

BANNERS—CRYSTALLIZATION OF MATHTEW (1)

- I. God's intention in regenerating us is to bring us under His heavenly rule.**
- II. The reality of the kingdom of the heavens is Christ as the life-giving Spirit ruling within us.**
- III. To live in the reality of the kingdom we need to live out the indwelling Christ as our subjective righteousness.**
- IV. We need to deny the self, take up the cross, and lose the soul-life for the building of the church in the reality of the kingdom.**

Message One

**The Kingdom of the Heavens
and
Jesus Christ—the Son of David, the Son of Abraham**

Scripture Reading: Matt. 3:2; 4:17; 5:3, 10; 7:21; 13:33; 25:1, 14; 1:1

I. The kingdom of the heavens—3:2; 4:17; 5:3, 10; 7:21; 13:33; 25:1, 14:

- A. Matthew is a book on the kingdom, with Christ as the King, the Messiah; everything written in this book is related to the kingdom—2:2; 21:5; 27:11.
- B. The kingdom of God is God's reign in a general way over the entire universe by power and authority and also God's reign in a particular way in the sense of life—Psa. 103:19; 145:11-13; 1 Chron. 29:11; Dan. 4:3, 34b; John 3:3, 5.
- C. As a specific section within the kingdom of God, the kingdom of the heavens is the heavenly rule—the kingdom of God in the third heaven where God exercises His authority over everything created by Him—Matt. 3:2:
 - 1. God's intention is to have the earth controlled by the heavens; thus, His heavenly reign must descend to the earth to be the authority over the earth—6:10.
 - 2. The Lord Jesus came to bring the heavenly rule to earth so that the earth might be recovered for God's right and that the will of God might be done on earth as in heaven—4:17; 5:3.
- D. In order to understand the Gospel of Matthew, we need to know the three aspects of the kingdom of the heavens:
 - 1. The reality of the kingdom of the heavens is the inward contents of the kingdom of the heavens in its heavenly and spiritual nature—chs. 5—7.
 - 2. The appearance of the kingdom of the heavens is the outward state of the kingdom of the heavens—ch. 13.
 - 3. The manifestation of the kingdom of the heavens is the practical coming of the kingdom of the heavens in power—chs. 24—25.
- E. The kingdom of the heavens is the heavenly ruling, the heavenly government, of the Lord Jesus—25:31, 34:
 - 1. The Christ in Matthew is the King-Savior who sets up the kingdom of the heavens over us and within us—5:3.
 - 2. The Christ who entered into our spirit through regeneration is the King with the kingdom—John 3:5-6; Rom. 8:10; 1 Cor. 6:17; 2 Tim. 4:22:
 - a. When He came into our spirit, the kingdom arrived with Him.
 - b. Now in our spirit we have the King with the kingdom; thus, to say that the Lord is with our spirit means that the kingdom is with our spirit—2 Tim. 4:22.
 - 3. God's intention in regenerating us is to bring us under His heavenly rule—John 3:3, 5:
 - a. We have been born into a royal, heavenly family, and we must be exercised in a heavenly way and be governed by a heavenly rule—Matt. 5:48.

- b. If we are under this ruling, we will be victorious and overcoming, we will be in the reality of the kingdom of the heavens, and we will enter into the manifestation of the kingdom of the heavens to rule and reign with the Lord—25:21, 23; Rev. 20:4, 6.

II. Jesus Christ—the son of David, the son of Abraham—Matt. 1:1:

- A. The Gospel of Matthew emphasizes the fact that Christ is the son of David—9:27; 15:22; 20:30-31; 21:9:
 - 1. 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).
 - 2. As the son of David, Christ brings us into the kingdom of the heavens; thus, the title *son of David* signifies the kingdom—Matt. 5:3.
 - 3. Christ's being the son of David is also for us to participate in the divine authority—16:19; 18:17-18; 28:18-19.
- 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).
- C. God made a covenant with Abraham and also with David—Gen. 12:2-3; 15:4-18; 17:1-2; 22:17-18; 2 Sam. 7:8-16:
 - 1. The covenant God made with Abraham concerned God's coming to be the blessing to His chosen people—Gen. 22:17-18:
 - a. As a result of this covenant, the processed Triune God as the consummated Spirit has become our blessing—Gal. 3:14.
 - b. Christ as the seed of Abraham became the life-giving Spirit to impart Himself into His believers for the blessing of all the nations of the earth—Gen. 22:18; Gal. 3:16, 14; 1 Cor. 15:45b.
 - 2. The covenant God made with David concerned the kingdom—2 Sam. 7:8-16:
 - a. Once God has a kingdom filled with His authority, then in His administration He can carry out whatever is on His heart to be the blessing promised to His chosen people.
 - b. Christ as the seed of David is the resurrected King as God's sure mercies for the dispensing of God Himself into all the believers of Christ that they might share His kingship for God's administration—2 Sam. 7:12-13; Acts 13:32-35; Isa. 55:3-4; Rom. 5:17; Rev. 20:4, 6.
- D. We must receive Christ first as the son of David and then as the son of Abraham—Matt. 1:1:
 - 1. To receive Christ as the son of David is to recognize His kingly status and to realize that we should be under His kingship and sovereignty.
 - 2. By receiving Christ as our King and living under His ruling, we enjoy the processed Triune God as our blessing.
 - 3. As the son of David and the son of Abraham, Christ brings us into the Triune God—28:19.