

# The Gospel In The Law and Prophets

Things concerning the Kingdom of God & Name of Jesus Christ

**Mat 19:28-29**

“Verily I say unto you, That ye which have followed me... every one that hath forsaken houses or brethren, or sisters, or father ... for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

**Mark 10:29-30**

“Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, ...for my sake, and the gospel's, But he shall receive an hundredfold now ...and in the world to come eternal life.”

**Luke 18:29-30**

“Verily I say unto you, There is no man that hath left house, or parents, or brethren...for the kingdom of God's sake, Who shall not receive manifold more in this present time, and...life everlasting”

**Parallel accounts: Gospel—the Kingdom of God and Name of Jesus**

# THE GOSPEL—IN THE PATRIARCHS

Gal 4:22-24 “Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. *Which things are an allegory*” **Wives/Sons allegory of seed**

Heb 11:17-19 “By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*, Of whom it was said, That in Isaac shall thy seed be called: Accounting that God *was able to raise him up, even from the dead; from whence also he received him in a figure*” **Isaac a figure of Only son raised from dead**

**“THE ALLEGORY OF ABRAHAM’S LIFE”** (pg. 258) *Expositor*  
**The Remarkable Chronology of Scriptures**

**Gen 21—Ishmael: The Natural Seed Cast Out**

**Gen 22—Isaac: The Sacrifice of the true Seed-Son**

**Gen 23—Death of Sarah: Jerusalem in AD 70**

**Gen 24—Calling Isaac’s Bride: Gospel to the Ecclesia**

**Gen 25—Sons of Concubines: Truth to the Gentiles**

“This fragment of Abraham’s history has a signification beyond what appears on the face of it. The apostle informs that the incidents are allegorical. That is, *the two women* and their characteristics, represent *two covenants*; and *the two sons* of Abraham by them *two seeds*, or classes of people” — *Elpis Israel*, pg. 251

“Such is oftentimes the significant character of Bible history; it is both literal and allegorical at the same time. For being allegorical it does not thereby cease to be literally true; nor because it is literal does it fail to qualify as allegory. It is properly not pure parable but *enacted* parable: it retains its claim throughout to faultless accuracy. It is this which gives it its unique importance, *for its allegorical content, precisely because it is immanent in authentic historical facts, possesses the same property of truth as the facts themselves.* Thus its lessons remain permanently relevant even though the facts which first served to illustrate them belong to the distant past.” *W.F. Barling, Law and Grace, pg. 25*

# The Allegory of the Seed of Abraham

## The Things of the Kingdom

Gal 4:21-31 “Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was* of the BONDWOMAN was born after the flesh; but he of the FREEWOMAN was by promise, Which things are an allegory: *for these are the two covenants*; the one from the mount Sinai, which gendereth to bondage, which is Hagar. For this Agar is mount Sinai in Arabia, and answereth to JERUSALEM which now is, and is in bondage with her children. But JERUSALEM which is above is free, which is the mother of us all...” (cont.)

# The Allegory of the Seed of Abraham

*“Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? CAST OUT the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.”*

**Actions Represent Doctrine: Walk & Doctrine**

**Hagar—Law of Bondage given to Israel at Sinai**

**Ishmael—Natural Seed of Abraham under the Law**

**Sarah—Abrahamic Covenant given before the Law**

**Isaac—Spiritual seed of Abraham; seed by Promise**

## Abrahamic Seed by Promise: Born after the

“And the LORD visited Sarah *as he had said*, and the LORD did unto Sarah *as he had spoken*. For Sarah conceived, and bare Abraham a son in his old age, at the set time of *which God had spoken to him*” Gen 21:1-2

**Seed of Abraham born by the Word**

Jas 1:18 “Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures” **(True Sons born of the Word, not the flesh)**

1Pe 1:23 “Being born again, not of corruptible seed, but of incorruptible, *by the word of God*, which liveth and abideth for ever” **(God recognizes no other birth)**

Joh 1:14 “*And the Word was made flesh, and dwelt among us*” **Note: Both Abraham & Sarah were very old**

**“And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham *circumcised his son* Isaac being eight days old, as God had commanded him” Gen 21:3-4**

**Rom 4:11-13 “(Abram) received the sign of circumcision, a seal of the righteousness of the faith which *he had yet being uncircumcised*: that *he might be the father of all them that believe, though they be not circumcised*; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, *which he had being yet uncircumcised*. For the promise, that he should be the heir of the world, WAS NOT to Abraham, or to his seed, through the law, but through the righteousness of faith”**

**“By divine irony the rite, though made in the flesh, was by its very nature – being a cutting off of flesh – a veritable disowning of the flesh and fleshly descent. *Far from establishing any hereditary right it did the very opposite: it stressed that their fleshly descent in no way qualified them for enjoyment of Covenant privileges, and was a ground not for pride, but rather for humility*” – *Law and Grace, W. F. Barling, pg. 39***

**Rom 2:28-29 “He is not a Jew, which is one outwardly; *neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter...*”**

**Php 3:3 “*For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh*”**

“No uncircumcised person was permitted to be a member of Abraham’s family...for *none but circumcised persons can inherit the promises*. This may startle; but it is strictly true. It will, however, be remembered that true circumcision is of the heart” – *Elpis Israel*, pg. 250

“And the child grew, and was weaned: and Abraham made a great feast the *same day* that Isaac was weaned” Gen 21:8      **Allegory: A Change in Diet**

Heb 5:12-14 “For when for the time ye ought to be teachers, ye have need that one teach you again which *be the first principles of the oracles of God*; and are become such as have need of milk, and not of strong meat. For every one that useth milk *is unskilful in the word of righteousness*: for he is a babe. But strong meat belongeth to them that are of full age...”

“‘The first principles’ – These are the first principles as related to the Mosaic Law. The Greek word *stoicheion* ... The term is only used 7 times in the New Testament, in which it is applied to the principles of the Mosaic system... ‘Oracles of God’ – These were those lively oracles which had been committed to Israel’s trust (Rom. 3:2; Acts 7:38) – *Hebrews, J. Martin, pg. 40*

*The context of Hebrews 5-6 shows the natural Jews had to develop spiritual maturity; moving beyond the Law to Grace.*

“And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, **Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even with Isaac***” Gen 21:9-10

## Casting Out of the Son born from Egyptian

### Bondage

Mat 8:8-13 “The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.... When Jesus heard *it*, he marvelled, and said to them that followed, *Verily I say unto you, I have not found so great faith, no, not in Israel.* And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. *But the children of the kingdom shall be cast out into outer darkness*”

Luk 13:28-29 “There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, *in the kingdom of God, and you yourselves thrust out*” **Israel constituted Kingdom of God**

“Christ warned that the Kingdom of God would be taken from the natural Jews, and given to a people revealing the fruits thereof (Mat. 21:43), which Peter identifies as the Ecclesia (1Pet. 2:9). The old covenant was brought to an end *by the sacrifice of Christ*, and the people who clung to it were expelled from the land. Abraham was shown this in type” – *Expositor*, pg. 249

Rom 11:11-15 “I say then, Have they stumbled that they should fall? God forbid: *but rather through their fall salvation is come unto the Gentiles*...Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles...For if *the casting away of them be* the reconciling of the world, what *shall* the receiving of them *be*, but life from the dead?”

***“And God said unto Abraham, *Let it not be grievous in thy sight because of the lad, and because of thy bondwoman... for in Isaac shall thy seed be called”****  
**Gen 21:12**

**Gal 3:16** *“Now to Abraham and his seed were the promises made. He saith not, *And to seeds, as of many; but as of one, And to thy seed, which is Christ”**

**“Now it is written, ‘*In Isaac shall thy seed be called*’—that is, Christ shall descend from him, and all *who believe the promises, and put on Christ, shall be considered as ‘in Isaac’*: and being thus ‘the children of the promise,’ shall be ‘counted for *the seed,*’ who shall inherit the land and the world forever. ‘*Thy seed*’ then, is a phrase that must be understood in a two-fold sense—first, as referring to Christ; and secondly, to all who are constitutionally *in him*”**—*Elpis Israel, pg. 254*

## The Natural Seed NOT to be forever “Cast Out”

*“And also of the son of the bondwoman will I make a nation, because he is thy seed” Gen 21:13*

**“The children of the flesh are not the children of God, neither are they all Israel, who are of Israel” (Rom. 9:8). This is true; *but it does not therefore follow that there is nothing more to be done with ‘the children of the flesh’ than to burn them up. To carry out the allegory, God has yet to make of the Ishmael-seed a great nation;* for though Ishmael was an outcast and a wanderer in the wilderness, God promised that he should be great, and dwell in the presence...The Ishmael-children were cast out of the government by the Romans; but the children in Isaac will ‘shine forth as the sun in the kingdom of their Father,’ when the kingdom is restored again to Israel”—*Elpis Israel, pg. 254.***

## The Natural Seed in Crisis: Mourning for the

“And (Hagar) went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, *Let me not see the death of the child.* And she sat over against *him*, and lift up her voice, and wept” Gen 21:16

Zec 12:9-10 “And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, *and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn*”

**Before being saved, Israel must suffer a national crisis; and then will mourn for the Messiah.**

# Salvation of the Natural Seed of Abraham

**“Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation” Gen 21:18**

**This is a direct quote from the Abrahamic Covenant Gen 12:1-3 !**

**“In the regeneration when the Son of Man shall sit on the throne of his glory’ (Mat. 19:28), *the children in Isaac* will reign as ‘sons,’ while *the children of the flesh* will be the king’s subjects, or ‘servants’...(Eze. 46:16-17) If the natural Israel are not restored to Canaan, the spiritual Israel...would inherit a kingdom without subjects to serve them” – *Elpis Israel*, pg. 254-255**

**“In the terms of the allegory however, the promise relates to Israel according to the flesh. Israel is to become great in the Kingdom of God (Mic. 4:8; Eze. 37:21-22; Eze. 48)” – *Expositor*, pg. 253.**

## Abrahamic Seed the Spirit

“And God *opened her eyes*, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink” Gen 21:19

Rom 11:25-27 “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; *that blindness in part is happened to Israel*, until the fulness of the Gentiles be come in. And so all Israel shall be saved...”

**Blindness-Hardness: failure to see sin (Heb 3:13; John 9:39-40)**

2Co 3:14-15 “But *their minds were blinded*: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart” (see: John 8:31-48)

# **The Blindness to Israel—Call of the Gentiles**

**The Blindness of The Jews, or hardness of Heart, is allegorically expressed throughout the Scriptures—**

**JUDAH's last king, Zedekiah had his eyes put out 2Kin 25:7**

**ISRAEL's most zealous man after the Law, Paul, was blind three days before preaching to the Gentiles (Acts 9:9)**

**PAUL's first recorded miracle was smiting the Jew with blindness so a Gentile could hear the Gospel (Acts 13:11)**

Mat 3:9 “Think not to say within yourselves, *We have Abraham to our father*: for I say unto you, that God is able of these stones to raise up children unto Abraham”

Joh 8:39 “They answered and said unto him, Abraham is our father. Jesus saith unto them, *If ye were Abraham's children, ye would do the works of Abraham*”

# The Father offers His Only Begotten Son

## The Name of Jesus Christ

Heb 11:17-19 “By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*, Of whom it was said, That in Isaac shall thy seed be called: Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure” **Sacrifice of the Son upon whom the promises rested.**

“A parable was enacted by Abraham in offering up Isaac, The things transacted WERE REAL, but they were ALSO PARABOLIC, or figurative, or something else, even of the sacrifice and resurrection of the Seed, or Christ”—J. Thomas, 1849 (Elpis Israel, pg. 274-275)

“And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am*. And he said, Take now *thy son, thine only son Isaac*, whom thou lovest, and get thee into the land of Moriah; and *offer him there for a burnt offering* upon one of the mountains which I will tell thee of. ” Gen 22:1-2

**Abraham—the Father: Yahweh giving His Son  
Isaac—the Son: the Lord Jesus Christ’s sacrifice  
Moriah—the Place of the Sacrifice; the Foundation**

**The term “only begotten son” is only used elsewhere to apply to Christ (1Jhn 4:9; Jhn 1:14-18; 3:16). This also emphasizes the point that Ishmael—*born of the flesh*—was not considered Abraham’s “begotten son.” That is, “begotten by the Word.”**

## The Offering of the Son made by the Father

In our eagerness to identify the type, it is easy to overlook that the offering was made by the Father! Genesis 22 is about the sacrifice of an only begotten Son, made by a Father!

Joh 3:16 “For God so loved the world, that He gave his only begotten Son...”

Eph 2:4-5 “But God, who is rich in mercy, *for his great love* wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ”

Tit 3:4-6 “After that the kindness and *love of God our Saviour* toward man appeared, Not by works of righteousness which we have done, but *according to His mercy he saved us*...Which he shed on us abundantly through Jesus Christ our Saviour”

**“Get thee into the land of Moriah; and offer him there for a burnt offering” Gen 22:2**

**How significant that the Gospel is based upon two covenants: the Abrahamic and Davidic. The place “Moriah” is only mentioned by name two places in Scripture: here, where the Father makes the offering of His son; and in 2Chr 3:1, where the Son of David builds the Temple. Both “sons” are typical of the Lord Jesus Christ—in his first and second advents!**

**“Moriah was itself a mountain upon which Solomon afterwards built the temple (2Chr. 3:1)...The mountain chosen of God is not named; I can only therefore express my opinion that it was Calvary”—*Elpis Israel, pg. 254***

**John 2:19-21 “Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up ...he spake of the temple of his body”**

**“And offer him there for a burnt offering” Gen 22:2**

**The burnt offering represents the entire dedication of one's life to Yahweh; typified in Isaac—**

Mar 12:33 “To love (God) with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all **WHOLE BURNT OFFERINGS** and sacrifices”

“Burnt Offering” is used **SIX** times in **Gen 22!** Number of flesh (Gen 1:31; Rev 13:18). Note the convergence of the principles—the dedicated obedience of a Son, who shared our nature!

2Co 5:21 “He hath made him *to be sin* for us, *who knew no sin*”

Heb 4:15 “(He) was in all points tempted like as *we are*, yet *without sin*”

**“Abraham rose up early in the morning, and saddled his ass, and took *two of his young men* with him, and Isaac his son, and *clave the wood* for the burnt offering, and rose up, and went unto the place of which God had told him. Then *on the third day* Abraham lifted up his eyes, and saw the place afar off” Gen 22:3-4**

- The “two young men” represent Peter & John who witnessed the Lord’s trial, sacrifice and resurrection from the tomb.
- The “wood” represents the cross carried by our Lord (symbolic of his nature)
- The “third day” signifies the death and resurrection of the Lord Jesus Christ.
- Note the silence between Abraham’s departure to the mount and the “third day.” It typifies the time Jesus was in the grave

**“Abraham said unto his young men, Abide ye here with the ass; and *I and the lad will go yonder and worship, and come again to you.* And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and *they went both of them together*” Gen 22:5-6**

## **Unity between the Father and the Son**

The Lord said he and the Father were “one” (John 17:20-21); that he did “nothing of himself” (John 8:28-29); and that the “words” and “works” were those “taught” him of the Father (14:8-11; 6:38).

**Joh 8:29** “He that sent me is with me: the Father hath not left me alone; for I do always those things that please him”

**Joh 16:32** “Every man...shall leave me alone: and yet I am not alone, because the Father is with me. ”

**“Abraham said, My son, *God will provide himself a lamb for a burnt offering: so they went both of them together*” Gen 22:8**

**The provision of Messiah was to reconcile man to God**

2Co 5:1819 “All things *are OF GOD, who hath reconciled us to himself* by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, *reconciling the world unto himself*, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation”

Psa 80:17 “Let thy hand be upon the man of thy right hand, upon the son of man *whom thou madest strong for thyself*”

**The Lord was an obedient Son, doing the Father's Will**

**Joh 17:4-6 “ I have glorified thee on the earth: I have finished the work which thou gavest me to”**

**“The death of Christ has more to do with the exaltation of God, than the salvation of man. Most men take in the latter more easily than the former, and quickly get astray through the power of mere humanitarianism” *R. Roberts, Diary of a Voyage, pg. 70***

**“Men were not ushered into being for the purpose of being saved or lost! God-manifestation, not human salvation, was the grand purpose of the Eternal Spirit. The salvation of a multitude is incidental to the manifestation, but it was not the end proposed. The Eternal Spirit intended to enthrone Himself on the earth, and in so doing, to develop a Divine Family from among men, every one of whom shall be Spirit because born of the Spirit; and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood.” *J. Thomas, 1856***

**“Abraham lifted up his eyes, and looked, and behold behind him a ram *caught in a thicket by his horns*: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son” Gen 22:13**

**“This ram...typically representing the Lamb of God as helplessly caught in the redemptive work of mankind. Both Isaac and the ram represent Christ. Conjointly they show the Lord as saved by his own sacrifice (Heb. 13:20)...Both Isaac and the ram represent Christ in different aspects, and the obvious teaching that Christ was saved by his own offering (see: Phi. 2:8-9; Heb. 5:7; 9:12—RV). Christ offered himself as representative of those he came to save and not in the place of them”—*Expositor, pg. 263***

**Heb 9:12 “Neither by the blood of goats and calves, but *by his own blood* he entered in once into the holy place, having obtained eternal redemption”**

**“And the angel of the LORD called unto Abraham out of heaven the second time” Gen 22:15**

**“All that the angel had said on the first occasion (vv. 11-13) was fulfilled at the first advent of the Lord; all that he proclaimed on this the second occasion will be fulfilled at Christ’s second coming”—*Expositor, pg. 264***

**“(God) said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice” Gen 22:16-18**

Heb 2:14-16 “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same...For verily he took not on *him the nature of angels*; but he took on *him the seed of Abraham*”

“The sacrifice of Christ verified the covenants of promise made to Abraham and David, which were dependent upon the ‘seed’ (Gen 22:17-18), and ‘son’ (2Sam 7:14-16) completing the work for which he was sent (Lk 1:68-73; 2Cor 1:20)”—*Romans Expositor, pg 484*

“So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba” Gen 22:19

**Where was Isaac? He & the Father were ONE—unified by sacrifice**

Joh 17:11 “And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, *as we are*”

## GEN 23 “THE DEATH OF SARAH”—JERUSALEM IN A.D. 70

Referred to as “Jerusalem” after the Mosaic was taken away by Christ (Gal 4), Sarah’s death allegorizes the destruction of the Holy City following the crucifixion of Messiah (Dan 9:24-26)

*“And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her” Gen 23:1 Only woman’s age given*

KIRJATHARBA means “City of the Four.” Jerusalem is “the city that lieth foursquare” (Rev 21:16). Note: “mourning” and “weeping”—

Luke 19:41 “And when he was come near, he beheld the city, and wept over it... For the days shall come upon thee, that thine enemies shall cast a trench about thee...”

*“And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight” Gen 23:3-4*

**Israel's dispersion among the Gentiles is likened unto the Grave**

Eze 37:12-14 *“Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, AND BRING YOU INTO THE LAND OF ISRAEL. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, AND I SHALL PLACE YOU IN YOUR OWN LAND: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD”*

***“And Abraham stood up from before his dead, and spake unto the sons of Heth, saying...” Gen 23:3-4***

**Abraham—reps. the covenant—continues on after A.D. 70**

**Luk 21:20-24 “And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh...And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, *until the times of the Gentiles be fulfilled*”**

**Gal 3:8-9 “And the scripture, foreseeing that God would *justify the heathen* through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham”**

***The details of this chapter extend the principle, but time prohibits***

## GEN 24 “A BRIDE IS SOUGHT FOR THE SON”—The Ecclesia

After the fall of Jerusalem, a bride among the Gentile lands is sought for the Son. The Gospel is intimately tied to the Abrahamic Covenant, which foreshadowed the call of Gentiles to the Hope of Israel (Gal 3)

Mat 21:43 “Therefore say I unto you, *The kingdom of God shall be taken from you*, and GIVEN TO A NATION bringing forth the fruits thereof”

“Abraham was old, *and well stricken in age*: and the LORD had blessed Abraham in all things” Gen 24:1

In terms of the Allegory, the Gospel message was “old” when it was sent out to the Gentiles to seek a bride for the Only Son.

**Abraham—the Father: Yahweh**

**Isaac—the Son, Jesus Christ**

**Rebekah—the Bride, the Ecclesia**

**Servant—the Gospel message**

**“And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh” Gen 24:2**

**Abraham sends for his servant as a messenger to draw a bride for his *only begotten son*. Deliberately, the servant is NOT NAMED. The preaching of the Gospel is not about men—**

**1Th 2:5-6 “Neither at any time *used we flattering words*, as ye know, nor a cloke of covetousness; God is witness: *Nor of men sought we glory*, neither of you, nor yet of others...” (1Cor 2:1-5; John 5:43)**

**1Co 3:4-6 “For while one saith, I am of Paul; and another I *am* of Apollos; are ye not carnal? Who then is Paul, and who *is* Apollos, but ministers by whom ye believed ...neither is he that planteth any thing, neither he that watereth; but God that giveth the increase”**

**“And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that *thou shalt not take a wife* unto my son of the daughters of the Canaanites, among whom I dwell” Gen 22:3**

## **Marriage forms a vital part of the Gospel Message**

Mat 22:2 “The KINGDOM OF HEAVEN is like unto *a certain king, which made a marriage for his son...*”

Mat 25:1-2 “Then shall THE KINGDOM OF HEAVEN be likened unto *ten virgins, which took their lamps, and went forth to meet the bridegroom*”

The character of the bride that will form the proper spouse for the Son is revealed in this chapter. First and foremost, the bride will not be found among the Canaanites! This cannot be relaxed in any form or fashion—

*“But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?”* Gen 24:4-5

### **Two principle points—**

1. The bride for the Father's Son is to be found among Abraham's people, only.
2. If the bride refuses to come unto the Son, those that preach the Gospel are warned not to compromise the standards.

*“And Abraham said unto him, Beware thou that thou bring not my son thither again”* Gen 24:6

**“And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again” Gen 24:8**

**When the Gospel message has been faithfully extended, the accountability for obedience rests upon the hearer. As this chapter unfolds, Rebekah demonstrates the proper response to the Gospel of a worthy bride for Yahweh’s Son.**

**“The responsibilities of the Truth should be plainly taught to those interested, before they undergo baptism, so that they clearly recognize what is expected of them, and what acceptance of the Truth entails...If people are discouraged at the high standards the Truth demands, shall we relax them in order to secure their interest? The answer is in the negative...Let the standards of the Truth be lowered, and soon there will be no truth remaining”—*Expositor, pg. 273***

**“And the servant took ten camels of the camels of his master, and departed; *for all the goods of his master were in his hand*: and he arose, and went to *Mesopotamia*, unto the city of Nahor. And he made his camels to kneel down without the city *by a well of water* at the time of the evening, *even* the time that women go out to *draw water*” Gen 24:10-11**

1. The servant used all material blessings provided by Yahweh.
2. The bride for the Son is taken out of Babylon the Harlot system that corrupts the Truth (Rev 18:4)
3. The “city of Nahor” means *sleeper*: those in spiritual slumber (1The 5:1-7). Rebekah is styled a “virgin” in Gen 22:16.
4. He met the woman the only place where the test of a worthy bride can be conducted: *the well of water!*

**The test of the bride is based upon her drawing of the water!**

Eph 5:25-26 “Husbands, love your wives, even as Christ also loved the ecclesia, and gave himself for it; That he might sanctify and cleanse it with the *washing of water by the word*” (John 4:7-15 *well of living waters*)

Following a detailed recording of Rebekah’s drawing of the Water (v 11-22), the Servant is invited to enter her family’s “House” (v 31)

“And there was set *meat* before him to eat: but he said, *I will not eat, until I have told mine errand.* And he said, *Speak on*” Gen 24:33

**Disciplined Fellowship—**

As “eating” represents communion, Abraham’s servant would not embrace fellowship until all were agreed upon the principles of the Gospel. Fellowship is not an open door (2John 1:10-11)

**“He said, *I am Abraham's servant.* AND THE LORD HATH BLESSED MY MASTER GREATLY; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah my master's wife BARE A SON to my master when she was old: and unto *him hath he given all that he hath*” Gen 24:34-36**

**FELLOWSHIP. BASIS: *things of the Kingdom—Name of Jesus Christ***

**Blessing of Abraham—things of the Kingdom; covenants**

**Given all to the Son—name of Jesus Christ; atonement**

**Php 2:8-9 “And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *Wherefore God also hath highly exalted him, and given him a name which is above every name*”**

**The Servant now gives a detailed account of the events already recorded in early verses (v 37-47). Why did the Spirit repeat this event verbatim?**

**ANSWER: to show the servant altered nothing from the Message!**

2Ti 2:1-2 “Therefore, my son, be strong in the grace that is in Christ Jesus. And *the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also*”

1Co 11:23 “For *I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread*”

**We must be faithful stewards of that entrusted into our care! It is not our prerogative to change the Gospel that we have received. We teach it as we have been taught: *i.e. parabolic, typical reasoning***

***“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” Gen 24:66    *The Bride stands related to Sarah. Heb 12:22****

**“Typically, Sarah represents the covenant of Abraham, the Jerusalem above (Gal. 4), politically manifested in Israel as the Kingdom of God. This came to its end in AD 70 when the way was opened for Gentiles (like Rebekah) to be incorporated within the multitudinous bride, and to assume the position once enjoyed by Israel”—*Expositor, pg. 287*    \* *Gen 25:20 Isaac was 40 years old***

**Rev 21:1-4 “And I John saw the holy city, new Jerusalem, coming down from God out of heaven, *prepared as a bride adorned for her husband*. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people”**

## GEN 25 “ABRAHAMIC COVENANT GOES INTO ALL THE EARTH”—

*“Then again Abraham took a wife, and her name was Keturah. And she bare him Zimran, Jokshan, Medan, Midian...And Abraham gave all that he had unto Isaac. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country” Gen 25:1-6*

**“Abraham had another wife, Keturah, who bore him six sons... Through these descendants, the promise that Abraham would be the ‘father of many nations’ was typically fulfilled. Nevertheless, the superior rights of Isaac, as the true son were preserved, in that whilst Abraham gave gifts to all his sons, the residue, forming the major portion, was given to Isaac”—*Expositor, pg.***

# THE GOSPEL—JACOB: SONS OF ISRAEL

## **The Parable of the Life and Times of Jacob**

- Gen 25—Esau and Jacob: destiny of two manner of people, Jews and Gentiles, proclaimed before birth
- Gen 27—Deceives Father and driven from the Land
- Gen 28—God assures restoration of Jacob in the Land
- Gen 29—Assimilates among the Gentiles
- Gen 30—Prosperes and grows among Gentiles
- Gen 31—Gentiles become hostile to Jacob
- Gen 32—After wrestling with Angel returns to the Land
- Gen 33—Reconciled with Esau (Gentiles)
- Gen 33—Worships at Altar in Shechem—conversion to Christ

**Parables are in perfect chronological order to the plan of Yahweh; within specific chapters, sequential books and individual people.**

# THE GOSPEL—JOSEPH: THE REDEEMER

**“Joseph was selected from among his sons by the arrangements of God to be the typical representative of the future Seed...Hence, *the life of Joseph became a living parable by which was represented to Jacob and his sons, and to believers afterwards, what was to be transacted in the life of Christ.* In itself the story of Joseph is an interesting and moving history; *but when we read it as though we were reading of Christ instead of him, the narration assumes an importance which highly commends itself to the student of the Word.*” *Elpis Israel***

**“It must be noticed that the history has features *other than the mere narration of events*...What governed the selection of Joseph as the subject of *the last section* of the book of Genesis? The answer is to be found that Joseph alone of Jacob’s sons was a type of Christ. To him all divine history leads.” *Oracles of God, Bro. John Carter***

# THE AMAZING PARABLE OF JOSEPH

With Abraham, Isaac and Jacob, specific portions of Scripture tell us the things transacted in their lives were types or prophecies. Not so with Joseph. How do we justify applying his life as a parable?

Luk 13:18-21 “Then said he, *Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree...And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened”  
(Often, Jesus’ parables are not directly identified with that word)*

*“It is intelligible in all its doctrines; but it reveals them so as to make it incumbent on the reader to reason them out”—J. Thomas, 1847*

# **The Parable of the Life of Joseph**

- **Gen 37—Father exalts; brothers reject, sold by Judah for silver**
- **Gen 38—Judah, rite of the Firstborn established**
- **Gen 39—Sold into servitude, rejected by Gentiles**
- **Gen 40—Cast into prison, joined by bread and wine**
- **Gen 41—Lifted out of prison, exalted by Supreme Ruler**
- **Gen 42—Israel's sons manipulated by Joseph, not knowing him**
- **Gen 43—Judah leads brethren back, Benjamin with them**
- **Gen 44—Silver cup placed in Son of Right Hand's sack**
- **Gen 45—Joseph reveals himself to brethren the second time**
- **Gen 46—Joseph sends Judah to bring Israel to him**
- **Gen 47—Israel and sons settled in the best of the Land**
- **Gen 48—Israel blesses Ephraim; appoints him Firstborn**
- **Gen 49—Jacob's prophecy of the 12 Sons**
- **Gen 50—Life of Israel and Joseph concludes: End of Genesis**

**“LEAH, as a wife, is thus revealed in five different states: (1) bearing Jacob’s children (2) barren (3) temporarily estranged from her husband (4) restored to him again (5) bearing him further children. What is the purpose of the detailed narrative? I have been accused of straining at types, but apart from some such enigmatical significance, why should such chapters find a place in the Divine Revelation? Paul, in Galatians 4, shows that the similar circumstances of Sarah and Hagar are recorded because they are allegorical. Why not the jealousy and rivalry of Leah and Rachel also? It is not difficult to see in the above five points, a foreshadowing of Israel after the flesh, who is likened to a wife temporarily estranged from her Husband (Isa 54:5)” – H.P. Mansfield, Logos Aug. 1962**

# THE PATRIARCHS – THE DIVINE PLAN AND PURPOSE

ABRAHAM—The Father of the Multitude

ISAAC—The Son, The Seed by Resurrection

ISRAEL—The Son's Seed, Children in Multitude

*“LORD said unto (Rebekah), *Two nations are in thy womb, and two manner of people shall be separated from thy bowels*” Gen 25:23*

Rom 9:6-13 “Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel: Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed...As it is written, Jacob have I loved, but Esau have I hated”

Joh 3:6 “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit”