

# THE KINGDOM— ITS REALITY, ITS NATURE, ITS EXPRESSION, ITS RELATION TO GOD'S GLORY, AND ITS UNSHAKABLENESS

by Witness Lee

The purpose of this essay is to consider the kingdom in its reality, its nature, its expression, its relation to God's glory, and its unshakableness.

## Its Reality

### *Christ as the Seed of Life*

The reality of the kingdom is Christ as the seed of life. Christ, the One who is life, has sown Himself as the seed of life into God's chosen ones, who are the soil for growing Him (Mark 4:3, 26). The Lord Jesus came to sow Himself as the seed of life into men's hearts, that He might grow in them and live in them and be expressed from within them. The seed of the kingdom is not a matter of power or authority but of the divine life embodied in Christ. Hence, the seed of the kingdom is a seed of life. This seed of life, which is Christ Himself, is the basic element of the reality of the kingdom. In Mark 4 we see that the Lord Jesus establishes the kingdom by sowing Himself as the seed of life into God's chosen people, the believers, so that the kingdom may grow. This indicates that the establishment of the kingdom is absolutely a matter of growth in life. To establish the kingdom, therefore, is to grow the kingdom. The kingdom is not established by outward working but by inward growing. If we do not realize this, we may think that the kingdom is established by our work. The kingdom, however, can be established only by Christ's being sown as the seed of life into humanity. Hence, the kingdom is not brought into being by teaching or working; on the contrary, the kingdom is brought into being by Christ's being sown as the kingdom seed into the believers. The seed will grow, and the life within it will produce the kingdom in its reality. We need to be deeply impressed with the fact that the kingdom of God is wholly a matter of life—Christ Himself as the seed of life, the seed of the kingdom, sown into our being.

In order to make this matter clear, we may use the biological term *gene* and apply it to Christ as the seed of life, which is the kingdom in its reality. The Christ who has been sown into our being is the gene of the kingdom. We know that without human genes it is impossible to have human life. Our birth, being, and existence all came from a gene. The principle is the same with the kingdom in its reality. Christ has been sown into us to be the gene of the kingdom. Eventually, the kingdom will issue from this gene. It is crucial for us to see that the Christ who has been sown into our hearts is the gene of the kingdom. Christ has been sown into us as a gene, as a seed of life, to grow, develop, and issue in the kingdom.

In Mark 4:26-29 the Lord Jesus tells the parable of the kingdom seed.

He said, So is the kingdom of God, as if a man should cast seed on the earth, and sleep and rise night and day, and the seed sprouts and lengthens—how, he does not know. The earth bears fruit by itself: first the blade, then an ear, then full grain in the ear. (vv. 26-28)

The man is the Lord Jesus as the sower. The seed is Christ Himself as the seed of life sown into us. This parable reveals that the kingdom of God is a matter of life, the life of God, which sprouts, grows, bears fruit, matures, and produces a harvest. The kingdom is not a matter of lifeless organization through man's wisdom and ability. The kingdom in its reality is a matter of Christ as the seed of life sown into us and growing in us unto maturity.

### *Christ's Expansion as the Enlargement*

The kingdom's reality is also seen in Christ's expansion as the enlargement. Christ's expansion is His growth within us, and His expansion is His enlargement.

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Revelation 1:6 tells us that we have been made the kingdom of God. Christ loosed us from our sins by His blood (v. 5) and made us a kingdom. The believers redeemed by the blood of Christ have not only been born of God into His kingdom (John 3:5) but have also been made a kingdom for God's economy, which is the church (Matt. 16:18-19). John, the writer of the book of Revelation, was in the kingdom (Rev. 1:9), and all redeemed and reborn believers are also part of this kingdom (Rom. 14:17).

We are God's kingdom because we are the expansion of Christ, His enlargement. Luke 17:20-21 confirms this.

Being questioned by the Pharisees as to when the kingdom of God comes, He answered them and said, The kingdom of God does not come with observation; nor will they say, Look, here! Or, There! For behold, the kingdom of God is among you.

What does it mean to say that the kingdom of God does not come with observation? It means that the kingdom is invisible. The kingdom is something that cannot be observed by our natural ability. In particular, the kingdom cannot be observed by our natural thinking, which is completely useless in apprehending the kingdom of God. The kingdom of God is not material but spiritual. As a spiritual reality it can be realized only by the Spirit in our regenerated spirit.

**T**he kingdom in its reality today is the Lord Jesus as the Spirit. In Matthew 12:28 the Lord says, "If I by the Spirit of God cast out demons, then the kingdom of God is come upon you." This indicates that the kingdom is the reality of the Spirit of God, which is the reality of Christ. The Spirit is the reality of the Lord Jesus, for the Spirit is His person, and His person is His reality. The kingdom, therefore, is the spiritual realization of the Lord Jesus. When we realize Him spiritually, we have the kingdom in its reality. In Luke 17:20-21 the Lord reveals that He Himself is the kingdom. As the One who is Himself the kingdom, He enters into His believers and grows in them to have an expansion, an enlargement, and this enlargement is the kingdom in its reality. Therefore, both the seed of the kingdom and the expansion of the kingdom are the reality of the kingdom.

### ***The Enlargement Being the Realm of the Kingdom's Ruling***

The kingdom of God is the Lord Jesus as the seed of life sown into His believers, God's chosen people, and developing into a realm which God may rule as His kingdom in His divine life. Its entrance is regeneration (John 3:5), and its development is the believers' growth in the divine life (2 Pet. 1:3-11). It is the church today, in which the faithful believers live (Rom. 14:17), and it will develop into the

coming kingdom as an inheritance reward (Gal. 5:21; Eph. 5:5) to the overcoming saints in the millennium (Rev. 20:4, 6). Eventually, it will consummate in the New Jerusalem as the eternal kingdom of God, an eternal realm of the eternal blessing of God's eternal life for all God's redeemed to enjoy in the new heaven and new earth for eternity (Rev. 21:1-4; 22:1-5).

**I**n eternity the New Jerusalem will be the totality of all the believers shining forth the processed Triune God. The new earth will be a realm in which God will rule over the nations. This ruling realm will be formed by the shining of the New Jerusalem. Hence, the shining of the New Jerusalem will produce a realm for God's ruling. This is the kingdom of God.

### ***Its Nature***

Now we come to the nature of the kingdom. We shall use six adjectives to describe the kingdom in its nature: divine, heavenly, spiritual, human, pure, and eternal.

### ***Divine—the Kingdom of God, with the Divine Attributes***

In its nature the kingdom of God (Mark 1:15) is divine, having the divine attributes. The word *divine* means being of God, having the nature of God, or being transcendent and distinct from all others. Only God has the nature of God, and only God is transcendent and distinct from everything else. Therefore, only God is divine.

The nature of the kingdom is divine because it is the kingdom of God with the divine attributes. Because the kingdom is the kingdom of God, its nature will be the nature of God. Since God is holy, surely His kingdom also will be holy. Likewise, since God is righteous, His kingdom will be righteous as well. God is divine, and the kingdom, being the kingdom of God, will also be divine.

### ***Heavenly—the Kingdom of the Heavens, with the Transcendancy of the Heavens***

The kingdom is also heavenly in nature, for it is the kingdom of the heavens (Matt. 3:2), with the transcendancy of the heavens. The church today should also be transcendent; there should be a certain transcendancy in the church life. As members of the church, we are not low but have the heavenly nature with the transcendancy of the heavens.

### ***Spiritual—of the Holy Spirit in the Human Spirit, with the Bountiful Supply of the Spirit***

The kingdom is spiritual in nature because it is of the Holy Spirit in the regenerated human *spirit*. Romans 14:17 tells

us that the kingdom of God is righteousness, peace, and joy in the Holy Spirit. Matthew 5:3 says, "Blessed are the poor in spirit, for theirs is the kingdom of the heavens." From these verses we can see that the kingdom is a matter of the Holy Spirit in our spirit. Therefore, the kingdom in its nature is spiritual.

In Philippians 1:19 Paul speaks of the bountiful supply of the Spirit of Jesus Christ. This is the Spirit mentioned by the Lord Jesus in John 7:39. This is not merely the Spirit of God before the Lord's incarnation but the Spirit of God, the Holy Spirit with divinity, after the Lord's incarnation, human living, crucifixion, and resurrection. Such a Spirit has a bountiful supply. Since the Spirit has a bountiful supply, the kingdom, which is of the Spirit in our spirit, is full of the bountiful supply.

### *Human—the Kingdom of the Son of Man, with the Human Virtues*

In nature the kingdom is also human, for it is the kingdom of the Son of Man. After man was seduced by Satan to follow him, God became a man to undo the works of the Devil (1 John 3:8) and destroy him (Heb. 2:14), so that He might reclaim the earth to be His kingdom. In the coming kingdom, which Christ will bring in (Dan. 7:13-14; Luke 19:12-15), He will be the Son of Man as a sign both of His victory and glory and of Satan's defeat and shame.

**B**ecause the kingdom is human in its nature, having the human virtues, the Lord charged us not to cancel any commandment related to morality (Matt. 5:17-48). On the contrary, we should keep all commandments related to morality in order to have the human virtues to match the divine attributes.

### *Pure—the Salt of the Earth, with the Killing Power of the Death of Christ*

God's kingdom is pure. It is the salt of the earth (Matt. 5:13), with the killing power of the death of Christ (2 Cor. 4:10, 12; Phil. 3:10). In Matthew 5:13 the Lord Jesus says, "You are the salt of the earth." By nature, salt is an element that kills the germs of corruption and eliminates them. In the kingdom of God there is a nature which is as pure as the salt of the earth. This nature has the killing power of the death of Christ to kill the germs of corruption.

### *Eternal—the Eternal Kingdom, with Its Unlimitedness*

Finally, in its nature the kingdom is eternal. It is the eternal kingdom (2 Pet. 1:11), with its unlimitedness.

#### *Its Expression*

The expression of the kingdom involves three matters: the divine attributes, the human virtues, and our shining as the light.

#### *In the Divine Attributes*

God's attributes refer to all that belongs to God. When the things that belong to God become our experience, they become our virtues. With God there are attributes, and with us there are virtues. For example, love is an attribute of God, not a virtue. But when the love of God becomes our experience, it produces the virtue of love. Therefore, with respect to God we use the word *attributes*, but in relation to ourselves we use the word *virtues*.

*Divine Love:* First John 4:8 and 16 tell us that God is love. The divine love is the nature of God's essence. Thus, it

is an essential attribute of God. Love as the nature of God's essence is the source of grace. When the divine love appears to us, it becomes grace. In the Gospel of John love is manifested as grace (1:14, 16-17). In the Epistle of 1 John we have the divine love as the source of grace.

**T**he Epistle of 1 John reveals that when we are in the fellowship of the divine life, that is, in the enjoyment of the processed Triune God, this enjoyment will have a certain outcome. The outcome of the enjoyment of the processed Triune God is the divine love. When we enjoy the Triune God, this enjoyment issues in the divine love. With this divine love we spontaneously love others.

*Divine Light:* Light is the nature of God's expression. Therefore, the divine light is an expressive attribute of God. As love, the nature of God's essence, is the source of grace, so light, the nature of God's expression, is the source of truth. When the divine light shines upon us, it becomes truth. In the Gospel of John we have light manifested as truth in the Son. In 1 John we have the divine

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light as the source of truth. In the Son we come to the Father and experience Him as the source of truth.

First John 1:5 says, “God is light, and in Him is no darkness at all.” Light is God’s expression; it is God shining. When we dwell in God, who is the shining One, we are in light. The very God in whom we dwell is light.

In 1:5 we are told that in God there is no darkness at all. As light is the nature of God in His expression, so darkness is the nature of Satan in his evil works. Thank God that He has delivered us out of the satanic darkness into the divine light (Acts 26:18; 1 Pet. 2:9). The divine light is the divine life in the Son operating in us. This light shines in the darkness within us, and the darkness cannot overcome it (John 1:4-5). When we follow this light, we shall by no means walk in darkness.

*Divine Holiness:* Holiness is one of the main attributes of our God. The word *holy* not only means sanctified, separated, but also distinct, different, from everything that is common. Only God is distinct, different in His nature from all things. Hence, He is holy; holiness is the distinct quality of His nature, as one of His attributes.

**F**irst Peter 1:15 and 16 say, “According to the Holy One who called you, you yourselves also become holy in all your manner of life; because it is written, You shall be holy, because I am holy.” The Holy One is the Triune God—the choosing Father, the redeeming Son, and the sanctifying Spirit (1 Pet. 1:1-2). The Father has regenerated His elect, imparting His holy nature into them (1 Pet. 1:3); the Son has redeemed them with His blood from the vain manner of life (1 Pet. 1:18-19); and the Spirit has sanctified them according to the Father’s holy nature, separating them from everything that does not fit in with God’s holy nature so that they, by the holy nature of the Father, may become holy in all manner of life, even as holy as God Himself is.

The way God makes us holy is to impart Himself, the Holy One, into us so that our whole being may be permeated and saturated with His holy nature. For us to be holy, therefore, is to partake of God’s nature (2 Pet. 1:4) and to have our whole being permeated with God Himself. This makes our being holy, like God Himself is in His nature.

*Divine Righteousness:* Another attribute of God is righteousness. God is righteous as well as holy. Whereas holiness is related to God’s inward nature, righteousness is related to God’s outward acts, ways, actions, and activities. Everything God does is righteousness. Hence, the righteousness of God is what God is in His action with respect to justice and righteousness. God is just and right. Whatever God is in His justice and righteousness constitutes His righteousness.

“If you have known that He is righteous, you know also that everyone who practices righteousness has been begotten of Him” (1 John 2:29). The word *righteous* here refers to the righteous God in 1 John 1:9 and to Jesus Christ the Righteous in 2:1. God is righteous in the blood of Jesus to forgive our sins and to cleanse us from all unrighteousness, and our Lord Jesus is the only righteous Man among all men. His righteous act (Rom. 5:18) on the cross fulfilled the righteous requirement of the righteous God for us and all sinners.

The divine love, the divine light, the divine holiness, and the divine righteousness are the main factors of the Ten Commandments. The Ten Commandments portray God as being a God of love and light and as being holy and righteous. Love, light, holiness, and righteousness, God’s attributes, are the characteristics of the picture of God portrayed in the Ten Commandments. The expression of the kingdom of God is in these divine attributes.

### *With Human Virtues*

The kingdom of God has its expression not only in the divine attributes but also with human virtues, in particular with the virtues of righteousness, meekness, mercy, and purity.

*Righteousness:* In Matthew 5:6 the Lord Jesus says, “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.” *Righteousness* here refers to being right in our behavior. This righteousness is related to what we are inwardly. This is indicated by the fact that we are told to hunger and thirst for righteousness so that we may be satisfied.

**T**he righteousness in 5:6 is actually Christ Himself. It is the surpassing righteousness (v. 20), the righteousness on the highest plane, that can be attained only by Christ. Because He is the One who produces this highest righteousness, we need to seek Him. To hunger and thirst for righteousness is actually to hunger and thirst for Christ Himself. If we seek righteousness by hungering and thirsting for Christ, we shall be satisfied. We shall receive what we are seeking.

In Matthew 5:10 the Lord again speaks of righteousness. “Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of the heavens.” The whole world lies in the evil one (1 John 5:19) and is filled with unrighteousness. Every aspect of the world is unrighteous. Therefore, we need to pay a price for the righteousness we are seeking for the kingdom of the heavens. If we hunger and thirst for righteousness, we shall be persecuted for the sake of righteousness.

Matthew 5:10 tells us that those who are persecuted for

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the sake of righteousness are blessed, “for theirs is the kingdom of the heavens.” If we seek righteousness at a cost, suffering persecution for it, the kingdom of the heavens becomes ours. We are in its reality now, and we shall be rewarded with its manifestation in the coming age.

**I**n Matthew 5:20 the Lord Jesus speaks of the surpassing righteousness we need to enter into the kingdom of the heavens. “I say to you, that unless your righteousness surpass that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.” In this verse righteousness does not refer to the objective righteousness, which is the Christ we receive when we believe in Him that we may be justified before God (1 Cor. 1:30; Rom. 3:26). It refers to the subjective righteousness, which is the indwelling Christ lived out of us as our righteousness that we may live in the reality of the kingdom today and enter its manifestation in the future. This subjective righteousness is not obtained merely by fulfilling the old law, but by completing the old law through the fulfillment of the new law of the kingdom of the heavens, the law given by the Lord Jesus in Matthew 5. This righteousness of the kingdom people, according to the new law of the kingdom, surpasses that of the scribes and Pharisees according to the old law. It is impossible for our natural life to gain this surpassing righteousness; it can be produced only by a higher life, the resurrection life of Christ. This righteousness, which is likened to the wedding garment (Matt. 22:11-12), qualifies us to participate in the wedding of the Lamb (Rev. 19:7-8) and to inherit the kingdom of the heavens in its manifestation, that is, to enter into the kingdom of the heavens in the future.

To enter into the kingdom of God requires regeneration as a new beginning of our life (John 3:3, 5), but to enter into the kingdom of the heavens demands surpassing righteousness in our living after regeneration. To enter into the kingdom of the heavens means to live in its reality today and to participate in its manifestation in the future.

*Meekness:* Matthew 5:5 says, “Blessed are the meek, for they shall inherit the earth.” To be meek is not simply to be gentle, humble, and submissive. Meekness is related to something inward, to what we are in our being. To be meek means not to resist the world’s opposition but to suffer it willingly. To be meek means not to fight or resist.

If we are meek, willing to suffer the world’s opposition in this age, we shall inherit the earth in the coming age, as revealed in Hebrews 2:5-8 and Luke 19:17, 19.

The New Testament tells us that we do not fight against flesh and blood but against the Devil, the enemy of God, and his angels, the evil powers in the air. Although we must fight against the Devil, we should not fight against people, not even those who oppose us. Toward all people, including the adversaries and opposers, we must be meek. While we are being meek toward people, we must fight against the powers of darkness.

*Mercy:* In Matthew 5:7 the Lord Jesus says, “Blessed are the merciful, for they shall receive mercy.” To be righteous is to give one what he deserves, but to be merciful is to give someone better than what he deserves. For the kingdom of the heavens we need to be not only righteous but also merciful. If we are merciful to others, the Lord will grant us mercy (2 Tim. 1:16, 18), especially at His judgment seat (James 2:12-13).

**I**n Matthew 5:7 there is the promise that those who are merciful shall receive mercy. If we judge our brothers without mercy today, we shall not receive mercy at the judgment

seat. But if we have mercy on our brothers, the Lord will have mercy on us at His judgment seat. Therefore, although we should be strict in dealing with ourselves, we should be very merciful in dealing with others. This is not an outward matter; it is a matter related to our inward being.

*Purity:* In Matthew 5:8 the Lord Jesus says, “Blessed are the pure in heart, for they shall see God.” To be righteous is to deal with ourselves, to be merciful is to deal with others, and to be pure in heart is to deal with God. Toward ourselves we must be strict and allow no excuses. Toward others we should be merciful, giving them more than they deserve. Toward God we must be pure in heart, seeking nothing besides Him. The reward for being pure in heart is to see God. God is our reward. No reward is greater than God Himself. We gain this reward by being righteous with ourselves, by being merciful toward others, and by being pure in heart toward God.

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



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(1 Cor. 10:31). This is for the kingdom of the heavens. Our spirit is the organ to receive Christ (John 1:12; 3:6), whereas our heart is the ground where Christ as the seed of life grows (Matt. 13:19). For the kingdom of the heavens we need to be poor in spirit, empty in our spirit, that we may receive Christ. We also need to be pure in heart, single in our heart, that Christ may grow in us without frustration. If we are pure in heart in seeking God, we shall see God. Seeing God is a reward to the pure in heart. This blessing is both for today and for the coming age.

*Peacefulness:* Matthew 5:9 says, “Blessed are the peacemakers, for they shall be called sons of God.” Satan, the rebellious one, is the instigator of all rebellion. For the kingdom of the heavens, under its heavenly ruling, we must be peacemakers with all men (Heb. 12:14). Instead of fighting with others, we should pursue peace with all men. This means that we should endeavor to keep a peaceful situation with everybody, living in peace with others.

If we are peacemakers, we shall be called the sons of God. The sons of the Devil make trouble, but the sons of God make peace. As the Son of God, the Lord Jesus made peace with God and man. Now, as the sons of God, we should follow Him to make peace.

Our Father is the God of peace (Rom. 15:33; 16:20), who has a peaceful life with a peaceful nature. As those born of Him, if we would be peacemakers, we must conduct ourselves in the divine life and according to the divine nature. Thus, we shall express the Father’s life and nature, and we shall be called sons of God.

### *Shining as the Light*

In Matthew 5:14-16 we see that the kingdom is expressed in its shining as the light. In verse 14 the Lord Jesus says, “You are the light of the world.” Here we see that the people of the kingdom of the heavens live a kingdom life to shine in the darkness of the world. The world, Satan’s system, the dark human society, needs light. To the darkened world, the people of the kingdom of the heavens are a light effacing its darkness.

*Over the Outsiders as a City Situated upon a Mountain That Cannot Be Hidden:* In 5:14 the Lord Jesus goes on to say, “A city situated upon a mountain cannot be hidden.” As the shining light, the kingdom people are like a city situated upon a mountain. Such a city cannot be hidden. Ultimately, this city will be consummated in the holy city of the New Jerusalem (Rev. 21:10-11, 23-24).

The light in Matthew 5:14 is not an individual person; on the contrary, it is a corporate city. This indicates that the kingdom people need the building. If we are in the building of the church in a practical way, we shall realize that

only by being built together can we be a city situated upon a mountain. This city becomes a shining light. If the saints in the church in your locality are not built up but instead are scattered, divided, and separated, there is no city there. And as long as there is no city, there is no light, because the city is the light. The light is not an individual believer; it is a corporate city built up as one entity to shine over the people surrounding it. In order to shine upon others, we need to be built up as a city upon the mountaintop. For this, we need to keep the oneness and remain one entity, a corporate Body. Then we shall be a shining light as the expression of the kingdom.

*Over Those Who Are in the House as a Lamp on the Lampstand:* Matthew 5:15 says, “Neither do men light a lamp and place it under the bushel, but on the lampstand, and it shines to all who are in the house.” The shining of the light has two aspects: the outward aspect and the inward aspect. The light as a city on a mountain shines over the outsiders, whereas the lighted lamp on the lampstand shines over those who are in the house. As the city, the light shines upon people, but as the lamp in the house, the light shines into people. This indicates that our influence over others should not be just outward but also inward.

In order to be a lamp shining into others, we need to be without any covering. As the lamp on the lampstand, the light should not be hidden. This is the reason the Lord Jesus speaks about placing the lamp under a bushel. A lighted lamp under a bushel cannot shine out its light. Therefore, the kingdom people as the lighted lamp should not be covered by a bushel, an item pertaining to eating, a matter which causes anxiety (Matt. 6:25). Hiding the lamp under the bushel indicates anxiety concerning our living. If we are anxious about our living, this anxiety will become a bushel covering our light. Instead of being covered by the bushel, we must be on the lampstand. If we live without anxiety concerning our existence, caring only for Christ and the church, we shall touch the hearts of others and shine into them.

*For the Glorification of the Father Who Is in the Heavens:* Eventually, our shining will be for the glorification of the Father, for it will give glory to Him. Concerning this, the Lord Jesus says, “Thus let your light shine before men, so that they may see your good works, and glorify your Father who is in the heavens” (Matt. 5:16). As regenerated children of God (John 1:12; Gal. 4:6), we should have good works. These good works are the behavior of the kingdom people through which others may see God and be brought to Him.

Our shining will glorify the Father because it expresses what God is. To glorify the Father is to give Him the glory. Glory is God expressed. When the kingdom people

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express God in their behavior and good works, others see God and give glory to God.

God hidden is God Himself. But when God is expressed, that is the glory of God. If as the kingdom people we have such a shining light, God will be expressed in this shining, and all those around us will see the glory, God expressed. When others see God in our shining, that is the glory of God. Therefore, the shining of the kingdom as light is for the glorification of the Father.

### **Its Relation to the Glory of God**

We come now to the relation of the kingdom to the glory of God. God's kingdom always goes with His glory.

### **Entering into the Kingdom of God and Entering into the Glory of God Will Transpire Simultaneously**

In 1 Thessalonians 2:12 Paul indicates that we enter into the kingdom of God and into the glory of God simultaneously. "That you should walk worthily of God, who calls you into His own kingdom and glory." God's kingdom and glory are the goal of His calling. Contrary to what many Christians think, God has not called us to a heavenly mansion but to His kingdom and glory.

**T**he kingdom of God is God being manifested through us. Whenever we express God in our daily walk, that is the kingdom. The expression of God from within us is the kingdom. When we live worthily of God, living a life in the Lord Jesus Christ, there is with us a particular kind of atmosphere, and this atmosphere is God's kingdom. Furthermore, where the kingdom of God is, there the glory of God is also.

In the coming age, the entering into the kingdom of God and the entering into the glory of God will take place simultaneously. When we live by the divine life, the life of God, we surely will express God, and the expressed God is the divine glory. Since we live such a life, we are in the divine glory. Then spontaneously we are in the kingdom of God, because the kingdom of God is just God's manifestation in His glory with His authority for His divine administration. Hence, to enter into the kingdom of God and to enter into the expressed glory of God transpire at the same time as one thing.

### **God's Glory Goes with His Kingdom and Is Expressed in the Realm of His Kingdom**

Matthew 6:13 says, "Yours is the kingdom, and the power, and the glory." This indicates that God's glory goes with His kingdom and is expressed in the realm of His kingdom. The kingdom is the realm for God to exercise His power that He may express His glory.

### **Its Unshakableness**

Hebrews 12:28 reveals that God's kingdom is unshakable as God Himself is. The kingdom is unshakable in its substance, foundation, structure, constituents, and expression.

### **In Its Substance**

The kingdom is unshakable in its substance, which is God. In the existing substance of the kingdom, actually it is God Himself exercised and expressed in His power with His glory for His divine administration.

### **In Its Foundation**

The kingdom is also unshakable in its foundation, which is Christ. The earth and the heavens are shakable. Only the Lord and the things

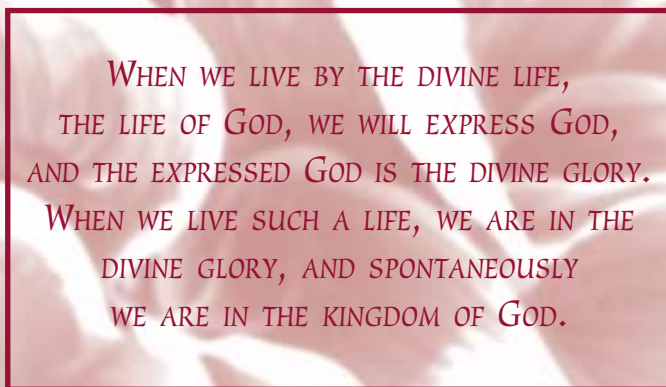
which come out of Him will remain forever (Heb. 12:27; 1:11; 13:8). This means that the kingdom which we are receiving has come out of the Lord Himself.

**T**he kingdom is actually the Lord Himself as the kingship within us. Daniel 2:34 and 35 will help us to understand this matter.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

The stone cut without hands is the heavenly Christ, who was cut on the cross without human hands. Daniel 2:44, referring to the toes of the image, says,

In the days of these kings shall the God of heaven set up



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WE ARE IN THE KINGDOM OF GOD.

a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Verse 45 also speaks of the stone, saying, "The stone was cut out of the mountain without hands" and "it brake in pieces the iron, the brass, the clay, the silver, and the gold." These verses indicate that the stone, which is Christ, will eventually become a great mountain filling the whole earth. This great mountain is the coming kingdom. Hence, the unshakable kingdom which we are receiving is Christ with His enlargement.

### *In Its Structure*

The kingdom is unshakable in its structure, which is the church. The church is the enlargement of Christ constituted of the riches of what Christ is, and today such a church is the reality of the kingdom of God (Rom. 14:17).

Hence, the structure of this divine kingdom is unshakable, as the unshakable divine life of Christ is.

### *In Its Constituents*

God's kingdom is unshakable in its constituents. These constituents are all the riches of the processed and consummated Triune God. Since the structure of the kingdom is the divine structure of the church, which is the enlargement of Christ, the embodiment of the processed Triune God, its constituents are also the constituents of the church, which is the expression of the unshakable Christ.

### *In Its Expression*

Finally, the kingdom is unshakable in its expression, which is the glory of the Triune God, the very God Himself expressed in His glory. Such an expression nothing can shake, and it will remain and stand as the very God expressed forever. **AC**

## **Commentary on the Gospel of Matthew**

"He spoke many things to them in parables, saying, Behold, the sower went out to sow. And as he sowed..." (Matt. 13:3-4).

Verses 3 and 4 say that a sower went out to sow some seeds. In His preliminary work for the establishment of the kingdom of the heavens, the Lord Jesus came as a sower. Several times the Lord was called a teacher. But here He likens himself not to a teacher, but to a sower. The sower in verse 3 is the Lord Himself (v. 37). Actually, the Lord did not come to teach, but to sow the seed. What is this seed? It is the word of the kingdom with the King in it as life (v. 19). The seed is also the sons, the people, of the kingdom (v. 38). If we check with our experience, we shall realize that the seed sown by the Lord Jesus into our humanity is just Himself as life to make us the seed of the kingdom. Here three things are interrelated: the word of the kingdom, the sons of the kingdom, and Christ Himself as the life within the seed. These three cannot be separated. The word of the kingdom actually is Christ Himself as the word of life. This seed eventually produces the sons of the kingdom, who are the believers. Therefore, the seed refers to the word of the kingdom, to Christ Himself as life, and to us, the sons of the kingdom. By Christ's being the living word of life sown into our being, we are made the sons of the kingdom.

In this parable we see that Christ establishes the kingdom of the heavens not by fighting or teaching, but by sowing Himself as the seed of life into believing people so that the kingdom of the heavens may grow up. The establishment of the kingdom of the heavens is absolutely a matter of growth in life. To establish the kingdom is to grow the kingdom. The kingdom is not established by outward working, but by inward growing. We need to emphasize this matter again and again. Because many Christian workers have not seen this, they still think that the church is built up by work and labor. But the church can be produced only by sowing Christ as the seed into humanity. This seed will grow within people and produce the church. The seed of life, Christ Himself in the word, sown into humanity will grow the church. The church is not produced by work; it is altogether produced by the growth in life. Therefore, the kingdom of the heavens is brought into being not by teaching or by working, but by sowing Christ as the living word of life into humanity. This seed will grow, and the life in it will produce the kingdom. The kingdom is absolutely a matter of life which has grown. The source of the kingdom is Christ as the seed of life. May we all be deeply impressed with the fact that the kingdom is a matter of life.

From the *Life-study of Matthew* by Witness Lee, pp. 437-439