

The Kingdom of God

The Protocol, Mysteries and Keys to the Kingdom

I. **What is the kingdom of God: In it's simplest form the kingdom of God is the rule and reign of Christ on the earth, This entails the destroying of the works of the evil one. The kingdom is the scepter of righteousness of Christ ruling over the earth.**

II. **The Kingdom must first advance in us before it can advance through us.**

III. **The heart of Jesus' teachings centers around the theme of the kingdom of God. This expression is found in sixty-one separate sayings in the Synoptic Gospels. Counting parallels to these passages, the expression occurs over eighty-five times. It also occurs twice in John (3:3, 5). It is found in such key places as the preaching of John the Baptist, "Repent, for the kingdom of heaven is near" (Matt 3:2); Jesus' earliest announcement, "The time has come... The kingdom of God is near. Repent and believe the good news!" (Mark 1:15 ; cf. Matt 4:17 ; Luke 4:42-43); the prayer Jesus taught his disciples, "your kingdom come" (Matt 6:10); in the Beatitudes, "for theirs is the kingdom of heaven" (Matthew 5:3 Matthew 5:10); at the Last Supper, "I will not drink again of the fruit of the vine until that day when I drink it a new in the kingdom of God" (Mark 14:25); and in many of Jesus' parables (Matthew 13:24 Matthew 13:44 Matthew 13:45 Matthew 13:47 ; Mark 4:26 Mark 4:30 ; Luke 19:11). (Baker's Evangelical Dictionary of Biblical Theology)**

IV. The Protocol of the Kingdom

**A. God never makes an defensive move!
(Another words God is never caught off guard by the enemy)!**

B. We must never react to the enemies schemes! We must wait for the response of heaven when attacks come!

C. God's plan's are offensive in nature!

**And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force.
(Matthew 11:12 NKJV)**

D. And as you go, preach, saying, 'The kingdom of heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give. (Matthew 10:7, 8 NKJV)

E. We must wait for the word of The Lord to come to us before we engage in battle! (I King 18)

**F. We must never try and take authority in the second heaven nor that which we have not been told to bind or loose!
We have been given authority over the earth but not the second heaven.**

I will give you the keys of the kingdom of heaven; and whatever you bind (declare to be improper and unlawful) on earth must be what is already bound in heaven; and whatever you loose (declare lawful) on earth must be what is already loosed in heaven. [Isa. 22:22.] (Matthew 16:19 AMP)

V. To the degree that righteousness has advanced in us is the same measure that the kingdom has overtaken us and with that exact measure we can expect to see the kingdom advance through us!

VI. Within the parables of Jesus are the secrets and keys to the function of the kingdom and how we operate in it!

A. All these things Jesus said to the crowds in parables; indeed, he said nothing to them without a parable. This was to fulfill what was spoken by the prophet: "I will open my mouth in

parables; I will utter what has been hidden since the foundation of the world.” (Matthew 13:34,35 ESV)

B. Jesus told His disciples to you it has been given to know the mysteries or secrets of the kingdom.

Then the disciples came and said to him, “Why do you speak to them in parables?” And he answered them, “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away. (Matthew 13:10-12 ESV).

C. The centurion soldier was praised by Jesus for having such great faith and it was because he understood authority and that is part of the kingdom function!

The centurion answered and said, “Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. For I also am a man under authority, having soldiers under me. And I say to this one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it. ” When Jesus heard it, He marveled, and said to those who followed, “Assuredly, I say to you, I have not found such great faith, not even in Israel! And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.” Then Jesus said to the centurion, “Go your way; and as you have believed, so let it be done for you.” And his servant was healed that same hour. (Matthew 8:8-13 NKJV)

D. The beatitudes are part of the instruction manual from Heaven for the operation of the kingdom of heaven on the earth!

“Blessed are the poor in spirit, For theirs is the kingdom of heaven. Blessed are those who mourn, For they shall be comforted. Blessed are the meek, For they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, For they shall be filled. Blessed are the merciful, For they shall obtain mercy. Blessed are the pure in heart, For they shall see God. Blessed are the peacemakers, For they shall be called sons of God. Blessed are those who are persecuted for righteousness’ sake, For theirs is the kingdom of heaven.

“Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you. (Matthew 5:3-12 NKJV).

E. These Beatitudes are letting you know that when you are these things then this is the fruit that you can expect as a result!

VII. Unveiling The Secrets

A. To understand a proverb and an enigma, The words of the wise and their riddles. (Proverbs 1:6 NKJV)

B. Inasmuch as an excellent spirit, knowledge, understanding, interpreting dreams, solving riddles, and explaining enigmas were found in this Daniel, whom the king named Belteshazzar, now let Daniel be called, and he will give the interpretation.” (Daniel 5:12 NKJV)

C. Then He said, “Hear now My words: If there is a prophet among you, I, the Lord, make Myself known to him in a vision; I speak to him in a dream. Not so with My servant Moses; He is faithful in all My house. I speak with him face to face, Even plainly, and not in dark sayings; And he sees the form of the Lord. Why then were you not afraid To speak against My servant Moses?” (Numbers 12:6-8 NKJV)

VIII. Hebraic Bible Study Methods

A. The modern manner of interpreting Biblical text is commonly called exegesis. This method concerns itself mostly with the literary and grammatical context of Scripture verses. Practitioners of exegesis sometimes view anything beyond the literal text as "isogesis" and often pay it little heed to it, or regard it with suspicion. This is an unfortunate error, a result of a backlash against improper allegorizing of the Scriptures, resulting in a case where "the baby is thrown out with the bathwater."

With regard to the proper understanding of the Hebrew Scriptures in their proper context, including the "New Testament" books, there are in fact "levels" of interpretation that must be taken into consideration. This was the method used to write and interpret Scripture by the authors themselves as well as the audience of their time and culture.

B. THE RULES OF PARDES INTERPRETATION *

The four level of interpretation are called: Parshat, Remez, D'rash & Sud. The first letter of each word P-R-D-S is taken, and vowels are added for pronunciation, giving the word PARDES (meaning "garden" or "orchard"). Each layer is deeper and more intense than the last, like the layers of an onion.

C. P'shat (pronounced peh-shaht' - meaning "simple")

D. Remez (pronounced reh-mez' - meaning "hint")

E. D'rash (pronounced deh-rahsh' also called "Midrash," meaning "concept")

F. Sud (pronounced either sawd, or sood [like "wood"] - meaning "hidden")

G. EXAMPLES OF PARDES FROM MATTHEW

Examples of the Remez, D'rash and Sud, can be found in Matthew as follows. (Of course the p'shat is throughout the text.) Without knowledge and application of the rules of PARDES, these verses would either not make sense or indicate an error on the part of the author:

Remez

Matthew 2:15 - "Out of Egypt I called my son." This is a quote from Hosea 11:1 that Matthew is applying to Yeshua. If we stuck to a literal exegesis only and researched the quote, we would have to accuse Matthew of improperly using Scripture, as Hosea is clearly speaking of the nation of Israel, and not the Messiah. Matthew however, is hinting (a remez) at the relationship between Israel and the Messiah, in this and other verses he uses.

D'rash

Matthew 18:18 - "... Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" This is a verse that has been interpreted in numerous (incorrect) ways due to a lack of understanding that this a d'rash concerning decisions one makes in their personal "walk with God" (called your "halakha" in Hebrew/Judaism).

Sud

Matthew 26:28 - "Then He took the cup, gave thanks and offered it to them saying, Drink from it all of you, This is my blood ..." Taken literally this verse would not only be a violation of the Torah commandment against consuming blood, but along with other verses about eating Yeshua's flesh (John 6:51-56), could be grounds for accusations of cannibalism. There is a far deeper, more mystical meaning here however (the sud), even one that those who heard Him did not understand (John 6:52).

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