac for his bride.

Right now everything is pointing to the coming of Christ for His church.

The Lord Jesus, today, is in His Father's house on high.

He is waiting and watching for the dawning of "the day".

There He sits, in communion with the Father.

The Holy Spirit is abroad busy night and day, north and south, east and west, throughout the length and breadth of the world... wooing people to Christ.

People are responding.

Perhaps someone here today will respond.

"Wilt thou go with this man?"

"I will."

So, here we are, those of us who HAVE responded.

We can sing with the hymn-writer:

"Midst the darkness, storm and sorrow
One bright gleam I see;
Well I know the blessed morrow,
Christ will come for me

Midst the light and peace of glory
Of the Father's home,
Christ for me is waiting, watching,
Waiting 'till I come."