

THE UNIQUENESS OF THE LORD'S RECOVERY

Message Seven

(Lord's Day—First Morning Session)

The Recovery of the Complete Gospel

Scripture Reading: Mark 1:1, 14-15; Matt. 24:14; Rom. 1:1-4; 1 Tim. 1:11; Eph. 6:19-20

- I. The so-called gospel that most Christians preach is too shallow and too low; most Christians have a limited, superficial, and mistaken view concerning the gospel—John 3:16; Eph. 2:8.**
- II. The gospel includes all the truths in the Bible; thus, the entire Bible is the gospel of God—1:13; Col. 1:5:**
 - A. We should not think that the gospel is one thing and that the truth is another thing; the truth is the gospel, and the light of the truth is the light of the gospel—Mark 1:1, 14-15; John 8:12, 32.
 - B. The unique commission of the church today is to preach the gospel, the content of which is the truth—Mark 16:15; 1 Tim. 2:4:
 1. Our preaching of the truth is the preaching of the high gospel.
 2. For the preaching of the high gospel, we have a strong burden to encourage everyone to pursue the knowledge of the truth; we should study the truth to the extent that we can expound the truth and announce the truth.
- III. The gospel that we preach in the Lord's recovery is the purest, highest, and most complete gospel—Mark 1:1; Rom. 1:1; Matt. 24:14; Eph. 2:17; 6:19-20; 1 Tim. 1:11; 2 Cor. 4:4; John 12:24:**
 - A. The gospel is the fulfillment of the entire Old Testament—Mark 1:1, 14-15:
 1. The gospel is the fulfillment of the promises, prophecies, and types and is also the removal of the law—Gen. 3:15, 21.
 2. Christ is the fulfillment of the entire Old Testament; thus, the fulfillment of the promises, prophecies, and types and the removal of the law are a living person, Jesus Christ—Matt. 17:2-8; Rom. 10:4.
 - B. Jesus Christ, the Son of God, with all the processes He passed through and all the redemptive work He accomplished is the content of the gospel; hence, the gospel is of Him—Mark 1:1; Rom. 1:1-4.
 - C. The gospel was planned, promised, and accomplished by God, and it is the power of God unto salvation to all believers that they may be reconciled to God and regenerated by Him to be His children; hence, the gospel is the gospel of God—vv. 1, 16.
 - D. The gospel brings the believers into the realm of the divine ruling that they may participate in the blessings of the divine life in the divine kingdom; hence, the gospel is the gospel of the kingdom of God—Matt. 24:14; 1 Thes. 2:12:
 1. The gospel of grace emphasizes the forgiveness of sins, God's redemption, and eternal life—Acts 20:24.
 2. The gospel of the kingdom, which includes the gospel of grace, emphasizes the heavenly ruling of God and the authority of the Lord—8:12.

- E. Christ Himself is peace, in His death He made peace, and as the Spirit He came to preach peace as the gospel; hence, the gospel is the gospel of peace—Eph. 2:15, 17; 6:15; Acts 10:36.
- F. The gospel is the gospel of the glory of the blessed God—1 Tim. 1:11:
 - 1. The gospel with which the apostle Paul was entrusted is the effulgence of the glory of the blessed God.
 - 2. 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.
 - 3. Because Christ, the image of God, is the effulgence of His glory, the gospel of Christ is the gospel of His glory that illuminates and shines forth—Heb. 1:3; 2 Cor. 4:4.
- G. The gospel in the book of Romans is the gospel of the One who is now indwelling His believers as their subjective Savior—Rom. 1:1, 9:
 - 1. The gospel of God, as the subject of Romans, concerns Christ as the Spirit within the believers after His resurrection—8:9-11.
 - 2. Christ has resurrected and has become the life-giving Spirit; thus, He is no longer merely the Christ outside the believers but the Christ within them—vv. 34, 10.
- H. Paul's gospel is the center of the New Testament revelation—16:25; 2 Tim. 2:8:
 - 1. 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.
 - 2. 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, 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.
 - 3. 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. 1:4, 6; 3:13-14, 26-28; 6:15.
- I. The highest point of God's gospel is that God became a man that man may become God in life and in nature but not in the Godhead—Rom. 1:3-4; 8:3, 29:
 - 1. God became a man through incarnation and then passed through human living, death, and resurrection in order to have a mass reproduction of Himself—John 1:14, 29; 12:24.
 - 2. God's intention is to have, in Christ, a mass reproduction of Himself and thereby to produce a new kind—God-man kind.
 - 3. The one grain—Christ as the first God-man—through His death and resurrection has produced many grains—the many God-men; now these many grains are blended as one loaf, which is Christ's Body, His reproduction—v. 24; 1 Cor. 10:17.
- J. From now on we should not preach the shallow and superficial gospel; we must preach the high gospel and announce the mystery of the gospel—Christ and the church for the fulfillment of God's eternal purpose—Eph. 6:19; 5:32.