
Church in Campbell Weekly News

August 2, 2026 Issue 26-31

A Life According to and for God's New Testament Economy

In this message we will consider a matter that is very mysterious. A mystery is something that cannot easily be understood. The mystery we will consider in this message is the mystery of the Lord Jesus as the Sower, the seed, and the kingdom. The Sower, the seed, and the kingdom are all part of a wonderful, all-inclusive person, the Lord Jesus Christ. As we will see, in the Gospel of Mark the Sower is a person, the seed is a person, and the kingdom is a person.

THE LORD'S SOWING OF THE SEED

We have seen that in His gospel service, the Lord Jesus proclaimed, taught, cast out demons, healed the sick, cleansed the lepers, and brought those whom He touched into the forgiveness of sins and into a condition of feasting with Him with joy, satisfaction, and freedom. It may have been that those who touched Him wondered what had actually happened to them. In chapter 4 we have a definition of what the Lord Jesus was doing in chapters 1 through 3 .

In 4:1 , after ministering in the three foregoing chapters, the Lord Jesus got into a boat and taught the people "many things in parables" (v. 2). The first parable was the parable of the sower (vv. 1-20), which opens with the words, "Behold, the sower went out to sow" (v. 3). This indicates that in the first three chapters of the Gospel of Mark, whatever the Lord did was a sowing of the seed. For example in 1:14-20 the Lord Jesus proclaimed the gospel, saying, "The time is fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel" (v. 15). Since He proclaimed the gospel, we may regard the Lord merely as a preacher. But the parable of the sower indicates that the Lord was a Sower. This means that in proclaiming the gospel He was not merely a preacher but also a Sower. There is a great difference between a sower and a preacher. Apparently, the Lord Jesus was a preacher; actually, He was a Sower.

The situation is the same regarding teaching the truth, casting out demons, healing the sick, and cleansing the leper. Apparently, the Lord was a teacher; actually, He was a Sower. Likewise, apparently, He was One casting out demons, healing the sick, and cleansing the leper. But in doing all these things, He was actually a Sower. When He proclaimed the gospel, taught the truth, cast out demons, healed the sick, and cleansed the leper, He was a Sower sowing the seed.

A SOWING LIFE

Mark 4 reveals that the life that lives according to God's New Testament economy is a sowing life. The Lord Jesus as the Sower sowed Himself as a seed into the people who were touched by Him. We may take the case of the healing of Peter's mother-in-law as an illustration. When the Lord Jesus came to

Peter's mother-in-law, He healed her. Concerning this, 1:31 says, "He came to her and raised her up, holding her hand, and the fever left her, and she served them." Do you think that here the Lord was doing nothing more than healing? To be sure, He was doing much more. That healing was actually a sowing. When the Lord healed Peter's mother-in-law, something of Himself was sown into her. Of course, at the time she probably was not conscious of anything being sown into her. Nevertheless, it is a fact, a reality, that something out from the sowing Savior had been imparted to her.

The Lord was also sowing the seed when He touched the leper and cleansed him (1:40-45). The leper said to the Lord, "If You are willing, You can cleanse me" (v. 40). Moved with compassion, the Lord "touched him and said to him, I am willing; be cleansed! And immediately the leprosy left him, and he was cleansed" (vv. 41-42). When the Lord Jesus touched the leper and cleansed him, do you not believe that something from Him was sown into the one who was cleansed? As the Lord was cleansing the leper, He was sowing Himself into him.

The cleansed leper and Peter's mother-in-law probably were not conscious of the fact that something had been sown into them by the Lord. However, a great change took place in their being. After Peter's mother-in-law was healed, she served, and after the leper was cleansed, he moved in a different way. This indicates that something of the Lord had been sown into them, even though they were not conscious of it and could not explain what had taken place. In chapter 4 of the Gospel of Mark, the Lord revealed that what was imparted to those with whom He had come in contact was the seed sown into them by Himself as the Sower. The Sower, therefore, is the wonderful person of the Lord Jesus.

THE SEED OF THE KINGDOM

In the parable of the sower there is no mention of the kingdom of God. But in the parable of the seed (vv. 26-29) the Lord Jesus spoke clearly of the kingdom. In verse 26 He said, "So is the kingdom of God; as if a man cast seed on the earth." This reveals that the kingdom of God is a seed.

Do you know of any Christian writings that point out that the kingdom of God is a seed? Most Bible teachers, when they come to the matter of the kingdom of God, would say that the kingdom is either a dispensation for God to exercise His government or a sphere for God to exercise His authority to accomplish His purpose. Some would say that the kingdom of God was first among the children of Israel. However, when the Jews rejected the Lord Jesus, some say that the kingdom was suspended and will continue to be suspended until the coming age, the age of the kingdom. Furthermore, these teachers would say that the present age is not the kingdom age but is merely the church age. They say that the coming age, the age of the millennium, will be the age of the kingdom, which will be followed by the eternal kingdom in the new heaven and the new

earth. Although I do not say that teachings such as these do not have ground in the Scriptures, I would call your attention to the fact that this is not what is taught concerning the kingdom in 4:26-29. Here the Lord's word reveals that the kingdom of God is a seed.

THE GOSPEL AND THE KINGDOM

The Gospel of Mark opens with these words: "The beginning of the gospel of Jesus Christ, the Son of God." What is the gospel? Perhaps you would say that the gospel is the glad tidings, the good news. This, of course, is correct. But what is the good news? When I was young, I was taught that the good news is what is spoken of in John 3:16: "For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life." There can be no doubt that this certainly is good news. However, in the Gospel of Mark we do not read anything about God loving the world. Instead, 1:1 speaks of the beginning of the gospel of Jesus Christ. Then we are told in 1:14 that the Lord Jesus came into Galilee proclaiming the gospel of God. In His proclaiming, He declared, "Repent and believe in the gospel" (v. 15). There is not a word here that the Lord Jesus proclaimed about God's love or that He said the time had come to believe in Him that we might have eternal life. In 1:15 the Lord Jesus said that the time is fulfilled and the kingdom of God has drawn near. Therefore, we need to repent and believe in the gospel.

If we read 1:14 and 15 carefully, we will realize that the gospel is actually the kingdom of God. Verse 14 says that the Lord Jesus proclaimed the gospel of God, and verse 15 says that the Lord declared that the kingdom of God had drawn near. Because the kingdom of God had drawn near, people should repent and believe in the gospel. Here we see that the gospel and the kingdom of God are synonymous. The kingdom is the gospel, and the gospel is the kingdom.

If the kingdom of God were only a sphere for God to exercise His authority or a dispensation for Him to administer His government, it is not likely that such a kingdom could be a gospel to us. But in Mark it is revealed that the kingdom of God is the gospel. When the Lord Jesus proclaimed the gospel of God, He proclaimed the kingdom of God.

A DEFINITION OF THE KINGDOM

What is the kingdom of God? Strictly speaking, the kingdom of God is a person, and this person is the Son of God incarnated to be the Son of Man with the name Jesus Christ. First, this wonderful person came as the Sower. Second, He is the seed sown by Himself as the Sower. When the Sower sows the seed into us, this is the kingdom. We may say that, according to 1 Corinthians 3:9, the kingdom is God's cultivated land, God's farm. Therefore, the kingdom is the Sower sowing the seed into human beings. Today this kingdom is the farm of God, and this farm is the proper church life.

What is growing on God's farm? God's farm grows Christ. This is the concept not only of the Gospel of Mark but also of other books in the New Testament. For example, in his first Epistle Peter says, "Having been regenerated not of corruptible seed but of incorruptible, through the living and abiding word of God" (1:23). Here we see that we have been born of God because we have the seed of God within us.

In the last book of the New Testament, Revelation, we have the harvest of the seed sown in the Gospels. In the Gospels the Lord Jesus was the Sower. But in Revelation 14 He will come as the Reaper. What was sown by the Lord in the Gospels grows in the Epistles. Eventually, it will ripen in Revelation 14, and there will be the harvest. Consider Revelation 14:14 and 15: "I saw, and behold, there was a white cloud, and on the cloud One like the Son of Man sitting, having a golden crown on His head and a sharp sickle in His hand. And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, Send forth Your sickle and reap, for the hour to reap has come because the harvest of the earth is ripe." This harvest will be the aggregate of the mature believers. Eventually, these believers will be kings with the Lord Jesus.

We have been emphasizing the fact that in the Gospel of Mark we see a life that lives according to God's New Testament economy. Whatever the Lord Jesus did in proclaiming, teaching, casting out demons, healing the sick, and cleansing the leper was according to the New Testament economy of God. Now in chapter 4 of Mark we see that this life is a sowing life. The life that is according to and for God's New Testament economy is a life of sowing.

(Excerpts from Life- Studies of Mark Message 57)

=====

Burdens for Church Prayer

- Prayer for Labor Day Conference, for the saints' participation, for the Lord's speaking and for a receiving heart
- 2026 Targets, # of baptized:22; # of prayer meeting attendance:35; average Lord's Day and small group attendance:10% increase
- Spread the kingdom of God by preaching the gospel on the WVC campus and by Bible distribution in the community.
- Multiply the number of small groups for the increase and building up of the Body of Christ
- Perfect young working saints with shepherding families as containers for the next generation.
- Practice PSRP, BNBP, and vital small groups.
- Blending in the Body, by participating in conferences and trainings
- Establish and strengthen the church services, including children, YP, ushering, etc.
- Establish a prayer life individually and corporately
- Pursuing the truth and growth in life to live in the reality of the kingdom.

Announcements

- Life-study of Mark MSG 57, 58
- HWMR for Labor Day Conference: Building up the house of God in the local churches, Week 1
- 8/4 (Tue) 7:45pm, Prayer meeting at meeting hall
- Semiannual Training: \$205/person for on-site, \$130/person for video online
- 7/29-8/2 FSCC. North America Chinese speaking perfecting training, west coast session.\$250/person (\$50 outline, \$200 food)
- 8/22 10am. On-line Lessons on small groups by br. Minoru
- 9/4-6 NorCal Labor Day Conference held at Burlingame Hyatt, <https://www.hyatt.com/events/en-US/group-booking/SFOBU/G-BLEN>
- Financial Giving:
PayPal/Zelle: churchincampbell@gmail.com
Venmo @Churchin-Campbell
- Church in Campbell bookroom account (PayPal/Zelle)
churchincampbellbooks@gmail.com