
Possessing the Kingdom

By Hein van Wyk

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The theme for our meeting this week is "Possessing the Kingdom: A Call to Truth and Love."

I like to share with you about possessing the kingdom. It's something that goes like a golden thread through everything we do as the Disciple Nations Alliance – the DNA.

DNA is about awakening, equipping, and mobilizing the church to, first of all, discover the Kingdom of God. The second thing that's important for us to understand is that it is not only to discover the kingdom, but also to adopt a perspective, a world view, of that kingdom, and then to apply it to all areas of life. The third component is not only to discover and to adopt the Kingdom, but to demonstrate it; to put in practice the principles of the kingdom. The one thing which stands central in applying these principles is what the Apostle James refers to in his epistle as the Royal Law; the Law of loving our neighbors as we love ourselves.

I would like to share with you what I will refer to as the critical mass of information needed to understand the Kingdom of God. In sharing this with you I'm not saying that it is something you don't know. It's more to share with you something that is broad enough to connect with wherever you are in your walk with God, so that we will be able to connect to and affirm your understanding of the Kingdom. It is to look together at some of the principles.

For me the Kingdom of God is probably the only message that I came across that is worthy to live for and to die for. If there was ever a time for the Kingdom of God, it's now.

Let us commit our time to the Lord and really trust Him and the working of His Spirit that He will reveal to us where the Kingdom of God is and why the theme of "Possessing the Kingdom" is so important.

Father God, we would like to commit our meeting to You. We acknowledge Your presence in this place. We want to acknowledge that we are living before Your face; that we are sitting before Your face; that You are welcome in this place; that You will be the First and the Last; that You will be the Alpha and the Omega, the Beginning and the End, the Author and the Finisher, the Yes and the Amen of our time together. As I facilitate and my brother translates, Lord, make us nothing and will You be everything. Enlighten our spiritual eyes that we may be able to comprehend the calling that we have in Christ for a time as this. We say all of this in the Name of Jesus.

My own journey in seeking the Kingdom was a very challenging one. For my wife and I some years ago God placed it in our hearts to seek His Kingdom. I had no idea what that meant. I thought I had the Kingdom. I thought I understood what the Kingdom was, just to find out later that I had no idea what it was.

For every part of the Christian life and of Bible teaching and for every part of Church, I opened a file for. I had a file for missions, a file for church planting, a file for faith and love, etc. Every bit of information I gather about a specific topic, I put in the appropriate file I opened.

Now, I was creating this file called, "The Kingdom of God." All of the information I was gathering through the reading of books and sermons on the topic, I tried to place inside this file. It was such an awkward feeling, because the information didn't seem to fit in the file.

Then I realize what God was putting on my heart was the fact that the Kingdom of God is not so much a file in a filing system, but that the Kingdom of God *is* the filing system. And from that moment on I understood missions differently. In the light of the Kingdom, I understood church planting, and faith and love, and the role of the church differently. The Kingdom of God brought a total new perspective.

I want us to go to Daniel chapter 7 as the key passage for this session. Verse 18 and verse 22 says, "But the saints of the Most High shall receive the Kingdom and possess the Kingdom forever and ever. Until the Ancient of Days came and judgment was given for the saints of the Most High; and the time came when the saints possessed the Kingdom."

Now, you will recognize the word "possess" in this passage. You will also find it in the Theme for the Forum. I would like to zoom in on that. There is also a context that we need to look at in order to understand the word "possess." Daniel 7 is a prophecy that spans the conflict that happened between the first coming and the second coming of Christ. There's two words used in this chapter that are important for us to understand about the Kingdom of God.

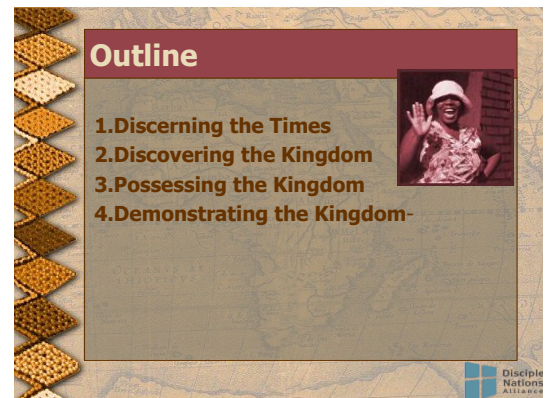


The first word is the word "dominion." This word is not in these specific verses that we have read, but you will find them in Chapter 7. The word "dominion" means to dominate, prevail, or to govern. Dominion currently is in the hands of worldly powers. The power to govern will be in the hands of worldly powers until Christ is ultimately seated as the King of Kings and his government is established forever and ever.

The second word we need to look at is the word "possess." The word "possess" means to take hold of, to hold on, or to occupy. We are called here in this struggle between these two comings of the Lord Jesus to occupy, to hold on to the Kingdom. This prophecy also speaks about, not only the future nature of the Kingdom, but also the present nature of the Kingdom. The Kingdom is now and the Kingdom is not yet. It is time for the saints of God, the redeemed of God, the Church of God, to possess what we received, to hold on to what was given to us.

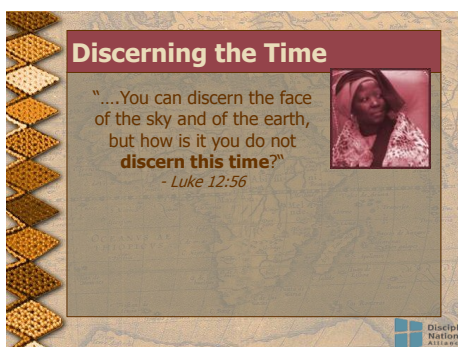
Daniels speaks about a court case that took place in Heaven. Judgment was given in favor of the saints and they were given a Kingdom. It is now time to receive, to possess, to occupy, and to hold on to the Kingdom we, as the saints of the Most High, received. I can be given something, but if I don't take hold of it. or possess it, it's not mine. This prophecy also speaks about the radical tension between God's sovereignty and man's free will. It refers to the victory that Christ established on the cross. He accomplished this victory when he cried out "It is finished." It refers to God's sovereignty. But then also it refers to my responsibility, to take hold of what I received; to apply the principles and start to move forward in the light of the victory. We will experience victories but we will also experience defeats. We are not to lose heart, because the evil one has been conquered and will ultimately be conquered. We need to press forward and press into the judgment that was given in our favor. Our walk needs to be in accordance to our sitting at the right hand of Christ.

I would like to share with you four things. Daniel 7 talks about timing and about possessing the Kingdom. In order for us to do that, we need to know something about that Kingdom. We need to discover it and then we need to demonstrate it. The four things are: Discern the times, Discover the Kingdom, Possess the Kingdom and Demonstrate the Kingdom.

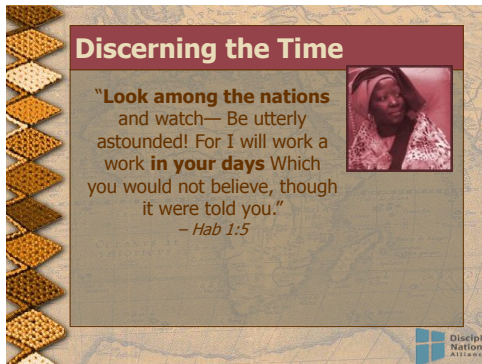


Let's start with the times. Times always refer to position. Jesus said to his disciples, "You can forecast the weather but how is it that you do not discern this time?" We as the

Church are positioned for a time as this. It's like a farmer who depends on knowing and understanding the times and seasons. When it is time to sow, he needs to sow; when it is time for harvest, he needs to harvest. If he gets the seasons



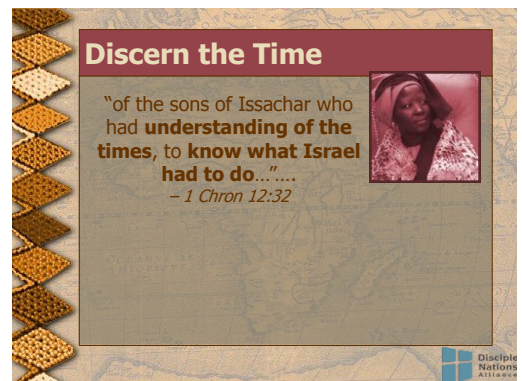
wrong, he will not be able to harvest when it is time to reap. We need to know what season it is, because our performance, our actions, will depend on our positioning in time.



I have seen that mobilization is more about positioning people than to get them to perform or to do something. If there is one book in the Bible that is about transformation it is the book Habakkuk. We don't have the time to go through the book of Habakkuk in depth, but, even when Habakkuk came to the Lord and complained and painted a rather negative picture about his circumstances, God points him to the nations and said, "Habakkuk, look at the nations because I'm busy doing something in your days....."

What a great privilege it is for the DNA to be positioned in a place where we can look at the nations. In the next couple of days nations will come and share stories, which is significant because God is doing something in our days. It's part of our positioning.

In 1 Chronicles 12:32 we read of the tribe of Issachar who knew two things. Of everything that could have been said about this tribe, the Bible mentioned two things. They knew the times and they knew what they had to do. They were positioned and they knew what is required of them. That's exactly where we need to be. What is God saying to His Church in a time as this? In Mark 1:15 it says that Jesus came to establish the kingdom because the time was fulfilled.



It amazes me how many times one read about the Kingdom within the context of a



specific time. Time can be *chronos*, which is calendar time or time can be *kairos*. *Kairos* means God's time, the appointed time. There was a *kairos* moment 2,000 years ago when the *chronos* and the *kairos* came together. I'm quite convinced that we are again in that season with the *kairos* and the *chronos* coming together.

You know the story of Esther, a Jewish girl who became queen of a pagan empire. Mordecai, her cousin, said to her, "Esther, yet who knows whether you have come to the kingdom for such a time as this." That is what I would like to say to you this morning. It is for time as this that we have come to the Kingdom. We were born for this moment. This is our time. This is our season. God has something in store for us.

Time becomes important, because it is about our positioning. Because we have come to the Kingdom for such a time as this, we need to know what the Kingdom is. Yesterday, we had a day of prayer and fasting and Bob¹ started us off with this scripture, Matthew 6, where Jesus taught his disciples to pray. And Jesus said, "This is how you should pray. Let your Kingdom come and your will be done on earth as it is in heaven." In Brazil as it is in heaven; in Africa as it is in heaven; and the Kingdom of God is coming as His will is being done.

A simple definition of the Kingdom is the Lordship of Christ. It is where the King rules. The Kingdom is the dome of the King where His people are doing His will. The Bible is the constitution of the dome of the King. If we are

ambassadors of this Kingdom, surely we need to know what the constitution is saying.

Because that is what an ambassador does; he upholds the constitution of the country he is representing. Our constitution is the preeminence of Christ, Christ to be the all in all. That is God's desire.



In Matthew 13 it says, "The Kingdom of heaven is like a treasure hidden in a field; which a man found and hid. And, for joy over it, he goes and sells all that he has and he buys that field. The Kingdom of heaven is like a merchant, seeking beautiful pearls. When he found one pearl of great price he went and sold all that he had, and he went back and he bought it."

Out of the 40 parables that Jesus taught his disciples or the people at the time, 18 were specifically about the Kingdom. In the four gospels, the words the *Kingdom of heaven* or the *Kingdom of God* are referred to 97 times, because it is something of great importance. It must be sought after and it must be found. It is a mystery. It's hidden. It doesn't make sense to the natural mind. Jesus said this should be our first

priority; that we seek the Kingdom and not stop until we have found it. It is to be found and you will know when you have found it. Luke 12² refers to the same scripture. Look at what Luke is saying, not only to seek the Kingdom, it says, "Do not fear little flock, because it's



² Luke 12:32

Alliance, President of Harv



the Father's good pleasure to *give* you the Kingdom."

It's not only that we are to seek the Kingdom; the Kingdom is also seeking us. The Kingdom is in hot pursuit of us. It's not only for us to possess it; the Kingdom also wants to possess us.



One day Jesus was asked this question by his disciples, "What is the sign of the end?" Sign in the singular - the one thing that will point to the end. Then, in verse 14 of Matthew 24 it says, "And this gospel of the Kingdom, the good news of the Lordship of Christ, must be preached in all the world as a witness to all nations, and then the end will come."

As a side note, it is interesting to unpack this Scripture. Looking at the original

language the word for the phrase *in all the world* is the word in Greek *oikoumene*. It means *household*. It's also where we get our word *economy* from. The root of this word *oikoumene* is the word *oikos* which means *house*. This good news of the Lordship of Christ must be communicated to every house, to every administration, to every economy, and then the end will come.

But, the word *end* is not so much the end of the world. The word *end* is the word *telos* which means the fulfillment of the vision. So, this gospel of the Lordship of Christ must go to every dwelling, every household, every administration, and this will be the fulfillment of the vision.

Jesus said in Luke 4, "I must preach the Kingdom for this purpose I have come." As the Father has sent him, he is sending us. Luke 9:2, "And he sent them to preach the Kingdom and heal the sick." The same Scripture, in a different translation, says: "Heal the sick in the town and say to the people there that the Kingdom of God has come near you."

The *Missio Dei*, the mission of God, is to establish the Kingdom. We can only understand our mission in the

light of God's mission.

If His mission is the establishment of His rule and reign, it should be our mission as well. The Great Commission is not only



just the command to go, but it's also a co-mission. We are on a mission with Him and His mission is to establish His rule on earth.

John the Baptist was sent to prepare the way for Christ. He came to prepare the way for this Kingdom message. His first sermon was to repent for the Kingdom of God is at hand. To repent means to change your mind, change your thinking. Often we refer to the word *repent* as to turn around and do not do the things that we have been doing. But it's difficult to change my ways if I do not change my mind.

So, John the Baptist was saying change your mind, the Kingdom is at hand. There is a message that is about to come that is so profound, so different, that if you don't change your mind, you will not understand it. This message is saying that if you want to live, you need to die. This message is saying if you want to have, you need to give. This message is saying that if you want to be in front, then go to the back. This message is saying if you want to be great, serve. This message is saying if somebody forces you to walk one mile, you walk two. This message is saying if somebody slapped you on the one cheek, you turn the other. This message, that is about to come, is saying if somebody takes your shirt, you give your trousers as well.

It's so different. It's foolishness to the world. How can you be great by serving? That's why we need to change our mind. We will not understand the kingdom unless we take captive our thoughts and make them obedient to Christ.



If we want to possess the Kingdom, we need to know what we received. Since that time, since the day of John the Baptist's first sermon, the kingdom of heaven has been forcefully advancing and forceful men lay hold of it. They are possessing the Kingdom.

If you go to Luke 16:16, it's the same scripture. "The law and the prophets were until John; but since that time the Kingdom of God has been preached and every man is pressing into it." And we need to do the same.

Hein van Wyk's passion is Christ and the establishment of His Kingdom in every area of life. For the last 17 years he facilitated Kingdom development as it relates to leadership formation, collaboration initiatives, community upliftment, mission mobilisation and strategic planning. He has been a conference and motivational speaker on topics that include worldview, transformational development, missions, prayer and partnership. Hein resides in South Africa and ministers nationally as well as internationally.



He works from the platform of Hope for Africa Strategic Alliances and serves as Samaritan Strategy Africa Regional Coordinator for southern Africa, Africa Director for both Churches Together and Experience Mission. He also serves as Team Leader for the Global Leadership Team of Disciple Nations Alliance. Hein is married to Helene and has three children, Jannandi (24), Heilene (20) and Daneiko (13). Soli Deo Gloria!