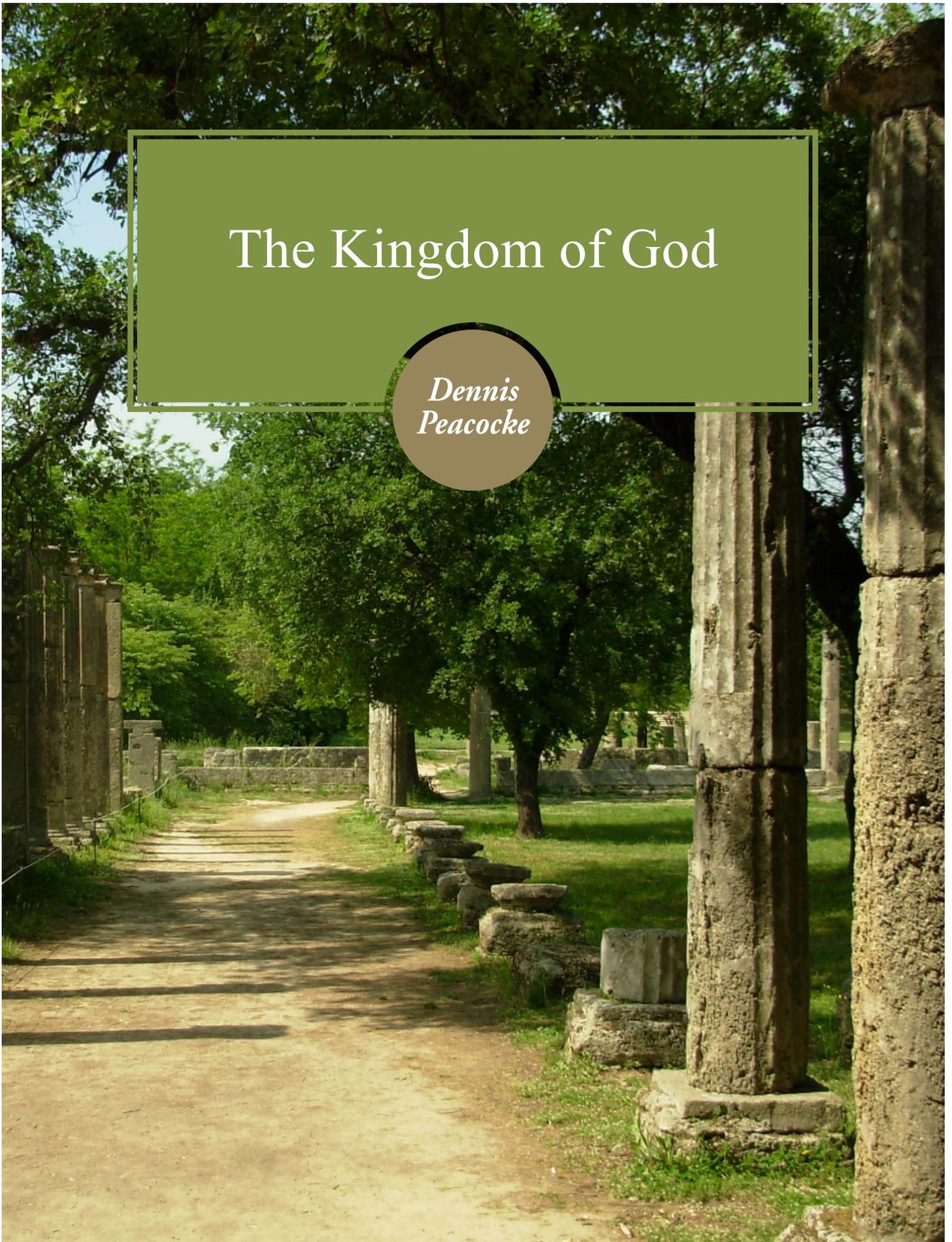


The Kingdom of God

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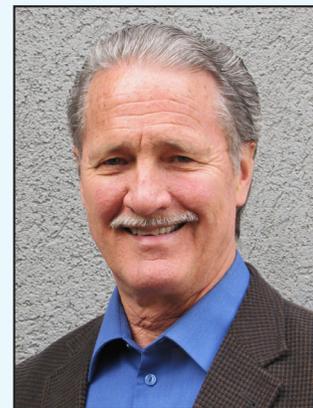
GoStrategic (Formerly Strategic Christian Services)

Founded in 1979 by Dennis Peacocke who serves as President, GoStrategic is a prophetic ministry committed to training and equipping leaders of every cultural sphere in discipling nations and transforming the world. GoStrategic operates internationally, educating Christians through our Business Leadership School and Strategic Life Training correspondence schools, events, educational products, networking, and consulting services. Our ministry headquarters are based in Santa Rosa, California, with affiliates and schools in Mexico, Central and South America, Europe, Asia, and New Zealand.

GoStrategic equips believers to be leaders in the communities where they live, work, and serve. We specialize in bridging the gap between spiritual truth and the practical implementation of those truths in confronting real-world problems. With over three decades of experience educating, modeling, and connecting like-minded individuals, we have seen first-hand the fruit of Christians applying Biblical principles to the most complex challenges. It is our sincere hope that the services we provide result in thousands of communities transformed as believers step in to rebuild, repair, and restore our world. To learn more, please visit our website: www.gostrategic.org

A former business owner, Dennis Peacocke is the founder and president of GoStrategic, a Christian leadership organization dedicated to demonstrating the relevance of Christianity to every area of contemporary life. He has authored four books: *On the Destiny of Nations*, *Winning the Battle for the Minds of Men*, *Doing Business God's Way*, and *The Emperor Has No Clothes*, as well as recorded numerous audio and video presentations.

Dennis and his wife Jan reside in Santa Rosa, California. They have three adult children and eleven grandchildren.



The Kingdom of God: A Survey, Part One

by Dennis Peacocke

The subject of our discussion, "The Kingdom of God," is the centering-point in Christ of all that God has done and is doing for man, and in man, as God opens up His dwelling place and creation to him. Our two-part discussion will focus upon twelve aspects of God's Kingdom and man's relation to it.

I. The King of this Kingdom: Jesus Christ the "King of Kings".

- A. A "kingdom" presupposes a "king."
 1. Christ established God's Kingdom (Dan. 2:34-35, 44:45, 7:14).
 2. Christ embodies the nature, purpose, and destiny of His kingdom (Matt. 4:17; Col. 1:13-20).
- B. The heart of this King is to bring "many sons (and daughters) to glory" (Rom. 8:14; 2 Cor. 6:18; Heb. 2:10; 1 John 3:1-2).
 1. Responsibility bring maturity, and maturity deepens and elevates intimacy (Rom. 5:1-5; 2 Pet 1:1-11).
 2. To love is to share (John 17).

II. The "Dominion" of this Kingdom: Throughout all creation.

- A. The "dom" of the "kingdom" comes from the Latin derivative of "dominos" or dominion (Gen. 1:28).
 1. The king must have a territory (creation) over which he is sovereign.
 2. Christ's Kingdom is not only eternal, it is ever-expanding (Isa. 9:7).
 3. Christ's Kingdom is both physical and spiritual (Luke 17:20-21; John 3:3,5; Rom. 14:17; Ps. 24:1, 66:4).
- B. This Kingdom is now experiencing rebellion.
 1. Through Christ conquered at Calvary (Co. 2:13-15), He awaits for the Church following suit (Ps. 110:1-4).
 2. Our work of the Kingdom is clear (Matt. 6:10,33)

III. The creative Source of this Kingdom: Jesus the Creator.

- A. This Kingdom (creation) was created "by Him, for Him, and through Him" (Rev. 4:11; Col. 1:13-20).
 1. Man-centered theology focuses on man's "rights, privileges, and blessings."
 2. Christ-centered theology focuses on Christ's life sacrifice, obedience, and destiny.
- B. Man has been given a measure of God's creative power (Gen. 1:26) to exercise in this Kingdom.
 1. Even in our fallenness we create children, ideas, structures, organizations.
 2. God reveals himself first as a Creator, and only later as a Fathering Law-Giver (Gen. 1:1).
 3. His heart for us is to share his creative power with us, but only when it is "safe" to do so!

IV. The Purpose of this Kingdom: Glorify God the Father (1 Cor. 15:28).

- A. This Kingdom is designed to magnify God's nature, as in a "magnifying glass."
 1. That which magnifies puts its focus on revealing the object in question in a fuller way.
 2. The heart of Christ for the Father and for himself is that God be magnified through our lives (John 17:1-5).

- B. This Kingdom is designed for man and nature to fully reflect that magnification.
 - 1. The root concept of "Heaven" (*ouranos*) literally means, "the place of rising up and full release." *
 - 2. Sin makes us a totally negative risk for power-sharing, let alone living with "full release."
 - 3. The Kingdom, in its fullness and after the resurrection, will be a place of "Let 'er rip, baby!"

V. The Citizen of this Kingdom: The sinless, the redeemed, and the "elect".

- A. This Kingdom is ultimately inhabited only by the sinless.
 - 1. Creatures exist in this Kingdom who have never sinned (angels, "beasts," cherubim, and seraphim).
 - 2. While hell exists outside the gates (Rev. 22:14-15), it is deemed spiritually a "nowhere."
- B. The gospel of the Kingdom prioritizes the redemption of man from the Fall.
 - 1. In the Fall (Gen. 2:1-13) corruption, conflict, and confusion entered the earth.
 - 2. The redemption came through the "seed of the woman" (Gen. 3:15; Gal. 3:16).
 - 3. The "elect" are those redeemed by the sovereignty and foreknowledge of God (Rom. 8:29; 1 Pet. 2:8).

VI. The Aliens Outside of This Kingdom: Those destined for eternal separation and soul-disintegration:.

- A. Those whose rebellion has permanently displeased God are destined for every-increasing psychic disintegration (Rev. 22:11; Isa. 26:10; Prov. 27:22, 10:29).
 - 1. If unity and integration are the fruit of love, then alienation and chaos are the fruit of "death."
 - 2. Once we see this reality, both hell and heaven take on a new meaning!
- B. God's call upon His children is that they should fulfill that for which they were created.
 - 1. Paul saw this, and it motivated him mightily (Phil 3:12).
 - 2. Again, the Kingdom is about release, increasing creativity, and relational and strategic fellowship with God.

* See Strong's Concordance: Greek Dictionary: 3733, 3735, 3772

The Kingdom of God: A Survey, Part Two

by Dennis Peacocke

I. The Priority and Prominence of this Kingdom: Seek its welfare above all else.

- A. This kingdom, and its full release on earth, is to be the centering work of the Church (Ekklesia).
 1. It is God's priority for us (Matt. 6:10,33), and the specific dimension where rulership (the Church) and dominion make sense.
 2. The "salvation" experience is, in fact, the transfer of heart, spiritual sight, and citizenship from Satan's kingdom into God's (John 3:3,5; Col. 1:13).
- B. While the Kingdom speaks of God's territory, rights, and powers, the "Church" speaks of Christ's Body which is called to announce, build, and steward that Kingdom.
 1. The Church is a kind of "mid-wife" in the Spirit for the Kingdom on earth (Matt. 16:19).
 2. The Church is a kind of "executor" in the Spirit for the Kingdom on earth (Rev. 21:9-10).

II. The Proclamation of this Kingdom: Our witness and lifestyle.

- A. This Kingdom is announced by a "kygerigma" from a supreme potentate (Christ).
 1. The proclamation of the gospel are the terms of unconditional surrender to the vanquished.
 2. While Christ's invitation can be one of politely "knocking" (Rev. 3:20), it can also be one of blinding, physical intervention (Acts 9:1-9; Rev. 2:23).
- B. In our day and "Post-Christian" culture we are confronted by three sides of a presentation dynamic.
 1. The direct, militant proclamation.
 2. The tender, priestly invitation.
 3. The "seeker-friendly" pragmatism of personal and social relevance.

III. The Evidence and Power of this Kingdom: "Show me":

- A. God's Kingdom is evidenced in numbers of different ways. Here are some of them:
 1. In healing and deliverance power (Luke 11:20; Acts 1:8, 4:33, 10:38; 1 Cor. 4:20).
 2. In the power to bring conviction and comfort (Zaccheus: Luke 19:2-8; Isa. 61:1-6).
 3. In the power to mobilize and unify people and their gifts (Eph. 4:8-16).
 4. In the power to bring order and solutions to problems (Isa. 9:7, "government!").
 5. In the power to release and confer the Holy Spirit upon others (Acts 10).
- B. Our desire must be to seek a maturity, obedience, and faith that releases Christ's power individually, and in and through the community (1 Cor. 12:27).
 1. To be "saved" is to be growing in the image and attributes of God and His power (John 1:2).
 2. Colossians 1:27 says it's all about community: "Christ in you (corporate), the hope of glory."

IV. The People-Groups within this Kingdom: The Nations.

- A. God is the God of the "one."
 1. God's ontological essence is "one" (Deut. 6:4).

2. His nature is to unify what is ununifiable (John 17:20-23).

B. God is also the God of the “many” within his Kingdom (Using the body as an analogy, let us further examine these “many” functions:

(skeleton) 1. “Joints” — Ephesians 4:12-14 speak of multi-membered synergisms designed for functional and strategic work (1 Cor. 12).

(organs) 2. “Families” — Ephesians 3:14-18 speak of relational intimacy designed to proceed out from and return to (John 17).

(system) 3. “Tribes” — The Book of Revelation, among many other scriptures, speaks of families banding together as a mutually compatible system.

(whole body) 4. “Nations” — Revelation 22:1-3 speaks of the entirety of the Body functioning as a fully integrated creation.

V. The Laws of this Kingdom: Edicts, Principles, and Covenants:

A. God’s Kingdom is governed through edicts, principles, and covenants, both personal and social.

1. “Edicts” speak of God’s laws of conduct (Ex. 20:1-17).

2. “Principles,” i.e., the application of those edicts with life (John 8:1-11; 1 Cor. 3:6-7).

3. “Covenants,” i.e., the sovereign proclamations of God’s commitments, the agreements between God and man, and man to man, speak of the conditional nature of our relationships (Jonah 3:10; Zech. 11; Jer. 3:8, 5:25; Ez. 16; Heb. 8:9).

B. In our day, antinomianism (the idea that Christians are freed from the moral law by virtue of grace as set forth in the gospel) and Marcionism (doctrine that rejected the Old Testament and denied the incarnation of God in Christ) have eviscerated the above realities for much of the Church.

1. Our job is to live by and through Christ’s edicts, principles, and covenants.

2. Our job is to successfully model them, withstanding whatever opposition arises.

VI. The Majesty of this Kingdom: The Sights, Sounds, Praise, Prayers, Jubilations:

A. It is impossible for us outside of eternity to even partially relate to or appreciate the majesty and glory of God’s manifest presence in His Kingdom.

1. The scriptural pictures of glory are full of limited analogies, since none exist on earth to accurately describe His Kingdom:

...but just as it is written, “Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him.” – 1 Cor. 2:9

2. Because this is so, almost all pictures of the eternal nature of the Kingdom are done with poetic, pictorial analogies.

B. Our task of love, obedience, and honor is to allow God to use us to release and expand His Kingdom on earth through our lives and churches.

1. The more we grow, the more we “show.”

2. Ultimately, a local community of believers is to be a “cell transplant” from eternity in a space-time world (Matt. 5:14-16).

NOTES:

