



School of the Word

THE KINGDOM
IN ALL ITS GLORY

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“The Kingdom in all its Glory”

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DAY 1

A BRIEF NEW TESTAMENT SURVEY OF THE KINGDOM

I. JOHN THE BAPTIST THE FORERUNNER PREPARES THE WAY

Matthew 3:1-12:

Verse 2 John's first recorded words were "Repent for the Kingdom of Heaven is at hand".

Verse 11 He will baptize you with the Holy Spirit and Fire.

John's ministry was a forerunner ministry to prepare the way of the Lord. He proclaimed the Kingdom, saw it ahead, but was not able to enter it.

II. THE PRIORITY OF THE KINGDOM - A BRIEF SURVEY OF THE TEACHING OF JESUS

Mark 1:14-17: When Jesus began His ministry, He came preaching the gospel of the Kingdom of God and called for repentance and faith.

John 3: 3, 5: He told Nicodemus, the teacher of all Israel, his first priority was to be Born Again (more accurately "born from above"). The emphasis was not on being saved, escaping Hell, having his sins forgiven or going to Heaven.

By the New Birth he would see and enter the Kingdom of God.

III. THE KINGDOM IN THE FOUR GOSPELS

A. MATTHEW

Matthew particularly concentrates on The Kingdom of Heaven (31 times he mentions the Kingdom of Heaven; 5 times Kingdom of God; 21 times just Kingdom, total 57 times.)

1. Matthew Chaps 5-7: Jesus teaches the attitudes and principles of the Kingdom. Everything is taken to a higher level and must exceed the righteousness of the scribes and Pharisees.

2. Matthew 6:9-13: (See also Luke 11:2-4). After exalting the Father, our next prayer concern is to pray for His kingdom to come on Earth, so His will can be done as it is in Heaven.

3. Matthew Chaps 8-10: Jesus demonstrates the power of the Kingdom.

4. Matthew Chaps 11- 12: Any declaration of the Kingdom of Heaven is a declaration of War. Any such declaration will be fiercely attacked by the powers of darkness. The only way to advance the Kingdom was for violent men to forcefully advance it.

a. John the Baptist was the first New Testament casualty of that War.

b. The least in the Kingdom is greater than John the Baptist.

c. Jesus, as the first Man born from above, is the beginning of the Kingdom and has the power to forcefully advance it.

d. Several times in Matthew 12, in verses 6, 41-42, Jesus states that Something greater is here.

5. Matthew Chap 13: The Mysteries of the Kingdom. Jesus divides all men into a You or a Them category. Take care how you hear!

6. Jesus speaks many Parables of the Kingdom.

7. Matthew Chap 16: Jesus gives Peter the Keys of the Kingdom.

8. Matthew Chap 18: We must be like little children to enter the Kingdom. Also, unity, not numbers is the most important factor.

9. Matthew Chap 19: It is so hard for rich men to enter the Kingdom.

10. Matthew Chaps 20-25: More Principles and Parables of the Kingdom.

B. MARK

Mark mentions the Kingdom of God 19 times. He never mentions the Kingdom of Heaven.

1. Mark 1:14-17: Jesus begins His ministry by preaching the Good News of the Kingdom. He calls all men to repent and believe the Gospel. The first purpose and promise of the Kingdom is to catch men. (verse 17).

2. The occasions when Mark mentions the Kingdom are almost all the same as the ones mentioned by Matthew. Mark always uses the term Kingdom of God

C. LUKE

Luke mentions the Kingdom 43 times. He uses the term Kingdom of God 32 times and, like Mark and John, never uses the term Kingdom of Heaven.

1. Luke repeats many of the incidents mentioned by Mark or Matthew. He spends much more time on the sending out of the Twelve (Luke 9) and the Seventy (Luke 10).

2. In Luke and Acts, the main agent for advancing the Kingdom is the Holy Spirit. We must be filled with Him and become His sword as Jesus was.

3. The main emphasis is on warfare and the manifestation of the Kingdom in signs wonders and miracles and the casting out of demons.

4. Luke 11, the great chapter on prayer, ends with the church, as the stronger one, attacking Satan, disarming him and robbing him of all his possessions.

5. The final exhortation is to Wait (kathizo) in Jerusalem until we are clothed upon with power.

D. JOHN

John only mentions the Kingdom of God twice when Jesus is exhorting Nicodemus to be Born Again (John 3:3, 5).

1. He does record how Jesus refers to His Kingdom, it's nature and it's sphere when bearing witness before Pilate (John 18:35-38).
2. He emphasizes the Father. In John, it's the Father who does the works and who speaks.

III. THE KINGDOM IN ACTS AND THE PAULINE EPISTLES

A. ACTS

1. After He was risen from the dead, Jesus taught and explained the Kingdom of God (Acts 1:3-5). It was His main theme over forty days from His Resurrection to His Ascension.
2. The twelve were still focused on restoring the Kingdom to Israel.
3. In other statements Jesus had already made it clear that His Kingdom was not this world (John 18:35-38).

4. They were to be witnesses to all nations, even to the uttermost parts of the earth (Matt. 28:18-20; Acts. 1:8).
5. Philip, the evangelist preached the Kingdom of God in Samaria with amazing results (Acts 8:4-13).
6. Peter is compelled to go to the Gentiles (Acts 10:1-11:18).
7. From the beginning, Paul saw the Kingdom clearly. He did not simply preach Jesus as a Savior from sins, but he preached the Kingdom of God and the things concerning Jesus (Acts 14:22; 19:8; 20:25; 28:23, 31).

B. THE PAULINE EPISTLES

Paul did not really explain the elementary principles of the Kingdom. He made certain classic one line statements concerning the Kingdom.

1. **Rom. 14:17:** The Kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Spirit.
2. **1 Cor. 4:20:** The Kingdom of God is not talk but power.
3. **1 Cor. 6:9-10:** No unrighteous, immoral, dishonest, greedy or covetous person will inherit the Kingdom of God. No one is to be deceived in this matter.
4. **1 Cor. 15:50:** Flesh and Blood cannot inherit the Kingdom of God because corruption cannot inherit incorruption. We shall all be changed.

5. Gal. 5:19-25: The works of the flesh are contrasted with the fruit of the Spirit. Paul categorically states that those who do the works of the flesh will in no way inherit the Kingdom of God. (v. 21).

6. Eph. 5:3-11: Paul categorically states that anyone who practices any of the sins of the flesh will have no inheritance in the Kingdom of God. No one should be deceived. We must walk as children of light.

7. Col. 1:13-23; 4:10, 11: Paul makes some great statements about the Kingdom in Colossians. He first describes the total rule and supremacy of King Jesus and His kingdom. Then he makes two great statements about the Kingdom.

a. The first describes the total antipathy of the two Kingdoms of Darkness and Light. They are mutually exclusive.

b. The second statement gratefully records those who are fellow workers of the circumcision. There are not that many of them.

IV. THE FINAL CONFLICT, TRIUMPH AND UNPOLLUTED GLORY OF THE KINGDOM

Thessalonians to Revelation: We must be diligent concerning our Godly lifestyle, endure suffering and persevere until the full glory of the Kingdom appears.

We will then be guaranteed a glorious entry into it's final and eternal state. We are called to His own glory and Kingdom (2 Pet. 1:3, 4).

The Kingdom will be the only thing remaining and unshaken during the final convulsions of God=s judgment upon everything which is not of His Kingdom. (Heb. 12:25-29).

We are repeatedly assured of the final triumph and total victory of His Kingdom. We are frequently assured that any present suffering is not comparable with the weight of glory which will be revealed in us who believe and who are faithful to the end. (See Rom. 8:18).

Then the Righteous will shine like the Sun in the Kingdom of their Father (Matt. 13:43).

“But you are a chosen people, a Kingdom priesthood, a holy nation, a people belonging to God, that you may declare the praises of Him who called you out of darkness into His wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy” (1 Pet. 2:9-10).

The Kingdom of this world has become the Kingdom of our Lord and of His Christ and He shall reign forever and ever (Rev. 11:15).

And He has made us to be a Kingdom and a Priesthood to our God (Rev. 5:10).

DAY 2

THE REAL PROBLEM AND THE REAL SOLUTION

I. THE BOTTOM LINE - WHAT THE KINGDOM REALLY IS

A. The Basic Definition of the Kingdom (Matthew 6:10; Luke 11:2)

Our Father - - - - Your Kingdom come, Your will be done on Earth as it is in Heaven.

B. The Word Kingdom (Greek - Βασιλευ - Basilea) Government or Rule

It is not primarily a place or sphere but a relationship. The Kingdom of God therefore means a relationship with God where He rules without question or qualification. It is a relationship of total obedience where His will is done as perfectly on earth as it is done in heaven.

II. ALL WAS WELL IN THE BEGINNING

A. The first manifestation of the Kingdom of God was right at the beginning in the period of innocence before Adam and Eve fell.

- 1.** God created all things in proper order and it was all very good. He finally created Adam and Eve to be joint rulers over all He had made (Gen.1:26-27).
- 2.** Adam and Eve's ability to remain righteous and rule over all God had made only worked while they were under God's absolute authority.
- 3.** While this relationship remained intact, this first couple drew their very life from God and by the power of His eternal life they were able to rule themselves and all that God had made.
- 4.** They did not need to know what was right or wrong or wise in absolute terms. They just needed to know what God had said and do it.

5. God was literally their life source. He was also their wisdom, their righteousness and their sanctification.
6. While this situation existed, pain, suffering, sin, sickness and death were totally unknown on earth. Everything was within the Kingdom, under God's perfect rule and nothing had yet been spoiled by Satan.
7. In this state, the Kingdom was totally impenetrable to Satan. Furthermore, he had no access through man to tamper with the rule and government of God.

III. THE TEMPTATION AND THE FALL

A. THE TWO TREES IN THE GARDEN OF EDEN WERE PLACED THERE AS PROPHETIC REPRESENTATIONS OF THE TWO OPTIONS OPEN TO ADAM AND EVE (Gen. 2:16-17)

1. The Tree of Life

- a. Living in perfect submitted obedience to all God's will and obeying every commandment without question.
- b. His eternal life flowing into them without restriction and empowering them to be His effectual delegated authority on earth.
- c. The Kingdom (or Government) of God covering the whole earth and everything remaining in perfect incorruptible order.
- d. Satan without access anywhere in all of creation to establish his own kingdom of darkness or to corrupt and pervert the rule of God or pollute any of His perfect work.

2. The Tree of Knowledge of Good and Evil

a. The Knowledge of Good and Evil gave to Adam and Eve, theoretically at least, the moral discernment to determine good from evil. It didn't seem like death, but it was.

b. **Adam** and Eve were left them with only the resources of their own human nature and their own inner strength to live the way they perceived to be wise and right.

B. THE STAGE WAS NOW SET FOR THE FALL

1. Satan came first to the woman and tempted her. The temptation was to independence and self-realization not sinfulness.

2. Eve and then Adam fell for this temptation and by that act stepped out of the Kingdom of God. This was all Satan needed. He could not touch them while they were in the Kingdom (i.e. directly under the government of God). Nor could he touch any part of God's creation while they were ruling over it by the power of that eternal life and Kingdom. Now it was totally different.

3. Two things happened to Adam and Eve the moment they made that fatal choice.

a. Firstly, they were removed from God's complete protection.

b. Secondly, they were removed from His presence and fellowship. Immediately they were alienated or cut off from the life of God (Eph. 4:18), and they began to die.

4. Adam and Eve Discovered that Independence was a Painful Myth.

- a. Once they came out from under the power and protection of God's Kingdom, they were immediately taken over. Satan became their ruler instead. Genuine self rule for Man simply does not exist.
- b. **Self-government** or independence is just another name for what the Bible calls the Flesh particularly in the Pauline epistles.
- c. **Adam** and Eve were the first to discover their utter helplessness to resist the power of Sin or the rule of Satan and his angels once they were in the flesh.
- d. **With** man under his power, Satan, through him, brought all of creation under his dominion. Consequently, all of creation was corrupted, bringing pain, sickness, disease, suffering and death to every creature and every tree and plant.

C. GOD'S RESPONSE TO THE FALL

- 1. God had two options open to Him.
 - a. The **first option** was to bring this to swift conclusion and destroy Satan and his kingdom, but this would have required Him at the same time to judge and destroy man.
 - b. **The second option** had two parts to it, one was governmental and the other was redemptive.
 - i. Keep Man as Ruler and restore Governmental Order through him.

This would allow Satan to be active for a season on Earth, but would allow all men to be saved.
 - ii. **Provide** a legal, righteous, means of redeeming Fallen Humanity.

2. God's Choice. God so loved man, even in his fallen state that He chose the second option and accomplished all these governmental and redemptive purposes in the one Man Christ Jesus.

D. The Risen Man Goes Much Further than Adam

During His earthly life, Jesus was able to re-establish the Kingdom of God on earth. By His perfect obedience and submission, He was righteously crowned King of the Kingdom by His Father. By the power of His glorious Resurrection, this New Man was raised far above the Heavens and established as the Lord and Ruler of Heaven and Earth to whom all power and all authority has been given in both Heaven and on Earth (Heb. 2:5-9).

IV. THE KINGDOM OF GOD AND THE KINGDOM OF HEAVEN

A. THE KINGDOM OF GOD

1. The phrase The Kingdom of God emphasizes the relationship which we ***must*** have with God for His Kingdom to come and for us to be truly in His Kingdom. His rule is total despotic benevolence.
 - a. First of all, we need to see biblically all God is.
 - b. Then we can see that to perfectly do His will is fullness for us.
 - c. The result is His perfection in us.
2. To live this way, holiness is mandatory (You must be Holy for I am Holy).
3. This provides Perfect Protection and Perfect Authority.

B. THE KINGDOM OF HEAVEN

There is considerable overlap between the two terms Kingdom of God and Kingdom of Heaven, but they do have different emphases.

1. There are two ways to view the Kingdom of Heaven, both of which are valid from scripture. The phrase The Kingdom of Heaven is used exclusively by Matthew.

a. **The** first biblical aspect emphasizes the Environment which is produced as a consequence of doing God's will.

b. **The** second aspect of the Kingdom of Heaven emphasizes it's role as the ultimate seat of God's Government.

c. It describes the glory, power and authority of this realm and is depicted as being far above the clouds or sky, or far above the Heavens.

d. Jesus said Whatever you bind on Earth (literally) will be because it has been bound in Heaven (Matt. 16:19; Matt. 18:18).

C. THE KINGDOM THROUGH THE OLD TESTAMENT AND THE PROPHETS

1. Exodus 19:3-8: First mention of the Kingdom.

God declares all peoples and all the Earth are His. He calls Israel to be a Kingdom of Priests to all peoples and over all the Earth. But, they must also be a Holy nation.

All the people answered together All that the Lord has spoken, we will do.

2. Numbers 24:7: Balam is Compelled to Prophecy

3. Deuteronomy 17:13-20: Moses prophesies concerning their King.

Such a large amount of Scripture is devoted to Saul and David's Kingdom, we shall study this separately.

4. Isaiah 8:11 - 9:7: In a situation of great darkness, backsliding and occult practices, a war has to be won and government has to be established. Jesus and His Kingdom is proclaimed as the fulfillment of the prophecies concerning David and his kingdom.

D. THE BOOK OF DANIEL

1. Daniel's Visions

The visions of Daniel are great prophetic revelations of the Kingdom of God and how it will triumph over all things, finally filling the whole Earth.

a. Daniel 2:1-49: Nebuchadnezzar's Dream of the Great Image

It's a picture of various forms of government and their inadequacies.

Nebuchadnezzar is the head of Gold. All the remaining empires and their government are inferior to him.

b. Verses 36-38: Head of Gold - Babylonian Empire - Rule by one totally despotic Head. This system of government is perfect, but it must have a perfect Head.

c. Verses 32, 39: Chest and arms of Silver - Persian Median Empire - Rule of Law. Even the Head of State was unable to act contrary to the Law.

Once passed, no law could ever be annulled. Every system of man-made law has always been very imperfect.

When perfect Law under Moses was given, it still didn't work. It could only deal with outward actions and not the heart and never produced the real fruit of righteousness.

d. Verses 32, 39: Belly and Thighs of Bronze - Greek Empire Rule by debate and consensus opinion. Exalting of Man and his wisdom. Forerunner of modern Humanism. Majority rule. No real leadership. Majority opinion is rarely right. Because of this, the Greek Empire inevitably broke into four parts and disintegrated. (See also Daniel 10 to 12).

e. Verses 33, 40: Legs of Iron - The Roman Empire - Colonial Rule. A supposed superior race ruling other races for their good by the power of military might and good administration.

f. Verses 33, 41-44: Feet of Iron and Clay - No Clear World Empire but lots of Local Individual Expressions - A mixture of strong and weak governments. Strong individual leaders and weak coalitions. Various world or regional alliances are tried but they don't stick together.

g. Verses 34, 45: The Kingdom Must Come.

DAY 3

AN OLD TESTAMENT SURVEY OF THE KINGDOM

I. THE KINGDOM OF DAVID AND ALL IT TEACHES US ABOUT THE KINGDOM OF GOD

The development and function of this Kingdom, from the anointing of the shepherd boy to its glorious climax in the early years of Solomon, occupies a large portion of Scripture.

77 long chapters are devoted to the history of this Kingdom during the days of David and Solomon, plus many prophetic references scattered through the rest of the books of the Bible. It is declared to be a type and shadow of the eternal Kingdom of God with one of David's descendants, obviously Jesus, sitting eternally on the throne of that Kingdom.

A. GOD'S PEOPLE OFTEN HAVE TO TASTE THE FALSE BEFORE THEY ARE READY FOR THE TRUE

1. 1 Sam. 8:1-22: The People ask for a King for 4 Reasons

- a. **Verse 5:** Samuel's sons do not walk in the ways of God like Samuel and he is getting old.
- b. **Verses 5, 20:** They want to be like the other nations.
- c. **Verse 20:** They want the King to go and fight their battles.
- d. **Verse 20:** They want the King to hear from God and tell them what to do rather than hear God for themselves.

God sees the real motive is the rejection of Him as their King. (v. 7).
God says to Samuel Give them what they want, but warn them of the
consequences. (vv. 9-18).

2. 1 Sam. 9:1-10:1: Saul Chosen as King

Saul is a complex person who typifies so many in Christian leadership today. We must be ruthless to deal with all Saulish tendencies.

Saul was head and shoulders above everybody else. A picture of natural strength, natural ability and natural intellect replacing true spiritual dependence, sensitivity, submission and obedience.

During Saul's reign, they did not enquire at the Ark (symbolizing God's presence) at all (1 Chron. 13:3). Saul had no real hunger for God or real relationship with God, though he could put on a convincing religious show before the people.

3. 1 Sam. 15:1-21; 22-24; 26-31: The Kingdom is taken from Saul

Quite quickly the Kingdom is taken from Saul because of his partial obedience over the destruction of the Amalekites (1 Sam. 15:18-26). What he did was to pass the clear Word of God through the filter of his own intellect and only obey what he thought was reasonable. In other words he decided he knew better than God

4. 1 Sam. 16:1-14: David Anointed King by Samuel

- a.** Samuel does this somewhat fearfully at the express commandment of God, but it takes many years for it to come to pass.
- b.** While Saul is alive he fights against David to keep his position, although he knows and even confesses at one point, that God has already given David the Kingdom (1 Sam. 24:18-20).
- c.** On the other hand, see the tenderness and integrity of David's heart and his amazing reverence and respect towards Saul as the Lord's anointed.

He would not let his own close leaders mislead him to do what was wrong

(1Sam. 24:4-7; 1 Sam. 26:8-11). In the Kingdom, the end never justifies the means.

5. The Tragic end of Saul and Jonathan

- a.** Jonathan had made a covenant with David and had long recognized his own role which was to be next after David in the Kingdom (1 Sam. 18:1- 4; 1 Sam. 20:13-17; 1 Sam. 23:16-18).
- b.** Jonathan had a beautiful character and was a loving, loyal man, but did he allow his loyalty to his father to overrule his covenant promise to David and his clear understanding of God's will?
- c.** Did this cause Jonathan to miss his destiny and die with Saul rather than being next to David in the Kingdom?

6. 2 Sam. 2:1-4: David comes to Hebron and is anointed King by his own tribe Judah

- a.** He lives there among his own tribe for seven years and six months. Hebron means Fellowship.
- b.** He still cannot begin to establish the kingdom until two things happen:
 - i.** He must be recognized by all the tribes so he can lead the whole nation.
 - ii.** The kingdom must be built beginning in Jerusalem not Hebron.

7. The House of Saul continues the War

- a.** Even after Saul's death, the House of Saul had a powerful momentum of its own and continued to battle against David.
- b.** It was slowly weakened in its ability to resist the man God had appointed and the kingdom God had called him to build (2 Sam. 3:1).

8. These things are written for our warning, admonition and instruction, especially those on whom the ends of the ages have come (1 Cor. 10:6-11).

9. 2 Sam. 5:1-5: David is Now Anointed King by all the Tribes and Comes to Jerusalem

- a.** At some point, probably due to the diplomacy of Abner, Benjamin joins David (2 Sam. 3:17-21).
- b.** Now the other ten tribes come and anoint David and make covenant with him. He immediately moves to Jerusalem to establish the Kingdom.

10. Seven steps David made immediately, to establish the Kingdom:

- a.** He dealt with the Jebusites (Judges 1:8, 21; 2 Sam. 5:3-5).
- b.** He brought back the Ark (1 Sam. 4:1-22; 1 Sam. 6:19-1, 1 Sam. 7:2; 2 Sam. 6:1-19; 1 Chron. 13-16).
- c. He** established a new Tabernacle of David (Acts 15:15-17; 1 Chron. 15, 16; Amos 9:11-15) which became:
 - i.** The Center of Praise (2 Sam. 6; 1 Chron. 15).
 - ii.** A place where David sought the face of God corporately with his leaders.

iii. The Center of Government (Isa. 9:6-7; Isa. 16:5). (Cf. Acts 6:4).

iv. Totally free from Moses' tradition and Law.

d. David's style of government was consultative, but he was a clear leader (1 Chron. 13:1).

e. He built Jerusalem into a fortified city (2 Sam. 5:7-10).

f. The whole land was made secure and ruled over by strong cities.

g. All David's enemies were subdued by taking away their strong cities and establishing his own garrisons in those cities (2 Sam. 8:1, 6, 14-15).

B. OUR EMPHASIS SHOULD BE ON CITIES, NOT VILLAGES

1. Hundreds of villages could not do what a few strong cities could do:

a. Exercise rule and government.

b. Withstand an invader.

2. No king could rule a land unless he had strong cities to establish and uphold his rule. No king who was seeking to conquer a land could feel he had succeeded while the cities of that land held out against him.

3. Whoever had the cities had the land. Whoever lost control of the cities lost control of the land. The villages were powerless in this matter. They could not rule.

4. From the villages it was possible to carry on a guerrilla war and harass the king who ruled from the cities. But to wrest government and control, the cities had to be taken.

5. Here was a very important principle which explained why, in spite of the great

growth through the Charismatic Movement, the enemy continued to hold such sway in society. Spiritually we had been building village churches and not city churches.

6. Not all communities in the Old Testament became Cities.

The majority were villages but they relied on the cities for their protection. They lived in the shadow of the cities. They were supplied and enriched by them. They paid tribute to them and were subject to their government. Strong cities had many villages that were satellite to them.

7. Each spiritual leader needs to have an honest inventory of who he is and what he is realistically called to do.

- a. Is he called to be part of a city building team?
- b. Is he truly anointed and called to lead such a team?
- c. Is he called to shepherd a church which is realistically called to be a spiritual city or a good spiritual village?
- d. He cannot remain alone. He must get into a relationship as leader or team member, build a strong city Church and contribute to its life and growth.
- e. Otherwise as a local church Pastor, he should connect to a city Church, draw from its power and shelter in its protection.

II. THE PROPHECY OF AMOS 9:7-15

A. THE PROPHECY SUMMARIZED

1. This prophecy comes at the end of a whole book of bruising judgments against God's people Israel and Judah. Amos begins in Israel, but is driven out by the strong reaction from Amaziah the Priest and Jeroboam the King.

2. Amos begins prophesying about BC 755 and is a contemporary of Isaiah for much of his ministry.

3. He writes towards the end of a time of national optimism. Business has been booming and boundaries are bulging, but below the surface greed and injustice is festering.

4. Hypocritical religion has replaced true worship. In the nation there has been a false sense of security and growing callousness to God's disciplining hand.
5. A preliminary bout of famines, droughts and plagues has not brought God's people to their knees. Now, Amos warns, they are going to face the full judgment of God.
6. Here we see the true nature of God's judgment. He watches with grief even as He allows the fury of Israel's enemies to have it's chastening effect upon His people. He is hoping that by a quick and humble response he can shorten their suffering. He also declares that although he has allowed and used their enemies to attack them, He will nevertheless make these enemies pay fully because they got pleasure out of their vindictive attacks and went further than he had intended.
7. He also promises His people will not be completely wiped out but He will gather up the remnant and lovingly restore them. Similar sentiments are expressed again and again by God as he chastens His people.

B. Amos 9:7-10: God separates the Kingdom from the House of Israel

1. God declares He will utterly destroy this Sinful Kingdom from the face of the earth (verse 8). But, He also declares at the same time He will not destroy the House of Israel (verses 8 & 9).
2. There was a time, beginning with the Tabernacle of David, when Israel had the opportunity to be the beginning of the Kingdom of God and His means of spreading the Kingdom over the whole earth.
3. God promised that Israel and Judah would survive as a House, but not as a Kingdom. These words were fulfilled in the period BC 608-605 when the Temple and the City was completely destroyed until not one stone was left upon another.
4. After their return from exile in BC 538 the Temple and the City were slowly

rebuilt, but Kings never ruled again over Israel nor was it ever called a Kingdom again.

5. The people turned to the Messianic hope, believing that one day Messiah would come and restore the Kingdom to Israel.

6. When we get to the New Testament, we will see how this Messianic hope was fulfilled progressively in the coming of Jesus and the establishing of the Kingdom, but not quite in the way they expected.

C. Amos 9:11: Raising up again the Tabernacle of David as the Power Center of the Kingdom

1. Amos, having declared the end of the Kingdom, looks back to that brief period of 33 years when the Tabernacle of David stood.

2. He sees it as a prophetic sign of how the Kingdom will come again and as the only way it can remain pure and continue to be the true Kingdom of God.

3. David wanted God presence at the center of his administration and at the center of the City. The Presence and Glory of God, symbolized by the Ark, had left Moses= Tabernacle about seventy years earlier.

4. His first action was to bring back the Ark. No one of that generation had ever lived in God=s presence before; they had to learn many things before God could come.

- 5.** The Ark was not brought back to Moses' Tabernacle, although it was still standing on Mount Gibeon (1 Chr. 16:39; 1 Chr. 21:29; 2 Chr. 1:3).
- 6.** David prepared a simple tent for it on Mount Zion where he and his leaders would spend time in God's presence, seeking His face, exercising rule and receiving direction and wisdom for ruling the City and the Kingdom.
- 7.** Everything about the Tabernacle of David was New Covenant.
- 8.** It was totally illegal according to the Law of Moses. David's Tabernacle was totally free from all the traditions and ceremonies of Moses' Law.
- 9.** Anyone who entered the tent, stepped straight into God's glorious unveiled presence, yet lived.
- 10.** The Melchizedek's priesthood was the priesthood of that Tabernacle which made everybody a Priest and a King to their God. It was not a ceremonial Priesthood but a Ruling and Warring Priesthood.
- 11.** No sacrifices for sin were ever offered in David's Tabernacle, but only burnt offerings and peace offerings.
- 12.** Many scriptures teach us that Mount Zion, where this tent was pitched, was the power center out from which the rule or government of the Kingdom flowed (Ps. 110:2; Ps. 2:6; Ps. 45:6,7; Isa. 16:5 etc.).
- 13.** Many in that generation could not make the transition. It was a totally new way of approaching God. God allowed the Tabernacle of Moses to remain standing on Mount Gibeon and gave them Zadock, a levitical priest, to conduct services more to their liking. It was comforting in it=s traditional religion, but there was no power or authority there.
- 14.** When we look at the coming of the Kingdom in the New Testament we will see why the Raising up again of the Tabernacle of David was a crucial step in the full

release of the power of the Kingdom on Earth.

15. When this Tabernacle is raised again it will cause a mighty harvest to be reaped from all mankind and all the gentiles who are called by My Name says the Lord. The harvest will be so abundant that one harvest will not be gathered in before the next one is ready for reaping. It was also the means by which waste Cities would be rebuilt (Amos 9:12-14).

16. Although a Jew, David abandoned Moses' Law and brought in a new Tabernacle expressing the New Covenant. It was totally free from the traditions and ceremonies of Moses' Law and God was with him. Here, the Kingdom was first established and its power was felt on Earth.

17. God promised it would become an everlasting Kingdom with the risen Jesus as its permanent King.

18. Just like the separation between Moses' Tabernacle and David's Tabernacle, the Kingdom must be Davidic not Mosaic.

III. GOVERNMENT IN THE KINGDOM

A. ISAIAH 9:1-7: THE VICTORIES OF WAR ARE ONLY MADE SECURE BY THE ESTABLISHING OF RIGHT GOVERNMENT.

The first thing that is said about Jesus is that the government will be upon His shoulders.

The first thing that is said about the Kingdom is that of the increase of His government and of peace there shall be no end. We are also told that the zeal of the Lord of Hosts will accomplish this.

It is always His Government but it has to be exercised through proper delegated authority.

B. EXODUS 18:13-26: MOSES LEARNS THE JETHRO PRINCIPLE

God creates men and women with different governmental measure and they are called to work submissively within their measure under His delegated authority.

Each person had to be identified as a Captain of 1,000's, 100's, 50's, 10's and given responsibility according to their measure.

This released Moses to concentrate on leading the whole people of God into their destiny and personally only dealing with the hard cases.

Once this principle was established, you will find every other prominent leader including David, Solomon and Nehemiah using it right through to their New Testament equivalent (1 Chr. 13:1; 1 Chr. 26:26; 2 Chr. 1:2 etc).

C. I CHRON. 11-12; 2 SAM. 23:1-39: DAVID IS THE PATTERN

Four hundred distressed, discontented debtors came to David. He chose 36 to be his mighty men.

1. The Qualities of David's Mighty Men:

- a.** They were courageous and trained for war (1 Chr. 12:1, 8, 24).
- b)** They were highly skilled in a whole range of weapons, with the right hand or the left (1 Chr. 12:2).
- c)** They could fight alone if necessary and the Lord used them to win some great battles (2 Sam. 23:8-12).
- d)** They had a deep love and loyalty to David (2 Sam. 23:13-17).

- e) They had a heart for David and the Kingdom and not for themselves.
- f) They knew how to keep rank (1 Chr.12:22, 38).
- g) No one ever defected from David's mighty men.

D. JOAB, A MAN OF GREAT GIFT BUT NOT OF A TRUE HEART

- a. Joab was not one of these mighty men though he was, unfortunately, made the Commander of David's forces.
- b. David made this tragic mistake with Joab and we need to be warned. Joab was motivated by selfish ambition not loyalty to David.

1. Joab's Heart:

- a. He grabbed his chance for promotion by slaying some of the Jebusites (1 Chron. 11:6).
- b. **When** David was about to commit the terrible sin of having Uriah the Hittite slain in battle, Joab cooperated with David, because it was politically advantageous, instead of rebuking him or pleading with him as a true friend.
- c. Several times Joab overruled David's wishes, e.g. regarding Absalom and Abner, because he felt he knew better. He finally betrayed him when he thought it was politically expedient.

Later, David, having learned his lesson, was much more careful. In 1 Chr. 12:17 he sets out some important principles that we need to heed.

E. SOME BASIC QUESTIONS HAVE TO BE ASKED AND ANSWERED IN ESTABLISHING LEADERS IN GOVERNMENT

As men started to flock to this new popular movement, David established four basic principles, three of which were questions regarding their attitude (1 Chron. 12:17).

1. Do you come peaceably?
2. Have you come to help me?
3. Will you join your heart to my heart?
4. He also gives a clear warning “if you betray me to my enemies, since there is no wrong (violence) in my hands, may God look and bring judgment”.

DAY 4

A. THE FOUR PHASES OF THE KINGDOM

As we look at the actual coming of the Kingdom we can detect four distinct phases. All these different phases can be seen simultaneously at this present time in various parts of the Church.

1. Proclamation without Manifestation

- a. This was the John The Baptist phase.

Much of the Church is still in this phase. It can announce the Kingdom and verbally rebuke the evils of the day, but cannot change them. John accurately taught the truth about Jesus and the Kingdom, but did no miracles (John 10:41-42).

- b. When a Church goes to war against these evil powers with only this revelation, it is overcome by them rather than overcoming them.

2. Proclamation with Manifestation. Jesus with Authority on Earth

- a. Jesus was baptized by John and anointed by the Holy Spirit. As soon as John had run his course, Jesus immediately began to preach and demonstrate the Kingdom of God.

- b. In this phase, Jesus was able to manifest the kingdom as the first perfectly obedient Man living under the delegated authority of His Father.

- c. He thus recovered what Adam had lost and returned to that level of the Kingdom. At this stage, He had authority and power on earth to forgive sins, heal the sick and cast out devils (Luke 5:24).

d. He was even able to expand the Kingdom by sending out the Twelve and the Seventy to move in a delegated Kingdom authority on earth (Luke 9:1-6; Luke 10:1-21).

e. It was now contested territory because Satan also had his legitimate Kingdom established on Earth through Adam=s fall.

f. To Jesus, these were the days of constriction where the Kingdom could not come in it=s fullness (Luke 12:49, 50). He needed to be Abaptized@ with the suffering and victory of the Cross before the full power of the Kingdom could be manifested.

g. During His earthly ministry, Jesus had not yet ascended into the Heavens to take up His throne and it had not yet become His domain of authority.

h. The demonic powers that ruled in the Heavens over Jerusalem from their long established Gates were not thrown down and they continued to resist the coming of the Kingdom.

i. Only a few became His obedient disciples. During His ministry, Jerusalem got worse not better. The Jews refused His Kingdom and crucified Him instead.

3. The Risen King Jesus with all authority in Heaven and on earth.

a. Jesus died, bearing in His body all the sins and the sin nature of Adam’s race. In His death, He became the Last Adam gathering up the total debt of the man from Earth (1 Cor. 15: 45-47).

b. Jesus took the full Wrath of God against all those sins as well as the sin nature itself. It pleased the Lord to bruise him. He has put him to grief. The Lord laid on Him the iniquity of us all. (Isa. 53:4-11).

c. Jesus as the Last Adam went down into death and hell millions of times deeper than any other man because of the weight of the sin he was bearing at the time of His death (Heb. 2:9).

d. The Cross also meant the downfall of Satan because of the Man who came forth from the grave (John 12:23-26, 31-33; Col. 2:15).

e. Jesus was raised from the dead by the Glory of the Father. The Man who arose was different to the man who died. This is the Power of the Resurrection. He arose as a totally New Man. He arose as the Lord from Heaven who never was connected to Adam's race.

f. On the Cross, Jesus was also like a Mother giving birth to a whole new Genealogy of Men. Jesus in His resurrection was the first to come forth from that womb as a full grown glorious New Man (1 John 5:4-6; John 16:20-24; John 19:34, 35; Col. 1:15, 18; Rom. 8:28, 29 etc.).

g. This Risen Man begins a new Genealogy which has never sinned and has never had any part with Satan. He is not from earth at all but the Lord from Heaven (1 Cor. 15:45-47).

h. This Risen Man is raised and passes through the Heavens to His throne, far above all rule, powers, lordships, principalities, dominions and names, both in Heaven and on Earth, in this age and in the one to come.

i. This Risen Lord Jesus is different to the Jesus that moved on earth before His death and resurrection. He now tells His disciples All power in Heaven and on Earth has been given to Me. Go therefore and make disciples of all Nations (Matt. 28:19).

j. In His Earthly Life, Jesus was born of a woman and born under the Law (Gal. 4:4). The purpose was to redeem all those who were under the Law that they might receive the adoption as Sons (Gal. 4:5). In His earthly life

according to His natural genealogy Jesus was a Jew. As a result salvation is of the Jews (John 4:22).

k. In His Risen Life, Jesus is without genealogy, without father or mother or beginning or ending of days (Heb. 7: 3). He is no longer a Jew but is the Lord from Heaven (1 Cor. 15:47). It then says as we have born the image of the man of dust, Let us also bear the image of the Man of Heaven (1 Cor. 15:49).

l. Paul says "We once knew Christ after the flesh but now we know him thus no longer". Therefore if any man is in Christ he is a new creation 2 Cor. 5:16, 17. The Law of Heredity teaches us we are now of this glorious Risen One and of this New Genealogy.

m. It is not enough for us to be like Jesus on earth. If we have been united with Him in a death like His, certainly also we are His resurrection (literal translation of Rom. 6:5).

n. Now, in Him, without any doubt, we are able to address principalities and powers in Heaven and on earth and cast them down.

o. The Kingdom now has all authority in the Heavens as well as on earth. All principalities and thrones in the Heavens can now be cast down.

p. The disciples were still looking for a restoration of the kingdom to Israel (Acts 1:4).

q. The New Power of the Kingdom was immediately demonstrated in Jerusalem once the disciples received the power of the Holy Spirit. That first Upper Room meeting threw down the principalities over the City and the Harvest began to be reaped.

r. Peter preached once on the day of Pentecost and 3,000 were baptized and added to the Church. Peter preached again after the lame man was raised and 5,000 were added to the Church. In the two years after Pentecost one third of Jerusalem, about 20,000 people, were converted.

- s. The gospel spread to many Jewish communities, but did not reach the Gentiles.
- t. For a while, many of the traditions and customs of the Jews were mixed in with the new revelation of Jesus and the Kingdom. God gave them time, for they had to learn many new things, but He did not wait forever.
- u. God did not shake everything at once. For example, women did not come into their full role alongside the men. The first twelve apostles Jesus appointed were all men for this reason. Jewish believers would not be able to handle all these radical changes. Later on after David's Tabernacle was raised and the Kingdom was released from its Oral Law traditions, women were released and some became of note among the apostles (Rom.16:7).
- v. Today God is showing some of the same patience as the Kingdom comes to some of the traditional Churches who have many of the same law-bound problems that the Jews had.
- w. While He is patient, God will not wait for ever. If we stick to Moses' Tabernacle because it is more familiar we may miss the power and the authority of David's Tabernacle. It may be a bit scary and we may have to learn new things. But it is a power that can change our cities and cause His Kingdom to come, so His will is done on earth as it is in Heaven.

4. The Gospel of the Kingdom now spreads to all Nations

- a. Sparked by persecution, the Gospel of the Kingdom is preached first to Samaritans and then to Gentiles in the House of Cornelius (Acts 8:1-25; 10:24-48).

In no time the Gentiles began to pour into the Kingdom of God in great numbers. The Jewish roots of the Kingdom were being threatened and a ruling was urgently required. These Gentile converts did not have any Jewish religious traditions; they just had glorious new life in Jesus.

b. After a wonderful breakthrough in Antioch, certain men came down from Jerusalem and taught that Gentiles must also be circumcised according to the custom of Moses to be saved. Paul and Barnabas vehemently resisted this teaching. Paul strongly attacks this kinds of teaching and calls it another perverted gospel. He finally goes to Jerusalem to settle this matter.

B. The Council of Jerusalem (Acts 15:1-35)

1. The council of Jerusalem was convened to consider the matter. There were a whole variety of opinions, and some were saying they should be circumcised and keep the Law of Moses.

2. But finally, James brings a judgment because he is shown by the Holy Spirit that this is a fulfillment of the prophecy of Amos. This enthusiastic band of Gentile law-free believers was like David and his glory boys and they were a fulfillment of what Amos had seen many years before. Here was the power of the Kingdom and it must not be fettered. The Harvest was going to be great and no bondage of law should be allowed to restrict them (Acts 15:6-29).

3. A few years before the Council in Jerusalem, the initiative for the advance of the Kingdom had moved from Jerusalem to Antioch, from Jew to Gentile, and from Peter to Paul. We need to ponder why.

4. In Acts 21:15 Paul arrived back in Jerusalem after seeing amazing things among the Gentiles. He meets James who says he is being reported as teaching to all the Jews who live among the Gentiles to forsake Moses along with circumcision and all the other customs. It was also reported that there were many in Jerusalem who believed, but who were also zealous for the Law.

5. With the raising up of David=s Tabernacle, the Kingdom was released from it's Jewish moorings to roam free in the fullness of the glory and power of the Risen Christ.

6. In his writings, Paul makes it clear that in this Risen New Man there is not any more Jew or Gentile, Slave nor Free, Male nor Female, but we are all one glorious New Man in Him.

Undoubtedly God will do something wonderful to the Jews in these last days to open their eyes and turn them to the Lord, but as a Kingdom they will have to leave their traditions behind and become one with the Risen One and like Him be without natural genealogy.

II. FORCEFULLY ADVANCING THE KINGDOM

A. DESTROYING THE KINGDOM OF DARKNESS

1. THE STRUCTURE OF THE KINGDOM OF DARKNESS

Once Adam had fallen into his trap, Satan was able to establish a kingdom of his own. As it's sphere of activity is upon earth, Satan also has to work through man as his delegated authority.

However the seat of his rule and influence is a polluted sphere of the heavenlies nearest to the earth.

Satan has an hierarchal structure of demons who serve him under his headship such as the Prince of Greece and the Prince of Persia, who we meet in the book of Daniel. These are territorial spirits that rule regions on his behalf.

There are also legions of rank and file demons who go out to torment and plague humans with every kind of trouble, sickness and disease. There are spirits behind every kind of affliction that troubles mankind. There must be many millions of them.

2. THIS KINGDOM OF SATAN CAN ONLY FUNCTION WHERE THE KINGDOM OF GOD HAS NOT COME

Where the Kingdom of God is established, Satan cannot penetrate it all. In other words, Satan cannot afflict anyone who is living in total submission and obedience

to God. That is what made the life of Jesus impenetrable.

When the Kingdom of God is extended to any family, any Church, or any City it also is able to stand and the evil one cannot touch it.

Long before there was any manifestation of the Kingdom of God, Satan had his own kingdom well organized and well established.

Any establishing of the Kingdom of God is an invasion of Satan's territory. There is no vacant ground. That's why the Kingdom always suffers violence the moment it appears. It is Satan fighting for his life. It is the automatic reaction of Satan against any manifestation of the Kingdom.

In order to advance the Kingdom we have to become even more violent men in the spirit. We have to know our authority and how to use it.

Satan, for a long time, has understood the power of cities and has set up his power centers there. Throughout the world, cities almost without exception are strongholds of Satan's kingdom and must be taken.

B. UNDERSTANDING GATES

1. BIBLICAL GATES

The use of this biblical term Gates goes back to the way cities were built in Bible times with a strong wall protecting them. Gates were provided as entry and exit points. These gates were also the place where the Elders sat to control what came in and went out of the city and to give judgments and exercise government over the lives of the people who lived in the city.

2. SPIRITUAL GATES

As we move into the prophetic scriptures, these gates become spiritual and are now in the heavenlies. They are having the same function of control and government in the spirit realm over the City where they are established.

Unfortunately, most of these Gates are occupied by agents of Satan right now enabling him to control almost everything which goes on in our cities

3. Possessing the Enemy's Gates

God promised Abraham that he and his seed would possess the gates of his enemies (Gen. 22:18).

As Rebecca leaves to go to Isaac (a wonderful picture of Christ and His church) she is promised she will possess the gates of those who hate her (Gen 24:60).

In both cases a massive harvest is linked with this ability to possess the gates.

The first time Jesus mentions the Church he promises the gates of Hell will not prevail against it. (Matt. 16:18).

4. Identifying the Gates

The Gates we have to deal with fall into three categories.

a. Spheres of Control which have a Strong Influence on the way people think and behave.

i. The main ones would be:

- < Media
- < Education
- < Politics
- < Law and the Legal System
- < Religion
- < Financial

< Culture

ii. These Gates are taken by:

- < Praying for the people who hold positions of influence that they may be converted or at least their hearts are turned towards the Lord.
- < Christians going into these places and positions to be God's salt in that situation, but they must be witnesses and prayers. It's no good just quietly being there. Boldness with wisdom and high levels of competence are essential.

b. Geographical Sites of Intense Demonic Strength and Activity

- i.** Temples and worship sites to other gods.
- ii.** Sites of demonic worship and sacrifice.
- iii.** Sites where blood has been violently spilt. e.g. Battle sites and massacre sites.
- iv.** Sites of sexual immorality and murder. e.g. Brothels, Sex shops and Abortion clinics.

These Gates are taken by:

- < Experienced strong intercessors going physically to these sites and praying.
- < Performing any prophetic acts God may direct be done.

- < Speaking with true faith as God directs and commanding the demons to leave. We sometimes have to learn how to go there in spirit because going physically is presently impossible.

c. People Who Give Themselves to Serve Satan Directly or Some Satanically Inspired Cause

- i.** Witches and Warlocks.
- ii.** Promoters of New Age, Mother Earth and other deceptions.
- iii. Promoters** of demonic causes such as Abortion, Homosexuality, Lesbianism, Gay Rights, ACLU and Atheism activists.
- iv.** Promoters of Secret Societies such as Freemasonry.
- v.** Promoters of False Cults.
- vi.** Violent Religious Fanatics who work against the truth with vehement hatred.

It is sometimes helpful to go directly to the person, confront them and try to show them the truth, but go in love not hatred.

We must be careful not to wrestle against the person but against the principalities and powers who are using them (Eph. 6:12). When their eyes are opened they are often powerfully converted. e.g. Saul who became Paul.

When these AGates@are possessed a tremendous shift takes place in the spirit realm and often a great harvest is immediately reaped.

The demons have to go! They either leave the person who is then saved or if the person does not want to let the demons go, the demons and the person have to leave.

III. THE KINGDOM COMES BY SEEING AND BUILDING THE CITY

We have been robbed for years by our theology. Our expectation for the now has been taken away by completely relegating the fulfillment of some prophetic events until after the return of Christ. Instead, we should be recognizing that there is a present dimension in which these things can be fulfilled although the full glory must wait until Jesus comes again.

A. AN ANALYSIS OF SEVERAL THEOLOGICAL POSITIONS HELD BY THE CHURCH

1. End time events - Many of us were brought up on an eschatology that taught us that a great apostasy would occur in the church with the result that Satan's kingdom would increase and totally dominate the earth until the actual coming of the Lord Jesus. Jesus would then rescue a beaten church by a sudden rapture, and destroy Satan and his forces by the brightness of His coming. This has programmed the church to think defeat, to expect to be beaten into a corner by the devil and to wait passively for the return of the Lord Jesus as our only hope.

The idea of a militant mighty church waging an effective war against the devil in a time of heightened spiritual conflict and reaping a massive harvest in this end time period of great trouble was completely foreign to our thinking. Yet it is much more in keeping with the whole tenet of scripture.

2. The Kingdom - Once again the theology of much of the Church until quite recently has been to look for a kingdom that would be established after the return of the Lord Jesus and only then would He begin to establish His government upon the earth. It would only be in the new heaven and the new earth, or possibly the millennium, that His righteousness would be established. Until then we could only expect this present world to lie largely undisturbed in the hands of the evil one.

It is true that the final magnificence of the kingdom will have to wait for that wonderful day when all that defiles will be taken out of the kingdom to leave it shining in its full glory (Matt.13:40-43). Nevertheless the Spirit of God has been showing us that Satan was defeated at Calvary and not at the second coming of

Christ (John 16:7, 8, 11). He is anxious to destroy all the works of the evil one through the church in this present age so that the world may be convinced that Satan's judgment has already taken place with the result that many will be saved.

There are differing opinions as to how complete this final work of the Church will become before Jesus' returns and only God knows how far we can get before He suddenly comes to consummate the age.

3. The City - Once again the theology of the church generally has been to relegate the establishing of the City of God, the New Jerusalem, to a post-return event. The thinking was that the Heavenly City would suddenly come out of heaven as a bride adorned for her husband having had no previous existence or relevance.

What God is now showing us is that on the day of Pentecost, Heavenly Jerusalem came into existence in the heavenlies at the same time as the church was born on earth. It became effective as a powerful influence from those first days of the church. It was the power of this spiritual city which shook the principalities and powers of darkness that previously ruled over physical Jerusalem and wrested from them the government in the heavenly realm. The result was a massive ingathering of souls into the Kingdom of God with multitudes being added to the church every day.

B. ABRAHAM SAW A CITY

We are told in scripture that Abraham saw a city which had foundations whose builder and maker was God, (Heb. 11:8-10; 11:13, 14-16). He saw this city afar off and embraced it although he never ever saw the actual manifestation of it during his lifetime on earth.

Somehow God showed him that this city was vital to the fulfilling of God's promise to him that one day he would inherit the whole earth (Rom. 4:13). Abraham was promised the power to be a great nation and to bless all the families of the earth (Gen. 12:1-3).

Abraham lived in the land of promise as an alien (Heb. 11:9). He had no desire to return to Ur of the Chaldees (v.15) or settle permanently in Canaan for he had seen another country, a heavenly one. He also saw the whole world was now the inheritance for him and his seed (Rom. 4:13).

Somehow God showed him that the way to take the world was to exercise rule in the heavens and to do this, spiritual Cities were necessary. They alone have the strength and fire power to overcome and cast out the demonic princes, the powers of the air. It is these demonic princes that spread their influence upon the earth and rule the present darkness from their heavenly vantage point.

Another thing Abraham saw was that the multitude that God had promised him, as numerous as the stars in the heavens for number, would be gathered in once the rule of darkness was smashed and replaced by the rule of the Kingdom.

It does not mean that everybody would automatically be saved or that the demonic powers would altogether cease their deceiving tactics, but many more people would be freed to turn from darkness to light once the rule of darkness was lifted.

Again, I believe that Abraham saw that the City was crucial to the change of rule and would be the cause of men and women being saved in unprecedented numbers. Abraham saw: A Land, A Multitude and A City. It was the City that was the means to possess the land and reap the multitude.

C. JERUSALEM WAS THE CITY THAT ABRAHAM SAW

The thinking of some of our theology and hymnology is that we are looking forward to the day when New Jerusalem will be created as the glorious heavenly bride made ready for her husband. We have been programmed to think that she does not come into existence until then, but the Bible teaches us plainly that New Jerusalem already existed while the New Testament was being written, and in fact came into existence the moment the church was born.

The final glory of the City is yet to be seen when she comes down out of heaven as a bride adorned for her husband (Rev. 21:1, 2, 9-22).

That does not mean that she does not already exist. Paul speaks of the present earthly Jerusalem as being in bondage with her children (Gal. 4:25). This clearly meant the existing physical city which represented the legalism and bondage of dead religion. Even to this day physical Jerusalem continues to be the world center for the legalism and deadness of three of the major world religions.

Paul also speaks of another heavenly Jerusalem which is above. She already exists and she is our Mother (Gal. 4:26-31). For the children of promise, this City now is and is where we already live.

The writer to the Hebrews in chapter 12:18-24, also compares the two covenants. On the one hand Mount Sinai, with it's fear, darkness and bondage of religion and on the other hand, Mount Zion with it's joy, light and liberty. We are told "you have already come to Heavenly Jerusalem....to the general assembly and church of the firstborn. So where does the church of born-again believers meet? Clearly in Heavenly Jerusalem which already is!

This was the city that Abraham saw in his spirit and he embraced it afar off although he never entered it in his life time. Abraham saw this City was the means of possessing the land and reaping the multitude.

D. JESUS SEES THE CITY

In Matt. 5:13-15, Jesus said three things concerning the Church. He said it was to be Salt, Light and a City. Both the Light and the City were to be revealed in such a way that they were to be visible to the whole world. Of the City, He said it could not be hidden.

1. Three Characteristics of the Church

a. Salt - In the natural, salt was the main means of flavoring the whole dish of food and was also the main means of preserving food and stopping corruption. In the spiritual, it means the salt of the kingdom permeating society. In practice this would mean individual Christians, full of the power of the kingdom, infiltrating every strata of secular society and flavoring it with the joy, light and righteousness of the Kingdom and holding back the

corruption that would otherwise swamp society.

b. Light - the pure life of the Kingdom shining in an individual Christian, a Christian family, a Christian business, a Christian school, a Christian medical practice or any other institution in such a way that the true light of the Kingdom is shining without adulteration. As a result, it stands out as light against the darkness in total contrast to the darkness which is always present in the similar institutions of this world. This gives a clear manifestation of the Kingdom for all to see.

d. City - The power centers from which the government of the Kingdom is established.

E. ZECHARIAH'S VISION

Zech. 1:11-21; Zech. 2:1-5. When the Jews returned to rebuild the city, they first concentrated on building the temple. While it was still at foundation level they lost heart to continue.

At this point Haggai prophesies and galvanizes the dispirited Jews to start the work again. At the same time Zechariah also begins to prophesy. As he begins to prophesy to the immediate, in classic prophetic style, he is carried in spirit to see beyond the present small physical reality to the greater spiritual reality that this whole exercise represents.

1. The Four Horns and Their Meaning

He is taken by the angel and begins to see four horns which represent four mighty powers that have scattered the people of God so that "no one lifts up his head". Then he lifts up his eyes and he sees four craftsmen who have come to terrorize these horns and destroy them. The horns represent strong satanic forces that have been able to wreak havoc among God's people because they have not been obedient to Him.

As a result there is much discouragement among them because of the way that Satan has been able to scatter them so effectively. God's answer to this terrible destructive work among his people is the raising up of the four craftsmen. They have the power to utterly rout the enemy. Who are they and what do they do that is so terrifying to these strong horns?

Understanding this is vital to defeating the powers of darkness that hold such sway in our land.

There has been a fair amount of debate as to whether the Eph. 4 ministries are fivefold or fourfold. Some have even suggested that the pastor and teacher is really the one person. What I have begun to see is that there are four ministry skills residing in the five kinds of men who function in Eph. 4 ministry.

The Ephesians four ministry skills are:

- < Prophet
- < Evangelist
- < Pastor
- < Teacher

2. The Apostolic Ministry

The apostle is not another ministry skill, but a man with special wisdom in building (1 Cor. 3:10). He has an ability to put to work the four ministry skills already mentioned. At least one of these skills is resident in the apostle, but he is also able

to draw on these four skills in other men and put them to work with an understanding which is the hallmark of the apostle.

The ideal apostle would have all the four ministry skills within himself just as Jesus and Paul did. This would enable him to empathize with all these different ministries, direct them more effectively and train developing Eph. 4 ministries as someone who has first hand experience of the job.

If these ministry skills do not all reside within the apostle then it is even more vital that he is in close relationship with well developed Eph. 4 ministries in all the skills he lacks, otherwise he cannot fulfill his apostolic ministry. The chief purpose of the apostle is to direct these ministries and not just give advice and counsel to elders on how to run better "village" churches.

Once the present apostolic ministries see the city and their call to build it as a first priority, then we shall be seeing in the church what Zechariah saw in spirit many years ago, namely the releasing of the four craftsmen to terrorize the strong horns of the demonic prince rulers who control this present world darkness. The means of achieving this is to build strong fortified spiritual Cities to wrest the rule of the heavens from the powers of darkness and establish the rule of God in its place.

Immediately after the craftsmen, Zechariah is shown the City for this is what they are called to build. The first thing that he sees is an angel with a measuring rod in his hand. It must be built to the dimensions set by God.

F. THE CITY ZECHARIAH SAW

It was made up of many villages without walls because of the multitude of men. It was surrounded by a wall of fire, not of stone, and the glory of the Lord was in the midst.

See the attached diagram of the city that Zechariah saw. (Appendix)

What Zechariah saw, when he lifted up his eyes, was a city that was made up of a

number of villages without walls between them and dwelling together to make one great city because of the multitude of men. It was surrounded by a wall of fire and the glory of the Lord was in the midst.

In reality, at the time, he was looking at the foundations of the temple that the Jews were building and it was not very impressive in comparison with the temple that had previously stood there. In the spirit he was not seeing that temple at all, but his prophetic eyes were seeing the heavenly reality that this temple typified.

He was seeing the City whose builder and maker was God. The glory in the midst was the heavenly equivalent of David's tabernacle and was the place where the Eph. 4 ministries were to seek the face of God just like David's mighty men had done and receive revelation, wisdom and strategy for establishing and governing the kingdom.

Each village represented a local church with all the qualities of local church life, but each village was also a segment of the City without walls. Individually, the villages had all the benefits of the intimacy of the family life of a local church, but corporately, all the villages joined together had the power, visibility and impact of a mighty City.

The wall of fire is a wall of intercessors who are baptized with the Holy Spirit and with Fire and who take their place on a wall of protection round the City which no demonic power can penetrate.

May all this quickly come into manifestation in our Cities and in our Nations so His Kingdom can really come.

IV. KINGDOM BUSINESS MEN AND WOMEN AND THEIR SPECIAL CALL TO ADVANCE THE KINGDOM

A. EVANGELIZING THE BUSINESS WORLD

Special techniques are required to make disciples in the business world. These need to be developed prayerfully. By ministering to them in groups, or one to one, these men and women can be reached for Jesus and then envisioned to see the

Kingdom. By careful teaching, they can then be inspired to give their time and expertise to advancing the Kingdom. Unfortunately, most motivated businessmen and businesswomen are bored with average church life. If they go to church it is usually without active participation and they usually want to get their visit over as quickly and as smoothly as possible. Hence the success of slick, short, well presented ASeeker Friendly@ express services.

B. SALT AND LIGHT IN SOCIETY

1. Salt - Secular society needs to be invaded by the clear manifestation of the Kingdom of God. Some men and women are called as individuals to go right into the toughest and most demon infested parts of our secular world and unashamedly stand for God, His Kingdom and His righteousness. They are salt in the sense that they bring a good and Godly flavor into all they do. Life tastes better for all who are around them in their secular setting. Their second impact is to stop corruption and purify the environment for the good of all. As a result many are impacted, impressed, changed and finally come to salvation.

Joseph, Daniel and Nehemiah were not church men but governors and administrators involved in the political arena. They were great Biblical examples. Their impact on secular despotic rulers was incalculable and their power to influence their political environment and change their world was phenomenal.

2. Light - Here, a group of on-fire Christians come together to jointly own and run a business in such a way that the Kingdom is clearly proclaimed without ungodly pollution. All the staff would be Christian so they can work together without diluting the witness, so that by the excellence, loving kindness and honesty with which they conduct their business people are impressed and drawn to Jesus. Good examples would be Medical Practices, Hotels, Health & Fitness Centers, Auto Repair Shops, Child Care Centers and the like. They need to be the kind of businesses that are in touch with people all the time.

C. WISDOM AND EXPERTISE FOR THE BUSINESS TRANSACTIONS OF THE CHURCH

It is heartbreaking to see how many problems are created and how much money

Pastors waste because they make unwise business decisions. They often have no experience in these areas and just hope somehow that God will guide them and give them wisdom. It seems to me that sometimes He does and sometimes He evidently has not been able to do so for whatever reason.

The purchase of land or property, the purchase of equipment, obtaining loans, the signing of maintenance contracts and even the hiring of staff is a minefield for those who are not skilled in this area. Quite often the areas of proper budgeting and sound financial management are beyond the abilities of an otherwise great Pastor. The areas of office organization, administration and suitable computer programming and networking are other areas where churches often lag far behind and need some expert help.

Kingdom businessmen should make themselves available to the Church with their various skills to locate, acquire or construct the right buildings on the right sites. Churches often need expert appraisal and other advice along with the right financial skills to negotiate the best deals. They also need to have the smartest Kingdom lawyers available to handle all the legal affairs of the Church.

Kingdom business men should use their business skills to advise, equip and train the Church in efficient, sound administration. They need to be involved with the Pastor or other senior leaders in making the right decisions over matters requiring specialist business expertise so as to make sure the best decisions are made.

Specialist seminars should be run by Kingdom businessmen to which Pastors can come with their key staff to be given training in these areas.

D. USING BUSINESS SKILLS TO CREATE WEALTH BEYOND THE LEVEL OF NORMAL TITHES AND OFFERINGS SO THAT THE ADVANCE OF THE KINGDOM IS ADEQUATELY FINANCED

1. The Power to get Wealth is a Spiritual Gift

Business acumen and the power and skill to get wealth is no less a spiritual gift

than

preaching the word, healing the sick or casting out demons. These gifts are from God for His use to fulfill His eternal purpose. In every case we must use these gifts as the servants of God as He directs. The fruit of our labor is His, not ours, to be put to use in the Kingdom as He directs.

2. Mark 10:17-29: It's Hard for a Rich Man to enter the Kingdom

This rich man had become rich by godly living according to the spiritual laws of prosperity, but his financial success had become a prison for him. That's why Jesus told this specific man to sell everything and come and follow Him. Once riches become a snare you must get rid of them.

There is no special virtue in poverty. Real freedom is being able to handle large financial resources without becoming attached to them.

For those who have truly left everything, Jesus guarantees 100-fold return in this life and Eternal Life.

A supernatural work of grace is needed to change the heart of a rich man before he is willing to live this way. For a rich man to enter the Kingdom he must bring all his material resources under the direct rule of the King. He is not an owner, but a steward for God.

For the Kingdom to really advance with speed, America needs a good number of these men and women and we need to pray urgently for them to appear.

3. Kingdom Financial Institutions

In conjunction with the Kingdom businesses described earlier, it would be very valuable if Kingdom businessmen had sufficient resources to set up Insurance Companies, Loan Companies and Banking facilities. They could then provide the financial support necessary for Kingdom businesses from within the Kingdom. The profits from these transactions would then flow back into the Kingdom instead

of being lost all the time to the world system.

While the love of money is the root of all evil, money itself is not evil and is a necessary commodity for the effective and speedy advance of the Kingdom. Satan never seems to be short of the money he needs to propagate his evil deceptions. Islam, ACLU, Pro-Choice, lesbian and homosexual organizations etc. never seem to be short of publicity or money to promote their causes. Yet, at the same time almost every God ordained cause that is working to advance the Kingdom in many nations seems to be crippled to varying degrees by shortage of money. This ought not to be so. After all, whose world is it and to whom do all these resources rightly belong?

Many Christians need to be awakened to the spiritual battle over financial resources. We need to be multiplying our kingdom resources by our prayers and by our faith filled business activity and not simply relying on tithes and offering from average wage earners. Similarly, we need to be praying and working to ensure that the financial supply that flows to support the advance of Satan=s kingdom is cut off or at least severely curtailed.

Kingdom businessmen and businesswomen have a key role to play in this battle and need to organize themselves in a better way to procure and wisely distribute much greater wealth for Kingdom purposes. God is looking for such faithful Kingdom businessmen and businesswomen and when he finds them He will greatly increase their resources and their power to get wealth.

4. Apostles Working Together

The Apostles of the Business world, the Apostles of the Political world, the

Apostles of the Church and the Apostles given to cutting edge pioneering ministries need to meet in some kind of council to brainstorm together to determine how these things are going to be accomplished more effectively in the future. I am not looking for some impersonal national or international organization to arise. On the contrary, smaller groups need to be formed out of real relationships with proven high levels of integrity, trust and love developed among the participants. They need to be active, mobile quick response groups that can meet at short notice

to make effective decisions.

E. POLITICAL & BUSINESS LEADERS WHO HAVE EARNED THEIR RIGHT TO TAKE CHARGE AND BE THE MAIN LEADERS NATIONALLY

Such men and women have made it their goal to advance to the top of their chosen profession. They do so in such a way, that like Daniel, Nehemiah and Joseph, they are unashamedly confessing Jesus as their source of grace and power to do all they are doing. As a result they reach to roles of national influence and taking the highest offices of the land. They govern even the secular affairs of our nation for Jesus according to the Kingdom of God.

DAY 5

I. THE JEWS, JERUSALEM, THE HOLY LAND AND THEIR ROLE IN THE KINGDOM

This subject is a minefield of strong, emotively held points of view. However, we must attempt to come to Biblical clarity.

A lot of prophetic Scripture is devoted to this subject and we should seek to understand what God is saying. Our first problem is to understand how much of these Scriptures are to be taken literally and how much is allegorical and spiritual in its interpretation.

A. THE JEWS A Few Definitions:

1. A Jew

a. The Historical Definition

The definition of this term has changed significantly over the centuries. In the Old Testament it first meant a descendant of the tribe of Judah as distinct from the whole Nation of God's people who were called Hebrews, Jacob or Israel.

Then, after Solomon, the one Kingdom split into two, the ten tribes of the Northern Kingdom forming Israel and the two tribes of the Southern Kingdom forming Judah. Those of the southern Kingdom were generally called Jews whether they were from Judah or Benjamin.

After Israel was conquered by Assyria in 720, the ten northern tribes of Israel were absorbed into many nations. They lost their separate identity and completely disappeared. Israel was occupied by the people of many different nations and they worshiped all their own gods as well as fearing the Lord. It became a totally apostate, syncretic nation.

The southern kingdom was carried away to Babylon in BC 608. Some retained their identity and returned as Jews to reoccupy their land in BC 538. They sometimes also used the wider terms of Israel or Jacob although only Judah and Benjamin remained. So the term Israeli or Jew gradually became synonymous for those who returned to live in Judah, the southern part of the former Promised Land.

At the time of the New Testament this would be the understanding of the term. It would be those who lived in Palestine and adhered to the Jewish religion. It included those who remained scattered in many nations but kept their Jewish identity. It would also include proselytes of many nations who had embraced the Jewish religion during the dispersion and lived as practicing Jews.

b. The Present Day Definition

Today, the term Jew is much more vague. The present day nation of Israel recognizes as a Jew anyone who claims Jewish nationality by birth, by direct descent, by marriage or by embracing the Jewish religion. Present day Israel is largely secular and is full of ethnic AJews@ who are atheists, agnostics or nominal non-practicing Jews.

c. The Apostle Paul=s Definition

The apostle Paul gives a more precise definition. He writes, For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God(Romans 2:28; See also Philippians 3:3-7; Gal. 6:15).

2. The Seed of Abraham

If we think purely in natural ethnic terms, all the Arab nations have the same claim as the Jews on Abraham as their Father and on the Promised Land.

Ishmael was circumcised along with Abraham to seal God's covenant promise concerning the Land (Gen. 17:7, 8, 26).

Abraham pleaded with God that Ishmael should be his heir, but God emphatically said ANo@ the son of promise, Isaac, would be heir (Gen. 17:15-21). Later God commands Abraham to listen to his wife and cast out the bondwoman with her son (Gen. 21:10, 12). This is repeated prophetically several times in other Scriptures (Isa. 54:1; Gal. 4:2, 30).

3. Paul Makes it Very Clear to Whom the Promises Were Really Made

ABut it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, in Isaac your seed shall be called. That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed (Rom. 9:6-8).

Therefore know that only those who are of faith are sons of Abraham (Gal. 3:7).

4. There Is Only One Seed Which Will Inherit The Promises And it Is The One New Corporate Seed Made up of All Nations Who Come to Faith in Christ

Gal 3:14-18: “ that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith. Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it. Now to Abraham and his Seed were the promises made. He does not say, And to seeds, as of many, but as of one, and to your seed, who is Christ. And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect. For if the inheritance is of the law, it is no longer of promise; but God gave it to Abraham by promise”.

5. Just like the Risen Christ this One Seed has no earthly ethnicity (Gal 3:27-29)

For as many of you as were baptized into Christ have put on Christ. There is

neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.

Therefore becoming the seed of Abraham has got nothing to do with ethnicity but it's all of faith.

B. THE LAND OF PROMISE

1. A Physical and A Spiritual Promised Land

Hebrews 11:8-16: As we have already seen, when Abraham came to dwell in the land God had promised him, he dwelt there as in a *Foreign Country*, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise (verse 9). He was also looking for a City and a Land. The City was Heavenly Jerusalem, and the Land was also in the Heavens. The Land was to be occupied by building this spiritual City. Once this Heavenly Land is occupied, it becomes the means of bringing the Kingdom of God over the whole earth.

Nevertheless, God made clear, unambiguous promises concerning a physical land on Earth whose boundaries were clearly defined. This land was known as Caanan and later became Israel.

We are forced by these scriptures to recognize two lands. One is spiritual in the heavens and one is physical on Earth. We shall see later what God says about this physical land.

2. Jerusalem

As we have already seen, Paul and the writer to the Hebrews speaks of two Jerusalems.

a. Physical Jerusalem

One is the present earthly physical Jerusalem which is still in bondage with her children. She represents the Old Covenant, Hagar and Mount Sinai and

is definitely not of the line that will receive the promises. We are in fact

commanded to cast her out, for neither she nor her son can inherit with the woman (or City) of promise (Gal. 4:30). She is the Law of Jewish Religion. So how can this City inherit the blessing and promises made to Abraham and his seed?

b. Heavenly Jerusalem

The second Jerusalem is not on earth at all but in the heavens. She is free and is the Mother of us all who believe and is of the line that will receive all the promises (Gal. 4:26-31; Heb. 12:22-29). She will be the Mother of countless multitudes, without striving, through the power of the Cross, instead of being married to the Law (Isa. 53:1 - 54:17; Rom. 7:1-4). She is the Church.

It is this second Jerusalem that will one day come out of Heaven adorned as a Bride for her Husband and will then be the glory and center of His Kingdom forever. Once David's Tabernacle is established, this City can be built in the heavens starting at Mount Zion (Rev. 21:9-27).

In the light of this, which City should we be concentrating on?
Read as an example Ps. 87:1-8 (written in David's Tabernacle). Which City is God talking about?

Nevertheless, other Scriptures make it very clear that God still has a special end time purpose for the natural physical Jerusalem on Earth.

C. THE OTHER SIDE OF THE COIN

1. God's Unchanged Heart for Ethnic Israel

In spite of their rebellious history, God still sent His Son to Israel to be born a Jew after the flesh.

Jesus first proclaims the Kingdom of God to the Jews to give them one final

opportunity. The first twelve Apostles, all Jews, were sent only to the lost sheep of the House of Israel to proclaim the Kingdom of God first of all to them.

John writes He came unto his own but His own did not receive Him (John1:11). Apart from a believing remnant, they refused Him as King and refused to come into the Kingdom of God.

In Matt. 21:33-43, Jesus first taught the parable of the wicked vine dressers and then proclaimed to the Jews The Kingdom is taken from you and given to a nation bearing the fruits if it.

After they had crucified Him, it would be understandable to think that God would be forever finished with the Jews. Hence Paul's question in Romans 11:1 "Has God cast away His people? The answer is Certainly not! God promises that he will do something fantastic among the Jews at the end of the age so that all Israel is saved and becomes a Christian nation which will become a wonderful and vigorous part of the Kingdom of God in the last days.

In Romans Chap. 9 as Paul begins to share his burden for his brethren after the flesh, he declares in verses 4-5 who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen.

2. Should the Church become more Jewish?

We have already seen that in both the Old and New Testament, the full power of the Kingdom was not released until David's Tabernacle was raised. It had to become free from the bondage of Jewish Law and Tradition to allow the full authority and liberty of the Kingdom to come and be more effective in reaching the world.

Although all the writers of New Testament Scripture were Jews, except for Luke, they do not use Jewish terms or words at all. They never speak of Messiah or Yeshua. Paul, as one who had once been a prisoner to these things, fought vigorously for that freedom to be maintained. He fiercely resisted every attempt to Judaize the new believers.

There is obviously nothing wrong with a Jew continuing to express his culture, as

with any culture, but not to the point where the truth and simplicity of the Gospel of the Kingdom is compromised.

3. What is our Responsibility to the Jews?

In Romans Chapters 9-11 Paul gives us some guidelines as to how the Jews will respond to Christ at the end of the age. We are told they will be provoked to jealousy when they see God's blessing upon the Gentiles and this will convict them and cause them to be saved (Rom. 10:19-21; Rom. 11:11-14).

Therefore, the greatest practical thing we can do to bring the Jews to Christ is to make the Church so magnificent, so glorious, so evidently blessed of God and so rich in all the promises which God made to Abraham, that the Jews are forced to take notice and be provoked to seek God for themselves so they might be saved and come into this glorious Kingdom as equal partners with us of this one nation under God.

4. God's Affection for Certain Geographical Locations

God's purpose has always been for the whole earth. He declares The whole Earth is Mine. He has given the whole earth to Abraham and his Seed as an inheritance.

Nevertheless, He has deep affection for certain places that are very precious to Him because of the things that happened there.

There are many such places in the land of Israel and a number in present Jerusalem such as Mt. Zion, Mt. Moriah, the Mount of Olives and the Garden of Gethsemane.

Certain prophetic Scriptures concerning end time events are given a definite geographical location involving one or more of these places.

D. THE LITERAL AND THE SPIRITUAL ARE RUNNING TOGETHER TO CONCLUSION

1. The Existence of Israel is a Present Day Miracle

A cynical, agnostic Napoleon Bonaparte once said to one of his Godly Bishops "Give me a proof for the existence of God". The Bishop simply replied "The Jews,

my Lord". The fact that Israel even exists is clearly a supernatural miracle. The hand of God is evidently upon the nation to preserve it.

One by one, the words of the prophets are being fulfilled concerning Ethnic Israel as well as Spiritual Israel.

The physical fulfillment is like a visible clock we can see and read, telling us all the time where we are in the end time purposes of God.

The physical is the Shadow and the spiritual is the Reality. Ethnic Israel may inherit at the natural level but it is more important to inherit at the spiritual level. Only that will last.

2. God Also Loves the Palestinians and Wants Them in His Kingdom

There is no solution to the Middle East problem until all parties come into the Kingdom of God. As the new Israel of God with all their natural enmity crucified with Christ they can live in love and harmony as the One New Man in Christ.

Eventually only the Kingdom will remain. Heavenly Jerusalem will appear and physical Jerusalem will disappear, then every knee will be made to bow and acknowledge that Jesus is Lord.

It is far more important to get Jews saved than to get them back to their own land still unsaved

II. THE PHYSICAL RETURN OF JESUS & THE MILLENNIUM

From the fall of Babylon, Jesus first appears to make war with the beast and the false prophet who are cast into the Lake of Fire. Then having bound Satan for 1000 years He begins the Millennium reign.

A. THE MILLENNIUM AND THE KINGDOM

There are several strongly held positions concerning this subject. In Revelation 20:1-10, the Millennium is described. Many do not believe in a literal thousand year reign, but it is hard to see this Scripture as allegorical. If it is figurative, it's

hard to understand what it represents. One question often asked is what is the purpose of the Millennium if it is literal?

1. God Is Perfectly Righteous and Prepares His Case for Prosecution as Carefully as His Case for the Defense

During this period we get an almost full experience of what the Kingdom is really like with Jesus himself reigning and Satan being bound.

Amazingly, even after 1000 years of this near perfect bliss, the moment Satan is released, there are some on earth who immediately go after him. This shows the eternal set of their hearts and that they never really wanted to live under God's rule. They therefore cannot be part of the Kingdom of God.

2. The Great White Throne Judgment

Rev. 20:11-15: Immediately following this, every person who has ever lived will be judged and their eternal future decided by what is written in the books.

B. A New Heaven and a New Earth

Rev. 21:1-8: It is as if God wants a whole new creation which has never been tainted with sin as the permanent location for His glorious Kingdom.

It is upon this new creation that the Holy City New Jerusalem descends out of Heaven as a Bride adorned from her husband.

The language of Revelation chapters 21 and 22 is so glorious it is enough to bring tears to one's eyes. Imagine what the reality will do to us.

We must be so careful we don't miss it by carelessness or neglect. Seeing this is sufficient motivation to wean us from secondary things to do as Jesus commanded.

Matt. 6:33: Seek as a first priority the Kingdom of God and His righteousness and all these other things will be yours as well.

C. The Final Glory of the Kingdom

Although much of this will not be fully understood until it happens, there are Four main areas of Scripture which give us some insight into what it will be like. These are:

1. Various chapters of Isaiah and other prophets

< Isa. 11:1-16

< Isa. 19:18-25

< Isa. 61

< Zechariah

< Joel

< Amos

2. Some of the Sayings of Jesus

< Matt. 24:3-51; Matt. 25:1-46

< Luke 13

< Luke 21:7-36

3. The Letters of the Apostles

< 1 Thessalonians

< 2 Thessalonians

< 1 Peter

4. The Final Chapters of Revelation