

**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 Eight

**The God of Isaac**

(1)

**The Principle of Isaac—a Type of Christ, the Beloved Son of God**

Scripture Reading: Gen. 17:19; 21:1-8; 22:1-2, 6-9, 16-18; 24:2-4, 67a; 25:5

**I. In typology, Isaac is the best figure of the Son—Matt. 1:1; 3:17.**

**II. Isaac's history depicts the history of the Lord Jesus:**

- A. According to the picture in Genesis 22, Isaac typifies Christ in a detailed way:
1. Isaac as Abraham's only son typifies Christ as God's only begotten Son—vv. 2, 12, 16; John 3:16.
  2. Isaac was Abraham's beloved son, and Christ was the Father's beloved Son, in whom He delighted—Gen. 22:2; Matt. 3:17; 17:5.
  3. Isaac took his father's will, and Christ also chose the will of the Father—Gen. 22:6; Matt. 26:39.
  4. Isaac was obedient unto death; likewise, Christ was obedient unto death—Gen. 22:9-10; Phil. 2:8.
  5. Isaac carried the wood for the burnt offering and walked to the top of Mount Moriah; in the same way, Christ bore His cross and walked to Golgotha—Gen. 22:6; John 19:17.
  6. Isaac was offered to God as a burnt offering on Mount Moriah; Christ also was offered to God on the same mountain to fulfill the type of the burnt offering—Gen. 22:2, 9-14; 2 Chron. 3:1; Mark 10:33; Luke 13:33.
  7. Isaac was "killed" on the altar and was returned to Abraham on the third day, that is, in resurrection; similarly, Christ was crucified and was resurrected on the third day—Gen. 22:4, 10-13; Heb. 11:19; 1 Cor. 15:4.
  8. Isaac was multiplied in resurrection, and Christ also was multiplied in His resurrection—Gen. 22:17; John 12:24; 1 Pet. 1:3.
  9. Isaac was the seed of Abraham for the blessing of all the nations; likewise, Christ is the unique seed of Abraham in whom the blessing of Abraham has come to the nations—Gen. 22:18; Gal. 3:8, 14, 16.
- B. In the account of the marriage of Isaac in Genesis 24, 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:

1. 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.
2. In eternity past God the Father had an eternal purpose and made an eternal plan to gain the church as a bride for His Son out of the human race; then, in time, God the Father commissioned God the Spirit to carry out His plan by going to contact the chosen bride and bring her to God the Son to be His counterpart, His wife—Matt. 22:2; Rev. 18:7.

### **III. The Gospel of John reveals the relationship between the Son and the Father:**

- A. The Son is continually in the bosom of the Father to declare the Father and to bring us into the enjoyment of the Father—1:18.
- B. The Son is the embodiment and expression of the Father—14:9-10; 12:45; 1:18.
- C. The Son lives because of the Father—6:57a.
- D. The Son is one with the Father—10:30.
- E. The Son coexists and coinheres with the Father—1:1-2; 16:32; 14:9-11; 17:21.
- F. The Son came in the Father's name, did the Father's will, spoke the Father's word, and accomplished the Father's work—5:43; 4:34; 5:17; 8:28; 12:49; 17:4.

### **IV. The principle of Isaac is the principle of receiving—Gen. 25:5; 1 Cor. 4:7:**

- A. The significance of God the Son is that everything is received and that nothing is initiated by Him—John 16:15; 17:10; 5:19, 30.
- B. The lesson that Isaac teaches us is that we have nothing other than what we have received from the Father—1 Cor. 4:7.
- C. In Isaac we see that everything comes from the Father and that our place is to receive—Gen. 26:12-13; Rom. 11:36:
  1. Isaac's relationship with Abraham was one of receiving; to know the God of Isaac is to know God as the Supplier—Gen. 24:36.
  2. God is the Father, and everything proceeds from Him; we are sons, and everything we have is from Him—1 Cor. 8:6; 11:12b.
  3. The meaning of *Isaac* is that God does the work and we receive the work—Phil. 2:13.
  4. *Isaac* means that we do not do anything ourselves or seek anything for ourselves—John 5:19, 30.
  5. The principle of Isaac is that everything is received; thus, all we need to do is receive.
- D. In the sight of God, we are those who receive—John 1:12a, 16; 7:39; 20:22; Rom. 5:17b; Heb. 4:16.

### **V. Isaac was an ordinary person who lived an ordinary life:**

- A. Our destiny is to live an ordinary life in the divine dispensing—Rom. 8:2, 6, 10-11.
- B. Our Father has destined us to live in an ordinary way under His continual dispensing—2 Cor. 13:14.
- C. We need to learn to be satisfied with ordinary days which are filled with the divine dispensing—Eph. 3:16-17a.

**The Relationship between the Son and the Father  
as Revealed in the Gospel of John**

- I. **“No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him”—1:18.**
- II. **“The Father loves the Son and has given all into His hand”—3:35.**
- III. **“My food is to do the will of Him who sent Me and to finish His work”—4:34.**
- IV. **“My Father is working until now, and I also am working”—5:17.**
- V. **“The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son does in like manner”—v. 19.**
- VI. **“The Father loves the Son and shows Him all things that He Himself is doing”—v. 20a.**
- VII. **“Just as the Father raises the dead and gives them life, so also the Son gives life to whom He wills”—v. 21.**
- VIII. **“Just as the Father has life in Himself, so He gave to the Son to also have life in Himself”—v. 26.**
- IX. **“I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me”—v. 30.**
- X. **“I have come in the name of My Father”—v. 43a.**
- XI. **“All that the Father gives Me will come to Me”—6:37a.**
- XII. **“I have come down from heaven not to do My own will but the will of Him who sent Me”—v. 38.**
- XIII. **“Not that anyone has seen the Father, except Him who is from God, He has seen the Father”—v. 46.**
- XIV. **“The living Father has sent Me and I live because of the Father”—v. 57a.**
- XV. **“My teaching is not Mine, but His who sent Me”—7:16.**
- XVI. **“I am not alone, but I and the Father who sent Me”—8:16b.**
- XVII. **“I do nothing from Myself, but as My Father has taught Me, I speak these things”—v. 28b.**
- XVIII. **“He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him”—v. 29.**
- XIX. **“I speak the things which I have seen from My Father”—v. 38a.**

- XX. "I do not seek My glory"—v. 50a.
- XXI. "It is My Father who glorifies Me"—v. 54b.
- XXII. "The Father knows Me and I know the Father"—10:15.
- XXIII. "I have authority to lay it [My life, v. 17] down, and I have authority to take it again. This commandment I received from My Father"—v. 18b.
- XXIV. "I and the Father are one"—v. 30.
- XXV. "The Father is in Me and I am in the Father"—v. 38.
- XXVI. "Father, I thank You that You have heard Me. And I knew that You always hear Me"—11:41b-42a.
- XXVII. "He who beholds Me beholds Him who sent Me"—12:45.
- XXVIII. "I have not spoken from Myself; but the Father who sent Me, He Himself has given Me commandment, what to say and what to speak"—v. 49.
- XXIX. "The things therefore that I speak, even as the Father has said to Me, so I speak"—v. 50b.
- XXX. "Knowing that the Father had given all into His hands"—13:3a.
- XXXI. "If you had known Me, you would have known My Father also"—14:7a.
- XXXII. "He who has seen Me has seen the Father"—v. 9b.
- XXXIII. "Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works"—v. 10.
- XXXIV. "Believe Me that I am in the Father and the Father is in Me"—v. 11a.
- XXXV. "Whatever you ask in My name, that I will do, that the Father may be glorified in the Son"—v. 13.
- XXXVI. "In that day you will know that I am in My Father, and you in Me, and I in you"—v. 20.
- XXXVII. "The word which you hear is not Mine, but the Father's who sent Me"—v. 24b.
- XXXVIII. "But this is so that the world may know that I love the Father, and as the Father commanded Me, so I do"—v. 31.
- XXXIX. "I am the true vine, and My Father is the husbandman"—15:1.
- XL. "I have kept My Father's commandments and abide in His love"—v. 10b.
- XLI. "All the things which I have heard from My Father I have made known to you"—v. 15b.

- XLII. “All that the Father has is Mine”—16:15a.**
- XLIII. “I came forth out from the Father and have come into the world; again, I am leaving the world and am going to the Father”—v. 28.**
- XLIV. “Father, the hour has come; glorify Your Son that the Son may glorify You”—17:1b.**
- XLV. “I have glorified You on earth, finishing the work which You have given Me to do”—v. 4.**
- XLVI. “Now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was”—v. 5.**
- XLVII. “I have manifested Your name to the men whom You gave Me out of the world”—v. 6a.**
- XLVIII. “Now they have come to know that all that You have given Me is from You”—v. 7.**
- XLIX. “The words which You gave Me I have given to them”—v. 8a.**
- L. “All that is Mine is Yours, and Yours Mine”—v. 10a.**
- LI. “That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us”—v. 21a.**
- LII. “The glory which You have given Me I have given to them, that they may be one, even as We are one”—v. 22.**
- LIII. “You loved Me before the foundation of the world”—v. 24b.**
- LIV. “Righteous Father...I have known You, and these have known that You have sent Me”—v. 25.**
- LV. “The cup which the Father has given Me, shall I not drink it?”—18:11b.**