

Message Eleven

The Faith as the Gospel and the Goal of the Gospel

Scripture Reading: Gal. 1:23; 6:10; 1 Tim. 1:4; Jude 3; Matt. 26:6-13

Gal. 1:23	But they only heard this: He who was formerly persecuting us is now announcing as the gospel the faith which formerly he ravaged.
Gal. 6:10	So then, as we have the opportunity, let us do what is good toward all, but especially toward those of the household of the faith.
1 Tim. 1:4	Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
Jude 3	Beloved, while using all diligence to write to you concerning our common salvation, I found it necessary to write to you and exhort you to earnestly contend for the faith once for all delivered to the saints.
Matt. 26:6	Now when Jesus was in Bethany, in the house of Simon the leper,
Matt. 26:7	A woman came to Him, having an alabaster flask of ointment of great value, and she poured it on His head as He reclined at table.
Matt. 26:8	But when the disciples saw it, they were indignant, saying, Why this waste?
Matt. 26:9	For this could have been sold for much and given to the poor.
Matt. 26:10	But Jesus, knowing it, said to them, Why do you trouble the woman? She has done a noble deed to Me.
Matt. 26:11	For the poor you have with you always, but you do not always have Me.
Matt. 26:12	For in pouring out this ointment on My body, she has done it for My burial.
Matt. 26:13	Truly I say to you, Wherever this gospel is proclaimed in the whole world, what this woman has done shall also be told as a memorial of her.

I. Like Paul, we should announce the faith as the gospel—Gal. 1:23:

Gal. 1:23 But they only heard this: He who was formerly persecuting us is now announcing as the gospel the faith which formerly he ravaged.

A. The faith is the contents of the complete gospel according to God's New Testament economy; hence, it is objective—1 Tim. 1:19; 2:7; 3:9; 4:1, 6; 5:8; 6:10, 12, 21; 2 Tim. 3:8; 4:7; Titus 1:13:

1 Tim. 1:19 Holding faith and a good conscience, concerning which some, thrusting these away, have become shipwrecked regarding the faith;

1 Tim. 2:7 For which I was appointed a herald and an apostle (I speak the truth; I do not lie), a teacher of the Gentiles in faith and truth.

1 Tim. 3:9 Holding the mystery of the faith in a pure conscience.

1 Tim. 4:1 But the Spirit says expressly that in later times some will depart from the faith, giving heed to deceiving spirits and teachings of demons.

1 Tim. 4:6 If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.

1 Tim. 5:8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

1 Tim. 6:10 For the love of money is a root of all evils, because of which some, aspiring after money, have been led away from the faith and pierced themselves through with many pains.

1 Tim. 6:12 Fight the good fight of the faith; lay hold on the eternal life, to which you were called and have confessed the good confession before many witnesses.

1 Tim. 6:21 Because of which some, professing this, have misaimed regarding the faith. Grace be with you.

2 Tim. 3:8 And in the manner that Jannes and Jambres opposed Moses, so these also oppose the truth; men corrupted in mind, disapproved concerning the faith.

2 Tim. 4:7 I have fought the good fight; I have finished the course; I have kept the faith.

Titus 1:13 This testimony is true; for which cause reprove them severely that they may be healthy in the faith,

1. The faith denotes the contents of the New Testament as our faith, in which we believe for our salvation—Acts 6:7; 1 Tim. 6:21; 2 Tim. 2:18.

Acts 6:7 And the word of God grew, and the number of the disciples in Jerusalem multiplied greatly; and a large number of the priests obeyed the faith.

1Tim.6:21 Because of which some, professing this, have misaimed regarding the faith. Grace be with you.

2Tim.2:18 Who concerning the truth have misaimed, saying that the resurrection has already taken place, and overthrow the faith of some.

2. In Galatians 1:23 *the faith* implies our believing in Christ, taking His person and His redemptive work as the object of our faith.

Gal. 1:23 But they only heard this: He who was formerly persecuting us is now announcing as the gospel the faith which formerly he ravaged.

B. Faith refers to the act of believing in the gospel, in God, and in His word and deeds; hence, it is subjective—1 Tim. 1:2, 4-5, 14, 19; 2:15; 2 Tim. 1:5; 2:22.

1 Tim. 1:2 To Timothy, genuine child in faith: Grace, mercy, peace from God the Father and Christ Jesus our Lord.

- 1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
- 1 Tim. 1:5 But the end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith;
- 1 Tim. 1:14 And the grace of our Lord superabounded with faith and love in Christ Jesus.
- 1 Tim. 1:19 Holding faith and a good conscience, concerning which some, thrusting these away, have become shipwrecked regarding the faith;
- 1 Tim. 2:15 But she will be saved through her childbearing, if they remain in faith and love and holiness with sobriety.
- 2 Tim. 1:5 Having been reminded of the unfeigned faith in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded dwells also in you.
- 2 Tim. 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

C. Galatians gives us a revelation of the faith as the gospel in certain basic principles—1:11-12, 23; 2:5, 14:

- Gal. 1:11 For I make known to you, brothers, concerning the gospel announced by me, that it is not according to man.
- Gal. 1:12 For neither did I receive it from man, nor was I taught it, but I received it through a revelation by Jesus Christ.
- Gal. 1:23 But they only heard this: He who was formerly persecuting us is now announcing as the gospel the faith which formerly he ravaged.
- Gal. 2:5 To them we yielded with the subjection demanded not even for an hour, that the truth of the gospel might remain with you.
- Gal. 2:14 But when I saw that they were not walking in a straightforward way in relation to the truth of the gospel, I said to Cephas before them all, If you, being a Jew, live like the Gentiles and not like the Jews, how is it that you compel the Gentiles to live like the Jews?

1. Fallen man cannot be justified out of works of law—v. 16a.

Gal. 2:16a And knowing that a man is not justified out of works of law, but through faith in Jesus Christ,

2. Under God's New Testament economy we are not to keep the law; rather, we are justified out of faith in Christ—v. 16b.

Gal. 2:16b we also have believed into Christ Jesus that we might be justified out of faith in Christ and not out of the works of law, because out of the works of law no flesh will be justified.

3. We are dead to the law, we are alive to God, and we have Christ living in us—vv. 19-20.

Gal. 2:19 For I through law have died to law that I might live to God.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

4. In God's New Testament economy we have life and live by faith—3:11.

Gal. 3:11 And that by law no one is justified before God is evident because, "The righteous one shall have life and live by faith";

5. The gospel was preached to Abraham; the New Testament economy is a continuation of God's dealing with Abraham—vv. 8-14.

Gal. 3:8 And the Scripture, foreseeing that God would justify the Gentiles out of faith, announced the gospel beforehand to Abraham: "In you shall all the nations be blessed."

Gal. 3:9 So then they who are of faith are blessed with believing Abraham.

Gal. 3:10 For as many as are of the works of law are under a curse; for it is written, "Cursed is everyone who does not continue in Gal. all the things written in the book of the law to do them."

Gal. 3:11 And that by law no one is justified before God is evident because, "The righteous one shall have life and live by faith";

Gal. 3:12 But the law is not of faith, yet, "He who does them shall live because of them."

Gal. 3:13 Christ has redeemed us out of the curse of the law, having become a curse on our behalf; because it is written, "Cursed is every one hanging on a tree";

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

6. We receive the promise of the Spirit through faith—v. 14.

7. In Christ we are a new creation—6:15.

Gal. 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

D. God's economy is initiated and developed in the sphere of faith; faith is the unique way for God to carry out His New Testament economy with His chosen and redeemed people—1 Tim. 1:4; Heb. 11:6.

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

Heb. 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

E. The objective faith produces subjective faith—Gal. 1:23; 2:20; 3:1-2, 5:

- Gal. 1:23 But they only heard this: He who was formerly persecuting us is now announcing as the gospel the faith which formerly he ravaged.
- Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.
- Gal. 3:1 O foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was openly portrayed crucified?
- Gal. 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?
- Gal. 3:5 He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?

1. Faith is a matter of seeing a view of the contents of God’s New Testament economy—Heb. 12:2.

Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

2. Because we have seen a revelation regarding the contents of God’s economy, we spontaneously believe in what we see—Eph. 3:9.

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

F. Through the faith as the gospel, we are members of the household of the faith; this household is composed of all who are sons of God through faith in Christ Jesus—Gal. 6:10; 3:26.

Gal. 6:10 So then, as we have the opportunity, let us do what is good toward all, but especially toward those of the household of the faith.

Gal. 3:26 For you are all sons of God through faith in Christ Jesus.

G. We should hold the mystery of the faith—the things which constitute the gospel—in a pure conscience—1Tim. 3:9:

1Tim. 3:9 Holding the mystery of the faith in a pure conscience.

1. The mystery of the faith is mainly Christ as the mystery of God and the church as the mystery of Christ—Col. 2:2; Eph. 3:4.

Col. 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,

Eph. 3:4 By which, in reading it, you can perceive my understanding in the mystery of Christ,

2. A serving one should hold the mystery of the faith with full understanding in a pure conscience for the Lord’s testimony—1 Tim. 3:9.

1Tim. 3:9 Holding the mystery of the faith in a pure conscience.

H. To keep the faith is to keep the entire New Testament economy of God—the faith concerning Christ as the embodiment of God and the mystery of God and the church as the Body of Christ and the mystery of Christ—2 Tim. 4:7c.

2 Tim. 4:7 I have fought the good fight; I have finished the course; I have kept the faith.

I. The faith has been delivered once for all to the saints, and for this faith we should contend—Jude 3.

Jude 3 Beloved, while using all diligence to write to you concerning our common salvation, I found it necessary to write to you and exhort you to earnestly contend for the faith once for all delivered to the saints.

J. We need to arrive at the oneness of the faith; the speciality of the church is the faith, which is composed of our beliefs concerning the Bible, God, Christ, the work of Christ, salvation, and the church—Eph. 4:13.

Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

K. On the foundation of our most holy faith and in the sphere of it, we need to build up ourselves; as we build ourselves up in our most holy faith, we build ourselves up in a faith that is both objective and subjective—Jude 20.

Jude 1:20 But you, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit,

II. The goal of the gospel is that, like Mary, who did “what she could,” we would pour out upon the Lord Jesus what is most precious to us, even our most costly and valuable spiritual treasure, “wasting” ourselves upon Him—Matt. 26:6-13; Mark 14:3-9:

Matt. 26:6 Now when Jesus was in Bethany, in the house of Simon the leper,

Matt. 26:7 A woman came to Him, having an alabaster flask of ointment of great value, and she poured it on His head as He reclined at table.

Matt. 26:8 But when the disciples saw it, they were indignant, saying, Why this waste?

Matt. 26:9 For this could have been sold for much and given to the poor.

Matt. 26:10 But Jesus, knowing it, said to them, Why do you trouble the woman? She has done a noble deed to Me.

Matt. 26:11 For the poor you have with you always, but you do not always have Me.

Matt. 26:12 For in pouring out this ointment on My body, she has done it for My burial.

Matt. 26:13 Truly I say to you, Wherever this gospel is proclaimed in the whole world, what this woman has done shall also be told as a memorial of her.

Mark. 14:3 And while He was in Bethany in the house of Simon the leper, as He reclined at table, a woman came, having an alabaster flask of ointment, of very costly pure nard, and she broke the alabaster flask and poured it over His head.

Mark. 14:4 But there were some who were indignantly commenting among themselves: Why has this waste of the ointment been made?

Mark. 14:5 For this ointment could have been sold for over three hundred denarii and given to the poor. And they were infuriated with her.

Mark. 14:6 But Jesus said, Leave her alone. Why do you trouble her? She has done a noble deed on Me.

Mark. 14:7 For you always have the poor with you, and whenever you want, you can do good for them. But you do not always have Me.

Mark. 14:8 She has done what she could; she has anointed My body beforehand for the burial.

Mark. 14:9 And truly I say to you, Wherever the gospel is proclaimed in the whole world, what this woman has done shall also be told as a memorial of her.

- A. Being grateful to the Lord and loving Him, Simon the leper spread a feast in his house for the Lord and His disciples in order to enjoy His presence; a saved sinner would always do this—Matt. 26:6-7.
- B. The gospel of God causes genuine believers to have a great change in their concept of value; whereas others reject the Lord, we treasure Him and value His surpassing worth and supreme preciousness—Mark 14:3; Matt. 26:7; 1 Pet. 2:4, 6-7.
- 1 Pet. 2:4 Coming to Him, a living stone, rejected by men but with God chosen and precious,
- 1 Pet. 2:6 For it is contained in Scripture: "Behold, I lay in Zion a cornerstone, chosen and precious; and he who believes on Him shall by no means be put to shame."
- 1 Pet. 2:7 To you therefore who believe is the preciousness; but to the unbelieving, "The stone which the builders rejected, this has become the head of the corner,"
- C. Mary received the revelation of the Lord's death through His words, and thus she grasped the opportunity to pour out upon the Lord the best that she had; to love the Lord with our best requires a revelation concerning Him—Matt. 26:2, 12; 16:21; 17:22-23; 20:18-19.
- Matt. 26:2 You know that after two days the Passover takes place, and the Son of Man is being delivered up to be crucified.
- Matt. 26:12 For in pouring out this ointment on My body, she has done it for My burial.
- Matt. 16:21 From that time Jesus began to show to His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and on the third day be raised.
- Matt. 17:22 And while they were gathering together in Galilee, Jesus said to them, The Son of Man is about to be delivered into the hands of men,
- Matt. 17:23 And they will kill Him, and on the third day He will be raised. And they were greatly grieved.
- Matt. 20:18 Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and scribes. And they will condemn Him to death,
- Matt. 20:19 And deliver Him to the Gentiles to mock and to scourge and to crucify Him, and on the third day He will be raised.
- D. The Lord desires that we allow Him to have the first place in all things—Mark 14:7:
- Mark 14:7 For you always have the poor with you, and whenever you want, you can do good for them. But you do not always have Me.
1. The Lord Jesus should have the first place, the preeminence, in our love, in our tripartite being, in our Christian life and church life, and in everything in our personal universe—12:30; 14:7; Col. 1:18; 3:4, 11, 17.
- Mark 12:30 And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength."
- Mark 14:7 For you always have the poor with you, and whenever you want, you can do good for them. But you do not always have Me.
- Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
- Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
- Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Col. 3:17 And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.

2. To give the Lord the first place in all things is to love Him with the first love, the best love; in order to give Him the preeminence, we must be willing to be adjusted, to be broken, and to be made nothing so that the Lord can have a way in us, through us, and among us for the building up of His Body—Rev. 2:4; Gal. 6:3; Eph. 4:16.

Rev. 2:4 But I have one thing against you, that you have left your first love.

Gal. 6:3 For if anyone thinks he is something when he is nothing, he deceives himself.

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

- E. We must love the Lord Jesus and grasp the opportunity to love Him; to love the Lord is to appreciate Him, to direct our being toward Him, to open to Him, to enjoy Him, to give Him the first place, to be one with Him, to live Him, and to become Him—Matt. 26:11; 2 Cor. 3:16; Mark 12:30; Col. 1:18; 1 Cor. 6:17; Phil. 1:20-21a; S. S. 6:13.

Matt. 26:11 For the poor you have with you always, but you do not always have Me.

2 Cor. 3:16 But whenever their heart turns to the Lord, the veil is taken away.

Mark 12:30 And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength."

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

Phil. 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil. 1:21 For to me, to live is Christ and to die is gain.

S. S. 6:13 Return, return, O Shulammitte; Return, return, that we may gaze at you. Why should you gaze at the Shulammitte, As upon the dance of two camps?

- F. Mary did “what she could”; this means that she gave up her all, lavished all on the Lord, and kept nothing in reserve—Mark 14:8a.

Mark 14:8 She has done what she could; she has anointed My body beforehand for the burial.

- G. Mary anointed the Lord’s body “beforehand for the burial”—v. 8b:

1. The word *beforehand* introduces the factor of time that should cause us to consider if, in our love for the Lord, we are pouring out our best upon Him today.

2. When we see the Lord face to face, we will love Him as never before, and we will pour out everything for Him, but it will be the most blessed for those who have poured out their all upon the Lord today—Matt. 26:7; Mark 14:3; John 12:3.

Matt. 26:7 A woman came to Him, having an alabaster flask of ointment of great value, and she poured it on His head as He reclined at table.

Mark 14:3 And while He was in Bethany in the house of Simon the leper, as He reclined at table, a woman came, having an alabaster flask of ointment, of very costly pure nard, and she broke the alabaster flask and poured it over His head.

John 12:3 Then Mary took a pound of ointment, of very valuable pure nard, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the fragrance of the ointment.

- H. The disciples considered Mary’s love offering to the Lord a “waste,” but the Lord intends that the gospel should cause believers to come to Him and “waste” themselves on Him—Mark 14:4; Matt. 26:8 and footnote 1.

Mark 14:4 But there were some who were indignantly commenting among themselves: Why has this waste of the ointment been made?

Matt. 26:8 But when the disciples saw it, they were indignant, saying, Why this waste?

Matt. 26:8 ft. 1 The disciples considered Mary’s love offering to the Lord a waste. Throughout the past twenty centuries thousands of precious lives, heart treasures, high positions, and golden futures have been “wasted” upon the Lord Jesus. To those who love Him in such a way He is altogether lovely and worthy of their offering. What they have poured upon Him is not a waste but a fragrant testimony of His sweetness.

- I. “Wherever this gospel is proclaimed in the whole world, what this woman has done shall also be told as a memorial of her”—v. 13:

1. “This gospel” refers to the gospel of the Lord’s death, burial, and resurrection—Mark 14:9; 1 Cor. 15:1-4.

- Mark 14:9 And truly I say to you, Wherever the gospel is proclaimed in the whole world, what this woman has done shall also be told as a memorial of her.
- 1 Cor. 15:1 Now I make known to you, brothers, the gospel which I announced to you, which also you received, in which also you stand,
- 1 Cor. 15:2 Through which also you are being saved, if you hold fast the word which I announced to you as the gospel, unless you have believed in vain.
- 1 Cor. 15:3 For I delivered to you, first of all, that which also I received, that Christ died for our sins according to the Scriptures;
- 1 Cor. 15:4 And that He was buried, and that He has been raised on the third day according to the Scriptures;

2. The story of the gospel is that the Lord loved us, and the story of Mary is that she loved the Lord—Matt. 26:13; Gal. 2:20; Mark 12:30:

- Matt 26:13 Truly I say to you, Wherever this gospel is proclaimed in the whole world, what this woman has done shall also be told as a memorial of her.
- Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.
- Mark 12:30 And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength."

a. We must preach both the Lord loving us and us loving the Lord; one is for our salvation, and the other is for our consecration—John 3:16; 2 Cor. 5:14-15.

- John 3:16 For God so loved the world that He gave His only begotten Son, that every one who believes into Him would not perish, but would have eternal life.
- 2 Cor 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;
- 2 Cor 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

b. The gospel tells us how the Lord loved us, but the loving story of Mary stirs up our love for the Lord; thus, there needs to be a mutual love, and this must accompany the preaching of the gospel—Matt. 26:13.

- Matt 26:13 Truly I say to you, Wherever this gospel is proclaimed in the whole world, what this woman has done shall also be told as a memorial of her.