

Introduction to the Kingdom

By RT Nusbaum

I will do a little introduction to some scriptures and some facts for you, in preparation, if you will. We will look at Matthew chapter twenty-one, verse thirty-three. But first let me set this up a little bit and show what the situation is. Jesus came first to the lost sheep of the house of Israel. Originally He did not minister much to the Gentiles. I'm sure you remember several cases where people came up that were Gentiles, and He said, "My job is to minister to Israel." And that was because he was sent, and this is something we will get into, but he was originally sent as King of the Jews. Somebody was going to acknowledge that. He was originally sent as King of the Jews, but he was rejected. And once again, sometimes it helps to realize my background is Jewish, and therefore I have nothing critical against my brethren in the flesh. However, it is just a fact that the nation as a whole did reject Christ as King. They accepted him as prophet, but they did not accept him as the King, as the Messiah, as the one that was going to come that would "rule My people, Israel..." (Matthew 2:6).

They did not accept him as that. In fact, it got to a point where Jesus was sitting there with the disciples, and He says, "Who do men say that I am?" And they said, "Well, they say you are a prophet, or you're this, or you're that." He said, "Who do you say that I am?" And Peter said, "I believe you are the Christ. You are the Messiah. You are the King that was to come and you are the Son of the Living God." And boy, Jesus said, "Unto you I give the keys to the kingdom." You see, unto the Church.

And all through the Bible in the gospels you begin to read and you can pick up that there is a beginning response to the Jews, but then there begins to come these events where Israel begins to reject, no not just reject Him period, because the multitudes followed after him, there was the, as far as a following, he had a following. Jesus did not have problems with a following. However, their motives and their view of everything was wrong. And that is a big problem. They were looking for a Messiah all right. They thought that we was going to come back, and overthrow the Romans, and just take over the whole world. They had a wrong concept of who this King was, and what kind of rule he would have. And yes, there will come a time when he will rule physically on this earth, and we will get into all that. We will begin to clarify a lot of things as we go. But they thought that was going to happen right then and there. And when it didn't, and when it didn't look like it was going to, they began to reject him and think that he wasn't who he was.

And I fear that so many times we really don't get in here and examine, and say, "Who are You, Lord? I want to know You." And there are some things that are so, you have got to know, each and every one of us have got to know. We have got to know. But they rejected him, and they were looking only for an earthly rule, and missed the spiritual application. Maybe Christians today only accept the spiritual application and miss the

kingdom earthly rule of Christ who reigns and rules, and that his kingdom is yet now here. And it is interesting, when you study the scriptures, you find that the King left, but the Kingdom never left. He said, "My kingdom is not of this world." He did not say it wasn't in this world. It is in this world. And we will get into the more particulars of exactly of how it is in this world.

But here in this parable, the closing moments of Jesus' time on this earth, he begins to speak to the Jews, and begins to explain to them the situation. Verse 33 "Hear another parable. There was a certain householder who planted a vineyard and hedged it round about and dug a winepress in it, and built a tower, and leased it to tenant farmers, and went into a far country. And when the time of the fruits drew near, he sent his servants to the farmers, that they might receive the fruits of it. And the farmers took his servants, and beat one, and killed another, and stoned another. And again he sent other servants, more than the first, and they did the same unto him, but last of all, he sent unto them his own son, saying, they will reverence my son. But when the farmers saw the son, they said among themselves, this is the heir. Come, let us kill him, and let us seize on his inheritance. And they caught him, and they cast him out of the vineyard, and slew him. And when the Lord therefore of the vineyard cometh, what will he do unto those farmers? And they say unto him, He will miserably destroy those wicked men, and he will lease his vineyard unto other farmers whom shall render him the fruits in their season."

And it goes on, verse 43, *"Therefore I say unto you, the kingdom of God shall be taken away from you and given to a nation bringing forth the fruits thereof."* He's talking about the kingdom here. The subject is the kingdom of God. The whole matter is here. The kingdom is going to be transferred. And so many Christians think the church is the Gentile thing, and the kingdom belongs to the Jews, but he said here and other places, the kingdom is taken away from you. I'm giving it to another nation. What nation was that? It was not a nation by heritage. It was a holy nation. A royal priesthood. It was the church that he called out. And unto the church he has given the keys to the kingdom.

Now, the fact is really the church really doesn't understand the keys to the kingdom. We don't, we've never really dug in to the kingdom to see what it is we've got. And in fact, my thinking, I've heard that scripture so many times, he says, "Upon this rock will I build my church, and the gates of hell shall not prevail against it. I give unto you the keys of the kingdom." Well, the gates back in those days, the gate was the entrance was the entrance to the city, and at the gate was the government. The ruling elders and the leaders sat at the gate. That is where all the governmental decisions were made, and he is saying something I never got before. I always wrapped this thing up in a spiritual cloak and said, "Well, ok, he is going to give me the keys, and the gates of hell" meaning that the devil won't be able to stand against me. But what he is saying is that that seat of government, the gate, the seat of the government of Satan will not prevail against God's kingdom in the earth.

Now that's the only place the devil's got any kind of a kingdom at all. He's not in hell. As far as I know, the devil has never been to hell. That's not his realm. There are no references to him being there or ruling in hell. However, it does call him the prince of the

power of the earth. It does call him the god of this world. And it is here that the kingdom of God will prevail. And Jesus says, "Pray for that kingdom. Pray for the fullness of it to be manifested." And so Jesus first comes on the scene, and he begins to minister the benefits, the power of the kingdom. He begins to move as a king with all that that kingdom means, and he works it and he does it and people are amazed, and they follow him for the benefits of that kingdom. They follow him for that, supposing he is just another prophet or something. However, he is trying to release, as it were, the kingdom of God into the earth.

But they always wanted the benefits, they always wanted what the kingdom could produce, but they never wanted the king. Not as king. Not as he wanted to be. And so he was rejected time and time again. At the end of his ministry, he tells this parable. And he says, "A long time ago, God met with a man named Abraham, and He began to plant seeds, and He said, Out of you will come a nation." All through the years, after Abraham He made that covenant with Isaac, and He made it with Jacob, and then David came along, and David became the royal seed. And there shall come one from you..." and everybody called Him Messiah. But the point of him coming through David, was David was king David. The Messiah was to be King, was to be Lord. When you talked a Jew about that, they understood that. It was not like, Messiah or Christ meant some sort of spiritual application. It meant that there would be a man to rule on throne on this earth.

And so, in this parable, Jesus is say, "God met with you, this thing was transferred, the oversight to you. And after years and year Jesus is the one. He said He sent His prophets, and they killed the prophets and everything, and finally He sends His Son, and this is His Son come now. And He is come to gather in the fruit of the kingdom through Israel, and to establish the kingdom, and to have the fruits of all the work that God has put into it. But they would not have it. They wanted the inheritance. They looked at it not as the inheritance of the Son of which I am a joint heir and partaker, because of him, but rather, "We are something special. We are Jews. We are this, or We are that. Let's get rid of Him. And then we won't have any more problems."

Well, so Jesus said, and in telling this parable, he is telling them their future, and he says, "Now what would this king do to these people?" And they said unto him, "Why, he would miserably destroy them and take away that kingdom, and give it to somebody else who will bring forth the fruit of it." They did not even realize they were sealing their own fate. Well actually, their words did not produce it, that is what you would do. And so, all through, and I am not going to have time to share tonight, but all through, Jesus is giving hint to this. Every time there is a form of rejection of his kind of rule, and we will get into the kind of rule that he has.

They wanted somebody to come down here and just blast everything and everybody, but that is not the kind of rule that Jesus rules with. His government is the Lamb upon the throne. And he rules in a different way, and it gives some leeway with us, but we would rather be told what to do. Remember Israel, they came out of Egypt, they were used to making straw bricks for Pharaoh, and Pharaoh was the king, and "Go do that. Go do that. Bow down. Get up. Get over there. Do that again, and I'll knock your head off." So they

came out of Egypt, and they got to Mt. Sinai, and they saw God up on the mountain, and they said, "Man, that looks scary. Whatever You do, we'll, do it." They still had a servant attitude, but not the right servant attitude. They had a wrong concept of the nature of the kingdom of God. And Christians do today. They have a wrong concept of the nature of the kingdom of God. And the truth is, most don't even have a concept of the kingdom of God. Many have a wrong concept of what they think that kingdom is.

So Jesus says, "That's it. The time is come. I came back to see some fruit, and there is no fruit." If you search the Old Testament and the Prophets at all, he said, "Man, there is another place..." And I believe it is in Isaiah the fifth chapter, if I am not mistaken, or sixth, I haven't searched it out, but it is right along there somewhere. And He says, "Man, I've built a fruitful field, and I put a hedge about it, and I built..." And it's basically like this, "...a strong tower, and I did everything, and I put in there..., and wild grapes came forth." He said, "What else more could I have done?" In other words, He has done all that He can do. But it still brought forth wild grapes, amen? "God isn't very strong." No, there is an understanding of the kingdom. You must understand the mysteries of the kingdom to understand. And that is the problem. People say, "If God is really God, and there is a kingdom, and He's a king and everything, then why is this entire world going on?" You don't understand the mysteries of the kingdom.

And in Matthew 13, and we will read from over there in just a minute, Jesus begins to describe the mysteries of the kingdom, and they are given unto us to know, and they are part of those keys of understanding. See, we say, "Unto us are given the keys of the kingdom." But that doesn't compute. We're not sure what that means. We all rejoice over it, and shout, but how do you put that to work in a practical way? And as I said, the keys of the kingdom open the kingdom of God, but in giving us the keys, he said, "That government..." When we have the keys to the government of God, in other words, we have access and understanding, and know how to operate in that, then the gates, the government of Satan cannot and will not prevail. And it will not. There is no way that Satan's kingdom will stand. But it is not going to be by a bunch of fiery-eyed Barabbass' that are going to overthrow Rome that is going to do it. It is going to be another comprehension of the kingdom of God. It is going to take the eyes of our understanding to be open unto the mystery before we will be able to accomplish what God wants.

From verse 43: "Therefore I say unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof."

Okay. Turn over to Matthew the 13th chapter, and I will just read a few scriptures here, and say a few words, and then we will close out. Now you may think "Well, I don't really understand a lot of what you said." Well, good. Come to the conference, because I am planting seeds that I will water during the conference. And I am intentionally putting things, and have been, I don't know how many of you know, I have been preaching on the kingdom of God now for actually about a month. And I have been planting seeds that I hope to be able to start putting the things together. And see, the seeds don't go into our minds. They go into our spirits, into our hearts. They don't go into our minds. You can sit here and go, "Well, I don't understand that at all." Well, okay. But they aren't planted in

the mind. They are planted in the spirit, and Paul plants, Apollos waters, but God gives the increase. He's a God of increase.

Okay, Jesus here is going to begin in this 13th chapter, I don't know how familiar you are, but if you flip through the 13th chapter you will see Jesus starting over again every time and he will say, "The kingdom of heaven is like..." And he gives another picture, another aspect, another view, and he keeps doing that over and over again, I can't remember offhand how many times, but it's a bunch. And so, Jesus here is about to begin to introduce some major kingdom truths.

Let's look at verse 3: *"And he spoke many things unto them in parables saying, Behold, a sower went forth to sow. And when he sowed, some of the seed fell by the wayside, and the fowls came and devoured it. Some fell among upon stony places, where they have not much earth, and forthwith they sprang up, because they had no deepness of earth. And when the sun was up, they were scorched, and because they had no root, they withered away. And some fell among thorns, and the thorns sprang up and choked them. But other seeds fell into good ground, and brought forth fruit, some a hundred-fold, some sixty-fold, and some thirty. Who hath ears to hear, let him hear."*

Now, let me say that when Jesus say, and he does it quite often, "Who has ears to hear, let him hear," we are usually dealing with a mystery that has to be opened. In other words, everybody has ears. But not everybody has ears to hear. Now, that doesn't mean that everybody can't hear if they are hungry, if they are open, if they are seeking the Lord, if they are desiring, because he said he who hungers and thirsts will be filled.

So here Jesus say, "Who hath ears to hear, let him hear," and I can tell you, and he will explain it in just a few verses down, that he is referring to mysteries that must be opened by the Spirit of God. If we don't know that, then we will just assume, "Well, I just don't understand that." But if we apply our self to know, if we continue on to know the truth, you shall know the Lord in His coming forth, and His going out. That is what it says in Hosea. In John 8:31, it says, "If you continue in the Word, you shall know the truth, and the truth will make you free."

Now that's according to my Bible. That is a promise. Jesus said that, and he is not a liar. "If you continue in my Word, you will know the truth, and the truth will make you free." Not the Word, the truth. But the truth can't be known except by the Word, so I continue in the Word. And I get off sometimes, and so do you. The only thing that will hold you and I is when we continue in the Word. I have Jesus' word on that. I happen to know that he is pretty good at keeping his word. But if I am going to continue, and I just keep doing it and keep doing it, you know, he shows me something, and I go, "Oh man, I had that wrong." Good. Now I am seeing something. He that hath ears to hear. "Lord, I am all ears. I want to know."

"And the disciples came unto Him." now look, we are doing the same thing I am talking about. "And the disciples came unto him and spake and said, Why..." See, they want to know what is going on here. They want an explanation of the parables. They are hungry,

they are seeking, they come to Jesus, and they say, "Well, I guess Jesus will tell us, if we really ask." So they do what we ought to do. They come to Jesus.

Now in many years of counseling, I have found people that say, "I don't understand this. I don't understand that." And I ask them a very simply question. I say, "Have you ever asked the Lord?" And they say, "No. Well, He's God. He ought to show me. He knows I want to know." Well, He does, but part of the mystery of the kingdom relates to the fact that you need to know the truth. You need to ask your Lord, and your King.

"And he answered unto them, because it is given unto you to know..." It is given unto you to know. "...the mysteries of the kingdom of heaven. But to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundantly. But whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I unto them in parables because seeing, they see not, and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah, which saith, *"By hearing, ye shall hear, and shall not understand, and seeing, you shall see, and shall not perceive. For this people's heart is become gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see, and your ears, for they hear."*

Now you have to remember who he is talking to. You say, "Well, I must be one of them. I'm just gross. I wax gross." We look at that and that is what we say. But I don't. I look at this, and I say, "They came to Jesus and asked. And I am coming to Jesus, and I am going to ask." And he is going to share with me, because he wants me to follow him, and to seek him, and to say, "Lord You are my source. If you don't tell me, I am just flat out of luck. But I believe You are going to come through on this, because You always have before, and You are faithful, You cannot lie, and Your Word is good, and You are not going to lose me. I am not going anywhere. I am right here. I am hard pursuing after You." And He knows that. So He shares with me regularly. And He shares with you regularly. So there is no need to freak out and say, "Oh, I'm not going to hear this. I wish he wouldn't read that. Now I know I'm one of those 'wax-grossers'," or something like that.

Then he goes on, verse 17, *"For verily I say unto you that many prophets and righteous men have desired to see those things which you see and have not seen them, and to hear those things which you hear and have not. Hear, therefore, the parable of the sower."*

Now, I don't want to get real deep into this particular one, but I, in fact, I am not going to tell you. But I am going to read you something here, and the wording is exact. And it is like I have never read before. It pertains to the kingdom of God. It does not pertain to all the things I have pertained it to before. Listen.

"When anyone heareth the Word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he that receives seed by the wayside. But he that receives the seed in stony places, the same is he

that heareth the Word, and immediately with joy receiveth it. Yet he hath not root in himself, but endureth for a while, and when tribulation or persecution ariseth because of the Word, immediately he is offended. He also that receives seed among the thorns is he that heareth the Word, and the care of this age and the deceitfulness of riches choke the Word, and becometh unfruitful. But he that receives the seed in good ground is he that heareth the Word, understandeth it, and who beareth fruit, and bringeth forth, some one hundred, some sixty, and some thirty."

. I have read this thing hundreds of times, I have worn two or three Bibles out, right here, in Matthew 13, and never saw exactly what Jesus was bringing forth right now. I mean, he is laying it out.

Verse 24, "Another parable put he forth unto them saying, The kingdom of heaven is likened unto a man who sowed good seed in his field, but while men slept, the enemy came, and sowed tares among the wheat, and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From where then hath it tares? And he said unto them, and enemy hath done this. The servants said unto him, Wilt thou then that we should go and gather them up? But he said, Nay, lest when ye should gather up the tares, you root up also the wheat with them. Let both grow together until the time of the harvest. In the time of the harvest, I will say to the reapers, Gather together first the tares, bind them in bundles to burn them, but gather the wheat into my barn."

Look at verse 36. "Then Jesus sent the multitude away, and went into the house." Now look, folks, this is Jesus. And this is the way he acts. See we say, "That is what happened back then." This is the way he acts. He shares. He tickles you hunger-bone with his Word. Now he does every one of you this way. You will be reading at home, or in church, or somewhere, and you will just go, "There is something there." But you don't have it yet, and you know you don't have it yet, but you go, "Wow, that's good." And then he seems to go away, doesn't he. And you go, "Oh well, someday." Well, he shares all this, and he sends the multitude away, and where did the multitude go? Away. But He goes in the house, sits down, "And his disciples came unto him and said, Explain unto us these parables." See?

Elijah tried to send Elisha away, and said, "Go on. I have to get on with God, here. I am going to be gone." And everybody else, they stayed away. So they are watching from afar. He said, "Go on." And he said, "Uh-uh, man. As the Lord liveth, I am sticking with you." The mantle of Elijah fell on Elisha, and he had a double portion of that guy's spirit. I am telling you.

So these guys do the same thing and that is why they are still here, sitting up in heaven. The apostles. Because they came to Jesus. See, he sent everybody else away, and Jesus goes in the house, and sits down. And they walk up, "Don't leave it like this. I am not going with them. Lord, explain to us." You see that? There is something innate within

them that doesn't just lie down and die, or go on and say "Well, in the sweet by-and-by we will know."

Let me tell you, when it comes to the kingdom of God, the kingdom is now, and now is the time learn these mysteries. Now is the time to understand the mysteries of the kingdom because frankly, they are not going to be the same aspects after we die. They are not. There is going to be a change in the kingdom. And I am not going to get into all that. There have been several changes in the kingdom since God has created the earth. And we will get into that also.

Okay, so they said, "Explain to us the parable," and in verse 37, "*He answered and said unto them, He that soweth the good seed is the Son of man, the field is the world, the good seeds are the children of the kingdom, but the tares are the children of the wicked one.*" Now I am not going to, you have his explanation there, and I will close with this.

He explains it. He says, "The sower is me. I am the sower. The field is the world. The good seed is the children of the kingdom, and the bad seed is the children of the wicked one." Now, for him to preach this is a whole different concept. He came according to that scripture we read over there about... He did not come back here to sow, and start a new kingdom, and sow the seed of the kingdom. He came back here to take hold of the kingdom he had begun through Abraham, and Isaac, and Jacob, and David, and right on down, and he told the parable. He said, "I have come back. I have sent prophets and everything, and everything else, and finally I sent my own Son back here, and you kill him." Jesus said, "I know what is going on. And this one is out. This kingdom is over with. At least, in this form right here. And it is taken from you, and it is given to another." And here Jesus says, "I am telling you a parable while I am on this earth."

And he shows that this parable and the kingdom of heaven is a time period because he goes on and he shows when the end shall come. The time period of the kingdom of heaven is between the time that the Son of man comes to the earth in the world and sows a certain kind of seed, to get a certain thing, so that when he comes back, the end will come. And the end is the harvest. And the harvest is the end. The end is the harvest. The harvest is the end. Something is going to come up.

Seed brings forth after its kind. If you want rice, you sow rice. If you need apples, you sow apple seed. When I was a new Christian, it bugged me that Jesus cursed that poor little fig tree. I said, "Boy, Jesus, you are kind of mean. Poor little fig tree." But he came looking for fruit, and that fruit wasn't there, and that was a picture of Israel. And he is going to come back at the end of the age looking for fruit. And it is a certain kind of fruit. And it will come up.

I ought to read just one more over in Matthew the fourth chapter. Let me just read this, and then I will close. Matthew the fourth chapter, verse 26-29. This is good stuff. But it is not as good to you right now as it will be when I start putting some of this together. Where did I say? I'm sorry. Mark the fourth chapter, in verse 26-29. I tell you what; there is some good stuff in Matthew the fourth chapter about the kingdom though.

But this is what I want to read. Mark 4:26: "*And he said, So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring up and grow up, he knoweth not how. For the earth bringeth forth fruit of itself, first the blade, then the ear, after that...*" *It doesn't start full blown. Toward the end is when the thing starts happening. "...the ear, and then the full grain in the corn."* Now notice verse 29 now: "But when the fruit is brought forth, immediately he putteth in the sickle because the harvest is come." "*But when the fruit... he putteth in the sickle.*" Why? The harvest is come. The thing that he sowed is coming up. And it is time to come back and get it.

Now it is so important that you and I understand the kingdom of God. Because this puts the kingdom of God right smack-dab from the time Jesus left to the time he comes back. And something is supposed to be happening now. And not only that, something is happening. And not only that, you and me want to be part of what is happening. And we want this church to be part of what is happening. And the only way that is going to take place is for us to know the mysteries of the kingdom, to know what God is doing, and to plug into what He is doing. And if we think all God is doing is trying to bless me, take care of my bills, give me a new set of clothes, and give me a few little trinkets, we are going to be so freaked out when we find out what His plan has always been. And He was going right along over here, and we did not have time to say, "Lord, what are you up to? What is the whole purpose of this thing?"

See, because we look at our life from the time I came to the Lord to the time either Jesus comes back, or I die. But he looks at the kingdom from the time Jesus sowed those seeds and then left until the time that Son is coming back. And when he comes back, he is going to have a little different look in his eye than what he had when he came the first time. If nothing else, the fear of God ought to get you straight.

This conference is going to be good. And it is not all scary, either. This stuff is good, good Word. Praise God. Let's stand together. Well, it is really good to have Julie and Wendy home. We just bless you, and hope God has blessed you and ministered to you. You aren't going back tonight, are you? Can you start release some excitement for the conference? God is going to do something. I know it.

Father, thank you. Lord, we want to know the mysteries of the kingdom, so we ask You. We are like the disciples, Lord. It is good that we get our hunger-bone for the Word tickled, but Lord, that just makes us come to you, and say, "Explain to us the mysteries of the kingdom." And only by the Holy Spirit can anyone know. Not by any man teaching. Only by the Holy Spirit can we know. And so Holy Spirit, we invite You in the name of Jesus to come. Jesus said you would be our teacher and our guide. We invite you to be with us during this time of the conference. We invite your work to be done. We look to You, and we look with excitement and anticipation. We ask You, Heavenly Father, teach us, conform us, mold us, bring us into all that is to be taking place during this time of the kingdom. And Father, we thank You now because You initiated this, and it is Your action, and You are after something and for us. And many that are going to be obedient to

the kingdom, Father they are going to get what they need, the help, the vision, the revelation, the understanding.

We sanctify ourselves unto You now, Lord. Thursday, Friday, Saturday, Sunday. All the amount of time that we can be there. Lord some have to work. But the time that we can be here we give ourselves to You. And we ask You Lord, we ask You to be glorified in this place.

Satan, we bind you, your attacks, your sowing of tares, your lies, your sickness, your hindrances to people getting here, your bad things to happen to knock people's attitude out of whack with the Holy Spirit, every form, I don't have to name them all, Satan. In the name of Jesus, we bind you from every member of this church, from every person that wants to come, from everybody in these whole grounds; we bind you in the name of Jesus. We actively resist together, and we do not allow by the authority of Christ, we do not allow it to take place in Jesus name.

Now Father we ask that you loose Your angels now to guard the property, to guard these people, Your sheep. Oh God, to guard them in their homes, in their sleep, for we read how the enemy comes to steal the Word, how other things, the cares of this world, steal the time when the seed could be getting in. But we ask You Father, in Jesus name, to ward off every demonic bird, every situation, and every thing. Father we don't ask this without our diligence also. That is why we said we sanctify, we set ourselves apart, and we actively resist it, not just now, but things that will try to rod us of the Word we stand against them, not passively, not just expecting You to do it. We are ready to fight for the kingdom of God. Thank You, Father.

Now Lord, by the authority You have given me as the pastor of these sheep, I cover every member and every person involved in this conference. No matter how far they are, no matter what problems they are having. In the name of Jesus with that authority they are covered for protection, they are covered now for security. They will have a sense of Your guardianship over them, Your authority over them, Your watchfulness, Good Shepherd. Now I thank You that that peace comes to them now, in Jesus name, Amen.