

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2013**

**GENERAL SUBJECT:
THE KERNEL OF THE BIBLE**

Message Eleven

The Kernel in the Book of Matthew

Scripture Reading: Matt. 5:3, 8; 6:1-6, 16-18; 24:45-51

I. The kernel in the book of Matthew is the reality, the appearance, and the manifestation of the kingdom of the heavens:

- A. The reality of the kingdom of the heavens is the inward content of the kingdom of the heavens in its heavenly and spiritual nature, as revealed by the new King on the mountain in chapters 5—7.
- B. The appearance of the kingdom of the heavens is the outward state of the kingdom of the heavens in name, as revealed by the King on the seashore in chapter 13.
- C. The manifestation of the kingdom of the heavens is the practical coming of the kingdom of the heavens in power, as unveiled by the King on the Mount of Olives in chapters 24—25.
- D. Both the reality and the appearance of the kingdom of the heavens are with the church today; the reality of the kingdom of the heavens is the proper church life (Rom. 14:17; Matt. 5:3, 8; 6:1-6, 16-18), which exists in the appearance of the kingdom of the heavens, known as Christendom.
- E. The manifestation of the kingdom of the heavens is the heavenly part of the coming millennial kingdom, which is referred to as the kingdom of the Father (13:43); the earthly part of the millennial kingdom is the Messianic kingdom, which is referred to as the kingdom of the Son of Man (v. 41) and which is the restored tabernacle of David, the kingdom of David (Acts 15:16).
- F. In the heavenly part of the millennial kingdom, which is the kingdom of the heavens manifested in power, the overcoming believers will reign with Christ for a thousand years (Rev. 20:4, 6); in the earthly part of the millennial kingdom, which is the Messianic kingdom on earth, the saved remnant of Israel will be the priests and will teach the nations to worship God (Zech. 8:20-23).
- G. We need to live in the reality of the kingdom of the heavens today (in the midst of the appearance of the kingdom of the heavens) so that we can enjoy Christ as our reward in the manifestation of the kingdom of the heavens.

II. We need to beware of the evil of the apostate church:

- A. The woman Jezebel, prophesied by the Lord in Matthew 13:33, added leaven (signifying evil, heretical, and pagan things) into the fine flour (signifying Christ as the meal offering for the satisfaction of God and man).
- B. This woman is the great harlot of Revelation 17, who mixes abominations with the divine things; Jezebel, the pagan wife of Ahab, is a type of the apostate church—2:20; 1 Kings 16:31; 19:1-2; 21:23, 25-26; 2 Kings 9:7.
- C. We need to beware of the principle of Babylon, the principle of the apostate church; anything that is halfway and not absolute is called Babylon; we need God to enlighten us

so that in His light we may judge everything in us that is not absolute toward Him—Rev. 3:16-19; cf. Num. 6:1-9:

1. The principle of Babylon (Heb. *Babel*) is man's endeavor to build up something from earth to heaven by human ability, signified by bricks—Gen. 11:1-9; 1 Cor. 3:12.
2. The principle of Babylon is hypocrisy—Rev. 17:4, 6; Matt. 23:25-32; 6:1-6; 15:7-8; John 5:44; 12:42-43.
3. The principle of Babylon is that of not considering herself a widow but of glorifying herself and living luxuriously; in a sense, the believers in Christ are a widow in the present age because their Husband, Christ, is absent from them; because our Beloved is not here in the world, our heart is not here—Rev. 18:7; cf. 1 Cor. 16:22; Rev. 22:20; Luke 12:34; 1 Tim. 6:6-10.
4. The principle of Babylon is the principle of a harlot; Babylon's purpose is for man to make a name for himself and deny God's name; the church, as the pure virgin espoused to Christ, should have no name other than her Husband's—Gen. 11:4; Rev. 3:8; 2 Cor. 11:2; 1 Cor. 1:10.

III. "Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time? Blessed is that slave whom his master, when he comes, will find so doing. Truly I say to you that he will set him over all his possessions"—Matt. 24:45-47:

- A. God's economy in faith is His household economy, His household administration, which is to dispense Himself in Christ into His chosen people that He may have a house to express Himself, which house is the church, the Body of Christ—1 Tim. 1:4; 3:15.
- B. The faithful and prudent slave is a steward in God's house, a household administrator, dispensing Christ as food to His believers—1 Cor. 9:17; Eph. 3:2; 1 Cor. 4:1; 1 Pet. 4:10:
 1. Faithfulness is shown toward the Lord (1 Cor. 4:2; 7:25), whereas prudence is exercised toward the believers (cf. Col. 1:28; 2 Chron. 1:10; Phil. 4:5).
 2. In the manifestation of the kingdom of the heavens, the Lord will set the faithful slave over all His possessions; this will be a reward to His slave—Matt. 25:21, 23.
- C. *Give them food* refers to ministering the word of God and Christ as the life supply to the believers in the church; Christ as the life-giving Spirit is our food, embodied and realized in the word of life—24:45; John 6:57, 63, 68:
 1. In order to enjoy the Lord as our spiritual food so that we can feed others, we need to receive His word by means of all prayer and with much reconsideration—Eph. 6:17-18; cf. Lev. 11:2-3; Ezek. 3:1-4.
 2. We need to continue steadfastly in prayer and in the ministry of the word—Acts 6:4; cf. Heb. 7:25; 8:2.
 3. We need to prophesy to build up the church—speaking what we see with living words of this life under the instant and fresh inspiration, anointing, and enlightenment of the Holy Spirit through the exercise of our spirit—1 Cor. 14:4b; Acts 5:20; 4:20; 22:15.
 4. We need to pray ourselves into God to receive the life-giving Spirit as our supply, our spiritual food, to feed ourselves and those under our care—Luke 11:1-13.
 5. We need to be a life-giving "asker," a channel of the life-giving Spirit—1 John 5:16.
 6. We need to be "sons of fresh oil" as a channel of supply to the churches—Zech. 4:6, 12-14; Judg. 9:9; Phil. 1:23-25; Rev. 3:18; Matt. 25:9.
 7. We need to be one with the Lord to cherish others in His humanity and nourish others in His divinity—Rev. 1:13; Eph. 5:29.

8. We need to feed the Lord's lambs and sheep in cooperation with Christ's heavenly ministry—John 21:15-17; 1 Pet. 2:25; 5:1-4; Heb. 13:20.

IV. “But if that evil slave says in his heart, My master delays, and begins to beat his fellow slaves and eats and drinks with the drunken, the master of that slave will come on a day when he does not expect him and at an hour which he does not know, and will cut him asunder and appoint his portion with the hypocrites. In that place there will be the weeping and the gnashing of teeth”—Matt. 24:48-51:

- A. To say in our heart that our Master delays is to love the present evil age and not to love the Lord's appearing—2 Tim. 4:8, 10:
 1. As long as we have today, we should love the Lord and His appearing, awaiting His coming and taking His coming as a warning, an encouragement, and an incentive—v. 8; Phil. 3:20; Rev. 22:12.
 2. We need to watch and be ready for His coming—Matt. 25:13; 24:44.
 3. We need to beware of covetousness, not storing up treasure for ourselves but being rich toward God—Luke 12:16-20; 2 Cor. 6:10; Eph. 3:8.
 4. We need to remember Lot's wife, not loving and treasuring the evil world, which God is going to judge and utterly destroy—Luke 17:28-32.
 5. We need to be watchful and beseeching so that the day of the Lord's coming would not come upon us suddenly as a snare—21:34-36; cf. Matt. 2:3.
 6. “Come, Lord Jesus!”—this should be the longing, cry, and constant prayer of those who love the Lord and His appearing—Rev. 22:20; Titus 2:12-13.
- B. To beat our fellow slaves is to mistreat fellow believers—Matt. 18:1-7; cf. Acts 9:4:
 1. We should not judge and condemn our fellow believers but be kind to them, tender-hearted, forgiving them even as God in Christ forgave us—Luke 6:37; Eph. 4:31-32.
 2. We should not revile or criticize our brothers but consider them more excellent than ourselves—1 Cor. 6:10; Phil. 2:2-3, 29.
 3. We should not lord it over our fellow believers but serve them as a servant, even as a slave, to feed them with the resurrected Christ as the life-giving Spirit—1 Pet. 5:3; Matt. 20:25-28; cf. Num. 17:8.
- C. To eat and drink with the drunken is to keep company with worldly people, who are drunk with worldly things:
 1. Because of their divine nature and holy standing, the believers should not be yoked together with the unbelievers; this should be applied to all intimate relationships between believers and unbelievers, not only to marriage and business—2 Cor. 6:14; 1 Cor. 15:33; cf. Prov. 13:20.
 2. We need to flee youthful lusts and pursue the all-inclusive Christ with those who call on the Lord out of a pure heart—2 Tim. 2:22.
- D. The faithful and prudent slave will be rewarded with the authority to rule in the manifestation of the kingdom, whereas the evil slave will be cut off from the glorious presence of Christ in His kingdom—Matt. 24:47, 51:
 1. To be cut off from the manifestation of the kingdom is to be cast into the outer darkness, where there is weeping and gnashing of teeth:
 - a. The outer darkness is the darkness outside the bright glory in the manifestation of the kingdom—16:28; 25:30.
 - b. Weeping indicates regret, and gnashing of teeth indicates self blame.
 2. To reign with Christ over the nations in the millennial kingdom will be a prize to His faithful and prudent slaves—Rev. 2:26; Luke 19:17-19.