

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

-----

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

Message Six

**The God of Abraham  
(5)**

**The God of Abraham Revealed in the Experience of Abraham**

Scripture Reading: Acts 7:2; Gen. 12:7-8; 13:14-17; 14:17-20; 15:1; 17:1; 18:1; 21:33; 22:14

**I. The God of Abraham is revealed in the experience of Abraham in the following aspects:**

- A. God is revealed as the God of glory in being the vast magnet and the great motivation to Abraham that moved him to come out of the land of satanic idolatry into the good land, the land of the God-men for the glory of God, the expression of God, the testimony of God—Gen. 11:31; Acts 7:2-4a; Eph. 1:17; 1 Cor. 2:8; 1 Pet. 4:14; Rom. 9:16; Heb. 12:1-2; 2 Cor. 3:18; 4:6-7; Phil. 3:8:
  - 1. Through His repeated appearances to Abraham, God transfused Himself into him, causing him to experience a spiritual infusion—Gen. 12:1-3, 7-8; 13:14-17; 15:1-7; Rom. 4:3; Gen. 18:17-19; cf. Acts 26:16; 22:14-15.
  - 2. Abraham was able to reach Canaan because God was persistent; God holds His people fast; He is a God who will not let go—John 10:28-30; Jude 24.
  - 3. God was revealed to Abraham as the Justifier of His believing people who have been transfused with Him as their believing element to be their faith, which is their appreciation of Him as a divine reaction to His attraction—Gen. 15:1-6; Heb. 11:6; 12:1-2a; Gal. 2:20.
- B. God is revealed as the God of blessing in saying to Abraham, “I will bless you...And you shall be a blessing. / And I will bless those who bless you, / And him who curses you I will curse; / And in you all the families of the earth will be blessed”—Gen. 12:2-3:
  - 1. According to Galatians 3:14 the blessing promised here is actually God Himself as the Spirit; the greatest blessing is the Triune God—the Father, Son, and Spirit—as the processed, all-inclusive life-giving Spirit dwelling in us in a most subjective way for our enjoyment—6:18; Phil. 1:19.
  - 2. Whoever curses God’s people receives a curse, and whoever blesses God’s people receives a blessing—Num. 23:20-21; 24:5, 9; cf. 1 Cor. 1:2; 2 Cor. 5:17.
- C. God is revealed as the God of secret care for His elect in saving Abraham from Pharaoh’s insulting of his wife (Gen. 12:10-20) and as the almighty God in saving His close friend Abraham with His almighty power from the loss of his wife to Abimelech, king of Gerar (20:17-18).

- D. God is revealed as the God of comfort and encouragement in His speaking to Abraham after the departure of Lot, promising to give to Abraham and to his seed the land of Canaan as far as he could see in four directions and to make his seed as numerous as the dust of the earth—13:14-17:
1. Christ as the seed of Abraham must be wrought into us so that He may be brought forth through us for His increase—Gal. 3:16; 1:15-16; 2:20; 4:19.
  2. The land of Canaan signifies the all-inclusive Christ as the all-inclusive Spirit in our spirit for our enjoyment that we may be constituted with Him for His corporate expression—Col. 1:12; 2:6-7; Gal. 3:14; 5:16, 25.
- E. God is revealed as God the Most High, Possessor of heaven and earth, in His divine supply with His blessing to Abraham through His priest Melchizedek after Abraham fought for the brother—Gen. 14:17-20; cf. Psa. 91:1.
- F. God is revealed as the One who is His chosen ones' shield and exceedingly great reward in His speaking to Abraham in a vision—Gen. 15:1; Eph. 6:16-18; Phil. 3:8, 12.
- G. God is revealed as the All-sufficient God (Heb. *El Shaddai*) for His believing ones to walk in His presence, constantly enjoying Him and His all-sufficient supply, and to have God added to them as the element and factor of their perfection—Gen. 17:1:
1. The divine title *El Shaddai* is composed of two Hebrew words—*El* means “the Mighty One,” and *Shaddai* comes from the Hebrew word meaning “breast” or “udder.”
  2. Thus, God is the Mighty One with an udder, the all-sufficient Mighty One to be the Nourisher, Strength-giver, and bountiful Supplier of His called ones, who continually receive Him—Phil. 1:19-21a; Gal. 3:2, 5; John 1:16.
  3. The All-sufficient God is the God of crucifixion for the termination of our natural man in the flesh and the God of resurrection for the germination of our new man for the new creation—Gen. 17:1-21; 22:1-10; Col. 2:11; Gal. 5:24; 1 Pet. 1:3; 2 Cor. 5:17; Phil. 3:3.
- H. God is revealed as the God in His human friendship to visit Abraham that He might gain him to be His intercessor for the rescue of His backslidden believers, for the bringing forth of Christ, and for the destruction of the works of the devil in His chosen people—Gen. 18; 1 John 5:16a; Gal. 4:19; 1 John 3:8.
- I. God is revealed as the Eternal God (Heb. *El Olam*), the ever-living, secret, mysterious One, who is the eternal life, in Abraham's calling on His name as he dwelt by the well in Beer-sheba, where he planted a tamarisk tree—Gen. 21:33; John 1:1, 4; 4:14b; 14:6a; 15:1; Psa. 90:1.
- J. God is revealed as the Triune God of provision (Heb. *Jehovah-jireh*) in His providing a ram to replace Isaac for a burnt offering to God and as the God of resurrection in Isaac's being returned to Abraham after three days—Gen. 22:10-14; Heb. 11:17-19; John 1:29; 12:24; 2 Cor. 1:8-9.
- II. As a whole, the God of Abraham is the God of speaking in appearing, with calling, in a vision, and in the human friendship, to unveil to His intimate friend on the earth what He aspired for him to be and what He wanted him to do according to His heart's desire for the accomplishment of the eternal economy for the Divine Trinity.**