Outline of the Messages
for the International Chinese-speaking Conference
February 15-17, 2013

GENERAL SUBJECT: THE RECOVERY OF CHRIST AS EVERYTHING IN THE CHURCH

Message One

A Panoramic View of Christ in the New Testament

Scripture Reading: Matt. 1:1; Rev. 22:21; Acts 2:42; 1 Tim. 1:3-4

Matt. 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.
Rev. 22:21 The grace of the Lord Jesus be with all the saints. Amen.
Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.
1 Tim. 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things
1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

I. The first name and the last name in the New Testament is Jesus, proving that Jesus Christ is the subject and content of the New Testament—Matt. 1:1; Rev. 22:21:

Matt. 1:1, etc. See above.

A. The Bible is a book of life, and this life is a living person, the wonderful and all-inclusive Christ.

B. The Old Testament gives a portrait, in types and prophecies, of this wonderful person as the Coming One; now, in the New Testament, this wonderful person has come.

II. Christ, as the wonderful center of the entire Bible, is all-inclusive, having many aspects; the New Testament at its beginning presents four biographies to portray the four main aspects of this all-inclusive Christ:

A. The Gospel of Matthew testifies that He is the King, the Christ of God prophesied in the Old Testament, who brings the kingdom of the heavens to the earth.

B. The Gospel of Mark tells us that He is the Servant of God, laboring for God faithfully; Mark's account is most simple, for a servant does not warrant a detailed record.

C. The Gospel of Luke presents a full picture of Him as the only proper and normal man who ever lived on this earth; as such a man, He is the Savior of mankind.

D. The Gospel of John unveils Him as the Son of God, the very God Himself, who is life to God's people.

III. The four faces of the living creatures in Ezekiel 1:10 also portray the life of Christ as depicted in the four Gospels:

Ezek. 1:10 As for the likeness of their faces, they had the face of a man; and the four of them had the face of a lion on the right side, and the four of them had the face of an ox on the left side, and the four of them had the face of an eagle.

A. Matthew shows Christ as a lion, the King of God's kingdom; we need to be one with Christ to have the face of a lion, indicating that in relation to sin, the world, and Satan we are bold, strong, victorious, and reigning—Rev. 5:5; Rom. 5:17.

Rev. 5:5 And one of the elders said to me, Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals.

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

B. Mark portrays Him as an ox, the Servant of God; we need to be one with Christ to have the face of an ox, indicating that we are willing to bear the burden, to labor, and even to sacrifice ourselves—1 Cor. 15:10, 58; Acts 20:24; Phil. 2:30.

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

1 Cor. 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

Acts 20:24 But I consider my life of no account as if precious to myself, in order that I may finish my course and the ministry which I have received from the Lord Jesus to solemnly testify of the gospel of the grace of God.

Phil. 2:30 Because for the work of Christ he drew near unto death, risking his life, that he might fill up your lack of service toward me.

C. Luke depicts Him as a man, the Man-Savior; we need to be one with Christ to have the face of a man, indicating that we live in a proper humanity, the humanity of Jesus—cf. Eph. 4:20-21.

Eph. 4:20 But you did not so learn Christ,

Eph. 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus.

D. John shows Him as an eagle, the very God; we need to be one with Christ to have the face of an eagle, indicating that we are transcendent, buoyant, and powerful in the life of God—6:15; Phil. 4:12-13.

John 6:15 Then Jesus, knowing that they were about to come and take Him by force to make Him King, withdrew again to the mountain, Himself alone.

Phil. 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

Phil. 4:13 I am able to do all things in Him who empowers me.

IV. The New Testament portrays the person of Christ in the following aspects:

A. In the Gospels is the Christ who lived on the earth and died on the cross for the accomplishment of redemption.

B. In the Acts is the resurrected and ascended Christ propagated and ministered to men.

C. In Romans is the Christ who is our righteousness for justification and our life for sanctification, transformation, conformation, glorification, and building up.

D. In Galatians is the Christ who enables us to live a life that is versus the law, religion, tradition, and forms.

E. In Philippians is the Christ who is lived out of His members.

F. In Ephesians and Colossians is the Christ who is the life, the content, and the Head of the Body, the church.

G. In 1 and 2 Corinthians is the Christ who is everything in the practical church life.

H. In 1 and 2 Thessalonians is the Christ who is our holiness for His coming back.

I. In 1 and 2 Timothy and Titus is the Christ who is God's economy, enabling us to know how to conduct ourselves in the house of God.

J. In Hebrews is the present Christ, who is now in the heavens as our Minister and our High Priest, ministering to us the heavenly life, grace, authority, and power and sustaining us to live a heavenly life on earth; He is the Christ now, the Christ today, and the Christ on the throne in the heavens, who is our daily salvation and moment-by-moment supply—8:2; 4:14-15; 7:26.

Heb. 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.
Heb. 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.
Heb. 4:15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin.
Heb. 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens.

K. In the Epistles of Peter is the Christ who enables us to take God's governmental dealings administered through sufferings.

L. In the Epistles of John is the Christ who is the life and fellowship of the children of God in God's family.

M. In Revelation is the Christ who is walking among the churches in this age, ruling over the world in the kingdom in the coming age, and expressing God in full glory in the new heaven and new earth for eternity.

V. The apostles' teaching is the unique teaching of God's New Testament economy concerning the full ministry of Christ in three stages—Acts 2:42; 1 Tim. 1:3-4:

Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.
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A. In the first stage of incarnation in the four Gospels:

1. To bring the infinite God into the finite man.

2. To unite, mingle, and incorporate the Triune God with the tripartite man.

3. To express in His humanity the bountiful God in His rich attributes through His aromatic virtues.

4. To accomplish His all-inclusive judicial redemption.

B. In the second stage of inclusion in the Epistles:

1. To be begotten as God's firstborn Son.
2. To become the life-giving Spirit.
3. To regenerate the believers for His Body.

C. In the third stage of intensification in Revelation:

1. To intensify His organic salvation.
2. To produce the overcomers.
3. To consummate the New Jerusalem.