

THE KINGDOM OF GOD

Message Five

**The Reality of the Kingdom—the Inward Contents of the Kingdom
in Its Heavenly and Spiritual Nature**

Scripture Reading: Matt. 5:3-16, 20-22, 27-28, 38-42, 45, 48; 1 Tim. 4:7-8; 2 Tim. 4:1, 8, 18;
Matt. 25:21; 6:1-6, 16-24, 33; 7:1-4, 7-8, 13-14, 21-23; 1 John 3:1; Phil. 2:15-16

- I. The kingdom in Matthew is revealed in three aspects: the reality of the kingdom of the heavens (the inward content of the kingdom in its heavenly and spiritual nature), the appearance of the kingdom of the heavens (the outward condition of the kingdom), and the manifestation of the kingdom of the heavens (the practical coming of the kingdom in power)—Matt. 5-7, 13:24-25.**
- II. The reality of the kingdom is an exercise and a discipline to us today and the manifestation of the kingdom will be a reward to us in the coming age—Matt. 5:3-12; 1 Tim. 4:7-8; 2 Tim. 4:8, 18; Matt. 25:21:**
 - A. The word spoken in Matthew 5-7 is the constitution of the kingdom of the heavens and reveals the spiritual living and heavenly principles of the kingdom of the heavens; the first section depicts the nature of the people of the kingdom of the heavens, who are under nine blessings—5:3-12:
 1. They are people who are poor in spirit—v. 3.
 2. They mourn over the present situation—v. 4.
 3. They are meek in suffering persecution—v. 5.
 4. They are those who hunger and thirst for righteousness in order to be satisfied—v. 6.
 5. They are merciful in dealing with others' unrighteousness—v. 7.
 6. They are the pure in heart, being single in purpose, having the single goal of accomplishing God's will for God's glory—v. 8.
 7. They are the peacemakers in making peace among men—v. 9.
 8. They are persecuted for the sake of righteousness, seeking righteousness at a cost—v. 10.
 9. They are the ones who rejoice when they are reproached and persecuted—vv. 11-12.
 - B. The second section of the new King's word given on the mountain concerns the influence of the people of the kingdom of the heavens on the world; they are the salt to the corrupted earth and the light to the darkened world—vv. 13-16.
 - C. The third section of the King's word on the mountain concerns the higher law of the people of the kingdom of the heavens—cf. Matt. 5:17-48:
 1. The kingdom of the heavens is the highest demand, and the life of the Father is the highest supply to meet this demand—vv. 45, 48.
 2. As children of God, we have a heavenly requirement within us demanding that we live on a high level; this level can be reached only by the supply of the divine life—cf. vv. 3, 6, 9, 45, 48.
 - D. The fourth section of the King's decree on the mountain concerns the righteous deeds of the kingdom people; righteousness here denotes righteous deeds, such as giving alms, praying, and fasting—Matt. 6:1-18.
 - E. The fifth section of the King's decree concerns the riches of the kingdom people; to store up treasures in heaven is to give material things to the poor and to care for the needy saints and the Lord's servants—Matt. 6:19-34.

EUROPEAN YOUNG PEOPLE'S CONFERENCE—MAŁE CICHE

- F. The sixth section of the new King's decree on the mountain concerns the principles of the kingdom people in their dealings with others; the kingdom people, living in a humble spirit under the heavenly ruling of the kingdom, always judge themselves, not others—Matt. 7:1-12.
- G. The seventh and last section of the King's decree concerns the ground of the kingdom people's living and work; the kingdom people need first to enter in through the narrow gate and then walk on the constricted way; to enter in through the gate is simply to begin walking on the way, a way that is lifelong—Matt. 7:13-29.
- H. The requirements of the kingdom reveal how much the Father's life can do for us, the Father's children, having the Father's life and nature—Matt. 5:48; 1 John 3:1:
 - 1. These requirements are actually an expression of the divine life, which is within the regenerated kingdom people—cf. John 3:3, 5-6, 15-16.
 - 2. These requirements open up the inner being of the regenerated kingdom people, showing them that they are able to attain to such a high level and to have such a high living—Phil. 2:15-16a.