

Die Isaac - Live to God

by Major Ian Thomas

The sermon teaches that the secret to walking in the land of the living is to take and say thank you, recognizing God's goodness and adequacy in every situation.

Duration: 39:22

Scripture: Psalm 23:2, Psalm 62:1, Psalm 116:7-8, Isaiah 32:17, Matthew 6:33, Matthew 11:28

Topics: "Self-Life"

Description

In this sermon, the speaker expresses gratitude for the attendees and the Lord Jesus for the fruitful week they have had. The sermon begins with a recapitulation of the principles and lessons that God has been teaching them. The speaker then moves on to a timely word of warning, emphasizing the importance of staying close to God and relying on His adequacy in every situation. The sermon concludes with a reference to the story of Abraham and Isaac, highlighting the importance of obeying God's instructions and trusting in His provision.

Transcript

Thank you so much. Shall we just join our hearts in a moment of prayer? Lord Jesus, how glad we are to know that Thou art here in our hearts to share Thy life is now to us the greatest possible delight and privilege on earth, to share Thy purpose and Thy plan to walk day by day where Thou dost walk. For Thou hast said, Where I am, there shall my servant be also.

And now we're so glad, loving Lord, to be conscious of Thy presence, and as we open the book again, we thank Thee for the Holy Spirit, the Teacher, that He may open our understanding and lead us into all truth, and honor Thee as Lord in our hearts, in a newer and a fuller and a wonderful way. For Thy name's sake, amen. This will be the last occasion upon which I shall have the opportunity of expressing my very real and deep appreciation for the fellowship of these days, and I know that I speak for my wife, Joan, who has enjoyed, as I have, the wonderful welcome that has been extended to us all, as those who have been privileged to minister throughout this special week of meetings.

The kindness of Dr. and Mrs. Roper, the secretarial staff, those who've cared for us as speakers in this speaker's lounge, the associate pastors, so many others, and you folk who've come so faithfully, morning and night. It's been a wonderful week, and we're so thankful to the Lord Jesus for all that in a new and a fuller way He's come to mean to us, and all the golden prospect that lies ahead as we step out day by day to enjoy Him, and allow Him to enjoy us, for the purpose for which He created us, and has redeemed us,

and now indwells us. And in this morning hour of worship, I'm going to ask you to turn with me first to the 116th psalm, and commencing here in this psalm, a word of recapitulation, as we find made articulate by the psalmist, some of the principles that God has been laying upon our hearts, some of the lessons that God had to teach these mighty men of old, and lessons that we have been relearning in these days, as we have allowed Him to teach us.

And after this word of recapitulation that will be brought to us by David in the 116th psalm, to close this morning's session, a word of warning, what I believe must always be a timely word of warning at the close of such a convention as this. I love the Lord because He has heard my voice and my supplications, because He hath inclined His ear unto me. Therefore will I call upon Him as long as I live.

The sorrows of death compass me, and the pains of hell gathered upon me. I found trouble and sorrow. Then called I upon the name of the Lord.

O Lord, I beseech Thee, deliver my soul. Gracious is the Lord and righteous. Yea, our God is merciful.

The Lord preserveth the simple. I was brought low. I was flattened my face.

I was scraping at the bottom of the barrel. I was at the end of my tether. I was just about to throw in the sponge, and He helped me.

He moved in in my extremity. Verse 7, return unto thy rest, O my soul. I want you to notice especially what He says there, return unto thy rest, O my soul.

In so many words, what the psalmist is saying is get back to where you belong. Return to your rest, because in the eternal purpose of our wonderful God, rest is to be the natural habitat of the human soul that peace with God is making. This is where we are supposed to be living.

Rest. Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. I wonder if in these few days of convention, God has graciously moved in to meet you in your extremity.

I wonder if these words now can be echoed from your own heart. Wonderful. I've got back to where I belong.

My soul once more is at rest. Do you remember what the prophecy says in the 32nd chapter of the book, Isaiah chapter 32, verse 17? We'll be back in 116th Psalm, so don't lose the place. The work of righteousness shall be peace and the effect of righteousness, quietness and assurance forever.

The work of righteousness, righteousness, righteousness at work. That's peace. The effect of righteousness, quietness, assurance forever.

This is rest. Righteousness at work, of course, is God at work because God is righteousness. Righteousness is God behaving in you and me.

That's really what righteousness is. The absolute of righteousness is God himself. And when you and I have come to recognize that he, as the absolute of righteousness, must be the origin of that righteousness in us and we let him get into business, that's peace.

And the effect of this kind of righteousness is quietness and assurance forever. It's the joy of being still and knowing that God is God. We can afford to allow our souls then to get back to their rest, to their

natural habitat.

Be still, God said. Know that I am God. Return unto thy rest, O my soul, the Lord hath dealt bountifully with thee.

Verse 8 of Psalm 116. Thou hast delivered my soul from death. That's the first thing you've done.

You've moved in and you've redeemed me. You've saved my soul from death. You've raised me from the dead.

I've entered into the resurrection power of his redemptive act that allows the life of God to be restored to the soul of man. Thou hast delivered my soul from death. And you've done more than that now.

You've shown me how to be the Christian I have become. You've saved my feet from falling. Here's the redemptive act.

You've saved my soul from death. Here is the regenerative purpose behind the redemptive act. You've kept my feet from falling because the purpose of being redeemed, reconciled to a holy God, is that our humanity once more might be inhabited by the Lord Jesus in all the power and victory and righteousness of his resurrection life, so that we may live day by day by the power of the life of the one who through his death has given us the right to become the children of God that we now claim to be.

You saved my soul from death. You've kept my feet from falling. And because of this, mine eyes from tears.

Jesus, the way. Behold, my hands and my feet, that it is I myself handle me and see. Redemption.

Jesus, the life in all the indwelling power of his resurrection is the one whose life we share on earth and take every step in total, utter childlike dependence upon his adequacy in us, never less than big enough for any situation to which any new step can take us. Jesus, the life, the truth about the way, the truth about the life and the truth will set you free. It wipes every tear from every eye.

It'll wonder the psalmist says, get back to where you belong. Oh, my soul, return unto thy rest. Now, he said, life has begun in a new dimension.

Verse nine, I will walk before the Lord in the land of the living. Numbered now amongst those whom God has raised from the dead. This is New Testament language.

And there's so much in the Davidic Psalms of New Testament truth. There's such a positive ring about it. The heart, my heart, the heart, my strength, the heart, my salvation, the heart, my rock, the heart, my strength.

This was the language of David when God had met him in his extremity and lifted him and put him upon his feet again. He says, I'm going to walk, taking one step at a time in the land of the living, numbered amongst those whom God has raised from the dead, who is now a share and a partaker of the divine nature. This is New Testament language.

It's the language that is echoed in the New Testament by Paul, the apostle, as he writes in his epistle to the Philippians. Do you remember? My determined purpose is Philippians 3:10, that I may know him, that I may progressively become more deeply and intimately acquainted with him, perceiving and recognizing

and understanding the wonders of his person more strongly and more clearly, and that I may in that same way come to know the power outflowing from his resurrection, which it exerts over believers and that I may so share his sufferings as to be continually transformed in spirit into his likeness, conformed to the image of God's son, who was conformed to the image of the one who sent him, that if possible, verse 11 of Philippians chapter three, that if possible, I may attain to that spiritual and moral resurrection that lifts me out from among the dead, even while in the body. I love that rendering in the amplified New Testament of Philippians chapter three and verse 11, don't you? That if possible, I may attain to the spiritual and moral resurrection that lifts me out from among the dead, even while I'm still in the body.

I'm going to walk on earth in the land of the living. I'm going to enjoy day by day that moral resurrection that must inevitably and exclusively find its origin in a spiritual resurrection. I know that it is only because I have been redeemed through the death of Jesus and I'm now privileged to share the resurrection life of Jesus, that being one now raised out from among the dead, I can walk in the land of the living while still here on earth on my way to heaven.

This is a new dimension of life, but it is that dimension of life for which man was created for you and I were created to be inhabited by God, our maker to share his life, that he in us might be the origin of his own image and that we might make that means whereby he might bring himself out into the open and place himself where he may be seen. And this is what the Psalmist is talking about. And some of us in these days, as we review in these few moments, something of the truth that God has been revealing to us day by day.

This is something that some of us have been discovering in a newer and a fuller measure. I will walk before the Lord in the land of the living. This involves a process, not just a climactic crisis.

God moved and met me in my extremity. That was climactic. But I realize that this climactic divine intervention raising me into a new dimension of living is but the prelude to a day by day walk, the process of being dependent.

Not just the crisis of faith, but the process of faith, not just the act of faith, but the attitude of faith, taking every step for every day into every situation, recognizing that apart from what he is, who lives in me, I am nothing. I have nothing. I can do nothing.

But I can say now I can do all things. Through him, that is my strength. Because I share his life, he's neither dead nor gone.

He's alive and he's alive in me. What shall I render unto the Lord? Verse 12. I'm aghast, I'm amazed, I'm overwhelmed.

This is almost too much for me. What shall I render unto the Lord for all his benefits toward me? How can I say thank you? How can I express my gratitude? How can I requite him? And this baffles the psalmist. He's at a loss to know how to answer his own question.

And he comes finally to this conclusion. He's too rich and I'm too poor. All I can do by way of saying thank you is to take what God gives.

I will take, verse 13, the cup of salvation and I will call upon the name of the Lord. The New Testament, of course, tells us that God loves a cheerful giver. But I'll tell you one thing that God loves more than a cheerful giver, a cheerful taker.

You take from him that you might give to others. Do you remember? Let him that is a thirst come unto me and drink. And if you will come to me and drink, if you will take, take, take and go on drinking in your thirst, out of your innermost being will flow rivers of living water.

You'll be a great giver if you will be a great taker. That's what he's saying. Out of your innermost being flowing those rivers of living water, this speck of the Holy Spirit, whom they that believe on him should receive for the Holy Ghost was not yet given because Jesus was not yet glorified.

But now from the lamb upon the throne, there is a river of God that makes glad the city of God. Every soul laid bare to his inhabitation. Drink deep of this.

Soul quenching water of life. Jesus himself. I will take the cup of salvation and I'll call upon the name of the Lord.

Allow me to remind you of the definition that is given to us again here in the amplified New Testament and what it means to call upon the name of the Lord. Don't bother to turn to it. Allow me to cite it for you out of the 14th chapter of John's gospel.

The first. The gospel of John 14th and verse 13 said, Jesus, I will do. Whatever you may ask in my name.

Presenting all that I am. So that the father may be glorified and extolled in the sun. Yes, he says, verse 14, I will grant I'll do for you whatever you shall ask in my name, presenting all that I am.

Now, that's what it means to ask in the name of Jesus. It isn't just a sort of religious tag that you stick on the end of a prayer to make it sound respectable. When you ask in the name of the Lord Jesus, you simply say, father.

I am applying all that your son, Jesus is who lives in me to this situation. And I just want to thank you, father, for all that he is in me for this. That's what it means to ask in the name of Jesus.

This, I believe, is what the Psalmist David had learned, perhaps more than anything else, that all that God was was available to him in the measure in which he was by faith prepared to invoke his divine activity on his behalf. I'll take the cup of salvation and I'll apply to every situation all that you are. Verse 17 of Psalm 160.

Not only will I take the cup of salvation, applying all that he is. But he says, I will offer to thee the sacrifice of thanksgiving and continue to reckon with all that he is called upon the name of the Lord. Put those two verses together and we discover the simple secret of walking in the land of the living.

This is the secret, the simple secret of sharing the life of Jesus Christ, literally sharing the life of the Lord Jesus. Allowing him to enter into his inheritance in the saints. Not heaven for us one day, but our humanity for him right now.

That's his inheritance in the saints. And this is how to enter in to all the good of this unique relationship. We are in him and he and he and us.

Here it is. I'll take and say thank you. I will take the cup of salvation and I will offer to thee the sacrifice of thanksgiving.

Take and say thank you. Take and say thank you. Take and say, listen, is there any situation that can ever arise at any time for which the Lord Jesus living in you will ever be less than adequate? Is there? Can there be? No.

How did you get redeemed? All you could do was to expose the utter abject bankruptcy of your soul. In all its inherent enmity towards a holy God, all you could do was expose your guilt and say, Lord Jesus, the blood that you shed is adequate. All I can do is take and say thank you.

I invoke your redemptive activity and I enter into the good of it. And I'm going to assume that you are as good and as great as your holy name, Jesus, for you save your people from their sins. Thank you so much.

And as you receive Christ Jesus, the Lord, how are you going to walk in him? As you received him for every step you take, as you walk before the Lord in the land of the living, you say, Lord Jesus, I'm totally, utterly, hopelessly inadequate for this, for this responsibility, for this problem, for this threat, for this temptation, for this opportunity, I've been adequate, but you're never less than adequate. So all I can do is expose this, my need in this particular situation into which this, my next step has taken me and say, thank you, Lord. I take what you are and rest in your adequacy.

This is walking before the Lord in the land of the living. This is sharing the resurrection life of Jesus Christ. Doesn't it make tomorrow sound exciting? I wonder if I'm speaking to somebody this morning for whom tomorrow holds some shadow, some threat, there's an interview you've got to engage in.

There's somebody you've got to meet. There's a letter you are afraid may arrive. I wonder what it is that casts a shadow over the morrow.

Listen, I want to tell you this, that if you are prepared as from now to adopt this attitude whereby you share the resurrection life of Jesus Christ, claiming what he is and applying all that he is to every situation tomorrow in spite of the shadow can be an adventure. And you can await for the dawn with real excitement to know just how he in you is going to handle every new situation as it arises. Isn't that thrilling? This is the normal Christian life.

But it is a walk and it is at this stage that the timely word of warning comes. We've learned much as God has spoken to us through his servants, whose ministry I so richly have enjoyed as I have shared this platform with them from the life of David. But you'll remember, too, that from our brother, Dr. Redpath, we learn much from the life of Abraham.

And this last word of warning comes as we reference once more to him. Would you go back with me now to Genesis? Genesis. And in the 17th chapter, and after Abraham has been wrestling so long with Ishmael, trying to squeeze a blessing out of this unhappy byproduct of a man's misguided dedication, for that was Ishmael.

Abraham himself, Abraham's sincerity, Abraham's enthusiasm to serve God, Abraham's desire to do God's will was adequate explanation for Ishmael. As we have learned already, only God could be an adequate explanation for Isaac. And Ishmael was a wild man, his hands set against all his neighbors.

And we're told, do you remember in the 12th verse of the 16th chapter of Genesis that he shall dwell in the presence of his brethren? He'll always be around Ishmael. And that, of course, is why unhappily there is so much fratricidal strife, even amongst those who claim to be numbered amongst the redeemed. There's

Ishmael always around and he is a wild man.

And Abraham all these years has been wrestling with this unhappy, wild, untrainable, untameable byproduct of his own misguided dedication. Doing his best for God and producing what only Abraham could produce by doing his best. And Ishmael.

But in his extremity, God is just about to move in. There's to be a new dimension of life introduced into the experience of this man, Abraham. And God says in the 17th chapter and the first verse, when Abraham was 90 years old and nine, on the threshold of the birth of what God would give and would find its explanation only in God.

When Abraham was 90 years old and nine, the Lord appeared to Abraham and said to him, I am the almighty God. I'm going to teach you something. I'm going to teach you how to walk before me.

And if David were listening, he'd say in the land of the living. I'm going to teach you how to walk, Abraham. I'm going to teach you how to walk before me.

Be thou perfect. And you will remember, as we have already been reminded earlier this week, that at this point, God utterly finally repudiates Ishmael and confirms his covenant in Isaac. And the little baby is born.

Isaac, whom only God could explain. And you can imagine the joy that must have come into the life of Abraham with the birth of that little baby to see him growing up. Ruddy cheeked.

Five, seven, 10, 13, 15 years of age with all the hilarious activity and energy of a small boy growing into young manhood. Then suddenly there came a day in the life of Abraham and God said, Did I promise you, Isaac? Yes, Abraham said you did. Did you believe me at first? No, he said.

I didn't. I have to confess. I did.

I thought that everything that a man had to do on earth insofar as his relationship to God was concerned was dependent upon the strength of his own muscle. It wasn't God that I was insincere. I simply thought that that was the way things went.

And so I harnessed all my resources and those of Sarah. And hey, God, the bum woman, we pitted all we had into this business, God. And what a mistake it was.

I admit it now that miserable Ishmael whom I wrestled with and fought so hard to make a blessing and all he could do was mock. But thank you, God. Thank you for the day when you moved into my extremity and you repudiated that which could be explained in terms of me and you gave that which could only be explained.

Oh, God, in terms of you. Thank you for Isaac. And God would say, yes, I see you love him.

Oh, it's wonderful. Said Abraham. I love that boy.

He's become the joy of my heart, the light of my life. Oh, I'm so. I'm so fond of that boy.

Do you mean that? God said, Are you really glad you've got Isaac? Oh, Abraham said, I wouldn't trade Isaac for anything in the world. Fine, said God. See that mountain? Take him up the mountain.

And I say, Abraham, take a very sharp knife with you. And slay him. Genesis 22.

Came to pass after these things that God did tempt Abraham, tested him and said unto him, Abraham. And he said, Behold, here I am. He said, Take now thy son, thine only son, Isaac, whom thou lovest.

You're so glad I gave him to you. He's so much more wonderful than Ishmael. And get thee into the land of Moriah and offer him there for a burnt offering upon one of the mountains, which I will tell thee.

And remember, we have been reminded the burnt offering is that of which there is absolutely nothing left. Nothing. In the burnt offering, everything is consumed, nothing left.

And God said, Take him into the Mount Moriah and offer him. And there is to be nothing left. A burnt offering, Abraham.

Yes, this is the timely word of warning. You see, it may well be that you can look back over years of wrestling with Ishmael. And this this week, God has given you Isaac.

God has shown you the glorious bliss of being restfully dependent upon the Lord Jesus and living a quality of life that can now only be explained in terms of Jesus Christ. And this will be your most grievous temptation to live upon the experience of this Keswick week, to look back upon it as a treasured memory and try to live day by day in the light of what you learn now. You cannot.

Because Jesus Christ will never be to you tomorrow what he has been to you today. He will only be to you tomorrow what Jesus Christ is in you tomorrow. It's a war.

If God were to say to your heart this morning, Are you glad you came this week to Dallas? You'd say, Yes, I'm so glad. I can't tell you, God, how how wonderful it's been. I've seen things that I never dreamed.

I've been a Christian for 20 years, 15 years, 10 years, 30 years. I never realized the true spiritual content of my faith for all these years. I've been wrestling with Ishmael.

I've been going to church, harnessed to the program so sincerely, so furiously. But I know now as I look back, it was nothing more than an Ishmael. It was my best for God, not insincere.

But this week you've given me your eyes. And God says, You're so glad you came, aren't you? Has it really been a blessing? You say, Oh, God, such a. All right. Now, you better die to that blessing.

To make quite sure that you're only alive to God, because you see, you're not going to live for the rest of your days on the memories of this Keswick week. You're going to live for every step you take and for every day that dawns through Jesus Christ. Jesus said, As the living father, the living father, the living father hath sent me and I live through the living father.

He that eateth me is going to live through me, not through the memory of some blessing. We haven't sought as God has enabled us to bring you a blessing this week. We have sought as God has enabled us to introduce it to the living blesser.

And the danger, the terrible danger all too often is that in the most sacred things of Christian experience, we may idolize the blessing and miss the blesser, cherish the gift and miss the giver. And this is the timely word of warning up the mountain. God says, Take him up the mountain.

But Abraham has become a man of God. He has matured. He gulps.

He clenches his fist. There's a moment of hesitation. And then he says, God, 15 years ago, I didn't believe it.

I didn't believe anything can happen except what was explained explicable in terms of Abraham. But you taught me through the bitterness of wrestling with Ishmael. You taught me that only that is legitimate that finds this explanation in God alone.

Exclusively, you tell me now to take the very blessing himself, that which I treasure almost more than life itself. You tell me to take him up the mountain and slay him. If slay him, I must then slay him.

I will. Oh, God, I want to be alive only to you, even if you have to raise him from the dead. I didn't see how you could give him, but you gave him to me.

I don't see how now you can implement your eternal purpose that I should have in him seed as the stars of heaven and as the sand by the seashores innumerable. I don't see how you can do it. If I'm to take a sharp knife and plunge this into his heart and offer him as a burnt offering, how could you do it? But God, you've taught me this.

I don't have to ask. Now there's only one commitment, total, utter, irrevocable commitment to you and to all that which you're committed in me. I only have now instructions to obey.

I see it. It's obedience. Let's go.

And he trudges up the mountain. He rose early in the morning and went end of verse three to the place of which God had told him. And on the third day, Abraham lifted up his eyes and saw the place of far off.

And Abraham said to his young man, young men, abide you here with the ass. I am the lad will go yonder and understood. Remember, throughout the whole of that verse, I am the lad will go yonder.

I am the lad will worship. I am the lad. I don't know how it's going to happen.

Please don't ask me. But I am the lad will come again to you, even if God has to raise him from the dead. Hebrews chapter 11.

But we're coming back. You see, now I don't have any more decisions to make. I don't have any more commitments to make.

I am committed. I only have instructions to obey. This is obedience.

I've learned it. I'll leave God to take the consequences. He faces the decisions.

I obey instructions. Oh, what a wonderful life this is. And you remember what happened every step? He took something, a little tiny voice in his heart was mocking him and saying, don't be so stupid.

You go up into the mountain and you're not going to slay this kid. Hang on to him. Hold what you've got.

Capitalize on what you've already inherited. But please, please don't risk everything now. But another little voice says, do as you're told.

Do as you're told. Obey instructions. God will provide.

You don't know how. You don't have to ask. You're living one step at a time.

Abraham. God said he'd teach you how to walk. Do as you're told.

God will provide. Do as you're told. God will provide.

And suddenly into his thoughts. Isaac said, my father, here am I, my son, he said. He said, Dad, behold, the father would.

Where's the lamb for a burnt offering? And it was just as though his thoughts suddenly became articulate. Do as you're told. My son, God will provide.

God will provide. My son, God will provide himself a lamb for a burnt offering. We don't have to ask questions.

We have to do as we're told. And he took him to the top and he bound him there to the altar. And the knife was raised and it glinted in the sun.

And it was just about to be punched into his child's heart. When God said, that's enough, Abraham. Throw it away.

That's all I wanted to know. I just wanted to be absolutely certain that you were dead to the blessing. But alive to God.

Now we're in business, Abraham. We're really in business. And the angel of the Lord, verse 15, called unto Abraham out of heaven the second time.

By myself have I sworn, saith the Lord, because thou hast done this thing. I want you to notice this. This is something that we don't often underline.

God's purpose in Isaac was still in jeopardy. Even though God had given him Isaac 15 years before, God's purpose in Isaac was still in jeopardy. God said, by myself have I sworn, saith the Lord, because thou hast done this thing.

Because you learn to walk, not just to embrace a blessing. Because you learn to take every step in obedience. Because thou hast done this thing.

And hast not withheld thy son, thine only son. In blessing I will bless thee. In multiplying I will multiply thy seed as the stars of heaven.

Verse 18. And thy seed, in thy seed shall all the nations of the earth be blessed. Because thou hast obeyed my voice.

Doesn't that strike you as an amazing thing? That though God had given Isaac to Abraham, his purpose in Isaac was still in jeopardy. Until Abraham was at the top of the mountain. Supposing he'd quit halfway up.

Supposing he'd agreed with the argument that was going on within his heart. I'm going to hold on to what I've got. I'm going to claim the blessing.

I dare not let this blessing go. I may never get another. What would have happened? His very Isaac would have become an Ishmael.

And God would have washed his hands even of Isaac. But we're told verse 4. That on the third day, Abraham lifted up his eyes and saw the place afar off. It was on the third morning he got to the top.

It was on the third morning as the knife was held in his hand about to be plunged. That God intervened and said, throw it away. And as he looked round.

At God's behest, there was the ram caught in a thicket. And on that third morning, Isaac was raised from the dead. This is the power of the third morning.

On the third morning, Joshua took the people into Canaan. Dead to herself. It was on the third morning that Esther, with a face as white as snow.

With every last drop of blood drained. Went into the presence of the king and he held out the golden scepter. And she was raised from the dead.

It was on the third morning that Jonah was cast up. Dead for three days in the whale's belly. It was on the third morning, Hosea chapter 6. That he will raise us up.

Verse 3. The power of the third morning to live day by day. Taking every step in the power of the resurrection life of Jesus Christ. That's it.

I say one last thing. Then we finish. Some of you have met Billy Strachan, one of my associates.

He has an Old Testament of his own. It's the Billy Strachan revised version. And he has something in his Old Testament that doesn't happen to be in mine.

But, you know, I think it's there written between the lines. I love the way he puts it. You see, as Abraham was trudging up the mountain side with Isaac, something in his heart saying, God will provide.

I don't know how. How can God provide? But God must. He will provide.

As he trugged up one side of the mountain. Something else was trudging up the other side of the mountain. Do you know what it was? An old ram.

Abraham going up one side and old ram going up the other side. But you see, it isn't until by faith. The faith that takes you one step at a time in obedience till the dawn of the third day.

It's at the top of the mountain. That God's provision. Meets your need.

You don't know how God's going to answer that problem. But I want to tell you this. You take every step.

By faith and obedience that says God will provide and you'll be. You can be absolutely certain that up the other side of the mountain. God's answer.

Is on its way to meet you. At the top. It's a great life, isn't it? Let's go out from this week to live day by day in the power.

Of that resurrection morning and share his life who's neither dead nor gone, but alive. In you and me. It's about heads and prayer.

How we bless the Lord Jesus. Teach us. The faith and obedience of continuance.

Oh, Lord, how thrilling it's going to be as every day, every new day dawns. It's going to be the third day. It will always be the third day.

And at the top of the mountain, at the place of obedience. To meet your provision. Leaving everything in death until you've brought it to life.

In the power of that third morning. The life of the indwelling risen Lord Jesus. Wonderful.

Lord, we're excited. And for your dear name's sake.

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