

**Outline of  
the Messages for the Full-time Training  
in the Fall Term of 2018**

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**GENERAL SUBJECT:  
THE CENTRAL VISION**

Message Fifteen

**The Counterpart of Christ—the Glorious Church  
Typified by Eve, Rebekah, and Abigail**

Scripture Reading: Gen. 2:18-24; 24:15, 51, 58, 63-67; 1 Sam. 25:2-42; Eph. 5:25-27

- I. In typology certain women in the Old Testament reveal that the church is the counterpart of Christ—Gen. 24:67; 41:45; Ruth 4:13; 1 Sam. 25:40-42:**
  - A. According to type, the position of the church before God is that of a counterpart; in the entire Bible God likens Himself to a man, and He likens the totality of His created and redeemed people to a woman as His counterpart—Isa. 54:5; John 3:29; Rev. 19:7-9; 21:2, 9-10.
  - B. As the Body of Christ, the church receives His life for His expression; as the counterpart of Christ, the church receives His love for the satisfaction of His heart's desire—Eph. 1:22-23; 5:30; John 3:15-16, 29.
  - C. The church as the counterpart of Christ implies satisfaction and rest in love—Eph. 5:25; Zeph. 3:17.
- II. The church as the counterpart of Christ is typified by Eve as the counterpart of Adam—Gen. 2:21-24; Eph. 5:23-32:**
  - A. Eve was built by God with a rib taken out of Adam; her coming out of Adam in this way typifies that the church is produced by the life that flows out of Christ—Gen. 2:21-22.
  - B. In having the same life, nature, and character as Adam, Eve is a type of the church, which has the same life, nature, and character as Christ—Col. 3:4, 11.
  - C. Eve came out of Adam and was joined to Adam to become one flesh with Adam; this is a type of the church coming out of Christ and being joined to Him to become one spirit with Him—Gen. 2:22-24; 1 Cor. 6:17.
  - D. Ultimately, Eve as the counterpart of Adam typifies the New Jerusalem, the universal bride, constituted with the saints throughout the generations, who have been chosen, redeemed, regenerated, transformed, and glorified by God, to be the bride of Christ in the millennium and the wife of the Lamb for His satisfaction and rest in love for eternity—Rev. 21:2, 9-10.
- III. 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 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.
- D. Rebekah is a type of the church being chosen from the world—Gen. 24:15, 51, 58, 63-67; Eph. 1:4:
  - 1. 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.
  - 2. 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.

**IV. David typifies the warring Christ in the midst of sufferings, and Abigail typifies the warring church in the midst of sufferings—1 Sam. 25:2-42:**

- A. From 1 Samuel 25 onward, Abigail was always at the side of David the warrior and followed him in his wars—vv. 40-42:
  - 1. Abigail's marriage to David typifies the church enlisted as an army for warfare—Eph. 6:10-20.
  - 2. Abigail typifies the warring church, fighting for God's kingdom in the midst of sufferings—Rev. 1:9; 11:15; 12:10.
- B. The type of Abigail portrays our need to be one with Christ in His sufferings—Phil. 3:10; Col. 1:24; Rev. 1:9.
- C. The type of Abigail portrays the church's participation with the Lord Jesus in spiritual warfare—Eph. 6:10-20:
  - 1. Not only must God's eternal purpose be fulfilled and the desire of His heart be satisfied, but God's enemy must be defeated; for this, the church must be a warrior—1:11; 3:9-11; 6:10-12.
  - 2. Spiritual warfare is necessary because Satan's will is set against God's will—Matt. 6:10; 7:21; Isa. 14:12-14:
    - a. Spiritual warfare has its source in the conflict between the divine will and the satanic will.
    - b. As the church, our fighting is to subdue the satanic will and to defeat God's enemy—Rev. 12:11.
  - 3. The purpose of spiritual warfare is to bring in the kingdom of God—v. 10.
  - 4. Satan is terrified of the church as the Body of Christ, the corporate warrior fighting against him and his kingdom—S. S. 6:10; Eph. 6:10-20.
  - 5. The overcomers who constitute the bride of Christ fight the battle against all the enemies of God and defeat them in order to bring in the kingdom of God—Rev. 2:7, 11, 17, 26; 3:5, 12, 21; 11:15; 12:10.
  - 6. Christ will marry the one who has been fighting the battle against God's enemy for years—19:7-9, 11-16.

**V. At His coming back, Christ will present to Himself a glorious church without spot or wrinkle—the reality of His counterpart typified by Eve, Rebekah, and Abigail—Eph. 5:25-27.**