

Message Twelve

**A Practical Living in Oneness with the Lord
and
a Type of Christ Marrying the Church**

Scripture Reading: Gen. 24; Eph. 3:8-11; 5:25-27

I. The primary point in Genesis 24 is the practical living in oneness with the Lord for the fulfilling of God's purpose:

- A. Abraham's living was a practical living in oneness with the Lord:
1. Although there is no record of God telling Abraham to take a wife for his son from his own country, Abraham had this understanding; it came from his living in accordance with God's concept; because Abraham lived in oneness with God, he knew God's will and mind and acted in accordance with God's inner feeling—vv. 1-6, 40; cf. 1 Cor. 7:25; 2 Cor. 2:10; Phil. 1:8.
 2. Abraham was a man who lived in oneness with God (James 2:23; 2 Chron. 20:7; Isa. 41:8); if we love the Lord and live in oneness with Him, whatever we say and do will be in accordance with His likes and dislikes and with His inner will and His mind.
 3. If we live in oneness with the Lord, He will not need to tell us what He desires, because we shall already know His inner feeling by being one with Him; we need such a living for the fulfillment of God's purpose today.
 4. Abraham moved in accordance with God's economy; what he did in obtaining a wife for Isaac was for the fulfillment of God's eternal purpose—Gen. 24:3-8.
 5. The primary thing revealed in Genesis 24 is the practical living in accordance with God's economy for the carrying out of His eternal purpose; we need a life resembling that of Abraham; his motive, his action, and everything he did were in accordance with God's economy—Rom. 4:12; cf. 1 Sam. 4:3, footnote 1.
 6. Genesis 24:40 indicates that Abraham walked before the Lord; since he walked in the Lord's presence, whatever he did was God's will and according to His economy.
 7. Abraham did not charge his servant to be faithful, to be honest, or to do a good work; he charged him with and by

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the Lord (vv. 2-3, 9, 40-41); by charging his servant with the Lord, he brought him deep into the Lord.

- B. Abraham's oldest servant was faithful in responsibility—vv. 5, 9, 33, 54, 56:
 - 1. Abraham's servant followed in Abraham's footsteps by trusting in the Lord for his responsibility; he prayed to the Lord in a clear, humble, yet simple way; everyone who truly believes in God is simple—vv. 12-14, 21, 42; cf. 2 Cor. 1:12; 11:2-3.
 - 2. The servant knew the Lord's will by looking for His leading and sovereignty in the environment—Gen. 24:13-21, 26-27, 48-49.
- C. Rebekah was chaste, kind, and diligent (vv. 16, 18-20); she was also absolute in her decision to take Isaac as her husband (vv. 57-58, 61) and was submissive to Isaac (vv. 64-65); as such, she is an excellent type of the church as the bride, the wife, of Christ (cf. Eph. 5:23-25).
- D. Laban and Bethuel were in the fear of the Lord; they were also very hospitable—Gen. 24:31-33, 50-51, 55-60.
- E. Isaac was meditating in the field to seek the Lord; after the servant told Isaac all that had happened, Isaac took what his father had done for him and married Rebekah; his marriage eventually fulfilled the purpose of God—vv. 63, 66-67; 21:12b; 22:17-18.
- F. The life of those in Genesis 24 was not merely for their own human living; it was a life that issued in the fulfillment of God's eternal purpose, a life that brought forth Christ and produced the kingdom of God for God's economy; thus, 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—v. 40; 22:17-18; Gal. 3:16, 29.

II. In Genesis 24 there is an account of the marriage of Isaac with four main persons: Abraham typifies God the Father, Isaac typifies God the Son, the servant typifies God the Spirit, and Rebekah typifies the chosen people of God, who will marry the Son and become His counterpart—John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7-9; 21:2, 9-10:

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- A. In eternity past God the Father had an eternal purpose, an eternal plan, to gain the church as a bride for His Son out of the human race—Eph. 3:8-11; 2:10; Matt. 9:15:
1. Abraham, a type of the Father, charged his servant, a type of the Holy Spirit, not to take a wife for his son from the daughters of the Canaanites but from Abraham's relatives—Gen. 24:3-4, 7.
 2. 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, not from the angels or from any other creatures; since Christ was incarnated to be a man, humanity has become His race—cf. 2:21-22; 1:26; Acts 17:28-29a; John 1:14; Rev. 22:17a.
- B. In time God the Father commissioned God the Spirit, sent Him on an errand, to carry out the Father's plan by going to reach and contact the chosen bride and bring her to God the Son to be His counterpart, His wife—Gen. 24:3:
1. Just as the servant was hunting for a wife for Isaac, the Spirit is hunting for a wife for God the Son through His seeking sanctification—vv. 11-14, 24; John 4:6-7, 10; 1 Pet. 1:2; Luke 15:8-10; John 16:8-11.
 2. Just as the servant brought the riches of Isaac to Rebekah, the Spirit brings the riches of Christ to the bride—Gen. 24:10, 22, 47, 53; John 16:13-15:
 - a. After the camels had finished drinking, the servant put a golden nose-ring upon Rebekah's nose and two bracelets upon her hands—Gen. 24:22, 47:
 - 1) The putting of the nose-ring, weighing half a shekel, upon Rebekah's nose signifies that her "smelling" function had been caught by the divine nature with the foretaste of the Spirit, which guarantees that the full taste is coming—cf. S. S. 7:4, 8; 2:3; Heb. 6:4-6; Lev. 21:18; 1 Cor. 2:15; Rom. 8:23; Eph. 1:13-14.
 - 2) The putting of the bracelets, weighing ten gold shekels, upon Rebekah's hands signifies that we are "handcuffed" by the Spirit to receive the complete divine function for the service in the Body of Christ—

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1 Tim. 2:8; Eph. 3:1; 4:1; 6:20; Rom. 12:4; 1 Cor. 12:4-11; Matt. 25:15.

- b. Rebekah also received silver jewelry, gold jewelry, and clothing (Gen. 24:53), all of which indicate that in the church life all the riches of Christ are ours:
 - 1) Just as the servant imparted Isaac's wealth to Rebekah for her beautification in order for her to return to Isaac for his glorification, the Spirit transmits the riches of Christ's glory into us for our beautification so that we may return to Christ as His bride for His glorification—vv. 47, 53, 61-67; Eph. 3:16, 21.
 - 2) We are adorned to be Christ's bride by the dispensing of His unsearchable riches into us through the Spirit's dispositional sanctification—Rev. 21:2, 19a; Isa. 54:10-13; 1 Thes. 5:23; Eph. 3:8:
 - a) To receive the dispensing of Christ in His unsearchable riches, we must know, we must use, and we must exercise our spirit, caring for the sanctifying Spirit's speaking and working in our spirit—Rom. 15:16; Eph. 1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18.
 - b) To receive the dispensing of Christ in His unsearchable riches, we must be sanctified by the metabolic cleansing of the instant, present, and living word of Christ—5:26-27; cf. S. S. 8:13-14; Rev. 1:20.
3. Just as Rebekah was convinced by the servant to marry Isaac, the Spirit attracts us to Christ and causes us to love Him whom we have not seen—Gen. 24:54-58; 1 Pet. 1:8; 2:7; cf. *Hymns*, #546:
 - a. The Spirit comes to the believers and testifies to them of the riches of Christ, which He has received from the Father (cf. Gen. 24:35-36), causing the believers to be attracted to Christ and to love Him, to forsake the world, and to leave their natural relations in the flesh (v. 58) to be joined to Christ (Matt. 19:29), even though they have never seen Him (1 Pet. 1:8).

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- b. Before Rebekah met Isaac in the good land, she had participated in and enjoyed Isaac's inheritance through the servant's gifts; likewise, before we meet Christ, we enjoy the gifts of the Spirit as a foretaste of the full taste of His riches—Gen. 24:53; Heb. 6:4; Rom. 8:23.
4. Just as the servant brought Rebekah to Isaac, the Spirit is bringing us to Christ to present us to Christ as His lovely bride—Gen. 24:51, 58, 61-67; 2 Cor. 1:21-22; 3:6, 8, 17-18; 13:14.
- C. Isaac received Rebekah in the evening, signifying that the marriage of Christ will be at the evening, the close, of this age—Gen. 24:63-64:
 1. Isaac brought Rebekah into the tent of Sarah, his mother, and loved Rebekah, signifying that Christ will receive His bride in grace as well as in love—v. 67; 1 Tim. 1:14; Eph. 6:24; Rev. 22:21.
 2. After marrying Rebekah, Isaac was comforted, satisfied; likewise, Christ will be satisfied on the day of His marriage; our comfort is His comfort, and His satisfaction is our satisfaction—19:7; cf. 2 Cor. 5:9; Heb. 11:5-6.