

Message Two

The All-inclusive Christ in the Gospel of Matthew

Scripture Reading: Matt. 1:1; 16:16; 4:16; 9:12, 15-17, 36, 38; 15:26-27; 28:18-19

I. Christ is the son of David and the son of Abraham—Matt. 1:1:

- A. Solomon, the son of David, is a type of Christ inheriting the kingdom (2 Sam. 7:12b, 13b; Jer. 23:5; Luke 1:32-33), having wisdom and speaking the word of wisdom (Matt. 12:42), and building the temple of God (2 Sam. 7:13a).
- B. Isaac, the son of Abraham, is a type of Christ as the promised One who brought the blessing to all the nations (Gen. 22:18; Gal. 3:16, 14), who was offered to God unto death and was resurrected (Gen. 22:1-12; Heb. 11:17, 19), and who will receive the bride (Gen. 24:67; John 3:29; Rev. 19:7).

II. Christ is the heavenly King—Matt. 2:1-2; 21:5:

- A. Matthew proves that Jesus is the King, the Messiah prophesied in the Old Testament—1:1, 17; 2:1-2; 27:11, 37.
- B. The heavenly King did not come with haughty splendor but with gentle, humble meekness—21:5.

III. The Lord Jesus is the Christ, the Son of the living God—16:16:

- A. *The Christ* refers to the anointed One of God and speaks of the Lord's commission to accomplish God's eternal purpose through His crucifixion, resurrection, ascension, and second coming—vv. 21, 27.
- B. *The Son of the living God* speaks of His person, which embodies the Father and consummates in the Spirit for a full expression of the Triune God—John 14:10-11a; 1 Cor. 15:45b.

IV. Christ is the Son of Man—Matt. 8:20; 11:19; 13:37; 16:13:

- A. Christ is the man who brings God's dominion to earth and makes God's name excellent on earth—9:6; 12:8; 13:41; 16:27-28.
- B. In order for the kingdom of the heavens to be established, the Lord Jesus stood as a victorious man—a man who could defeat Satan and withstand any hardship, opposition, or attack—4:4; 12:40; 26:64.

V. Christ is the Baptizer—3:11:

- A. The Lord's baptism in the Holy Spirit, which is based on His redemption, initiated the kingdom of the heavens, bringing His believers into the kingdom of the heavens—v. 12a.
- B. The Lord's baptism in fire, which is based on His judgment, will conclude the kingdom of the heavens, putting the unbelievers into the lake of fire—v. 12b.

VI. Christ is the light of life shining in the darkness of death—4:12-16:

- A. Christ's ministry for the kingdom of the heavens began not with earthly power but with heavenly light.
- B. The Lord Jesus attracted the disciples to Himself as the great light for the establishment of the kingdom of the heavens.

VII. Christ is the Physician and the Bridegroom—9:9-15:

- A. He came as a Physician to heal and enliven us so that we might be reconstituted to be citizens of the kingdom of the heavens—vv. 9-13.
- B. We need to appreciate Him as the Bridegroom that we might have the enjoyment of living in His presence—vv. 14-15.

VIII. Christ is the unfulled cloth for making a new garment—v. 16; Luke 5:36:

- A. From His incarnation to His crucifixion, He was the unfulled cloth for making a new garment.
- B. Through His death and resurrection, Christ was made a new garment to cover us as our righteousness before God that we might be justified by God and be acceptable to Him—15:22; Gal. 3:27; 1 Cor. 1:30.

IX. The individual Christ is the new wine, and the corporate Christ is the fresh wineskin—Matt. 9:17:

- A. The new wine signifies Christ as the new life, full of vigor and cheering strength, stirring us to excitement and satisfying us.
- B. The fresh wineskin signifies the corporate Christ, the outward container that holds the new wine—1 Cor. 12:12.

X. Christ is the Shepherd—Matt. 9:36:

- A. In verse 36 *harassed* refers to the sheep's being skinned by cruel shepherds and thus suffering pain, and *cast away* refers to the sheep's being abandoned by wicked shepherds and falling into a distressed condition in which they are homeless and helpless.
- B. In His ministry for the establishing of His heavenly kingdom, the Lord Jesus ministered as a Shepherd—v. 36.

XI. Christ is the Lord of the harvest—vv. 37-38:

- A. As the Lord of the harvest, the Lord who owns the crop, Christ establishes His kingdom with things of life that can grow and multiply—v. 38.
- B. If we see the vision of Christ as the Lord of the harvest, we will beseech Him to thrust out workers into His harvest—vv. 37-38.

XII. Christ is the Friend of sinners and the wisdom of God—11:19:

- A. As the Friend of sinners, Christ sympathizes with their problems and senses their grief—v. 19a.
- B. Whatever Christ did was done by the wisdom of God, which is Himself; this wisdom was vindicated by His wise works—v. 19b; 1 Cor. 1:24, 30.

XIII. Christ is the One who gives rest—Matt. 11:28-30:

- A. To take the Lord's yoke is to take the will of the Father and to be constrained by the will of the Father—v. 29; John 4:34; 5:30; 6:38.
- B. Because the Lord was always satisfied with the Father's will, He always had rest in His heart; now He asks us to learn from Him—Matt. 11:28-30.

XIV. Christ as the Son of Man is Lord of the Sabbath—12:8:

- A. As the Lord of the Sabbath, He had the right to change the regulations concerning the Sabbath.

- B. He was above all rituals and regulations; He could do whatever He liked on the Sabbath, and whatever He did was justified by Himself.

XV. Christ is greater than the temple—v. 6:

- A. In verse 6 we have a type-fulfilling turn from the temple to a person who is greater than the temple.
- B. Since the priests were guiltless in acting on the Sabbath in the temple, the Lord's disciples were guiltless in acting on the Sabbath in Christ, who is greater than the temple.

XVI. Christ is the greater Jonah—vv. 39-41; 16:4:

- A. Jonah is a type of Christ in His death, burial, and resurrection—12:39-41.
- B. For the evil and adulterous Jewish and religious generation, the Lord Jesus would do nothing but die and be resurrected as the greatest sign to them that they might be saved if they would believe—16:4.

XVII. Christ is the greater Solomon—12:42:

- A. Solomon is a type of Christ, the King, who is building the church, making it the temple of God—1 Kings 6:2; 1 Cor. 3:16-17; Eph. 2:21.
- B. According to spiritual significance, Christ as the greater Jonah precedes Christ as the greater Solomon, for first He had to die and be resurrected and then build the church as the temple of God—Matt. 16:18, 21.

XVIII. Christ is the One who found a treasure hidden in the field, and He is the merchant seeking fine pearls—13:44-46:

- A. Christ found the kingdom of the heavens, and in His joy He went to the cross to sell all that He had to buy the field, that is, redeem the created and lost earth, for the kingdom—v. 44.
- B. Christ was seeking the church for His kingdom, and He went to the cross and sold all that He had and bought it for the kingdom—vv. 45-46.

XIX. Christ is the bread and the crumbs under the table—15:21-38:

- A. God's economy is not a matter of outward things but of Christ coming into us as food—vv. 26, 34, 36.
- B. We need to take in the edible Christ by eating Him as bread, even as the crumbs under the table—v. 27.

XX. Christ in His humanity is the resurrected One with all authority in heaven and on earth—28:18-19:

- A. In His humanity, as the Son of Man and the heavenly King, all authority was given to Christ after His resurrection—v. 18.
- B. Because the Gospel of Matthew is concerned for the kingdom and the kingdom requires authority, in Matthew Christ's resurrection is a matter of authority for discipling the nations—v. 19.