

Isaac would not. In the blessing he then gave to Esau, Isaac said that he would serve his brother. Esau was angry with his brother so Isaac sent Jacob to Laban, Rebekah's brother, so that not only could he get away from Esau but also could marry one of Laban's daughters instead of a Canaanite woman.

Isaac died at Hebron at the age of 180 years (Gen. 35:27-29).

Some Lessons and Applications

The Bible has many references to Isaac. In Amos 7:9,16, Israel is identified as his people. He is used to illustrate the resurrection of the dead and life after death in both Matthew 22:23-33 and Mark 12:18-27. In Galatians 4:28-31 he is used to illustrate the relation of the

Old Law to the New. His blessing of his sons is cited as an example of faith in Hebrews 11:20.

While these are important, in his

role in the sacrifice in Genesis 22, he, I believe, sets forth his most important lesson. For in it he is seen as a type of Jesus. Consider the chart below. ~

Isaac (Genesis 22)	Jesus
Only son of promise (v. 2)	Only begotten of Father (John 3:16)
To be sacrificed in Moriah (v. 2)	Sacrificed in Jerusalem (2 Chron. 3:1)
Considered dead by father for three days (v. 4)	Dead for three days (1 Cor. 15:3-4)
Carried wood for his own sacrifice (v. 6)	Bore his own cross (John 19:17-18)
Submitted willingly to father (vv. 6, 8)	Submitted willingly to Father (Matt. 26:39)
Raised from altar, his life spared by the power of God	Raised from the dead by the power of God (Rom. 6:4)

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Assembly Schedule
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Bible Class for all ages ___ 9:00 AM
Morning Worship Service ___ 10:00 AM
Evening Worship Service ___ 6:00 PM

Wednesday

Bible Class for all ages ___ 7:00 PM

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NAVARRE MESSENGER

Till Death Do Us Part



by Whit Sasser

These days, I imagine that the above words send chills, if not horror, into the ears and minds of many. But it need not be. In fact, what sounds so negative to many, is actually a statement of joyful commitment to me. Until death do us part...has a nice ring to it.

God's commandments are for our

good always (Deuteronomy 6:24) including His instruction that marriage be a life-long covenant (Romans 7:2). God, who knows us better than we know ourselves, has in essence said, that it will be best for us when we marry, to stay married until death do us part.

The intimate knowledge of one another by two people in marriage, borderlines on something

spiritual. The oneness in body begins the first day, but grows into a oneness in spirit that transcends all earthly relationships. They grow to think alike (often being able to read each other's mind without a word being spoken), to view things alike (developing a similar perspective of many matters) and some say even to look alike. I believe it! A husband and wife can truly grow old together gracefully, experi-

encing a fulfillment that is almost indescribable.

But the celebrating of a golden anniversary will not come without effort. No relationship of any closeness gets that way without hardships along the way. In fact, I have observed that two can be drawn even closer together by working through their problems. Rather than driving a wedge between them, it produces another degree of intimacy in their relationship. They know each other a little bit better. It is often trials by fire that refine us the most.

The keys to experiencing this joy and oneness in a life-long marriage is two-fold, assuming by God's grace you live a long life. First, there will have to be a strong degree of commitment. I know it may sound superfluous, but the beauties of a life-long marriage will only come through both partners being committed to making it work until death separates them. Marriages are far less likely to dissolve when neither spouse

ever entertains the divorce option. In fact, it just is not an option! They both express the sentiment of Ruth to each other; "Entreat me not to leave you, or to turn back from following after you; for wherever you go, I will go; and wherever you lodge, I will lodge; your people shall be my people, and your God, my God. Where you die, I will die, and there will I be buried. The Lord do so to me, and more also, if anything but death parts you and me." (Ruth 1:16-17)

Second, the marriage is more likely to be a great success when both parties are unselfish in their love of the other. The man will be very fulfilled to have someone to die for, to provide and protect, and to lead. The wife will be very fulfilled to have someone to live for, to help and support, to love. Both, in their respective, God-given roles, are providing something to the union that is better when joined to the other. In other words, one whole is better than two halves. And speaking of halves, each will think the other is

the better half.

Much more could be said about the joys of a permanent relationship, including the positive effects that a sustained marriage for life has on children and grandchildren. But hopefully enough has been said to make the point... that "till death do us part" is a beautiful thing. ~

*"... 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate."
Matthew 19.5-6*

The Object Lesson of Marriage

The object lesson of marriage is Christ and the church. Paul makes it clear in his letter to the Ephesians:

"For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. This is a great mystery, but I speak concerning Christ and the church." Ephesians 5.31-32

There can be no doubt that every marriage between a man and a woman, from Adam and Eve to the end of time, has been and will

be an object lesson pointing to the relationship between Jesus Christ and His body, the church.

It is manifest that this is exactly why the wording is such as it is in Genesis., "...the two shall become one flesh."

In the same letter, just before our last reference, Paul says "we are members of His body, of His flesh and of His bones." There is no closer relationship than that, and marriage is this world's preview of that glorious state when we will be with Him in glory forever. ~



Isaac: Son of Promise

by Gene Taylor

"Of whom it was said, 'In Isaac your seed shall be called'" (Hebrews 11:18).

In accordance with the promise that God had made to Abraham and Sarah, Isaac, whose name means "laughter," was born to them when Abraham was 100 and Sarah was 90 years old. His birth was miraculous in that it was physically impossible for Sarah to have had a child (Gen. 18:11). He was named "Isaac" because of both the command of God and the reaction of Sarah. After Ishmael, Abraham's son born of Hagar the handmaid of Sarah, scoffed Isaac, Abraham sent Ishmael away in accordance with Sarah's wishes and God's instruction.

In Genesis 22, Isaac accompanied his father to the land of Moriah not realizing that he was going there to be sacrificed. He willingly laid on the altar Abraham had built waiting for his father's knife to plunge in him and kill him. But the angel of the Lord stayed Abraham's hand and Isaac was spared.

Abraham, wanting Isaac to marry someone from his family, sent his oldest servant to them to get a wife for Isaac (Gen. 24). Outside of the city of Nahor, he prayed to God to assist him in finding a proper woman for Isaac. In response to his prayer to God, he met Rebekah, daughter of Bethuel the son of Nahor, Abraham's brother. She gave him and his camels water from the well

outside the city. She told him he could lodge at her father's house. Laban, Rebekah's brother, having heard her tell of Abraham's servant, went to the well and repeated the invitation to lodge with them. The servant told them of the purpose of his mission and asked that Rebekah return with him to be Isaac's wife. They agreed.

After her marriage to Isaac, Rebekah was barren so Isaac prayed to God that she might have children (Gen. 25:20-28). God granted his plea and she conceived and bore twins. While she was with child, she thought something was wrong. God answered her fears and told her that two babies were within her. He also informed her that one would be stronger than the other and that the older would serve the younger.

The firstborn was Esau. He was red and hairy. He became a skillful hunter. Jacob was the younger. At birth he took hold of Esau's heel. He became a mild man, a dweller in tents. It is said that Isaac loved Esau but Rebekah loved Jacob.

There was a famine in Canaan which caused Isaac to journey to Gerar where Abimelech, king of the Philistines lived (Gen. 26). God told him not to go to Egypt but to sojourn in the land of the Philistines. God repeated to Isaac the promises He had made to Abraham (vv. 3-5).

While living in Gerar, Isaac repeated the lie of his father telling

the men of Gerar that Rebekah was his sister for, like Sarah, she was beautiful and he feared for his life. Abimelech saw Isaac "showing endearment" to her (v. 8). He chastised Isaac for lying about her and charged his people not to touch her under penalty of death.

Isaac prospered in Gerar. He reaped a hundredfold from what he sowed. He had great flocks and herds and many servants. The Philistines envied and feared him so Abimelech sent him away.

He redug the wells that his father had dug that the Philistines had filled with earth. In two instances they were taken from him by the herdsmen of Gerar but the third well provided him and his flocks and herds plentifully.

Upon his return to Beersheba, Abimelech came to him. He recognized God was with Isaac and wanted to have peace with him. They feasted and made an oath with one another.

In Genesis 27, nearly blind, Isaac desired to bless Esau before he died. He instructed Esau to provide for him and then he would bless him. Rebekah overheard and instructed Jacob to deceive his father into blessing him with the blessing he intended to bestow upon Esau. She put skins of animals on him so that he would appear to be hairy like Esau and then prepared food for him to give to Isaac. Isaac unwittingly bestowed Esau's blessing on Jacob. Esau tearfully pleaded with his father to revoke the blessing but