

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2005**

**GENERAL SUBJECT:
NOAH, DANIEL, AND JOB—PATTERNS OF LIVING AN OVERCOMING LIFE
ON THE LINE OF LIFE TO FULFILL THE ECONOMY OF GOD**

Message Six

Noah

(4)

Life in Resurrection

(2)

A Shadow of the Kingdom

Scripture Reading: Gen. 9:1-7, 18-27; Matt. 16:18-19; John 3:3, 5; Rom. 14:17; Rev. 11:15

I. Noah and his family lived a life in resurrection, and this life in resurrection was a shadow of the kingdom—Gen. 8:4, 18; 9:1-7:

- A. As the head of a new race after the flood, Noah was the deputy authority under God; this was a shadow of the kingdom of God, the reality of which is in the church life and the manifestation of which will be the kingdom in the millennium—Gen. 9:6; Matt. 16:18-19; Rom. 14:17.
- B. The ruling with God-given authority among men on the new earth signifies the reigning of God's kingdom in resurrection life—Gen. 9:6; Heb. 12:28.
- C. In God's government, Noah was a good example; although he made a mistake and had a failure, he nevertheless was strong to represent God in speaking governmentally—Gen. 9:18-27.
- D. Satan usurped man to misuse man's God-given authority over others to form nations—10:8-10; 11:1-4.

II. The New Testament is a book of the kingdom of God; the entire New Testament is on the kingdom—Matt. 3:2; 4:17; Rev. 11:15; 12:10:

- A. The kingdom of God is a divine sphere for God to work out His plan; it is a realm where God can exercise His authority to accomplish what He intends—Matt. 6:10.
- B. The kingdom of God is the ruling, the reigning, of God with all its blessing and enjoyment—v. 33; Luke 12:32; Col. 1:13.
- C. As God incarnate, the Lord Jesus came to establish the kingdom of God, to establish a realm in which God can carry out His purpose through the exercise of His authority—John 1:1, 14; 3:3, 5; 18:36.
- D. The New Testament preaches the gospel in the way of the kingdom; the gospel is for the kingdom, and the gospel is proclaimed so that rebellious sinners might be saved, qualified, and equipped to enter into the kingdom—Mark 1:14-15; Matt. 4:17; Acts 8:12.

- E. The eternal kingdom of God is the increase of Christ in administration—Mark 4:26-29; Dan. 2:34-35, 44.
- F. The kingdom of God is the Lord Jesus as the seed of life sown into His believers and developing into a realm over which God can rule as His kingdom in His divine life—Luke 17:20-21; Mark 4:3, 26.
- G. The kingdom of God is the shining of the reality of the Lord Jesus; to be under His shining is to be in the kingdom—9:1-2.
- H. The kingdom of God is a realm not only of the divine dominion but also of the divine species, in which are all the divine things—John 3:3, 5:
 - 1. God became man to enter into the human species, and man becomes God in life and nature but not in the Godhead to enter into the divine species—1:12-14; Rom. 8:3; 1:3-4.
 - 2. To enter into the divine realm—the realm of the divine species—we need to be born of God to have the divine life and nature—John 1:12-13.
- I. The kingdom is the church life today; thus, to practice the church life is to practice the kingdom—Rom. 14:17.
- J. The work of the church is to bring in the kingdom of God—Matt. 13:43; 6:10; 12:22-28; Rev. 11:15; 12:10.
- K. The kingdom produces the church, the church brings in the kingdom, and the ultimate issue is the New Jerusalem—the kingdom of God in eternity in the new heaven and new earth—21:1-2, 10; 22:1, 5.
- L. Those who always put God's kingdom before them—that which touches God's will and His enemy—are the most useful workers in the hands of God—Matt. 6:33; 7:21; 25:21, 23; Col. 4:11.

III. A person who represents God with His authority (a deputy authority) must have the following qualifications:

- A. He must submit to authority—Matt. 8:8-9.
- B. He must realize that in himself he has no authority—28:18; 2 Cor. 10:8; 13:10.
- C. He must know God and God's will—Eph. 1:9; 5:17.
- D. He must be one who denies the self—Matt. 16:24.
- E. He must be one with the Lord and live in constant and intimate fellowship with Him—1 Cor. 6:17; 1:9; 1 John 1:3.
- F. He must not be subjective and not act according to his own feeling—2 Cor. 3:5.
- G. He must be kind and gracious in dealing with others—Luke 6:35; cf. Rom. 5:15-16; 1 Cor. 2:12.
- H. He must be a person in resurrection, living in the resurrection life of Christ—2 Cor. 1:9; 4:14; Num. 17:1-10.
 - I. He must take a lowly place before God—14:5; 16:3-4, 22, 45; Matt. 11:29; Rom. 12:16; Luke 14:7-11; 1 Pet. 5:5-6.
 - J. He must be able to bear offenses—Exo. 16:7; Num. 14:2, 5, 9, 27; Matt. 6:14-15; 1 Cor. 4:6-13.
 - K. He must have a consciousness of his inability and unsuitability—Exo. 3:11; 4:6-7, 10; 2 Cor. 3:5; 1 Cor. 15:10.
 - L. He must be one who represents God properly—Num. 20:2-13; 2 Cor. 5:18, 20; Eph. 6:20.

Excerpts from *Authority and Submission*

We must be a person who submits to authority before we can be a deputy authority ourselves (p. 108).

All deputy authorities must remember that they are merely God's representative authorities; they have no authority in themselves (p. 109).

We have absolutely no authority in ourselves (p. 109).

No one in the whole universe has authority except God (p. 109).

Never be deceived to think that you have any authority in yourself. Never think that any authority has its source in you. You must forever remember that God is the only One who has the authority, and no one else (p. 118).

The extent one represents authority depends on the extent of one's knowledge of God's will and thoughts (p. 110).

To be a representative authority, one must first be acquainted with the person whom he represents (p. 111).

You can have authority only when God acknowledges your decision. Anything that issues from yourself bears no authority whatsoever (p. 111).

You have to realize that you have no authority in yourself (p. 112).

God's deputy authority must...deny himself (p. 112).

The Lord must first thoroughly break our self before we can become His deputy authority (p. 113).

God wants us to *represent* His authority, not *replace* His authority (p. 113).

Fellowship is a basic qualification for being an authority (p. 116).

Those who are God's deputy authorities...must have a constant and intimate fellowship with the Lord (p. 115).

It is a most ugly thing for anyone to speak for his authority in order to establish authority himself. No one can establish his own authority (p. 120).

All self-established authority must be eradicated from among us. We must allow God to establish every authority, and we must not try to build up any authority (p. 121).

Those who find out what others say about them and then get angry, indignant, or vindictive are not qualified to be a deputy authority (p. 124).

Those who vindicate themselves have no authority whatsoever (p. 125).

The more a person thinks that he is an authority, the less it is likely that he is an authority (p. 127).

A deputy authority must not act according to his own feeling, and he must not care for himself or be a self-centered person (p. 141).

God's deputy authorities are gracious ones (p. 142).

Being gracious to others is one characteristic of a deputy authority. Those who deal righteously with others are not qualified to be a deputy authority (p. 142).

The basis of authority is resurrection (p. 144).

It is the resurrection life we receive from God that gives us authority. Authority has nothing to do with man but with the resurrection that is manifested through man (p. 144)

Whether or not we are an authority depends on whether we have passed through death and resurrection. There is nothing in ourselves that sets us apart as a spiritual authority (pp. 145-146).

Resurrection means that everything is of God and not of us...Resurrection means that everything is done by God, not by ourselves...As soon as you offend the principle of resurrection, you lose authority, and as soon as you try to exhibit your authority, you instantly lose authority (pp. 149-150).

When you have resurrection, you have authority, because authority rests with resurrection, not with the natural life (p. 150).

Only that which issues from resurrection results in authority. Authority is based on resurrection, not on ourselves (p. 152).

Only one matured in resurrection life can act as God's deputy authority. The more resurrection life is expressed through us, the more authority we will have (p. 152).

It is imperative that an authority represent God properly (p. 154).

Nothing is more serious and sobering than to misrepresent authority (p. 157).

Every time we execute God's authority, we have to pray that we are joined to God (p. 157).

A man's authority is based on his ministry, and his ministry is based on resurrection. Without resurrection there is no ministry, and without ministry there is no authority (p. 159).

As soon as authority goes beyond ministry, it becomes a positional authority, and it is no longer spiritual (p. 160).

A deputy authority should take a place before God that is as equally low and humble as all the people of God (p. 167).

If a man is always conscious of his authority, he is not qualified to be an authority (p. 169).

God's appointed authority is one who can take offenses. He is one who can be offended. If the authority you have received cannot suffer any offense, you are not qualified to be an authority (p. 171).

The more a person wants to be an authority or a great one, the less we can entrust him with authority. God never grants authority to those who want to be His authority (p. 183).

The qualification of an authority is based on one's consciousness of his inability and unsuitability (p. 186).

The main thing about a representative authority is that he represents God (p. 201).

A deputy authority is one who "represents" authority, not one who "exercises" authority (p. 201).