

WRITTEN TEACHING

Faith in the God of Resurrection: From Tasting to Fullness

A teaching on grace, the faith of Abraham, and the difference between tasting and eating — from Romans 4, Hebrews 6, and Ezekiel 47.

Romans 4 • Acts 19 • Hebrews 6 • Ezekiel 47 • John 1

Grace is simply this: God working on someone's behalf. Not what a person does for God, but what God does for a person — that action itself is grace. And Scripture is clear about what activates it: not faith in blessing, not faith in healing, not faith in deliverance, but specifically faith in the God of resurrection. Once a person truly comes to know God as the One who raises the dead, that knowledge itself moves God to act. As Paul reminded the Macedonians, it was God who had already begun a good work in them long before Paul ever arrived — their radical generosity, born out of deep poverty, was not their own doing. It was grace: God already at work.

It Was God, Not Paul

Acts 19:11 records that God worked unusual miracles by the hands of Paul at Ephesus — deliberately worded that way so no one would mistake whose power was actually moving. This is why boasting has no place here: the One doing the labor deserves the payment, and His payment is glory. When someone has this kind of faith, they enter into rest, because they are no longer straining to produce what only God can produce.

True Children of Abraham Walk in His Steps

Romans 4:12 describes Abraham as the father of all who walk in the steps of the faith he showed while still uncircumcised — meaning the mark of circumcision was never the qualifying factor. This raises a genuine puzzle: if the steps are the same for everyone, why did Abraham's own physical descendants, coming out of Egypt, need to receive the Law — something Abraham himself lived and died without? The answer lies in what the Israelites rejected: when God brought them

through scarcity in the wilderness, they murmured and wanted to return to Egypt. Because they rejected that walk of faith, the Law had to be given — not as a reward, but as a necessary corrective for hearts that were not yet right.

Two Kinds of Hope

There is a hope that depends entirely on favorable circumstances, and it collapses the moment those circumstances don't cooperate. Then there is the hope Abraham had: hope in the God of resurrection, which does not disappoint, because it isn't riding on circumstances at all — it rests entirely on who God is.

Fully Persuaded

Romans 4:19–21 describes a man who, being not weak in faith, did not even consider his own body, now as good as dead, or the deadness of Sarah's womb. He never wavered at the promise of God through unbelief, but was strengthened in faith, giving glory to God, and being fully persuaded that what God had promised, He was also able to perform. His faith was narrow — fixed on one thing alone — and that narrowness is exactly what made it unshakeable.

Situations as Food, Not Threat

Rather than treating difficult circumstances as things that erode faith, Abraham treated them as fuel for it. Every situation that looked like it should have discouraged him instead became evidence to feed his conviction: this is exactly the kind of situation this God loves to work in.

No Salvation Without Resurrection

Romans 4:22 says Abraham's faith "was imputed to him for righteousness" — meaning genuine salvation is inseparable from resurrection faith. Salvation isn't a status separate from resurrection; it's the fruit of it.

Tasting Versus Eating

Hebrews 6:4–6 describes those who were "once enlightened," who "tasted" the heavenly gift — and warns that if such people fall away, it is impossible to renew them again to repentance. The key word is *tasted*: a taste is not the same as being full. John 1:16 describes

something entirely different: "of his fullness we have all received" — not a taste, but fullness itself, received and continually drawn from, never running dry.

The River of Ezekiel 47

Ezekiel 47 pictures this vividly: a river flows out from the temple, measured in stages — ankles, knees, waist, and finally "a river that could not be passed over," deep enough to swim in. At ankle-depth, a person can still easily step out. But once the water is deep enough to carry you off your feet entirely, there's no casual retreat. Abraham lived in that deep water — fully persuaded, fully submerged in what he believed about God, rather than merely dipping a toe in.

Conclusion

The invitation here is not simply to have encountered God, but to be so filled with the knowledge of who He is — the God of resurrection — that nothing can talk that conviction back out of a person. Grace moves because faith like this has taken hold. And the difference between a taste and a fullness is the difference between wading at the edge and being entirely carried by the river.

In the name of Jesus.

✦ Branch of Righteousness

"I in them, and You in Me, that they may be made perfect in one." — John 17:23

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