

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2010**

**GENERAL SUBJECT:
EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST**

Message Five

In the Gospels

(5)

**The One Given All Authority in Heaven and on Earth,
the Center of the Processed Triune God,
the Rising Sun, and a Samaritan**

Scripture Reading: Matt. 28:18-20; Luke 1:78-79; 10:25-37

I. At the end of the Gospel of Matthew, a book on the kingdom of the heavens, the Lord Jesus presents Himself as the One given all authority in heaven and on earth—28:18-20:

- A. In His divinity as the only begotten Son of God, the Lord had authority over all; however, in His humanity as the Son of Man to be the King of the heavenly kingdom, all authority in heaven and on earth had to be given to Him after His resurrection—vv. 6-7, 10, 18.
- B. The Lord's being given all authority is for the believers to disciple all the nations, baptizing them into the Triune God—vv. 19-20:
 - 1. Because all authority had been given to Him, the heavenly King sent His disciples to go and disciple the nations; they go with His authority to disciple the nations—v. 19.
 - 2. To disciple the nations is to make the heathen the kingdom people for the establishment of God's kingdom, which is the church, even today on earth—Rom. 14:17; Rev. 1:6; 5:10.
 - 3. To disciple others is to make them genuine subjects of the heavenly kingdom—Matt. 4:17; 5:3.
- C. The basis of authority among us in the church life and in the ministry is resurrection—2 Cor. 1:9; Num. 17:1-10:
 - 1. It is the resurrection life, which we receive from God, that gives us authority—John 11:25; 2 Cor. 1:9.
 - 2. Where there is resurrection, there is authority, because authority rests with resurrection, not with the natural life—3:5-6; 10:8; 13:10.

II. The Christ revealed in the Gospel of Matthew is the center of the processed Triune God—28:19; 12:28; 16:16-19; 17:2, 5:

- A. In chapter 1 the Holy Spirit, Christ the Son, and God the Father are present for the producing of the man Jesus, who, as Jehovah the Savior and God with us, is the embodiment of the Triune God—vv. 18, 21, 23.

- B. In chapter 3 we have a picture of the Son standing in the water of baptism under the opened heavens, the Spirit as a dove descending upon the Son, and the Father out of the heavens speaking to the Son—vv. 16-17.
- C. The Father is expressed in the Son, and the Son, who is the expression of the Father, is realized as the Spirit—John 1:18; 14:10-11, 16-20.
- D. Concerning the Father, the Son, and the Spirit, we may use three crucial words—*source*, *expression*, and *realization*; the Father is the source, the Son is the expression of the Father as the source, and the Spirit is the realization of the Son as the Father’s expression.
- E. Christ’s being the center of the processed Triune God is for the disciples to baptize people into the processed Triune God by baptizing them into Christ; baptizing people into the name of the Lord Jesus is equal to baptizing them into the name of the Triune God, for Christ is the embodiment of the Triune God and the center of the Triune God—Matt. 28:19; Acts 8:16; 19:5; Rom. 6:3; Gal. 3:27.

III. We may experience and enjoy Christ as the rising sun—Luke 1:78-79:

- A. Christ, the Man-Savior, our human Savior, came not from the earth but from “on high,” indicating that His source is the heavens; He came from the heavens as the rising sun—v. 78.
- B. Jesus the Savior was the dawning sun to the dark age—v. 79:
 - 1. As the rising of the sun, Christ appeared to those sitting in darkness and in the shadow of death—v. 79.
 - 2. In order to be our Savior, He had to be the One full of light—John 1:4-5.
- C. Christ has shined upon us in order to guide our feet into the way of peace; due to Christ’s shining, the Christian life is a life of peace—Luke 1:79.

IV. In the parable of the good Samaritan, Christ is portrayed as a compassionate Samaritan saving the wounded—10:25-37:

- A. This Samaritan signifies the Man-Savior in His lost-one-seeking and sinner-saving ministry journey—19:10.
- B. The Samaritan took care of the fallen and law-stricken sinner with compassion—10:30-33.
- C. All the aspects of the good Samaritan’s care for the dying one portray the Man-Savior in His merciful, tender, and bountiful care, in His humanity with His divinity—vv. 34-35:
 - 1. Pouring oil and wine on the man’s wounds signifies giving him the Holy Spirit and the divine life—v. 34:
 - a. The Spirit is the soothing oil, and the divine life is the wine as the element that cheers us up through the Spirit—Psa. 104:15; Matt. 9:17; Heb. 1:9.
 - b. When the Man-Savior came to us, He poured His Spirit and His divine life into our wounds; from the time we were saved, we have experienced the healing of the Holy Spirit with the divine life—Luke 10:34a.
 - 2. The Samaritan brought the man to an inn, indicating that He brought him to the church and took care of him through the church; today the local church is an “inn” through which the Man-Savior takes care of us—vv. 34b-35; 1 Cor. 1:2; 7:17.