

Message Three

Preaching the Gospel of the Kingdom and Discipling the Nations for the Enlargement and Ultimate Consummation of the Tabernacle of God

Scripture Reading: Matt. 24:14; 28:19-20a; Gen. 9:26-27; Rev. 21:2-3

- I. **"This gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come"—Matt. 24:14:**
- A. The gospel of the kingdom, which includes the gospel of grace, brings people not only into God's salvation but also into the kingdom of the heavens—Acts 20:24; Rev. 1:9:
 - 1. The gospel of grace emphasizes forgiveness of sins, God's redemption, and eternal life—Luke 24:47; John 3:15-16.
 - 2. The gospel of the kingdom emphasizes the heavenly ruling of God and the authority of the Lord—Matt. 28:18.
 - B. The gospel of the kingdom will be preached in the whole earth for a testimony to all the nations before the end, the consummation, of this age:
 - 1. The preaching of the gospel of the kingdom, signified by the white horse in the first seal in Revelation 6:1-2, will be a sign of the consummation of this age.
 - 2. The gospel of the kingdom is a testimony to all the nations (Gentiles); this testimony must spread to the whole earth before the end of this age, the time of the great tribulation—Matt. 24:6.
 - C. The gospel is for the kingdom, and the gospel is proclaimed so that rebellious sinners might be saved, qualified, and equipped to enter into the kingdom—4:17; Mark 1:14-15; Acts 8:12.
 - D. Repentance is mainly for us to enter into the kingdom of God; unless we repent—that is, have a change of concept—we cannot enter into the kingdom—Matt. 3:2; 4:17; Mark 1:15.
 - E. Through regeneration we receive the divine life and are transferred into the kingdom of the Son of God's love—John 3:3, 5, 15; Col. 1:13.
 - F. We should seek first the kingdom of God and His righteousness and not be anxious concerning our material needs—Matt. 6:19-34.
 - G. We need to be today's Jonah, bearing the unique sign of the crucified, buried, and resurrected life that has become the reigning life—12:38-41; Rom. 5:17.
 - H. We should follow the Lamb wherever He may go to preach the gospel of the kingdom to the whole inhabited earth for the propagation and development of the seed of the kingdom to consummate this age—Rev. 14:4; Mark 4:26.
 - I. "I believe that the churches in the Lord's recovery will bear the burden to bring this gospel to all the inhabited earth. The gospel of grace has been preached in every continent, but not the gospel of the kingdom. The gospel of grace is the lower gospel, but the gospel of the kingdom is the higher gospel. This higher gospel will be brought to every continent through the churches in the Lord's recovery" (*Life-study of Matthew*, p. 719).

II. “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you”—Matt. 28:19-20a:

- A. In Matthew the goal of the gospel of the kingdom is to bring people into God to make them citizens of the kingdom of the heavens—v. 19; Rom. 14:17.
- B. Through His death Christ entered into His resurrection to carry out His ministry in the stage of inclusion through His Body to accomplish God’s eternal economy—Matt. 28:18; Rom. 12:4-5; 1 Cor. 12:12; Eph. 4:16; 3:9-11.
- C. Because all authority was given to Him, the heavenly King sent His disciples with His authority to disciple the nations, causing them to become the kingdom people for the establishing of His kingdom—Matt. 28:18-19.
- D. The Lord charged us to baptize the believers “into the name of the Father and of the Son and of the Holy Spirit”; to baptize people into the name of the Triune God is to immerse them into all that the Triune God is and to bring them into spiritual and mystical union with Him—v. 19.
- E. For the discipling of all the nations, the Lord Jesus charged us to teach the believers to observe all that He has commanded us—v. 20a.
- F. The Lord commissioned the disciples to save and gather all God’s chosen people from Jerusalem through Judea and Samaria and unto the uttermost part of the earth—all the world, all the nations—Acts 1:8.

III. In Genesis 9:26 and 27 Noah prophesied, saying, “Blessed be Jchovah, / The God of Shem” and “May God enlarge Japheth, / And let him dwell in the tents of Shem”:

- A. In Noah’s prophetic word concerning his sons, Shem (the forefather of the Hebrews, the Jews) was blessed to have God as his God; God became his blessing, and God is the rest, peace, enjoyment, and salvation to man—v. 26.
- B. Noah prophesied that Japheth would be enlarged and dwell in the tents of Shem—v. 27:
 - 1. Japheth is the forefather of the Europeans, who have been enlarged, especially during the last five centuries.
 - 2. No matter how much Japheth has been enlarged, God said that he would dwell in the tents of Shem; the Europeans have become strong and enlarged, but they must dwell in the tents of Shem:
 - a. A tent is a place where people may dwell, rest, and have peace and enjoyment.
 - b. Japheth’s dwelling in the tents of Shem indicates that if Japheth and his descendants would be blessed and enjoy God as their rest, peace, enjoyment, and salvation, they must believe in the God of the Jews—cf. John 4:22.
 - c. When the Lord Jesus came as a seed of Abraham and a descendant of Shem, He became the tent, the tabernacle, which will consummate in the New Jerusalem as the ultimate tent of Shem, the tabernacle of God with men for eternity, in which numerous Old and New Testament saints from all the nations will dwell to participate in the eternal blessing of the eternal life—1:14; Rev. 21:2-3.