

**Outline of  
the Messages for the Full-time Training  
in the Fall Term of 2007**

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**GENERAL SUBJECT: THE BELIEVERS**

Message Twenty

**Faith—the Unique Way for the Believers  
to Live the Christian Life in the Church Life**

Scripture Reading: Rom. 1:5, 12, 17; 3:22; 4:12; 5:1-2; 10:9-10, 17; 12:3; 16:25-26

**I. The mystery of God has been manifested and made known for the obedience of faith—Rom. 16:25-26; 1:5:**

- A. This divine mystery is mainly of two aspects:
  - 1. The mystery of God is Christ, who is in the believers as their life and everything that they may become the members of His Body—Col. 2:2; 1:26-27.
  - 2. The mystery of Christ is the church as His Body to express His fullness—Eph. 3:4-6; 1:22-23.
- B. God's unique commandment in this age is that we believe in the Son of God; when we believe into Christ, we have the obedience of faith—John 3:18; Rom. 1:5; Acts 6:7.
- C. The complete gospel is the content of the faith, with the two natures of Christ, who is both God and man, and the redemptive work accomplished through His death and resurrection as its center; to obey this faith is to turn from all pagan religions and philosophies unto this faith, believing and receiving it—Rom. 1:3-4; 1 Thes. 1:8-9.

**II. Faith comes out of hearing the word—Rom. 10:17:**

- A. There are three aspects of the word: the written word of God—the Bible; the living word of God—Christ; and the applied word of God—the Spirit—John 10:35; 1:1; 6:63; Eph. 6:17.
- B. Faith comes from the hearing of the applied word by the Spirit through the living Christ out of the written Bible; this is the source of faith.
- C. Faith is the faith of God, the faith of Christ, and the faith of the Spirit (Rom. 3:22; Gal. 2:16, 20; 3:22, 26); thus, faith is the faith of the embodied and realized Triune God.

**III. The righteousness of God has been manifested to us for our justification through faith in Christ—Rom. 1:17; 3:21-22, 30; 9:30; 10:4, 6:**

- A. God has set forth Christ Jesus as a propitiation place through faith in His blood—3:24-25.
- B. Justification is God's action in approving us according to His standard of righteousness—v. 28; 5:1-2.
- C. The faith of the believers is not their own faith but Christ entering into them to be their faith—3:22:

1. When they repent unto God, the pneumatic Christ as the sanctifying Spirit moves within them to be their faith by which they believe in the Lord Jesus—1 Pet. 1:2a; Acts 16:31.
2. By such faith we believe that God raised Jesus Christ from the dead so that we may be saved, and we have access into the grace in which we stand—Rom. 10:9-10.
3. Christ Himself as faith becomes our faith, which links us to the infinite, unlimited Christ and transfuses Him into us—3:22.

**IV. We should not think more highly of ourselves than we ought to think; instead, we should think so as to be sober-minded, as God has apportioned to each of us a measure of faith—12:3, 6:**

- A. Thinking more highly of ourselves than we ought to think is to annul the proper order of the Body life—cf. 2 Cor. 10:12-13.
- B. God has not only allotted faith to us but has also apportioned faith to us—2 Pet. 1:1; Rom. 12:3:
  1. He gave us the same faith in quality but not in quantity—Luke 17:5-6; 2 Cor. 10:15.
  2. God first allotted faith to us, and then He apportioned it in quantity:
    - a. The kind of faith we have depends upon God's allotment—Matt. 17:20; Mark 11:22-24.
    - b. How much faith we have depends upon God's apportioning—Acts 6:5; 11:24.
- C. In the church life we enjoy a mutual faith—"the faith which is in one another"; to experience this is to be in the apportioning of faith—Rom. 1:12; 12:3, 6.

**V. As we live the Christian life in the church life, we are walking in the steps of Abraham's faith—4:12:**

- A. As believers in Christ, we are repeating the history of Abraham—Gal. 3:6-9:
  1. The Christian life is the life that Abraham lived; his life of faith is presently being repeated among us—Rom. 4:12.
  2. The way that God worked on Abraham is the way that He works on all the believers.
  3. The church life today is the harvest of the life and history of Abraham—v. 13; 12:5; 14:17.
- B. Abraham obeyed God's calling by faith—Heb. 11:8; Rom. 4:1, 12; Gal. 3:7:
  1. When Abraham was called by God, he went out by faith, not knowing where he was going—Heb. 11:8.
  2. Abraham's faith did not originate with himself; rather, his believing in God was a reaction to the transfusion of God's element into his being—Acts 7:2.
- C. Abraham was justified by faith—Gen. 15:6; Rom. 4:2-3:
  1. Abraham's believing was the springing up within him of the element that God had transfused into him—v. 3.
  2. God's reaction to Abraham's believing was to justify him, that is, to account him as righteous—Gen. 15:6.
- D. Abraham lived by faith, living the life of the altar and the tent—Heb. 11:9; Gen. 12:7-8:

1. His building an altar testifies that he was for God—v. 8.
  2. His dwelling in a tent shows that he did not belong to the world but lived the life of a sojourner on earth.
  3. In order to live by faith, we must first build an altar, signifying that our life on earth is for God, and then pitch a tent, indicating that we do not belong to the world.
- E. Abraham lived in fellowship with God, communing with God on a human level—Gen. 18.
- F. Abraham learned one basic lesson—that God is the Father—Eph. 3:14-15; 4:6:
1. 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; 14:19.
  2. The basic lesson that Abraham had to learn was to know that God is the One who initiates everything—John 5:17, 19-20a, 30; 7:16-17; 8:28; 17:4.
  3. We all need to see that God is the Father and that everything proceeds from Him—1 Cor. 8:6a; Matt. 16:17; Eph. 1:17; Col. 1:12.
- G. When Isaac was born, Abraham believed in and experienced God as the One who calls things not being as being—Rom. 4:17-21.
- H. 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—v. 17; Heb. 11:17-19; Gen. 22:1-19:
1. At Beer-sheba Abraham planted a tamarisk tree—the tree of life experienced and expressed—and called upon the name of Jehovah, the Eternal God, the secret, mysterious One, who is our eternal life.
  2. The life at Beer-sheba produces a burnt offering that is offered to God on Mount Moriah—vv. 1-2.
  3. Like Abraham, we need to learn the lesson of offering back to God what He has given us; the highest demand from God is to give back to Him what He has given us—Rom. 11:36.
  4. 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.
- I. Abraham, a stranger and a sojourner, “eagerly waited for the city which has the foundations, whose Architect and Builder is God”—v. 10:
1. Today we are sojourners, heavenly pilgrims, journeying on a rugged road toward our eternal goal—the New Jerusalem—1 Pet. 1:1, 17; 2:11.
  2. 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:
    - a. The overcomers live in tents, looking forward to the New Jerusalem, the eternal tabernacle and the real feast of tabernacles—Lev. 23:39-43.
    - b. 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.