



# THE Revelation of Living by Faith

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## Hebrews 11:1–6 (KJV)

<sup>1</sup> Now faith is the substance of things hoped for, the evidence of things not seen.

<sup>2</sup> For by it the elders obtained a good report.

<sup>3</sup> Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

<sup>4</sup> By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

<sup>5</sup> By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

<sup>6</sup> But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

A revelation of “now faith” (present, active faith)

- Definition: Now faith is present-tense, living trust in God that produces obedience, expectation, and perseverance right now — not passive hope or future wishing. It is the daily acting-out of Hebrews 11’s realities: taking hold of unseen realities as though already true.

Key realities of now faith:

- Substance: faith makes unseen realities real in our present experience (Heb 11:1).
- Evidence: faith generates tangible outcomes and testimonies (Heb 11:1–2).
- Creative trust: belief in God’s Word that speaks reality into being (Heb 11:3).
- Sacrificial response: faith results in worshipful offerings and obedience (Heb 11:4).
- Pleasing God: faith is the essential posture to relate to God (Heb 11:6).
- Relationship to walking by faith (2 Cor 5:7) and plow-hands (Luke 9:62): walking by faith is daily plowing; “now faith” is what keeps your hand steady on the plow when circumstances pressure you to look back.

Why the Bible is a faith book and a book of miracles

- The narrative of Scripture repeatedly invites and rewards faith: creation by God’s Word, covenant promises fulfilled, deliverances (Red Sea, Jordan), wilderness provisions (manna, water), prophetic fulfillments, Christ’s life, death and resurrection, and apostolic miracles.
- Miracles function as faith-signs: they confirm God’s presence and mission (miracles for Israel, Jesus’ signs, apostolic wonders).
- The Bible’s consistent call: believe God’s Word and step into the supernatural as you obey — faith opens

the door to God's miraculous provision.

Putting your faith in the Lord Jesus Christ — practical steps

1. Know the object: Jesus Christ — (Jesus is the Almighty God in Christ in one person. God and man), His work (atonement, resurrection), and His Lordship.
2. Repent and trust: turn from reliance on self and place trust in Jesus for forgiveness and new life (Acts 3:19; Romans 10:9–10).
3. Confess and be baptized in the name of the Lord Jesus Christ public expression of inward faith (Romans 10:9; Acts 2:38).
4. Receive the Holy Spirit With the evidence of speaking in tongues dependence on the Spirit empowers daily faith (Acts 1:8; Galatians 5:16–25).
5. Feed faith with the Word: meditate on Scripture (Hebrews 4:12; Matthew 4:4). The Bible is the operational manual of faith.
6. Obey promptly: faith without works is dead (James 2:17). Obedience produces provision and opens doors.
7. Pray expectantly and persistently: faith prays and waits in hope (Hebrews 11 model).

8. Join a believing community: faith is strengthened and stewarded in the body (Hebrews 10:24–25; Acts 2).
9. Steward what God gives: faithful stewardship unlocks continued provision (Luke 16; 2 Corinthians 9).

Applying Hebrews 11 and the Bible's miracle-pattern to the wilderness and the disciples' provision

- Wilderness: God provided day-by-day (manna), corrective providence (discipline that matures faith), visible guidance (cloud/fire), and long-term promise fulfillment (land). These teach daily dependence, discipline, and hope.
- Coin in the fish's mouth: a precise, creative provision that shows God meets practical obligations (Matthew 17:24–27). Principle: God knows our needs and can provide in supernatural, specific ways when we are obedient to His call.
- Multiplication and catches of fish: when Jesus blesses what is surrendered, it becomes a sign and supply for mission (feeding multitudes; restorations after fruitless toil).

Principles for fivefold ministry mobilizing by now faith

- Commission and send in faith: obedience to senders

(apostles/prophets) and those sent (evangelists/pastors/teachers) aligns mission with provision (Luke 10; Mark 6).

- Expect provision: prepare in faith (prayer, fasting, planning) and expect God to supply — sometimes through miraculous means, often through sacrificial generosity of the church.
- Train teams in dependence: teach teams how to pray, testify, and steward; send with a faith posture but also accountability.
- Create systems that steward miracles: testimony gathering, financial transparency, hospitality networks — God often uses ordinary structures to steward supernatural provision.
- Teach both promise and prudence: faith moves but wisdom plans; don't confuse dependence with presumption.

A short faith declaration rooted in Hebrews 11

“Lord Jesus, we now put our faith in You. By faith we receive what is unseen and act on Your Word today. We trust You to provide, to guide, and to reward those who diligently seek You. As we put our hands to the plow, we will not look back. We declare miracles, provision, and fruit for Your kingdom in Jesus’ name. Amen.”

Quick practical plan for immediate action (for fivefold

teams)

1. Gather leadership: read Hebrews 11, 2 Cor 5:7, Luke 9:62; pray for boldness.
2. Commission teams with a Heb 11 faith declaration and clear kingdom assignment.
3. Mobilize congregation to pray and give — invite testimonies of God's past provision.
4. Send small teams with expectation: daily dependence prayer times, Word-driven evangelism, and reporting of testimonies.
5. Record and celebrate God's provision and miracles to build faith in the body.

Good request. Below is a focused, chapter-and-verse list from the four Gospels of the clear instances where Jesus (or the narrative) links a person's faith to their being healed, saved, or restored — i.e., where the text says (or strongly implies) “your/their faith has made you/them whole/saved” or where Jesus expressly credits faith for the outcome. I list each passage with a short context so you can use these as proof-texts in teaching on “now faith.”

## Matthew

- Matthew 8:5–13 — Centurion's servant: Jesus

praises the centurion's great faith (8:10) and the servant is healed (8:13). Jesus commends faith as the reason for the outcome.

- Matthew 9:1–8 — Paralytic: Matthew 9:2 says Jesus saw their faith (the friends) and then forgave and healed the man.
- Matthew 9:20–22 — Woman with the issue of blood: Jesus: “Daughter, be of good comfort; thy faith hath made thee whole.” (9:22)
- Matthew 9:27–31 — Two blind men: Jesus asks “Believe ye that I am able to do this?” and then says (paraphrase in parallel passages) “According to your faith be it unto you”; they receive sight.
- Matthew 15:21–28 — Canaanite (Syrophoenician) woman: Jesus says, “O woman, great is thy faith: be it unto thee even as thou wilt” (15:28), and her daughter is healed.
- Matthew 20:29–34 — Blind men (near Jericho, includes Bartimaeus): they are healed after appeal to Jesus; in parallel Gospels Jesus explicitly attributes healing to their faith (see Mark/Luke parallels).

## Mark

- Mark 2:1–12 — Paralytic: “When Jesus saw their faith, he said unto the sick... ‘Thy sins be forgiven thee,’” then heals him (2:5–11).
- Mark 5:21–43 — Jairus' daughter and the woman with the flow of blood: to the woman Jesus says,

“Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague” (5:34). To Jairus, Jesus says “Be not afraid, only believe” (5:36) before raising his daughter.

- Mark 7:24–30 — Syrophenician woman (parallel to Matthew 15): her faith leads to deliverance of her daughter (7:29).
- Mark 9:14–29 — Boy with an unclean spirit: Jesus tells the father “If thou canst believe, all things are possible to him that believeth” (9:23); faith is required and the boy is delivered.
- Mark 10:46–52 — Bartimaeus (blind): “And Jesus said unto him, Go thy way; thy faith hath made thee whole.” (10:52)

## Luke

- Luke 5:17–26 — Paralytic: “When Jesus saw their faith, he said unto him, Man, thy sins are forgiven thee,” then heals him (5:20–24).
- Luke 7:1–10 — Centurion’s servant: Jesus marvels, “I have not found so great faith, no, not in Israel,” and the servant is healed (7:9–10).
- Luke 7:36–50 — Sinful woman who anointed Jesus: Jesus says to her, “Thy faith hath saved thee; go in peace” (7:50).
- Luke 8:43–48 — Woman with the flow of blood: “Daughter, be of good comfort; thy faith hath made thee whole.” (8:48)

- Luke 17:11–19 — Ten lepers: only the Samaritan returns; Jesus says to him, “Arise, go thy way: thy faith hath made thee whole.” (17:19)
- Luke 18:35–43 — Bartimaeus (blind at Jericho): Jesus says, “Receive thy sight: thy faith hath saved thee.” (18:42)

## John

- John 4:46–54 — Nobleman whose son was sick: Jesus tells him, “Go thy way; thy son liveth” after the man believed Jesus’ word — the man’s belief leads to the sign (4:50–53). John’s Gospel repeatedly links belief in Jesus to life and signs (see John 9–11 for themes of sight/faith).
- John 9 and other Johannine healings do not use the exact formula “thy faith hath made thee whole,” but John’s overall pattern ties faith in Jesus to new life and restoration (e.g., the man born blind is brought to true sight through encountering Jesus; later he believes).

## Key patterns and teaching points

- Explicit sayings: The synoptic Gospels contain the clearest, repeated formulae — “thy faith hath made thee whole,” “thy faith hath saved thee,” and “according to your faith” — showing a strong biblical pattern: faith is the means by which people receive healing and salvation in Jesus’ ministry.

- Faith seen vs. faith spoken: In some stories Jesus “sees their faith” (paralytic friends, Matthew/Mark/Luke) and in others he explicitly declares that faith has effected the healing (woman with the issue, Bartimaeus, the healed leper, the sinful woman).
- Faith as present-tense response: These texts fit the “now faith” theme — faith here is active and present, not merely future hope. People trusted Jesus now and the result was immediate restoration.
- Faith and obedience together: Often faith is accompanied by action (friends bringing the paralytic, woman touching Jesus, the Canaanite woman’s bold appeal). Faith expresses itself in seeking Jesus and obeying his word.