

SUBDUE REBELLION

- I. **The kingdom of God is the power to subdue rebellion**—Mark 4:35-41:
- A. There are two great principles in the universe—God’s authority and Satan’s rebellion; the unique controversy between God and Satan concerns authority and rebellion—Acts 26:18; Col. 1:13:
- Rebellion is the denial of God’s authority and the rejection of God’s rule:
    - Satan was originally an archangel created by God, but due to his pride he uplifted himself, violated God’s sovereignty, rebelled against God, became God’s adversary, and established his own kingdom—Isa. 14:12-14; Ezek. 28:2-19; Matt. 12:26.
    - When man sinned, he rebelled against God, denied God’s authority, and rejected God’s rule; at Babel men rebelled collectively against God to abolish God’s authority from the earth—Gen. 3:1-6; 11:1-9.
  - Although Satan rebelled against God’s authority and although man violates His authority by rebelling against Him, 1—Rev. 11:15.
- B. The Lord Jesus came to establish the kingdom of God for the fulfillment of God’s eternal purpose—Mark 1:14-15:
- The kingdom of God is a divine realm where God can exercise His authority to workout His plan—Matt. 6:10, 33; Luke 12:32; Col. 1:13.
  - As God incarnated, 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:
    - To establish the kingdom of God, the Lord Jesus stood as a victorious man, defeating Satan and withstanding all hardship, opposition, and attack—Mark 1:13; Matt. 4:1-11.
    - The Lord Jesus preached the gospel of the kingdom so that rebellious sinners might repent and be saved, qualified, and equipped to enter into the kingdom of God—Mark 1:14-15; Matt. 4:17.
    - The Lord bound Satan, the strong man, and entered into his house to plunder his goods so that sinners might be brought into the house of God through regeneration for the kingdom of God—Mark 3:27; Eph. 2:19.
    - As the Lord cast out demons by the Spirit of God, He was destroying Satan’s kingdom and bringing in the kingdom of God—Matt. 12:28.
- C. The record in Mark 4:35-41 is a picture of rebellion and of the kingdom of God as the power to subdue rebellion:
- Satan has a kingdom, the authority of darkness, which is against the kingdom of God—Matt. 12:26; Acts 26:18:
    - The demons belong to Satan’s kingdom and possess people for his kingdom—Mark 1:23-27; 5:2-20; 7:25-30; 9:17-27; 16:9.
    - Satan is the ruler of the world and of the authority of the air; he has his angels, who are his subordinates as rulers, authorities, and world-rulers of the darkness of this world—John 12:31; Eph. 2:2; 6:12.
  - Between the word concerning the kingdom of God in Mark 4:26-29 and the record of the demonstration of the kingdom of God in 5:1-20, there is the incident of the stormy sea in 4:35-41:
    - The fallen angels in the air and the demons in the water collaborated to frustrate the Lord Jesus from going to the other side of the sea because they knew that He would cast out the demons there—Mark 5:1-20.
    - The Lord rebuked the wind and commanded the sea to be silent because of the rebellious angels and demons who were behind the scene.
    - After He rebuked the wind and spoke to the sea, the wind ceased, and there was a great calm, for the rebellion of the evil angels and the demons had been subdued by the power of the kingdom—Mark 4:39.

## TRANSFIGURATION

**II. The kingdom of God is the transfiguration of the Lord Jesus**—Mark 9:1-13:

- A. What is described in Mark 9:1-13 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—Mark 9:2-4.
- 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—Mark. 9:2:
- The Lord's word in verse 1 about the coming of the kingdom of God in power was fulfilled by His transfiguration on the mountain—Mark 9:2-3.
  - 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—17:13; Luke 9:27-36.
  - The transfiguration of the Lord Jesus was the realization of what He is.
  - 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 hearts 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:
- In Mark 9 we see the transfiguration of Christ as the seed sown in Mark 4.
  - 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—Col. 1:27.
  - When Christ is transfigured within us, that transfiguration becomes the kingdom of God ruling over everything in our life—Col. 1:13.
  - The church as the kingdom of God cannot exist in the natural life but can exist only in this realm of transfiguration—Rom. 14:17.
  - If we are willing to lose our soul-life for the Lord's sake, we will experience a prevailing transfiguration in the church life; this transfiguration will be a genuine revival—Mark 8:35-38; Matt. 16:25-27.

**III. "Then the righteous will shine forth like the sun in the kingdom of their Father"**—Matt. 13:43:

- A. At the time of the manifestation of the kingdom, our humanity will be glorified by the glorious divinity within us—Col. 1:27.
- B. In one sense, the Lord will come back from heaven, but in another sense, He will come out of us; when He fully lives Himself out of us, that will be the time of His coming—Matt. 16:27; 2 Thes. 1:10; Col. 1:27; 3:4.
- C. At the time of the full manifestation of the kingdom, we will fully enter into glory—Rom. 8:18, 21; Heb. 2:10; Phil. 3:21.
- D. In the millennium the overcoming believers will be with Christ in the bright glory of the kingdom, whereas the defeated Christians will suffer discipline in the outer darkness—Matt. 13:43a; 8:12.

SUBDUE REBELLION

I. **The kingdom of God is the power to subdue rebellion**

- There is the unique controversy between God's authority and Satan's rebellion in the universe. Rebellion is the denial of God's authority and the rejection of God's rule. Satan, an archangel created by God rebelled against God and established his own kingdom due to his pride. When man sinned, he rebelled against God and rejected God's rule; men even rebelled against God collectively at Babel to abolish God's authority from the earth. Although Satan and men rebel against God's authority, God will not let this rebellion continue; He will establish His kingdom on the earth. As God incarnated, the Lord Jesus came to establish the kingdom of God, a divine realm where God can exercise His authority to work out His plan and fulfill His eternal purpose. To establish the kingdom of God, the Lord Jesus: ① stood as a victorious man, defeating Satan and withstanding all hardship, opposition, and attack; ② preached the kingdom gospel that rebellious sinners might repent, be saved and equipped to enter into the kingdom of God; ③ bound Satan and plundered his goods that sinners might be brought into the house of God through regeneration for the kingdom of God; ④ cast out demons by the Spirit of God to destroy Satan's kingdom and to bring in the kingdom of God. Satan has a kingdom, the authority of darkness. He is the ruler of the world and of the authority of the air; he has his demons and angels (rulers, authorities, and world-rulers of the darkness of this world). In Mark 4:35-41, the fallen angels in the air and the demons in the water collaborated to frustrate the Lord from crossing the sea to cast out the demons there. After Jesus rebuked the wind and spoke to the sea, the wind ceased, and all was calm, for the rebellious evil angels and demons had been subdued by the power of the kingdom. [Col. 1:13] Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love. [Mark 1:15] And saying, The time is fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel. [Eph. 6:12] For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

TRANSFIGURATION

II. **The kingdom of God is the transfiguration of the Lord Jesus**

- Mark 9:1-13 portrays a picture of the kingdom of God coming in power. The glorified Jesus is the center with Moses and Elijah, representing the Old Testament saints, and Peter, James, and John, representing the New Testament saints. [Mark 9:2-3] ...Jesus took with Him Peter and James and John, and brought them up alone into a high mountain privately. And He was transfigured before them. And His garments became sparkling, exceedingly white, such as no fuller on earth could whiten them.
- Jesus's transfiguration on the mountain 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. The transfiguration of the Lord Jesus, the realization and shining of what He is, was His coming in His kingdom; where His transfiguration is, there is the coming of the kingdom. [Matt. 17:2] And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light. [Rev. 22:5] And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.
- Christ has been sown into our hearts as a seed of the kingdom of God; this seed 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. When Christ is transfigured within us, that transfiguration becomes the kingdom of God ruling over everything in our life. The church as the kingdom of God can exist only in the realm of transfiguration and not in the natural life. When losing our soul-life for the Lord's sake, we will experience a prevailing transfiguration in the church life; this transfiguration will be a genuine revival. [Col. 3:4] When Christ our life is manifested, then you also will be manifested with Him in glory. [Mark 8:35] For whoever wants to save his soul-life shall lose it; but whoever will lose his soul-life for My sake and the gospel's shall save it.

III. **"Then the righteous will shine forth like the sun in the kingdom of their Father"**

- At the time of the manifestation of the kingdom, our humanity will be glorified by the glorious divinity within us. The Lord will come back from heaven as well as come out of us. When He fully lives Himself out of us, that will be the time of His coming. At the time of the full manifestation of the kingdom, we will fully enter into glory. In the millennium the overcoming believers will be with Christ in the bright glory of the kingdom, whereas the defeated Christians will suffer discipline in the outer darkness. [Col. 1:27] To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. [2 Thes. 1:10] When He comes to be glorified in His saints and to be marveled at in all those who have believed (because our testimony to you was believed) in that day. [Matt. 13:43] Then the righteous will shine forth like the sun in the kingdom of their Father. ...

From God's point of view, the kingdom is the development of God Himself as the seed of life. But from the point of view of God's enemy, the kingdom is the subduing of rebellion...We are glad to testify that the Lord Jesus has dealt with the rebellion, with the "stormy sea," in our environment. Now we have a free course to go on with Him.

*<Excerpts from "Life-study of Mark", Message 17, "The Move of the Slave-Savior's Gospel Service (1)">*

Therefore, we must distinguish the difference between the work of saving souls and the work of God...Saving souls solves the problem of man, but the work of God requires that man exercise authority to have dominion over all things created by Him...We are on this earth not merely for man's need but even more for God's need.

We do not lightly esteem the work of gospel preaching, but if all our work is just preaching the gospel and saving souls, we are not causing Satan to suffer fatal loss. If man has not restored the earth from the hand of Satan, he has not yet achieved God's purpose in creating him...Brothers and sisters, this requires us to pay a price...Preaching the gospel demands that we pay a price, but a much greater price must be paid to deal with Satan.

In doing other work it matters less if we preserve ourselves a little, but when dealing with Satan, we cannot leave one bit of ground for ourselves. We may hold on to something of ourselves in our study of the Scriptures, in preaching the gospel, in helping the church or the brothers, but when we are dealing with Satan, self must be utterly abandoned. Satan will never be moved by us if self is preserved. May God open our eyes to see that His purpose demands that we be wholly and absolutely for Him. A double-minded person can never deal with Satan. May God speak this word to our hearts.

*<Excerpts from "Collected Works of Watchman Nee ", (Set 2) Vol. 34, "The Glorious Church", Chapter 1, God's Plan and God's Rest >*