

**HWMR - Crystallization Study of the Gospel of Mark**

Book One, Week 7

Message Seven

**The Kingdom of God (1)**  
**The Sowing, Growth, and Development**  
**of the Seed of the Kingdom**

Scripture Reading: Mark 4:3, 11, 14, 26-29

Mark 4: 3 Listen! Behold, **the sower went out to sow.**

Mark 4:11 And He said to them, To you it has been given to know the **mystery of the kingdom of God**, but to those outside, all things are in parables,

Mark 4:14 The **sower sows the word.**

Mark 4:26 And He said, **So is the kingdom of God:** as if a man **cast seed on the earth.**

Mark 4:27 And sleeps and rises night and day, and the seed sprouts and lengthens -- how, he does not know.

Mark 4:28 The earth bears fruit by itself: first a blade, then an ear, then full grain in the ear.

Mark 4:29 But when the fruit is ripe, immediately he sends forth the sickle, because the harvest has come.

**THE SEED OF THE GOSPEL**

According to the record of chapter four of the Gospel of Mark, we may say that the gospel is the wonderful **God-man coming to sow Himself** as a **seed of life**. This seed of life is **conveyed in the Lord's word**. Concerning this, 4:2 and 3 say, "*And He taught them many things in parables, and said to them in His teaching: Listen! Behold, the sower went out to sow.*" In Greek the word "taught" is in the imperfect tense, indicating repeated action in the past. The word "sower" indicates that the Slave-Savior, who was the Son of God, **came to sow Himself as the seed of life in His word** (v. 14) **into men's hearts so that He might grow in them, live in them, and be expressed from within them**. The **seed sown here is the word** that proceeded out of the mouth of the Slave-Savior. Hence, **His word is the seed**, and in **this seed is the divine life**. Actually, this seed of the divine life is **the Lord Himself**.

When the Lord sowed the seed of the kingdom of God, **He sowed Himself** into His disciples. Then this seed of the kingdom passed through a process of development within the disciples for three and a half years. As a result, when the day of Pentecost came, the kingdom of God was present with the disciples. The time from the Lord's coming forth to preach the gospel until the day of Pentecost was less than four years. That was a period of time for the seed sown into the "earth" to grow. The seed continued to **grow and develop** until the day of Pentecost, when the kingdom was clearly present with Peter and the one hundred twenty.

**Jesus Christ is the seed of the kingdom of God**, and this seed has been **sown into those who believe in Him**. Now this seed is **growing** and **developing** within the believers. Eventually, this growth and development will have an issue, and the issue will be the kingdom. Then this issue, the kingdom, will bring all the Lord's believers to reach the goal. This goal also is the kingdom. Chapter four of the Gospel of Mark serves the particular purpose of revealing the kingdom to us in this way. (Life-Study of Mark, Chapter 14, Section 1)

**DAY 1**

**I. The New Testament reveals that the Triune God has been incarnated in order to be sown into His chosen people and then to develop within them into a kingdom; this is the intrinsic element of the entire teaching of the New Testament—John 1:14; Col. 2:9; Mark 4:26-29; Rev. 11:15; 21:2.**

**II. God's economy concerning His kingdom was a hidden mystery, which has been unveiled to the Lord's disciples—Mark 4:11:**

- A. Since the **nature** and **character** of the kingdom of God are wholly divine, and the **elements** through which it is brought forth are the **divine life** and the **divine light**, the kingdom of God, especially in its reality as the genuine church in this age, is still entirely a mystery to the natural man —vv. 3, 21, 26; 1 Cor. 2:14.
- B. Divine revelation is required to understand the kingdom of God—Eph. 1:17-18; 3:3; Rom. 16:25-26.

## DAY 2

**III. The kingdom of God is not merely a material realm in which God rules over His people and exercises His authority to carry out His governmental administration so that they may enter into this realm to enjoy eternal blessing; the kingdom of God is actually God Himself—Mark 1:15; Matt. 6:33; John 3:3:**

- A. God Himself is everything as the **content** of His kingdom—1 Cor. 4:20; 15:28.
- B. **God is life**, having the **nature, ability, and shape** of the divine life, which forms the **realm of God's ruling**—John 3:15; cf. Eph. 4:18.
- C. The life of God is the kingdom of God, and the kingdom of God is the realm of the divine life for this life to **move**, to **work**, to **rule**, and to **govern** so that life may accomplish its purpose—John 3:3.
- D. Those who live in the kingdom of God have **God as their life**; God lives **in** them, **through** them, and **out of** them, and thus they express God—Phil. 1:21a.

#### 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).

In 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.

(Conclusion of the New Testament, The (Msgs. 240-253), Chapter 11, Section 1)

## DAY 3

**IV. 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. This is revealed in the parable of the seed in Mark 4:26-29:
  - 1. The man in verse 26 is the Son of God as the **Sower** who came to **sow Himself** as the **seed of life in His word** (v. 14) into men's hearts so that He might **grow** and live in them and be **expressed** from within them.
  - 2. The seed is the seed of the divine life **sown** into the Lord's believers—1 John 3:9; 1 Pet. 1:23.
  - 3. The **casting of the seed** on the earth indicates that the kingdom of God, which is the issue and goal of the Lord's gospel, and the church in this age (Rom. 14:17) are a matter of the life of God, which **sprouts, grows, bears fruit, matures**, and produces a **harvest**—Mark 4:26.
  - 4. 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. 13:8.
  - 5. **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.
  - 6. The kingdom of God is the reality of the church brought forth by the resurrection life of Christ through the gospel—Rom. 14:17; 1 Cor. 4:15.
  - 7. The **seed of the kingdom** is Jesus, and the **development** of the seed in the **aggregate of the believers** is the kingdom; this aggregate is the church—Rom. 14:17.

## DAY 4 &amp; 5

- B. 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 kingdom of God is a **wonderful person—the Lord Jesus Christ, the Son of God**—Matt. 16:16.
  - 2. 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:
    - a. The Lord is both the **Sower and the seed sown**; as the **Sower**, the Lord sows Himself as the **seed** of life **through His word**—Mark 4:3, 14.

- b. God's life, which is Christ Himself, is the seed of the realm of the divine life that develops into the kingdom for His ruling—vv. 3, 26-29.
- c. The One who has been sown into us as a seed is the kingdom gene; the full development of this kingdom gene will be **God's eternal kingdom** in the new heaven and new earth—Rev. 21:1-2.

#### DAY 6

- 3. 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.
- 4. The **development** of the kingdom within us is our **entering** into the kingdom of God—2 Pet. 1:3-11:
  - a. To enter into the kingdom of God is **not** a matter of entering into a material realm outwardly **but** of **growing Christ inwardly**—Gal. 4:19.
  - b. In order to enter into the kingdom of God, we must **humble** ourselves and **empty** ourselves so that our entire inner being is available for Christ to grow in us—Mark 10:13-16; Eph. 3:16-17a.
  - c. Apparently, it is we who enter into the kingdom of God; actually, the **entrance** into the kingdom of God is **supplied** to us richly by the Lord through our **growth in life** and through the **development of the divine life within us**—2 Pet. 1:3-11.
  - d. **We should be diligent to pursue the growth and development of the divine life within us until we are richly and bountifully supplied the entrance into "the eternal kingdom of our Lord and Savior Jesus Christ"**—vv. 5, 11.

#### 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. "*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**. (Conclusion of the New Testament, The (Msgs. 240-253), Chapter 11, Section 1)