



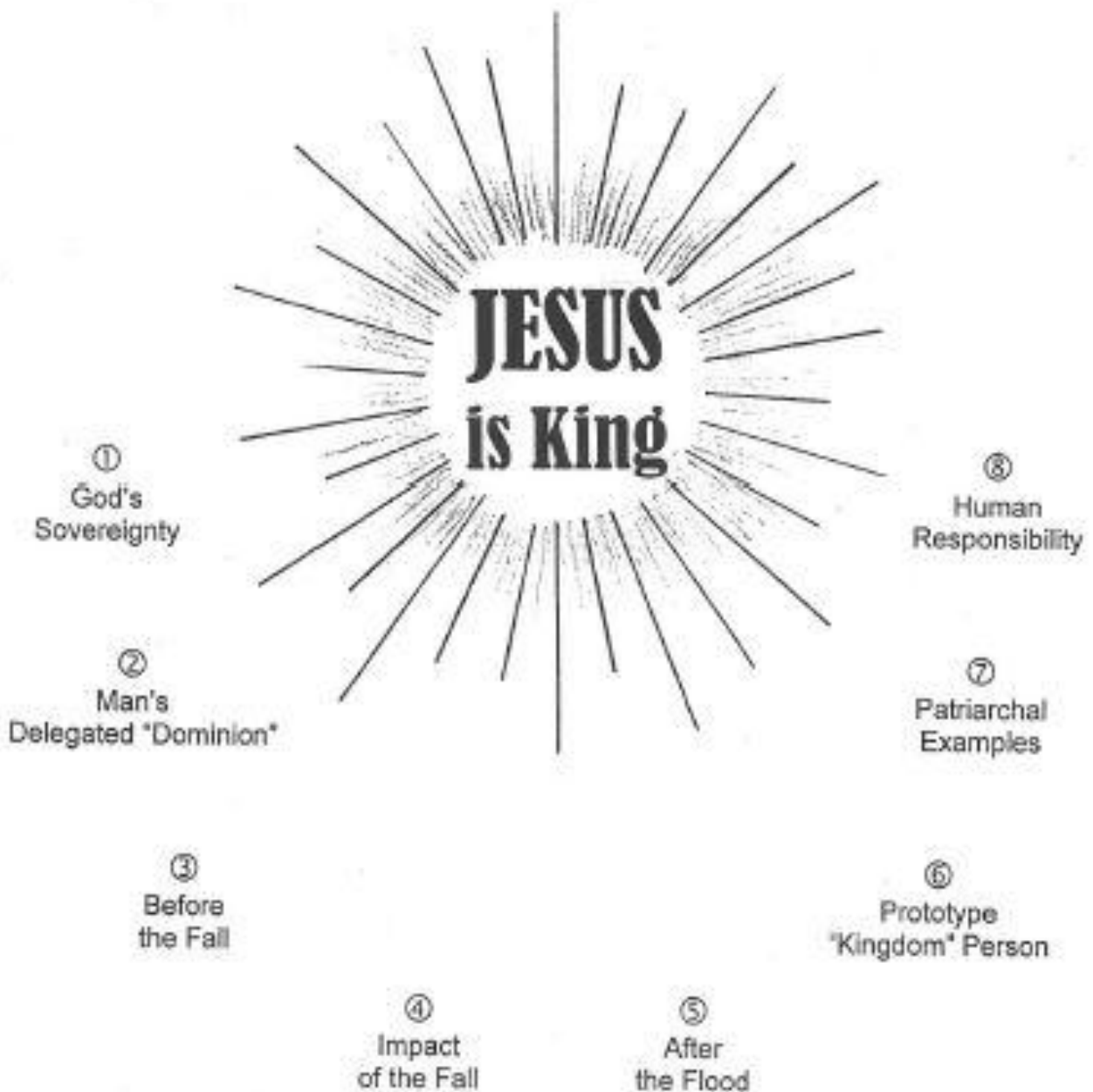
# JESUS IS KING

*Study Questions*

# Table of Contents

Foundations of the Kingdom	Page 3
Terminology of the Kingdom	Page 29
The Message of the Kingdom	Page 52
Character and the Kingdom	Page 66
Ministry of the Kingdom	Page 74
Conflict and the Kingdom	Page 85
Worship and the Kingdom	Page 95
Prophecy and the Kingdom	Page 105

# Foundations of the Kingdom



## **God's Sovereignty**

Genesis 1:1

The necessary beginning point in studying the theme of “the kingdom of God” is the Bible’s opening verse. Here we meet the Sovereign of all the Universe, whose realm, reign, and regency are described at the onset.

1. His realm (or scope of His rule) is transcendent; that is, not only does it include the entire physical universe, but it exceeds it. He existed before all creation, He expands beyond it and by virtue of having begotten it, He encompasses all that it is.
2. His reign (or the power by which He rules) is exercised by His will, His word, and His works. By His own will He creatively decides and designs; by His own word He speaks creation into being; and by His own works, His Spirit displays His unlimited power.
3. His regency (or authority to rule) is in His preexistence and holiness. He is there before creation “in the beginning.” Thus, as its Creator, He deserves to be its Potentate. His benevolent intent in creating things “good” reveals His holy nature (that is, complete and perfect), and thus His moral right to be creation’s King. All kingdom power and authority flow from Him.

## **God's Sovereignty**

### Personal Notes

1. Read the Kingdom Dynamic.
2. Read and write out Genesis 1:1.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. Look up and write out the definition of sovereignty.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. What is the necessary beginning point in studying the theme of the "Kingdom of God"?  
\_\_\_\_\_
5. In Genesis 1:1 whom do we meet?  
\_\_\_\_\_
6. What is described at the onset:
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
7. As Creator He deserves to be its \_\_\_\_\_.
8. What is the definition of Potentate?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
9. All kingdom power and authority flow from \_\_\_\_\_.

## **Man's Delegated Dominion**

Genesis 1:26-28

In creating man, the Sovereign of the universe makes a choice to delegate to man “dominion ... on the earth” (verse 28). Man’s power and authority for exercising this rule originate in God’s intent to make man in His own image and likeness. Man’s ability to sustain his role as delegated ruler of Earth will rest in his continued obedience to God’s rule as King of all. His power to reign in life will extend only as far as his faithfulness to obey God’s law.

### **Man's Delegated "Dominion"**

#### Personal Notes

1. Read the Kingdom Dynamic.
2. Read Genesis 1:26-28 and Genesis 2:16-17.
3. In creating man, the Sovereign of the universe makes a choice to do what?

---

4. Write out the definition of Sovereign again.

---

---

---

---

5. Where did man's power and authority originate from?

---

6. How does man sustain his role as delegated ruler of the earth?

---

---

7. His (man's) power to 'reign' in life will extend as far as what?

---

---

8. Read I Chronicles 29:10-16. Write out your thoughts.

---

---

---

---

## **Before the Fall**

Genesis 1:31

The original order of man's environment on Earth must be distinguished from what it became following the impact of man's fall, the curse, and the eventual deluge (Isaiah 45:18; Romans 8:20; II Peter 3:4-7). The agricultural, zoological, geological, and meteorological disharmony to which creation became subject must not be attributed to God. The perfect will of God, as founding King of creation, is not manifest in the presence of death, disease, discord, and disaster any more than it is manifest in human sin. Our present world does not reflect the kingdom order He originally intended for man's enjoyment on Earth, nor does it reflect God's kingdom as it shall ultimately be experienced on this planet. Understanding this, we should be cautious not to attribute to "God's will" or to "acts of God" those characteristics of our world that resulted from the ruin of God's original order by reason of man's fall.



**Before the Fall**

Personal Notes

1. Read the Kingdom Dynamic.
2. Write out Genesis 1:31.  

---

---

---
3. Distinguish the things that differ. Is there a distinction between the original order of man's environment on earth and what it became following the impact of man's fall, the curse, and the eventual deluge?  

---
4. The agricultural, zoological, geological, and meteorological disharmony to which creation became subject must NOT be attributed to God. The perfect will of God, as founding King of creation, is NOT manifest in the presence of \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_ anymore than it is manifest in \_\_\_\_\_.
5. Does our 'present world' reflect the kingdom order He originally intended for man's enjoyment on earth?  

---
6. Does our 'present world' reflect God's Kingdom as it shall be ultimately experienced on this planet?  

---
7. 'Understanding' this, we should be cautious not to attribute to "God's will" or to "acts of God" these characteristics of our world that resulted from the ruin of God's original order by reason of man's fall. Stay here and reflect for a while.  

---

---

---

## **Impact of the Fall**

Genesis 3:16-24

Through disobedience to the terms of his rule, man “falls,” thus experiencing the loss of his “dominion” (verses 22-23). Everything of his delegated realm (Earth) comes under a curse as his relationship with God, the fountainhead of his power to rule, is severed (verses 17-18). Thus, man loses the “life” power essential to ruling in God’s kingdom (verses 19, 22). Beyond the tragedy of man’s loss, two other facts unfold. First, through his disobedience to God and submission to the Serpent’s suggestions, man’s rule has been forfeited to the Serpent. Revelation 12:9 verifies that the spirit employing the snake’s form was Satan himself. The domain originally delegated to man now falls to Satan, who becomes administrator of this now cursed realm. The Serpent’s “seed” and “head” indicate a continual line (seed) of evil offspring extending Satan’s rule (head) (verse 15). However, a second fact offers hope. Amid the tragedy of this sequence of events, God begins to move redemptively, and a plan for recovering man’s lost estate is promised (verse 15) and set in motion with the first sacrifice (verse 21).

### **Impact of the Fall**

#### Personal Notes

1. Read the Kingdom Dynamic.
2. Read Genesis 3:16-24.
3. What happens as a result of man's disobedience in terms of his rule?  
\_\_\_\_\_
4. Read Genesis 3:22-23.
5. Everything of his 'delegated' realm comes under a curse as his relationship with God, the fountainhead of his power to rule, is severed. Read and write out Genesis 3:17-18.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
6. He, man, loses the "\_\_\_\_\_" power essential to ruling in \_\_\_\_\_.  
\_\_\_\_\_.
7. Beyond the tragedy of man's loss, what two other facts unfold?
  - \_\_\_\_\_  
\_\_\_\_\_
  - \_\_\_\_\_  
\_\_\_\_\_
8. Keep in mind this thought and reflect on what He has done for us... man's dominion is forfeited to Satan; the curse spreads through the fall, but God moves redemptively to recover man's lost estate.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## **After the Flood**

Genesis 8:20-9:17

Following the deluge, a renewed order is established. Noah's faith, which occasioned his deliverance, is now manifest in an expression of worship to God as he disembarks from the ark (Genesis 8:20-22). God declares His covenant with Noah (Genesis 9:8-17) after restating His purpose to make man to be fruitful and multiply, as at the beginning. However, other facts are not as at the beginning; notably the relationship of God with man, as well as of man with creation. The Flood has not reversed the loss of man's original dominion. He is still fallen, though thankfully a recipient of God's mercy. Further, the animals will fear mankind from this time on (Genesis 9:2), which was not characteristic of their relationship prior to this. In the ultimate restoration of God's kingdom on Earth, the original fearless order will be regained (Isaiah 11:6-9). Notwithstanding these deficiencies, a cleansed realm for seeking God's kingdom first is newly available to man, and again God asserts man's responsibility for administering Earth with an accountability to Him (Genesis 9:1-7). The Flood has not neutralized the influence of the Serpent, nor has it changed mankind's capacity for rebellion against God's rule. Nevertheless, new hope dawns with promise for the eventual recovery of what was lost of his first estate.

Personal Notes

**After the Flood**

1. Read the Kingdom Dynamic.
2. Read Genesis 8:20-9:17.
3. What happened following the deluge?  
\_\_\_\_\_
4. What did Noah's faith occasion?  
\_\_\_\_\_
5. Read Genesis 8:20-22.
6. What was manifested as he disembarked from the ark?  
\_\_\_\_\_
7. Again, read Genesis 8:20-22.
8. God declares His \_\_\_\_\_ with Noah after what?  
\_\_\_\_\_  
\_\_\_\_\_
9. What factors were not as at the beginning?
  - \_\_\_\_\_
  - \_\_\_\_\_
10. Did the flood reverse the loss of man's original dominion?  
\_\_\_\_\_
11. Was man, even though fallen, a recipient of God's mercy?  
\_\_\_\_\_
12. What about the animals? (Genesis Read 9:2)  
\_\_\_\_\_
13. Were they fearful of us (man) before the fall? \_\_\_\_\_
14. What will be regained in the 'ultimate' restoration of God's kingdom on earth (Isaiah 11:6-9)?  
\_\_\_\_\_
15. After the flood is there a cleansed realm for seeking God's kingdom? Explain in your own words.  
\_\_\_\_\_

## **Prototype “Kingdom” Person**

Genesis 12:1-3

Abraham is shown in both Old Testament and New Testament as the prototype of all who experience God’s processes of seeking to reinstate man through redemption, first and foremost, in his relationship to God by faith without works (Romans 4:1-25). But too seldom is the second facet of redemption noted. Abraham is also shown as a case of God’s program to recover man’s “reign in life” (Romans 5:17). Abraham is designated as the “father” of all who walk his pathway of faith (Romans 4:12). As such, he is God’s revealed example of His plan to eventually reestablish His kingdom’s rule in all the Earth through people of His covenant. Through Abraham, whom He wills to become “a great nation” (restoring rule) and to whom He chooses to give a “great name” (restoring authority), God declares His plans to beget innumerable children who will be modeled after this prototypical “father of faith.” This truth is confirmed in Romans 4:13, where Abraham’s designation as “heir of the world” parallels Jesus’ promise that His followers, who humble themselves in faith, shall also be recipients of “the kingdom” and shall “inherit the earth” (Matthew 5:3-5).

### Prototype “Kingdom” Person

## Personal Notes

1. Read and write out this kingdom dynamic.

[illegible]

2. Abraham is shown to be what in the Old and New Testament?

---

---

3. First fact of redemption is what (Read Romans 4:1-25)?

---

4. Is there a second fact of redemption? Is it seldom noted? What is it?

---

---

---

5. Read and memorize Romans 5:17.

6. Read Romans 4:12. Abraham is designated as what?

---

7. Reflect: Abraham is God's revealed 'example' of His plan to eventually reestablish His kingdom's rule in all the earth through people of the covenant.

---

---

---

---

---

---

---

---

---

8. Through Abraham, whom He wills to become "\_\_\_\_\_" (restoring rule) and to whom He chooses to give a "great name" (restoring authority), God declares His plans...

9. Read Romans 4:13. Is it God's plan to beget innumerable children who will model after this prototypical "Father of Faith"?



## **Prototype “Kingdom” Person**

Genesis 12:1-3

Abraham is shown in both Old Testament and New Testament as the prototype of all who experience God’s processes of seeking to reinstate man through redemption, first and foremost, in his relationship to God by faith without works (Romans 4:1-25). But too seldom is the second facet of redemption noted. Abraham is also shown as a case of God’s program to recover man’s “reign in life” (Romans 5:17). Abraham is designated as the “father” of all who walk his pathway of faith (Romans 4:12). As such, he is God’s revealed example of His plan to eventually reestablish His kingdom’s rule in all the Earth through people of His covenant. Through Abraham, whom He wills to become “a great nation” (restoring rule) and to whom He chooses to give a “great name” (restoring authority), God declares His plans to beget innumerable children who will be modeled after this prototypical “father of faith.” This truth is confirmed in Romans 4:13, where Abraham’s designation as “heir of the world” parallels Jesus’ promise that His followers, who humble themselves in faith, shall also be recipients of “the kingdom” and shall “inherit the earth” (Matthew 5:3-5).

10. Where is this truth confirmed? \_\_\_\_\_

11. Write out Romans 4:13.

---

---

---

12. Ponder: Abraham's designation as "heir of the world" parallels Jesus' promise that His followers, who humble themselves in faith, shall also be recipients of "the kingdom" and shall inherit the earth. Read and write out Matthew 5:3-5.

---

---

---

---

---

---

---

## **Patriarchal Examples**

Genesis 26:1-5; 28:1-22

The promise of God to Abraham that he would be “heir of the world” (Romans 4:13) is repeated to his offspring, Isaac and Jacob, in succession. God’s words and dealings in the lives of the patriarchs reveal that His unfolding program of redemption is dual:

1. restoring relationship to God to establish fellowship with Him, and
2. restoring rulership in life under God to reestablish human ability to “rule” in life’s practical details of family and business.

Thus, under His covenant, God promised these patriarchs both progeny – a family line, and property – an economic base. This illustrates God’s progressive processing of His redemptive promise. He not only provides for restored fellowship with Himself (relationship), but covenants for human fulfillment and personal fruitfulness in life. This plan is geared not only to bless His people, but to make them a blessing to others.

Joseph’s life elaborates this principle. God redeems him from the pit by His merciful providence, then raises him to rulership in Egypt, for the saving of nations (Genesis 37-50).

The “kingdom” concept of God’s delegating His rule on Earth to be administrated through those who walk with Him is birthed at creation. Although damaged at man’s fall, it is progressively being reinstated as a redemptive goal and is demonstrated in those who accept His covenant.

Personal Notes

**Patriarchal Examples**

1. Read the Kingdom Dynamic.
2. Read Genesis 26:1-5; 28:1-22.
3. What was the promise to Abraham? Read Romans 4:13.  
\_\_\_\_\_
4. Is it revealed to his offspring, Isaac and Jacob, in succession?  
\_\_\_\_\_
5. What do God's words and dealings in the lives of the patriarchs reveal?
  - \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  - \_\_\_\_\_  
\_\_\_\_\_
6. Under God's covenant, what did God promise these patriarchs?
  - \_\_\_\_\_
  - \_\_\_\_\_
7. God not only provides for restored fellowship (relationship with Himself) but covenants for \_\_\_\_\_ and \_\_\_\_\_ in life.
8. This plan is not only to bless His people but to make them a \_\_\_\_\_ to others.
9. Whose life elaborates this principle? \_\_\_\_\_
10. Ponder and apply to yourself personally: "God redeems him from the pit by His merciful providence, then raises him to rulership in Egypt, for the saving of the nation."

---

---

---

## **Patriarchal Examples**

Genesis 26:1-5; 28:1-22

The promise of God to Abraham that he would be “heir of the world” (Romans 4:13) is repeated to his offspring, Isaac and Jacob, in succession. God’s words and dealings in the lives of the patriarchs reveal that His unfolding program of redemption is dual:

1. restoring relationship to God to establish fellowship with Him, and
2. restoring rulership in life under God to reestablish human ability to “rule” in life’s practical details of family and business.

Thus, under His covenant, God promised these patriarchs both progeny – a family line, and property – an economic base. This illustrates God’s progressive processing of His redemptive promise. He not only provides for restored fellowship with Himself (relationship), but covenants for human fulfillment and personal fruitfulness in life. This plan is geared not only to bless His people, but to make them a blessing to others.

Joseph’s life elaborates this principle. God redeems him from the pit by His merciful providence, then raises him to rulership in Egypt, for the saving of nations (Genesis 37-50).

The “kingdom” concept of God’s delegating His rule on Earth to be administrated through those who walk with Him is birthed at creation. Although damaged at man’s fall, it is progressively being reinstated as a redemptive goal and is demonstrated in those who accept His covenant.

11. Read and reflect on Genesis chapters 37-50. Can you 'see' yourself in his journey?

---

---

---

---

12. Stay here in thought for awhile: "The 'kingdom' concept of God's delegating His rule on earth to be administrated through those who walk with Him is birthed at creation. Although damaged at man's fall, it is progressively being reinstated as a redemptive goal and is demonstrated in those who accept His covenant: Are you one of those?"

---

---

---

---

---

---

---

---

## **Human Responsibility**

I Chronicles 29:10-16

No text in the Bible more magnificently declares God's sovereign power: there is no one like the Lord, the Almighty One, whose glory fills the universe. And yet, in the center of this grand anthem of acknowledgment to that towering truth, David asserts that although the kingdom is God's (verse 11), God gives resources that are man's to administrate. Verse 14 literally reads, "Everything that exists is from You, and we administrate it from Your hand." God is the fountainhead of all life and power; man is the appointed heir for its management. Psalm 8:6 and 115:16 affirm that while the created universe and the glory of the heavens are God's and God's alone, He has delegated the stewardship of Earth's affairs to mankind. Noble views of God's sovereignty must be balanced with a complementary view of man's duties and redeemed capacities. Neglect of this balance, while seeming to extol God's greatness, can produce apathy or irresponsible attitudes. For example, God does not predestine mismanaged resources, families, politics, and so on any more than He does human sinning. Man is responsible and accountable for Earth's problems and – reinstated under God – is intended to become the agent for their solution. However, he can only become such by drawing on God's sovereign wisdom, power and resource, that is, on God's "kingdom." Just as man's sin and fall have damaged the potential partnership between the Creator and His appointed heir to this planet, redemption has set the recovery in motion. Renewed under God, the redeemed may, in fact, partner with God and thereby decisively assist in the reestablishment of God's rule over circumstances and situations on Earth. But this only operates under the divine order within redemption's plan under divine grace and through man's receiving divine power by God's Spirit.

## Human Responsibility

## Personal Notes

1. Read I Chronicles 29:10-16.
2. Write out I Chronicles 29:10-16.

[illegible]



## **Human Responsibility**

I Chronicles 29:10-16

No text in the Bible more magnificently declares God's sovereign power: there is no one like the Lord, the Almighty One, whose glory fills the universe. And yet, in the center of this grand anthem of acknowledgment to that towering truth, David asserts that although the kingdom is God's (verse 11), God gives resources that are man's to administrate. Verse 14 literally reads, "Everything that exists is from You, and we administrate it from Your hand." God is the fountainhead of all life and power; man is the appointed heir for its management. Psalm 8:6 and 115:16 affirm that while the created universe and the glory of the heavens are God's and God's alone, He has delegated the stewardship of Earth's affairs to mankind. Noble views of God's sovereignty must be balanced with a complementary view of man's duties and redeemed capacities. Neglect of this balance, while seeming to extol God's greatness, can produce apathy or irresponsible attitudes. For example, God does not predestine mismanaged resources, families, politics, and so on any more than He does human sinning. Man is responsible and accountable for Earth's problems and – reinstated under God – is intended to become the agent for their solution. However, he can only become such by drawing on God's sovereign wisdom, power and resource, that is, on God's "kingdom." Just as man's sin and fall have damaged the potential partnership between the Creator and His appointed heir to this planet, redemption has set the recovery in motion. Renewed under God, the redeemed may, in fact, partner with God and thereby decisively assist in the reestablishment of God's rule over circumstances and situations on Earth. But this only operates under the divine order within redemption's plan under divine grace and through man's receiving divine power by God's Spirit.

3. No text in the Bible more magnificently declares God's sovereign power and yet in the center is what grand truth?

---

4. Again, write out verse 14 and reflect for a while.

---

---

---

---

5. Stay and ponder: Although the kingdom is God's (verse 11), God gives resources that are man's to administrate (verse 14).

---

---

---

6. God is the \_\_\_\_\_ of all life and power, man is appointed heir for its management.

7. Write out Psalm 8:6 and 115:16.

---

---

---

---

---

---

---

---

---

8. Do the passages from Psalms affirm that the created universe and the glory of the heavens are His alone? But to whom has He delegated the stewardship of earth's affairs?

---

## **Human Responsibility**

I Chronicles 29:10-16

No text in the Bible more magnificently declares God's sovereign power: there is no one like the Lord, the Almighty One, whose glory fills the universe. And yet, in the center of this grand anthem of acknowledgment to that towering truth, David asserts that although the kingdom is God's (verse 11), God gives resources that are man's to administrate. Verse 14 literally reads, "Everything that exists is from You, and we administrate it from Your hand." God is the fountainhead of all life and power; man is the appointed heir for its management. Psalm 8:6 and 115:16 affirm that while the created universe and the glory of the heavens are God's and God's alone, He has delegated the stewardship of Earth's affairs to mankind. Noble views of God's sovereignty must be balanced with a complementary view of man's duties and redeemed capacities. Neglect of this balance, while seeming to extol God's greatness, can produce apathy or irresponsible attitudes. For example, God does not predestine mismanaged resources, families, politics, and so on any more than He does human sinning. Man is responsible and accountable for Earth's problems and – reinstated under God – is intended to become the agent for their solution. However, he can only become such by drawing on God's sovereign wisdom, power and resource, that is, on God's "kingdom." Just as man's sin and fall have damaged the potential partnership between the Creator and His appointed heir to this planet, redemption has set the recovery in motion. Renewed under God, the redeemed may, in fact, partner with God and thereby decisively assist in the reestablishment of God's rule over circumstances and situations on Earth. But this only operates under the divine order within redemption's plan under divine grace and through man's receiving divine power by God's Spirit.

9. What does noble views of God's sovereignty do if not complemented with man's duties and redeemed capacities?

---

---

---

10. Does God predestine:

- Mismanaged resources? \_\_\_\_\_
- Mismanaged families? \_\_\_\_\_
- Mismanaged politics, etc? \_\_\_\_\_

Absolutely not! Not anymore than He predestines human sinning. Think over your own life at this point and ask God to point out any thing out of balance in your thinking.

---

---

---

11. Has God delegated the stewardship for earth's resources to man?

---

12. However, remember, that he can only become such by drawing on God's sovereign wisdom, power, and resource, that is, on God's 'kingdom'. Man's sin and the fall have damaged the potential partnership between the Creator and His appointed heir to this planet. What has set the recovery in motion?

---

---

13. Renewed under God what may redeemed man do?

---

---

14. What are the conditions of operating 'this way'?

---

---

# Terminology of the Kingdom



①  
Defining  
the Hope

④  
Paul's  
Writings

②  
Synonymous  
Expressions

③  
John's  
Writings

## **Defining the Hope**

Matthew 3:1-2

The New Testament records 137 references to “the kingdom,” and over 100 of these are during Jesus’ ministry, as His entire teaching and approach as Messiah – the Savior-King – center on this theme. To what does “the kingdom” refer? It refers to God’s sovereign rule in the universe – He is the King of the heavens. (See Genesis 1:1.) But more specifically, here it refers to the entry of God’s long-anticipated Anointed One – the prophesied Messiah, the promised Son of David who would not only be the Savior, Deliverer, and King of Israel, but of all mankind. “The Gentile” (or all nations) – all flesh – were promised recipients of this hope (Israel 9:6-7; 11:10; 40:5). Declaring the kingdom “at hand,” that is, “drawing near,” John was announcing that the rule of God’s King was about to overthrow the power and rule of all evil – both human and hellish. The “kingdom” was near because the King was here. And His presence, introducing the power of “the kingdom of God,” meant a new world of potential hope to mankind. Man would no more need be held hostage to either the rule of death over mankind, resultant from human sin and sinning, or to the deadening rule of oppressive human systems, political or otherwise. Further, the kingdom of darkness would be confronted and the death, deprivation, disease, and destruction levied by satanic power would begin to be overthrown. As God’s King, Jesus offers the blessing of God’s rule, now available to bring life to every human experience, as well as deliverance from the dominance of either flesh or the Devil.

### **Defining the Hope**

Personal Notes

1. Read the Kingdom Dynamic.
2. Write out Matthew 3:1-2.  
  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. The New Testament records how many references to the kingdom?  
\_\_\_\_\_
4. How many of these were during Jesus' ministry? \_\_\_\_\_
5. What did His entire teaching center around as the Messiah – the Savior-King?  
  
\_\_\_\_\_
6. To what does “the kingdom” refer?  
  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
7. Again, it refers to God's sovereign rule in the universe – He is the King of heavens (Genesis 1:1). But specifically here in Matthew 3:1-2 it refers to the ‘entry’ of God's long anticipated anointed One – the Prophesied Messiah, the Promised Son of David, who would not only be the Savior, Deliverer, The King of Israel, but of all mankind. Ponder for awhile.
8. Were “The Gentiles” (of all nations) – all flesh – promised recipients of this hope? \_\_\_\_\_
9. Read Isaiah 9:6-7; 11:10; and 40:5.
10. When John declared the kingdom “at hand,” that is “drawing near” what was he announcing? Stay here and meditate.  
  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## **Defining the Hope**

Matthew 3:1-2

The New Testament records 137 references to “the kingdom,” and over 100 of these are during Jesus’ ministry, as His entire teaching and approach as Messiah – the Savior-King – center on this theme. To what does “the kingdom” refer? It refers to God’s sovereign rule in the universe – He is the King of the heavens. (See Genesis 1:1.) But more specifically, here it refers to the entry of God’s long-anticipated Anointed One – the prophesied Messiah, the promised Son of David who would not only be the Savior, Deliverer, and King of Israel, but of all mankind. “The Gentile” (or all nations) – all flesh – were promised recipients of this hope (Israel 9:6-7; 11:10; 40:5). Declaring the kingdom “at hand,” that is, “drawing near,” John was announcing that the rule of God’s King was about to overthrow the power and rule of all evil – both human and hellish. The “kingdom” was near because the King was here. And His presence, introducing the power of “the kingdom of God,” meant a new world of potential hope to mankind. Man would no more need be held hostage to either the rule of death over mankind, resultant from human sin and sinning, or to the deadening rule of oppressive human systems, political or otherwise. Further, the kingdom of darkness would be confronted and the death, deprivation, disease, and destruction levied by satanic power would begin to be overthrown. As God’s King, Jesus offers the blessing of God’s rule, now available to bring life to every human experience, as well as deliverance from the dominance of either flesh or the Devil.



11. Declaring the kingdom “at hand” that is “drawing near,” John was announcing that the rule of God’s King was about to overthrow the power and rule of all evil – both human and hellish. “The kingdom” was near because the King was here. And His presence, introducing the power of “the kingdom of God” meant what for man?

---

---

---

---

12. What about the kingdom of darkness, what would happen there?

---

---

13. Again, what would be overthrown?

---

---

14. What does levied by Satanic power mean?

---

---

15. What power would overthrow it?

---

---

16. As “God’s King” what does Jesus offer?

---

17. Reread the full Kingdom Dynamic on “Defining the Hope.” Stay for a while and ponder the truth.

---

---

---

## **Defining the Hope**

Matthew 3:1-2

The New Testament records 137 references to “the kingdom,” and over 100 of these are during Jesus’ ministry, as His entire teaching and approach as Messiah – the Savior-King – center on this theme. To what does “the kingdom” refer? It refers to God’s sovereign rule in the universe – He is the King of the heavens. (See Genesis 1:1.) But more specifically, here it refers to the entry of God’s long-anticipated Anointed One – the prophesied Messiah, the promised Son of David who would not only be the Savior, Deliverer, and King of Israel, but of all mankind. “The Gentile” (or all nations) – all flesh – were promised recipients of this hope (Isaiah 9:6-7; 11:10; 40:5). Declaring the kingdom “at hand,” that is, “drawing near,” John was announcing that the rule of God’s King was about to overthrow the power and rule of all evil – both human and hellish. The “kingdom” was near because the King was here. And His presence, introducing the power of “the kingdom of God,” meant a new world of potential hope to mankind. Man would no more need be held hostage to either the rule of death over mankind, resultant from human sin and sinning, or to the deadening rule of oppressive human systems, political or otherwise. Further, the kingdom of darkness would be confronted and the death, deprivation, disease, and destruction levied by satanic power would begin to be overthrown. As God’s King, Jesus offers the blessing of God’s rule, now available to bring life to every human experience, as well as deliverance from the dominance of either flesh or the Devil.

18. Again, His presence, introducing the power of “the kingdom of God” meant that a new world of potential hope to mankind would no longer need to be held to either the \_\_\_\_\_ of \_\_\_\_\_  
\_\_\_\_\_ mankind.

Further, the kingdom of darkness would be confronted and the death, deprivation, disease, and destruction levied by ‘satanic power’ would begin to be overthrown. As God’s King, Jesus offers the blessings of God’s rule, now available to bring life to every human experience, as well as deliverance from the dominance of either flesh or the Devil.

**JESUS IS GOD’S KING!**

19. Write out the following verses:

▪ Genesis 49:10 \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

▪ Numbers 24:17 \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

▪ I Samuel 2:9-10 \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

▪ Psalm 2:6 \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

▪ Acts 13:33 \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

**PRAISE HIS NAME!**

## **Synonymous Expressions**

Matthew 19:23-24

This text uses the phrases “kingdom of heaven” and “kingdom of God” interchangeably. In doing so, it sufficiently demonstrates that the two terms are meant to refer to one and the same thing: the kingdom. Although some make a labored distinction between them, this text and 10 others in the Gospels clearly show that the “kingdom of heaven” and “kingdom of God” are verifiably synonyms. Matthew is the only New Testament writer who used the term “kingdom of heaven.” Doing so, he showed a sensitivity toward his originally intended audience of Jewish readers, for whom too frequent a use of the name of “God” would have seemed irreverent. By a variety of terms Matthew refers to “the kingdom” 50 times in his Gospel: 32 times as “kingdom of heaven”; 5 times as “kingdom of God”; 4 times as the “Father’s” kingdom; and twice as the kingdom of “the Son of Man.” The remaining 7 references are simply to “the kingdom” without other designation. This variety in the usage, made by the only one using the phrase “kingdom of heaven,” surely shows these terms to be synonyms for the kingdom.

### **Synonymous Expressions**

Personal Notes

1. Read the Kingdom Dynamic.

2. Write out Matthew 19:23-24.

---

---

---

---

---

---

3. “Kingdom of God” and “kingdom of heaven” are \_\_\_\_\_.

4. Why did Matthew use “kingdom of heaven”?

---

---

5. Is Matthew the only New Testament writer to use the term “kingdom of heaven?” \_\_\_\_\_

6. By a variety of terms Matthew references kingdom:

- \_\_\_\_\_ times in the Gospel.
- 32 times as “\_\_\_\_\_”.
- 5 times as “\_\_\_\_\_”.
- 4 times as “\_\_\_\_\_”.
- Twice as the kingdom of “the \_\_\_\_\_”.
- The remaining 7 references are simply to “\_\_\_\_\_”.

## **John's Writings**

John 18:36

John is the only gospel writer who records these words of Jesus: "My kingdom is not of this world." Near the end of the first century, when John was writing his Gospel, Christians were often assailed with the accusation that their goals were not spiritual, but political. The Roman Empire was being filled with reborn citizens of a heavenly kingdom but their "kingdom of God" terminology could be misunderstood. Thus, John adopts the phrase "eternal life," as much to show the new quality of life Jesus Christ has brought as to describe its quantity. The idea of "eternal life" describes a divine dimension of life available to mankind, as well as a destined duration of "everlasting" endlessness. The words "eternal life" occur 15 times in John's writings, "the kingdom of God" only 6. Some have thought John's relatively infrequent use of "kingdom of God" suggested this message application was confined only to the time of Jesus' ministry and the birth of "the church age." Notwithstanding the fact that the birth of the church did introduce a new era in human history, the message of the "gospel of the kingdom" was not changed. For example, see the thrust of its being taught/preached throughout Acts (Acts 20:25; 28:23; 28:30-31).

**John's Writings**

Personal Notes

1. Read the Kingdom Dynamic.

2. Write out John 18:36.

---

---

---

---

---

3. John is the only Gospel writer who records what?

---

---

4. What was happening during the end of the first century when John was writing his Gospel?

---

---

5. What terminology could be misunderstood?

---

6. Because of this, what phrase does John adopt?

---

7. What does this phrase "eternal life" show?

---

---

---

8. The idea of "eternal life" describes a divine dimension of life available to mankind, as well as a destined duration of "everlasting" endlessness. Try to explain in your own words.

---

---

---

## **John's Writings**

John 18:36

John is the only gospel writer who records these words of Jesus: "My kingdom is not of this world." Near the end of the first century, when John was writing his Gospel, Christians were often assailed with the accusation that their goals were not spiritual, but political. The Roman Empire was being filled with reborn citizens of a heavenly kingdom but their "kingdom of God" terminology could be misunderstood. Thus, John adopts the phrase "eternal life," as much to show the new quality of life Jesus Christ has brought as to describe its quantity. The idea of "eternal life" describes a divine dimension of life available to mankind, as well as a destined duration of "everlasting" endlessness. The words "eternal life" occur 15 times in John's writings, "the kingdom of God" only 6. Some have thought John's relatively infrequent use of "kingdom of God" suggested this message application was confined only to the time of Jesus' ministry and the birth of "the church age." Notwithstanding the fact that the birth of the church did introduce a new era in human history, the message of the "gospel of the kingdom" was not changed. For example, see the thrust of its being taught/preached throughout Acts (Acts 20:25; 28:23; 28:30-31).



9. How many times does “eternal life” occur in John’s writings?

\_\_\_\_\_

10. How many times does the “kingdom of God” occur? \_\_\_\_\_

11. Some have thought what? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

12. Notwithstanding the fact that the birth of the church did introduce a new era in human history, the message of the “Gospel of the kingdom” was not changed! For example, see the thrust of its being taught/preached throughout Acts. Write out these verses:

▪ Acts 20:25 \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

▪ Acts 28:23 \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

▪ Acts 28:30-31 \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## **John's Writings**

John 18:36

John is the only gospel writer who records these words of Jesus: "My kingdom is not of this world." Near the end of the first century, when John was writing his Gospel, Christians were often assailed with the accusation that their goals were not spiritual, but political. The Roman Empire was being filled with reborn citizens of a heavenly kingdom but their "kingdom of God" terminology could be misunderstood. Thus, John adopts the phrase "eternal life," as much to show the new quality of life Jesus Christ has brought as to describe its quantity. The idea of "eternal life" describes a divine dimension of life available to mankind, as well as a destined duration of "everlasting" endlessness. The words "eternal life" occur 15 times in John's writings, "the kingdom of God" only 6. Some have thought John's relatively infrequent use of "kingdom of God" suggested this message application was confined only to the time of Jesus' ministry and the birth of "the church age." Notwithstanding the fact that the birth of the church did introduce a new era in human history, the message of the "gospel of the kingdom" was not changed. For example, see the thrust of its being taught/preached throughout Acts (Acts 20:25; 28:23; 28:30-31).

13. Write out the full Kingdom dynamic. Stay for awhile and meditate on these truths.

[illegible]

## **John's Writings**

John 18:36

John is the only gospel writer who records these words of Jesus: "My kingdom is not of this world." Near the end of the first century, when John was writing his Gospel, Christians were often assailed with the accusation that their goals were not spiritual, but political. The Roman Empire was being filled with reborn citizens of a heavenly kingdom but their "kingdom of God" terminology could be misunderstood. Thus, John adopts the phrase "eternal life," as much to show the new quality of life Jesus Christ has brought as to describe its quantity. The idea of "eternal life" describes a divine dimension of life available to mankind, as well as a destined duration of "everlasting" endlessness. The words "eternal life" occur 15 times in John's writings, "the kingdom of God" only 6. Some have thought John's relatively infrequent use of "kingdom of God" suggested this message application was confined only to the time of Jesus' ministry and the birth of "the church age." Notwithstanding the fact that the birth of the church did introduce a new era in human history, the message of the "gospel of the kingdom" was not changed. For example, see the thrust of its being taught/preached throughout Acts (Acts 20:25; 28:23; 28:30-31).

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. There are no margins, text, or other markings on the paper.

## **Paul's Writings**

Colossians 1:27-28

“In Christ” is the expression Paul most frequently uses to designate the new life potential through the gospel. The Messiah (Christ) being King, the term clearly places the believer in the circle of all that is represented and contained in the King, His salvation conquest, and His personal rule. The essential truth is that the Savior-King has come, and in Him the rule of God has altered the limits sin has heretofore placed on individuals. People no longer need be ruled by their carnality (flesh) or controlled by evil (the Devil). Being freed, that is, transferred to a new kingdom, they can know the joy of a relationship with God through the power of the Cross and can realize a beginning reinstatement of their rulership under God, though the power of the Holy Spirit. Thereby, living in the King’s kingdom brings a dual hope: eternity with Christ and the promise of grace to begin “reigning in life.” Now, “in Christ” designates the new life that may be lived in the benefits of, and by the power of, the King Jesus, “who has brought life (reigning in life presently in Christ – Romans 5:8) and immortality (reigning forever with Christ – Revelation 22:5) to light through the gospel” (II Timothy 1:10).

**Paul's Writings**

Personal Notes

1. Read the Kingdom Dynamic.
2. Write out Colossians 1:27-28.

---

---

---

---

---

---

---

3. "In Christ" is the expression Paul most frequently uses to designate the new life potential through the \_\_\_\_\_.
4. The Messiah (Christ) being King, this term clearly places the believer where?

---

---

5. Do you personally 'know' that 'you' are in the circle of 'all' that is represented and contained in the King, His salvation conquest and His personal rule?

---

---

6. The essential truth of 'this kingdom dynamic' is what?

---

---

---

---

7. Living in The King's Kingdom brings a dual hope. What is that dual hope?

- \_\_\_\_\_
- \_\_\_\_\_

## **Paul's Writings**

Colossians 1:27-28

“In Christ” is the expression Paul most frequently uses to designate the new life potential through the gospel. The Messiah (Christ) being King, the term clearly places the believer in the circle of all that is represented and contained in the King, His salvation conquest, and His personal rule. The essential truth is that the Savior-King has come, and in Him the rule of God has altered the limits sin has heretofore placed on individuals. People no longer need be ruled by their carnality (flesh) or controlled by evil (the Devil). Being freed, that is, transferred to a new kingdom, they can know the joy of a relationship with God through the power of the Cross and can realize a beginning reinstatement of their rulership under God, though the power of the Holy Spirit. Thereby, living in the King's kingdom brings a dual hope: eternity with Christ and the promise of grace to begin “reigning in life.” Now, “in Christ” designates the new life that may be lived in the benefits of, and by the power of, the King Jesus, “who has brought life (reigning in life presently in Christ – Romans 5:8) and immortality (reigning forever with Christ – Revelation 22:5) to light through the gospel” (II Timothy 1:10).



8. Now, “in Christ” designates the new life that can be lived in the \_\_\_\_\_ of, and by the \_\_\_\_\_ of, the King Jesus “who has brought life (reigning in life presently in Christ – Romans 5:8) and in mortality (reigning forever with Christ – Revelation 22:5) to light through the gospel” (II Timothy 1:10).

9. Write out these verses:

▪ Romans 5:8 \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

▪ II Timothy 1:10 \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

▪ Revelation 22:5 \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

10. Are you personally “reigning in life” in Christ (The King)?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## **Paul's Writings**

Colossians 1:27-28

“In Christ” is the expression Paul most frequently uses to designate the new life potential through the gospel. The Messiah (Christ) being King, the term clearly places the believer in the circle of all that is represented and contained in the King, His salvation conquest, and His personal rule. The essential truth is that the Savior-King has come, and in Him the rule of God has altered the limits sin has heretofore placed on individuals. People no longer need be ruled by their carnality (flesh) or controlled by evil (the Devil). Being freed, that is, transferred to a new kingdom, they can know the joy of a relationship with God through the power of the Cross and can realize a beginning reinstatement of their rulership under God, though the power of the Holy Spirit. Thereby, living in the King's kingdom brings a dual hope: eternity with Christ and the promise of grace to begin “reigning in life.” Now, “in Christ” designates the new life that may be lived in the benefits of, and by the power of, the King Jesus, “who has brought life (reigning in life presently in Christ – Romans 5:8) and immortality (reigning forever with Christ – Revelation 22:5) to light through the gospel” (II Timothy 1:10).

11. In Romans 5:17 the phrase “shall reign in life” indicates the activity of life in fellowship with Christ in His sovereign power, reaching its fullness hereafter. Now, read with ‘new eyes’ Romans 5:12-21. Any new insights?

---

---

---

---

---

---

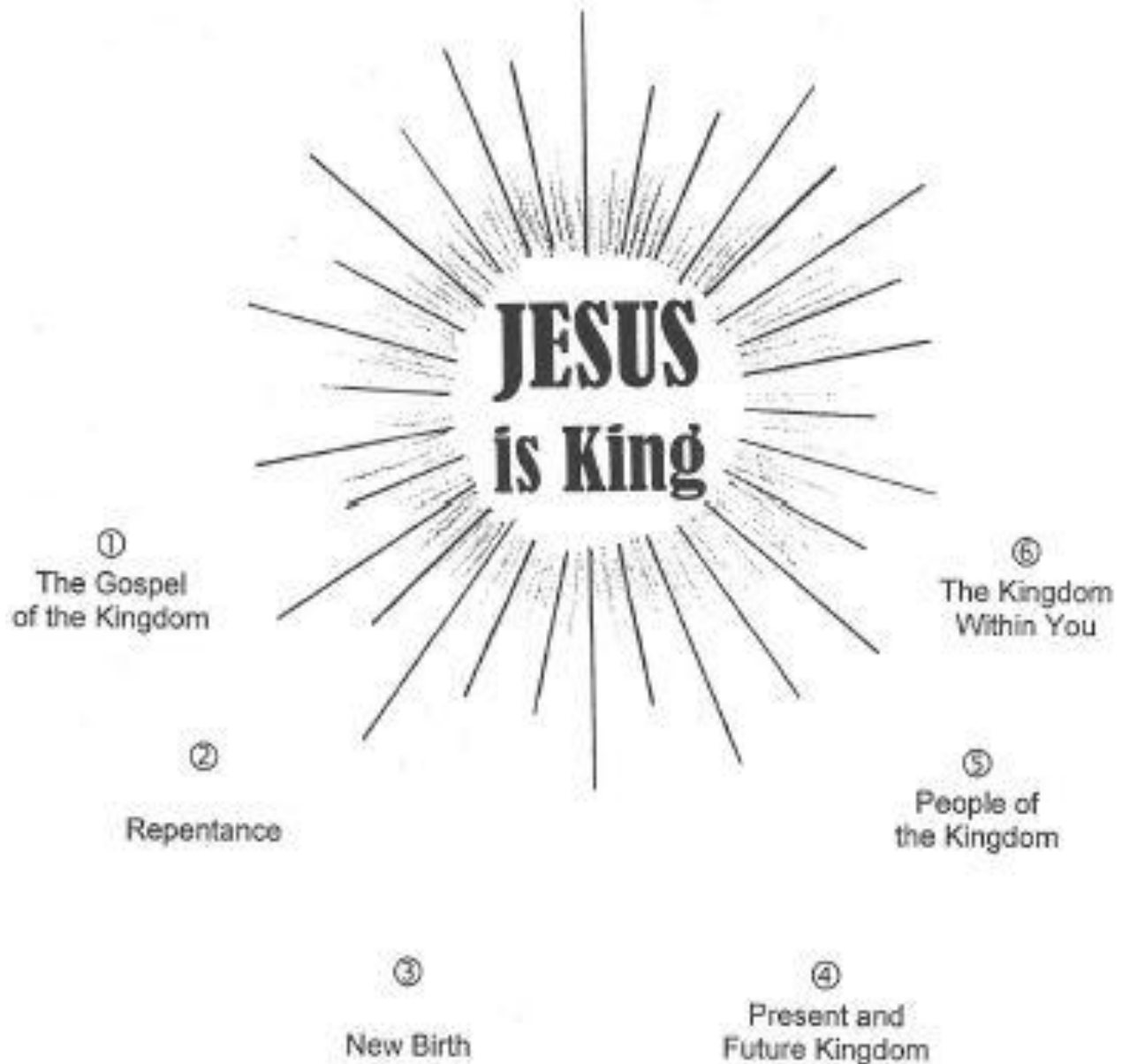
---

---

**This ‘is’ life in Christ!**

Remember: “The Messiah (Christ) being King - this term clearly places us the believer in the circle of all that is represented in The King, His salvation conquest (Romans 6) and His personal rule (Ephesians 2:6).

# The Message of the Kingdom



## **The Gospel of the Kingdom**

Mark 1:14-15

The synoptic Gospels and Acts make at least 20 direct references to the preaching of “the gospel of the kingdom” from John the Baptist (Matthew 3:1-2), throughout Jesus’ ministry (Mark 1:14-15), in the disciples’ ministry during Jesus’ ministry (Luke 9:1-2), and throughout Acts. Jesus prophesied this same message shall be taken to the ends of the world (Matthew 24:14), commissioning His disciples to do this and promising the Holy Spirit’s power for the task (Mark 16:15-18; Acts 1:3-8).

It is clear that the early church proclaimed the same message Jesus preached, that is, “the gospel of the kingdom of God” (Acts 8:12; 19:8; 20:25; 28:23, 30-31). Also, they experienced the same confirming evidences present in His ministry.

There is only one gospel: Jesus preached it, transmitted it to His disciples, and has committed it to His church. Paul warned against ever receiving any other gospel. “Any other” may be either a message of outright error or an argument for a diluted message, devoid of power though nominally Christian. Jude 3 urges us always to contend for the original, “the faith which was once for all delivered to the saints.” Hold to the full “gospel of the kingdom,” and expect the Lord to confirm that “word” with the signs He promised (Mark 16:15-18).

## **The Gospel of the Kingdom**

### Personal Notes

1. Read the Kingdom Dynamic.
2. Write out Mark 1:14-15.  
  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. How many references do the Gospels and Acts make to the preaching of “the gospel of the kingdom”? \_\_\_\_\_
4. The references to the “gospel of the kingdom” are from \_\_\_\_\_ ministry ( \_\_\_\_\_ ) throughout Jesus’ ministry ( \_\_\_\_\_ ), in the disciples ministry during Jesus’ ministry (Luke 9:1-2) and throughout \_\_\_\_\_.
5. Write out these verses:
  - Matthew 3:1-2 \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  - Mark 1:14-15 \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  - Luke 9:1-2 \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  - Acts 20:25 \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## **The Gospel of the Kingdom**

Mark 1:14-15

The synoptic Gospels and Acts make at least 20 direct references to the preaching of “the gospel of the kingdom” from John the Baptist (Matthew 3:1-2), throughout Jesus’ ministry (Mark 1:14-15), in the disciples’ ministry during Jesus’ ministry (Luke 9:1-2), and throughout Acts. Jesus prophesied this same message shall be taken to the ends of the world (Matthew 24:14), commissioning His disciples to do this and promising the Holy Spirit’s power for the task (Mark 16:15-18; Acts 1:3-8).

It is clear that the early church proclaimed the same message Jesus preached, that is, “the gospel of the kingdom of God” (Acts 8:12; 19:8; 20:25; 28:23, 30-31). Also, they experienced the same confirming evidences present in His ministry.

There is only one gospel: Jesus preached it, transmitted it to His disciples, and has committed it to His church. Paul warned against ever receiving any other gospel. “Any other” may be either a message of outright error or an argument for a diluted message, devoid of power though nominally Christian. Jude 3 urges us always to contend for the original, “the faith which was once for all delivered to the saints.” Hold to the full “gospel of the kingdom,” and expect the Lord to confirm that “word” with the signs He promised (Mark 16:15-18).

▪ Acts 28:23 \_\_\_\_\_

---

---

---

▪ Acts 28:30-31 \_\_\_\_\_

---

---

---

---

---

6. Jesus prophesied the ‘same’ message shall be taken to the ends of the earth (Matthew 24:14), commissioning His disciples to do this and promising the Holy Spirit’s power for the task. Write out and memorize Matthew 24:14.

---

---

---

7. Have you ‘heard’ His commissioning? Have you come to know the Holy Spirit experientially and the power of Jesus’ name? Write out and reflect on:

▪ Mark 16:15-18 \_\_\_\_\_

---

---

---

---

---

---

---

---

---

---



## **The Gospel of the Kingdom**

Mark 1:14-15

The synoptic Gospels and Acts make at least 20 direct references to the preaching of “the gospel of the kingdom” from John the Baptist (Matthew 3:1-2), throughout Jesus’ ministry (Mark 1:14-15), in the disciples’ ministry during Jesus’ ministry (Luke 9:1-2), and throughout Acts. Jesus prophesied this same message shall be taken to the ends of the world (Matthew 24:14), commissioning His disciples to do this and promising the Holy Spirit’s power for the task (Mark 16:15-18; Acts 1:3-8).

It is clear that the early church proclaimed the same message Jesus preached, that is, “the gospel of the kingdom of God” (Acts 8:12; 19:8; 20:25; 28:23, 30-31). Also, they experienced the same confirming evidences present in His ministry.

There is only one gospel: Jesus preached it, transmitted it to His disciples, and has committed it to His church. Paul warned against ever receiving any other gospel. “Any other” may be either a message of outright error or an argument for a diluted message, devoid of power though nominally Christian. Jude 3 urges us always to contend for the original, “the faith which was once for all delivered to the saints.” Hold to the full “gospel of the kingdom,” and expect the Lord to confirm that “word” with the signs He promised (Mark 16:15-18).

■ Acts 1:3-8 \_\_\_\_\_

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. There are no margins, text, or other markings on the paper.

8. It is clear that ‘the early’ church proclaimed the ‘same’ message Jesus preached, that is, “the gospel of the kingdom of God”. Write out:

■ Acts 8:12 \_\_\_\_\_

---

■ Acts 28:23 \_\_\_\_\_

---

---

---

---

---

## **The Gospel of the Kingdom**

Mark 1:14-15

The synoptic Gospels and Acts make at least 20 direct references to the preaching of “the gospel of the kingdom” from John the Baptist (Matthew 3:1-2), throughout Jesus’ ministry (Mark 1:14-15), in the disciples’ ministry during Jesus’ ministry (Luke 9:1-2), and throughout Acts. Jesus prophesied this same message shall be taken to the ends of the world (Matthew 24:14), commissioning His disciples to do this and promising the Holy Spirit’s power for the task (Mark 16:15-18; Acts 1:3-8).

It is clear that the early church proclaimed the same message Jesus preached, that is, “the gospel of the kingdom of God” (Acts 8:12; 19:8; 20:25; 28:23, 30-31). Also, they experienced the same confirming evidences present in His ministry.

There is only one gospel: Jesus preached it, transmitted it to His disciples, and has committed it to His church. Paul warned against ever receiving any other gospel. “Any other” may be either a message of outright error or an argument for a diluted message, devoid of power though nominally Christian. Jude 3 urges us always to contend for the original, “the faith which was once for all delivered to the saints.” Hold to the full “gospel of the kingdom,” and expect the Lord to confirm that “word” with the signs He promised (Mark 16:15-18).

▪ Acts 28:30-31 \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

9. Did they ‘experience’ the same confirming evidences present in Jesus’ ministry? \_\_\_\_\_

10. There is but one Gospel: Jesus \_\_\_\_\_ it, transmitted it to His \_\_\_\_\_, and has committed it to His \_\_\_\_\_.

11. What did Paul warn against?

\_\_\_\_\_

12. “Any other” may be either a message of ‘outright’ error or an argument for a ‘diluted’ message, devoid of power though nominally Christian. Stop and stay here for a while. What do you ‘see’ in ‘these’ times in the church?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

13. What does Jude 3 urge us to always do?

\_\_\_\_\_

14. We, personally, first need to know “the faith which was once for all delivered to the saints.” Has ‘this faith’ been delivered to you? Do you ‘know’ it well enough to contend for it?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Remember! Hold to the full “Gospel of the kingdom” and EXPECT the Lord to confirm that ‘word’ with the signs He promised (Mark 16:15-18).

## **Repentance**

Matthew 3:1-2; 4:17

The first call of the kingdom is to repentance. The implications of biblical repentance are threefold:

1. renunciation and reversal,
2. submission and teachability, and
3. continual shapeability.

There is no birth into the kingdom without hearing the call to salvation, renouncing one's sin, and turning from sin toward Christ the Savior (Acts 3:19).

There is no growth in the kingdom without obedience to Jesus' commandments and a childlike responsiveness as a disciple of Jesus, yielding to the teaching of God's Word (James 1:21-25).

There is no lifelong increase of fruit as a citizen of the kingdom without a willingness to accept the Holy Spirit's correction and guidance (Ephesians 5:30).

## **Repentance**

### Personal Notes

1. Read the Kingdom Dynamic.
2. Write out:
  - Matthew 3:1-2 \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  - Matthew 4:17 \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. The first call of the kingdom is to? \_\_\_\_\_
4. The three implications of Biblical repentance are:
  - a. \_\_\_\_\_
  - b. \_\_\_\_\_
  - c. \_\_\_\_\_
5. There is no birth into the kingdom without hearing the call to \_\_\_\_\_, renouncing one's \_\_\_\_\_, and turning from \_\_\_\_\_ toward Christ the Savior.
6. Write out Acts 3:19. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
7. Is there any growth in the kingdom without obedience to Jesus' commandments? \_\_\_\_\_
8. What kind of responsiveness do we need as a disciple of Jesus? \_\_\_\_\_
9. Do we need to yield to the teaching of God's Word? \_\_\_\_\_

10. Write out James 1:21-25.

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. There are no margins, text, or other markings on the paper.

11. Is there any increase of fruit as a citizen of the kingdom without willingness to accept the Holy Spirit's correction and guidance?

---

12. Write out Ephesians 4:30.

---

---

---

## **New Birth**

John 3:1-5

Upon repentance, a new order of life opens to the believer in Jesus Christ. Jesus used the figure of “new birth” to dramatically indicate three things:

1. Without New Birth, there is no life and no relationship with God (14:6).
2. In New Birth, new perspective comes as we “see the kingdom of God” (3:3), God’s Word becomes clear, and the Holy Spirit’s works and wonders are believed and experienced – faith is alive.
3. Through New Birth we are introduced – literally we “enter” (verse 5) – to a new realm, where God’s new kingdom order can be realized (II Corinthians 5:17).

New Birth is more than simply being “saved.” It is a requalifying experience, opening up the possibilities of our whole being to the supernatural dimension of life and fitting us for a beginning in God’s kingdom order.



## **New Birth**

### Personal Notes

1. Read the Kingdom Dynamic.
2. Write out John 3:1-5.

---

---

---

---

---

---

---

---

---

---

3. Upon repentance, a new order of life opens to the believer in Jesus Christ. Jesus used the figure of “\_\_\_\_\_” to dramatically indicate what 3 things:

- a. 

---

---
- b. 

---

---

---

---
- c. 

---

---

---

“New birth” is more than simply being ‘saved.’ It is a requalifying experience opening up the ‘possibilities’ of our whole being to the ‘supernatural’ dimension of life and fitting us for a beginning in God’s kingdom order.

## **A Present and Future Kingdom**

Matthew 13:1-52

In this chapter, Jesus introduces parables as a means of teaching “kingdom” truths (verses 10-11). Of the 40 parables Jesus gave, He made direct references to the kingdom in 19. These stories clearly relate to different time frames. Some impact the present, teaching:

the need for kingdom people to have hearing ears (verses 3-23);  
the breadth of the kingdom’s spread (verses 31-35); and  
the cost of the kingdom’s acquisition (verses 44-46).

Others relate to the future, teaching:

1. the final disposing of the fruit of the Adversary’s hindrance (verses 36-43) and
2. the final disposition of the mixed ingathering from kingdom outreach (verses 47-51).

In mixing these two aspects of the “kingdom,” Jesus helps us appreciate the kingdoms as both present and prospective. The message of the kingdom is two-edged and relates to two frames of time: First, God, in Christ, is now recovering man from his double loss – relationship with God and of rulership under God. He promised this at man’s Fall, illustrated it in the patriarchs and Israel’s history, and now the King has come to begin fully bringing it about. The kingdom is being realized presently, in partial and personal ways, as it is spread through all the Earth by the Holy Spirit’s power in the church. Second, the kingdom will be realized finally in consummate and conclusive ways only at the return of Jesus Christ and by His reign over all the Earth. What we experience of His triumph now, in part, will then be fully manifest (I Corinthians 15:24; Revelation 11:15; I Corinthians 13:9-10). This complete view allows for our understanding and applying the principles of “kingdom come” without falling into the confusion of expecting now what the Bible says will only be then.

## **Present and Future Kingdom**

### Personal Notes

1. Read the Kingdom Dynamic.
2. Read Matthew 13:1-52.
3. In this chapter, Jesus introduces parables as a means of teaching “kingdom” truths. Of the 40 parables Jesus gave, He made direct references to the kingdom in \_\_\_\_\_. These stories clearly relate to ‘different’ time frames.
4. Some impact the present, teaching:
  - a. \_\_\_\_\_  
\_\_\_\_\_
  - b. \_\_\_\_\_
  - c. \_\_\_\_\_  
\_\_\_\_\_
5. Others relate to the future, teaching:
  - a. \_\_\_\_\_  
\_\_\_\_\_
  - b. \_\_\_\_\_  
\_\_\_\_\_
6. In mixing these two aspects of the “kingdom,” Jesus helps us appreciate what?  
\_\_\_\_\_
7. The message of the kingdom is two-edged and relates to two periods of time. First, God, in Christ, is now recovering man from his double loss - relationship with God and of rulership under God. Stay here and ponder.
8. When did He promise this? \_\_\_\_\_
9. Where was it illustrated? \_\_\_\_\_
10. And now the \_\_\_\_\_ has come to begin fully bringing it about. The kingdom is being realized \_\_\_\_\_, in partial and personal ways.
11. How does it spread through the earth?  
\_\_\_\_\_

## **A Present and Future Kingdom**

Matthew 13:1-52

In this chapter, Jesus introduces parables as a means of teaching “kingdom” truths (verses 10-11). Of the 40 parables Jesus gave, He made direct references to the kingdom in 19. These stories clearly relate to different time frames. Some impact the present, teaching:

1. the need for kingdom people to have hearing ears (verses 3-23);
2. the breadth of the kingdom’s spread (verses 31-35); and
3. the cost of the kingdom’s acquisition (verses 44-46).

Others relate to the future, teaching:

1. the final disposing of the fruit of the Adversary’s hindrance (verses 36-43) and
2. the final disposition of the mixed ingathering from kingdom outreach (verses 47-51).

In mixing these two aspects of the “kingdom,” Jesus helps us appreciate the kingdoms as both present and prospective. The message of the kingdom is two-edged and relates to two frames of time: First, God, in Christ, is now recovering man from his double loss – relationship with God and of rulership under God. He promised this at man’s Fall, illustrated it in the patriarchs and Israel’s history, and now the King has come to begin fully bringing it about. The kingdom is being realized presently, in partial and personal ways, as it is spread through all the Earth by the Holy Spirit’s power in the church. Second, the kingdom will be realized finally in consummate and conclusive ways only at the return of Jesus Christ and by His reign over all the Earth. What we experience of His triumph now, in part, will then be fully manifest (I Corinthians 15:24; Revelation 11:15; I Corinthians 13:9-10). This complete view allows for our understanding and applying the principles of “kingdom come” without falling into the confusion of expecting now what the Bible says will only be then.

12. Second (period of time), the kingdom will be realized finally in consummate and conclusive ways only at the return of Jesus Christ and by His reign over all the earth. What we experience of His triumph now, in part, will then be fully manifest. Write out:

▪ I Corinthians 13:9-10 \_\_\_\_\_

---

---

---

---

---

▪ I Corinthians 15:24 \_\_\_\_\_

---

---

▪ Revelation 11:15 \_\_\_\_\_

---

---

---

Key Thought: Ponder

This complete view allows for our ‘understanding’ and applying the principles of “kingdom come” without falling into the confusion of expecting now what the Bible says will be only then.

## **People of the Kingdom**

Colossians 1:13

The “transference” of the believer, from under Satan’s authority to Christ’s, is described as movement into another “kingdom.” Ensuing verses describe Christ’s redemption as bringing us to a place of “completeness,” that is, of spiritual adequacy, authority, or ability to live victoriously over and above the invisible powers of darkness (verses 14-16; 2:6-10). This becomes functionally true, as opposed to merely theoretically so, when we:

live and love as citizens of the heavenly kingdom (Philippians 3:20);

utilize this kingdom’s currency, which is of irresistible value (Acts 3:6);

operate as ambassadors authorized to offer kingdom peace and reconciliation to those yet unrenewed in Christ (II Corinthians 5:20); and

serve as the kingdom militia, girded for prayerful conflict against the dark powers controlling so much of this present world (Ephesians 6:10-20).

The terminology of “the kingdom” holds more than poetic pictures. It is practically applicable to all our living.

## **People of the Kingdom**

### Personal Notes

1. Read the Kingdom Dynamic.
2. Write out Colossians 1:13.  
  
\_\_\_\_\_  
  
\_\_\_\_\_  
  
\_\_\_\_\_
3. The ‘transference’ of the believer, from under Satan’s authority to Christ’s, is described as what?  
  
\_\_\_\_\_
4. Ensuing verses describe Christ’s redemption as bringing us to a ‘place’ of “completeness”, that is, of \_\_\_\_\_, \_\_\_\_\_, or \_\_\_\_\_ to live victoriously over and above the invisible powers of darkness.
5. This ‘reality’ becomes functionally true when we:
  - a. \_\_\_\_\_  
  
\_\_\_\_\_
  - b. \_\_\_\_\_  
  
\_\_\_\_\_
  - c. \_\_\_\_\_  
  
\_\_\_\_\_
  - d. \_\_\_\_\_  
  
\_\_\_\_\_  
  
\_\_\_\_\_
6. Ponder: The terminology of “the kingdom” holds more than poetic pictures. It is practically applicable to all our living. Write out your thoughts.  
  
\_\_\_\_\_  
  
\_\_\_\_\_  
  
\_\_\_\_\_  
  
\_\_\_\_\_

## **The Kingdom Within You**

Luke 17:20-21

Fundamental to New Testament truth is that the kingdom of God is the spiritual reality and dynamic available to each person who receives Jesus Christ as Savior and Lord. To receive Him – the King – is to receive His kingly rule, not only in your life and over your affairs, but through your life and by your service and love. “The kingdom of God is within you,” Jesus said.

This is never to be construed as possible if we operate independently of God’s power and grace. The possibility of reinstatement to rulership is brought about only through the forgiveness of sins and full redemption in Christ through the Cross. The Bible never suggests either:

that there exists in man a divine spark, which may be fanned to flame by noble human efforts, or

that godliness is somehow resident in man’s potential, as though human beings are or may become “gods.” To the contrary, man is lost in darkness and alienated from God (Ephesians 4:18; 2:12).

However, full salvation brings restored relationship to God and a full potential for His kingdom’s ruling “within us” as we walk with Him. Jesus has sent the Holy Spirit to cause the anointing of His Messiahship to be transmitted to us (Isaiah 61:1-3; Luke 4:18; John 1:16; I John 2:20, 27; 4:17). So it is, and on these terms only, that a human being can say, “The kingdom of God is within me.”



### **The Kingdom Within You**

Personal Notes

1. Read the Kingdom Dynamic.
2. Write out Luke 17:20-21.  
  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. Fundamental to New Testament truth is that the kingdom of God is the spiritual \_\_\_\_\_ and \_\_\_\_\_ available to each person who \_\_\_\_\_ Jesus Christ as Savior and Lord, for He is King. He is your King!
4. To receive Him – the King – is to receive His kingly rule, not only in your life and over your affairs, but where else?  
  
\_\_\_\_\_
5. What did Jesus say about the kingdom and you?  
  
\_\_\_\_\_
6. Have ‘you’ heard Him say this to you personally? Ask Him to do so and watch how your perspective changes radically!  
  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
7. Can this be possible if we operate independently of God?  
  
\_\_\_\_\_
8. How is the possibility of reinstatement to rulership brought about?
  - a. \_\_\_\_\_
  - b. \_\_\_\_\_

## **The Kingdom Within You**

Luke 17:20-21

Fundamental to New Testament truth is that the kingdom of God is the spiritual reality and dynamic available to each person who receives Jesus Christ as Savior and Lord. To receive Him – the King – is to receive His kingly rule, not only in your life and over your affairs, but through your life and by your service and love. “The kingdom of God is within you,” Jesus said.

This is never to be construed as possible if we operate independently of God’s power and grace. The possibility of reinstatement to rulership is brought about only through the forgiveness of sins and full redemption in Christ through the Cross. The Bible never suggests either:

1. that there exists in man a divine spark, which may be fanned to flame by noble human efforts, or
2. that godliness is somehow resident in man’s potential, as though human beings are or may become “gods.” To the contrary, man is lost in darkness and alienated from God (Ephesians 4:18; 2:12).

However, full salvation brings restored relationship to God and a full potential for His kingdom’s ruling “within us” as we walk with Him. Jesus has sent the Holy Spirit to cause the anointing of His Messiahship to be transmitted to us (Isaiah 61:1-3; Luke 4:18; John 1:16; I John 2:20, 27; 4:17). So it is, and on these terms only, that a human being can say, “The kingdom of God is within me.”

9. What does the Bible suggest, contrary to the world, about man?

---

---

---

10. But we can count on the fact that full salvation brings restored \_\_\_\_\_ to God and a full \_\_\_\_\_ for His kingdom's ruling "within us" as we walk with Him.

11. Jesus sent whom to cause the anointing of His Messiahship to be transmitted to us?

---

12. Read prayerfully and write out:

▪ Isaiah 61:1-3 \_\_\_\_\_

---

---

---

---

---

---

---

---

▪ Luke 4:18 \_\_\_\_\_

---

---

---

---

---

---

▪ John 1:16 \_\_\_\_\_

---

## **The Kingdom Within You**

Luke 17:20-21

Fundamental to New Testament truth is that the kingdom of God is the spiritual reality and dynamic available to each person who receives Jesus Christ as Savior and Lord. To receive Him – the King – is to receive His kingly rule, not only in your life and over your affairs, but through your life and by your service and love. “The kingdom of God is within you,” Jesus said.

This is never to be construed as possible if we operate independently of God’s power and grace. The possibility of reinstatement to rulership is brought about only through the forgiveness of sins and full redemption in Christ through the Cross. The Bible never suggests either:

1. that there exists in man a divine spark, which may be fanned to flame by noble human efforts, or
2. that godliness is somehow resident in man’s potential, as though human beings are or may become “gods.” To the contrary, man is lost in darkness and alienated from God (Ephesians 4:18; 2:12).

However, full salvation brings restored relationship to God and a full potential for His kingdom’s ruling “within us” as we walk with Him. Jesus has sent the Holy Spirit to cause the anointing of His Messiahship to be transmitted to us (Isaiah 61:1-3; Luke 4:18; John 1:16; I John 2:20, 27; 4:17). So it is, and on these terms only, that a human being can say, “The kingdom of God is within me.”

▪ I John 2:20 \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

▪ I John 2:27 \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

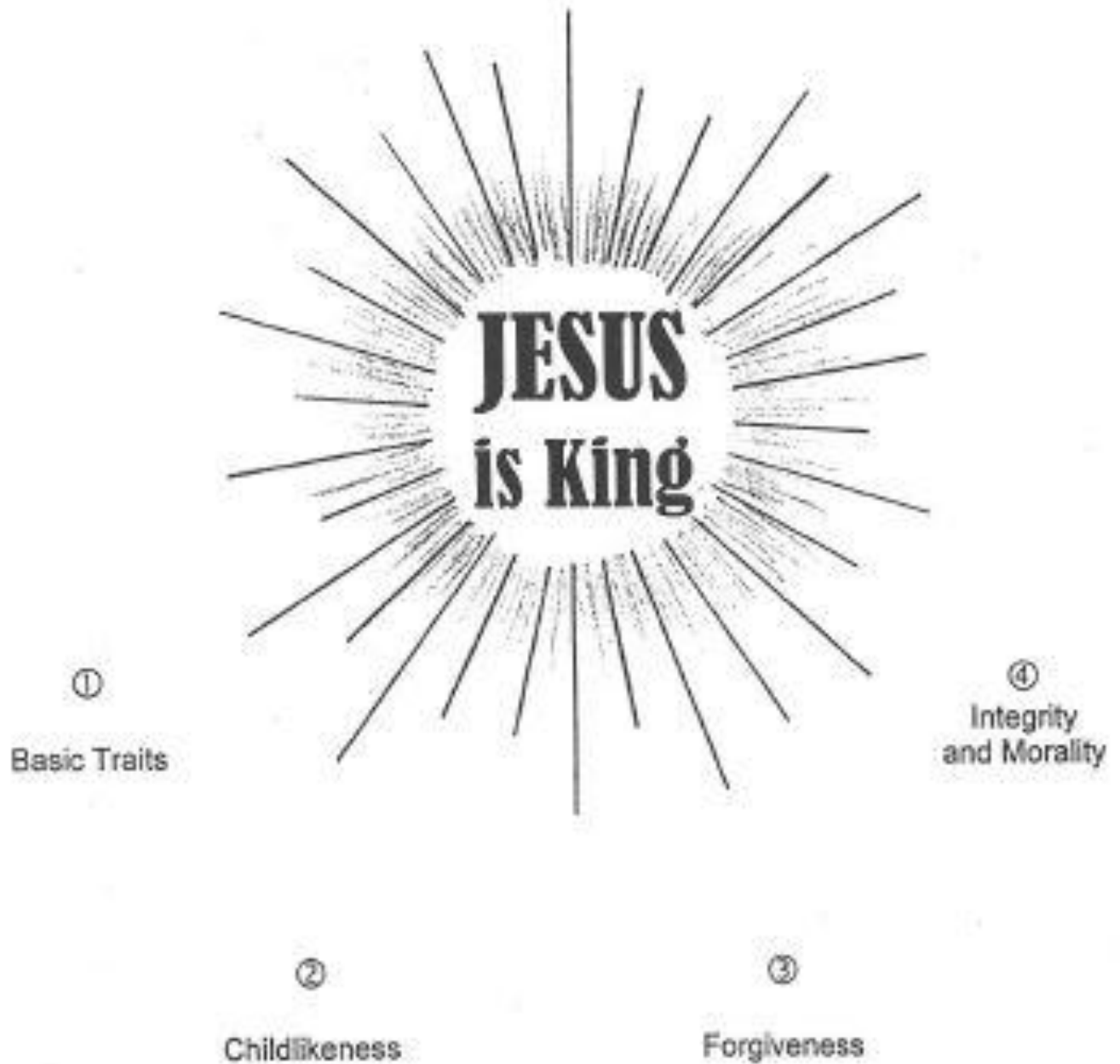
▪ I John 4:17 \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Remember, Jesus said “the kingdom of God is within you.”

Thank Him by faith and begin to operate accordingly.

# Character and the Kingdom



## **Basic Traits**

Matthew 5:1 – 7:27

In the Sermon on the Mount, Jesus outlines the primary attributes of people who receive the rule of the kingdom He brings. Nine direct references to “the kingdom” are in this sermon, calling for: humility (5:3), willingness to suffer persecution (5:10), earnest attention to God’s commandments (5:19), refusal to substitute false piety for genuinely right behavior (5:20), a life of prayer (6:10, 13), prioritizing spiritual over material values (6:33), and above all, acknowledging Christ’s lordship by obeying the revealed will of God (7:21). Clearly, the authority Christ hopes to delegate to His own is intended to be exercised by disciples willing to accept renewal in soul and behavior, as well as rebirth through forgiveness of sin. To these, obviously, the call to “kingdom” living and ministry includes the expectation that Holy Spirit-begotten fruit and gifts will develop in the believer. The same Spirit that distributes gifts of power for kingdom service also works in us to beget kingly qualities of life, love, and a holy character (John 15:1-17; Galatians 5:22-23).

**Basic Traits**

Personal Notes

1. Read the Kingdom Dynamic.
2. Read reflectively Matthew 5:1 – 7:27.
3. In the Sermon on the Mount, Jesus outlines the primary attributes of people who ‘receive’ the rule of the kingdom He brings. How many direct references to “the kingdom” are there in this sermon? \_\_\_\_\_
4. What are they?
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
5. Clearly, the authority Christ hopes to \_\_\_\_\_ to His own is intended to be exercised by disciples willing to accept \_\_\_\_\_ in soul and \_\_\_\_\_, as well as rebirth through forgiveness of sin.
6. To these, obviously, the call to “kingdom” \_\_\_\_\_ and \_\_\_\_\_ includes what?  
\_\_\_\_\_  
\_\_\_\_\_
7. Will the same Spirit that distributes gifts of power for kingdom service also work in us to beget kingly qualities of life, love, and a holy character?  
\_\_\_\_\_
8. Again, in the Sermon on the Mount, Jesus outlines what?  
\_\_\_\_\_  
\_\_\_\_\_
9. Write out:
  - Matthew 5:3 \_\_\_\_\_  
\_\_\_\_\_



### **Basic Traits**

Matthew 5:1 – 7:27

In the Sermon on the Mount, Jesus outlines the primary attributes of people who receive the rule of the kingdom He brings. Nine direct references to “the kingdom” are in this sermon, calling for: humility (5:3), willingness to suffer persecution (5:10), earnest attention to God’s commandments (5:19), refusal to substitute false piety for genuinely right behavior (5:20), a life of prayer (6:10, 13), prioritizing spiritual over material values (6:33), and above all, acknowledging Christ’s lordship by obeying the revealed will of God (7:21). Clearly, the authority Christ hopes to delegate to His own is intended to be exercised by disciples willing to accept renewal in soul and behavior, as well as rebirth through forgiveness of sin. To these, obviously, the call to “kingdom” living and ministry includes the expectation that Holy Spirit-begotten fruit and gifts will develop in the believer. The same Spirit that distributes gifts of power for kingdom service also works in us to beget kingly qualities of life, love, and a holy character (John 15:1-17; Galatians 5:22-23).

▪ Matthew 5:10 \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

▪ Matthew 5:19 \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

▪ Matthew 5:20 \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

▪ Matthew 6:10 \_\_\_\_\_

\_\_\_\_\_

▪ Matthew 6:13 \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

▪ Matthew 6:33 \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

▪ Matthew 7:21 \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Remember, clearly, the authority Christ hopes to delegate to His own is intended to be exercised by disciples willing to accept renewal in the soul and behavior, as well as rebirth through forgiveness of sins.

## **Childlikeness**

Matthew 18:1-4

Jesus confronts the tendency of humankind to associate authority with an exercise of dominance over others. The dominion or authority in kingdom life God wants to reinstate in us, is for victorious, fruitful living and for the overthrow of hellish powers, not for gaining control of others or for serving our own interests. His call to childlike humility and a servantlike heart (John 13:-17) establishes the spirit and style by which the authority of the believer is to be exercised as an agent of God's kingdom power. (See Matthew 19:14; Mark 10:14-15; Luke 18:16-17.)

## **Childlikeness**

### Personal Notes

1. Read the Kingdom Dynamic.
2. Write out Matthew 18:1-4.
3. Jesus confronts the tendency of humankind to associate what?  
  
\_\_\_\_\_  
  
\_\_\_\_\_
4. The dominion or authority in kingdom life God wants to reinstate in us, is for \_\_\_\_\_, \_\_\_\_\_ living and for the \_\_\_\_\_ of hellish powers, not for what?
5. Write out John 13:3-5.  
  
\_\_\_\_\_  
  
\_\_\_\_\_  
  
\_\_\_\_\_  
  
\_\_\_\_\_  
  
\_\_\_\_\_  
  
\_\_\_\_\_  
  
\_\_\_\_\_
6. His call to childlike humility and a servant-like heart establishes the spirit and style by which the authority of the believer is to be exercised as an agent of God's kingdom power. Read and reflect on John 13:1-7.
7. Look up and write out the definition of 'agent'.  
  
\_\_\_\_\_  
  
\_\_\_\_\_

## **Forgiveness**

Matthew 18:18-35

Jesus' prefacing words make this "kingdom" parable of the unforgiving servant especially crucial. The human capacity to forget God's gracious gift of forgiveness and allow smallness of soul to breed unforgiveness is soberingly warned against.

1. Jesus showed how unforgiveness can restrict what God would do in others. (Note: the jailed fellow-servant is still in prison at the story's end, revealing the power of unforgiveness to "bind" circumstances to an undesirable level of perpetual problem.)
2. Jesus teaches how the spirit of unforgiveness (the torturers, literally "bill collectors") exacts its toll on our bodies, minds, and emotions. Finally, every "kingdom" person is advised to sustain a forgiving heart toward all other persons. Kingdom privileges and power must not be mishandled. The "binding" power of unforgiveness is potentially dangerous to any of us.

Matthew 18:18-19 is frequently quoted to assert the believer's authority in prayer. But the power to "bind and loose" is quickly shown to be as much of a liability as an asset if unforgiveness remains in the people of God's kingdom.

**Forgiveness**

Personal Notes

1. Read the Kingdom Dynamic.
2. Read Matthew 18:18-35.
3. Jesus' prefacing words make this "kingdom" parable of the unforgiving servant especially crucial. Read the passage again with this thought in mind.
4. The human capacity to \_\_\_\_\_ God's gracious gift of \_\_\_\_\_ and allow smallness of soul to breed unforgiveness is soberingly warned against: (write out each of the 2 points completely)
  - a. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  - b. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
5. Finally, every "kingdom" person is advised to sustain a \_\_\_\_\_ heart toward 'all' other persons. Kingdom privileges and power must not be \_\_\_\_\_. The "binding" power of unforgiveness is potentially dangerous to \_\_\_\_\_ Stay here and ponder. Is this happening in your own life?  
  
\_\_\_\_\_

## **Forgiveness**

Matthew 18:18-35

Jesus' prefacing words make this "kingdom" parable of the unforgiving servant especially crucial. The human capacity to forget God's gracious gift of forgiveness and allow smallness of soul to breed unforgiveness is soberingly warned against.

1. Jesus showed how unforgiveness can restrict what God would do in others. (Note: the jailed fellow-servant is still in prison at the story's end, revealing the power of unforgiveness to "bind" circumstances to an undesirable level of perpetual problem.)
2. Jesus teaches how the spirit of unforgiveness (the torturers, literally "bill collectors") exacts its toll on our bodies, minds, and emotions. Finally, every "kingdom" person is advised to sustain a forgiving heart toward all other persons. Kingdom privileges and power must not be mishandled. The "binding" power of unforgiveness is potentially dangerous to any of us.

Matthew 18:18-19 is frequently quoted to assert the believer's authority in prayer. But the power to "bind and loose" is quickly shown to be as much of a liability as an asset if unforgiveness remains in the people of God's kingdom.

6. Read Matthew 18:18-19. This passage is frequently quoted to assert the believer's authority in prayer. But the power to "bind and loose" is what?

---

---

7. Read again and write out Matthew 18:18-19.

---

---

---

---

---

---



## **Integrity and Morality**

I Corinthians 6:9-10

The privilege of becoming an authorized and empowered representative of God's kingdom and of ministering Christ's life and the Holy Spirit's gifts to others is not the heritage of the unholy. Twice the text says certain people will not "inherit the kingdom of God," and then designates broad categories of people who are excluded from enjoying the resources and rewards of righteousness. (See also Galatians 5:19-21; Ephesians 5:5.)

Although our righteousness before God is through Christ's work alone, and while it remains timelessly true that we cannot earn any spiritual gift or right to function in the power of the Holy Spirit, integrity and morality of character are nonetheless essential to the "kingdom person."

Holiness of heart and life keeps the lines of communication with God unjumbled, by keeping any private or carnal agenda out of the way. They also insure the Holy Spirit free access for distributing His gifts and fulfilling the Father's will in any situation.

## **Integrity and Morality**

### Personal Notes

1. Read the Kingdom Dynamic.
2. Write out I Corinthians 6:9-10.  
  

---

---

---

---

---

---
3. Ponder this thought: The privilege of becoming an authorized and empowered representative of God's kingdom and of ministering Christ's life and the Holy Spirit's gifts to others is not the heritage of the unholy.
4. What does the text say twice about 'certain people'?  
  

---

---

---
5. Read Galatians 5:19-21 and Ephesians 5:5.
6. Ponder: Although our righteousness before God is through Christ's work alone, and while it remains timelessly true that we cannot earn any spiritual gift or right to function in the power of the Holy Spirit, integrity and morality of character are nonetheless essential to the "kingdom person."
7. Read and write out Luke 9:62.  
  

---

---

---
8. If you are using a Spirit Filled Life Bible look at the note on this verse. What does the word 'fit' mean?  
  

---

---

## **Integrity and Morality**

I Corinthians 6:9-10

The privilege of becoming an authorized and empowered representative of God's kingdom and of ministering Christ's life and the Holy Spirit's gifts to others is not the heritage of the unholy. Twice the text says certain people will not "inherit the kingdom of God," and then designates broad categories of people who are excluded from enjoying the resources and rewards of righteousness. (See also Galatians 5:19-21; Ephesians 5:5.)

Although our righteousness before God is through Christ's work alone, and while it remains timelessly true that we cannot earn any spiritual gift or right to function in the power of the Holy Spirit, integrity and morality of character are nonetheless essential to the "kingdom person."

Holiness of heart and life keeps the lines of communication with God unjumbled, by keeping any private or carnal agenda out of the way. They also insure the Holy Spirit free access for distributing His gifts and fulfilling the Father's will in any situation.

9. \_\_\_\_\_ of heart and \_\_\_\_\_ keeps the lines of communication with God unjumbled, by keeping any private or carnal agenda out of the way. Do you personally have private and carnal agendas blocking your communication with God?

---

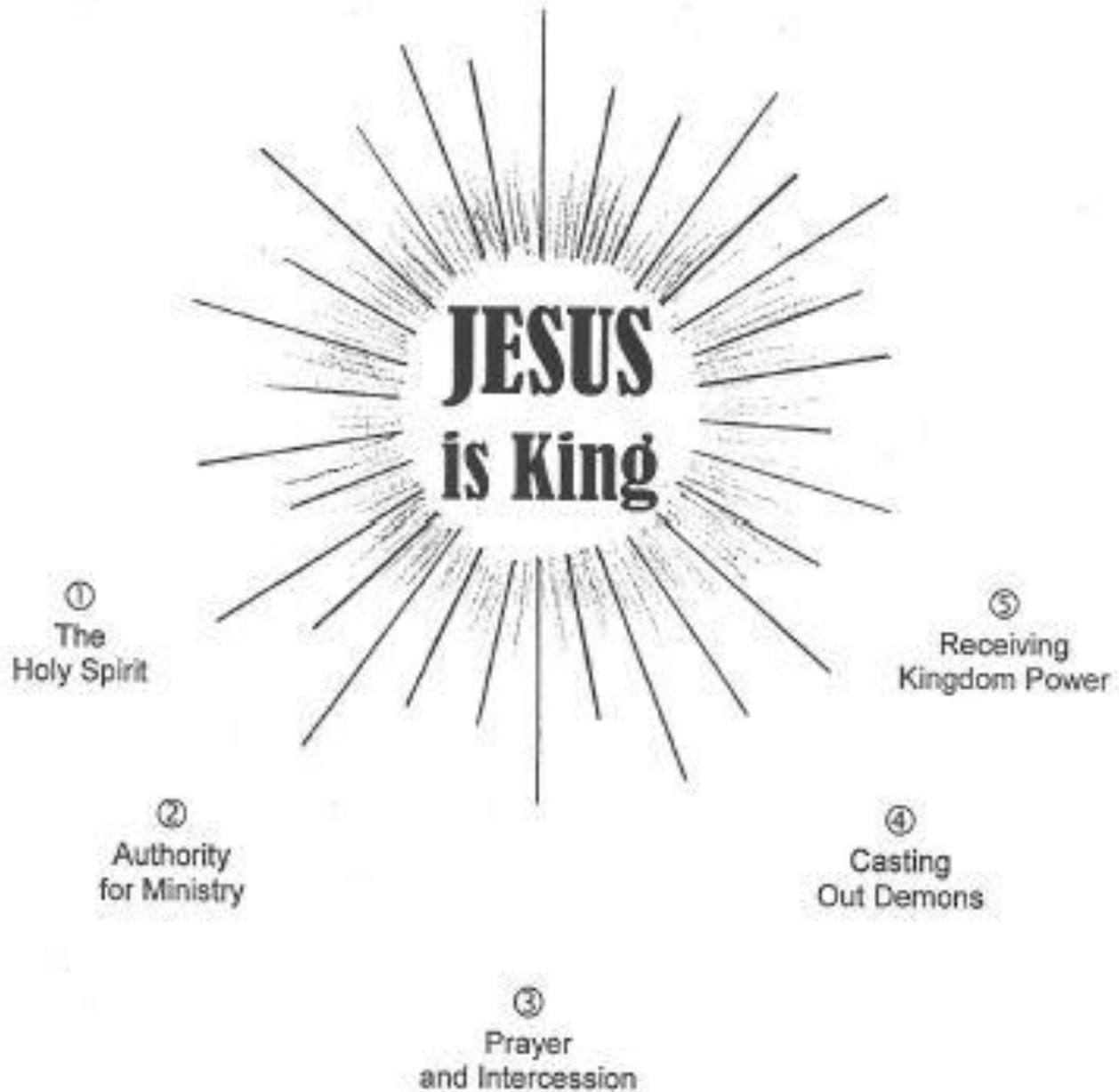
---

---

---

10. Holiness of heart and life also insures the \_\_\_\_\_ free access for \_\_\_\_\_. His gifts and fulfilling the Father's \_\_\_\_\_ in \_\_\_\_\_ situation.

# Ministry and the Kingdom



## **The Holy Spirit**

Mark 1:15

Jesus' ministry did not begin until He received His "anointing" as Messiah – the empowering that came through the descent of the Holy Spirit upon Him (verse 10). Though conceived and born by the Spirit's power (Luke 1:35) and sinless His whole lifetime (John 8:46), He did not attempt ministry without the Spirit's power. He insisted John baptize Him, not for repentance, but because He knew the Holy Spirit would come upon Him at that time (Matthew 3:13-17). From that time, He is led of the Spirit (verse 12) and moves into ministry – declaring the presence of God's kingdom and manifesting its miracles, signs, and wonders (Luke 4:14-15; Matthew 4:23-25).

This pathway points each believer to the need for power, if kingdom ministry is to be advanced through us – His church. Like Him, we, too, are "born of the Spirit" (John 3:5-6). Though obviously, our spiritual birth is not as His biological Virgin Birth, the point remains. Spiritual rebirth saves, but spiritual enduement is needed for ministering in kingdom power. Similarly, our justification in Christ – being declared sinless (II Corinthians 5:21) – does not qualify for kingdom power in ministry. In His incarnation Jesus' Person and perfection exceeded ours in every way, yet Jesus still acknowledged the need for His own receiving of the power of the Holy Spirit to pursue His ministry. What more needs to be said? Let each of us personally hear His command: "Receive the Holy Spirit!" (John 20:22).

## **The Holy Spirit**

### Personal Notes

1. Read the Kingdom Dynamic.
2. Write out Mark 1:15.  
  
\_\_\_\_\_  
\_\_\_\_\_
3. Jesus' ministry did not begin until He received His "\_\_\_\_\_" as Messiah – the empowering that came through the descent of the \_\_\_\_\_ upon Him.
4. Write out Mark 1:10.  
  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
5. Ponder: Though conceived and born by the Spirit's power and sinless His whole lifetime, He did not attempt ministry without the Spirit's power. Pause to reflect. How would this relate to us?  
  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
6. He insisted John \_\_\_\_\_ Him, not for repentance, but because He knew the Holy Spirit would \_\_\_\_\_ Him at that time. Read Matthew 3:13-17.
7. From 'that' time, He is \_\_\_\_\_ of the Spirit and \_\_\_\_\_ into ministry – declaring the presence of God's kingdom and \_\_\_\_\_ its miracles, signs, and wonders. Read Mark 5:12.
8. Write out these passages and stay for a while.
  - Luke 4:14-15 \_\_\_\_\_  
  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## **The Holy Spirit**

Mark 1:15

Jesus' ministry did not begin until He received His "anointing" as Messiah – the empowering that came through the descent of the Holy Spirit upon Him (verse 10). Though conceived and born by the Spirit's power (Luke 1:35) and sinless His whole lifetime (John 8:46), He did not attempt ministry without the Spirit's power. He insisted John baptize Him, not for repentance, but because He knew the Holy Spirit would come upon Him at that time (Matthew 3:13-17). From that time, He is led of the Spirit (verse 12) and moves into ministry – declaring the presence of God's kingdom and manifesting its miracles, signs, and wonders (Luke 4:14-15; Matthew 4:23-25).

This pathway points each believer to the need for power, if kingdom ministry is to be advanced through us – His church. Like Him, we, too, are "born of the Spirit" (John 3:5-6). Though obviously, our spiritual birth is not as His biological Virgin Birth, the point remains. Spiritual rebirth saves, but spiritual endowment is needed for ministering in kingdom power. Similarly, our justification in Christ – being declared sinless (II Corinthians 5:21) – does not qualify for kingdom power in ministry. In His incarnation Jesus' Person and perfection exceeded ours in every way, yet Jesus still acknowledged the need for His own receiving of the power of the Holy Spirit to pursue His ministry. What more needs to be said? Let each of us personally hear His command: "Receive the Holy Spirit!" (John 20:22).



▪ Matthew 4:23-25 \_\_\_\_\_

---

---

---

---

---

---

9. This pathway points each believer to the need for power, if kingdom ministry is to be advanced through us – His church. Write out Matthew 16:19.

---

---

---

10. Like Him, we, too, are “born of the Spirit”. Write out John 3:5-6.

---

---

---

---

---

---

11. Though obviously, our spiritual birth is not as His biological Virgin Birth, the point remains. What is this point?

---

---

12. Similarly, our justification in Christ – being declared sinless – does not qualify for kingdom power in ministry. Write out II Corinthians 5:21.

---

---

## **The Holy Spirit**

Mark 1:15

Jesus' ministry did not begin until He received His "anointing" as Messiah – the empowering that came through the descent of the Holy Spirit upon Him (verse 10). Though conceived and born by the Spirit's power (Luke 1:35) and sinless His whole lifetime (John 8:46), He did not attempt ministry without the Spirit's power. He insisted John baptize Him, not for repentance, but because He knew the Holy Spirit would come upon Him at that time (Matthew 3:13-17). From that time, He is led of the Spirit (verse 12) and moves into ministry – declaring the presence of God's kingdom and manifesting its miracles, signs, and wonders (Luke 4:14-15; Matthew 4:23-25).

This pathway points each believer to the need for power, if kingdom ministry is to be advanced through us – His church. Like Him, we, too, are "born of the Spirit" (John 3:5-6). Though obviously, our spiritual birth is not as His biological Virgin Birth, the point remains. Spiritual rebirth saves, but spiritual enduement is needed for ministering in kingdom power. Similarly, our justification in Christ – being declared sinless (II Corinthians 5:21) – does not qualify for kingdom power in ministry. In His incarnation Jesus' Person and perfection exceeded ours in every way, yet Jesus still acknowledged the need for His own receiving of the power of the Holy Spirit to pursue His ministry. What more needs to be said? Let each of us personally hear His command: "Receive the Holy Spirit!" (John 20:22).

13. In His incarnation Jesus' Person and perfection exceeded ours in every way, yet Jesus still acknowledged His need for what?

---

---

14. If Jesus 'acknowledged' His own need of receiving the power of the Holy Spirit in order to pursue His ministry, what more needs to be said of us?

---

---

15. Let each of us personally hear His command, "Receive the Holy Spirit!" Write out John 20:22.

---

---

16. Write out a summary of the truths contained in this Kingdom Dynamic.

---

---

---

---

---

---

## **Authority for Ministry**

Luke 9:1-2

Luke shows the flow of power of Jesus the King, who extends the delivering and benevolent rule of the kingdom of God over hell's works (demon power) and human hurt (disease). The order of ministry that began with Jesus (8:1) continues to be exercised by His disciples as He trained them for ministry (9:1-2), and later will issue in the same type of ministry in the church as it spreads the gospel message (Acts 8:4-12). This gospel throbs with confidence in the full transparency of power and authority for ministry by Jesus to His disciples, then and now:

- We may expect victory over the powers of darkness and their operations (10:19).
- We are assigned to “do business” as authorized representatives of our Lord until He returns (19:13).
- We are promised the Father's pleasure “to give” us the kingdom, that is, to supply us with His peace and power (12:32).

Dominion over evil has been given, but we can expect to see spiritual breakthrough to the degree we receive and apply that authority in prayer, preaching, teaching, and personal ministry.

### **Authority for Ministry**

#### **Personal Notes**

1. Read the Kingdom Dynamic.
2. Write out Luke 9:1-2.

---

---

---

---

---

Whenever you have opportunity, I suggest reading the book of Luke in one sitting to experience the flow.

3. Luke shows the flow of power of Jesus the King, who extends the delivering and benevolent rule of the kingdom of God over:

- \_\_\_\_\_
- \_\_\_\_\_

4. The order of ministry that began with Jesus continues to be exercised by His \_\_\_\_\_ as He trained them for ministry, and later will issue in what?

---

---

5. Write out and reflect on these passages:

- Luke 9:1-2 \_\_\_\_\_

---

---

---

---

- Acts 8:4-12 \_\_\_\_\_

---

---

---

---

## **Authority for Ministry**

Luke 9:1-2

Luke shows the flow of power of Jesus the King, who extends the delivering and benevolent rule of the kingdom of God over hell's works (demon power) and human hurt (disease). The order of ministry that began with Jesus (8:1) continues to be exercised by His disciples as He trained them for ministry (9:1-2), and later will issue in the same type of ministry in the church as it spreads the gospel message (Acts 8:4-12). This gospel throbs with confidence in the full transparency of power and authority for ministry by Jesus to His disciples, then and now:

- We may expect victory over the powers of darkness and their operations (10:19).
- We are assigned to “do business” as authorized representatives of our Lord until He returns (19:13).
- We are promised the Father's pleasure “to give” us the kingdom, that is, to supply us with His peace and power (12:32).

Dominion over evil has been given, but we can expect to see spiritual breakthrough to the degree we receive and apply that authority in prayer, preaching, teaching, and personal ministry.

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. There are no margins, text, or other markings on the paper.

6. This gospel throbs with confidence in the full transparency of power and authority for ministry by Jesus to His disciples, then and now:

- We may expect \_\_\_\_\_

---

- We are assigned to \_\_\_\_\_

---

- We are promised to \_\_\_\_\_

---

---

7. Write out these passages:

- Luke 10:19 \_\_\_\_\_

---

## **Authority for Ministry**

Luke 9:1-2

Luke shows the flow of power of Jesus the King, who extends the delivering and benevolent rule of the kingdom of God over hell's works (demon power) and human hurt (disease). The order of ministry that began with Jesus (8:1) continues to be exercised by His disciples as He trained them for ministry (9:1-2), and later will issue in the same type of ministry in the church as it spreads the gospel message (Acts 8:4-12). This gospel throbs with confidence in the full transparency of power and authority for ministry by Jesus to His disciples, then and now:

- We may expect victory over the powers of darkness and their operations (10:19).
- We are assigned to “do business” as authorized representatives of our Lord until He returns (19:13).
- We are promised the Father's pleasure “to give” us the kingdom, that is, to supply us with His peace and power (12:32).

Dominion over evil has been given, but we can expect to see spiritual breakthrough to the degree we receive and apply that authority in prayer, preaching, teaching, and personal ministry.



▪ Luke 19:13 \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

▪ Luke 12:32 \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

8. Has dominion over evil been given? \_\_\_\_\_

9. When can we expect to 'see' spiritual breakthrough and to what degree?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

10. Have you 'personally' received and are you 'applying' that authority in prayer, preaching, teaching, and personal ministry?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## **Prayer and Intercession**

Luke 11:2-4

Jesus' words "Your kingdom come" are more than a suggestion to pray for a distant millennial day, for everything in this prayer is current. This prayer is not a formula for repetition so much as it is an outline for expansion. Worship is to be longer than a sentence. Petitions are not confined to bread. Forgiveness is to be requested in specifics, not generalities, and prayer for the entry of God's kingdom into present earthborn situations is not accomplished in a momentary utterance. The verb mood and tense of "Your Kingdom come" essentially says, "Father, let Your kingdom come here and now!"

Such prayerful intervention is called intercession. Motivation toward such prayer occurs when we recognize the importance Jesus placed on prayer in helping us serve in our roles as "kingdom administrators." Without the intervention of God's kingdom rule through prayer, Earth's circumstances will succumb to inevitable consequences. Earthly scenes of need must be penetrated by God's "will here as in heaven." Either the weakness of man's rule (the flesh) or the viciousness of hell's works (the Devil) will prevail. God's power alone can change things and bring heaven's rule (kingdom) instead, and the honor and the glory for prayer's answers are His. However, the praying is ours to do: unless we ask for the intervention of His kingdom and obey His prayer-lessons, nothing will change. All kingdom ministry begins with, is sustained by, and will triumph through prayer.

## **Prayer and Intercession**

### Personal Notes

1. Read the Kingdom Dynamic.
2. Read Luke 11:2-4.
3. Jesus' words "Your kingdom come" are more than a suggestion to pray for a distant millennial day, for everything in this prayer is current. Is this prayer a formula for repetition? Then what is it?  
  
\_\_\_\_\_
4. Worship is to be longer than a \_\_\_\_\_. Petitions are not confined to \_\_\_\_\_. Forgiveness is to be requested in \_\_\_\_\_, not \_\_\_\_\_ and prayer for the entry of God's kingdom into present earthborn situations is not accomplished in a \_\_\_\_\_.  
  
\_\_\_\_\_
5. The verb mood and tense of "Your Kingdom come" essentially says, "Father, let Your kingdom come here and now!" Stay and reflect on this truth a while.
6. Such prayer intervention is called \_\_\_\_\_.
7. When does motivation toward such prayer occur?  
  
\_\_\_\_\_  
  
\_\_\_\_\_
8. Without the intervention of God's kingdom rule through prayer, what will happen to Earth's circumstances?  
  
\_\_\_\_\_  
  
\_\_\_\_\_
9. Earthly scenes of need must be penetrated by God's "will here as in heaven." Either the weakness of \_\_\_\_\_ rule (the flesh) or the viciousness of hell's works (the \_\_\_\_\_) will prevail.
10. What power alone can change things and bring heaven's rule (kingdom) instead? \_\_\_\_\_
11. The praying is whose? \_\_\_\_\_
12. Ponder: Unless we ask for the intervention of His kingdom and obey His prayer-lessons, nothing will change.
13. All kingdom ministry begins with, is sustained by, and will triumph through what? \_\_\_\_\_

## **Casting Out Demons**

Luke 11:20

Jesus indicates that one signal of a true ministry of the kingdom includes the casting out of demons. He models this in His ministry and promises it as a timeless sign confirming the preaching of the gospel of the kingdom (Mark 16:17). He also balances this aspect of ministry for His disciples, who at first were amazed to experience such power, exclaiming, “Lord, even the demons are subject to us in Your name” (Luke 10:17). While affirming the place and value of this ministry (verses 18-19), Jesus still reminds them of a foundational truth. Power over demons is not the central reason for rejoicing; rather, their salvation has registered them as heaven’s representatives. That is the real grounds for authority in the spiritual realm.

### **Casting Out Demons**

#### Personal Notes

1. Read the Kingdom Dynamic.
2. Write out Luke 11:20.  
  
\_\_\_\_\_
3. Jesus indicates that one signal of a true ministry of the kingdom includes what?  
  
\_\_\_\_\_
4. He \_\_\_\_\_ this in His ministry and \_\_\_\_\_ it as a timeless sign confirming the preaching of the gospel of the kingdom.
5. Write out Mark 16:17 and stay a while.  
  
\_\_\_\_\_
6. He also balances this aspect of ministry for His disciples, who at first were amazed to what?  
  
\_\_\_\_\_
7. Read Luke 10:1-24.
8. Read Luke 11:18-19. Does He affirm the place and value of this ministry? Write out Luke 11:18-19.  
  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
9. Do you 'know' that you are heaven's representative? \_\_\_\_\_
10. What does being heaven's representative mean to you?  
  
\_\_\_\_\_  
\_\_\_\_\_
11. Read Luke 11:14-23 and write your thoughts.  
  
\_\_\_\_\_  
\_\_\_\_\_

## **Receiving Kingdom Power**

Acts 1:3-8

As Jesus presented post-Resurrection teaching “pertaining to the kingdom of God” (verse 3), His disciples asked if now – with the Cross behind – the ultimate messianic kingdom would come. “It is not yours to know the future,” He says, “but it is yours to receive the Spirit’s power!” With those words, He makes three points:

1. The Holy Spirit is the Person and the Power by which assistance and ability are given for serving, for sharing the life and power of God’s kingdom with others.
2. The Holy Spirit’s power must be “received”; it is not an automatic experience. As surely as the Holy Spirit indwells each believer (Romans 8:9), so surely will He fill and overflow (John 7:37-39) each who receives the Holy Spirit in childlike faith.
3. When the Holy Spirit fills you, you will know it. Jesus said it and the disciples found it true (Acts 1:5; 2:1-4). Have you received the Holy Spirit? (19:1-6). You may, for the promise is as fully yours today as at any time in the past (2:38-39).

## Receiving Kingdom Power

## Personal Notes

1. Read the Kingdom Dynamic.
2. Write out Acts 1:3-8.

[illegible]

3. As Jesus presented post-Resurrection teaching “pertaining to the kingdom of God”, what did his disciples ask?

---

4. What did Jesus say was not for them to know?

---

5. What did He say was theirs?

---

## **Receiving Kingdom Power**

Acts 1:3-8

As Jesus presented post-Resurrection teaching “pertaining to the kingdom of God” (verse 3), His disciples asked if now – with the Cross behind – the ultimate messianic kingdom would come. “It is not yours to know the future,” He says, “but it is yours to receive the Spirit’s power!” With those words, He makes three points:

1. The Holy Spirit is the Person and the Power by which assistance and ability are given for serving, for sharing the life and power of God’s kingdom with others.
2. The Holy Spirit’s power must be “received”; it is not an automatic experience. As surely as the Holy Spirit indwells each believer (Romans 8:9), so surely will He fill and overflow (John 7:37-39) each who receives the Holy Spirit in childlike faith.
3. When the Holy Spirit fills you, you will know it. Jesus said it and the disciples found it true (Acts 1:5; 2:1-4). Have you received the Holy Spirit? (19:1-6). You may, for the promise is as fully yours today as at any time in the past (2:38-39).



6. “But it is yours to receive power.” With these words what 3 points does Jesus make?

a. \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

b. \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

c. \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

7. When the Holy Spirit fills you, will you know it? \_\_\_\_\_

8. Jesus said it and the disciples found it true. Read Acts 1:5 and Acts 2:1-4. Does His saying it settle it for you?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

9. Have ‘you’ received the Holy Spirit? Read Acts 19:1-6.

10. You may receive this promise because it is as fully yours today as at any time in the past. Read Acts 2:38-39. Write out your thoughts about these truths.

\_\_\_\_\_

\_\_\_\_\_

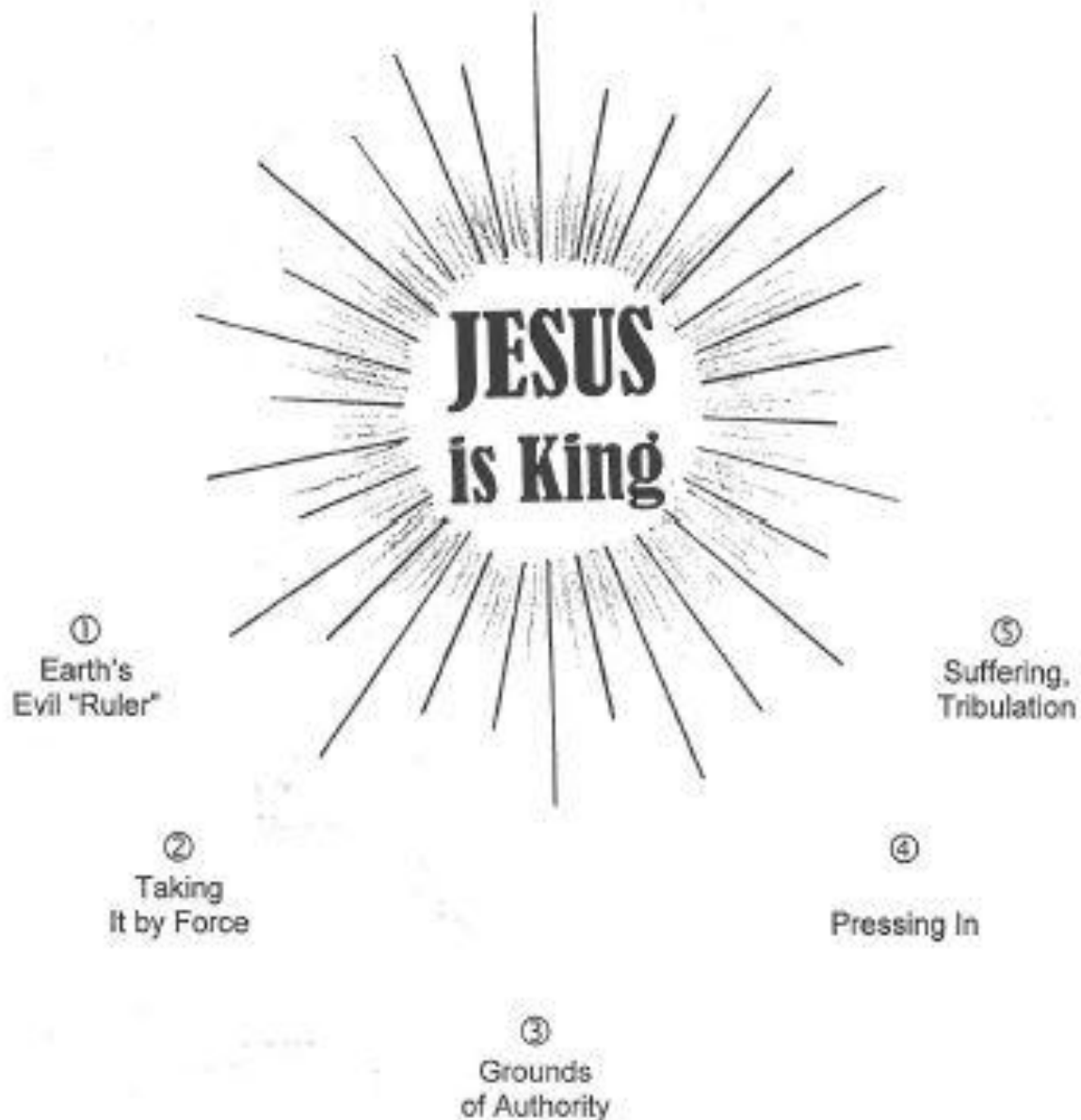
\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

# Conflict and the Kingdom



## **Earth's Evil "Ruler"**

Luke 4:14-32

As Jesus confronts Satan, He dramatically exposes the Adversary's relationship to this present world. Note the significance in Satan's offer to Jesus of "all the kingdoms of the world." Here we see the Adversary as administrator of the curse on this planet, a role he has held since man's dominion was lost and forfeited at the Fall. Because of this, Jesus does not contest the Devil's right to make that offer of this world's kingdoms and glory, but He pointedly denies the terms for their being gained. Jesus knows He is here to regain and ultimately win them, but He will do so on the Father's terms, not the Adversary's. Still, the present world systems are largely grounded by the limited but powerful and destructive rule of the one Jesus calls "the ruler of this world" (John 12:31; 16:30). Understanding these facts, we are wise not to attribute to God anything of the disorder of our confused, sin-riddled, diseased, tragedy-ridden, and tormented planet. "This present evil age" (Galatians 1:4) "lies under the sway of the wicked one" (I John 5:19). But Jesus also said that Satan's rule "will be cast down," and that he "has nothing in Me," that is, no control over Christ or Christ's own. "He who is in you is greater than he who is in the world" (I John 4:4).

**Earth's Evil "Ruler"**

Personal Notes

1. Read the Kingdom Dynamic.
2. Read Luke 4:1-12
3. Read Luke 4:14-32.
4. When Jesus confronts Satan, He dramatically exposes what?  
\_\_\_\_\_
5. What was the significance in Satan's offer to Jesus of "all the kingdoms of the world"?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
6. Did Jesus contest the Devil's right to make that offer of the world's kingdoms and glory? \_\_\_\_\_
7. Jesus does not contest the Devil's right, but He does pointedly deny what?  
\_\_\_\_\_
8. Jesus knows He is here to \_\_\_\_\_ and ultimately \_\_\_\_\_ them, but He will do so on the Father's \_\_\_\_\_, not the Adversary's. Can you explain this in your own words, remembering Luke 4:1-12?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
9. Are the present world systems largely grounded by the limited but powerful and destructive rule of the one Jesus calls "the ruler of this world"?  
\_\_\_\_\_
10. Write out John 12:31.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## **Earth's Evil "Ruler"**

Luke 4:14-32

As Jesus confronts Satan, He dramatically exposes the Adversary's relationship to this present world. Note the significance in Satan's offer to Jesus of "all the kingdoms of the world." Here we see the Adversary as administrator of the curse on this planet, a role he has held since man's dominion was lost and forfeited at the Fall. Because of this, Jesus does not contest the Devil's right to make that offer of this world's kingdoms and glory, but He pointedly denies the terms for their being gained. Jesus knows He is here to regain and ultimately win them, but He will do so on the Father's terms, not the Adversary's. Still, the present world systems are largely grounded by the limited but powerful and destructive rule of the one Jesus calls "the ruler of this world" (John 12:31; 16:30). Understanding these facts, we are wise not to attribute to God anything of the disorder of our confused, sin-riddled, diseased, tragedy-ridden, and tormented planet. "This present evil age" (Galatians 1:4) "lies under the sway of the wicked one" (I John 5:19). But Jesus also said that Satan's rule "will be cast down," and that he "has nothing in Me," that is, no control over Christ or Christ's own. "He who is in you is greater than he who is in the world" (I John 4:4).

11. Understanding these facts, we are wise not to **attribute** to God **anything** of the disorder of our confused, sin-riddled, diseased, tragedy-ridden, and tormented planet. Stay here and reflect.

12. “This present evil age lies under the sway of the wicked one.” Write out these passages:

▪ Galatians 1:4 \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

▪ I John 5:19 \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

13. But Jesus also said what about Satan’s rule?

\_\_\_\_\_

14. What does it mean that Satan’s rule “will be cast down” and that he “has nothing in Me”?

\_\_\_\_\_  
\_\_\_\_\_

15. Rejoice now in the fact that Satan has NO CONTROL over Christ or Christ’s own! Write out and memorize I John 4:4. Do ‘you’ know this truth as our own?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## **Taking It by Force**

Matthew 11:12

Jesus asserts the “violence” of the kingdom. The unique grammatical construction of the text does not make clear if the kingdom of God is the victim of violence or if, as the kingdom advances in victory, it does so through violent spiritual conflict and warfare. But the context does. Jesus’ references to the nonreligious style of John and the confrontive, miraculous ministry of Elijah teach that the kingdom of God makes its penetration by a kind of violent entry opposing the human status quo. It transcends the “softness” (verse 8) of staid religious formalism and exceeds the pretension of child’s play (verses 16-17). It refuses to “dance to the music” of society’s expectation that the religious community provide either entertainment (“we played the flute”) or dead traditionalism (“we mourned”).

Jesus defines the “violence” of His kingdom’s expansion by defining the “sword” and “fire” He has brought as different from the battle techniques of political or military warfare (compare Matthew 10:34-39 and Luke 12:49-53 with John 18:36). The upheaval caused by the kingdom of God is not caused by political provocation or armed advance. It is the result of God’s order shaking relationships, households, cities, and nations by the entry of the Holy Spirit’s power working in people. (See also Luke 16:16.)

### **Taking It by Force**

#### Personal Notes

1. Read the Kingdom Dynamic.
2. Write out Matthew 11:12.  
  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. What does Jesus assert about the kingdom?  
  
\_\_\_\_\_
4. What does Jesus' references to the nonreligious style of John and the confrontive, miraculous ministry of Elijah teach us?  
  
\_\_\_\_\_  
\_\_\_\_\_
5. It \_\_\_\_\_ the "softness" of staid religious \_\_\_\_\_ and exceeds the \_\_\_\_\_ of child's play.
6. It refuses to "dance to the music" of society's expectation that the religious community provide what?
  - \_\_\_\_\_
  - \_\_\_\_\_
7. Jesus defines the "violence" of His kingdom's expansion by defining the "sword" and "fire" He has brought as different from what?  
  
\_\_\_\_\_  
\_\_\_\_\_
8. What is the result of the upheaval caused by the kingdom of God?  
  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
9. By the entry of Whose power working in people?  
  
\_\_\_\_\_



## **Grounds of Authority**

Colossians 2:13-15

Jesus Christ's triumph over sin and evil powers was accomplished in "it" – that is, in the Cross. This text, joined to and studied beside others (Ephesians 2:13-16; Galatians 3:13-14; II Corinthians 5:14-17; Romans 5:6-15; and Revelation 12:10-11), firmly establishes Jesus' suffering, shed blood, sacrificial death, and resurrection triumph as the only adequate and available grounds for ransom from sin, reconciliation to God, redemption from slavery, and restoration. The Cross is the sole hope and means for full reinstatement to relationship with God and rulership under Him – to "reign in life" (Romans 5:17). To avoid presumption or imbalance regarding the message and ministry of the present power of the kingdom of God, we must focus on and regularly review two points; the source and the grounds for the delegation of such authority and power.

1. God's sovereign authority and almighty power is the source from which mankind derives any ability to share in the exercise of God's kingdom power.
2. But even more important, seeing sinful, fallen man had lost all claim to his early privilege of rulership under God, let us remember the grounds upon which all kingdom privilege or power may be restored and by which such spiritual ministry with authority may be exercised.

## **Grounds of Authority**

### Personal Notes

1. Read the Kingdom Dynamic.
2. Read Colossians 2:13-15.
3. Jesus Christ's triumph over sin and evil powers was accomplished in "it" – that is, in the \_\_\_\_\_.
4. Again, Christ's triumph is in what? \_\_\_\_\_
5. This text, joined to and studied beside others firmly established Jesus' suffering, shed blood, sacrificial death, and resurrection triumph as the only \_\_\_\_\_ and \_\_\_\_\_ grounds for ransom from \_\_\_\_\_, reconciliation to \_\_\_\_\_, redemption from \_\_\_\_\_, and \_\_\_\_\_.  
Write out these passages:

▪ Ephesians 2:13-16 \_\_\_\_\_

---

---

---

---

---

---

---

---

---

---

---

---

▪ Galatians 3:13-14 \_\_\_\_\_

---

---

---

---

---

---

---

---

## **Grounds of Authority**

Colossians 2:13-15

Jesus Christ's triumph over sin and evil powers was accomplished in "it" – that is, in the Cross. This text, joined to and studied beside others (Ephesians 2:13-16; Galatians 3:13-14; II Corinthians 5:14-17; Romans 5:6-15; and Revelation 12:10-11), firmly establishes Jesus' suffering, shed blood, sacrificial death, and resurrection triumph as the only adequate and available grounds for ransom from sin, reconciliation to God, redemption from slavery, and restoration. The Cross is the sole hope and means for full reinstatement to relationship with God and rulership under Him – to "reign in life" (Romans 5:17). To avoid presumption or imbalance regarding the message and ministry of the present power of the kingdom of God, we must focus on and regularly review two points; the source and the grounds for the delegation of such authority and power.

1. God's sovereign authority and almighty power is the source from which mankind derives any ability to share in the exercise of God's kingdom power.
2. But even more important, seeing sinful, fallen man had lost all claim to his early privilege of rulership under God, let us remember the grounds upon which all kingdom privilege or power may be restored and by which such spiritual ministry with authority may be exercised.

▪ II Corinthians 5:14-17 \_\_\_\_\_

---

---

---

---

---

---

---

---

---

---

▪ Revelation 12:10-11 \_\_\_\_\_

---

---

---

---

---

6. The Cross is the sole hope and means for full reinstatement to \_\_\_\_\_ with God and \_\_\_\_\_ under Him – to “reign in life”.

7. Write out Romans 5:17. Remember, in this verse to “reign in life” indicates the activity of life in fellowship with Christ in His sovereign power, reaching its fullness hereafter (I Corinthians 4:8).

---

---

---

---

8. Read Romans 5:12-21 slowly and reflectively.

## **Pressing In**

Luke 16:16

Jesus declares the advance of the kingdom of God is the result of two things: preaching and pressing in. He shows the gospel of the kingdom must be proclaimed with spiritual passion. In every generation believers have to determine whether they will respond to this truth with sensible minds and sensitive hearts. To overlook it will bring a passivity that limits the ministry of God's kingdom to extending the terms of truth and love – that is, teaching or education and engaging in acts of kindness. Without question, we must do these things. However, apart from

1. an impassioned pursuit of prayer,
2. confrontation with the demonic,
3. expectation of the miraculous, and
4. a burning heart for evangelism, the kingdom of God makes little penetration in the world.

At the same time, overstatement of “pressing” is likely to produce rabid fanatics who justify any behavior in Jesus' name as applying the boldness spoken of here. Such travesties in church history as the Crusades and various efforts at politicizing a quest to produce righteousness in society through Earth-level rule are extremes we must learn to reject. “Pressing in” is accomplished first in prayer warfare, coupled with a will to surrender one's life and self-interests, in order to gain God's kingdom goals.

**Pressing In**

Personal Notes

1. Read the Kingdom Dynamic.
2. Write out Luke 16:16.  
  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. Jesus declares the advance of the kingdom of God is the result of what two things?
  - \_\_\_\_\_
  - \_\_\_\_\_
4. He shows the gospel of the kingdom must be \_\_\_\_\_ with spiritual \_\_\_\_\_.
5. What decision must believers make?  
\_\_\_\_\_
6. What will making the wrong decision produce?  
\_\_\_\_\_
7. What will passivity do?  
\_\_\_\_\_  
\_\_\_\_\_
8. Look up and write out the definition of passivity.  
\_\_\_\_\_  
\_\_\_\_\_
9. The kingdom will make little penetration into the world without doing these four things:
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_
  - \_\_\_\_\_

## **Pressing In**

Luke 16:16

Jesus declares the advance of the kingdom of God is the result of two things: preaching and pressing in. He shows the gospel of the kingdom must be proclaimed with spiritual passion. In every generation believers have to determine whether they will respond to this truth with sensible minds and sensitive hearts. To overlook it will bring a passivity that limits the ministry of God's kingdom to extending the terms of truth and love – that is, teaching or education and engaging in acts of kindness. Without question, we must do these things. However, apart from

1. an impassioned pursuit of prayer,
2. confrontation with the demonic,
3. expectation of the miraculous, and
4. a burning heart for evangelism, the kingdom of God makes little penetration in the world.

At the same time, overstatement of “pressing” is likely to produce rabid fanatics who justify any behavior in Jesus' name as applying the boldness spoken of here. Such travesties in church history as the Crusades and various efforts at politicizing a quest to produce righteousness in society through Earth-level rule are extremes we must learn to reject. “Pressing in” is accomplished first in prayer warfare, coupled with a will to surrender one's life and self-interests, in order to gain God's kingdom goals.

10. Why must we be careful not to overstate “pressing”?

---

---

11. “Pressing in” is accomplished first in \_\_\_\_\_, coupled with a will to surrender one’s life and self-interests, in order to gain God’s kingdom goals.

12. Are you ready to surrender your life and your interests in order to gain God’s kingdom goals? Write out what He is speaking to your heart.

---

---

---

---

---

---



## **Suffering, Tribulation**

Acts 14:21-22

Paul not only taught the joy and peace of the kingdom of God (Romans 14:17), its power (I Corinthians 4:20), and its present authority to cause the believer to triumph over evil (II Timothy 4:18; Romans 16:20), he also taught that “kingdom people” experience trial, suffering, and not always an “instant victory” (II Thessalonians 1:5). Triumph and victory may characterize the attitude of each citizen of the kingdom of God, and Holy Spirit-empowered authority is given to be applied to realize results. Yet, God did not promise life without struggle. The “dominion” being recovered through the presence of the King within us and ministered by the Holy Spirit’s power through us is never taught by the apostles as preempting all suffering.

This text reminds us that victory only comes through battle, and triumph only follows trial. Only a weak view of the truth of the kingdom of God pretends otherwise. Another weak view surrenders to negative circumstances on the proposition that we are predestined to problems and therefore should merely tolerate them. The Bible teaches that suffering, trial, and all other human difficulty are unavoidable; but God’s Word also teaches they may all be overcome. The presence of the King and the power of His kingdom in our lives make us neither invulnerable nor immune to life’s struggles. But they do bring the promise of victory; provision in need, strength for the day, and healing, comfort, and saving help.

## Suffering, Tribulation

### Personal Notes

1. Read the Kingdom Dynamic.

2. Write out Luke 14:21-22.

---

---

---

---

---

3. Paul taught:

a. The **joy and peace** of the kingdom of God. Write out Romans 4:17

---

---

---

---

b. The **power** of the kingdom of God. Write out I  
Corinthians 4:20

---

c. Its present **authority** to cause the believer to triumph over evil.  
Write out II Timothy 4:18 and Romans 16:20

---

---

---

---

---

---

4. Paul also taught that “kingdom people” experience trial, suffering, and not  
always an “instant victory.” Write out I Thessalonians 1:5.

---

---

---

## **Suffering, Tribulation**

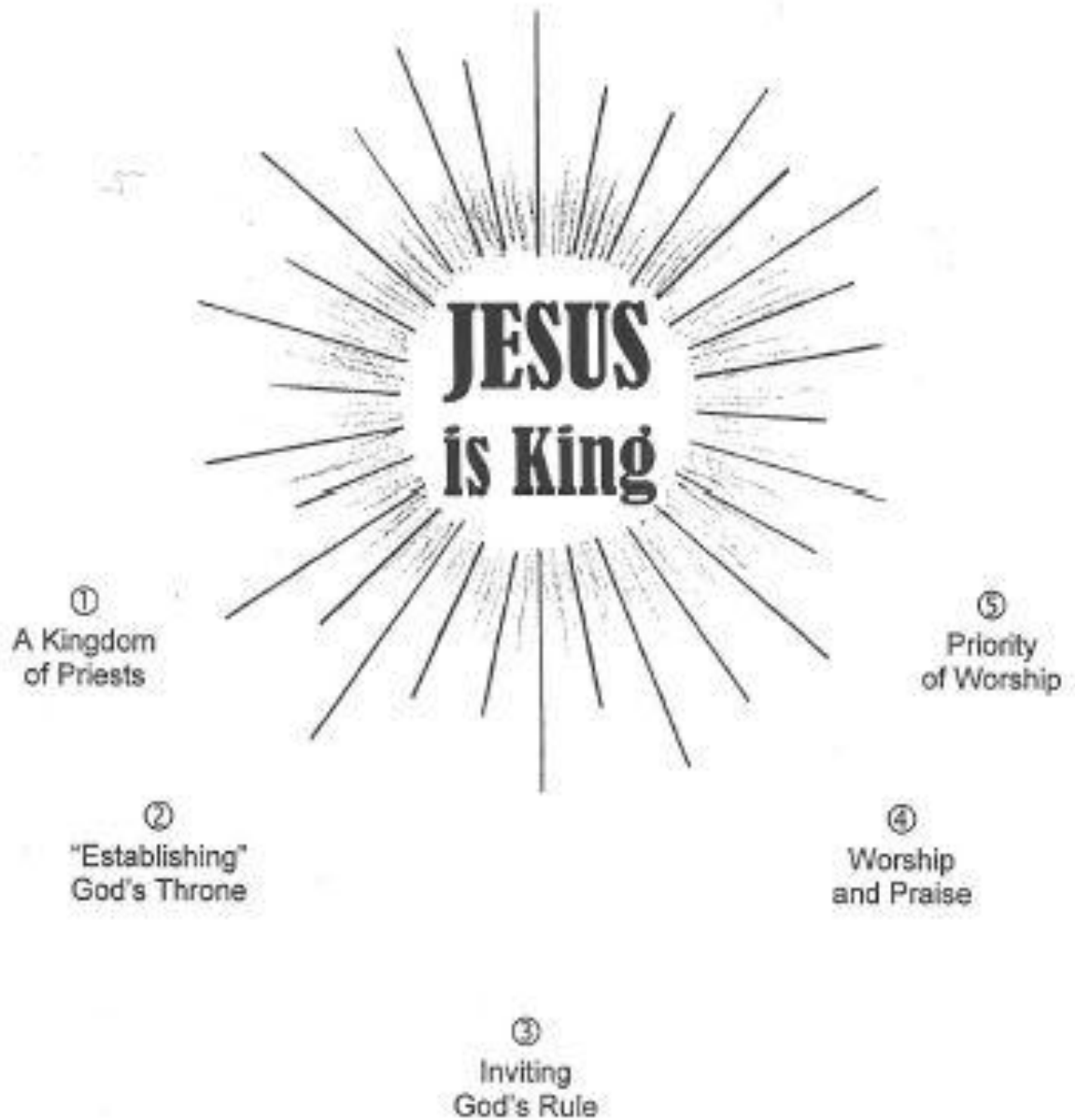
Acts 14:21-22

Paul not only taught the joy and peace of the kingdom of God (Romans 14:17), its power (I Corinthians 4:20), and its present authority to cause the believer to triumph over evil (II Timothy 4:18; Romans 16:20), he also taught that “kingdom people” experience trial, suffering, and not always an “instant victory” (II Thessalonians 1:5). Triumph and victory may characterize the attitude of each citizen of the kingdom of God, and Holy Spirit-empowered authority is given to be applied to realize results. Yet, God did not promise life without struggle. The “dominion” being recovered through the presence of the King within us and ministered by the Holy Spirit’s power through us is never taught by the apostles as preempting all suffering.

This text reminds us that victory only comes through battle, and triumph only follows trial. Only a weak view of the truth of the kingdom of God pretends otherwise. Another weak view surrenders to negative circumstances on the proposition that we are predestined to problems and therefore should merely tolerate them. The Bible teaches that suffering, trial, and all other human difficulty are unavoidable; but God’s Word also teaches they may all be overcome. The presence of the King and the power of His kingdom in our lives make us neither invulnerable nor immune to life’s struggles. But they do bring the promise of victory; provision in need, strength for the day, and healing, comfort, and saving help

5. Stay and reflect: Triumph and victory may characterize the attitude of each citizen of the kingdom of God, and Holy Spirit empowered authority is given to be applied to realize results. Yet, God did not promise life without struggle. The “dominion” being recovered through the presence of the **King within us** and ministered by the Holy Spirit’s power through us is never taught by the apostles as preempting all suffering. “We must through many tribulations enter the kingdom of God” (Acts 14:22b).
6. What does a ‘weak’ view of the kingdom of God do?
- \_\_\_\_\_  
\_\_\_\_\_
  - \_\_\_\_\_  
\_\_\_\_\_
7. The Bible teaches that suffering, trial, and all order of human difficulties are \_\_\_\_\_; but God’s Word also teaches they may all be \_\_\_\_\_.
8. The presence of the King and the power of His kingdom in our lives make us what?
- \_\_\_\_\_
- \_\_\_\_\_
9. But they (His presence and His power) do bring us the promise of:
- a. \_\_\_\_\_
  - b. \_\_\_\_\_
  - c. \_\_\_\_\_
  - d. \_\_\_\_\_
  - e. \_\_\_\_\_
  - f. \_\_\_\_\_

# Worship and the Kingdom



## **A Kingdom of Priests**

Exodus 19:5-7

In these verses the Lord indicates His objective for His delivered people. His purpose for their destiny requires their understanding His essential priority for them: worship – His redemptive goal and kingdom reinstatement. As they learn to worship as a nation of priests, they will discover His foundational means for their possessing their future victories (as ones whose domain, or “kingdom,” He has promised). Their restored rule, from sharing to “kingdom” possession, extends from their walk before God in worship. Israel’s deliverance from Egypt is not only a triumphant testimony; it is God’s timeless type, showing His plans and methods for the church’s deliverance and intended conquest.

## **A Kingdom of Priests**

### Personal Notes

1. Read the Kingdom Dynamic.

2. Write out Exodus 19:5-7.

---

---

---

---

3. What does the Lord indicate in these verses?

---

4. What is God's essential priority for His people?

---

5. Look up and write out the definition of worship.

---

---

(In the Hebrew, the primary meaning is "to make oneself low." In Greek, the make-up of the word is "toward" and "to kiss".)

6. As they learn to \_\_\_\_\_ as a nation of priests, they will discover what?

---

---

7. What does their restored rule, from sharing to "kingdom" possession, extend from?

---

8. Key Truth (read and reflect): Israel's deliverance from Egypt is not only a triumphant testimony; it is God's timeless type, showing His plans and methods for the church's deliverance and intended conquest.

9. Write out I Corinthians 10:11.

---

---

---

## **“Establishing” God’s Throne**

Psalm 22:3

The Psalms were the praise hymnal of the early church, and as such are laden with principles fully applicable for New Testament living today. Few principles are more essential to our understanding than this one: the presence of God’s kingdom power is directly related to the practice of God’s praise. The verb “enthroned” indicates that wherever God’s people exalt His name, He is ready to manifest His kingdom’s power in the way most appropriate to the situation, as His rule is invited to invade our setting.

It is this fact that properly leads many to conclude that in a very real way, praise prepares a specific and present place for God among His people. Some have chosen the term “establish His throne” to describe this “enthroning” of God in our midst by our worshiping and praising welcome. God awaits the prayerful and praise-filled worship of His people as an entry point for His kingdom to “come” – to enter, that His “will be done” in human circumstances. (See Luke 11:2-4 and Psalm 93:2.) We do not manipulate God, but align ourselves with the great kingdom truth: His is the power, ours is the privilege (and responsibility) to welcome Him into our world – our private, present world or the circumstances of our society.



**“Establishing” God’s Throne**

Personal Notes

1. Read the Kingdom Dynamic.
2. Write out Psalm 22:3.  

---

---
3. What were the Psalms for the early church?  

---
4. Few principles are more essential to our understanding than this one: the presence of God’s kingdom power is directly related to the practice of what?  

---
5. The verb “enthroned” indicates what?  

---

---

---
6. What does praise prepare for?  

---

---
7. What does God wait for as an entry point for His kingdom to come – that His “will be done” in human circumstances?
  - \_\_\_\_\_ worship
  - \_\_\_\_\_ worship
8. Write out these passages:
  - Luke 11:2-4 \_\_\_\_\_  

---

---

---

---

---

## **“Establishing” God’s Throne**

Psalm 22:3

The Psalms were the praise hymnal of the early church, and as such are laden with principles fully applicable for New Testament living today. Few principles are more essential to our understanding than this one: the presence of God’s kingdom power is directly related to the practice of God’s praise. The verb “enthroned” indicates that wherever God’s people exalt His name, He is ready to manifest His kingdom’s power in the way most appropriate to the situation, as His rule is invited to invade our setting.

It is this fact that properly leads many to conclude that in a very real way, praise prepares a specific and present place for God among His people. Some have chosen the term “establish His throne” to describe this “enthroning” of God in our midst by our worshiping and praising welcome. God awaits the prayerful and praise-filled worship of His people as an entry point for His kingdom to “come” – to enter, that His “will be done” in human circumstances. (See Luke 11:2-4 and Psalm 93:2.) We do not manipulate God, but align ourselves with the great kingdom truth: His is the power, ours is the privilege (and responsibility) to welcome Him into our world – our private, present world or the circumstances of our society.

▪ Psalm 93:2 \_\_\_\_\_  
\_\_\_\_\_

9. We do not manipulate God, but align ourselves with the great kingdom truth, which is?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

10. Again, what is the great kingdom truth we are to align ourselves with?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

11. In your own words, what does “establishing God’s throne” mean?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## **Inviting God's Rule**

Psalm 93:2

“Your throne is established from of old.” The notion that kingdom advance “establishes” God’s throne needs clearer understanding. It is foolish to think man could add to or diminish the power or glory of God’s kingdom rule. However, it is equally unwise to overlook the responsible place the redeemed have been given. We are to welcome the kingdom and administrate situations on Earth by inviting the overarching might of God’s Spirit to move into difficult or impossible circumstances and transform them. This is done by praise: “In everything (not “for” everything) give thanks (fill the situation with praise), for this is God’s will for you” (I Thessalonians 5:17). Thus we welcome the overruling power of God’s presence into any situation we face. Pray, “Your kingdom come, Your will be done – Here.” Then, set up a place for God’s throne to enter by filling your life’s settings with praise. As Gideon’s trumpeters (Judges 7:17-22) and Jehoshaphat’s choir (II Chronicles 20:20-22) confounded their enemies and paved the way for the victory the Lord said He would give, so praise brings the same entry of the King’s kingdom today.

### **Inviting God's Rule**

#### **Personal Notes**

1. Read the Kingdom Dynamic.
2. Write out and memorize Psalm 93:2.  
  
\_\_\_\_\_  
\_\_\_\_\_
3. Why does the notion that kingdom advance “establishes” God’s throne need clearer understanding?  
  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. Is it equally unwise to overlook the responsible place the redeemed have been given? \_\_\_\_\_
5. How do we welcome the kingdom and administrate situations on Earth?  
  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
6. How is this done?  
  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
7. Set up a place for God’s throne to enter by filling your life’s settings with praise. Write out II Chronicles 20:20-22.  
  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## **Inviting God's Rule**

Psalm 93:2

“Your throne is established from of old.” The notion that kingdom advance “establishes” God’s throne needs clearer understanding. It is foolish to think man could add to or diminish the power or glory of God’s kingdom rule. However, it is equally unwise to overlook the responsible place the redeemed have been given. We are to welcome the kingdom and administrate situations on Earth by inviting the overarching might of God’s Spirit to move into difficult or impossible circumstances and transform them. This is done by praise: “In everything (not “for” everything) give thanks (fill the situation with praise), for this is God’s will for you” (I Thessalonians 5:17). Thus we welcome the overruling power of God’s presence into any situation we face. Pray, “Your kingdom come, Your will be done – Here.” Then, set up a place for God’s throne to enter by filling your life’s settings with praise. As Gideon’s trumpeters (Judges 7:17-22) and Jehoshaphat’s choir (II Chronicles 20:20-22) confounded their enemies and paved the way for the victory the Lord said He would give, so praise brings the same entry of the King’s kingdom today

8. What did Jehoshaphat's choir do? What happened when they began to sing and praise?

---

---

---

---

---

9. Praise brings the same entry of the King's kingdom today. How have you "set up a place for God's throne" to enter in your life?

---

---

---

---

---

---

10. Reread this Kingdom Dynamic prayerfully and ask God to speak to you concerning this truth.

---

---

---

---

---

---

---

---

## **Worship and Praise**

Revelation 1:5-6

In the opening of Revelation, John introduces himself as a brother and companion in the struggle we all face (verse 9). His words “in the kingdom of the Son of Man” point to the dual facts of Christ’s present reign of triumph and the ongoing presence of evil and warfare that exact the cost of the church in the kingdom advances among and through us. In the broad arenas of prophecy about to be unfolded, John addresses very important present truths:

we, Christ’s redeemed, are loved and are washed from our sins – a present reality (verse 6).

we, through His glorious dominion, have been designated “kings and priests” to God – also a present calling.

These dual offices give perspective on our authority and duty and how we effectively may advance the kingdom of God.

As we are said to be kings in the sense that under the King of kings we are reborn – the reborn, to whom God has delegated authority to extend and administer the powers of His rule. Of course, this involves faithful witness to the Gospel in the power of the Spirit and loving service to humanity in the love of God. But it also involves confrontation with dark powers of hell, assertive warfare, and an expectation of the miraculous works of God (II Corinthians 10:3-5; Ephesians 6:10-20; I Corinthians 2:4). However, this is only fully accomplished in the spirit of praiseful worship, as we see the office of “priests.” Some translations read, “a kingdom of priests,” which emphasizes that the rule is only effective when the priestly mission is fully attended. Worship is foundational to kingdom advance. The power of the believer before God’s throne, worshiping the Lamb and exalting in the spirit of praise, is mightily confounding to the Adversary.



**Worship and Praise**

Personal Notes

1. Read the Kingdom Dynamic.
2. Write out Revelation 1:5-6.  
  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. John introduces himself how, in Revelation 1:9?  
  
\_\_\_\_\_  
\_\_\_\_\_
4. John's words "in the kingdom and patience of Jesus Christ" point to what two facts?
  - \_\_\_\_\_
  - \_\_\_\_\_
5. John also addresses what two present truths?
  - \_\_\_\_\_  
\_\_\_\_\_
  - \_\_\_\_\_  
\_\_\_\_\_
6. These dual offices give perspective on our \_\_\_\_\_ and \_\_\_\_\_ and how we most effectively may \_\_\_\_\_ the kingdom of God.
7. First, we are said to be kings in the sense that under the King of kings we are the new breed – the reborn to whom God has delegated authority to extend and administrate the powers of His rule. Write out II Corinthians 5:17 and remember the teaching Golden Lampstands. Stay and ponder these truths.  
  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## **Worship and Praise**

Revelation 1:5-6

In the opening of Revelation, John introduces himself as a brother and companion in the struggle we all face (verse 9). His words “in the kingdom and patience of Jesus Christ” point to the dual facts of Christ’s present kingdom triumph and the ongoing presence of evil and warfare that exact the patience of the church in the kingdom advances among and through us. In prefacing the broad arenas of prophecy about to be unfolded, John addresses two very important present truths:

We, Christ’s redeemed, are loved and are washed from our sins – a present state (verse 6).

We, through His glorious dominion, have been designated “kings and priests” to God – also a present calling.

Thus, these dual offices give perspective on our authority and duty and how we most effectively may advance the kingdom of God.

First, we are said to be kings in the sense that under the King of kings we are the new breed – the reborn, to whom God has delegated authority to extend and administrate the powers of His rule. Of course, this involves faithful witness to the gospel in the power of the Spirit and loving service to humanity in the love of God. But it also involves confrontation with dark powers of hell, assertive prayer warfare, and an expectation of the miraculous works of God (II Corinthians 10:3-5; Ephesians 6:10-20; I Corinthians 2:4). However, this authority is only fully accomplished in the spirit of praiseful worship, as we exercise the office of “priests.” Some translations read, “a kingdom of priests,” which emphasizes that the rule is only effective when the priestly mission is faithfully attended. Worship is foundational to kingdom advance. The power of the believer before God’s throne, worshiping the Lamb and exalting in the Holy Spirit of praise, is mightily confounding to the Adversary.

8. Of course, this first involves what?

---

---

---

9. What does it also involve?

---

---

10. Read Ephesians 6:10-20 and I Corinthians 2:4.

11. Write out II Corinthians 10:3-5.

---

---

---

---

---

---

---

12. How is this authority fully accomplished?

---

---

13. Some translations read “a kingdom of priests” which emphasizes what?

---

---

14. What is foundational to kingdom advance?

---

15. Read again Exodus 19:5-7 and Psalm 22:3 (from previous Kingdom Dynamics).

16. Ponder: The power of the believer before God’s throne, worshiping the Lamb and exalting in the Holy Spirit of praise, is mightily **confounding** to the Adversary.

## **Priority of Worship**

I Peter 2:9

As a “royal” priesthood, the kingly nature of the redeemed worshiper is noted. This passage is rooted in God’s call to ancient Israel (see Exodus 19:5-7). Peter and John (Revelation 1:5-6) draw this truth to full application and prophetic fulfillment in the New Testament believer. As with Israel, deliverance through the blood of the Lamb is but the beginning. As promised, dominion and destiny will unfold as their priestly duty is fulfilled. True authority is always related to a walk in purity and a constancy in worship. The spirit of worship is essential to all advance of the kingdom. Just as ancient Israel will only take the Promised Land while doing battle from a foundation of righteous worship before the Lord, so with the contemporary church. We will only experience promised power for evangelism and spiritual victories as we prioritize and grow in our worship of the living God. Kingdom power is kept from pollution this way, as kingdom people keep humbly praiseful before the King – and witness His works of power with joy.

### Priority of Worship

Personal Notes

1. Read the Kingdom Dynamic.
2. Write out I Peter 2:9.  
  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. As “a royal” priesthood, what is noted?  
  
\_\_\_\_\_
4. This call is rooted in God’s call to ancient Israel, write out Exodus 19:5-7.  
  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
5. Peter and John draw this truth to what in the New Testament believer?
  - \_\_\_\_\_
  - \_\_\_\_\_
6. As with Israel, deliverance through the blood of the Lamb is but the \_\_\_\_\_. As promised, \_\_\_\_\_ and \_\_\_\_\_ will unfold as their priestly duty is fulfilled.
7. Key Truth: **True authority is always related to a walk in purity and a constancy in worship** (the occupation of the heart with God Himself). The spirit of worship is essential to all advance of the kingdom. Stay and ponder this truth (look up ‘constancy’ as you reflect).
8. In taking the “Promise Land,” what correlation can be drawn between ancient Israel and the contemporary church?  
  
\_\_\_\_\_  
\_\_\_\_\_

## **Priority of Worship**

I Peter 2:9

As a “royal” priesthood, the kingly nature of the redeemed worshiper is noted. This passage is rooted in God’s call to ancient Israel (see Exodus 19:5-7). Peter and John (Revelation 1:5-6) draw this truth to full application and prophetic fulfillment in the New Testament believer. As with Israel, deliverance through the blood of the Lamb is but the beginning. As promised, dominion and destiny will unfold as their priestly duty is fulfilled. True authority is always related to a walk in purity and a constancy in worship. The spirit of worship is essential to all advance of the kingdom. Just as ancient Israel will only take the Promised Land while doing battle from a foundation of righteous worship before the Lord, so with the contemporary church. We will only experience promised power for evangelism and spiritual victories as we prioritize and grow in our worship of the living God. Kingdom power is kept from pollution this way, as kingdom people keep humbly praiseful before the King – and witness His works of power with joy.

9. How will we experience promised power for evangelism and spiritual victories?

- \_\_\_\_\_
- \_\_\_\_\_

10. How is kingdom power kept from pollution?

- \_\_\_\_\_
- \_\_\_\_\_

11. Memorize I Peter 2:9.

12. How does I Peter 2:9 support the key truth for you personally?

**Key Truth: True authority is always related to a walk in purity and a constancy in worship** (the occupation of the heart with God Himself). The spirit of worship is essential to all advance of the kingdom.

---

---

---

---

---

---

---

---

---

# Prophecy and the Kingdom



①  
Old Testament:  
Possessing the Kingdom

②  
New Testament:  
Agelong Warfare



## **Old Testament: Possessing the Kingdom**

Daniel 7:21-22

Daniel's prophecy in chapter 7 not only spans the spiritual struggle covering the ages through Messiah's First and Second Coming, but it uses two terms important to perceiving the Biblical truth of the kingdom of God: "dominion" and "possess." "Dominion" (from Chaldee, shelet, "to govern, prevail, dominate") is in the hands of world powers (verses 6, 12) until the Coming of the Son of Man, at which time it is taken by Him forever (verses 13-14). But an interim struggle is seen between the First and Second Coming of Messiah. During this season, the saints "possess" (Chaldee, chacan, "to hold or to occupy") the kingdom. This communicates a process of long struggle as the redeemed ("saints") "possess" what they have "received" (verse 18). The scenario reads:

After the "judgment was made in favor of the saints" (a forecast of the pivotal impact of Christ's Cross upon which hinged both man's redemption as well as his reinstatement to the potential of his rule under God), an extended struggle ensues.

This struggle is described as the "time [which] came for the saints to possess the kingdom." They do battle against sinister adversaries and experience a mix of victories and apparent defeats (verse 25). The prophecy unveils the present age of the kingdom, which is one of ongoing struggle – with victory upon victory for the church. Yet it withholds its conclusive triumph until Christ comes again.

This prophecy also balances the question of divine sovereignty and human responsibility:

God's sovereignty accomplishes the foundational victory (verse 22) and in the Cross achieves the decisive victory allowing the saints new dimensions for advance and conquest.

He entrusts the responsibility for that advance to His own to "possess the kingdom," entering into conflict with the adversary, at times at the expense of their apparent defeat (verse 26).

However movement toward victory is theirs as they press the "judgment" of the "court" (verses 22, 26) and seize realms controlled by evil. They wrestle the dominion from hellish powers, continuing in warfare until the ultimate seating of the Son of Man (verses 14, 27).

Prophetic systems vary as to how and when these words unfold on the calendar of church history, for the passage is subject to different schemes of interpretation, each with different projected chronologies. But the foundational fact remains that an agelong struggle between "the saints" and the power of evil in the world calls each believer to a commitment to steadfast battle, a mixture of victories with setbacks, and a consummate triumph anticipated at Christ's Coming. In the meantime, we "receive" the kingdom and pursue victories for our King, by His power, making intermittent gains – all of which are based on "the judgment" achieved through the Cross.

## **Old Testament: Possessing the Kingdom**

### Personal Notes

1. Read the Kingdom Dynamic.
2. Write out Daniel 7:21-22.  

---

---

---

---
3. What two terms does Daniel use to perceive the Biblical truth of the kingdom of God?
  - ---
  - ---
4. Dominion: what does it mean? How long is it in the hands of the world powers?  

---

---
5. Write out Daniel 7:12.  

---

---

---
6. Write out Daniel 7:13-14.  

---

---

---

---

---

---
7. Possess: what does it mean? What does it communicate?  

---

---

## **Old Testament: Possessing the Kingdom**

Daniel 7:21-22

Daniel's prophecy in chapter 7 not only spans the spiritual struggle covering the ages through Messiah's First and Second Coming, but it uses two terms important to perceiving the Biblical truth of the kingdom of God: "dominion" and "possess." "Dominion" (from Chaldee, shelet, "to govern, prevail, dominate") is in the hands of world powers (verses 6, 12) until the Coming of the Son of Man, at which time it is taken by Him forever (verses 13-14). But an interim struggle is seen between the First and Second Coming of Messiah. During this season, the saints "possess" (Chaldee, chacan, "to hold or to occupy") the kingdom. This communicates a process of long struggle as the redeemed ("saints") "possess" what they have "received" (verse 18). The scenario reads:

After the "judgment was made in favor of the saints" (a forecast of the pivotal impact of Christ's Cross upon which hinged both man's redemption as well as his reinstatement to the potential of his rule under God), an extended struggle ensues.

This struggle is described as the "time [which] came for the saints to possess the kingdom." They do battle against sinister adversaries and experience a mix of victories and apparent defeats (verse 25). The prophecy unveils the present age of the kingdom, which is one of ongoing struggle – with victory upon victory for the church. Yet it withholds its conclusive triumph until Christ comes again.

This prophecy also balances the question of divine sovereignty and human responsibility:

God's sovereignty accomplishes the foundational victory (verse 22) and in the Cross achieves the decisive victory allowing the saints new dimensions for advance and conquest.

He entrusts the responsibility for that advance to His own to "possess the kingdom," entering into conflict with the adversary, at times at the expense of their apparent defeat (verse 26).

However movement toward victory is theirs as they press the "judgment" of the "court" (verses 22, 26) and seize realms controlled by evil. They wrestle the dominion from hellish powers, continuing in warfare until the ultimate seating of the Son of Man (verses 14, 27).

Prophetic systems vary as to how and when these words unfold on the calendar of church history, for the passage is subject to different schemes of interpretation, each with different projected chronologies. But the foundational fact remains that an agelong struggle between "the saints" and the power of evil in the world calls each believer to a commitment to steadfast battle, a mixture of victories with setbacks, and a consummate triumph anticipated at Christ's Coming. In the meantime, we "receive" the kingdom and pursue victories for our King, by His power, making intermittent gains – all of which are based on "the judgment" achieved through the Cross.

8. Write out Daniel 7:18.

---

---

---

9. How long will the possession of the kingdom last according to Daniel 7:18?

---

10. After the “judgment” was made and the struggle ensued for the saints, we can see how the pivotal impact of Christ’s Cross was the door for man’s what?

- ---
- ---

11. The struggle is described as what?

---

12. When will the conclusive triumph be?

---

13. This prophecy also balances the question of divine sovereignty and human responsibility:

What two victories does God’s sovereignty accomplish?

- ---
  - ---
- 

Who does God entrust with the responsibility of advancement and at what expense?

- ---

Movement toward victory is theirs (the saints). What are the action verbs used here that describe this struggle?

- ---

14. Reread these three points and ask God to help you understand more deeply the intense spiritual battle that rages around us as we advance His kingdom and possess the Land.

## **Old Testament: Possessing the Kingdom**

Daniel 7:21-22

Daniel's prophecy in chapter 7 not only spans the spiritual struggle covering the ages through Messiah's First and Second Coming, but it uses two terms important to perceiving the Biblical truth of the kingdom of God: "dominion" and "possess." "Dominion" (from Chaldee, shelet, "to govern, prevail, dominate") is in the hands of world powers (verses 6, 12) until the Coming of the Son of Man, at which time it is taken by Him forever (verses 13-14). But an interim struggle is seen between the First and Second Coming of Messiah. During this season, the saints "possess" (Chaldee, chacan, "to hold or to occupy") the kingdom. This communicates a process of long struggle as the redeemed ("saints") "possess" what they have "received" (verse 18). The scenario reads:

After the "judgment was made in favor of the saints" (a forecast of the pivotal impact of Christ's Cross upon which hinged both man's redemption as well as his reinstatement to the potential of his rule under God), an extended struggle ensues.

This struggle is described as the "time [which] came for the saints to possess the kingdom." They do battle against sinister adversaries and experience a mix of victories and apparent defeats (verse 25). The prophecy unveils the present age of the kingdom, which is one of ongoing struggle – with victory upon victory for the church. Yet it withholds its conclusive triumph until Christ comes again.

This prophecy also balances the question of divine sovereignty and human responsibility:

God's sovereignty accomplishes the foundational victory (verse 22) and in the Cross achieves the decisive victory allowing the saints new dimensions for advance and conquest.

He entrusts the responsibility for that advance to His own to "possess the kingdom," entering into conflict with the adversary, at times at the expense of their apparent defeat (verse 26).

However movement toward victory is theirs as they press the "judgment" of the "court" (verses 22, 26) and seize realms controlled by evil. They wrestle the dominion from hellish powers, continuing in warfare until the ultimate seating of the Son of Man (verses 14, 27).

Prophetic systems vary as to how and when these words unfold on the calendar of church history, for the passage is subject to different schemes of interpretation, each with different projected chronologies. But the foundational fact remains that an agelong struggle between "the saints" and the power of evil in the world calls each believer to a commitment to steadfast battle, a mixture of victories with setbacks, and a consummate triumph anticipated at Christ's Coming. In the meantime, we "receive" the kingdom and pursue victories for our King, by His power, making intermittent gains – all of which are based on "the judgment" achieved through the Cross.

15. Setting aside the various projected chronologies, what foundational fact remains?

---

---

16. What is the believer's call?

- ---
- ---
- ---

17. In the meantime as we wait for His return, what are we to do?

- ---
- ---

18. We are to pursue victories for Whom?

---

19. How are we to pursue victories?

---

20. Upon what basis are we to pursue victories?

---

21. Again, we are to pursue victories for Whom? How? And based on what?

- ---
- ---
- ---

## **New Testament: Agelong Warfare**

Revelation 12:10-11

John's prophecy in chapter 12 conveys the same essential message as Daniel 7, the primary difference being that John writes after Christ's first coming, victorious death, resurrection, and ascension (verse 5). Verses 1-17 relate:

1. the ongoing warfare on Earth (verse 9);
2. the overcoming ability of the redeemed because "the kingdom" has come (verse 10);
3. the two-edged truth that their victories often cost martyrdom (verse 11); and
4. the basis of their triumph; the Cross ("the blood of the Lamb") and the authority of God's Word ("the word of their testimony" –verse 12).

Various interpretive systems see this at different times within redemptive history. The mixture of pre-, a-, and postmillennial viewpoints has often fragmented the church, rather than providing a common base of wisdom for each group to receive while embracing one another as, presently, we all face a common Adversary (verse 9). Seeing that no complete interpretive scheme will be verified until after Christ comes, our wisdom is to embrace the Cross as our salvation and our source of overcoming victory. Then we can enter the conflict in confidence, knowing we shall triumph even though circumstances temporarily set us back. In the time of conflict, it will make no difference who was "right," but only that we were on the Messiah's side in this agelong spiritual struggle.

The text provides two indisputable facts:

1. the kingdom of God has already established triumph over the Serpent (verses 9-10);
2. still, those engaged in conflict in the name of the Lamb sometimes are vanquished to death (verse 11).

Breadth and balance is given to our perspective. The presence of the kingdom at this time calls each believer to responsible spiritual warfare and anticipated victories. Yet, at the same time, the presence of evil struggles for survival; though "cast down," the Serpent writhes viciously. Thus our temporal situation is often a fierce and sometimes painful struggle, seeming to issue in an indeterminate standoff before our Enemy. But he only has "a short time," until finally the kingdom to come (verse 10) shall become the kingdom accomplished (Revelation 19-22). Let us do battle in faith and with faithfulness and, looking to that day of His ultimate kingdom, know the Holy Spirit is preparing us for kingdom victories today.

**New Testament: Agelong Warfare**

Personal Notes

1. Read the Kingdom Dynamic.
2. Write out Revelation 12:10-11.  
  

---

---

---

---

---

---

---

---
3. What is the essential difference between John's prophecy and Daniel's prophecy?  
  

---

---
4. What do verses 1-17 of chapter 12 relate? Notice the similarities in this passage and to the passage in Daniel.
  - ---
  - ---

---
  - ---
  - ---

---
5. No matter which millennial viewpoint we hold, what do we all face? 

---
6. Our wisdom is to embrace the Cross as:
  - ---
  - ---
7. We can enter the conflict in \_\_\_\_\_, knowing we shall triumph even though circumstances \_\_\_\_\_ set us back.



## **New Testament: Agelong Warfare**

Revelation 12:10-11

John's prophecy in chapter 12 conveys the same essential message as Daniel 7, the primary difference being that John writes after Christ's first coming, victorious death, resurrection, and ascension (verse 5). Verses 1-17 relate:

1. the ongoing warfare on Earth (verse 9);
2. the overcoming ability of the redeemed because "the kingdom" has come (verse 10);
3. the two-edged truth that their victories often cost martyrdom (verse 11); and
4. the basis of their triumph; the Cross ("the blood of the Lamb") and the authority of God's Word ("the word of their testimony" –verse 12).

Various interpretive systems see this at different times within redemptive history. The mixture of pre-, a-, and postmillennial viewpoints has often fragmented the church, rather than providing a common base of wisdom for each group to receive while embracing one another as, presently, we all face a common Adversary (verse 9). Seeing that no complete interpretive scheme will be verified until after Christ comes, our wisdom is to embrace the Cross as our salvation and our source of overcoming victory. Then we can enter the conflict in confidence, knowing we shall triumph even though circumstances temporarily set us back. In the time of conflict, it will make no difference who was "right," but only that we were on the Messiah's side in this agelong spiritual struggle.

The text provides two indisputable facts:

1. the kingdom of God has already established triumph over the Serpent (verses 9-10);
2. still, those engaged in conflict in the name of the Lamb sometimes are vanquished to death (verse 11).

Breadth and balance is given to our perspective. The presence of the kingdom at this time calls each believer to responsible spiritual warfare and anticipated victories. Yet, at the same time, the presence of evil struggles for survival; though "cast down," the Serpent writhes viciously. Thus our temporal situation is often a fierce and sometimes painful struggle, seeming to issue in an indeterminate standoff before our Enemy. But he only has "a short time," until finally the kingdom to come (verse 10) shall become the kingdom accomplished (Revelation 19-22). Let us do battle in faith and with faithfulness and, looking to that day of His ultimate kingdom, know the Holy Spirit is preparing us for kingdom victories today.

8. What will be most important, of our millennial view, in this agelong struggle?

\_\_\_\_\_

9. What are the two indisputable facts?

■ \_\_\_\_\_

■ \_\_\_\_\_

\_\_\_\_\_

10. These facts give breadth and balance to our perspective, write them out again.

■ \_\_\_\_\_

■ \_\_\_\_\_

\_\_\_\_\_

11. The presence of the kingdom at this time calls each believer to responsible spiritual warfare and anticipated victories. What does “responsible” spiritual warfare mean for you personally?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

12. Yet, at the same time, the \_\_\_\_\_ of evil struggles for \_\_\_\_\_; though “cast down,” the Serpent writhes viciously. (Remember your stance: I Peter 5:8-10, Ephesians 4:27.) Write out Ephesians 6:10.

\_\_\_\_\_

\_\_\_\_\_

13. Thus our temporal situation is often a fierce and sometimes painful struggle, seeming to issue in an indeterminate standoff before our Enemy. But he only has “\_\_\_\_\_.”

14. The kingdom to come shall become the kingdom established. Ponder this as you read Revelation, chapters 19-22.

## **New Testament: Agelong Warfare**

Revelation 12:10-11

John's prophecy in chapter 12 conveys the same essential message as Daniel 7, the primary difference being that John writes after Christ's first coming, victorious death, resurrection, and ascension (verse 5). Verses 1-17 relate:

1. the ongoing warfare on Earth (verse 9);
2. the overcoming ability of the redeemed because "the kingdom" has come (verse 10);
3. the two-edged truth that their victories often cost martyrdom (verse 11); and
4. the basis of their triumph; the Cross ("the blood of the Lamb") and the authority of God's Word ("the word of their testimony" –verse 12).

Various interpretive systems see this at different times within redemptive history. The mixture of pre-, a-, and postmillennial viewpoints has often fragmented the church, rather than providing a common base of wisdom for each group to receive while embracing one another as, presently, we all face a common Adversary (verse 9). Seeing that no complete interpretive scheme will be verified until after Christ comes, our wisdom is to embrace the Cross as our salvation and our source of overcoming victory. Then we can enter the conflict in confidence, knowing we shall triumph even though circumstances temporarily set us back. In the time of conflict, it will make no difference who was "right," but only that we were on the Messiah's side in this agelong spiritual struggle.

The text provides two indisputable facts:

1. the kingdom of God has already established triumph over the Serpent (verses 9-10);
2. still, those engaged in conflict in the name of the Lamb sometimes are vanquished to death (verse 11).

Breadth and balance is given to our perspective. The presence of the kingdom at this time calls each believer to responsible spiritual warfare and anticipated victories. Yet, at the same time, the presence of evil struggles for survival; though "cast down," the Serpent writhes viciously. Thus our temporal situation is often a fierce and sometimes painful struggle, seeming to issue in an indeterminate standoff before our Enemy. But he only has "a short time," until finally the kingdom to come (verse 10) shall become the kingdom accomplished (Revelation 19-22). Let us do battle in faith and with faithfulness and, looking to that day of His ultimate kingdom, know the Holy Spirit is preparing us for kingdom victories today.

15. Reread the previous Kingdom Dynamic: Old Testament – Possessing the Kingdom.

16. Write out Daniel 7:21-22.

---

---

---

---

17. Again, write out Revelation 12:10-11.

---

---

---

---

---

---

---

Again, remember what Isaiah said...

“I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said: ‘Holy, holy, holy is the LORD of hosts; the whole earth is full of His glory!’ And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke. So I said: ‘Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; **for my eyes have seen the King, the LORD of hosts.**’ Then one of the seraphim flew to me, having in his hand a live coal that he had taken with the tongs from the altar. And he touched my mouth with it, and said: ‘Behold, this has touched your lips; your iniquity is taken away, and your sin purged.’ Also I heard the voice of the Lord, saying: ‘Whom shall I send, and who will go for Us?’” Isaiah 6:1-8

**Have you heard His voice?**

**Have you heard His call?**

**Can you respond as Isaiah did . . . Send Me!**

**Are you beginning to ‘see’ the King, the Lord of Hosts?**