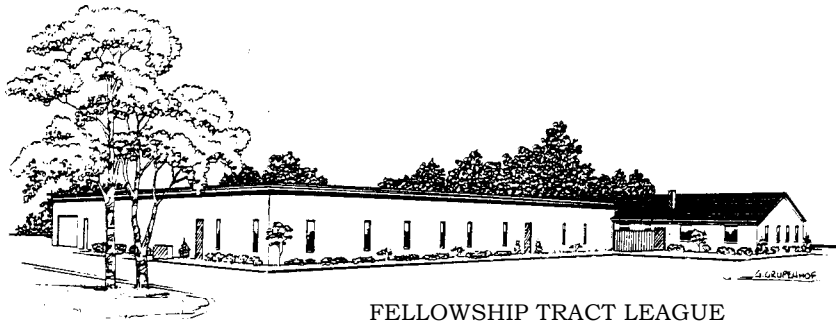


BRIDES & BRIDEGROOMS

by
J. WILLIAM KANOY
Th.B, B . R . E . , B.D.



FELLOWSHIP TRACT LEAGUE
BOOK DIVISION

P. O. BOX 164

LEBANON, OHIO 45036

ABOUT THE AUTHOR

Dr. J. William Kanoy was born on November 26, 1928 in Jamestown, North Carolina. He was converted on June 3, 1945, and called into the ministry of our Lord one year later. Dr. Kanoy graduated from Bible college and did post-graduate work. He held three earned degrees and an honorary Doctor of Divinity degree.



For 28 years, Dr. Kanoy was pastor of Church Street Baptist Church in Greensboro, North Carolina. In addition, he was president of Greensboro Bible College, which he founded 26 years ago. He also conducted meetings in Bible conferences in almost every state in the U.S. as well as some meetings abroad. For 25 years, he preached almost daily. Dr. Kanoy was the author of 25 books.

Dr. Kanoy was married to Betty McMahan Kanoy for 48 years. They have three children: Billy Ray Kanoy, Patricia K. Whitt and Pamela K. Bush. They also have six grandchildren. Mrs. Kanoy resides in Oak Ridge, North Carolina.

Dr. Kanoy ascended into Heaven on May 18, 1995.

Dr. Kanoy truly kept the faith, fought the fight and finished the course.

The Book Division of the Fellowship Tract
League publishes and distributes these books
"FREE AS THE LORD PROVIDES."

Printed By
Colonial Press
Charlottesville, VA 22906

©Copyright, 1994
By
Fellowship Tract League

The Book Division of the Fellowship Tract League publishes material that we believe to be doctrinally sound. However, Fellowship Tract League and Colonial Press may not necessarily endorse every position of the authors.

TABLE OF CONTENTS

Introduction	1
Adam and Eve.....	2
Isaac and Rebekah.....	13
Joseph and Asenath.....	19
Moses and Zipporah.....	24
David and Abigail.....	29

INTRODUCTION

1. The Book of Genesis is the fountainhead of all truth and is a miniature Bible. It proclaims God's sovereign grace to sinners, His plans and purposes for fallen humanity and reveals the riches of His Redemption for all who believe. The first book in the Bible opens with the record of a wedding; the Book of the Revelation closes with the story of a more wondrous wedding. Jesus began His public ministry in the midst of the festivities of a wedding in which He turned the water into wine, which was His first miracle (John 2). His ministry will consummate in the midst of a more glorious wedding feast, the marriage supper of the Lamb (Revelation 19:9-10).
2. There are eight Brides that are typical of the Church: Eve; Rebekah; Rachel; Zipporah; Abigail; Ruth; Solomon's unnamed Bride; Asenath.
3. Six of these Brides, for the most part, are connected with Israel: Rebekah with Isaac; Rachel with Jacob; Asenath with Joseph; Ruth with Boaz; Abigail with David; the Shulamite with him who is the millennial King. The principles contained in these histories are of deep interest to us. These Brides are figures of the true Bride. The true Bride, "Holy City," foreshadows in symbol the beauty and glory that will be hers. This beauty and glory will be hers not only during earth's millennium, but also in the new heavens and new earth of the eternal state. Besides a dispensational view, we have many precious gospel principles in these illustrations. In these we see salvation by grace, righteousness through faith, and faith in God's word.
4. In the book of Ephesians, Paul likens the Church to a Bride.
 - a. The Bride: Her duties as the Church
 - (1) She is to be separated. (5:1-13)
 - (2) She is to be serving. (5:14-16)
 - (3) She is to be searching (5:17)
 - (4) She is to be Spirit filled. (5:18)
 - (5) She is to be singing (5:19-20)
 - (6) She is to be submissive. (5:21-22)

ADAM & EVE

I. ADAM: Type of Christ.

There is special significance attached to the emphatic New Testament statement, "...Adam ... is the figure of Him that was to come" (Romans 5:14). This is evident because of the 560 times the Hebrew word "adham," from which it is derived, occurs in the Old Testament. The ONLY case outside of the first five chapters of Genesis where Adam UNQUESTIONABLY is a proper name is in I Chronicles 1:1. In the other cases, it carries the thought of "man" or "mankind". Hence, there have been many who argued that the record of man's creation in Genesis 1:26-27 referred, NOT to an INDIVIDUAL but to a "species." This is mentioned here because of a very obvious fact that if the Genesis account relates only to the creation of a human "species," then ADAM (mankind) could NOT be a type of Christ. The INDIVIDUALITY of Adam must be demonstrated if such can be a TRUE type of our Lord. Aside from the very sound arguments which may be deduced from the Genesis account itself, the Holy Spirit speaking through Paul declares ADAM to have been a distinct INDIVIDUAL who, in a sense elsewhere ascertained, was "A FIGURE (type) of Him Who was to come." (i.e. Christ).

A. Type of Christ in CHARACTER.

1. "So God created man in His own IMAGE..." (Genesis 1:27; Colossians 1:15; Hebrews 1:3)

B. Type of Christ in His AUTHORITY.

1. "...have DOMINION..." (Genesis 1:28; see Psalm 8:6 and Hebrews 2:5-8)

C. Type of Christ in RESPONSIBILITY.

1. "...MULTIPLY and REPLENISH the earth..." (Genesis 1:28)
 - a. Become Head of a race by NATURAL GENERATION.
 - b. Become Head of a new race by SUPERNatural REgeneration. (Hebrews 2:9-17; Ephesians 1:22; 4:15; 5:23)

D. Type of Christ in his PROGENY.

1. "And Adam ...begat a son in his OWN likeness, after his image..." (Genesis 5:3)
 - a. Adam thus passed onto the race of NATURALLY born men a SINFUL and DEATHFUL life. (Romans 5:12)
2. "...we shall also bear the IMAGE of the heavenly," that is, Christ. (I Corinthians 15:47:49)
 - a. Thus, He passed on to the new race of SUPERnaturally REborn men a SINLESS and DEATHLESS life. (I John 5:10-14)

E. Type of Christ in OUTREACH.

1. "... in Adam ALL DIE,...in Christ shall ALL BE MADE ALIVE." (I Corinthians 15:22)
 - a. This relates to a universal resurrection.
 - (1) They that have done evil, the unsaved, unto the resurrection of damnation. (John 5:29)

F. Type of Christ in that HE CAME FROM GOD.

1. He was God's special gift to the entire creation. (I John 4:10)

G. Type of Christ in HIS PERSONALITY.

1. He was the express image of God.
2. He was created in the image and likeness of the Almighty.
3. Christ was the "fullness of the Godhead bodily." (Hebrews 1:3)

H. Type of Christ in His PURITY.

1. He was without spot or stain.
2. He was pure in character and perfect in Holiness. (Hebrews 7:26)

I. Type of Christ in HIS WISDOM AND KNOWLEDGE.

J. Type of Christ in that HE WENT INTO A DEEP SLEEP.

1. It was God who called him forth out of that sleep (type of death).

II. ADAM: Hebrew word, Aw-dawm'.

- A. MEANING OF NAME: Man; a red man; ruddy; flush or turn rosy; to show blood (in the face); a human being; an individual; a multiplying low, man (mean, of low degree); of the ground; derived from a word meaning ground from whence he was made.
1. The name Adam occurs some 560 times in the Old Testament with the meaning of mankind.
- B. Principle Bible References: Genesis 1:26; 2:15-5:5; Job 31:33; Romans 5:12; I Corinthians 15:22, 45; I Timothy 2:13.
- C. TYPOLOGY: A type of Christ; a type of the natural man. In studying Bible characters we know that they were not perfect men.
1. Type of Christ: As head of a race.
 - a. A close parallelism is established between Adam and Christ, the second Adam. (I Corinthians 15:21-22, 45b, 47b)
 - (1) The first was earthly and the second was heavenly.
 - (2) The first came in life, giving death.
 - (3) The second came for death to impute life; was great in strength, but came in weakness. (John 19)
 - b. In his relationship to Eve, Adam became a partaker of Eve sin, the same as Christ and the church. (Ephesians 5)
 - c. The first Adam was sinless at the start; a figure of Him that was to come. (Romans 5:14)
 2. Type of the natural man: In a fallen state.
 - a. Death to all members of the first family because their father died.
 - b. Adam's spiritual death. (Genesis 2:17; 3:7; James 2:26)
 - c. The entire race (man) and the fact that restoration needs to be made. (Psalms 8:5-6; Hebrews 2:7-8; Romans 5:12, 17-19; I Corinthians 15:45a-47a)
 - d. There are only two men in God's sight, the first Adam and the second Adam.
 - e. The New Testament regards Adam as father of the whole human race.
 - (1) The new man makes sin his own.

- f. Adam's primitive condition would be shared by all men, based on his work. (Genesis 2:8-25)
 - (1) All men would die. (Genesis 2:17; 3:17)

D. THE PURPOSE: To teach the necessity of complete obedience and dependency upon the one over you. (Genesis 2:16-17; Romans 8:16-17)

- 1. We should obey our maker and our lifegiver.
 - a. Man was both a made and created being. (Genesis 2:7)
 - (1) Formed; made from pre-existing material; the dust.
 - (2) Breathed; created; of. (Genesis 1:27)
 - (3) No previous existing material. (Genesis 1:26-27)
- 2. Image: Likeness in character.
 - a. Character has no form.
 - (1) The Spirit was the image of God.
 - (a) Our bodies are in the likeness of earthly Adam.
 - (b) The first birth is our new creation.
 - (c) The second birth is our spirit.
 - b. We are to be like Christ, the second Adam.

E. PICTURE OF SALVATION.

- 1. THE COMMAND: Salvation based on complete obedience. (Genesis 2:16-17)
 - a. Adam was sinless at the first part of his life. (Galatians 5:16)
 - b. The commandment was to be maintained. (Romans 7:10)
- 2. THE CRISIS: Obedience must follow the command, but it is confronted with temptation. (Genesis 3:1-6)
 - a. Temptation calls for a decision to be made.
 - b. There are only two ways to go.
 - (1) Will Adam justify self by making his own decision?
 - (2) Will he submit to the obedience of God's will?
 - c. Our daily decisions, when made for self, de-throne the glory of Christ.
- 3. THE RESULT: The fall, death.
 - a. Every decision brings results. (Genesis 3:7)
 - (1) In the exercise of Adam's own will, "...the man is become as one of us..." (Genesis 3:22)

- (2) This is not what God had planned; God's will was the only one to be obeyed.
 - (3) God was driven away.
 - (4) Two wills cannot be exercised unless both agree. (Amos 3:3)
 - (5) The eyes of both were opened because the whole body had sinned.
 - b. Another crisis was self-justification. (Genesis 3:7)
 - c. The whole world was cursed from the sin of man. (Genesis 3:17)
 - d. The fall was the grounds of Christ's redemption.
 - 4. CONVICTION: Self-justification will last among men.
 - a. Adam and Eve had no trouble among themselves, but it did not last.
 - (1) When God came in their presence, they had a guilt complex. (Genesis 3:8-10, 12)
 - 5. THE CALL: The second question in the Bible. (Genesis 3:9)
 - a. God came seeking and His method is still the same.
 - b. The question calls for an answer.
 - 6. THE ANSWER: Confession; naked (though they were dressed).
 - a. He was acknowledging his shame. (Genesis 3:10)
 - b. Even though it was the woman's fault, he had to still confess. "...I did eat. (Genesis 3:12)
- F. SALVATION TAUGHT BY SUBSTITUTIONARY ATONEMENT.
- 1. Salvation is provided for all those who take this position.
 - a. Acknowledge their position and receive what they are unable to do.
 - (1) That salvation is all of God's grace. (Genesis 3:21)
 - 2. The law of substitution was given to Adam and it was passed on to his sons. (Genesis 4:4-5)
 - 3. Exhibition of Divine mercy to come.
 - a. They were saved but not removed from the curse caused by their sin. (Genesis 3:15)
 - 4. When Adam and Eve saw they were naked, they realized they needed clothing.
 - a. Their ingenuity had met the need.

- b. Their works, in their own eyes, made everything well.
- c. Their desire to improve themselves was successful until God spoke.
- d. They made three startling discoveries.
 - (1) They discovered how inadequate their clothing was (their works of righteousness).
 - (a) They were clothed, but they were still naked.
 - (2) They discovered how inadequate their hiding place was.
 - (a) Hiding was an acknowledgment that something was wrong.
 - (b) They could not evade God.
 - (3) They discovered how inadequate their excuses were.
 - (a) Though passing the buck, they were still guilty.
 - (b) Their confession of "...I did eat."

III. EVE: Type of Bride of Christ (Church).

A. Name.

- 1. Eve, in Hebrew, is the word Chavvah (Khav-vaw').
 - a. It was the name given after the fall; the second name given by Adam. (Genesis 3:20)
 - b. Meaning of Eve: Lifegiver or first woman; to declare or show; give (promise) life; be whole; mother of all living.
- 2. Woman, in Hebrew, is the word Ishshah (Ish-shaw').
 - a. It was the first name given by Adam. (Genesis 2:23)
 - b. Meaning of woman: Maness; together; wife; female; multiplied many; a designation referring to her relation to the man.
- 3. Adam, in Hebrew, is the word Adam (aw-dawm').
 - a. The name given by God. (Genesis 5:2)
 - b. Meaning of Adam: Here the emphasis is on One Flesh.

B. Principle Bible References: Genesis 1:27; 2:18; 2:22-25; 3:1-4:1; II Corinthians 11:3; I Timothy 2:13-14.

C. Typology: A type of the Church; a lifegiver.

- 1. Eve, taken out of Adam's side during the deep sleep, is a picture of the Church being taken out of Christ's side while

He is tarrying. (John 19:34-35)

- a. Witnesses of the death and finished work of Christ (the producing of a bride; obedience) kept the whole body from falling.
 - b. Woman (the Church) formed from man's (Christ's) body, sets forth the dependence of the woman (the Church) upon the man (Christ) and also gives the close relationship.
- 2 As Eve was a part of Adam, so are we a part of Christ. (Ephesians 1:22-23; 2:15-16; 5:22-23)

D. Purpose.

1. To teach obedience and to show that we are to be in subjection to the one placed over us.
 - a. Most all trouble comes from ignoring this law.
 - b. This is mentioned twice in the New Testament.
2. Paul reminds us that we, like Eve, are in danger of being led away from the simplicity of Christ's teaching and of being hurt by the "subtilty of the serpent," which brings disunity. (II Corinthians 11:2-3; I Timothy 2:13)
3. Paul expresses his position, in regard to Eve, to Timothy and argues that man is superior in the work of the Lord. (I Timothy 2:13-15).

E. The Oneness of the Body.

1. Just as God created Adam in His image (the Spirit is the only thing man received from God), He created woman (body, soul, and spirit) from man's image because she was taken completely from man. (Genesis 1:27, 2:21, 22, 23)
2. The oneness of man and woman in true marriage comes to us in its full meaning in Genesis 2:24.
3. COMPLETE.
 - a. God did not give Adam dominion of the earth until Eve was with him.
 - b. Christ will not have dominion of the earth until His bride, the Church, is with Him in the millennial age.
4. Woman was given to man for fellowship, same as our fellowship with Christ. (Genesis 2:18)

- a. God brought the woman to man, as the Church will be brought to Christ. (Genesis 2:22; John 6:44)

- F. The Command to Keep.
 - 1. Though she didn't receive the command first, she was still obligated.
 - a. She knew better. (Genesis 2:9)
 - 2. When Eve spoke to the serpent "...Tree which is in the midst...", she spoke as if only one tree existed. (Genesis 3:3)
 - a. This clearly shows the one she had in mind, the prohibited one.
 - b. The permitted one, the tree of life, was not even thought of until it was no longer accessible. (Genesis 3:22).

- G. The Crisis.
 - 1. Temptation: Who's will will be exercised?
 - a. Eve's temptation was three fold and addressed the body, soul and spirit. (Genesis 3:6)
 - b. The same temptation order was given to Jesus. (Luke 4:3, 7, 9-10)
 - c. The same temptations allure us now. (I John 2:16)
 - d. Satan told Eve she would gain for herself new delight if she ate.
 - (1) Trouble came from seizing that which did not belong to her.
 - 2. The first and second acts showed woman's impulsiveness and man's inclination to follow her wherever she led, even to the depths of sin, which was the disobeying of God.

- H. The Curse on Woman.
 - 1. Bear children in travail and be subject to her husband. (Genesis 3:16)
 - a. She lost equal rights, but she will regain them in glory.
 - 2. A veil is placed between man and God and the man and the woman because a God-ordained marriage is not possible in their fallen state. (Exodus 26:31-37)
 - 3. The rending of the veil at Christ's death opened the way to

God and to be one in the Lord in marriage.
(Ephesians 5:31-32)

4. Satan, in both cases (Eve and the Church), tried to spoil God's work.
 - a. The object was to cause doubt in God's word and His goodness. (Genesis 3:4)

- I. A Picture of Salvation.
 1. Conviction in the call.
 - a. They heard. (Genesis 3:8)
 - b. Asked for an answer. (Genesis 3:13)
 2. Confession in the answer.
 - a. Serpent's fault, BUT I ate. (Genesis 3:13)
 3. Receiving the work of another.
 - a. God clothed. (Genesis 3:21)
 - b. Application of redemption would be in a covering provided by the shedding of innocent blood.
 4. Her testimony.
 - a. Her positive assertion, "...I have gotten a man from the Lord," makes certain that God now rules over her life. (Genesis 4:1)

IV. INTERESTING FACTS ABOUT EVE.

- A. She had three names.
 1. "Woman" because she was taken out of man. (Genesis 2:23)
 2. "Woman" is more of a generic designation than a name and is associated with Eve's relation to Adam.
 3. "Woman" means "Man-ess."

- B. Eve and her husband are called Adam.
 1. God made them one flesh and gave them one name. (Genesis 5:1-2)

- C. "Eve," the name given after the transgression. (Genesis 3:16, 20)
 1. This name describes her destiny and her function in spiritual History.
 2. Eve means "life" or "lifegiving" or "mother of all who

have life."

3. Why did Adam change his wife's name from Adam to Eve?
 - a. One day sin would be vanquished, and death would be swallowed up in victory.

- D. First woman to live upon the earth.
 1. She was the product of Divine Creation, a complete, perfect woman.
 - a. The man was dust refined, but the woman was dust double refined.

- E. Eve, the first woman to be called a wife.
 1. She became man's counterpart and companion.

- F. Eve, the most beautiful woman the world has known.
 1. She had no artificial beauty and reflected divine perfection.
 - a. Face, features and form were perfect.

- G. Eve, the only woman without inherited sin.
 1. She was created sinless, yet she became the world's first sinner.

- H. Eve, the first on earth to be assailed by Satan.

- I. Eve, the world's first dressmaker. (Genesis 3:7)
 1. Clothing is a reminder of sin. (Genesis 2:25)
 2. Skins speak of sacrifice. (Genesis 3:21)

- J. Eve, the first mother to have a son who was a murderer..

- K. Eve, the first to receive divine prophecy of the Cross. (Genesis 3:15)

- V. **Eve:** Blessed Mother of us all.
 - A. She was in Adam before she became a reality.
 1. Adam is in the Plural.

 3. There was no Bride until Adam was taken out of the earth.

(Psalm 139:15)

- C. She was paid for by the shedding of Adam's blood.
- D. She was the only thing he called his own.
 - 1. Though perfectly distinct from Adam, she was not absolutely another.
 - 2. She was part of Adam himself.
 - 3. She was a member of his body formed out of himself.
- E. God built her a body. (Hebrews 10:1-6)
 - 1. "And the rib, which the Lord God had taken from man, made He..." or builded (in Hebrews, Panah) He "a woman." (Genesis 2:22)
 - 2. She was builded suggests the church as the temple of God. (Ephesians 2:19-22)
 - a. Jesus said, "...upon this Rock I will build my Church."
- F. She received all her blessing through Adam.
- G. She owed all her affection and love to Adam.
- H. Eve had a dual relationship to Adam (Bride and his Body).
- I. She had the same spirit as Adam.
- J. She had the same flesh as Adam. (See the word cleave).
- K. When she was finished, she was presented to Adam.
- L. She was his helpmeet.
- M. She gave up her name in marriage.
- N. God put her in the Garden with Adam.
- O. She ruled and reigned over a restored creation.
- P. Adam did not reign until she was by his side.

- Q As Isaac, Joseph, and others had to wait for their Bride, so did Adam.
- R. She was not cast out until her head sinned.
- S. She had a husband that was willing to die for her and with her.
- T. Adam loved her more than his own life.

ISAAC & REBEKAH

Introduction

Isaac is a wonderful picture or type of our Lord Jesus and Rebekah is a type of the Church and all of the redeemed. This wedding is a type of the union of the Lord and his loved ones (John 15). Jesus said, "I am the vine, ye are the branches..." There are four people involved in this wedding.

Abraham.....Type of God the Father
 Eliezer..... Type of the Holy Spirit
 Isaac..... Type of the Lord Jesus Christ
 Rebekah..... Type of the Church, Body of Christ

I. Abraham.

- A. Meaning of name.
 - 1. Abram: Lofty or high father.
 - a. It is spelled the same in Hebrew (ab-rawm').
 - b. This is the original name of Abraham.
 - 2. Abraham: To be populous; father of many, a multitude; the chief of many tribes.

- a. It is spelled the same in Hebrew (ab-raw-hawm'). b. This is the latter name of Abram.
- B. Principle scriptures: Genesis 11:26- 26:5; 32:9; 49:30; Matthew 1: 1; 3:9; John 8:33-58; Romans 4:1-3; Galatians 3:29; Hebrews 2: 16; 6:13; 7:1-9; 11:8-19.
- C. Typology.
 - 1. A type of God the Father. (Genesis 24:2)
 - 2. A type of the true believer from the standpoint of faith. (Romans 4:3)
- D. Purpose.
 - 1. A type of God to show the origin of our salvation.
 - a. The seeking of a bride for His son. (Genesis 24)
 - 2. A type of believer to show the necessity of exercising our faith.
- E. Background.
 - 1. Abraham was the son of Terah of the city of Ur in the Chaldees.
 - 2. His father was an idolmaker. (Joshua 24:1-2)
- F. The call.
 - 1. Get out. (Genesis 12:1)
 - 2. Abraham's seed was to be kept separate from the heathen world around them which was to result in the direct desire of all nations. (Haggai 2:7)
- G. Incomplete obedience: Genesis 11:31; Acts 7:2-4
 - 1. The ties of nature hindered his full response.
 - a. He tarried until nature's ties were snapped by death. b. When the obstacle was removed, God spoke again.
 - 2. There was no fresh revelation to Abraham during his sojourn in Haran.
- H. Offered his son on Mt. Moriah. (Genesis 22:2; cf John 3:16) I. Had faith God would restore him some way. (Genesis 22:5)

- J. Substitutionary Atonement. (Genesis 22:8, 13)
- K. Sought a wife for his son through the servant. (Genesis 24:2-4)

II. Eliezer.

- A. In Hebrew is Eliyezer (el-ee-eh'-zer).
- B. Meaning of name: God of help; protect or aid.
- C. Three men of this name are mentioned in the principle Scriptures.
 - 1. The chief servant of Abraham, the Damascene slave. (Genesis 15:2-6; Genesis 24:1-67)
 - 2. The son of Moses, by Zipporah who was the daughter of Jethro. (Exodus 18:4; I Chronicles 23:15)
 - 3. A prophet who opposed the alliance of Jehoshaphat, King of Judah, with Ahaziah, King of Israel, to build ships that were to go to Tarshish. (II Chronicles 20:37a)
 - a. Later the ships were wrecked and were not able to go to Tarshish. (II Chronicles 20:37b.)
- D. Typology.
 - 1. A type of the Holy Spirit, in his work.
 - a. Name is not mentioned. (Genesis 15:2)
- E. Purpose.
 - 1. To show that the message must be delivered by the Holy Spirit, the servant, in order to bring the bride.
 - a. No one else has the authority.
 - 2. To amplify the completeness of our salvation in the hands of God.
 - 3. The servant tells of the riches and greatness of the master. (Genesis 24:34-36; cf John 16:13-15)
 - 4. The bride was BROUGHT by the servant. (Genesis 24:61)

III. Isaac.

- A. The Hebrew word is Yitschaq (yits-khawk).

- B. Meaning of name: To be bright; conspicuous; to laugh; laughter - mockery both in merriment and scorn. (as in Psalms 2:4).

- C Principle scriptures: Genesis 17:19; 18:12-15; 21:3-22:13; 24:1-28:13; 31:18; 32:9; 35:12-29; 46:1; 48:15; 49:31; 50:24; Exodus 2:24; 3:15; Matthew 8:11; 22:32; Romans 9:7; Galatians 4:28; Hebrews 11:9-20.

- D. Typology.
 - 1. A type of the Lord Jesus Christ.
 - a. In being offered up.
 - b. In the bride being brought to him.
 - 2. A type of the sinner who is facing death, but finds a substitute to take his place.

- E. Purpose.
 - 1. To teach obedience to the command of sacrifice for first fruits.
 - a. The sacrifice of self-will for the will of God.
 - 2. To teach redemption comes through substitution.

- F. A type of Christ.
 - 1. His birth was a picture of the virgin birth.
 - a. It was necessarily an act of God. (Genesis 18:11; 21:5; Romans 4:3, 18-22; Isaiah 7:14)
 - 2. He was the son of promise. (Genesis 12:3; 15:4-6; 17:16; 18:10, 14, 18; 21:1-3, 12; Romans 8:3; 9:8; Galatians 3:8, 13-15, 19; 4:4)
 - 3. He was the only son. (Genesis 12:7; 17:19; 22:2, 16)
 - a. The head of the new order, first fulfilled in Isaac. (Galatians 3:28-29)
 - 4. Sole heir of his father's fortune. (Genesis 21:10; 24:35; Hebrews 11:18; I John 5:9-11)
 - 5. He obeyed the command of God for sacrifice.
 - a. Picture of death. (Genesis 22:2)
 - b. The fulfilled law. (Matthew 5:17-18; Romans 12:1;

Galatians 3:13)

6. He was offered up. (Genesis 22:10; Hebrews 11:17; John 3:16)
7. He received the resurrection. (Genesis 22:4, 13; Hebrews 11:19; Romans 4:23-25)
8. He waited for the bride to be brought to him. (Genesis 24:8, 54, 61)

IV Rebekah.

- A. The Hebrew word is Ribquh (rib-kaw').
- B. Meaning of name: Fettering (by beauty); a noose (by which men are snared or bound); a tied up calf or lamb (one therefore peculiarly choice and fat); stalled (in the sense of being well-fed, content).
- C. Principle scriptures: Genesis 22:20-49:31 (24:20-24; 24:15; 25:20; 26:7; 27:5; 49:31); Romans 9:10.
- D. Typology.
 1. A type of the Church.
 - a. The bride.
 - b. The sinner sought out.
 2. She was related to Abraham but was not a direct descendant (Abraham was called away from his family). (Genesis 24:15, 24, 37-38)
 3. She was a Gentile (same as the Church). (Acts 15:14; Ephesians 2:11)
- E. Purpose.
 1. To show our salvation was decreed by another (the Father).
 2. To show our salvation was received by the hearing of the message, faith.
 3. To show the necessity of making our decision known. (Romans 10:10)
- F. A type of the Church.
 1. The calling of the bride followed the figure who had

- already passed through death and resurrection.
- a. She was called from the Gentiles.
 - (1) This is a picture of the conversion of a sinner and its effects.
 2. She was the object of love. (Genesis 24:4; I John 4:19; cf I John 3:11)
 3. She was sought out by the servant. (Genesis 24:9)
 4. She was made known at the well before the gate (the well of living water). (Genesis 24:11, 16, 19, 27; cf John 4)
 5. She was a Gentile. (Genesis 24:15, 24, 37-38; Acts 9:15; 13:46-48, 15:7, 14; 28:28; Romans 11:11; 15:9)
 6. She was offered the privilege of becoming the bride. (Genesis 24:22)
 7. She was given a token of the riches. (Genesis 24:53; cf II Corinthians 5:5)
 - a. Genesis 24:53.
 - (1) Jewels of Silver: Redemption money; slave market.
 - (2) Jewels of Gold: Kingdom; position; glory; divinity.
 - (3) Raiment: Clothing; be covered; righteousness.
 - b. Genesis 24:30.
 - (1) Ring: Type of the pure and perfect care which the Lord exercises over his Bride because of the relationship between them.
 - (a) It tells of a devotion and care that will not be broken.
 - (b) Always sufficient.
 - (c) Constant without end. (cf Song of Solomon 5:14)
 8. She was called upon for a decision. (Genesis 24:55-56)
 - a. Asked to marry a man whom she had not seen. (cf I Peter 1:8)
 - b. While the messenger was present. (cf "now ... day of salvation." II Corinthians 6:2)
 - c. Could not be on the fence. (cf Matthew 12:30; Luke 11:23)
 9. Answer was made known.
 - a. I will go. (Genesis 24: 57-58; cf Romans 10:10; II Corinthians 8:5, 12; Hebrews 3:7)

10. She obeyed the servant. (Genesis 24:61)
 - a. She did not try to choose her own path.
 - b. She was satisfied to follow the servant.
 - (1) He had been that way before.
 - (2) A guide was necessary.
11. She did not get married or see the groom as soon as she said yes.
12. Groom revealed by the Spirit at the rapture.
(Genesis 24:65)
13. She was clothed with the garments of salvation.
(Genesis 24:64; Revelation 19:7-8)

JOSEPH & ASENATH

Introduction

We can never know Asenath unless we know Joseph to whom she was united. It is by the charm that is thrown over him, his sufferings and his dignities, that we can see the place which was given her. No child can read the story of Joseph without tears because of the injuries he endured and the unveiling of himself to his brethren.

The tears he wept along with the trials and tears of his brethren was the means he used to bring about their repentance. The deep love in his heart towards his own, following upon his sufferings, brought the glory. This glory came to him and Asenath who was given to him (during this time) for their unification.

Asenath comes in after the sufferings have passed away. She knows him as lord and knows only the sweet espousals and the glory of his rule.

- I. Great Truths Presented in the Patriarchal Names.**
 - A. Abraham: Doctrine of Divine Election.

- B. Isaac: Doctrine of Divine Sonship.
- C. Jacob: Doctrine of Conflict between the two natures.
- D. Joseph: Doctrine of Heirship, preceded by suffering (suffering before glory).

II. Joseph.

- A. Joseph's life is divided into two periods.
 - 1. The first and second coming are both viewed.
 - a. Rejection and suffering. (Genesis, Chapters 37, 39 and 40)
 - b. Promotion, exaltation, and glory. (Genesis, Chapters 41-50)
- B. The awful sin of Judah is recorded. (Genesis, Chapter 38)
- C. Joseph is the chief link between Genesis and Exodus.
 - 1. Exodus has no meaning without the last 10 chapters of Genesis.
- D. Of the 192 different types of Christ in the Old Testament, Joseph is the greatest personal type.
 - 1. Some of these types are listed.
 - a. Adam: Represents Christ's headship.
 - b. Abel: Represents Christ's death.
 - c. Noah: Represents Christ's work.
 - d. Melchizedek: Represents Christ's priesthood.
 - e. Moses: Represents Christ's prophetic office.
 - f. David: Represents Christ's kingship.
- E. His Name.
 - 1. He had two names.
 - a. Joseph: His human name means Adden; adding (the first Adam was a great subtractor). (Genesis 30:24)
 - b. Zaphnath-paaneah: Revealer of Secrets; Hebrew name. (To compare with Jesus, see Luke 2:35).
 - (1) Revealed the father's heart.
 - (2) Revealed the wicked hearts of his brethren.
 - 2. His Egyptian name: Saviour of the world.

- F. Son of his Father's old age. (Genesis 37:3)
 - 1. The eleventh son of Jacob.
 - 2. The first son of Rachel.
 - 3. Leah had the keys to Jacob's house because she had six sons.
 - 4. Jacob was 91 years old when Joseph was born.
 - 5. "Old Age" translated is "Eternity." (Micah 5:2)
 - a. Jesus was the son of God's eternity.
 - (1) From all eternity, He was God's Son.
 - (2) He was not created or derived, He was eternally begotten.
 - (3) He is God of God, the very God of very God, equal with and of the same substance as the Father.
 - (4) He is not a creature, but is the Creator.

- G. He was a shepherd. (Genesis 37:2)
 - 1. Objects of the Father's love.
 - a. The Old Testament sheep died for the shepherd.
 - b. The New Testament shepherd died for the sheep.

- H. He received a coat of many colors. (Genesis 37:3)
 - 1. The coat.
 - a. Was a mark of distinction. (II Samuel 13:18)
 - b. Was a mark of honor.
 - (1) He was the son of Rachel.
 - (2) He was not of the slave wives. (Genesis 37:2)
 - c. Signified his position.
 - (1) He was above his brethren.
 - d. Signified spirituality.
 - e. Spoke of beautiful virtues, characteristics and beautiful conduct.
 - (1) No faults or sins are recorded.
 - 2. He was stripped of his coat twice.
 - a. At Potiphar's house. (Genesis 39:12; Compare John 17:5)
 - b. By his brethren. (Genesis 37:23; Compare John 19:23)

- I. Joseph was hated.
 - 1. Three times. (Genesis 37:4; 37:5; 37:8)
 - a. Jesus was hated in three ways.
 - (1) Because of what He was. (John 5:18; John 6:41)

- (2) Because of what He said. (John 7:7; John 8:40)
 - (3) Because of what He did. (Genesis 37:8; 37:11)
 - 2. For two dreams. (Genesis 37:7; 37:9)
 - a. Field. (Genesis 37:7)
 - (1) Earthly dominion. (Matthew 28:18)
 - b. Sun, moon and stars.
 - (1) Heavenly dominion (Matthew 26:64)
- J. He was sent forth by the Father. (Genesis 37:12-13)
 - 1. He was sent away from the father's house. (John 5:36)
 - 2. He was completely obedient. (Genesis 37:13; Philippians 2:8)
 - 3. He was sent to his own. (Genesis 37:13; Matthew 1:21; 18:1)
 - 4. He found them in Dothan.
 - a. "law." (Matthew 5:17; Galatians 3:13)
 - 5. He left from the "Vale." (Genesis 37:14)
 - a. Cleft Place.
 - b. Hebron.
 - (1) "Fellowship" or "Company." (Proverbs 8:30)
- K. Given a Gentile Bride. (Genesis 41:45)
 - 1. Asenath was given to Joseph by Pharaoh.
 - a. The King makes the selections, plans and arrangements, and appoints the time of the wedding. (Matthew 22:2; Revelation 19:7-9)
 - 2. Joseph was promoted, exalted and authorized with power. (Genesis 41:42; Matthew 28:18; Genesis 41:37-44; Romans 1:4)
 - 3. During the seven years of plenty, his brethren were ignorant concerning his promotion and marriage. This is a picture of Israel in the church age.
 - 4. Joseph's family was completed in the seven years of plenty. (Genesis 41:50-53)
 - 5. After the 7 years of plenty and the completion of Joseph's family, there were 7 years of famine. (Genesis 41:53-54)
 - 6. Famine was in the land. (Genesis 41:56; Matthew 24:8)
 - a. "Sore" in the Land of Canaan. (Genesis 41:56; 43:1; 41:57)
 - 7. Before he died, he gave a commandment concerning his

bones. (Hebrews 11:22)

III. Asenath. Genesis 41:45-50; 46:20

- A. Her name means "one who belongs to Neit."
 - 1. The heathen goddess of wisdom.

- B. Her name is mentioned three times.
 - 1. She is referred to as the daughter of Potipherah, the High priest of the Sun God of On.
 - a. Sun Worshipers.

- C. Joseph suffered and was raised out of the pit before he received his Bride.
 - 1. Before Asenath, it was all sufferings for a time with Joseph.

- D. It was only glory for Asenath, who foreshadows what will be the glory of Christ and His own in the day of their espousals.
 - 1. The true Bride will never undergo sufferings.
 - 2. It will be all glory for the true Bride, as for Asenath, she remembers the sufferings which He bore.
 - a. The one suffering but glorified Lamb.

- E. Asenath is mentioned before we are told that Joseph was 30 years old.
 - 1. He was 30 years old when he stood in the presence of Pharaoh. (Genesis 41:46)
 - a. This speaks of the fact that the bride was in the mind of Pharaoh.
 - (1) Before she became the bride of Joseph.
 - (2) Before he began his life's work at the age of thirty.
 - 2. Christ is pictured as He began His public ministry.
 - a. As the brides of Isaac and Joseph were in the minds of Abraham and Pharaoh, the Bride of Christ (the Church) was in the mind of God the Father.

- F. She was a Gentile bride and was given by Pharaoh, king of Egypt.

- G. The Egyptian name, Zaphnath-paaneah, means Saviour of the world. (Genesis 41:45)

1. Joseph saved her.
 - a. Out of the world.
 - b. From heathenism.

- H. Joseph's wife presents him with two sons.
 1. Manasseh.
 - a. Means "made to forget."
 - (1) God will forget Israel's Past. (Matthew, Chapter 24)
 2. Ephraim.
 - a. Means "fruitful."
 - (1) So far, Israel has never been fruitful.
 - (a) Barren fig tree.
 - (b) But in that millennial day!

- I. Like Asenath, the church.
 1. Will see the earthly nation in the millennial Goshen as sheaves bowing to the great sheaf, the Lord Jesus Christ.
 2. She will enjoy with Him the riches of the earth.
 3. She will see Him as Lord and King.
 4. She will not be the nation, as Asenath was not a nation.
 - a. The glory of the terrestrial is one, but the glory of the celestial is another.
 5. She will reign with Him over the nation.
 6. She will share with Him the full glory of all the nations of the earth.
 7. Her first knowledge of Him in her espousals will be that of Glory.
 - a. But the celestial, the glory will be first.
 - b. Then the terrestrial.
 8. Her Lord will come from heaven to His full inheritance in abounding millennial blessedness on earth.

MOSES & ZIPPORAH

Introduction

Moses is the greatest character in the Old Testament. David is the greatest king. Joseph is the greatest personal type of Jesus in the

Bible. Moses was a statesman, lawgiver, poet, songwriter, deliverer and a type of Christ. When God appeared to Moses in Chapter 3:1-6 of the Book of Exodus, we see him at the burning bush. That burning bush has a threefold significance:

1. It was a picture of God in that it revealed His glory and power. (Deuteronomy 33:16)
2. It was symbolic of the national of Israel going through the fires of affliction, yet not being consumed.
3. It was a picture of Moses himself.

I. **Moses** as a Type of Christ.

- A. Moses was extraordinary in infancy. (Exodus 2:2; Luke 2:40)
- B. While in infancy, attempts were made on his life. (Exodus 1:22; Matthew 2:13)
- C. Moses was a chosen deliverer. (Exodus 3:10; Acts 7:34-35; Luke 4:18; I Thessalonians 1:10; II Corinthians 1:10)
- D. Moses was a prophet. (Deuteronomy 18:15; John 6:14)
- E. Moses was a priest. (Psalm 99:6; Hebrews 7:23-27)
- F. Moses, like Jesus, was a king. (Deuteronomy 18:15; Acts 3:22-26; Deuteronomy 33:4-5; Matthew 2:2 and 27:29; Acts 17:7)
- G. Moses, like Jesus, was a shepherd. (Exodus 3:1; John 10:11; Hebrews 13:20; I Peter 5:4)
- H. Moses and Jesus were mediators. (Exodus 33:8; I Timothy 2:5)
- I. Both were intercessors. (Numbers 21:7; Romans 8:34)
- J. Jesus and Moses refused the glory of the Kingdoms. (Hebrews 11:24-27; Matthew 4:8-10)
- K. Both were rich, but became poor for the sake of others. (Hebrews 11:26; II Corinthians 8:9)

- L. Both were called out of Egypt. (Hebrews 11:27; Matthew 2:15)
- M. Moses and Jesus were rejected by men, but exalted by God.
(Acts 7:35; Matthew 8:26-27)
- N. Moses and Jesus provided water to the thirsty. (Exodus 17:6;
John 7:37)
- O. Moses and Jesus became advocates for their people.
(Numbers 27:5; I John 2:1)
- P. Both Moses and Jesus had transfigured faces.
(Exodus 34:29; Matthew 17:1-2)
- Q. Both called 70 men for special services. (Numbers 11:16-17;
Luke 10:1)
- R. Both are connected with the blood covenant. (Exodus 24:8;
Luke 22:20)
- S. Both are connected with a midnight cry. (Exodus 11:6;
Matthew 25:6)
- T. Both received a Gentile Bride. (Exodus 2:21;
Ephesians 4:29-32)
- U. Both obtained pardon for others. (Numbers 14:17;
Ephesians 4:32)

II. Zipporah.

- A. Meaning of her name.
 1. The root word is an Arabic verb.
 2. Means to chirp; bird; sparrow.
- B. Zipporah, the Midianite was one of seven daughters.
 1. Her father's name was Jethro, who is also called Reuel and Raguel (Exodus 2:18; 4:18; 18:1-6; Numbers 10:29)
 2. She is mentioned three times by name.

- a. Eldest of the Seven.
- C. Midianites: Descendants of the eldest son of Abraham and Keturah.
- D. Moses came to her father, the shepherd priest in Midian, when he was 40 years of age.
 - 1. Moses saw seven girls drawing water and he helped them.
- E. She had Two Sons.
 - 1. Gershom: Alien in a strange land; or stranger.
 - 2. Eliezer: God the helper; the Lord was my help.
 - a. The name Eliezer is first mentioned in Exodus 18:4.
- F. Zipporah did not share the spiritual values of Moses.
 - 1. Moses acted against the sacred tradition of Israel.
 - 2. Moses was stricken with a mortal disease.
 - 3. He compromised with an unbelieving wife.
- G. Circumcision was a covenant symbol between God and His people.
- H. Zipporah was a rebellious and prejudiced wife.
- I. In the seven words she spoke, we detect she was a woman of violent temper.
- J. Her name is mentioned the last time in Exodus 18:5.
- K. She leaves no spiritual legacy.
 - 1. She disappears without comment.
- L. Moses marries a Cushite, an Ethiopian. (Numbers 12:1)
 - 1. Cush or Cushites; son of Ham; father of Nimrod. (Genesis 10:8)

III. Zipporah was a Type of Israel, not the Church.

- A. Zipporah is separated from Moses for a time.
 - 1. She is a picture of the wife of Jehovah; Israel.

- (Isaiah 54:6; Jeremiah 31:32; Hosea 2:2)
2. Yet to be restored to his favor. (Isaiah 54:4-8)
- B. The cause and the occasion for this separation.
(Exodus 4:25; I Corinthians 1:23)
- C. Gershom: Stranger.
1. Pictures the separation of Israel away from their land.
(Exodus 2:22)
- D. Eliezer: Although scattered and persecuted, Israel has been marvelously "helped by God."
- E. Eliezer is not mentioned until Zipporah is restored to Moses.
1. The millennium is in view, then they recognize how God has helped them.
- F. Zipporah is brought back to Moses by a Gentile.
1. She is espoused, divorced and restored.
 2. Jethro is a Gentile Midianite.

IV. Unnamed Cushite. (Numbers 12:1)

- A. Second wife of Moses.
1. Descendant of Cush. (Genesis 10:8)
 2. Son of Ham, Father of Nimrod.
 3. Ethiopian, in Hebrew, is Cushite.
 - a. This means she was a Negress.
- B. Zipporah may have died, or even if not, polygamy was customary among the Israelites.
- C. This woman was a type of the Bride of Christ, the Church.
1. She was a slave.
 - a. She was freed by Moses.
 - b. She could have been a slave brought out of Egypt.
 - c. Some writers believe she was captured by Moses when he was in charge of the Egyptian army.
 2. She was black by nature. (Song of Solomon 1:5)

3. Moses had to condescend to marry the Ethiopian.
(Philippians 2:5-8)
4. Moses married a Gentile. (Romans 11:17-24)
5. Moses was spoken against for this union.
 - a. We know from the teachings of the New Testament that the extension of grace to the Gentiles brought about the fiercest and most terrible hatred of the Jews.
 - (1) They would not have it.
 - (2) They would not believe in it. (Romans 11:30-31)
6. While Zipporah is set aside or dead, Moses marries the Gentile Midianite. (Acts 15:13-18)
7. Moses breathes the spirit of his master.
 - a. He prays for those who had spoken so bitterly against him. (Exodus 32:11-12)

DAVID & ABIGAIL

Introduction

Abigail is David's second wife. She was the widow of an arrogant and rich Judean sheepherder. He had refused to help David in his time of need and was slain by the Lord for this ten days later (I Samuel 25:1-42). Abigail was a woman of good understanding and beautiful countenance. She had brains as well as beauty.

Nabal is described as churlish and evil in his doings (I Samuel 25:3). His record proved this so. He was a drunk and an unbeliever, "a son of Belial." He was a foolish man (I Samuel 25:25). Nabal means "a fool." I Samuel 25:2 says he was "great," but not wise.

The whole picture of Abigail shows how God hides things from the wise and prudent, and reveals them unto babes. How else did she know that David was the anointed of the Lord? How did she know his house was a "sure house" (I Samuel 25:28)? How, although in rejection now, did she know he was yet to reign in a kingdom of his own?

Abigail means "gift of the father."

- I. David as a Type of Christ.
 - A. His name means "beloved."
 - B. He was the eighth son of Jesse.
 - 1. New beginning.
 - 2. New birth.
 - C. He received a commission from his father.
 - D. He was a shepherd.
 - E. He was despised and rejected.
 - 1. Yet he ascended to the throne.
 - F. He was anointed by God for a kingly office.
 - 1. He was anointed three times. (I Samuel 16:13; II Samuel 2:4; 5:3)
 - a. The Lord Jesus was anointed three times.
 - (1) Virgin's womb. (Luke 1:35)
 - (2) Publicly. (Acts 10:38)
 - (3) Ascension. (Psalms 45:6-7)
 - G. During his rejection, Nabal's men rallied around him.
 - H. He returned to Jerusalem the second time and took over the reign of government.
 - I. David was a warrior.
 - 1. He was victorious.
 - 2. He prepared the way for the peaceful reign of Solomon.
 - a. A type of the Millennium.
- II. Abigail as a Type of the Church.
 - A. She was a "gift of the father."
 - 1. The church is a gift to the Son from the Father.
 - a. "...those that thou gayest me I have kept..."

- B. She was a woman of good understanding.
 - 1. She knew that David was the Lord's anointed.
 - a. Although for the present, it was all dark.
 - (1) He would ascend to honor in his coming kingdom.
 - 2. The church has the "mind of Christ" and we know who and what He is.
 - a. We know Him as one who is despised by the world, but loved by the Father.
 - b. We know His sufferings, His purposes, His patience, longsuffering and grace and His plans.
 - (1) These are all found in His Word.
 - c. We are made partakers with Him of His knowledge.
 - (1) We have the anointing.
 - (2) We have an unction from the Holy One.
 - (a) We know all things.

- C. She was of "beautiful countenance."
 - 1. Most of the brides in the Bible are represented as beautiful.
 - 2. The church in glory will be all perfectness.
 - a. The Lord will present us to Himself without spot or wrinkle.
 - (1) No spot.
 - (a) There will be no sin.
 - (2) No soiling.
 - (3) No tears.
 - (4) No wrinkles.
 - (a) There will be no marks of age or decay.
 - (b) Beautiful Bride!
 - (c) Glorious!
 - (d) Undecaying life!
 - (e) Undecaying strength!
 - 3. We shall be invested with His own perfectness and conformed to His own image.
 - a. There will be nothing more for Him to desire.
 - b. There will be nothing more to be added.
 - c. All will be according to His own will.
 - d. All will be according to His own wisdom.

- e. All will be according to His own love.
 - 4. Abigail had come to know the value of David.
- D. She knew David's house was sure.
- 1. Few men had cast their lots with David.
 - a. They preferred being homeless, with him in a mere cave, to being with Saul in his palace.
 - b. These would rather suffer with him than reign without him.
- E. She could not fellowship with Nabal as the Lord's anointed.
- 1. There can be no fellowship between Christ and Belial.
- F. She could reveal all to David.
- G. "...she met them." (I Samuel 25:20)
- 1. You can never go out to meet your Lord but that he comes to meet you.
 - a. As it was so with Rebecca and Isaac.
 - 2. She approached him and called him "my Lord."
 - a. She had known him as Lord for a long time.
 - b. She could now see him with her eyes.
- H. Her love for the young men was great because of her love for him. (I Samuel 25:27)
- 1. "We know that we have passed from death unto life, because we love the brethren..." (I John 3:14)
- I. She knew that the day of judgment would come for all the enemies of David. (I Samuel 25:29)
- J. David never forgot her. (I Samuel 25:31)
- 1. "...remember thine handmaid."
 - a. This reminds us of the words of the thief on the cross, "...Lord, remember me when thou comest into thy kingdom."
 - (1) Abigail knew he had a kingdom.
 - (a) She knew that then, his joy would be full.

- K. She watched Nabal as he was "very drunken."
 - 1. Soon the night of the world's intoxication will be past.
 - 2. Soon the pleasures of the world will be gone forever.
 - 3. Abigail knew that David was both Lord and Judge.

- L. It was after Nabal's death that Abigail became united to David.
 - 1. It is when the world, self, and our own wills and vile flesh die (mortify) that our souls find rest with our David, Jesus.

- M. She becomes David's bride to be with him over that "sure house" of which she had spoken of before.
 - 1. Abigail could now leave all for him.
 - a. "If we suffer, we shall also reign with him..."
 - (1) If we suffer with him, we shall be glorified together.
 - (a) Co-sufferer, co-heir and co-glorified are wonderful words Paul left to us in the book of Romans.
 - 2. She could count all her loss in leaving her wealthy place, in the house of Nabal, as nothing compared to her gain.
 - 3. She joined herself to David in his rejection and was elevated to His side.