

**Outline of the Messages
for the New Zealand National Conference
April 14-17, 2022**

**GENERAL SUBJECT:
LIVING IN THE REALITY OF THE KINGDOM OF GOD**

Message One

Called into God's Kingdom and Glory

Scripture Reading: 1 Thes. 2:12; 2 Thes. 1:5; Mark 1:14-15; John 3:3, 5; Rev. 1:9

I. God has called us to enter into His kingdom and glory—1 Thes. 2:12:

- A. The kingdom of God is the sphere for us to worship God and enjoy God under the divine ruling with a view of entering into God's glory—Matt. 6:13b.
- B. Paul's work with the new believers nourished them, cherished them, and fostered them to walk in a manner worthy of God so that they might be able to enter into His kingdom and participate in His glory—1 Thes. 2:12.

II. The New Testament is a book of the kingdom of God; the entire New Testament is on the kingdom—Matt. 3:2; 4:17; Rev. 11:15; 12:10:

- A. The kingdom of God is a divine sphere for God to work out His plan; it is a realm where God can exercise His authority to accomplish what He intends—Matt. 6:10.
- B. The kingdom of God is not only God's reign over the universe in a general way by His authority and power but also God's reign in a particular way in the sense of life—John 3:5, 15; Rom. 14:17; 8:2, 6, 10-11.
- C. As God incarnate, the Lord Jesus came to establish the kingdom of God, to establish a realm in which God can carry out His purpose through the exercise of His authority—John 1:1, 14; 3:3, 5; 18:36.
- D. The New Testament preaches the gospel in the way of the kingdom; 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—Mark 1:14-15; Matt. 4:17; Acts 8:12.
- E. In the New Testament, the kingdom of God goes with His salvation, and God's salvation goes with the kingdom—Eph. 2:8, 19; Rev. 12:10.
- F. 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—Mark 1:15; Matt. 3:2; 4:17.
- G. The kingdom of God is God Himself, and God is life, having the nature, ability, and shape of the divine life, which forms the realm of God's ruling—Mark 1:15:
 - 1. The drawing near of the kingdom of God is the drawing near of God Himself.

2. The nature of the kingdom of God is divine because it is the kingdom of *God* with the divine attributes of love, light, holiness, and righteousness—1 John 4:8, 16; 1:5; 2:29; 1 Pet. 1:15-16.
 3. Only by having the divine life can we enter into the divine realm.
 4. The only way to enter into the kingdom of God is to receive God as life and to gain God Himself—John 1:1, 14; 3:15; 1 John 5:11-12.
 5. Because through regeneration we receive the divine life, the life of God, regeneration is the unique entrance into the kingdom—John 3:3, 5, 15.
- H. Through regeneration we have been transferred into the delightful kingdom of the Son of God's love—a realm where we are ruled in love with life—Col. 1:13.
- I. The kingdom of God is a realm of the divine species; in order to enter into this divine realm, we need to be born of God to have the life and nature of God, thereby becoming God-men in the kingdom of God—John 1:12-13; 3:3, 5.
- J. The kingdom of God is the Lord Jesus as the seed of life sown into His 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.
- K. The eternal kingdom of God is the increase of Christ in administration—Dan. 2:34-35, 44; Mark 4:26-29.
- L. Today the believers live the kingdom life in the church, for the church is the kingdom of God in this age—Matt. 16:18-19; 1 Cor. 6:10; Eph. 5:5:
1. The church life is the kingdom in a developmental stage, a preliminary stage—Rev. 1:9.
 2. When the authority of God's kingdom is allowed to operate in us, righteousness, peace, and joy will characterize our daily life—Rom. 14:17.
 3. The work of the church is to bring in the kingdom of God—Matt. 13:43; 6:10; 12:22-28; Rev. 11:15; 12:10.
 4. God's goal is that we live a church life that will usher us into the kingdom; this means that we should live in the preliminary stage of the kingdom that will lead us into the full manifestation of the kingdom—Matt. 13:43.
- M. The New Testament emphasizes the cross, the church, and the kingdom; the cross produces the church, and the church ushers in the kingdom—16:18-19, 24.
- N. To enter into the kingdom of God, we need to pass through sufferings; to be "accounted worthy of the kingdom of God," we need our faith to grow, our love to increase, and our endurance to be maintained—Acts 14:22; 2 Thes. 1:5.
- O. After we have entered into the kingdom of God through regeneration, we need to go on to have a rich entrance into the eternal kingdom of our Lord and Savior Jesus Christ by experiencing the full development of the divine life as revealed in 2 Peter 1:5-11.

- P. As a result of the growth and development of the divine life to maturity and of living in the reality of the kingdom in the church life today, we will inherit the kingdom of God—cf. 1 Cor. 15:50; Gal. 5:21.

III. God's glory goes with His kingdom and is expressed in the realm of His kingdom—Matt. 6:10, 13b; Psa. 145:11-13:

- A. The kingdom is the realm for God to exercise His power so that He may express His glory—Rev. 5:10, 13.
- B. The shining of the kingdom is for the glorification of the Father—Matt. 5:16.
- C. The kingdom of God is God being manifested through us; the expression of God from within us is the kingdom—vv. 14-15; 1 Cor. 4:20; 10:31.
- D. First Thessalonians 2:12 indicates that we enter into the kingdom of God and into the glory of God simultaneously.
- E. The kingdom of God is 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 take place at the same time as one thing—Heb. 2:10; Matt. 5:20; Rev. 21:9-11; 22:1, 5.

Message Two

Living under the Direct Rule of God by the Intuition of Our Spirit according to the Sense of Life

Scripture Reading: John 3:3, 5, 15; 1 Cor. 2:11; Eph. 4:18; Rom. 8:6

I. The kingdom of God is God Himself—Mark 1:15; Matt. 6:33; John 3:3:

- A. God's kingdom has God as its content; 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—Eph. 4:18; John 3:15.
- C. The life of God is the kingdom of God and also our entrance into the kingdom of God; we must see this basic principle—vv. 3, 5, 15.
- D. The nature of the kingdom of God is divine because it is the kingdom of *God*.
- E. In actuality, God's reigning over us is not an outward matter but a matter of the innate ability of the divine life—Rom. 8:2.

II. The kingdom of God is the realm of the divine life for this life to move, work, rule, and govern so that life may accomplish its purpose—Matt. 6:13b; John 3:3, 5, 15-16:

- A. The kingdom of God is an organism constituted with God's life as the realm of life for His ruling, in which He reigns by His life and expresses Himself as the Divine Trinity in the divine life—v. 5; 15:1-8, 16, 26.
- B. The unique way to enter into the kingdom of God is to receive God as life and gain God Himself; this is regeneration—3:5, 15; 1 John 5:11-12.
- C. Because through regeneration we receive the divine life, the life of God, regeneration is the unique entrance into the kingdom—John 3:3, 5, 15.

III. As those who have been born of God to enter into the kingdom of God, we need to be recovered to the direct rule of God by the intuition of our spirit—Matt. 5:3; 1 Cor. 2:11; Mark 2:8:

- A. In the dispensation of innocence we see the principle of God's rule; in the dispensation of conscience, the principle of self-rule; and in the dispensation of human government, the principle of man's rule:
 - 1. Before the fall man was ruled directly by God; he lived before God and was responsible to God—Gen. 2:16-17.
 - 2. From the time of Adam's expulsion from the garden of Eden to the time of Noah's departure from the ark, God established the conscience within man to represent Himself in ruling over man—Acts 24:16.

3. After the flood, because man was subject neither to God's rule nor to self-rule, God authorized man to represent Himself in ruling over man—Gen. 9:6; Rom. 13:1.
- B. From the point of view of government, man's fall was a fall from God's rule to self-rule and then from self-rule to man's rule.
- C. Because man has been degraded from God's rule to human rule, God, in saving man, must recover him from human rule to divine rule so that once again man may live before God in simplicity and under His direct authority—Matt. 5:3, 8; 6:33.
- D. In God's plan of recovery man must retrace his steps from human rule to God's rule, passing through self-rule in between.
- E. The final goal of dealing with the conscience is not merely to restore us to self-rule but to bring us back to God's rule and to recover us to God Himself and, thus, to live in the presence of God—5:3.
- F. There is a great difference between self-rule and God's rule:
 1. Self-rule means that we live by the feelings of our conscience, being responsible to our conscience—Acts 24:16.
 2. God's rule means that we live by the intuition of our spirit, being responsible to the intuition, that is, being responsible to God:
 - a. Within our spirit there is a function to have a direct sense, to realize, discern, and perceive things; this is the intuition in our spirit—1 Cor. 2:11; Mark 2:8:
 - (1) Intuition is a direct sense of God and a direct knowledge of God.
 - (2) The intuition in our spirit is the feeling of God, and it accepts only that which is of God, of the Spirit, and of life—Rom. 8:2.
 - b. When we live by our intuition and are controlled by our intuition, we are living in the presence of God and are ruled directly by Him.

IV. When we are under God's rule, we live by the intuition of our spirit according to the sense of life—v. 6:

- A. The divine life is the highest life, with the richest, strongest, and keenest feeling (Eph. 4:18); this feeling is the sense of life.
- B. The sense of life makes us know whether we are living in the natural life or in the divine life, whether we are living in the flesh or in the Spirit—Rom. 8:6.
- C. The sense of life guides, governs, controls, and directs us—v. 4.
- D. We live in the reality of the kingdom of God by the sense of life, with the positive feelings of peace, rest, strength, satisfaction, release, liveliness, watering, brightness, and comfort—v. 6.
- E. The divine life in our spirit knows the kingdom of God—John 3:3, 5-6, 15.

F. The kingdom of God has its reality, and this reality is the living of the divine life under the direct rule of God—Matt. 5:3, 8, 20; 6:33; 7:21.

Message Three

**Transferred out of Darkness into Light
to Live in the Kingdom of God
as the Shining of the Reality of the Lord Jesus**

Scripture Reading: Acts 26:18; Col. 1:13; 1 Pet. 2:9; Mark 9:1-9; Rev. 22:4-5

I. God has delivered us out of the authority of darkness and transferred us into the kingdom of God, which is a realm of light—Col. 1:13; Acts 26:18; 1 Pet. 2:9:

- A. The authority of darkness is Satan's kingdom, which belongs to darkness; the authority of God is God's kingdom, which belongs to light—Matt. 12:26; Acts 26:18.
- B. There is a sphere and realm of light and a sphere and realm of darkness; these two realms are two kingdoms—a kingdom of darkness and a kingdom of light—1 Pet. 2:9; Acts 26:18.
- C. As believers in Christ, we have been transferred out of darkness into light and out of the authority of darkness into the kingdom of the Son of the Father's love—v. 18; Col. 1:13:
 - 1. Darkness is the expression and sphere of Satan in death; light is the expression and sphere of God in life—1 Pet. 2:9; 1 John 1:5-7.
 - 2. God has transferred us out of Satan's death-realm of darkness into His life-realm of light; formerly, we were in darkness under the authority of Satan, but we have been transferred out of darkness and the authority of Satan into light and God—Acts 26:18.
 - 3. To be transferred into the kingdom of the Son of the Father's love is to be transferred into the Son, who is life to us and who rules us in His resurrection life with love and in light—Col. 1:13; 3:4.
- D. Light is a ruling power; it rules when it shines—Rev. 22:4-5:
 - 1. Light rules by its enlightening; when the light of life shines and rules, it is a kingdom—John 8:12; 18:36.
 - 2. Where there is the light of God, there is the ruling power, and we are controlled by the power of the divine light—Eph. 5:8-9.

II. The kingdom of God is the transfiguration of Jesus—the shining of the reality of the Lord Jesus—Mark 9:1-9; Matt. 16:28—17:2:

- A. What is described in Mark 9:1-9 is a picture of the kingdom of God coming in power; the center of this picture is the glorified Jesus, and with Him are Moses and Elijah, representing the Old Testament saints, and Peter, James, and John, representing the New Testament saints—vv. 2-4.
- B. For the Lord Jesus to be transfigured meant that His humanity was saturated and permeated with His divinity; this

transfiguration, which was His glorification, was equal to His coming in His kingdom—v. 2:

1. The Lord's word about the coming of the kingdom of God in power was fulfilled by His transfiguration on the mountain—vv. 1-3.
 2. The transfiguration, the shining, of the Lord Jesus was His coming in His kingdom; where His transfiguration is, there is the coming of the kingdom—Matt. 16:28—17: 2; Luke 9:27-31.
 3. The transfiguration of the Lord Jesus was the realization of what He is.
 4. When Christ is transfigured within us, that transfiguration becomes the kingdom of God ruling over everything in our life—Mark 9:1-3.
 5. The kingdom is the shining of the reality of the Lord Jesus; to be under His shining is to be in the kingdom—Rev. 22:4-5.
- C. Christ has been sown into our heart as a seed; this seed will grow and develop until it blossoms and is manifested in glory—Mark 4:26-29; Col. 3:3-4:
1. The One whom we have received as the seed of the kingdom of God needs to grow in us until He blossoms from within us; this blossoming will be the transfiguration of the Lord in us in a practical, experiential way—Mark 4:26-29; Col. 1:27; 3:4.
 2. The kingdom of God is the spreading of the Lord Jesus by shining over us—John 1:4-5; 3:3, 5; 8:12.

III. “The righteous will shine forth like the sun in the kingdom of their Father”—Matt. 13:43:

- A. The lover of Christ eventually is transformed into the heavenly bodies; she looks forth like the dawn, she is as beautiful as the moon, and she is as clear as the sun—S. S. 6:10a.
- B. The moon signifies the church, the wife of Christ; the church shines in the dark night of this age by reflecting the light of Christ as the Sun—Phil. 2:15; 2 Cor. 3:16, 18.
- C. Christ is the Sun of righteousness arising with healing in His wings, healing and reconstituting us with Himself so that we may shine forth like the sun in the kingdom of our Father—Mal. 4:2; Matt. 13:43:
 1. To be saved is to be healed; we are saved from the darkness of self-deception, the authority of darkness, by living in the light under the ruling of light—Isa. 50:10-11; Psa. 36:9; Matt. 6:22-23; Col. 1:12-13.
 2. We need to experience God as light in the Lamb as the lamp so that we may live under God's inner ruling; this is the reality of the kingdom of God—Rev. 21:23; 22:1, 4-5.

Message Four

Living in the Kingdom of God as the Realm of the Divine Species

Scripture Reading: John 3:3, 5-6; 18:36; 1:12-13; 2 Pet. 1:4

I. The kingdom of God is a realm not only of the divine dominion but also of the divine species, in which are all the divine things—John 3:3, 5; 18:36:

- A. In John 3 the kingdom of God refers more to the species of God than to the reign of God.
- B. God became man to enter into the human species, and man becomes God in life and nature but not in the Godhead to enter into His divine species—1:1, 12-14; 2 Pet. 1:4.
- C. In order to enter into the divine realm, the realm of the divine species, we need to be born of God to have the divine life and the divine nature—John 1:12-13; 3:3, 5-6, 15; 2 Pet. 1:4:
 - 1. God created man, not after man's kind but in His image and according to His likeness to be God's kind, God's species—Gen. 1:26.
 - 2. The believers, who are born of God by regeneration to be His children in His life and nature but not in His Godhead, are more in God's kind than Adam was—John 1:12-13:
 - a. Adam had only the outward appearance of God without the inward reality, the divine life.
 - b. We, the believers in Christ and the children of God, have the reality of the divine life, and we are being transformed and conformed to the Lord's image in our entire being—2 Cor. 3:18; Rom. 12:2; 8:29.
 - c. Our second birth, regeneration, caused us to enter into the kingdom of God to become the species of God—John 3:3, 5-6.
 - d. All the children of God are in the divine realm of the divine species—1:12-13; 3:3, 5.
 - e. The believers are God-men in the divine species, that is, in the kingdom of God—1 John 3:1a; John 1:12-13; 3:3, 5.

II. In the Gospel of John we see many aspects of the believers' living in the kingdom of God as the realm of the divine species:

- A. "Of His fullness we have all received, and grace upon grace"—1:16.
- B. "He breathed into them and said to them, Receive the Holy Spirit"—20:22.
- C. "The water that I will give him will become in him a fountain of water springing up into eternal life"—4:14b.
- D. "He who eats Me, he also shall live because of Me"—6:57b.
- E. "These things I have spoken to you that in Me you may have peace"; "My peace I give to you"—16:33a; 14:27b.

- F. “As the Father has loved Me, I also have loved you; abide in My love”—15:9.
- G. “These things I have spoken to you that My joy may be in you and that your joy may be made full”—v. 11.
- H. “He who does the truth comes to the light, that his works may be manifested that they are wrought in God”—3:21.
- I. “He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life”—12:25.
- J. “If anyone serves Me, let him follow Me; and where I am, there also My servant will be. If anyone serves Me, the Father will honor him”—v. 26.
- K. “An hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truthfulness”—4:23-24.
- L. “Abide in Me and I in you”—15:4a.
- M. “If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you”—v. 7.
- N. “Love one another even as I have loved you”—v. 12.
- O. “If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another’s feet”—13:14.
- P. “Feed My lambs”; “shepherd My sheep”; “feed My sheep”—21:15b, 16b, 17b.
- Q. “You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain”—15:16a.
- R. “Martha served...Mary took a pound of ointment, of very valuable pure nard, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the fragrance of the ointment”—12:2b, 3.
- S. “In My Father’s house are many abodes...I go to prepare a place for you”—14:2.
- T. “In that day you will know that I am in My Father, and you in Me, and I in you”—v. 20.
- U. “If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him”—v. 23.
- V. “Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are”—17:11b.
- W. “The glory which You have given Me I have given to them, that they may be one, even as We are one”—v. 22.
- X. “I in them, and You in Me, that they may be perfected into one”—v. 23a.
- Y. “Father, concerning that which You have given Me, I desire that they also may be with Me where I am, that they may behold My glory”—v. 24a.

Message Five

A Life of Righteousness, Peace, and Joy in the Holy Spirit

Scripture Reading: Rom. 14:17; Matt. 5:6, 9, 20; 6:33; Psa. 89:14; Col. 3:15; Acts 13:52

I. The kingdom of God is righteousness—Rom. 14:17:

- A. Righteousness denotes that which is right and proper; those who live in the kingdom of God should be right and proper toward others, toward things, and toward themselves—Matt. 5:6; 6:33.
- B. Our experience of Christ rests upon the foundation of God's righteousness, especially upon His being righteous in the blood of Jesus—1 John 1:7, 9.
- C. The most righteous persons are those who live Christ; the Christ who lives within us will make us right in every way—Phil. 1:21a; Gal. 2:20.
- D. According to the New Testament, righteousness has four main aspects:
 1. Righteousness is being right with persons, things, and matters according to God's righteous and strict requirements—Matt. 5:20.
 2. Righteousness is the outward expression of the Christ who lives in us as the life-giving Spirit—2 Cor. 3:9, 18; 1 Cor. 15:45b:
 - a. The Spirit is the essence of God living, moving, and acting within us, and righteousness is the essence of God manifested outwardly as God's image to express Him—Eph. 4:24; Col. 3:10.
 - b. The divine essence that has been inscribed into us will have a particular expression, and this expression is righteousness—2 Cor. 3:3, 9; Matt. 5:20.
 - c. Righteousness signifies the expression of God's image—Eph. 4:24; Col. 3:10.
 3. Righteousness is a matter of God's kingdom—Matt. 6:33:
 - a. God's throne is established with righteousness as the foundation—Psa. 89:14; 97:2.
 - b. Righteousness issues from God for His administration and thus is related to God's rule and government—Isa. 32:1.
 - c. Righteousness first issues in the image of God and then establishes the kingdom of God—Rom. 8:4, 29; 14:17.
 4. Righteousness is a matter of being right with God in our being—1 Cor. 15:34; 2 Cor. 5:21:
 - a. To be right with God in our being is to have an inner being that is transparent and crystal clear—an inner being in the mind and will of God—Rev. 21:11, 18b, 21b; 22:1.
 - b. To be righteous in this way is to become the righteousness of God in Christ—2 Cor. 5:21.

II. The kingdom of God is peace—Rom. 14:17:

- A. Our Father is the God of peace, having a peaceful life with a peaceful nature—15:33; 16:20; Matt. 5:9; Heb. 12:14; James 3:18; 2 Thes. 3:16a.
- B. The peace that is in Christ, the peace that is Christ, the peace that was made by Christ, and the peace announced by Christ as the gospel are the

peace of the Body and in the Body—Eph. 2:14-15, 17; 6:23; Gal. 6:16; Col. 1:20; 3:15:

1. To live in the Body and to keep the oneness of the Body are to live in the peace of the Body; in and for the Body of Christ, we must keep the oneness of the Spirit in the uniting bond of peace—Eph. 4:3.
 2. As far as it depends on us, we should live in peace with everyone—Rom. 12:18; Heb. 12:14.
- C. For the Body life we need to let the peace of Christ arbitrate all things in our hearts—Col. 3:15:
1. The arbitrating peace of Christ is Christ working within us to exercise His rule over us and to make the final decision—Isa. 9:6-7.
 2. For the peace of Christ to arbitrate in our hearts, it must be enthroned as a ruler and decider in everything—Heb. 7:2.
 3. In the Body life the peace of God guards our hearts and our thoughts in Christ Jesus—Phil. 4:7, 9.
 4. In the Body life our hearts should be in a peaceful condition toward the members, for we were called to the peace of Christ in one Body—Col. 3:15.

III. The kingdom of God is joy in the Holy Spirit—Rom. 14:17:

- A. God wants us to enjoy Him and live for His purpose—Neh. 8:10; Eph. 3:11.
- B. Living the kingdom life in the church requires that we live joyfully to God in the Holy Spirit—1 Pet. 1:8; Matt. 5:11-12; Acts 5:41; 13:52; Phil. 2:17-18:
1. Not being joyful indicates that we are defeated, that something is wrong with us, and that we have cast off the divine restraint; as a result, our spirit is weighed down, and we cannot rejoice—4:4; 1 Thes. 5:16.
 2. If we live a life of righteousness and peace, we will live joyfully to God in the Holy Spirit—Rom. 14:17.
- C. The Triune God is a God of joy, and the apostles are fellow workers with the saints for their joy—15:13; John 15:11; 17:13; Acts 13:52; Gal. 5:22; 2 Cor. 1:24; Phil. 1:25; 2:17-18.
- D. We may experience the joy of the Lord's word being in our heart—Jer. 15:16.
- E. A sweet thought revealed in the Word of God is that in Christ God has given Himself to us as grace to be our enjoyment—John 1:14, 16-17; 2 Cor. 13:14:
1. In the first reference in the Bible to God's relationship with man, God presents Himself to man as food; this shows that God wants us to enjoy Him—Gen. 2:7, 9; Psa. 16:11; Jer. 15:16.
 2. God's desire is to give Himself to us to be our enjoyment—Neh. 8:10.
 3. The secret to the Christian life is not how much we work for Him but how much we absorb Him and enjoy Him—John 15:4-5; Col. 2:6-7.
 4. If we look away unto Jesus and see that there is a joy set before us, we will be able to run with endurance the race which is set before us—Heb. 12:1-2.

5. We may “exult with joy that is unspeakable and full of glory”—1 Pet. 1:8.

Message Six

Living in the Kingdom of the Son of God's Love as the Reality of the Church

Scripture Reading: Col. 1:9, 13, 18; 2:19; 3:10-11, 15-17

I. God has transferred us into the kingdom of the Son of His love—Col. 1:13:

- A. The kingdom of the Son is the authority of Christ—Rev. 11:15; 12:10.
- B. The Son of God is the embodiment and expression of the divine life; therefore, the kingdom of the Son is a realm of life—1 John 5:11-12:
 1. To be transferred into the kingdom of the Son of the Father's love is to be transferred into the Son, who is life to us—Col. 3:4.
 2. The Son in resurrection is now the life-giving Spirit, and He rules us in His resurrection life with His love—1 Pet. 1:3; Rom. 6:3-4; 1 Cor. 15:45b.
 3. When we live by the Son as our life in resurrection, we are living in His kingdom, enjoying Him in the Father's love—John 6:57.
- C. The fact that we have been transferred into the kingdom of the Son of God's love indicates that this realm of life is in love, not in fear—Col. 1:13:
 1. The kingdom in which we find ourselves today is a realm full of life, light, and love—1 John 1:1-2, 5, 7; 4:8, 16.
 2. The Son as the object of the divine love becomes to us the embodiment of the divine life in the divine love with the authority of resurrection; this is the kingdom of the Son of God's love.
 3. The Father has transferred us into a realm where we are ruled in love with life:
 - a. Here, under the heavenly ruling and restriction, we have genuine freedom in love, with life, and under light—Matt. 7:13-14.
 - b. Here in this kingdom we enjoy Christ and have the church life—Col. 1:12; 4:15-16.

II. The kingdom of the Son of God's love is the reality of the church:

- A. In the church as the kingdom of the Son of God's love, the will of God is carried out—1:9; 4:12:
 1. God is a God of purpose, having a will of His own pleasure, and He created all things for His will that He might accomplish and fulfill His purpose—Rev. 4:11; Eph. 3:9-11.
 2. The Father's eternal will is to build up the church upon Christ the Son as the rock—Matt. 16:18; Eph. 2:21-22; 4:16.

3. The will of God is to obtain a Body for Christ to be His fullness, His expression—Rom. 12:2, 5; Eph. 1:5, 9, 11, 22-23.
 4. The kingdom is absolutely a matter of God's will and completely fulfills His will; in fact, the kingdom is God's will—Matt. 6:10.
 5. As the kingdom people, those who are living in the kingdom of the Son of God's love, we are here on earth to do the Father's will—7:21; 12:50.
- B. In the church as the kingdom of the Son of God's love, we experience and enjoy Christ in His all-inclusiveness—Col. 1:12, 27; 2:9, 16-17; 3:1, 4, 11:
1. In the kingdom of the Son of God's love, Christ has the first place, the preeminence, in all things—1:18.
 2. Christ is the embodiment of the Triune God, the One in whom all the fullness of the Godhead dwells bodily—2:9.
 3. Christ is our allotted portion, our good land—the divine inheritance for our enjoyment—1:12.
 4. Christ is the reality of every positive thing in the universe—2:16-17.
 5. Christ is the One sitting at the right hand of God—3:1.
 6. Christ dwells in us as our hope of glory—1:27.
 7. Christ is our life—3:4.
 8. Christ is the constituent of the one new man—vv. 10-11.
- C. In the church as the kingdom of the Son of God's love, we live a Christian life in union with Christ—v. 12—4:6:
1. To live in union with Christ means that in our living we are not apart from Christ; rather, in our living we are identified with Him and are one with Him—John 15:4-5.
 2. We need to be one with the Lord Jesus just as He is one with the Father—14:10:
 - a. The Father and the Son have one life and one living—6:57a.
 - b. Today we and Christ have one life and one living—14:19b; Gal. 2:20; Col. 3:4; Phil. 1:21a:
 - (1) The Son's life becomes our life, and our living becomes His living; this is a life in union with Christ—John 15:4a.
 - (2) In a very practical sense, in such a union Christ becomes us, and we become Christ; this is the normal Christian living.
 3. If we live in union with Christ, we will let the peace of Christ arbitrate in our hearts, and we will let the word of Christ dwell in us richly—Col. 3:15-16.
 4. If we live in union with Christ, we will do everything in the name of the Lord Jesus, and we will express Christ in our human life—v. 17—4:1.
- D. In the church as the kingdom of the Son of God's love, we practice the church life and have the reality and practicality of the organic

Body of Christ and of the universal one new man—1:18; 2:19; 3:10-11; 4:15-16.