

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2026**

**GENERAL SUBJECT:
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES—
FIRST AND SECOND THESSALONIANS**

Message Eight

**The Need for Our Faith to Be Growing Exceedingly
and the Need for Our Love for One Another to Be Increasing**

Scripture Reading: 2 Thes. 1:3; Heb. 11:1, 5-6

I. Paul commends the Thessalonians by telling them that “your faith grows exceedingly and the love of each one of you all to one another is increasing” (2 Thes. 1:3); **faith and love are two inseparable, excellent virtues of the believers in Christ (1 Tim. 1:14; 2 Tim. 1:13; Gal. 5:6):**

A. Faith is for appreciating, substantiating, and receiving the unlimited riches of the Triune God—Heb. 11:1; John 1:12; Eph. 3:16-17a:

1. Faith is given to us by God that by it we may receive Christ, the embodiment of the Triune God, and thereby enter into the Triune God and be joined to Him as one, having Him as our life, life supply, and everything—2 Pet. 1:1.
2. By faith in the Lord, we receive the forgiveness of sins and eternal life—Acts 10:43; John 3:16.
3. When we believe in the Lord, we believe *into* Him—v. 15:
 - a. By believing into Him, we enter into Him to be one with Him, to partake of Him, and to participate in all that He has accomplished for us.
 - b. By believing into Him, we are identified with Him in all that He is and in all that He has passed through, accomplished, attained, and obtained—1 Cor. 1:30; Eph. 2:5-6; Col. 3:1.

B. Love is for experiencing, enjoying, and living out the immeasurably rich Triune God—Mark 12:30:

1. Love issues out of faith and enables us to live out all the riches of the Triune God in Christ with those who have believed into Christ with us in order that the Triune God may have a glorious corporate expression—Eph. 3:19-21.
2. Love is for the believers to minister and transmit the Triune God to their fellow believers so that all the believers may love one another with the divine, transcendent love and live a corporate life in Christ—Rom. 12:4-5, 10.

II. Our faith grows by the hearing of the word and by our looking away unto Jesus:

A. According to Romans 10:17, faith comes out of the hearing of the word; the source of faith is the word, and there are three aspects of the word:

1. The written word of God is the Bible—John 10:35; 5:39-40.
2. The living word of God is Christ—1:1; Rev. 19:13.
3. The applied word of God is the Spirit—Eph. 6:17; John 6:63.
4. In conclusion, faith comes to us and grows in us from our hearing of the applied word by the Spirit through the living Christ out of the written word of the Bible; faith is the subjective God applied to our being.

- B. Our faith grows by our looking away unto Jesus continually, who is the Author and Perfector of our faith—Heb. 12:2:
1. The Greek word translated “looking away unto” denotes looking with undivided attention by turning away from every other object and every distracting thing; when we look away unto Jesus, He as the life-giving Spirit (1 Cor. 15:45) transfuses us with Himself, with His believing element, that He may believe for us; hence, He Himself is our faith (Gal. 2:20; Rom. 3:22; cf. Luke 10:38-42).
 2. As the Author and the source of faith, Jesus is also the Leader, the Pioneer, and the Forerunner of faith; as we habitually look away unto Him as the Originator of faith in His life and in His path on earth, and as the Perfector of faith in His glory and on His throne in heaven, He transfuses and even infuses us with the faith that He originated in us in order to finish and complete the faith that we need for the running of the heavenly race—Heb. 12:1-2; 2 Cor. 4:13; 1 Cor. 9:24; Phil. 3:14.

III. Our love increases for the Lord and for one another as we continually listen to His voice and hold fast to Him (Deut. 30:19-20), and as His “hidden ones,” we hide ourselves in the hiding place of His presence as the God who hides Himself (Psa. 83:3; 31:20; Isa. 45:15):

- A. In order for our love to the Lord and to one another to continually increase, we need to keep ourselves in the eternal love of God and allow ourselves to be constrained by the love of Christ that we may live to Him—Jer. 31:3; Jude 19-21; 2 Cor. 5:14-15.
- B. “We love because He first loved us” (1 John 4:19); God first loved us in that He infused us with His love and generated within us the love with which we love Him and the brothers (vv. 20-21).
- C. We all need to spend an adequate amount of personal time with the Lord in secret so that we may dwell in the secret place of the Most High, having personal, affectionate, private, and spiritual fellowship with Him in our spirit; in this way we can be filled with His loving essence for Him to shepherd others through us, and we can be filled with His shining element for others to see Him in us—Psa. 91:1; S. S. 1:1-4; John 4:24; Luke 15:20; Matt. 6:6; 5:15-16.

IV. Faith means that we believe that God is and we are not—Heb. 11:5-6, 1-2; 2 Cor. 4:13, 16-18:

- A. Without faith it is impossible to be well pleasing to God, to make God happy—Heb. 11:6a.
- B. To believe that God is, is to believe that He is everything to us and that we are nothing—John 8:58; Eccl. 1:2.
- C. To believe that God is implies that we are not; He must be the only One, the unique One, in everything, and we must be nothing in everything—Gen. 5:24; Heb. 11:5.
- D. To believe that God is, is to deny our self; in the whole universe He is, and all of us are nothing—Luke 9:23.
- E. I should not be anything; I should not exist; only He should exist—“it is no longer I who live, but it is Christ”—Gal. 2:20.
- F. Before Enoch’s translation he obtained the testimony that he had been well pleasing to God (Heb. 11:5-6); Enoch continually walked upward with God day and night for three centuries, exercising his faith to believe that God is, becoming closer to God and more one with God each day until “he was not, for God took him” (Gen. 5:22-24).

V. Romans 12:3 says, “Not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith”:

- A. To think more highly of ourselves than we ought to think without a sober mind annuls the proper order of the Body life; God gave us the same faith in quality but not in quantity; the matter of quantity depends upon how we grow; if we grow today as the apostle Paul grew, the portion of faith we receive will be greatly enlarged.
- B. God first allotted faith to us in quality, and then He apportioned it in quantity; what kind of faith we have depends upon God's allotment; how much faith we have depends upon God's apportioning.
- C. God's apportioning depends upon our attitude; if we are not sober-minded (thinking more highly of ourselves than we ought to think, not considering one another more excellent than ourselves, and thinking that we are something when we are nothing), God would not increase His apportioning of faith to us, and He probably would even decrease it—Phil. 2:2-3; Gal. 6:3; 1 Cor. 8:1-3; cf. Luke 1:53; Matt. 5:3.

VI. Love is the most excellent way for us to be anything or do anything for the building up of the church as the organic Body of Christ—1 Cor. 12:31b—13:8a:

- A. The love described by Paul in 1 Corinthians 13 is the expression of the divine life (vv. 4-8a); if we do not have love, our speaking is like that of sounding brass and a clanging cymbal, which give sounds without life (v. 1; 14:1, 3, 4b, 12, 31; 2 Cor. 3:6).
- B. Love is not jealous, is not provoked, does not take account of evil, covers all things, endures all things, survives everything, and is the greatest—1 Cor. 13:4-8, 13.
- C. We should be like God in our love for others, loving people without any discrimination (Matt. 5:43-48); the first one saved by Christ through His crucifixion was not a gentleman but a criminal, a robber, sentenced to death; this is very meaningful (27:38; Luke 23:42-43).
- D. The law of the Spirit of life is the law of Christ as the law of love (Rom. 8:2; Gal. 6:2-3); when the law of love is activated within us, we automatically and spontaneously will be shepherds who have the loving and forgiving heart of our Father God and the shepherding and seeking spirit of our Savior Christ (John 21:15-17; Luke 15:3-7).
- E. When the law of love is activated within us, our labor in the Lord is a labor of love (1 Cor. 15:58; 1 Thes. 1:3) in which we “support the weak” (Acts 20:35) and “sustain the weak” (1 Thes. 5:14); *the weak* refers to those who are weak either in their spirit or soul or body, or are weak in faith (Rom. 14:1; 15:1).
- F. The church life is a life of brotherly love (1 John 4:7-8; 2 John 5-6; John 15:12, 17; Rev. 3:7; Eph. 5:2; cf. Jude 12a), and the Body builds itself up in love (Eph. 4:16).
- G. Our God-given, regenerated spirit is a spirit of love; we need a burning spirit of love to conquer the degradation of today's church—2 Tim. 1:7.
- H. To give the Lord the first place in all things is to love Him with the first love, the best love—Col. 1:18; Rev. 2:4.
- I. “To love God means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life”—1 Cor. 2:9, footnote 3.

VII. In this wonderful faith and by this super-excellent love of the Triune God, we should love Him and all those who belong to Him; only in this way can we become, in the current of the church's degradation, the overcomers whom the Lord is calling and desiring to obtain in Revelation 2 and 3.