

# SEEING GOD'S CALLING IN THE EXPERIENCES OF ABRAHAM, ISSAC, AND JACOB

## *The Significance of God's Calling*

Ephesians 4:1

Walk worthily of the calling with which you were called.

### THE WAY TO RECEIVE THE LIGHT OF LIFE

God's children do not need the doctrine of letters but the light of life. The light of life is contained in the Lord's words, but if we do not receive and digest His words in our spirit, His words will be merely letters and knowledge in our mind. Only by receiving and digesting the Lord's words in our spirit can the truth become the genuine light of life in our being. Therefore, the saints who have a heart should bring what they see and realize in the fellowship in these messages into prayer. They can assimilate this fellowship into their spirit by musing before the Lord and fellowshiping with the Lord.

Whether we read the Bible or a spiritual book or listen to a message, we should find some time to bring what we have seen, heard, and understood to the Lord by musing, praying, and fellowshiping. All the saints should pay attention to this matter. It will bring in an exceedingly great blessing. I believe that if we would all practice this, many will be able to live in the light of life in a living way.

### THE THREE MAJOR SECTIONS OF GENESIS

Genesis is divided into three sections: the first section concerns God's purpose (1:1—2:25), the second section concerns man's fall (3:1—11:32), and the third section concerns God's calling (12:1—50:26).

The first section of Genesis shows God's glorious purpose and His procedure for accomplishing His purpose. God's creation of the heavens and the earth is merely something outward. We need to see the intrinsic, crucial points in creation. By inspiring the writing of Genesis 1 and 2, did the Holy Spirit merely want to show that God created the heavens and the earth? Such a view is superficial. If we have insight, we will see that the glorious God has a glorious purpose, which is to create a group of glorious people who are like Him, having His glorious image and having His dominion to rule for Him so that He might have rest. This

is Genesis 1. Then God used an allegory to describe how He would carry out His purpose through life as the procedure. This is Genesis 2. If we can see God's glorious purpose and wonderful procedure in chapters 1 and 2, we are reading on a deeper level.

The second section of Genesis shows the tragic process of man's fall. In the first section God had a glorious purpose concerning the created man and a wonderful procedure to carry out His purpose. However, man fell again and again to the point of being incurable, and he could not be rescued by God. Therefore, God had no choice but to give up the created man. However, because God is the God of glory, the unchangeable God, He could not retract His original purpose even though man fell. Although man's fall was a frustration, God could not abandon His purpose concerning man. Therefore, He made a turn and called man.

The third section of Genesis concerns God's calling. This long section of the Bible covers four persons: Abraham, Isaac, Jacob, and Joseph. The stories of these four persons speak forth the significance of God's calling. Therefore, when we consider God's calling, we are considering the stories of these four persons. In other words, we are considering God's calling from the experiences of these four persons.

### THE FIRST SIGNIFICANCE OF GOD'S CALLING: A NEW BEGINNING

The first significance of God's calling is that God had a new beginning with man. The Bible reveals that God had two beginnings with man: one beginning was creation, and the other was His calling (Gen. 1:26; 12:1-3). In His creation of man God had a new beginning because His purpose and procedure were with man. However, man fell out of God's purpose and procedure. Man fell again and again until he had completely forsaken God. Hence, God

## SEEING GOD'S CALLING IN THE EXPERIENCES OF ABRAHAM, ISSAC, AND JACOB

was forced to have another new beginning. This new beginning was God's calling.

Are we persons created by God or persons called by God? Is being created more important to us, or is being called more important? While worshipping the Lord, how many times do we praise Him for His calling? Every believer is a called one. Hebrews 3:1 says, "Holy brothers, partakers of a heavenly calling." Ephesians 4:1 charges, "Walk worthily of the calling with which you were called." We are the called ones. God's calling is His having a new beginning with fallen mankind.

### THE SECOND SIGNIFICANCE OF GOD'S CALLING: A NEW BEGINNING

The second significance of God's calling is a transfer of race. God's original purpose and procedure were with the created race, but when Abraham was called, God's purpose and procedure were transferred to the called race. Hence, there was a transfer of race. From Genesis 1:1 through 11:32 the created Adamic race was God's object. Beginning with 12:1, however, God turned to another race, and the called Abrahamic race became His object. This transfer of race is a great turn in the Bible.

Created man is of the race of Adam. God had a purpose with the Adamic race that would be attained and accomplished through His life as the procedure. However, because of the four steps of man's fall, the created Adamic race became irretrievable. Hence, God gave up the Adamic race. Beginning from Genesis 11:10 the mentioning of Adam in the Bible is not always sweet. For example, Romans 5:12 says, "Through one man [Adam] sin entered into the world," and 1 Corinthians 15:22 says, "In Adam all die." These statements are not positive, showing that God gave up the Adamic race.

After giving up the created Adamic race, God made a turn and chose a man out of the Adamic race to be a new head, a new beginning. This man was Abraham. Abraham is not the head of the created race but the head of the called race. Abraham's original name was Abram, which in Hebrew means "exalted father." God changed his name to Abraham, which means "father of a multitude of

nations" (Gen. 17:5). Abraham was originally an exalted father, but God wanted him to become the father of a multitude of nations. Abraham was a father.

In the Bible *father* denotes a source, implying "beginning," "origin." This means that God made Abraham a new head, a new beginning, a new origin. When God created Adam, He made Adam the father of the human race, the first ancestor and origin of the human race. Hence, Adam is the head of the Adamic race. Because Adam and his descendants fell repeatedly, God was forced to give up the Adamic race. God called Abraham to be a new father, a new source.

From this time onward, God's purpose was transferred to the called race of Abraham. God did not attain His purpose with the created race because of man's fall, but He will attain His eternal purpose with the called race through His redemption. From Genesis 12:1 through the end of the Bible Abraham and his descendants are God's focus. The Old Testament speaks concerning the earthly descendants of Abraham in the flesh, but the New Testament speaks of the heavenly and spiritual descendants of Abraham. These heavenly and spiritual descendants are the people in the church. All those who are of faith are Abraham's heavenly and spiritual descendants (Gal. 3:7). Hence, the Bible makes a great turn with the race of Abraham

### Questions:

1. How can words in the Bible turn to enlightenment in our lives?
2. What are the three main sections of the Book of Genesis in the Bible?
3. What are the two significances of God's calling?