

**Outline of  
the Messages for the Full-time Training  
in the Spring Term of 2018**

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**GENERAL SUBJECT:  
ENJOYING THE RICHES OF CHRIST  
FOR THE BUILDING UP OF THE CHURCH AS THE BODY OF CHRIST**

Message Nine

**The Heart, the Will of the Father,  
the All-inclusive Christ, and the Building Up of the Church  
to Bring In the Kingdom of God**

Scripture Reading: Matt. 5:8; 6:10; 7:21; 13:43; 16:16-19, 28, 23

**I. The pure in heart are blessed, for they shall see God—Matt. 5:8:**

- A. To have a pure heart means that our heart is single, seeking nothing but the Lord Himself, so that Christ may grow in us without frustration—13:19-23.
- B. To be pure in heart is to be single in purpose, to have the single goal of accomplishing God's will for God's glory—1 Cor. 10:31.
- C. If we are pure in heart in seeking God, our reward is that we will see God:
  1. Seeing God equals gaining God so that we may become God in life and in nature but not in the Godhead—2 Cor. 3:18.
  2. The more we see God, the more we abhor ourselves—Job 42:5-6.
  3. If we see the Lord, we will see that the things and objects of this world are trash—Phil. 3:7-8; cf. Jer. 15:19.
  4. Spiritual progress is the increase of the element of God in us and the decrease of things within us that usurp God's place—1 Tim. 4:15; Col. 2:19:
    - a. As long as there is one thing, one event, or one person that takes possession of us, there is something in our heart usurping the place of God—cf. 2 Tim. 3:2, 4; Mark 12:30; Prov. 4:23.
    - b. We must be pure; our heart should not be occupied by anything other than God—Matt. 13:19-23.
    - c. Our spiritual progress depends on the degree to which our heart is turned toward God—4:17; 2 Cor. 3:16; cf. 2 Kings 23:25.
    - d. The more a person is in the word of God, the purer he becomes—Psa. 12:6; 119:140; John 17:17.

**II. In order to enter into the manifestation of the kingdom of the heavens in the coming age, we must do the will of our Father in this age—Matt. 7:21-23; 6:10; 12:50; Rev. 4:11; Rom. 12:2; Eph. 1:5, 9, 11; 5:17; Col. 1:9; 4:12:**

- A. The kingdom is absolutely a matter of God's will and completely fulfills God's will; in fact, the kingdom is God's will—Matt. 6:10.
- B. As the kingdom people, we are on earth to do the Father's will—7:21; 12:50.
- C. In order to do the will of the Father, we need to enter in through the narrow gate and walk on the constricted way—7:13-14:

1. The narrow gate excludes the old man, the self, the flesh, the human concept, and the world with all its glory; only that which corresponds with God's will can enter in.
  2. As we walk on the constricted way, we are restricted by a mysterious, invisible, inward control, and we live under this control.
- D. The kingdom people need to pray for the Father's will to be done on earth as in the heavens; this is to bring the kingdom of the heavens to the earth—6:10.

### III. The Gospel of Matthew reveals the all-inclusive Christ—16:16-17:

- A. Christ is the heavenly King—2:1-2; 21:5:
1. Matthew proves that Jesus is the King, the Messiah prophesied in the Old Testament—1:1, 17; 2:1-2; 27:11, 37.
  2. The heavenly King did not come with haughty splendor but with gentle, humble meekness—21:5.
- B. The Lord Jesus is the Christ, the Son of the living God—16:16:
1. *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.
  2. *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.
- C. Christ is the Son of Man—Matt. 8:20; 11:19; 13:37; 16:13:
1. 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.
  2. 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.
- D. Christ is the Baptizer—3:11:
1. 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. 11a.
  2. 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. 11b.
- E. Christ is the light of life shining in the darkness of death—4:12-16:
1. Christ's ministry for the kingdom of the heavens began not with earthly power but with heavenly light.
  2. The Lord Jesus did not start a movement or a revolution; rather, He attracted the disciples to Himself as the great light for the establishment of the kingdom of the heavens.
- F. In calling people to follow Him for the kingdom, Christ ministered as a Physician and revealed Himself as the Bridegroom—9:9-15:
1. He came as a Physician to heal and enliven us so that we might be constituted to be citizens of the kingdom of the heavens—vv. 9-13.
  2. We need to appreciate Him as the Bridegroom that we might have the enjoyment of living in His presence—vv. 14-15.

- G. Christ is the unfulled cloth for making a new garment—v. 16; Luke 5:36:
  1. From His incarnation to His crucifixion, He was the unfulled cloth for making a new garment.
  2. 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.
- H. The individual Christ is the new wine, and the corporate Christ is the fresh wineskin—Matt. 9:17:
  1. The new wine signifies Christ as the new life, full of vigor and cheering strength, stirring us to excitement and satisfying us.
  2. The fresh wineskin signifies the corporate Christ, the outward container that holds the new wine—1 Cor. 12:12.
- I. Christ is the Shepherd and the Lord of the harvest—Matt. 9:35-38:
  1. In His ministry for the establishing of His heavenly kingdom, the Lord Jesus ministered as a Shepherd—vv. 35-36.
  2. 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.
- J. Christ is the Friend of sinners and the wisdom of God—11:19:
  1. As the Friend of sinners, Christ sympathizes with their problems and senses their grief—v. 19a.
  2. 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.
- K. Christ is the One who gives rest—Matt. 11:28-30:
  1. 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.
  2. 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.
- L. Christ is the greater Jonah—12:39-41; 16:4:
  1. Jonah is a type of Christ in His death, burial, and resurrection—12:39-41.
  2. 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.
- M. Christ is the bread and crumbs under the table—15:21-38:
  1. God's economy is not a matter of outward things but of Christ coming into us as food—vv. 26, 34, 36.
  2. We need to take in the edible Christ by eating Him as bread, even as the crumbs under the table—v. 27.
- N. Christ in His humanity is the resurrected One with all authority in heaven and on earth—28:18-19:
  1. In His humanity, as the Son of Man and the heavenly King, all authority was given to Christ after His resurrection—v. 18.
  2. 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 disciplining the nations—v. 19.

**IV. The Father's eternal will is to build up the church upon Christ the Son as the rock—16:18; Eph. 2:21-22; 4:16:**

- A. The Lord's word in Matthew 16:18 is the greatest prophecy in the Bible: "I will build My church."
- B. In His heavenly ministry the ascended Christ is directing and managing the building up of His church—Eph. 1:19-23; 4:8-16.
- C. The rock in Matthew 16:18 refers both to Christ and to the revelation concerning Christ; this means that the church is built both upon Christ and upon the revelation concerning Christ—Eph. 2:19-20.
- D. As the stone for God's building, Christ is the foundation stone, the topstone, and the cornerstone; in Him and through Him, we are becoming living stones to be built up as a spiritual house—Matt. 21:42, 44; Isa. 28:16; Zech. 3:9; 4:7; 1 Pet. 2:4-5.
- E. The Gospel of Matthew is concerned with the kingdom of the heavens, which is a matter of authority; thus, the church in this book represents the kingdom to reign—16:18-19; 18:18:
  - 1. In the church there is the heavenly rule and government, and there is the reality of the kingdom of the heavens.
  - 2. Both aspects of the church—the universal and the local—indicate that the church represents the kingdom of the heavens, having authority to bind and to loose—16:19; 18:18.
  - 3. The Lord Jesus declared that the gates of Hades shall not prevail against His church; Satan's power of darkness cannot prevail against the genuine church built by Christ—16:18b.

**V. The church brings in the kingdom; the work of the church is to bring in the kingdom of God—6:10; 12:22-29; 13:43; 16:18, 23; Rev. 11:15; 12:10:**

- A. The church was brought into being for the purpose of bringing in the kingdom—Matt. 16:18-19; 18:17-18; Rev. 1:6, 9; 11:15:
  - 1. The church's responsibility is to perpetuate Christ's victory and to bring in God's kingdom—12:10-11; 11:15.
  - 2. The work of the church on earth is to bring in the kingdom of God; all the work of the church is governed by the principle of the kingdom of God.
  - 3. The church is responsible for bringing heaven's will down to earth and for carrying it out on earth—Matt. 6:10; 7:21; 12:50.
- B. The church, which comes into being under the rule of heaven, by reason of her submission to the heavenly rule, deals with God's enemy—16:18-19; Eph. 6:10-18:
  - 1. In order for the kingdom of the heavens to be established, there is the need of spiritual fighting—Matt. 12:22-29.
  - 2. The responsibility of the church is to continue the warfare Christ fought on earth; the church must continue the victorious work that Christ has carried out against Satan—Heb. 2:14; 1 John 3:8b; Col. 2:15; Psa. 149:5-9.
- C. The church should pray to bring in the kingdom of God—Matt. 6:10:
  - 1. The coming of the kingdom is not automatic; if there is no prayer, the kingdom cannot come.
  - 2. The church must be the outlet of heaven, allowing heaven's authority to be expressed on earth—16:18-19; 18:17-18.