

Message Four

**Walking in the Steps of Abraham's Faith**

(3)

**Believing in and Experiencing God  
as the One Who Gives Life to the Dead  
and Eagerly Waiting for the City Whose Architect and Builder is God**

Scripture Reading: Rom. 4:17; Gen. 22:1-19; Heb. 11:10

- I. When Abraham received Isaac back after offering him to God as a burnt offering on the altar, he believed in and experienced God as the One who gives life to the dead—Rom. 4:17; Heb. 11:17-19; Gen. 22:1-19:**
- A. At Beer-sheba Abraham planted a tamarisk tree and called upon the name of Jehovah, the Eternal God—21:22-33:
    - 1. The tamarisk tree signifies the tree of life experienced and expressed—v. 33.
    - 2. The Eternal God is the secret, mysterious One, who is our eternal life.
    - 3. Abraham lived by calling on Jehovah, El Olam, by experiencing the Eternal, hidden God as his life.
  - B. The life at Beer-sheba produces a burnt offering that is offered to God on Mount Moriah—22:1-2:
    - 1. Isaac's source of living made him a burnt offering, one who was offered to God for His satisfaction—vv. 2, 7-8.
    - 2. The proper church life produces burnt offerings; the more we stay in the church life, the more it will bring us from Beer-sheba to Moriah.
    - 3. Everything concerning Isaac was of God and by God, and God required Abraham to offer Isaac back to Him as a burnt offering—vv. 1-2.
  - C. We need to learn the lesson of offering back to God what He has given us—Rom. 11:36:
    - 1. The highest demand from God is to give back to Him what He has given us.
    - 2. All that God has given us, including what He has wrought into us, must be offered back to Him, that we may live a life of faith, not holding on to anything, even to the things given by God, but relying only on Him.
  - D. After Isaac was offered, he was returned to Abraham in resurrection and became a blessing; likewise, after we have offered to God what we have received of Him, He will return it to us in resurrection, and it will become a blessing for the fulfillment of His purpose—Gen. 22:12-13, 16-18; Heb. 11:19.
  - E. By being offered to God by Abraham, Isaac was multiplied to become the New Jerusalem; therefore, the New Jerusalem will be the ultimate consummation of Abraham's seed—Gen. 22:16-18; Rom. 8:29; Rev. 21:2, 7.
- II. Abraham, a stranger and a sojourner, "eagerly waited for the city which has the foundations, whose Architect and Builder is God"—Heb. 11:10:**
- A. The excellent and lovely New Jerusalem is the dear expectation of God's elect and the destination, the goal, of the heavenly pilgrims—vv. 13-16.

- B. Today we are sojourners, journeying on a rugged road toward our eternal goal—the New Jerusalem—1 Pet. 1:1, 17; 2:11.
- C. Abraham's tent was a miniature of the New Jerusalem, the ultimate tent—Gen. 12:8; 13:3; Heb. 11:9; Rev. 21:2-3:
  - 1. The overcomers live in tents, looking forward to the New Jerusalem, the eternal tabernacle and the real feast of tabernacles—Lev. 23:39-43.
  - 2. We are living in the “tent” of the church life, waiting for its consummation—the New Jerusalem, the city of God with foundations—Heb. 11:10.
  - 3. The New Jerusalem will be a tabernacle for the remembrance of how the overcomers, before the consummation of the New Jerusalem in the kingdom age, lived in tents as they were journeying toward the New Jerusalem—the eternal Mount Zion—Rev. 21:2-3.