

**General Subject:
The Gospel**

Banners:

**Grace is God Himself in Christ as the Spirit
given to us, gained by us, and enjoyed by us;
the gospel of the grace of God
is the stewardship of grace
to dispense God into people for their enjoyment.**

**The righteousness of God is the procedure
of God's salvation judicially,
the life of Christ is the purpose
of God's salvation organically, and
the faith of the believers is the substantiation
of God's salvation practically.**

**The focal point of Paul's gospel
is that God Himself in His Trinity
became the processed all-inclusive Spirit
to be life and everything to us for our enjoyment
so that He and we may be one
to express Him for eternity.**

**The highest point of God's gospel
is that God created us
for the accomplishment of His economy
with the intention that we would become
God in life and nature but not in the Godhead
for His expression.**

GENERAL SUBJECT: THE GOSPEL

Message One

The Gospel of the Kingdom

Scripture Reading: Eph. 1:13; Col. 1:5; Mark 1:1, 14-15; 16:15; Matt. 4:17; 24:14; 28:18-19

I. The gospel includes all the truths in the Bible; thus, the entire Bible is the gospel of God—Eph. 1:13; Col. 1:5:

- A. The truth is the gospel, and the light of the truth is the light of the gospel; the unique commission of the church today is to preach the gospel, the content of which is the truth—Mark 1:1, 14-15; 16:15; John 8:12, 32; 1 Tim. 2:4.
- B. The gospel is the fulfillment of the entire Old Testament; the gospel is the fulfillment of the promises, prophecies, and types and is also the removal of the law; this is a full definition of the gospel—Mark 1:1, 14; Gen. 3:15, 21.

II. The four Gospels reveal different aspects of the gospel:

- A. In Matthew the goal of the gospel of the kingdom is to bring people into God to make them citizens of the kingdom of the heavens—28:19; 24:14; Rom. 14:17; Gal. 5:21.
- B. In Mark the preaching of the gospel is to bring part of the old creation into the new creation—16:15-16; Rom. 8:20-21; Gal. 6:15.
- C. In Luke we have the gospel of forgiveness to bring redeemed people back to the God-ordained blessing—24:46-48; 1:77-79; 2:30-32; Eph. 1:3, 7; Gal. 3:14.
- D. In John we have the eternal life that we may bear fruit for the building up of the Body of Christ, which is Christ's increase—20:31; 15:16; Rom. 8:10, 6, 11; 12:4-5; Gal. 3:28; 4:19; 6:10, 16.

III. It is crucial for us to see that the gospel is the gospel of the kingdom of God—Mark 1:14-15; Matt. 4:17; 24:14; 28:18-19:

- 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—Mark 1:15; John 3:3, 5; Matt. 12:28; Rev. 11:15:
 - 1. The kingdom of God is the ruling, the reigning, of God with all its blessing and enjoyment—Mark 1:15; Col. 1:13.
 - 2. The kingdom is the realm for God to exercise His authority so that He may express His glory—Matt. 6:10, 13.
- B. The fundamental problem in the universe is rebellion against the authority of God; when man fell, he rebelled against God, put God's authority aside, denied God's authority, and rejected God's rule—Isa. 14:12-14; Gen. 3:6, 11; Rom. 5:12; 1 John 3:4.
- C. Through the gospel of the kingdom, God brings people under the ruling of the heavenly authority so that they may become His kingdom, those who are ruled by His authority—Matt. 24:14; Rev. 1:5-6.

- D. The New Testament preaches the gospel in the way of the kingdom; because the kingdom of God is the real gospel, to know the gospel requires that we know the kingdom—Mark 1:14-15; Acts 8:12.
- E. 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 of God—Mark 1:14-15; Matt. 4:17; Acts 8:12:
 - 1. The gospel of life, the gospel of grace, and the gospel of salvation are all for the kingdom; the kingdom is the center, the hub—John 3:16; Acts 20:24; 4:12.
 - 2. The gospel of the kingdom brings people not only into God's salvation but also into the kingdom; the emphasis of the gospel of the kingdom is on the heavenly ruling of God and the authority of the Lord—Matt. 24:14.
 - 3. The gospel of the kingdom brings the believers into the realm of the divine ruling so that they may participate in the blessings of the divine life in the divine kingdom—1 Thes. 2:12.
- F. In Matthew the goal of the gospel of the kingdom is to set up the kingdom of the heavens by putting people into the Triune God, making them citizens of the kingdom of the heavens—28:19; Rom. 14:17.
- G. God commands everyone to repent for the kingdom—Matt. 3:2; 4:17; Acts 17:30:
 - 1. To repent means that originally we were rebellious and against God, but now we turn back to the Lord in submission—Matt. 3:2; 4:17.
 - 2. To repent is to have a change of mind issuing in regret, to have a turn in purpose—Luke 3:3, 8; 5:32; 17:3; Acts 17:30-31.
 - 3. Unless we repent—that is, have a change of concept—we cannot enter into the kingdom—Mark 1:15; Matt. 3:2; 4:17.

IV. The gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations before the end of this age—24:14:

- A. The gospel of the kingdom must be brought to the whole inhabited earth through the churches in the Lord's recovery—v. 14; 1 Thes. 1:8.
- B. Because all authority has been given to the resurrected Christ, He sent His disciples to disciple all the nations; they go with His authority—Matt. 28:18-19:
 - 1. To disciple the nations is to make the heathen the kingdom people for the establishing of His kingdom, which is the church, even today, on the earth—1 Thes. 1:9; 2:12; Rev. 1:5-6, 9; 5:9-10.
 - 2. The intrinsic purpose of our preaching the gospel is to bring the people of the nations into the Triune God in order to make them the citizens of the kingdom of the heavens—Matt. 24:14; 28:18-19.
 - 3. According to Matthew, being baptized into the reality of the Father, the Son, and the Spirit is for the constituting of the kingdom of the heavens—v. 19.
 - 4. God's heavenly kingdom can be constituted only with people who have been immersed into the union with the Triune God and who have been established and built up with the Triune God, who has been wrought into them—Rom. 6:3-4; 14:17; Gal. 3:26-27; 4:19; 5:21; Eph. 3:14-19; 5:5.

Message Two

The Gospel of the Grace of God

Scripture Reading: Acts 20:24, 32; Eph. 3:2; 4:29; 2 Cor. 13:14; 12:9; Gal. 6:18; Rev. 22:21

I. Grace is God Himself in Christ as the Spirit given to us, gained by us, and enjoyed by us; the gospel of the grace of God is the stewardship of grace to dispense God into people for their enjoyment—John 1:17; Acts 20:24; Eph. 3:2:

- A. The grace given to us in Christ was bestowed on us before the world began—2 Tim. 1:9; Titus 2:11.
- B. God, who was in the beginning, became flesh in time as grace for man to receive, possess, and enjoy, making God contactable, touchable, receivable, experienceable, enterable, and enjoyable—John 1:1, 14, 16-17.
- C. The grace of our Lord Jesus Christ is the bountiful supply of the Triune God (who is embodied in the Son and realized as the life-giving Spirit) enjoyed by us through the exercise of our spirit—Gal. 6:18.
- D. Day by day a marvelous divine transmission should be taking place: God is supplying the Spirit of grace bountifully, and we should be receiving and dispensing the Spirit of grace continually—John 1:16; Heb. 10:29b; Gal. 3:2-5; Eph. 3:2; 4:29.
- E. The way to daily receive grace so that we may flow out grace is to turn to the spirit, exercise the spirit, and enthrone the Lord—*Hymns*, #770:
 - 1. The throne of grace is in our spirit, and we need to receive the abundance of grace into our inward parts so that grace may reign within us for us to reign in life over Satan, sin, and death—Heb. 4:16; Rom. 5:17, 21; cf. Rev. 4:2.
 - 2. Whenever we come to the throne of grace by turning to our spirit and calling on the name of the Lord, we should enthrone the Lord, giving Him the headship, the kingship, and the lordship within us—Col. 1:18b; Rev. 2:4-5; Eph. 6:24.
 - 3. God's throne is the source of the flowing grace; whenever we fail to enthrone the Lord, dethroning Him, the flow of grace stops—Rev. 22:1.
 - 4. If we enthrone the Lord Jesus within us, the Spirit as rivers of living water will flow out from the throne of grace to supply us; in this way we shall receive grace, enjoy grace, and minister grace to others—John 7:37-39a; cf. Acts 6:4.
- F. The way to daily receive grace so that we may dispense grace is through the blood, the word, the Spirit, and the church:
 - 1. The redeeming blood, the blood of the covenant, God's own blood, brings sinful, corrupted people into the eternal enjoyment of God—20:28; Matt. 26:28; Lev. 16:11-16; Heb. 10:19-20; 1 John 1:7, 9.
 - 2. The word of God can be eaten by us to become the word of His grace as the gladness and joy of our heart—Acts 20:32; Jer. 15:16; John 6:63; Eph. 6:17-18.
 - 3. The Spirit of grace as the bountiful supply of the processed and consummated God is the oil of exultant joy with which we are anointed as the partners of Christ—Heb. 1:9; 10:29b; Zech. 12:10a.
 - 4. The church of God experiences the fresh and refreshing grace of God as the descending dew, which comes to us from the heavens through God's compassions to water and transform us—Psa. 133:3; Lam. 3:22-23; 2 Cor. 13:14; Acts 11:23.

II. Paul, in his ministry, solemnly testified of the gospel of the grace of God to minister God into people; in his writings, Paul unveils to us what the grace of God is—20:24, 32:

- A. Grace is God's visitation to stay in man, to be born in man, and to be one with man— Luke 1:28, 30; Matt. 1:18; 2 Tim. 4:22.
- B. The Christian living must be the living of grace, the experience of grace, so that we may carry out our stewardship of grace, the dispensing of grace—2 Cor. 12:9; 2 Tim. 4:22; Eph. 3:2:
 - 1. Our word should convey grace to the hearers—Luke 4:22; Eph. 4:29; Isa. 50:4-5.
 - 2. In the church life when we have grace upon us, the church will be built up, and the grace we receive will be visible—Acts 4:33; 11:23.
- C. The practical life and building up of the Body of Christ come forth out of the inward enjoyment of Christ as the grace of God—1 Cor. 1:9; 2 Cor. 13:14:
 - 1. The enjoyment of Christ solves all the problems in the church through the work of the cross—1 Cor. 1:13a, 18, 23-24; 2:2.
 - 2. The enjoyment of Christ issues in the growth in life to produce us as the precious materials for the building up of the church—3:6, 9-14.
 - 3. The enjoyment of Christ develops our gifts by the growth in life—12:1-11.
- D. The new covenant ministers enjoy Christ as their all-sufficient grace through sufferings, and the ministry of the new covenant is produced by revelation plus suffering— 2 Cor. 12:7; 1:3-4, 8-10:
 - 1. Christ as grace becomes power tabernacling over the new covenant ministers, overshadowing them in their weakness to become their dwelling place to sustain, support, maintain, protect, and keep them—12:9b.
 - 2. We need the grace of God in Christ applied to us as strength and power for our move and our protection—Ezek. 1:6b, 9a; Exo. 19:4; Isa. 40:28-31; 2 Cor. 4:7; 1:12; 12:9; 1 Cor. 15:10; Psa. 17:8; 57:1; 63:7; 91:4.
- E. Christ as the grace of God is the good land for us to enter into, enjoy, experience, partake of, and possess—2 Cor. 1:12; 12:9; 13:14; Col. 1:12; 2:6-7a; cf. Exo. 3:8.
- F. Grace is the Divine Trinity transmitted into us for our enjoyment, the manifestation of the Triune God in His embodiment in three aspects—the Father, the Son, and the Spirit—2 Cor. 13:14; Num. 6:22-27; Psa. 36:8-9:
 - 1. The grace of the Lord is the Lord Himself as life to us for our enjoyment (John 1:17; 1 Cor. 15:10), the love of God is God Himself (1 John 4:8, 16) as the source of the grace of the Lord, and the fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation— 2 Cor. 13:14.
 - 2. In 2 Corinthians 13:14 the grace of the Lord is mentioned first because this book is on the grace of Christ—1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9.
 - 3. The Holy Spirit as the circulation, the transmission, of the grace of Christ with the love of the Father is the supply in our Christian life and church life:
 - a. The entire church life depends upon 2 Corinthians 13:14.
 - b. The current of the Divine Trinity within us as revealed in 2 Corinthians 13:14 is our spiritual pulse.
- G. The product of the grace of God in God's economy is the church as the poem of the Triune God to exhibit the surpassing riches of His grace with His infinite wisdom and divine design—Eph. 1:6-8; 2:10, 7.

III. The grace of the Lord Jesus dispensed into His chosen ones throughout the New Testament age consummates in the New Jerusalem, in which the processed and consummated Triune God will be the grace enjoyed by all the believers for eternity—Rev. 22:21.

Message Three

**The Structure of the Gospel of God—
the Righteousness of God, the Life of Christ, and the Faith of the Believers**

Scripture Reading: Rom. 1:16-17; 3:22; 5:1-11; 10:17; Heb. 11:1; 12:1-2a

- I. The key word concerning the gospel of God in Romans and the banner of God's eternal economy is Romans 1:17, which reveals the structure of the gospel of God—"the righteous shall have life and live by faith."**
- II. The righteousness of God is the procedure of God's salvation judicially—vv. 16-17:**
- A. God cannot forgive sinful people without meeting the demands of His righteousness (Psa. 103:6-7); according to His righteousness, "the soul who sins, he shall die" (Ezek. 18:4), and "the wages of sin is death" (Rom. 6:23):
1. Christ died a vicarious death as the Substitute for sinners, a death that was legal according to God's law and was recognized and approved by God according to the law—Isa. 53:5-6; 2 Cor. 5:21; Matt. 27:45-46.
 2. Christ, the righteous One, was judged on behalf of us, the unrighteous, by the righteous God according to His righteousness so that Christ might remove the barrier of our sins and bring us to God, making us the righteousness of God in Him—1 Pet. 3:18; 2 Cor. 5:21.
 3. On the cross Jesus was made sin for us, condemned sin in the flesh, and by dying on our behalf fulfilled all of God's righteousness; now for the sake of His righteousness, God must forgive us—v. 21; Rom. 8:3, 10; John 19:30.
- B. Because God is bound by His righteousness to forgive us, righteousness is the power of God's salvation and the unshakable foundation of our salvation—Rom. 1:16-17:
1. Our experience of Christ rests on the foundation of God's righteousness, which is the solid, steadfast, and unshakable foundation of His throne (Psa. 89:14) and the base on which His kingdom is built (Rom. 14:17).
 2. God has put Christ to death on our behalf, He has recognized the death of Christ as the full payment of our debt of sins, and the resurrected and ascended Christ sitting at the right hand of God is the "receipt" of this payment—4:24-25.
 3. Thus, whenever we claim the blood of Jesus and appeal to God's righteousness, He has no choice except to forgive us—1 John 1:9; *Hymns*, #1003.
- C. Life is the goal of God's salvation; thus, justification is "of life"; through justification we have come up to the standard of God's righteousness and correspond with it so that now He can impart His life into us—Rom. 5:18.
- III. The life of Christ is the purpose of God's salvation organically—v. 10:**
- A. The result of our justification is the full enjoyment of God in Christ as our life; in God's organic salvation we have love, grace, peace, hope, life, glory, the Holy Spirit, Christ, and God as our enjoyment—vv. 1-11.
- B. The saving life of Christ is accomplishing the organic goal of God's dynamic salvation in the following ways—v. 10:
1. We have been justified by God in Christ as the righteousness from God to us so that we may live in this life before God—1:17.
 2. This life makes the God-justified believers the many sons of God (8:14; Heb. 2:10), who are the many brothers of Christ (Rom. 8:29) through regeneration (1 Pet. 1:3) by the Spirit of life (Rom. 8:2) with God's producing and multiplying life.

3. This life is imparted into the dying believers so that they may grow in Christ out of death unto maturity—v. 11.
4. The indwelling Christ moves in the believers by the Spirit of life so that they may enjoy Christ's life with its peace—vv. 5-6.
5. This life sanctifies us with the holy nature of God as the holy element—6:19-20.
6. This life renews us by the Spirit of life, based upon the washing of regeneration, from the old element of our old man into the new constitution of our new man—12:2b; Titus 3:5.
7. This life transforms us metabolically by the Spirit of life with the element of Christ's divine life, from our old constitution to our new constitution, for the building up of Christ's organic Body—Rom. 12:2b, 5; 2 Cor. 3:18.
8. This life conforms us to the image of Christ as the firstborn Son of God so that we may be full-grown God-men for the Triune God's expression—Rom. 8:29.
9. This life glorifies us through the redemption of our body so that we may enter into the freedom of glory and our full sonship—vv. 21, 23, 30.
10. This life makes us reign as kings over Satan, sin, and death—5:17, 21.
11. All the above ten items are for the producing and building up of the organic Body of Christ expressed as the local churches; this is covered in the last five chapters of the book of Romans.

**IV. The faith of the believers is the substantiation of God's salvation practically—
Heb. 11:1:**

- A. The faith of the believers is actually not their own faith but Christ entering into them to be their faith—Rom. 1:12; 3:22 and footnote 1; Gal. 2:16 and footnote 1.
- B. Our believing into Christ is our appreciation of Him as a reaction to His attraction—Rom. 10:17; Heb. 12:1-2a; cf. Acts 14:27.
- C. Faith comes out of the hearing of the word; when we come to the living Word (Christ) in the written word (the Bible), He becomes the applied word (the Spirit) of faith to us—Rom. 10:8, 17; Gal. 3:2; cf. Heb. 3:12.
- D. When man hears Christ, knows Him, appreciates Him, and treasures Him, He causes faith to be generated in man, becoming the faith in man that enables man to believe in Him—12:2a; Rom. 10:17; Gal. 3:2, 5; 5:6.
- E. Faith is to believe that God is and we are not; He must be the only One, the unique One, in everything, and we must be nothing in everything—Heb. 11:1, 5-6.
- F. As believers, we live by faith and infuse Christ as faith into others by exercising our spirit of faith (2 Cor. 4:13; Rom. 10:14-17; Acts 26:22-29) so that they may be brought into the following organic relationships with Christ for His purpose:
 1. Christ is the cultivated olive tree and the vine, and we are His branches—Rom. 11:17, 24; John 15:1-8.
 2. Christ is the Head, and we are His members—1 Cor. 12:12, 27.
 3. Christ is the breath of life, the water of life, and the bread of life, and we are His breathers, drinkers, and eaters—John 20:22; 4:10, 14; 7:37-39a; 6:35, 51-63, 68.
 4. Christ is the Bridegroom, and we are His bride—3:29-30; 2 Cor. 11:2-3.
- G. Faith is the subjective God applied to our being; thus, just as nothing is impossible to God, nothing is impossible to faith—Matt. 17:20; 19:26.
- H. The great irrepressible and unlimited power of faith motivates thousands to suffer for the Lord, risk their lives, and become overcoming sent ones and martyrs to spread the gospel of God's eternal economy unto the uttermost part of the earth—Luke 18:8; Rom. 16:3-4; Acts 20:24; 1 Tim. 1:4, 11-12; Matt. 24:14; Acts 1:8.

Message Four

Paul's Gospel—the Gospel of Completion

Scripture Reading: Gal. 1:11-12; Rom. 1:1, 9; 16:25; Col. 1:25; 1 Tim. 1:11

- I. Paul received a marvelous revelation of the gospel directly from the Lord Himself; we in the Lord's recovery need to have a clear view of Paul's gospel, the gospel according to Paul—Gal. 1:11-12; Rom. 16:25.**
- II. The gospel that Paul received through the revelation of Christ is the center of God's revelation in the New Testament—Rom. 1:1, 9:**
 - A. Paul's gospel is a revelation of the Triune God processed to become the all-inclusive life-giving Spirit—1 Cor. 15:45b; 2 Cor. 3:17; Gal. 3:2, 5, 14.
 - B. Paul's gospel is centered on the Triune God being our life in order to be one with us and to make us one with Him so that we may be the Body of Christ to express Christ in a corporate way—Rom. 8:11; 12:4-5; Eph. 1:22-23.
 - C. The focal point of Paul's gospel is God Himself in His Trinity becoming the processed all-inclusive Spirit to be life and everything to us for our enjoyment so that He and we may be one to express Him for eternity—Gal. 4:4, 6; 3:13-14, 26-28; 6:15.
- III. Paul's gospel, the gospel of God, is the proclamation of Jesus Christ, according to the revelation of the mystery—Rom. 16:25:**
 - A. We are established according to the pure and full gospel of God—v. 25.
 - B. Paul's gospel is the full gospel, including the teaching concerning Christ, the Body, and the local churches—1:3-4; 2:16; 3:23-26; 12:4-5; 16:1, 4, 16, 25.
 - C. The gospel is the proclamation of Jesus Christ, according to the revelation of the mystery—v. 25:
 1. The gospel of God is a proclamation, an official public announcement; the Lord Jesus and the apostles proclaimed the gospel—Matt. 26:13; Mark 1:14; 16:15; Rom. 1:15; 10:15; Col. 1:27-28.
 2. The gospel is the proclamation of Jesus Christ—Acts 8:5, 12; 9:20; 17:18.
 3. The proclamation of Jesus Christ is “according to the revelation of the mystery”; this mystery is mainly of two aspects—Rom. 16:25:
 - a. The mystery of God is Christ, who is in the believers as their life and their everything for His Body—Col. 2:2; 1:26-27; 3:4-11; Rom. 12:4-5.
 - b. The mystery of Christ is the church as His Body to express His fullness—Eph. 3:4-6; 1:22-23.
- IV. Matthew's gospel is the gospel of the kingdom, John's gospel is the gospel of life, Luke's gospel is the gospel of the forgiveness of sins, Mark's gospel is the gospel of service, and Paul's gospel is the gospel of completion:**
 - A. Matthew reveals that Christ, the Son of David, came as the King to establish the kingdom of the heavens on earth; the aspect of the gospel emphasized in Matthew is the kingdom—1:1; 4:17; 12:28.
 - B. The Gospel of John, the gospel of life, emphasizes eternal life; in this Gospel John brings us into a full realization of the divine life—1:4; 3:15; 10:10; 11:25.

- C. The aspect of the gospel emphasized in Luke is that of the forgiveness of sins; according to 24:47, repentance for forgiveness of sins should be preached in the name of Christ to all the nations.
- D. Mark is the gospel of service; according to the Gospel of Mark, Christ came as a slave to serve God by ministering to His redeemed people—10:45.
- E. Paul became a minister according to the stewardship of God to complete the word of God (Col. 1:25); hence, Paul’s gospel is the gospel of completion.
- F. Paul’s gospel includes all the aspects of the four Gospels—the kingdom, life, forgiveness, and service; however, in his Epistles Paul covers much more, for many important aspects of the gospel are found only in the writings of Paul—Col. 1:17; Rom. 12:5:
 - 1. Paul’s gospel speaks of Christ being five matters to us:
 - a. Christ is in us as the hope of glory—Col. 1:27.
 - b. Christ lives in us—Gal. 2:20.
 - c. Christ is being formed in us—4:19.
 - d. Christ is making His home in us—Eph. 3:17.
 - e. We are being filled with Christ to be the fullness of God—v. 19.
 - 2. Paul’s gospel concerns Christ as the Spirit living within the believers after His resurrection—Rom. 1:1, 9; 8:9-10:
 - a. Christ has resurrected and has become the life-giving Spirit indwelling the believers—1 Cor. 15:45b; 2 Cor. 3:17-18; Rom. 8:10.
 - b. Paul’s gospel is the gospel of the One who is now indwelling His believers as their subjective Savior.
 - 3. From Paul’s gospel we learn that the Spirit of Christ is a seal and pledge—2 Cor. 1:22.
 - 4. Paul’s gospel concerns Christ as the Head and the church as the Body—Col. 1:18; Eph. 1:22-23.
 - 5. The gospel Paul preached includes the whole book of Romans; this book reveals the complete gospel, beginning with forgiveness of sins, passing through sanctification, transformation, and the constitution of the Body of Christ, and eventually arriving at the living of the church life in the churches.

V. Paul’s gospel is “the gospel of the glory of the blessed God”—1 Tim. 1:11:

- A. *The gospel of the glory of the blessed God* is an excellent expression; it refers to God’s economy in verse 4.
- B. The gospel with which the apostle Paul was entrusted is the effulgence of the glory of the blessed God—2 Cor. 4:4, 6.
- C. By dispensing God’s life and nature in Christ into God’s chosen people, this gospel shines forth God’s glory, in which God is blessed among His people—1 Tim. 1:11:
 - 1. This is the commission and the ministry the apostle received of the Lord—v. 12.
 - 2. This gospel should be commonly taught and preached in a local church.

Message Five

The Highest Point of God's Gospel

Scripture Reading: Eph. 3:9; 1:10; Gen. 1:26, 28; John 1:1, 12-14; Rom. 8:3; 1:3-4; 8:16, 29

I. The eternal God in His eternity had a “dream” according to the desire of His heart, and He made a plan, which in the New Testament is called God's economy—Eph. 1:4-5, 9-10; 3:9; 1 Tim. 1:4:

- A. God becoming man and man becoming God is the economy of God—Rom. 8:3; 1:3-4; 8:16, 29.
- B. The eternal economy of God is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature so that they might be the same as He is for His fullness, His expression—2 Cor. 13:14; Eph. 3:16-19.
- C. God's eternal economy is to make man the same as He is in life and nature but not in the Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues—1 Tim. 1:3-4; Eph. 3:9; 1:10.
- D. At the end of this age, we are teaching and preaching the truth that God became a man in order to make man God, the same as He is in life and nature but not in the Godhead; it is a great blessing to hear this truth—John 1:12-14.

II. God created us for the accomplishment of His economy, with the intention that we would become God in life and nature but not in the Godhead for His expression—Rev. 4:11; Eph. 1:4-5; John 1:12-13:

- A. God has a heart's desire and a purpose; that is, God wants to make Himself man and to make man God so that the two—God and man—might be the same in life, nature, and expression—vv. 1, 12-14; Rom. 8:3; 1:3-4; 8:16, 29.
- B. God created the universe, making His heart's desire—man—the center; this heart's desire is nothing less than one who is the same kind as God is, one who would reproduce and fill the whole earth—Gen. 1:26, 28.
- C. God created man in His image and according to His likeness (v. 26); therefore, man was not created according to his own kind but according to God's kind:
 - 1. God did not create mankind; rather, He created man according to God's kind—v. 26.
 - 2. From God's point of view, the word *mankind* is a negative term, for there should be no mankind, only the man created by God as God's kind.
 - 3. After the fall, man separated himself from God and became mankind.
- D. Eventually, God became a man, the God-man Jesus, and this God-man, through His death and resurrection, reproduced Himself—John 12:24; Rom. 8:29; Heb. 2:10-11:
 - 1. God became a man in order to have a mass reproduction of Himself and therefore produce a new kind; this new kind is neither God's kind nor mankind—it is God-man kind—Rom. 8:16, 29; Heb. 2:10-11.
 - 2. As believers in Christ, we are God-man kind, God-men—John 1:12-13.

3. What God wants today is a large group of God-men; this group of God-men is the one new man, the corporate God-man bearing the image of God for the expression of God—Eph. 2:15; 4:24; Col. 3:10-11.

III. In Christ God and man have become one entity, the God-man—Luke 1:35; John 1:14; Matt. 1:18, 20-23:

- A. Because the Lord Jesus was conceived of the divine essence and born of the human essence, He was born a God-man; hence, for His being as the God-man He had two essences—the divine essence and the human essence—v. 18.
- B. The conception of the Holy Spirit in a human virgin constituted a mingling of the divine nature with the human nature, producing the God-man, the One who is both the complete God and a perfect man—Luke 1:35.
- C. As a perfect man and the complete God, the God-man has the human nature with its virtues to contain God and express Him with the divine attributes.

IV. Initially, the Bible speaks of the God-man; today this God-man has become the God-men—Rom. 1:3-4; 8:16, 29; Heb. 2:10-11:

- A. The Lord Jesus, the first God-man, is the prototype for the producing of the many God-men (1 Pet. 2:21); the many God-men are His reproduction.
- B. God became man (Rom. 8:3) to have a mass reproduction of Himself and thereby to produce a new kind (v. 29; Heb. 2:10); this new kind is God-man kind.
- C. The Lord Jesus, the God-man, was a grain of wheat falling into the ground in order to produce many grains as His reproduction—John 12:24:
 1. The first grain—the first God-man—was the prototype, and the many grains—the many God-men—produced by this one grain through death and resurrection are the reproduction of the first God-man.
 2. The many grains, as the many God-men, are the reproduction of God:
 - a. Such a reproduction makes God happy because they look like Him, speak like Him, and live like Him—1 John 3:2; 4:17b; 2:6.
 - b. God is in this reproduction; His reproduction has His life, His nature, and His constitution.
 3. God sent His Son to be a man and to live a God-man life by the divine life; this kind of living issues in a universal great man who is exactly the same as He is—a corporate man living a God-man life by the divine life—John 6:57.
- D. We need to see that we are God-men, born of God, possessing the life and nature of God, and belonging to the species of God—1:12-13:
 1. As children of God, we are God-men; we are the same as the One of whom we are born—1 John 3:1; 5:1.
 2. Since we have been born of God, we may say, and even we should say, that we are God in life and in nature but not in the Godhead.
 3. To think of ourselves as God-men, knowing and realizing who we are, revolutionizes us in our daily experience—2:20; 3:1-2; 5:13, 20.
 4. We are not merely Christians or believers in Christ—we are God-men, God-man kind, the reproduction of God; this is the highest point of God's gospel—John 12:24; Rom. 8:16, 29; Heb. 2:10-11.