

2013 WINTER TRAINING BANNERS

We need to know and experience
the God of Abraham, the God of Isaac, and the God of Jacob
to become the Israel of God, the church in the Triune God.

If we would walk in the steps of Abraham's faith,
we must be those who live the life of the altar and the tent,
taking Christ as our life and the church as our living
to live a life of being transfused by God, consecrating our all to God,
and taking His presence as our road map.

The God of Abraham is the God of speaking
in His 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.

After we offer to God
what we have received of Him and what He has wrought into us,
He will return it to us in resurrection,
and we will believe in and experience God as the God of resurrection
for the fulfillment of His purpose.

Crystallization-Study Outlines

GENESIS (2)

Message One

Knowing and Experiencing the God of Abraham, the God of Isaac, and the God of Jacob to Become the Israel of God

RK Hymns 608, 824

Scripture Reading: Gen. 28:13; 33:20; Exo. 3:6, 14-15; Acts 3:13; Gal. 6:16; 1 Thes. 1:1

- Gen 28:13 And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed.
- Gen 33:20 And there he erected an altar and called it El-Elohe-Israel.
- Exo 3:6 And He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God.
- Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you
- Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.
- Acts 3:13 The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.
- Gal 6:16 And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.
- 1 Thes 1:1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

I. Our God is the God of three particular persons—Abraham, Isaac, and Jacob; this implies that He is the Triune God— Exo. 3:15; Matt. 28:19; 2 Cor. 13:14:

- Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.
- Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- A. Abraham, Isaac, and Jacob are the foundations of the nation of Israel; without them there would not be the nation of Israel— Exo. 3:15-16:
- Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.
- Exo 3:16 Go, and gather the elders of Israel together, and say to them, Jehovah, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, I have surely visited you and seen what is being done to you in Egypt.
1. God's people became His people through the experiences of Abraham, Isaac, and Jacob; their experiences culminated in Israel, the people of God.
 2. We all need to have the elements of Abraham, Isaac, and Jacob; without these elements we cannot be the people of God, the Israel of God.
- B. In the book of Genesis the records of Abraham, Isaac, and Jacob overlap; Genesis does not portray them as three separate individuals but as constituents of one corporate person:
1. The experience of Abraham signifies the experience of God the Father, the unique source, in His calling man, justifying man, and equipping man to live by faith and to live in fellowship with Him—12:1; 15:6; chs. 17—18; 19:29; 21:1-13; 22:1-18.

Gen 12:1 Now Jehovah said to Abram, Go from your land / And from your relatives / And from your father's house / To the land that I will show you;

Gen 15:6 And he believed Jehovah, and He accounted it to him as righteousness.

Gen 17, 18 (be omitted.)

Gen 19:29 And when God destroyed the cities of the plain, God remembered Abraham and sent Lot out from the midst of the overthrow, when He overthrew the cities among which Lot dwelt.

Gen 21:1 And Jehovah visited Sarah as He had said, and Jehovah did to Sarah as He had promised.

Gen 21:2 And Sarah conceived and bore Abraham a son in his old age, at the appointed time of which God had spoken to him.

Gen 21:3 And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.

Gen 21:4 And Abraham circumcised Isaac his son when he was eight days old, as God had commanded him.

Gen 21:5 And Abraham was a hundred years old when Isaac his son was born to him.

Gen 21:6 And Sarah said, God has made me laugh; everyone who hears will laugh with me.

Gen 21:7 And she said, Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.

Gen 21:8 And the child grew and was weaned. And Abraham made a great feast on the day that Isaac was weaned.

Gen 21:9 And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking.

Gen 21:10 So she said to Abraham, Cast out this maidservant and her son, for the son of this maidservant shall not inherit with my son Isaac.

Gen 21:11 And the matter displeased Abraham greatly on account of his son.

Gen 21:12 And God said to Abraham, Do not be displeased on account of the boy and on account of your maidservant. Whatever Sarah says to you, listen to her voice, for in Isaac shall your seed be called.

Gen 21:13 And of the son of the maidservant I will also make a nation, because he is your seed.

Gen 22:1 Now after these things God tested Abraham and said to him, Abraham. And he said, Here I am.

Gen 22:2 And He said, Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you.

Gen 22:3 And Abraham rose early in the morning and saddled his donkey and took two of his young men with him and Isaac his son. And he split the wood for the burnt offering and rose up and went to the place of which God had told him.

Gen 22:4 On the third day Abraham lifted up his eyes and saw the place from afar.

Gen 22:5 And Abraham said to his young men, Stay here with the donkey; and I and the boy will go over there, and we will worship; and then we will return to you.

Gen 22:6 And Abraham took the wood for the burnt offering and laid it upon Isaac his son. And he took in his hand the fire and the knife. And the two of them walked together.

Gen 22:7 And Isaac spoke to Abraham his father and said, My father! And he said, Here I am, my son. And he said, The fire and the wood are here, but where is the lamb for a burnt offering?

Gen 22:8 And Abraham said, God Himself will provide the lamb for a burnt offering, my son. So the two of them walked on together.

Gen 22:9 And they came to the place of which God had told him. And Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar on top of the wood.

Gen 22:10 And Abraham stretched out his hand and took the knife to slaughter his son.

Gen 22:11 And the Angel of Jehovah called to him from the heavens and said, Abraham, Abraham. And he said, Here I am.

Gen 22:12 And He said, Do not stretch out your hand upon the boy, nor do anything to him; for now I know that you fear God, since you have not withheld your son,

- your only son, from Me.
- Gen 22:13 And Abraham lifted up his eyes and looked, and there behind him was a ram, caught in the thicket by its horns. And Abraham went and took the ram and offered it up for a burnt offering in place of his son.
- Gen 22:14 And Abraham called the name of that place Jehovah-jireh, as it is said to this day, On the mount of Jehovah it will be provided.
- Gen 22:15 And the Angel of Jehovah called to Abraham a second time from the heavens
- Gen 22:16 And said, By Myself I have sworn, declares Jehovah: Because you have done this thing and have not withheld your son, your only son,
- Gen 22:17 I will surely bless you and will greatly multiply your seed like the stars of the heavens and like the sand which is on the seashore; and your seed shall possess the gate of his enemies.
- Gen 22:18 And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.
2. The experience of Isaac signifies the experience of God the Son in His redeeming man and His blessing man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace —vv. 1-14; 25:5; 26:3-4, 12-33.
- Gen 22:1 Now after these things God tested Abraham and said to him, Abraham. And he said, Here I am.
- Gen 22:2 And He said, Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you.
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- Gen 22:13 And Abraham lifted up his eyes and looked, and there behind him was a ram, caught in the thicket by its horns. And Abraham went and took the ram and offered it up for a burnt offering in place of his son.
- Gen 22:14 And Abraham called the name of that place Jehovah-jireh, as it is said to this day, On the mount of Jehovah it will be provided.
- Gen 25:5 And Abraham gave all that he had to Isaac.
- Gen 26:3 Sojourn in this land, and I will be with you and will bless you; for to you and to your seed I will give all these lands, and I will establish the oath which I swore to Abraham your father.
- Gen 26:4 And I will multiply your seed as the stars of heaven and will give to your seed all these lands; and in your seed all the nations of the earth will be blessed,
- Gen 26:12 And Isaac sowed in that land and gained in the same year a hundredfold. And Jehovah blessed him,

- Gen 26:13 And the man became rich and continued to grow richer until he became very rich.
- Gen 26:14 And he had possessions of flocks and possessions of herds and a great household, so that the Philistines envied him.
- Gen 26:15 Now all the wells which his father's servants had dug in the days of Abraham his father the Philistines had stopped up and filled with earth.
- Gen 26:16 And Abimelech said to Isaac, Go away from us, for you are much mightier than we.
- Gen 26:17 So Isaac went away from there and camped in the valley of Gerar and dwelt there.
- Gen 26:18 And Isaac dug again the wells of water which had been dug in the days of Abraham his father and which the Philistines had stopped up after the death of Abraham; and he called them by the same names which his father had given them.
- Gen 26:19 And Isaac's servants dug in the valley and found there a well of springing water.
- Gen 26:20 And the shepherds of Gerar strove with Isaac's shepherds, saying, The water is ours. So he called the name of the well Esek, because they contended with him.
- Gen 26:21 And they dug another well; and they strove over that also, so he called the name of it Sitnah.
- Gen 26:22 And he moved away from there and dug another well, but they did not strive over it, so he called the name of it Rehoboth; and he said, Now Jehovah has made room for us, and we will be fruitful in the land.
- Gen 26:23 And he went up from there to Beer-sheba.
- Gen 26:24 And Jehovah appeared to him the same night and said, I am the God of Abraham your father. Do not be afraid, for I am with you, and I will bless you and multiply your seed for My servant Abraham's sake.
- Gen 26:25 And he built an altar there and called upon the name of Jehovah and pitched his tent there. And there Isaac's servants dug a well.
- Gen 26:26 And Abimelech came to him from Gerar with Ahuzzath his adviser and Phicol the captain of his army.
- Gen 26:27 And Isaac said to them, Why have you come to me, since you hate me and have sent me away from you?
- Gen 26:28 And they said, We see plainly that Jehovah is with you; so we say, Let there now be an oath between us, even between us and you, and let us make a covenant with you,
- Gen 26:29 That you will not do us any harm, just as we have not touched you, and just as we have done to you nothing but good and have sent you away in peace. You are now the blessed of Jehovah.
- Gen 26:30 And he made them a feast, and they ate and drank.
- Gen 26:31 And they rose up early in the morning and swore to one another. And Isaac sent them away, and they departed from him in peace.
- Gen 26:32 And the same day Isaac's servants came and told him about the well which they had dug and said to him, We have found water.
- Gen 26:33 And he called it Shibah. Therefore the name of the city is Beer-sheba to this day.
3. The experience of Jacob (with Joseph) signifies the experience of God the Father in His loving man and choosing man (Mal. 1:2; Rom. 9:10-13) and of God the Spirit in His causing all things to work together for the good of those who love Him, in His transforming man, and in His making man mature in the divine life so that man may be able to bless all the people, rule over all the earth, and satisfy all the people with God the Son as the life supply— Gen. 27:41; 28:1—35:12; chs. 37; 39— 49; Rom. 8:28-29.
- Mal 1:2 I have loved you, says Jehovah; but you say, How have You loved us? Was not Esau Jacob's brother, declares Jehovah? Yet I loved Jacob;
- Rom 9:10 And not only so, but Rebecca also, having conceived by one, Isaac our father,
- Rom 9:11 Though the children had not yet been born nor had done anything good or bad (that the purpose of God according to selection might remain, not of works but of Him who calls),

- Rom 9:12 It was said to her, "The greater shall serve the less";
 Rom 9:13 As it is written, "Jacob have I loved, but Esau have I hated."
 Gen 27:41 And Esau hated Jacob because of the blessing with which his father had blessed him; and Esau said in his heart, The days of mourning for my father are near; then I will slay my brother Jacob.
 Gen 28:1~35:12 (be omitted.)
 Gen 37 (be omitted.)
 Gen 39~49 (be omitted.)
 Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
 Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

II. We need to know and experience the God of Abraham, the God of Isaac, and the God of Jacob:

- A. Abraham believed in God as the unique source, as the One who "calls the things not being as being"— 4:17:
 Rom 4:17 (As it is written, "I have appointed you a father of many nations") in the sight of God whom he believed, who gives life to the dead and calls the things not being as being.
1. God's goal must be achieved according to God's time and through God's power— Gen. 17:17, 19, 21.
 Gen 17:17 Then Abraham fell upon his face and laughed and said in his heart, Will a child be born to a man who is a hundred years old? And will Sarah, who is ninety years old, bear a child?
 Gen 17:19 But God said, No, but Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his seed after him.
 Gen 17:21 But My covenant I will establish with Isaac, whom Sarah will bear to you at this appointed time next year.
 2. God did a special work on Abraham in order to show him what it means for God to be the Father—Eph. 4:6:
 Eph 4:6 One God and Father of all, who is over all and through all and in all.
 - a. To know God as the Father is to know that He is the source, the unique Initiator, and that everything originates from Him—Matt. 15:13.
 Matt 15:13 And He answered and said, Every plant which My heavenly Father has not planted shall be rooted up.
 - b. We all need to know that God is the Father and that everything proceeds from Him—Rom. 11:36; 1 Cor. 8:6; Eph. 3:14-16.
 Rom 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.
 1 Cor 8:6 Yet to us there is one God, the Father, out from whom are all things, and we are unto Him; and one Lord, Jesus Christ, through whom are all things, and we are through Him.
 Eph 3:14 For this cause I bow my knees unto the Father,
 Eph 3:15 Of whom every family in the heavens and on earth is named,
 Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
- B. In Isaac, the best figure of the Son, we see that everything comes from the Father— Gen. 24:36; 25:5:
 Gen 24:36 And Sarah my master's wife bore a son to my master after she had become old. And he has given all that he has to him.
 Gen 25:5 And Abraham gave all that he had to Isaac.
1. According to the picture in Genesis 22, Isaac typifies Christ in a detailed way.
 Gen 22 (be omitted.)
 2. The principle of Isaac is the principle of receiving—25:5; 1 Cor. 4:7:
 Gen 25:5 And Abraham gave all that he had to Isaac.

- 1 Cor 4:7 For who distinguishes you? And what do you have that you did not receive? And if you did receive it, why do you boast as though not having received it?
- 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.
- John 16:15 All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.
- John 17:10 And all that is Mine is Yours, and Yours Mine; and I have been glorified in them.
- John 5:19 Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.
- John 5:30 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.
- b. 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 Cor. 4:7:
- Gen 26:12 And Isaac sowed in that land and gained in the same year a hundredfold. And Jehovah blessed him,
- Gen 26:13 And the man became rich and continued to grow richer until he became very rich.
- Rom 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.
- 1 Cor 4:7 For who distinguishes you? And what do you have that you did not receive? And if you did receive it, why do you boast as though not having received it?
- 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.
- Gen 24:36 And Sarah my master’s wife bore a son to my master after she had become old. And he has given all that he has to him.
- 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.
- 1 Cor 8:6 Yet to us there is one God, the Father, out from whom are all things, and we are unto Him; and one Lord, Jesus Christ, through whom are all things, and we are through Him.
- 1 Cor 11:12b ... but all things are out from God.
- C. Jacob speaks to us of the Holy Spirit; his experiences represent the work of the Holy Spirit, and his history is a type of the discipline of the Holy Spirit:
1. Jacob’s life is a life that represents God’s dealings, and the God of Jacob is the God of dealings— Gen. 31:38-41:
- Gen 31:38 These twenty years have I been with you; your ewes and your female goats have not miscarried, and I have not eaten the rams of your flocks.
- Gen 31:39 That which was torn by beasts I did not bring to you; I bore the loss of it myself. Of my hand you required it, whether stolen by day or stolen by night.
- Gen 31:40 Thus I was: By day the dry heat consumed me, and the frost by night, and my sleep fled from my eyes.
- Gen 31:41 These twenty years have I been in your house; I served you fourteen years for your two daughters and six years for your flock, and you have changed my wages ten times.
- a. The title *the God of Jacob* implies how the Holy Spirit disciplined Jacob, dealt with his natural life, constituted Christ into him, and bore the fruit of the Spirit in him— Gal. 5:22-23; Heb. 12:11.
- Gal 5:22 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness,
- Gal 5:23 Meekness, self-control; against such things there is no law.
- Heb 12:11 Now no discipline at the present time seems to be a matter of joy, but of grief; but afterward it yields the peaceable fruit of righteousness to those who have been exercised by it.

- b. If we would know the God of Jacob, we need to allow the Spirit to perform His work in us, dealing with our natural life and constituting Christ into us.
2. Jacob's history is a picture of the discipline of the Holy Spirit— Gen. 47:9; 48:15-16a; Heb. 12:9-11:
- Gen 47:9 And Jacob said to Pharaoh, The years of my sojourning are one hundred thirty years; few and evil have been the years of my life, and they have not attained to the years of the lives of my fathers during the days of their sojourning.
- Gen 48:15 And he blessed Joseph and said, / The God before whom my fathers Abraham and Isaac walked, / The God who has shepherded me all my life to this day,
- Gen 48:16a The Angel who has redeemed me from all evil, bless the boys; / And may my name be named on them, and the name of my fathers Abraham and Isaac; / ...
- Heb 12:9 Furthermore we have had the fathers of our flesh as discipliners and we respected them; shall we not much more be in subjection to the Father of spirits and live?
- Heb 12:10 For they disciplined for a few days as it seemed good to them; but He, for what is profitable that we might partake of His holiness.
- Heb 12:11 Now no discipline at the present time seems to be a matter of joy, but of grief; but afterward it yields the peaceable fruit of righteousness to those who have been exercised by it.
- a. The discipline of the Holy Spirit refers to what the Holy Spirit is doing in our outward environment—to His arranging of all people, things, and happenings—through which we are being disciplined—Rom. 8:28.
- Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
- b. Through the discipline of the Holy Spirit, God completely tears down the element of the old creation in us so that the element of the new creation may be built up in us.
3. God deals with our natural life through the discipline of the Holy Spirit so that Christ may be wrought into us, constituted into us, and formed in us for the corporate expression of the Triune God— Gal. 4:19; Eph. 3:16-21.
- Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,
- Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
- Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
- Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
- Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
- Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
- Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.
- D. The God of Abraham, the God of Isaac, and the God of Jacob is Jehovah, Elohim—the self-existing and ever-existing Triune God, the eternal great I Am—Exo. 3:6, 14; Rev. 1:4.
- Exo 3:6 And He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God.
- Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you
- Rev 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,
- E. The God of Abraham, the God of Isaac, and the God of Jacob is the God of resurrection—Exo. 3:6, 15; Matt. 22:23-33; Acts 3:13.
- Exo 3:6 And He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God.

- Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.
- Matt 22:23 On that day some Sadducees, who say that there is no resurrection, came to Him and questioned Him,
- Matt 22:24 Saying, Teacher, Moses said, If anyone dies and does not have children, his brother as next of kin shall marry his wife and raise up seed to his brother.
- Matt 22:25 Now there were seven brothers with us. And the first married and died, and having no seed, he left his wife to his brother;
- Matt 22:26 Likewise also the second and the third until the seventh.
- Matt 22:27 And last of all the woman died.
- Matt 22:28 In the resurrection, then, whose wife will she be of the seven? For they all had her.
- Matt 22:29 And Jesus answered and said to them, You err, not knowing the Scriptures nor the power of God.
- Matt 22:30 For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.
- Matt 22:31 But concerning the resurrection of the dead, have you not read that which was spoken to you by God, saying,
- Matt 22:32 "I am the God of Abraham and the God of Isaac and the God of Jacob"? He is not the God of the dead, but of the living.
- Matt 22:33 And when the crowds heard this, they were astounded at His teaching.
- Acts 3:13 The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.
- F. The God of Abraham, the God of Isaac, and the God of Jacob is the God of the tabernacle; Abraham, Isaac, and Jacob each lived in a tent; while they were living in tents, they were eagerly waiting for the eternal tabernacle of God, the city of New Jerusalem—Exo. 40:34-35; Gen. 12:8; 13:18; 26:17, 25; 33:18; 35:21; Heb. 11:9-10; Rev. 21:2-3.
- Exo 40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.
- Exo 40:35 And Moses was not able to enter the Tent of Meeting, because the cloud settled on it and the glory of Jehovah filled the tabernacle.
- Gen 12:8 And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah and called upon the name of Jehovah.
- Gen 13:18 And Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to Jehovah.
- Gen 26:17 So Isaac went away from there and camped in the valley of Gerar and dwelt there.
- Gen 26:25 And he built an altar there and called upon the name of Jehovah and pitched his tent there. And there Isaac's servants dug a well.
- Gen 33:18 And Jacob came safely to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram; and he camped before the city.
- Gen 35:21 And Israel journeyed and pitched his tent beyond the tower of Eder.
- Heb 11:9 By faith he dwelt as a foreigner in the land of promise as in a foreign land, making his home in tents with Isaac and Jacob, the fellow heirs of the same promise;
- Heb 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- G. The God of Abraham is the God of justification (Gen. 15:6; Rom. 4:2-3), the God of Isaac is the God of grace (2 Cor. 13:14), and the God of Jacob is the God of transformation through divine discipline (3:18; Heb. 12:5-11); eventually, the God of Jacob became the God of Israel (Gen. 33:20; Exo. 5:1), the God of the transformed Jacob.
- Gen 15:6 And he believed Jehovah, and He accounted it to him as righteousness.

- Rom 4:2 For if Abraham was justified out of works, he has something to boast in, but not before God.
- Rom 4:3 For what does the Scripture say? "And Abraham believed God, and it was accounted to him as righteousness."
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- Heb 12:5 And you have completely forgotten the exhortation which reasons with you as with sons, "My son, do not regard lightly the discipline of the Lord, nor faint when reprov'd by Him;
- Heb 12:6 For whom the Lord loves He disciplines, and He scourges every son whom He receives."
- Heb 12:7 It is for discipline that you endure; God deals with you as with sons. For what son is there whom the father does not discipline?
- Heb 12:8 But if you are without discipline, of which all sons have become partakers, then you are illegitimate and not sons.
- Heb 12:9 Furthermore we have had the fathers of our flesh as discipliners and we respected them; shall we not much more be in subjection to the Father of spirits and live?
- Heb 12:10 For they disciplined for a few days as it seemed good to them; but He, for what is profitable that we might partake of His holiness.
- Heb 12:11 Now no discipline at the present time seems to be a matter of joy, but of grief; but afterward it yields the peaceable fruit of righteousness to those who have been exercised by it.
- Gen 33:20 And there he erected an altar and called it El-Elohe-Israel.
- Exo 5:1 And afterward Moses and Aaron came and said to Pharaoh, Thus says Jehovah the God of Israel, Let My people go that they may hold a feast to Me in the wilderness.

III. The issue of experiencing the God of Abraham, the God of Isaac, and the God of Jacob is the Israel of God, the church in the Triune God—Gen. 35:10; 33:20; Gal. 6:16; 1 Thes. 1:1; Matt. 28:19:

- Gen 35:10 And God said to him, Your name is Jacob; / Your name shall no longer be called Jacob, / But Israel shall be your name. Thus He called his name Israel.
- Gen 33:20 And there he erected an altar and called it El-Elohe-Israel.
- Gal 6:16 And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.
- 1 Thes 1:1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.
- Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,
- A. The Israel of God is the real Israel (Rom. 9:6b; 2:28-29; Phil. 3:3), including all the Gentile and Jewish believers in Christ, who are the true sons of Abraham, who are the household of the faith, and who are those in the new creation— Gal. 3:7, 29; 6:10, 15-16:
- Rom 9:6 But it is not as though the word of God has fallen away, for not all who are out of Israel are Israel;
- Rom 2:28 For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh.
- Rom 2:29 But he is a Jew who is one inwardly; and circumcision is of the heart, in spirit, not in letter, whose praise is not from men, but from God.
- Phil 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,
- Gal 3:7 Know then that they who are of faith, these are sons of Abraham.
- Gal 3:29 And if you are of Christ, then you are Abraham's seed, heirs according to promise.
- Gal 6:10 So then, as we have the opportunity, let us do what is good toward all, but especially toward those of the household of the faith.
- Gal 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

Gal 6:16 And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.

1. The real Israel, the spiritual Israel, is the church—v. 16; Matt. 16:18.

Gal 6:16 And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

2. In God's New Testament economy we have been made both the sons of God and the Israel of God; our destiny is to be sons of God expressing God and also kings reigning in the kingdom of God— Gal. 3:26; 6:10, 16; Rev. 5:10; 21:7; 22:5b; 12:5a.

Gal 3:26 For you are all sons of God through faith in Christ Jesus.

Gal 6:10 So then, as we have the opportunity, let us do what is good toward all, but especially toward those of the household of the faith.

Gal 6:16 And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.

Rev 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.

Rev 21:7 He who overcomes will inherit these things, and I will be God to him, and he will be a son to Me.

Rev 22:5b ... and they will reign forever and ever.

Rev 12:5a And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; ...

3. As the Israel of God, we represent God, exercise His authority, and carry out His administration on earth for the fulfillment of His purpose — Gen. 1:26, 28; Luke 10:19; Rev. 12:5, 7-11.

Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.

Luke 10:19 Behold, I have given you the authority to tread upon serpents and scorpions and over all the power of the enemy, and nothing shall by any means hurt you.

Rev 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.

Rev 12:7 And there was war in heaven: Michael and his angels went to war with the dragon. And the dragon warred and his angels.

Rev 12:8 And they did not prevail, neither was their place found any longer in heaven.

Rev 12:9 And the great dragon was cast down, the ancient serpent, he who is called the Devil and Satan, he who deceives the whole inhabited earth; he was cast to the earth, and his angels were cast down with him.

Rev 12:10 And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

Rev 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

B. The Israel of God is the church in the Triune God—1 Thes. 1:1; Matt. 28:19:

1 Thes 1:1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

1. When Paul speaks of the church in God the Father and the Lord Jesus Christ, he actually means that the church is in the Triune God—1 Thes. 1:1; 1 Cor. 1:2; 12:4-6:

1 Thes 1:1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

- 1 Cor 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:
- 1 Cor 12:4 But there are distinctions of gifts, but the same Spirit;
- 1 Cor 12:5 And there are distinctions of ministries, yet the same Lord;
- 1 Cor 12:6 And there are distinctions of operations, but the same God, who operates all things in all.
- a. The expressions *God the Father* and *the Lord Jesus Christ* both imply the Spirit; therefore, in 1 Thessalonians 1:1 the Spirit is implied and understood, and we may speak of the church being in the Triune God.

1 Thes 1:1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.
 - b. According to the Bible, there is no such thing as the church being merely in God; rather, the church is in the processed Triune God—Matt. 28:19; 2 Cor. 13:14.

Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
 - c. For the church to be in God the Father and the Lord Jesus Christ means that the church is in the processed Triune God—the One who has become the life-giving Spirit with the Father and the Son—Matt. 28:19; Eph. 4:4-6; John 14:20.

Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;

Eph 4:5 One Lord, one faith, one baptism;

Eph 4:6 One God and Father of all, who is over all and through all and in all.

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
2. If we see the vision of the church in the Triune God, this vision will control our thinking, our activities, and our entire life —Prov. 29:18a; Acts 26:19.
- Prov 29:18a Where there is no vision, the people cast off restraint; ...
- Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,