

Message Four

**The Direction of the Lord's Move  
(3)  
To Bring In the Kingdom of God**

Scripture Reading: Mark 4:26-29; John 3:3, 5; Dan. 2:34-35, 44-45; Rev. 11:15

- I. The direction of the Lord's move today is to bring in the kingdom of God as the spreading of the divine life for God's eternal administration in the fulfillment of His eternal economy—Luke 19:12, 15a; John 3:3, 5; Dan. 2:34-35, 44-45; Rev. 11:15.**
- II. The kingdom of God is Christ Himself as the seed of life sown into us, growing in us, spreading in us, and maturing in us until there is a full harvest—the manifestation of the kingdom—Mark 4:26-29; Matt. 13:43:**
  - A. The kingdom of God is actually the God-man, the Lord Jesus, sown as a seed into the believers and developing into a realm over which God can rule as His kingdom in His divine life—Luke 17:20-21; Mark 4:3, 26-29:
    1. The Lord Jesus, who is the embodiment of the Triune God, came to be the kingdom of God by sowing Himself as the seed of the kingdom into God's chosen people—Col. 2:9; Luke 17:20-21; Matt. 13:3-23.
    2. Christ establishes the kingdom by sowing Himself as the seed of life into believing people so that the kingdom may grow; this is absolutely a matter of the growth in life, not of our work—1 Pet. 1:23; 1 John 3:9; Matt. 13:4.
    3. Regeneration is the entrance into the kingdom of God, and the growth of the divine life within the believers is the development of the kingdom of God—John 3:3, 5; 2 Pet. 1:3-11; Dan. 2:44; Rev. 11:15.
  - B. After this seed has been sown into the believers, it will grow and develop within them into the kingdom of God, which is for the fulfillment of God's eternal purpose and also for their blessing and enjoyment—Col. 1:13.
- III. The coming of Christ will be the opening of the eternal kingdom of God; hence, Christ's coming will be the landmark which closes human government and brings in the eternal kingdom of God—Rev. 11:15:**
  - A. In God's economy, Christ, by His upcoming appearing, will smash and crush the aggregate of human government and establish the eternal kingdom of God—Dan. 2:34-35.
  - B. The great human image will be replaced with a great mountain, signifying the eternal kingdom of God, which will fill the whole earth; this means that after Christ comes to crush the aggregate of human government, He will usher in the eternal kingdom of God on earth—vv. 44-45.
  - C. The goal of the divine history within the human history is to have the corporate Christ—Christ with His overcomers—as the crushing stone to be His dispensational instrument to end this age and become a great mountain, the kingdom of God—vv. 28, 31-45; Rev. 12:1-2, 5, 11; 14:1-5; 19:7-21:
    1. During the church age, Christ is building up the church, the Body, to be His bride, and He will return with His overcoming bride as the smiting

stone to crush the aggregate of human government and usher in the age of God's dominion over the entire earth—Matt. 16:18; Dan. 2:34-35, 44-45; Rev. 11:15-17.

2. The great human image will be replaced with a great mountain, signifying the eternal kingdom of God, which will fill the whole earth; this means that after Christ comes to crush the aggregate of human government, He will usher in the eternal kingdom of God on earth—Dan. 2:34-35, 44-45.
- D. If, as God's people, we see the controlling vision of the image in Daniel 2, we will be kept from the world and prepared for Christ's coming as the smiting stone which will crush the aggregate of human government and become a great mountain—the eternal kingdom of God—filling the whole earth—Rev. 11:15.

**IV. The increase of the stone into a great mountain signifies the increase of Christ in His administration to be the kingdom of God—Dan. 2:35, 44:**

- A. The church is Christ's increase in life, but the eternal kingdom of God is Christ's increase in administration; hence, Christ is not only the church but also the kingdom—John 3:29-30; 1 Cor. 12:12; Mark 4:26-20; Luke 17:21.
- B. As the stone, Christ is the centrality of God's move, and as the mountain, He is the universality; He is the all-inclusive One, the One who fills all in all—Eph. 1:23.