

**Outline of  
the Messages for the Full-time Training  
in the Spring Term of 2023**

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**GENERAL SUBJECT:  
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES**

Message Six

**Justification by Faith in the One  
Who Gives Life to the Dead  
and Calls the Things Not Being as Being**

Scripture Reading: Gen. 15:1-6; Rom. 3:20, 24-25; 4:3, 5, 13, 17; 1 John 5:11-13; 2 Cor. 5:17

**I. Romans 3:24 speaks of our being “justified freely by His [God’s] grace through the redemption which is in Christ Jesus”:**

- A. Justification is God’s action whereby He approves people according to the standard of His righteousness—v. 22.
- B. God justifies us on the basis of Christ’s dying on the cross to redeem us; the blood of Jesus obtained eternal redemption for us—v. 25; Gal. 3:13; Titus 2:14; 1 Pet. 1:18-19; 2:24; 3:18:
  - 1. Since Christ has paid the price for our sins and in His redemption has fulfilled all God’s requirements on us, God, because He is just, must justify us freely—Rom. 3:24-25.
  - 2. Such justification is by the grace of God, not by our works—v. 20; Gal. 2:16.

**II. Abraham was justified by faith; “he believed Jehovah, and He accounted it to him as righteousness”—Gen. 15:6; cf. Gal. 3:6; Rom. 4:2-3:**

- A. Believing God was Abraham’s spontaneous reaction to God’s repeated appearing to him; his believing was the springing up within him of the element that God had transfused into him—Gen. 15:1-6; Acts 7:2; Gen. 12:1-3; 13:14-17.
- B. God’s reaction to Abraham’s believing was to justify him, that is, to account him as righteous—15:6:
  - 1. Abraham believed God’s word in a definite way, and God accounted it to him as righteousness—Rom. 4:2-5.
  - 2. God’s justification is not a reward (wages) for our good works (labor); it is grace freely given to us through Christ’s redemption—v. 4; 3:24.
  - 3. For God to justify Abraham meant that God was happy with Abraham and that Abraham was in harmony with God.
- C. Abraham’s being justified by God was not related to sin; rather, it was for the gaining of a seed to produce a kingdom that will inherit the world—4:3, 13:
  - 1. In Genesis 15:6 Abraham believed that God was able to work something into him to bring forth a seed out of his own being for the fulfillment of God’s purpose—v. 4.
  - 2. Romans 4 indicates that justification is not merely for us to be delivered out of God’s condemnation but even more for God to gain many sons to constitute the Body of Christ as the kingdom of God for the fulfillment of His purpose—8:29-30; 12:4-5; 14:17.

**III. Abraham believed God regarding two things—the birth of Isaac, which is related to the God who “calls the things not being as being,” and the offering up and the gaining back of Isaac, which is related to the God who “gives life to the dead”—4:17:**

- A. God’s calling the things not being as being is God’s mighty power of creation—v. 17:
  - 1. As the creating God, He needs no material to work with.

2. God can create something out of nothing simply by speaking: “He spoke, and it was”—Psa. 33:9.
- B. God’s giving life to the dead is the great power of resurrection—Rom. 4:17:
1. This great power enables us to eliminate death and overcome all that belongs to death.
  2. Abraham experienced this great power of resurrection when he offered Isaac according to God’s command—Heb. 11:17.
- C. When Isaac was born, Abraham believed in and experienced God as the One who calls the things not being as being—Rom. 4:17-21:
1. God promised to make of Abraham a great nation—the kingdom of God, composed of the nation of Israel as God’s kingdom in the Old Testament, the church as God’s kingdom in the New Testament, the millennial kingdom in the coming age, and the new heaven and new earth for eternity—Gen. 12:1-2; Matt. 21:43; 16:18-19a; Rom. 14:17; Rev. 11:15; 22:5.
  2. In Genesis 15 God came in to show Abraham that he needed God’s grace inwardly for the fulfillment of God’s purpose, which is to have a people to express God with His image, represent Him with His dominion, and possess the earth—1:26-28:
  3. Abraham believed that God was able to work something into him to bring forth from him the required seed—15:6.
- D. 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—Rom. 4:17; Heb. 11:17-19; Gen. 22:1-19:
1. The life at Beer-sheba produces a burnt offering that is offered to God on Mount Moriah—vv. 1-2:
    - a. Isaac’s source of living made him a burnt offering, one who was offered to God for His satisfaction—vv. 2, 7-8.
    - b. Everything concerning Isaac was of God and by God, and God required Abraham to offer Isaac back to Him as a burnt offering—vv. 1-2.
  2. After Isaac was offered, he was returned to Abraham in resurrection and became a blessing; likewise, 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—vv. 12-13, 16-18; Heb. 11:19.

**IV. As believers in Christ who have been justified by faith in God who gives life to the dead and calls the things not being as being, we will experience God, who gives us life and calls the things not being as being—Rom. 3:24-25; 4:3, 5, 17:**

- A. When God justified us, He gave us life—divine and eternal life in Christ, a life that is indestructible—1 John 5:11-13; Heb. 7:16:
1. The word *divine* means being of God, having the nature of God—Eph. 4:18.
  2. The word *eternal* means being uncreated, without beginning or ending, existing by itself, everlasting, unchangeably existing, and indestructible—John 3:15-16; 1 John 5:13.
- B. When God justified us, He called the things not being as being and made us a new creation—Rom. 4:17; 2 Cor. 5:17:
1. At one time nothing in us was a new creation, but when God justified us, at that very moment, He called the things not being as being; now within us there is a new creation—v. 17.
  2. The new creation—the mingling of God with man—takes place when the Triune God in Christ as the Spirit is wrought into our being—Eph. 3:16-17a.
- C. In the past we saw that when we were justified by God, God approved us according to the standard of His righteousness; now we see that justification involves the divine, eternal life being given to us and the new creation being called into being within us—Rom. 4:17.