

THE GOSPEL OF GOD FOR THE LORD'S MOVE IN JAPAN

Banners for THE GOSPEL OF GOD

The gospel of Christ as the threefold seed in humanity—the seed of the woman, the seed of Abraham, and the seed of David—is the good news of the revelation of the entire Bible.

The genuine, intrinsic, highest, and fullest gospel is the gospel of God's economy—the gospel of sonship for the building up of the church as the Body of Christ by the building of God into man and man into God.

**GENERAL SUBJECT: THE GOSPEL OF GOD
FOR THE LORD'S MOVE IN JAPAN**

Message One

**Christ as the Threefold Seed in Humanity—
the Good News of the Revelation of the Entire Bible**

Scripture Reading: Gen. 3:15; 17:7-8; 2 Sam. 7:12-14a; Gal. 3:14, 16, 29; 4:4-6; Rom. 1:3-4

I. Christ as the Triune God-man (Col. 2:9) is the threefold seed in humanity: the seed of the woman (Gen. 3:15; Isa. 7:14; Gal. 4:4), the seed of Abraham (Gen. 12:7; Matt. 1:1; Gal. 3:16), and the seed of David (2 Sam. 7:12-14a; Matt. 1:1; 22:42-45; Rom. 1:3; Rev. 22:16):

- A. In resurrection Christ, as the last Adam in the flesh, the threefold seed in humanity, became (was transfigured—pneumatized—into) the life-giving Spirit, the Spirit of life, to dispense Himself into us (1 Cor. 15:45b; Rom. 8:2) for the building up of the church as the Body of Christ.
- B. As the seed of the woman, He destroyed God's enemies; as the seed of Abraham, He became the consummated Triune God as our full blessing, the sevenfold intensified life-giving Spirit; and as the seed of David, He causes us to reign in life, share in His kingship, and become His kingdom that fills the whole earth, making the whole earth God's kingdom (Dan. 2:34-35).
- C. Thus, the enemies are gone, the blessing is here, and we are in the kingdom—this is the good news of the revelation of the entire Bible!

II. Christ as the seed of the woman refers to the incarnated Christ, the complete God who became a perfect man through the dispensing of Himself into humanity and the One who destroyed Satan to save the believers in Christ from sin and death—Gen. 3:15; Isa. 7:14; Matt. 1:16, 20-21, 23; Gal. 4:4; John 1:1, 14; 8:24, 28, 58; Heb. 2:14; 1 Cor. 15:53-57:

- A. "God sent forth His Son, born of a woman," for our judicial redemption; God "sent forth the Spirit of His Son," the transfiguration of His Son, to "sonize" us for our organic salvation—Gal. 4:4-6; 3:13-14.
- B. The resurrected Christ as the life-giving Spirit is the transfigured descendant of the woman, dispensed into us to bruise the serpent's head in us and make us the corporate seed of the woman, the overcoming man-child, to carry out God's judgment on the ancient serpent and to be God's dispensational instrument to change the age and usher in the manifestation of God's kingdom—Rev. 12:5.
- C. The Lord as the leading Overcomer (3:21) is the Head, center, reality, life, and nature of the man-child, and the man-child as the following overcomers is the Lord's Body:
 - 1. The way to become the man-child is for us to be daily strengthened into our inner man, to be empowered to experience the riches of Christ, and to be strong through putting on the all-inclusive Christ as the armor, taking the word by means of all prayer—Eph. 3:16; 6:10-20.
 - 2. The spontaneous life-power of Christ as the life-seed bruises the serpent's head in us as we employ the blood of the Lamb, speak forth the word of our testimony, and love not our soul-life even unto death—Rom. 8:2; Rev. 12:10-11; Acts 1:8.

III. Christ as the seed of Abraham is for the blessing to all the families of the earth; as the last Adam, the unique seed of Abraham became the life-giving Spirit—Gen. 12:2-3, 7; 17:7-8; Gal. 3:14, 16, 29; 1 Cor. 15:45b; John 12:24:

- A. The resurrected Christ as the life-giving Spirit is the transfigured descendant of Abraham, the seed of Abraham, dispensed into us to make us the sons of Abraham, the corporate seed

of Abraham, those who can receive and inherit the consummated Spirit as the blessing of Abraham—Gal. 3:7, 14; 4:28:

1. The physical aspect of the blessing that God promised to Abraham was the good land (Gen. 12:7; 13:15; 17:8), which is a type of the all-inclusive Christ as the all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17).
 2. Christ as the life-giving Spirit is the blessing of Abraham (Gal. 3:14), the reality of both the seed of Abraham and the good land promised to Abraham; our blessing today is God Himself, who is embodied in Christ and realized as the Spirit to be dispensed into us for our enjoyment.
- B. We can continually receive Christ as the all-inclusive life-giving Spirit for His growth in us as the seed of Abraham and for our enjoyment of Him as the land promised to Abraham by the hearing of faith—vv. 2, 5; 2 Cor. 4:13:
1. To receive the Spirit, we need to have an ear to hear what the Spirit says to the churches (Rev. 2:7; cf. Heb. 5:11-14); the measure of the Spirit that can be dispensed into our inward parts depends on the measure of our hearing (Mark 4:23-25; Matt. 13:14-16; 5:3, 8; Luke 10:38-42).
 2. We need to be one with Christ as the Slave-Savior by loving Him to the uttermost and taking Him as our absolute consecration, giving Him the way to open our ear to hear His divine instructions, His fresh messages, which dispense the divine Spirit into us for our service to God in our spirit in the gospel of His Son—Exo. 21:1-6; Isa. 50:4-5; Phil. 3:3; John 6:63; 2 Cor. 3:6; Rom. 1:9.

IV. Christ as the seed of David refers to the resurrected Christ as the life-giving Spirit, who carries out God's eternal economy by dispensing Himself into the members of His Body so that they may reign in life to share His kingship as His co-kings—2 Sam. 7:12-14a; Rom. 1:3-4; 5:17; Rev. 20:4, 6:

- A. The Lord of David in His divinity, the Root of David, was incarnated to become the son of David, the Offspring of David, in His humanity, to be the last Adam; and the last Adam, the son of David, was resurrected to become the firstborn Son of God and the life-giving Spirit, a transfigured descendant of David, dispensed into us to make us the many sons of God and co-kings of Christ—Matt. 22:41-46; Rev. 22:16; John 1:14; 1 Cor. 15:45b; John 12:24; Rom. 8:28-29; Acts 13:33; Rom. 5:17.
- B. The Lord of David became the son of David to accomplish God's judicial redemption; the son of David (the seed of David) became the firstborn Son of God as the life-giving Spirit to carry out God's organic salvation:
1. The Lord of David was incarnated to become the son of David to reconcile us to God through His death; the son of David was resurrected to become the firstborn Son of God as the life-giving Spirit to save us in His life—v. 10.
 2. We are being saved in His life to be deified for the expression of God, and we are reigning in life by the abundance of grace in the church as the kingdom of God to be victorious for the dominion of God—vv. 10, 17; 14:17.
 3. Such an organic salvation is in the Body for the building up of the Body in the local churches to consummate the New Jerusalem as the city of life and the ultimate consummation of God becoming man that man might become God in life and in nature but not in the Godhead—Gen. 1:26; Rev. 21:2.
- C. The resurrected Christ as the life-giving Spirit is the transfigured descendant of David, the seed of David, dispensed into us as God's sure mercies, His eternal covenant, for our enjoyment—Isa. 55:1-3, 6-11; Acts 13:33-35:

1. In Acts 13:34 Paul interprets God's sure mercies (Heb. *chesed*) in Isaiah 55:3 as "the holy things of David, the faithful things," and in Acts 13:33 and 35 he indicates that these things are the resurrected Christ Himself as the firstborn Son of God and as the Holy One.
 2. This is also confirmed by Isaiah 55:4, which reveals that the sure mercies are Christ Himself as the Witness, Leader, and Commander to the peoples.
 3. The resurrected Christ as the seed of David (Rom. 1:3-4) is God's sure mercies shown to David through his descendant Mary, the mother of Christ (Matt. 1:16), for the dispensing of Himself into all His believers (1 Cor. 15:45b) so that they may experience Him as the abundance of grace to reign in life over Satan, sin, and death (Rom. 5:17, 21).
 4. He is the mercies and blessings, "the holy and faithful things," that God gives to us as a great gift, the eternal covenant with all His unsearchable riches, to be our all-inclusive grace—Isa. 42:6; 1 Cor. 1:9; cf. Acts 13:43.
 5. Our spirit is the "bank account" of all the bequests of the new covenant; by the law of the Spirit of life, all these bequests are dispensed into us and made real to us—Rom. 8:2, 10, 6, 11, 16; Heb. 8:10; John 16:13.
- D. The resurrected Christ as the life-giving Spirit is the transfigured descendant of David, the seed of David, dispensed into us for us to share in His kingship in His resurrection in the eternal kingdom of God—2 Tim. 2:12a; Rev. 20:4, 6.
- E. The resurrected Christ as the life-giving Spirit is the transfigured descendant of David, the seed of David, the seed of the kingdom, dispensed into us to make us the sons of the kingdom, reigning in life to live in the reality of the kingdom so that we may be translated by Him and return with Him in the manifestation of the kingdom as the corporate smiting stone to annihilate the kingdoms of this world and become a great mountain, the kingdom of God, that fills the whole earth—Mark 4:26; Matt. 13:18-23, 38, 43; Heb. 11:5-6; Gen. 5:21-24; Dan. 2:34-35.

V. In order to enjoy and proclaim Christ as the threefold seed in humanity, we need to enter into the following charges to the believers:

- A. We must be identified with Christ in His death, resurrection, and ascension so that we can live in our spirit to be one spirit with Him—Rom. 6:3-5; Eph. 2:6; 1 Cor. 6:17.
- B. We must receive God's constant and instant dispensing continuously through unceasing prayer, not quenching the Spirit—1 Thes. 5:17, 19.
- C. We must live in Christ's resurrection through His cross in our spirit to dispense Him into others for the sake of His Body—Phil. 3:10.
- D. We must overcome individualism, sectarianism, and the degradation of Christianity, and we must live the life of the Body of Christ—Rev. 2:26-27; 3:21.
- E. We must live Him as the pneumatic Christ by the bountiful supply of His Spirit, the supply of the Body, for the furtherance of the gospel—Phil. 1:5, 19b-21a; Psa. 133.
- F. We must be filled with the Spirit within and without, and we must live and walk according to the Spirit in our spirit for the advancement of the gospel of Christ as the threefold seed in humanity—the good news of the revelation of the entire Bible—Acts 13:52; 4:31b; Gal. 5:16, 25; Rom. 8:4b; Phil. 1:12.

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 human 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; 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 comes 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 weaknesses 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 the 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, that He might remove the barrier of our sins and bring us to God—1 Pet. 3:18.
 3. On the cross Jesus was made sin for us, condemned sin in the flesh, and by dying on our behalf fulfilled all God's righteousness; now for the sake of His righteousness, God must forgive us—2 Cor. 5:21; 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

**The Genuine, Intrinsic, Highest, and
Fullest Gospel of God's Economy**

Scripture Reading: 2 Sam. 7:12-14a; Eph. 3:16-19;
Rom. 1:1-4; 8:6, 10-11, 28-29; 12:5; 16:20

I. The genuine, intrinsic, highest, and fullest gospel is the gospel of God's economy—the gospel of sonship for the building up of the church as the Body of Christ by the building of God into man and man into God—1 Tim. 1:3-4; Eph. 3:8-11, 16-19; Rom. 1:3-4; 8:29; 12:5; 2 Sam. 7:12-14a:

- A. We must believe that there is a God-created ability within man to receive and understand His gospel—Job 32:8; Zech. 12:1; Eccl. 3:11:
 - 1. We should not preach a gospel that has been lowered down to what we think is the level of people's understanding; we should preach an uplifted gospel and never lower the concept—1 Thes. 1:1, 3-4, 10; 5:23; 1 Cor. 2:7-13.
 - 2. Man was created for God, and within man there is the ability to understand the things of God, and there is a hunger for these things—Acts 17:26-31; Isa. 43:7.
- B. We must present the truth concerning the economy of God item by item according to the entire Bible; this is the Lord's special commission to us—1 Cor. 1:9; 9:16-17, 23; 1 Tim. 1:3-4; 2:7; 4:16; 2 Tim. 1:11; 2:2, 15; Col. 1:28.

II. The gospel of God's eternal economy is "the gospel of the promise made to the fathers" (Acts 13:32)—the promise that the seed of David would become the Son of God, that is, that a human seed would become a divine Son (vv. 22-23, 33-34; 26:6, 16-19; 2 Sam. 7:12-14a; Rom. 1:3-4; Matt. 22:41-45).

III. *The seed of David becoming the Son of God* speaks of the process of Christ's being designated the firstborn Son of God by resurrection—Rom. 8:29:

- A. Paul said that he was separated unto the gospel of God concerning God's Son, which indicates that the gospel of God is the gospel of sonship for the reality of the Body of Christ in the local churches—Rom. 1:1, 3-4; 8:28-30; 12:5; 16:20.
- B. Romans 1:3-4 is the fulfillment of the prophecy in typology in 2 Samuel 7:12-14a, unveiling the mystery of God becoming man so that man may become God in life and in nature but not in the Godhead.
- C. By incarnation Christ, the only begotten Son of God in His divinity (John 1:18), put on the flesh, the human nature, which had nothing to do with divinity; in His humanity He was not the Son of God.
- D. In resurrection His humanity was deified, sonized, meaning that He was designated the Son of God, becoming the firstborn Son of God with both divinity and humanity—Rom. 8:29.
- E. Thus, in Christ God was constituted into man, man was constituted into God, and God and man were mingled together to be one entity, the God-man.
- F. God's gospel and His intention in His economy are to build God into man and man into God; this building is God becoming a man (the seed of David) that man might become God (the Son of God).
- G. This gospel was spoken by the Lord Jesus when He said, "Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit"—John 12:24:

1. If a seed dies by being buried in the soil, it will eventually sprout, grow, and blossom in resurrection, because the operation of the seed's life is activated simultaneously with its death—1 Cor. 15:36; 1 Pet. 3:18.
2. The divinity, the Spirit of holiness, in Christ became operative in His death, and in resurrection He "blossomed" to be the firstborn Son of God and the life-dispensing Spirit, imparting His divine life into us to make us His many brothers—Rom. 1:4; 8:29; 1 Cor. 15:45b.
3. The prototype is the firstborn Son of God, and the reproduction is the many sons of God, the members of the prototype to be His Body, which consummates in the New Jerusalem—Col. 1:18; 1 Pet. 1:3.

IV. *The seed of David becoming the Son of God speaks also of the process of our being designated the many sons of God by resurrection—Heb. 2:10-11:*

- A. Christ has already been designated the Son of God, but we are still in the process of designation, the process of being sonized, deified—Rom. 8:28-29.
- B. The life of the Son of God has been implanted into our spirit—v. 10:
 1. Now we, like the seed that is sown into the earth, must pass through the process of death and resurrection—John 12:24-26.
 2. This causes the outer man to be consumed, but it enables the inner life to grow, to develop, and ultimately, to blossom from within us; this is resurrection—1 Cor. 15:31, 36; 2 Cor. 4:10-12, 16-18.
- C. In resurrection Christ in His humanity was designated the Son of God, and by means of such a resurrection we also are in the process of being designated sons of God—Rom. 8:11:
 1. The process of our being designated, sonized, deified, is the process of resurrection with four main aspects—sanctification, transformation, conformation, and glorification—6:22; 12:2; 8:29-30.
 2. The key to the process of designation is resurrection, which is the indwelling Christ as the rising-up Spirit, the designating Spirit, the power of life in our spirit—John 11:25; Rom. 8:10-11; Acts 2:24; 1 Cor. 15:26; 5:4:
 - a. We urgently need to learn how to walk according to the spirit, to enjoy and experience the designating Spirit—Rom. 8:4, 6, 14.
 - b. The more we touch the Spirit, the more we are sanctified, transformed, conformed, and glorified to become God in life and in nature but not in the Godhead for the building up of the Body of Christ to consummate the New Jerusalem—1 Cor. 12:3; Rom. 10:12-13; 8:15-16; Gal. 4:6.
- D. The more we grow in life and pass through the metabolic process of transformation, the more we are designated the sons of God—2 Cor. 3:18, 6, 16; 5:4, 9, 14-15; 1:12; 12:7-9:
 1. This metabolic process is the building up of the church as the Body of Christ and the house of God by the building of God into man and man into God—Rom. 12:2; Eph. 1:22-23; 2:20-22.
 2. Humanity is designated in divinity, and divinity and humanity are blended as one; today, we, seeds of humanity, are becoming sons of God in divinity through the process of God's building.
 3. This building will consummate in the New Jerusalem as a great, corporate God-man, the aggregate, the totality, of all the sons of God—Rev. 21:7.
 4. One day this process will be completed, and for eternity we will be the same as Christ, God's firstborn Son, in our spirit, soul, and body—1 John 3:2; Rom. 8:19, 23; *Hymns*, #948, stanza 2.

E. “On God’s side, the Triune God has been incarnated to be a man; on our side, we are being deified, constituted with the processed and consummated Triune God so that we may be made God in life and in nature to be His corporate expression for eternity. This is the highest truth, and this is the highest gospel”—*Life-study of Job*, p. 122.

V. The genuine and intrinsic gospel is that God intends to work Himself in Christ into us—2 Sam. 7:12-14a; Rom. 1:1-4, 9:

- A. Christ builds the church by building Himself into us, making our heart, our intrinsic constitution, His home—Eph. 3:16-19.
- B. If we preach this gospel, we will tell others that they need Christ, the very God Himself, to be wrought into their being—v. 17a; John 14:23.
- C. “Today’s world needs a crusade with the preaching of the highest and fullest gospel”—*Life-study of Hebrews*, p. 157.