

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2010**

**GENERAL SUBJECT:
STEWARDS OF THE MYSTERIES OF GOD**

Message Twenty-Eight

The Church as the Counterpart of Christ—the Type of Rebekah

Scripture Reading: Gen. 24; John 3:29; Eph. 5:31-32; Rev. 19:7-9; 21:2, 9-10

I. Genesis 24 primarily reveals the practical living of God's people in oneness with God for the accomplishing of His eternal purpose—Eph. 1:11; 3:11; 2 Tim. 1:9:

- A. The marriage of Isaac was not merely for his human living; it was altogether for the producing of a people, the seed of Abraham, for the fulfillment of God's purpose—Gen. 22:17.
- B. In the gaining of a wife for Isaac, everything was done according to God's economy to bring forth Christ for the producing of the kingdom of God—Matt. 1:1, 18, 20-21; Mark 1:15:
 - 1. Because Abraham lived in oneness with God, he knew God's will and mind and acted in accordance with God's inner feeling—Gen. 24:3, 40.
 - 2. Abraham's word to his servant indicates that he lived by faith in the sovereign Lord for the carrying out of His economy in the land of God's promise—vv. 6-8, 40.
 - 3. The servant's prayer indicates that he followed Abraham's footsteps, trusting in the Lord for the carrying out of his responsibility—vv. 12-14, 21, 42-44.

II. Genesis 24 also presents a rich type of the marriage of Christ, typified by Isaac, and the church, typified by Rebekah—vv. 2-7, 15-16, 61-67:

- A. In this account of the marriage of Isaac, Abraham typifies God the Father, the servant typifies God the Spirit, Isaac typifies God the Son, and Rebekah typifies the chosen people of God, who will marry the Son and become His counterpart—Matt. 28:19; 16:18; 22:2; Rev. 19:7-9.
- B. The entire New Testament is a record of the Triune God working together to gain a part of the human race to be the bride, the counterpart, of the Son—John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7-9; 21:2, 9-10.
- C. In eternity past God the Father had an eternal purpose and made an eternal plan to gain the church as the bride for His Son out of the human race (Eph. 3:9-11); then, in time, God the Father commissioned God the Spirit to carry out His plan by going to contact the chosen bride and bring her to God the Son as His counterpart, His bride.

III. Isaac, the son of Abraham, is a type of Christ—Gen. 21:2-3; 24:67:

- A. Isaac's inheriting of all that his father had is a type of Christ's inheriting all that the Father has—v. 36; 25:5:

1. A son is one who comes out of the father and who inherits all that the father is and has; this was Isaac's history—21:2-3; 24:36:
 - a. It was absolutely a matter of grace that Isaac inherited all of his father's riches; in this Isaac is a type of Christ—25:5.
 - b. God considered Isaac as Abraham's only son, the unique seed to inherit the promises given by God to Abraham for the fulfillment of His purpose (22:2, 12, 16, 18; 17:19; 26:3-4); as such, Isaac typifies Christ as the only begotten Son of the Father (John 1:14, 18; 3:16), who was given by the Father all that the Father has (v. 35; 16:15).
 2. The Lord Jesus, as the Son of God, came out of the Father and inherited all that the Father is and has—vv. 28, 15.
- B. In addition to inheriting the riches of his father, Isaac secured a choice bride; as the real Isaac, Christ has obtained the church, the real Rebekah—Gen. 24:61-67; Eph. 5:31-32.

IV. Rebekah is a type of the church being chosen from the world—Gen. 24:15, 51, 58, 63-67; Eph. 1:4:

- A. In typology, the fact that Isaac's bride was taken from Abraham's relatives indicates that the counterpart of Christ must come from Christ's race; since Christ was incarnated to be a man, humanity has become His race—Gen. 24:3-4; Heb. 2:14; S. S. 3:11.
- B. The birthplace of Rebekah was a world of idols under the authority of demons; likewise, the birthplace of the church is also a world of idols—Gen. 25:20; Acts 26:18; Col. 1:13; 4:16.
- C. Rebekah was the one chosen and prepared by God to be given to Isaac—Gen. 24:14:
 1. This typifies that the church is chosen and prepared by God to be given to Christ—Eph. 1:4.
 2. Before God created us, He chose us according to His infinite foresight to match Christ as His corporate bride—5:31-32; Rev. 19:7-9; 21:2, 9-10.
- D. Eve as a type of the church reveals how the church is produced, whereas Rebekah typifies how the church was called out of the world—Eph. 1:4, 18; 4:4; Rom. 8:28, 30; 1:6; 1 Cor. 1:2, 9, 24:
 1. God's calling executes and fulfills God's choosing—Eph. 1:4, 18; 1 Pet. 2:9; 5:10.
 2. In typology, Abraham's sending of his servant to Paddan-aram was God the Father's sending of the Holy Spirit to the earth; the old servant's encounter with Rebekah was a calling—Gen. 24:2-4, 10, 15-24.
 3. God the Father's choosing of the church is executed through the Holy Spirit:
 - a. The Holy Spirit executes God's eternal choosing—Eph. 1:4, 13-14.
 - b. The Holy Spirit calls the church out of the world—Rom. 1:6.
 4. The church called by the Holy Spirit must be of the same race as Christ—Gen. 24:3-4:
 - a. Rebekah was of the same race as Isaac, typifying that Christ and the church share the same life—Heb. 2:10-12.

- b. The Holy Spirit came to call the church, the object of God's calling, from the Adamic race—Rom. 5:14; 1 Cor. 15:22.
- 5. When the Holy Spirit calls a person, His calling is accompanied by an arrangement of circumstances—Gen. 24:15-17; Rom. 8:28:
 - a. When the Holy Spirit visited us and called us, a wonderful arrangement of circumstances in the environment took place; this was the sovereign arrangement of the Lord of the universe—Eph. 1:11.
 - b. When the Holy Spirit called the church, there was also an arrangement of circumstances.
- 6. When the servant met Rebekah according to the circumstances arranged by God, she received the sealing of the Holy Spirit in type—Gen. 24:22:
 - a. When the servant sensed that Rebekah was the object of his calling, he immediately put a nose-ring upon her nose and bracelets upon her hands—vv. 22, 47.
 - b. The nose-ring and the bracelets signify the sealing of the Holy Spirit—Eph. 1:13.
- 7. The gifts in Genesis 24:22, sent from Isaac and given by the servant of Abraham, the father, signify the riches of Christ given by the Spirit of God to the bride for the accomplishing of God's purpose; these gifts relate to the function of the believers:
 - a. Gold signifies the divine nature, and a nose-ring signifies the initial gift of the Spirit, which is the Spirit Himself as a seal and a pledge, a foretaste of God as our eternal portion—Acts 2:38; Eph. 1:13-14.
 - b. The putting of the nose-ring upon Rebekah's nose signifies, spiritually, that her "smelling" function had been caught by the divine nature—Gen. 24:47; 2 Pet. 1:4.
 - c. The putting of bracelets on Rebekah's hands signifies the receiving of the divine function for the service in the Body of Christ—Gen. 24:22; Rom. 12:4-8.
- 8. On the day that the servant encountered Rebekah, he testified on behalf of Isaac; this signifies the Holy Spirit's testifying of Christ—Gen. 24:36; John 15:26; 16:13-14.
- 9. The gold nose-ring and bracelets, the silver and gold jewelry, and the clothing given to Rebekah, along with the precious things given to her brother and mother, symbolize the unsearchable riches of Christ—Gen. 24:53; Eph. 3:8:
 - a. The servant testified to Rebekah concerning Isaac's riches, which he inherited from his father, and gave some of these riches to Rebekah as a foretaste; this caused Rebekah to be attracted to Isaac and made her willing to leave her father's house to be his wife—Gen. 24:35-36, 58.
 - b. In the same manner the Spirit comes to Christ's believers and testifies to them of the riches of Christ, which He has received from the Father, causing them to be attracted to Christ and to love Him, to forsake the world, and to leave their natural relationships in the flesh to be joined to Christ, even though they have never seen Him—John 16:13-15; Matt. 10:37-39; 19:29; 1 Pet. 1:8.
- 10. Rebekah's reply in Genesis 24:58 typifies the willingness of the church and of the individual saints:

- a. Rebekah was chaste, kind, and diligent, and she was absolute in her decision to take Isaac as her husband and was submissive to him—vv. 16, 57-58, 61, 64-65.
 - b. As such, she is an excellent type of the church as the bride, the wife, of Christ—John 3:29; Eph. 5:31-32.
- E. As a type of the church, Rebekah speaks not only of the church being chosen from the world but also of the journey of the church—Gen. 24:61-64:
 - 1. After the church is chosen, set apart, and called by God, the church must take a long journey—Mark 6:45-51; Heb. 12:1.
 - 2. After a person is called, he is destined to travel a long journey.
 - 3. Rebekah took a long journey, and Isaac took a short one—Gen. 24:63-65:
 - a. The church takes a long journey, and Christ takes a short journey.
 - b. When the church finishes her long journey, Christ will come to welcome her.
 - c. On the evening of Rebekah's arrival, Isaac went out from the tent to the field; this signifies that at the end of this age Christ will come to meet His counterpart—v. 63.
- F. When Rebekah saw Isaac, she took her veil and covered herself—v. 65:
 - 1. Spiritually, this signifies that from that point onward Rebekah gave herself to Isaac; formerly she lived her own life, but from that point onward, she lived her life under Isaac.
 - 2. She covered her head, indicating that she was finished, taken away, and given entirely to Isaac:
 - a. She lived under Isaac, in Isaac, and mingled with Isaac.
 - b. Rebekah's head covering not only indicates that she came under authority but that she covered herself and ceased to exist—1 Cor. 11:7-12.
 - c. Rebekah and Isaac were no longer two persons but one—Gen. 2:24.
- G. Isaac, Abraham's son, did nothing but receive his bride; this signifies that everything is planned by the Father and accomplished by the Spirit; the Son only receives the bride—24:67.
- H. Isaac received Rebekah in the evening, signifying that the marriage of Christ will be at the evening, the close, of this age—vv. 63, 67:
 - 1. Isaac brought Rebekah into the tent of Sarah, his mother, and loved Rebekah, signifying that Christ will receive the bride in grace (typified by Sarah) as well as in love—v. 67.
 - 2. After marrying Rebekah, Isaac was comforted, satisfied; likewise, Christ will be satisfied on the day of His marriage—Rev. 19:7-9.