

The Complete Story Told in Gen. 22-25

The Duality of Gen. 22, vv. 11-14 and vv. 15-18

THEN, That Seen in Chapters 23-25a — WIVES

“And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

And they sent away Rebekah their sister, and her nurse, and Abraham’s servant, and his men.

And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way” Gen. 24:58-61).

Abraham had sent his eldest servant into Mesopotamia to procure a bride for his son, Isaac. *The servant had been given specific instructions that the bride was to come from Abraham’s family. And, in order to properly carry out his mission, ALL of Abraham’s goods had been placed in his possession (Gen. 24:1-10).*

Abraham’s servant, prior to his departure, took *TEN* of his master’s camels, and the clear inference from the text is that the servant was to use these camels to carry his master’s goods into Mesopotamia. In the text (v. 10), *THE NUMBER of camels is specifically connected with THE AMOUNT of Abraham’s goods in the servant’s possession.*

“Ten” is a complete number; it shows ordinal completion. And the servant, singling out *ten camels*, showed, in a numerical respect, that *ALL THE GOODS of his master were in his hand.*

Then, once in Mesopotamia, the servant found the prospective bride by *a well of water*. And through a series of events, which revealed to the servant that *Rebekah was indeed the one whom he sought, he began to take things from his master’s goods and give them to her.*

Through this means, *the servant began to open up and reveal things to Rebekah surrounding that belonging to the father, which would one day belong to his son.*

And it was only *AFTER* this had occurred that the prospective bride was confronted with the question:

“Wilt thou go with this man?” (v. 58a).

ONE Thing, ONE Means, ONE Goal

That which had been revealed to Rebekah had to do with *ONE THING ALONE*. It had to do with *THE PURPOSE for the servant’s mission into Mesopotamia and that which lay in the future once this purpose had been realized*.

And, in order to bring about the fulfillment of this purpose, the servant, after finding the prospective bride, used *ONE MEANS ALONE*.

The servant, then making known the purpose for his journey, *began to take certain things from the goods belonging to his master and give them to Rebekah*.

The servant did not speak of himself. Rather, *he spoke of his master and his master’s son*. And, *through taking certain things from the goods belonging to his master, he began to progressively reveal to Rebekah that which would one day belong to and be controlled by the Son*.

And the son’s wife, completing the son, would inherit with him. *The son and his wife together, as ONE COMPLETE PERSON, would exercise control over ALL these goods at that future time*.

Set within the type, the work of Abraham’s servant occurred among those from Abraham’s family (vv. 3, 4, 9, 15), following the offering of Abraham’s son (ch. 22), following the death of Abraham’s wife (ch. 23), but preceding Abraham’s remarriage (ch. 25).

The things which occurred in chapter twenty-two — death, with the son being received from the place of the dead on the third day (vv. 4, 5; cf. Heb. 11:17-19), along with the seed of Abraham being multiplied (as the stars of the heaven and the sand which is on the seashore), possessing the gate of the enemy, and being the channel through which blessings would flow (vv. 17, 18) — *made ALL of the things which occurred in chapters 23-25 possible*.

Then, the events occurring throughout the subsequent three chapters, dealing with “wives,” *occurred in a manner which brought the entire matter TO THE DESIRED GOAL*.

The death of the father’s wife, FOLLOWING the things pertaining

to the offering of the son, *ALLOWED* attention to be turned to matters pertaining to a wife for the son (chs. 22, 23). And that is what is seen in chapter twenty-four.

Then, *THE WHOLE* of that which is in view is brought to a climax through the son's marriage at the end of the chapter and the father's remarriage at the beginning of chapter twenty-five.

EVERYTHING moves toward that seen at the end of chapter twenty-four and the beginning of chapter twenty-five — the son possessing a wife who would inherit with him; and the father again possessing a wife, who, unlike his former wife, would be very fruitful.

In this respect, the servant's search for the bride in Genesis chapter twenty-four has to do with the continuation of a sequence of events from previous chapters, *which would be brought to A CLIMACTIC GOAL* at the end of chapter twenty-four and the beginning of chapter twenty-five.

Accordingly, that end was *NOT* something which could be brought to pass while the servant was in Mesopotamia seeking the bride for his master's son.

The servant was to remain in Mesopotamia *ONLY* until he had procured the bride. Once this had been accomplished, he was *TO LEAVE* with the bride in order to present the bride to the son, bringing about *A FULL COMPLETION* to his mission. This, in turn, would allow matters seen at the beginning of chapter twenty-five to occur, bringing *A FULL END* to the whole of that which was in view.

Everything which the servant revealed while in Mesopotamia had to do with *THE GOAL* out ahead. Rebekah's family understood these things; and Rebekah, as well, understood these things. And the reason why they understood these things is very simple.

The servant had revealed these things to them, and they believed the testimony of the servant.

That is the type, and EXACTLY the same thing MUST be seen in the antitype.

That seen in the antitype of Genesis chapter twenty-two — the death and resurrection of the Son (vv. 11-14) and the subsequent promise (vv. 15-18) — *makes it ALL possible*. Toward the end of chapter twenty-two, following that revealed about the death and resurrection of the Son, mention is made of the heavenly seed

and earthly seed of Abraham possessing the gate of the enemy.

Wives in Three Chapters

Then, following a few verses about Abraham's return to Beer-sheba and Abraham's brother's family (vv. 19-24), *WIVES* occupy the prominent place in the next three chapters:

Abraham's WIFE dies (ch. 23).

A WIFE is procured for the son (ch. 24).

Abraham again takes A WIFE (ch. 25).

What is this about? It's very simple. *The whole of the type is dealing with man one day occupying the position for which he was created in the beginning.*

Salvation has been provided for this purpose (ch. 22a).

Possessing the gate of the enemy (ch. 22b) has to do with this purpose.

Then the remainder of the overall type (chs. 23-25a) has to do with bringing this purpose to pass.

("The gate" of a city was the place where legal matters were transacted on behalf of those in the city [e.g., Ruth 4:1ff]; and possessing the gate would be an Eastern way of stating that the person exercised control over that particular city, which, in relation to the ultimate destiny of the seed of Abraham—both heavenly and earthly—would be governmental control over the earth from both heavenly and earthly spheres.

Note that THIS SAME EXPRESSION was used by members of Rebekah's family relative to Rebekah's seed when they sent her away in Gen. 24:60, carrying the same thought from ch. 22 [vv. 17, 18] into the relationship in which Rebekah was about to enter.)

But why such an emphasis on WIVES in chapters twenty-three through twenty-five, following that revealed in chapter twenty-two? There is an emphasis of this nature at this point in the overall type simply because of that which previously had been revealed surrounding the first man, the first Adam, who had been created to rule in Genesis chapters one and two.

Man CANNOT rule alone. He MUST have a wife to rule with him — he as king, and she as consort queen.

(Note that revelation in Scripture is progressive in this respect. One does not begin a study of Scripture in Gen. 22-25 apart from understanding things revealed prior to these chapters. Otherwise, he will be unable to properly understand that being revealed in these chapters.

And this same principle would hold true at any point in Scripture. Later revelation is built on prior revelation. If an individual would properly understand the N.T., he must first possess an understanding of that revealed prior to N.T. revelation, that revealed in the O.T.

This is why, when studying the N.T., a person continually finds himself going back to Moses and the Prophets. He is studying commentary in the N.T., and he needs to understand that to which the commentary pertains if he is to properly understand the commentary.)

For man to rule, he must rule as a complete being; and ONLY through a union with a woman — a husband-wife relationship — is the man seen as complete in this respect.

The picture is derived from Eve being formed from a part of Adam's body, then presented back to Adam as a helpmate. Eve, a part of Adam's very being — *bone of his bones, and flesh of his flesh — completed Adam. The woman, being presented back to the man, made him one complete person* (Gen. 2:21-24).

And God said of the man and woman *together*, "...let them have dominion" (Gen. 1:26-28). *The man could rule only as a complete being, which necessitated the woman ruling as consort queen with him.*

This whole matter set forth in these opening two chapters **CANNOT CHANGE** at a later point in Scripture. *The exercise of regality in the human realm MUST OCCUR through a husband-wife relationship. Neither the man nor the woman can rule alone. They MUST rule together as one complete person, with the man occupying the headship.*

This is why **WIVES** occupy the forefront in three chapters following that which is stated in chapter twenty-two.

The means of salvation is seen in the first part of chapter twenty-two.

The purpose for salvation is seen in the latter part of the

same chapter.

And this purpose is then realized at the conclusion of that which follows, *i.e.*, at the conclusion of that which is stated about *WIVES* in these three subsequent chapters.

(This is the reason why God, in the O.T. theocracy, could not rule alone in "the kingdom of men." He *HAD TO HAVE* a wife to rule with Him. If He hadn't had a wife, He would have violated that which He Himself established when He created man.

And the same *MUST* hold true for God's Son. He cannot rule alone. He *MUST HAVE* a wife to rule with Him for exactly the same reasons as seen in the husband-wife relationship between God and Israel in the O.T. theocracy, which goes back to the principle set forth in Genesis chapters one and two.

All of this is seen in the marriage relationship today, which is the basis for not only properly understanding Eph. 5:22-32 but the entire marriage relationship [note that this section in Eph. 5 cannot be properly understood apart from that revealed in Gen. 1, 2].

The wife *completes* the husband. They rule in the house together, as *ONE complete person* — *he as king, and she as consort queen. He exercises the headship, but she rules as co-heir with him. That which belongs to him belongs to her.*

The husband and wife rule the house together after this fashion, looking out ahead to the same relationship which they can one day exercise with Christ, ruling as co-heir with Him over His house. And, as seen in Isa. 2:1-4, this has to do with rulership over the entire earth.)

Matters surrounding all of this will be realized through that foreshadowed by events at the end of chapter twenty-four and the beginning of chapter twenty-five — the Son taking a wife, and God restoring His wife to her rightful place. *Apart from this, there can be NO future theocracy.*

Events at the end of chapter twenty-four and the beginning of chapter twenty-five foreshadow events which will exist during the Messianic Era, when Abraham's seed — both heavenly and earthly — possess the gate of the enemy. This is *THE CLIMACTIC POINT* to which *ALL* events beginning in chapter twenty-one (the birth of Isaac) lead.