

**Outline of  
the Messages for the Full-time Training  
in the Spring Term of 2004**

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**GENERAL SUBJECT:  
THE GOD OF ABRAHAM, ISAAC, AND JACOB**

Message Four

**The God of Abraham**

**(3)**

**Spiritual Principles, Life Lessons, and Holy Warnings  
concerning Living in Fellowship with God for the Will of God**

Scripture Reading: Gen. 18—20; 2 Chron. 20:7; Isa. 41:8; James 2:23

- I. The glorious intercession that Abraham made before God was a human, intimate conversation between two friends, an intimate talk according to the unveiling of God's heart's desire—Rom. 4:12; 2 Chron. 20:7; Isa. 41:8; James 2:23; S. S. 1:1-4; Rev. 2:17; Gen. 18; 1 Tim. 2:1, 8:**
- A. God appeared to Abraham in the form of a mortal man and communed with him on a human level—Gen. 13:18; 18:1-2, 13-15.
  - B. As Abraham was enjoying sweet fellowship with God, he received a revelation from Him regarding the birth of Isaac and the destruction of Sodom—vv. 9-22:
    - 1. This shows that God's intention is to work Christ into us, to bring Christ forth through us, and to destroy the "Sodom" in our home life, in our work life, and in our Christian and church life—Gal. 1:15-16; 2:20; 4:19; 1 Cor. 5:8.
    - 2. In our intimate fellowship with God, we receive the revelation that all the impossibilities become possibilities with Christ—Gen. 18:14; Luke 18:27.
  - C. God revealed to Abraham His intention to destroy Sodom because He was seeking an intercessor—Gen. 18:17-22; cf. Heb. 7:25; Isa. 59:16; Ezek. 22:30.
  - D. Genesis 18 presents a clear revelation of the basic principles of intercession:
    - 1. The proper intercession is not initiated by man but by God's revelation; thus, it expresses God's desire and carries out God's will—vv. 17, 20-21; 19:27-29; Psa. 27:4, 8; Heb. 4:16; 7:25; James 5:17.
    - 2. Apparently, Abraham was interceding for Sodom; actually, he was interceding for Lot by implication (Gen. 14:12; 18:23; 19:1, 27-29), showing that we should intercede for God's people who have drifted into the world.
    - 3. Intercession is an intimate conversation with God according to the inward intention of His heart; for this we must learn to linger in the presence of God—18:25-32; Matt. 6:6.
    - 4. Intercession is according to God's righteous way; in Abraham's intercession for Lot, he did not beg God according to His love and grace; he challenged God according to His righteous way—Gen. 18:23-25; Rom. 1:17.

5. Abraham's intercession did not terminate with Abraham's speaking but with God's, showing that genuine intercession is God's speaking in our speaking—Gen. 18:33; Rom. 8:26-27.

**II. To maintain our living in fellowship with God, we need to overcome the stupefying effect of the world's indulgent living—Luke 17:26-32; Gen. 19:**

- A. Lot became defeated because he separated himself from Abraham, with whom was God's witness and testimony, and drifted into the wicked city of Sodom—13:5-13; 14:12; 2 Pet. 2:6-9.
- B. Ur of Chaldea as a place of idols, Egypt as a place of worldly riches and pleasures, and Sodom as a city of sin form a triangular boundary around the land of Canaan; God's called ones live within and must be saved from this satanic triangle—Jer. 2:13; 1 John 5:21; 2 Tim. 3:1-5.
- C. In their giving up God, the wicked Sodomites were given up by God to "passions of dishonor"; this is the ultimate issue of man's rebelling against God and rejecting his conscience—Gen. 19:4-11; Rom. 1:21-27; 2:14-15; 1 Tim. 4:2:
  1. In God's complete salvation, we can be washed from all the sinful things of Sodom, sanctified by God, and justified, accepted, by God—1 Cor. 6:9-11.
  2. If we glorify God, thank God, worship God, and serve God, we will be protected from every kind of evil—Rom. 1:21, 25.
- D. Lot's willingness to sacrifice his two virgin daughters to satisfy the Sodomites' lust shows that Lot, having dwelt a considerable time in the sinful city of Sodom, had lost his sense of morality and shame—Gen. 19:8, 11-13, 30-38.
- E. Lot had no willingness to escape from the evil and condemned city, but the Lord was merciful, pulling him out of Sodom like wood plucked out of a fire—v. 16; cf. Zech. 3:2; Jude 19-23.
- F. "Remember Lot's wife" is a solemn warning to the world-loving believers—Luke 17:31-32; Gen. 19:15-17, 26; Luke 14:34-35; 1 John 2:27-28.

**III. When Abraham left the proper standing of intimate fellowship with God, he lost God's presence, was once again in the flesh, and repeated his previous failure—Gen. 20; cf. 12:11-13; 13:18:**

- A. No matter how high our spiritual attainment may be, as long as we are still in the old creation, if we do not remain in fellowship with God, we are capable of being in the flesh and of behaving like the worldly people—20:2; Eph. 4:17-19.
- B. Abraham's lying to Abimelech was planned by him from the time he began to follow the way of God; thus, his failure exposed his hidden weakness of having some hidden reservation in the matter of following the Lord and of not trusting in Him absolutely—Gen. 20:13:
  1. Abraham had to intercede for Abimelech's need in spite of his own failure and the fact that Sarah was still barren; if we forget our need and pray for the needs of others, God will answer not only our prayer for them but also our prayer for ourselves—v. 17; Job 42:7-10.
  2. Our interceding for others does not depend on our condition but on who we are; regardless of our condition, we as God's called ones are His prophets, His new creation, and the members of the Body of Christ—Gen. 20:7; 1 Cor. 14:31; 2 Cor. 5:17; Eph. 5:30.