

# The Great Seven of God's Kingdom

SMALL GROUP TRAINING MATERIAL FOR THOSE WHO WANT  
TO LEARN MORE ABOUT THE KINGDOM OF GOD AND ABOUT  
COLLABORATING WITH ONE OTHER FOR POSITIVE  
TRANSFORMATION



A joint initiative of **Healthcare Christian Fellowship International (HCFI)**, **Communities of Grace International (COGI)**, and **International Christian Medical and Dental Association (ICMDA)**

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## Introduction

### A vision for the future

Would you like your community and country be an inspiring example how human beings can flourish in all areas of their lives?

There is only one way to make significant and lasting progress towards such a future: the Jesus Christ way, implemented by people who collaborate with one another.

Jesus Christ summarized His understanding of such a righteous society in a number of vital teachings about the Kingdom of God. You will discover that Jesus Christ speaks about the Kingdom of God from a place of authority and you will have to make a choice whether you think He is a greater expert on this topic than you are.

The objective of the lessons in this booklet is not only to pass on knowledge, but to make us more acquainted with Jesus Christ and with His approach to life. As we discover His heart, we are challenged: will we allow Him to transform our lives or not?

### The goal

To explore the possibilities of becoming a network of people who join Jesus Christ in His great plan to further the Kingdom of God, with a special local focus.

### Lifestyle

Remember, the Kingdom of God is about a lifestyle; it is about processes of transformation towards helping one another to flourish as humans. It is not a program or a project but a pilgrimage. Once you embark on your pilgrimage through life together with Jesus Christ, the journey never ends...

## Great Seven of God's Kingdom

We selected the first seven (of 21) of the teachings of Jesus Christ about God's Kingdom as found in the Gospels as content for this workbook:

Great Repentance: Matthew 4:13-17

Great Blessedness: Matthew 5:3-10

Great Torah: Matthew 5:17-20

Great Prayer: Matthew 6:9-13

Great Obedience: Matthew 7:21-23

Great Deliverance: Matthew 12:25-30

Great Sower: Matthew 13:3-23

## Discovery Groups

If we really want to see the kind of inside-out transformation that Jesus Christ brings, we cannot do it alone. That is why we will join hands and hearts in a small group to learn together how to put the Great Seven of God's Kingdom into practice. The small group format we use is known as Discovery Groups.

### Definition of a Discovery Group:

A Discovery Group is two to five seekers / believers who learn together to love God, to love their neighbour and who actively collaborate for the advance of God's kingdom in their lives.

- Two to five: This is the optimal size for a group of busy people
- Seekers / believers: When Jesus Christ called people to follow Him, none of them were believers. They became believers on the way as they followed Him
- Jesus Christ: He is the Central Person in Discovery Groups
- Learn together: all participants help one another to learn from Jesus Christ
- Love God and neighbour: This is what life is all about according to Jesus Christ
- Obedience: Those who believe in Jesus Christ obey Him
- Intentional multiplication of maturing disciple makers: the practical implication of one of the key commands of Jesus Christ, namely, to make disciples of all nations
- This series of sessions will emphasize seeking God's Kingdom among our families, friends, workplaces, and neighbourhoods

### Format:

- Frequency: we will meet once a week or once every two weeks as a rule. During holidays or emergencies, the time between meetings might be longer
- When: it is very important to meet only when all the members of the group can be present
- Where: either face to face or online (saves traveling time), or a hybrid: for example, meet online regularly and face to face once every three or four months
- Meeting elements: each meeting has three parts – Look Back; Look Up; Look Forward. This will be described in more detail further on
- Duration: Each of the three parts takes about 30 minutes → 90 minutes in total

## Role of the facilitator:

Each group has a facilitator who initiates the meetings. After a facilitating a few times, the group members start taking turns to facilitate the meeting. This way they learn how to facilitate their own groups once that becomes possible. The facilitator:

1. Provides an example of some-one who wants to learn as much as possible from Jesus Christ and who applies what has been learnt in daily life and work
2. Promotes a culture of honouring one another in the Discovery Group
3. Is a co-learner together with the rest of the group; not the "great expert"
4. Is a meeting organizer/scheduler; not the "spiritual superstar"
5. Makes sure all Discovery Group members participate; not the "centre of attention"
6. Facilitates learning experiences by asking questions; not the "great preacher"
7. Furthers formation of new Discovery Groups; not the "gatherer of admirers"
8. Promotes and practices two spiritual disciplines that are vital for every follower of Jesus Christ: First, daily devotional time – using of S.O.A.P.S.<sup>1</sup> Second, daily prayer time – praying for the people on your Lost List and for those in your social circles
9. Checks regularly how the group members are doing in these two spiritual disciplines and inspires them to develop these habits if they are not yet part of their lives

## Role of the coach / responsible leader:

1. Coaches facilitators who have started new Discovery Groups
2. Organizes leadership training for the next generations of Discovery Group facilitators
3. Starts to coach coaches once the spiritual multiplication processes make it possible

**Suggestion:** Print out this document and write down your notes about these sessions in the printout. This will help you to remember what you have learnt, to record your intended action steps and what you have prayed about. Later you can refer to your notes and see how many of your Discovery Group prayers have been answered by the Lord.

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<sup>1</sup> SOAPS is explained in an addendum at the end of this document

## Session 1. Great Repentance

### Look Back: Celebration and Fellowship (1/3 of time)

If this is the first time you meet, welcome everybody and open with prayer.

#### Facilitate the discussions on these questions:

- Who are you and what motivated you to join the meeting?

- What happened in the past week that you are thankful for?

- What challenges are you facing right now?

## Look Up: Listening to God's Word (1/3 of time)

Matthew 4:13-17

*And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, that it might be fulfilled which was spoken by Isaiah the prophet, saying: "The land of Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the Gentiles: The people who sat in darkness have seen a great light, and upon those who sat in the region and shadow of death, light has dawned."*

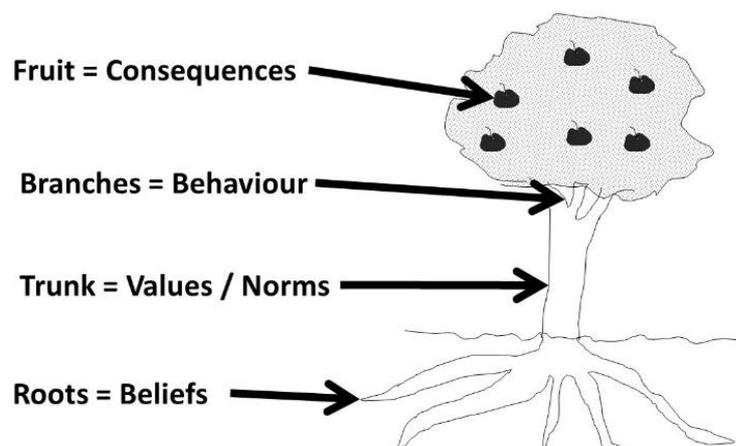
*From that time Jesus began to preach and to say, "**Repent, for the kingdom of heaven is at hand.**"*

Note that this is the very first sermon of Jesus Christ. It begins with a demand that people move out of their comfort zones, rethink their priorities, and change their lifestyles. He immediately aims for the maximum benefit of the hearers. Half-measures give half-baked results.

### Digging deeper

Repent = Greek verb metanoeo = meta + noeo. Meta = change of place or condition. Noeo = to exercise the mind, think, comprehend. Together metanoeo = to repent, change the mind, relent; regret/sorrow accompanied by a true change of heart toward God. (The Complete Word Study Dictionary)

Illustration about the comprehensiveness of metanoeo: the world view tree



Repentance needs to affect our beliefs, values, norms, and behaviours. Then the consequences will glorify God. Too often repentance focuses almost exclusively on avoiding the consequences or on changing behaviour. However, it needs to go down all the way to our deepest and most precious beliefs. There the fiercest battles between truth and lies take place. Repentance has three main aspects:

1. Turning from sin: That is, sin in our behaviours, values, norms, and beliefs; breaking from them and leaving them behind us with the sincere intent to sin no more.
2. Turning towards God (relationship): Being reconciled to God based on the finished work of Christ on the Cross – crisis and/or process (see below).
3. Turning towards God's ways (Kingdom lifestyle): That is, the life of loving and grateful obedience to God; living the life of the Kingdom in the power and enabling of the Holy Spirit.

### Repentance is both a crisis and a process

- **Crisis:** Firstly, when we turn to Jesus Christ as our Lord and Saviour for the gift of eternal life. For some this turning to Jesus Christ has process elements, John 17:3.
- **Process:** when we keep on turning to Jesus Christ as our Sanctifier and Ruler; this is a life-long learning process as we seek to become more Christ-like over the years. See for example 1 John 1:9

**The difference between repentance and remorse.** See for example 2 Corinthians 7: 10.

- **Remorse:** primarily being sorrowful about the consequences of our sins (feeling bad for ourselves, for example when we are caught out). The sorrow of remorse mostly does not lead to change of life. At best, it can have temporary effect – New Year resolutions are a good example.
  - With remorse a person remains on the wrong path and therefore keeps on falling
- **Repentance:** primarily being sorrowful about the sin itself and about sinning against God. The Holy Spirit convicts us of sin). The sorrow about the sin is deep enough to make us stop sinning and to replace the sinful behaviour with Christ-like behaviour.
  - With repentance a person moves (back) on to the right path, but can still stumble whilst on that path







## Look Up: Listening to God's Word (1/3 of time)

Matthew 5:3-10

***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.***

In this meeting, we will focus on the two beatitudes that directly relate to the Kingdom of God and what that means for us in practice.

### ***The two Kingdom Beatitudes***

***Blessed are the poor in spirit, for theirs is the kingdom of heaven.***

***Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.***

### **Digging deeper**

#### **Poor in spirit**

**Poor** = ptochos = to crouch, cower like a beggar; poor and helpless; abject poverty, utter helplessness, complete destitution (The Complete Word Study Dictionary). This Greek word for poverty is used for people who have no income, no home, no food, no possessions, no future, no hope, no options, no way out of the poverty.

**Spirit** = pneuma = the spiritual entity in man

Characteristics of people who are "poor in spirit":

- They are in terrible spiritual poverty
- This is the deepest poverty into which any human being can be trapped in
- They realize very deeply their totally hopeless situation.
- They cannot save themselves out of the clutches of this spiritual poverty.
- They cannot contribute anything to their deliverance from this spiritual poverty.
- They are totally dependent on help outside of themselves to be delivered
- They have to cast themselves completely and irrevocably on to Jesus Christ as their Lord and Saviour
- Casting yourself onto Jesus grants entrance into the Kingdom of God. That is why it is the first beatitude in the Sermon on the Mount
- Then we receive the greatest of the riches we can ever have: Christ Jesus becomes our Treasure

### Persecuted for righteousness' sake

**Persecuted** = dioko = to prosecute, persecute, pursue with repeated acts of enmity (The Complete Word Study Dictionary).

**Righteousness** = dikaosune = that which is just, right; conformity to the claims of God's justice; standing against lawlessness.

**Persecution is not** about people who give you a hard time because of

- your lack of tact / sensitivity / empathy / compassion / respect
- your harshness, critical spirit, manipulation, pride, stubbornness

**Persecution is** real persecution if it follows on:

- you/God's people doing what is right in God's eyes
- you/God's people standing against lawlessness
- you/God's people decide to follow Jesus Christ



## Look Forward: Bless one another to obey (1/3)

- How will you seek to integrate repentance in your relationships with God, with your friends and family, and with your colleagues and neighbours? Anybody specific that you need to ask for forgiveness? "With God's help, I will..."

- Prayer:
  - For God's help to obey Him as summarized in our "I will" statements. Write down one another's "I will" statements above so that you know what to pray for – not only during this meeting, but also in the period until your next meeting
  - For the struggles/challenges mentioned at the beginning of the meeting
  - For the people on your Lost List
- Where and when do we meet next time?

**Note:** make sure your "I will" statements meet the SMARTIE goal criteria:

S = specific; M = measurable; A = attainable; R = result-oriented; T = time-limited; I = in line with the vision to see God's kingdom come in your five social circles (family, friends, faith community, workplace, neighbourhood); E = exalting God



## Look Up: Listening to God's Word (1/3 of time)

### Matthew 5:17-20

*Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to fulfil. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the Torah till all is fulfilled. Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven. For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.*

### Digging deeper

Three different types of law in the Bible:

1. Ceremonial law: applicable to the temple worship and sacrifices. The laws on the sacrifices are shadow of the true and complete sacrifice of Christ on the cross. The ceremonial laws are no longer valid for believers because they have been fulfilled by Christ once for all.
2. Civil law: applicable to the nation of Israel in Old Testament times. The civil laws lay down the framework of the character and lifestyle of the children of the living God. Some principles can be derived and applied today, e.g. health laws about isolating infectious diseases or about hygiene.
3. Moral law: As summarized in the Ten Commandments and condensed into the Two Love Commandments by Jesus Christ. They are valid for all people of all times and places. The Ten commandments are the expressions of the very character of God. They describe the way God wants us to behave based on the Christ-like character He is developing in us.

Two of the important ways the concept of Torah is used in the Bible:<sup>2</sup>

The first five books of the Old Testament, according to Jewish subdivisions of the Old Testament  
All divine revelation as the guide to life; all of God's moral law put together, e.g. Psalm 119; Psalm 19; Isaiah 2:3; Proverbs 13:14; Proverbs 8:22ff

<sup>2</sup> God, Justice, and Society: Aspects of Law and Legality in the Bible; Jonathan Burnside; Oxford University Press; 2011; 542 pages.

We believe that Jesus was referring to Torah especially in the broad moral law sense. It is not about the observance of the Torah to earn salvation or about legalistic application of the Torah in the ceremonial or civil law sense. The moral law element of the Torah remains valid for all times. It now shapes our conscience as our teacher, exposing our failure to meet God's requirements. See Galatians 3:24. The moral law aspect of the Torah is now written on our hearts. See Jeremiah 31:33 and Hebrews 10:16. The Holy Spirit enables us to obey the Lord in the new life in line with moral law (Torah).

### **Jesus came to fulfill the Torah**

Fulfill = pleroo = to make full; to fill out; to bring to a full end; to complete, make perfect, accomplish the purpose for which it was given; filling the Torah with His influence, presence and power.<sup>3</sup>

The moral law aspect of the Torah is a reflection of the character of God. Therefore, as the Holy Spirit works in us to become more Christ-like, we obey the moral law because it is an expression of God's character being shaped in us by grace.

### **Breaking the Torah and teaching others to do so → least in the Kingdom**

Breaking the moral law aspect of the Torah is what Jesus is talking about here.

Break = luo = loosen what is fast; unbind, untie; to loosen the obligation of the Torah; to make it void; to do away with it.<sup>4</sup> By implication: to undermine the authority of the Torah by weakening its moral implications; to make compromises

Teaching = didasko = to instruct by word of mouth; to teach, direct, advise, put in mind.<sup>5</sup> By implication: Taking others with you in Biblically immoral ways

### **Unless your righteousness exceeds that of the scribes and Pharisees → not enter the Kingdom**

Righteousness = dikaiosyne = fulfilling God's moral claims/demands

The only way we can do this, is by receiving the robe of righteousness of Christ, Isaiah 61:10; Philippians 3:9; Galatians 3:27 \_through entering into a relationship with Christ by accepting the Lord into our lives. See John 1:12

<sup>3</sup> The Complete Word Study Dictionary

<sup>4</sup> The Complete Word Study Dictionary

<sup>5</sup> The Complete Word Study Dictionary



## Look Forward: Bless one another to obey (1/3)

- How will you seek to integrate repentance in your relationships with God, with your friends and family, and with your colleagues and neighbours? Anybody specific that you need to ask for forgiveness? "With God's help, I will..."

- Prayer:
  - For God's help to obey Him as summarized in our "I will" statements. Write down one another's "I will" statements above so that you know what to pray for – not only during this meeting, but also in the period until your next meeting
  - For the struggles/challenges mentioned at the beginning of the meeting
  - For the people on your Lost List
- Where and when do we meet next time?

**Note:** make sure your "I will" statements meet the SMARTIE goal criteria:

S = specific; M = measurable; A = attainable; R = result-oriented; T = time-limited; I = in line with the vision to see God's kingdom come in your five social circles (family, friends, faith community, workplace, neighbourhood); E = exalting God



## Look Up: Listening to God's Word (1/3 of time)

### Matthew 6:9-13

*Our Father in heaven,  
Hallowed be Your name.  
Your kingdom come.  
Your will be done on earth as it is in heaven.  
Give us this day our daily bread. And forgive us our debts, as we  
forgive our debtors. And do not lead us into temptation but  
deliver us from the evil one. For Yours is the kingdom and the  
power and the glory forever. Amen.*

In this session we will examine the first four elements of the prayer as they relate specifically to the Kingdom of God:

1. Our Father in heaven
2. Hallowed be Your name
3. Your kingdom come
4. Your will be done on earth as it is in heaven

### Digging Deeper

#### Our Father in heaven:

Father = Abba<sup>6</sup> = Aramaic name for Father<sup>7</sup>.

He did not start with Abinu, the Hebraic name for Father. The implications are huge:

By using the Aramaic name for "Father", Jesus teaches us no language is more sacred than other languages. This opened the way for the New Testament to be written in Greek and for the translation of the Bible into many other languages. The Christian faith is not ethno-centred nor exclusively ethno-linguistic.

Since there is no sacred language, there is also no sacred culture. God transcends all culture and wants to transform all cultures

By implication, our Father can be known by people from all nations, peoples, and tribes. They can communicate with Him in their own language whenever and wherever they want to.

Starting the prayer with "Father" shows that a personal relationship with God is possible. Knowing 'our **Father**' is the essence of Kingdom citizenship<sup>8</sup>

'Father' emphasizes the reverence and respect one would offer to a superior

Knowing '**our** Father' means Kingdom life is corporate life

'Our Father in heaven' - that means He is both near and far

<sup>6</sup> See also Mark 14:36, Romans 8:15 and Galatians 4:6

<sup>7</sup> Pages 95-103 in "Jesus Through Middle Eastern Eyes: Cultural studies in the Gospels". By Kenneth E. Bailey. Published by SPCK Publishing, London; 2008; 443 pages.

<sup>8</sup> See John 17:3

Note: we must make sure we do not compare or confuse our Heavenly Father with earthly fathers. To do so would lead to idolatry. The most complete and authoritative description of 'our Father' as He truly is, is the one given by Jesus in the parable of the prodigal son.<sup>9</sup> See Luke 15:11-32.

### **Hallowed be Your Name:**

Dear Father, we worship You as we realize Your glorious character is revealed by Your Name. We direct our prayers to You, the Eternal One. You are outside of ourselves and exceedingly greater than we can ever be. How magnificent is Your Name!

Each of Your Names reveals so many facets of Your most praiseworthy character, hallelujah!

### **Your Kingdom come:**

Yes, Father, Your Kingdom is the only Kingdom that deserves to come.

It is so true that Your Kingdom comes in everyone who submits to Your rule and anywhere Your rule is acknowledged.

In Your Kingdom, Your norms and values become evident. We are motivated to intentionally pursue You and Your ways.

Wherever Your kingdom comes, other kingdoms must make way.

### **Your will be done on earth as it is in heaven:**

It is always Your will that Your will be done. It is always Your will that Your Kingdom should come. Teach us to direct all our prayers along these lines.

Yes, Father, we find ourselves in a certain tension between the incomplete fulfilment of Your will in this broken world and the total and perfect fulfilment of Your will in the new heaven and the new earth.

We often find that there is also a tension between our will and Your will. Even so, we want Your will to prevail and therefore we surrender ourselves to You – whole-heartedly, unreservedly, and continually.

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<sup>9</sup> Pages 100 in "Jesus Through Middle Eastern Eyes: Cultural studies in the Gospels". By Kenneth E. Bailey. Published by SPCK Publishing, London; 2008; 443 pages.







## Look Up: Listening to God's Word (1/3 of time)

### Matthew 7:21-23

*"NOT EVERYONE WHO SAYS TO ME, 'LORD, LORD!' WILL ENTER THE KINGDOM OF HEAVEN,  
ONLY THOSE WHO DO WHAT MY FATHER IN HEAVEN WANTS.  
ON THAT DAY, MANY WILL SAY TO ME, 'LORD, LORD!  
DIDN'T WE PROPHECY IN YOUR NAME?  
DIDN'T WE EXPEL DEMONS IN YOUR NAME?  
DIDN'T WE PERFORM MANY MIRACLES IN YOUR NAME?'  
THEN I WILL TELL THEM TO THEIR FACES, 'I NEVER KNEW YOU! GET AWAY FROM ME, YOU WORKERS OF LAWLESSNESS!'"*

### Digging Deeper

#### *Not everyone who says "Lord, Lord":*

- These are those who may self-identify as Christians or who have grown up in a Christian environment or who have "Christian language and culture", but their lifestyle bears a different message. This calling upon the Lord's name is empty of real meaning because they do not yet belong to the Father's family. They are first-class hypocrites, just like many of us used to be.
- The term "Lord, Lord" was commonly used as a term of courtesy in New Testament times. However, Jesus does not accept His name to be used in this way. He is God - He wants His name to be honoured as it deserves to be. There is no compromise: if you want to use the Lord's name, you must mean it with all you have and are. Otherwise you are using the Lord's name in vain - the use of the Lord's name in vain is forbidden in the Ten Commandments

#### *Those who do what My Father in Heaven wants:*

- "do" = the verb 'poieo', which in this instance is rendered in the present active participle. This Greek tense has the meaning of habitually continuing to do what the Father wants → a lifestyle of obedience. By grace, you are on the right road now. You express your gratitude to the Lord through habitual obedience. Of course, you can still stumble while you are on this road, but the general tone of your life is that of obedience

#### *Then I will tell them:*

- Many deceivers will try to influence even God's own people, using His Name
- The deceivers will make false prophecies, have false deliverance ministries, and perform false miracles
- This type of deception is commonly seen where 'Christians' behave like shamans / witchdoctors who try to influence the visible world through their special interventions in the spiritual realm



## Look Forward: Bless one another to obey (1/3)

- How will you respond to what you learnt today? How will it change your relationships with God, with your friends and family, and with your colleagues and neighbours? "I will..."

- Prayer:
  - For God's help to obey Him as summarized in our "I will" statements. Write down one another's "I will" statements above so that you know what to pray for – not only during this meeting, but also in the period until your next meeting
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## Look Up: Listening to God's Word (1/3 of time)

### Matthew 12:25-30

*But Jesus knew their thoughts, and said to them:  
"Every kingdom divided against itself is brought to desolation,  
and every city or house divided against itself will not stand.  
If Satan casts out Satan, he is divided against himself. How then  
will his kingdom stand?  
And if I cast out demons by Beelzebub, by whom do your sons  
cast them out? Therefore, they shall be your judges.  
But if I cast out demons by the Spirit of God, surely the kingdom  
of God has come upon you.  
Or how can one enter a strong man's house and plunder his  
goods, unless he first binds the strong man? And then he will  
plunder his house.  
He who is not with Me is against Me, and he who does not  
gather with Me scatters abroad.*

### Digging Deeper

#### Every kingdom divided → desolation

Divided = meridzo = divided, separated into parts, disunited, in discord

Desolation = eremoo = lay waste, wilderness, desert, made desolate, be destroyed, come to nothing

#### Every city or house divided → will not stand

Will not stand = ou histemi = not set in place, not able to hold position, fall, not stand forth, not be established, not in balance, not able to stand fast against the enemy, not able to endure/persist,

**Note 1:** by looking at the meaning of divided, desolation, and will not stand, we get a good idea of the impact of demonization on people.

**Note 2:** we use the word 'demonization' to define the influence of demons on human beings – in line with a literal translation of the Greek word 'daimonidzomai' used in the New Testament. Thus, one avoids all kinds of unhelpful discussions about the so-called differences between demon-possession, demon-oppression, etc. The New Testament does not make such distinctions. Even believers, who are owned/possessed by the Lord can be under demonic

influence = demonized. This could happen when we give space to demons through allowing sin in our lives. The Lord owns believers both by the right of creation and by the right of adoption/salvation. Unbelievers are also owned by the Lord by right of creation, but they have not yet experienced the deliverance He wants to give. Both believers and unbelievers who have been demonized need deliverance. We need to make sure that we do not blame demons for our sins, but they may gain influence over us because of our sin. For example, if we sin by not using the shield of faith, the fiery darts of the enemy harm us and lead us into bondage. The enemy will try to bring believers into bondage through lies and deception. It is important to detect the arrows coming from the enemy and deal with them in truth and faith.

### **I cast out demons by the Spirit of God → the kingdom of God has come upon you**

Cast out = ekballo = cast, throw out, drive, force out, expel

The Lord will use us in deliverance ministry as we go through life, seeking His kingdom first. We need to make sure we are cleansed and in constant submission to Him. The power and authority of Jesus Christ is supreme and unshakable. We need to understand that in the clash, God's sovereignty will overrule, and we are taking a stand in the battle based on the victory of Jesus Christ on the Cross. His authority and power has been given to us so that we can represent Him in the deliverance of those who need it, see Luke 9:1. It is usually a good idea to practice deliverance ministry together with one or two other believers. This is a power and authority clash of two kingdoms, and it is helpful for two or three to agree on what is prayed for and done in ministry.

Demons = daimonia = demons, evil spirits, fallen angels.

They are spiritual beings that seek to influence/control/harm human beings through deception, manipulation, coercion, and intimidation. They seek to capture the mind and/or make the mind passive. Unrestricted openness to whatever we come across combined with lack of discernment can be very dangerous.

### **He who is not with Me → against Me**

We cannot be neutral when it comes to the matter of the Lordship of Jesus Christ and the advance of His kingdom in and through us. Our will needs to be in complete submission to His will for His kingdom to come in our lives.

### **He who does not gather with Me → scatters abroad**

Those who belong to Jesus Christ are relationship builders

- They seek to gather the last, the least and the lost to Christ
- They unite the Body of Christ wherever they go
- They build bridges to the hearts of their neighbours in family, congregation, workplace, and neighbourhood

The enemies of Christ spread division, strife, conflict, injustice and immorality, thus separating people who should be united



## Look Forward: Bless one another to obey (1/3)

- How will you apply what you learnt from Looking Up? How will it affect your relationships with God, with your friends and family, and with your colleagues and neighbours?
- "With God's help, I will..."

- Prayer:
  - For God's help to obey Him as summarized in our "I will" statements. Write down one another's "I will" statements above so that you know what to pray for – not only during this meeting, but also in the period until your next meeting
  - For the struggles/challenges mentioned at the beginning of the meeting
  - For the people on your Lost List
- Where and when do we meet next time?

**Note:** make sure your "I will" statements meet the SMARTIE goal criteria:

S = specific; M = measurable; A = attainable; R = result-oriented; T = time-limited; I = in line with the vision to see God's kingdom come in your five social circles (family, friends, faith community, workplace, neighbourhood); E = exalting God



## Look Up: Listening to God's Word (1/3 of time)

### Matthew 13:3-23

*Then He spoke many things to them in parables, saying: "Behold, a sower went out to sow. And as he sowed, some seed fell by the wayside; and the birds came and devoured them. Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth. But 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 others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty.*

*He who has ears to hear, let him hear!"*

*And the disciples came and said to Him, "Why do You speak to them in parables?" He answered and said to them, "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. Therefore, I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. And in them the prophecy of Isaiah is fulfilled, which says: 'HEARING YOU WILL HEAR AND SHALL NOT UNDERSTAND AND SEEING YOU WILL SEE AND NOT PERCEIVE; FOR THE HEARTS OF THIS PEOPLE HAVE GROWN DULL. THEIR EARS ARE HARD OF HEARING, AND THEIR EYES THEY HAVE CLOSED, LEST THEY SHOULD SEE WITH THEIR EYES AND HEAR WITH THEIR EARS, LEST THEY SHOULD UNDERSTAND WITH THEIR HEARTS AND TURN, SO THAT I SHOULD HEAL THEM.'*

*But blessed are your eyes for they see, and your ears for they hear; for assuredly, I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.*

*"Therefore, hear the parable of the sower: When anyone hears the word of the kingdom, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside. But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; yet he has no root in himself but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles. Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful. But he who received seed on the good ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty."*





Congratulations, you have completed the series: Great Seven of God's Kingdom. It is possible to continue with the remainder of the teachings of Jesus Christ about God's kingdom. Here is an overview:

1.	Great Repentance	Matthew 4:13-17
2.	Great Blessedness	Matthew 5:3-10
3.	Great Torah	Matthew 5:17-20
4.	Great Prayer	Matthew 6:9-13
5.	Great Obedience	Matthew 7:21-23
6.	Great Deliverance	Matthew 12:25-30
7.	Great Sower	Matthew 13:1-9 and 18-23
8.	The Wheat and the Tares	Matthew 13:24-30 and 36-43
9.	The Sprouting Seed	Mark 4:26-29
10.	The Mustard Seed	Matthew 13:31-32
11.	The Leaven	Matthew 13:33-33
12.	The Hidden Treasure	Matthew 13:44
13.	The Pearl of Great Price	Matthew 13:45-46
14.	Drawing in the Net	Matthew 13:47-50
15.	The Household Treasures	Matthew 13:52
16.	The Kingdom is for the child-like	Matthew 18:1-5 and 19:13-15
17.	Riches and the Kingdom	Matthew 19:16-26
18.	The Internal Kingdom	Luke 17:20-21
19.	Entering the Kingdom	John 3:3-7
20.	The Two Sons	Matthew 21:28-32
21.	The Wicked Vinedressers	Matthew 21:33-44

How to go about it:

1. Keep on using the same Three-Part Approach that you have been using in the first seven meetings.
2. The only difference is in the **Look Up** section. There you use the Scripture portions, one per meeting, starting from number 8 in the table above.

On the next page there is a one-page overview of the Three-Part Approach.

## Overview: Three-Part Approach in Discovery Groups

### Look Back: Celebration and Fellowship (1/3 of time)

Welcome everybody and open with prayer.

#### Facilitate the discussions on these questions:

1. What happened in the past week that you are thankful for?
2. How did it go with the implementation of your "I will..." statements?
3. What challenges / struggles are you facing right now? *(take notes, you will pray for one another in the third part of the meeting)*

### Look Up: Listening to God's Word (1/3 of time)

#### Scripture portion taken from the Scripture List

#### Discussion based on the Scripture

1. What did you like most about this Bible passage?
2. What did you learn about God / His ways / Jesus Christ?
3. What did you learn about people / yourselves?
4. How could we possibly apply what we have learnt from Looking Up? In our personal lives? In our social circles: family, friends, faith community, workplace, neighbourhood?

### Look Forward: Bless one another to obey (1/3)

1. How will you seek to respond to what God has said to you during this meeting? Does He put someone on your heart who needs help? Does He give you an idea of what you could do? "With God's help, I will..."
2. Prayer:
  - a. For God's help to obey Him as summarized in our "I will" statements. Write down one another's "I will" statements above so that you know what to pray for – not only during this meeting, but also in the period until your next meeting
  - b. For one another's struggles/challenges mentioned at the beginning of the meeting
  - c. For the people on your Lost List
3. Where and when do we meet next time?

**Note:** make sure your "I will" statements meet the SMARTIE goal criteria:

S = specific; M = measurable; A = attainable; R = result-oriented; T = time-limited; I = in line with the vision to see God's kingdom come in your five social circles (family, friends, faith community, workplace, neighbourhood); E = exalting God

## Other series available from HCFI:

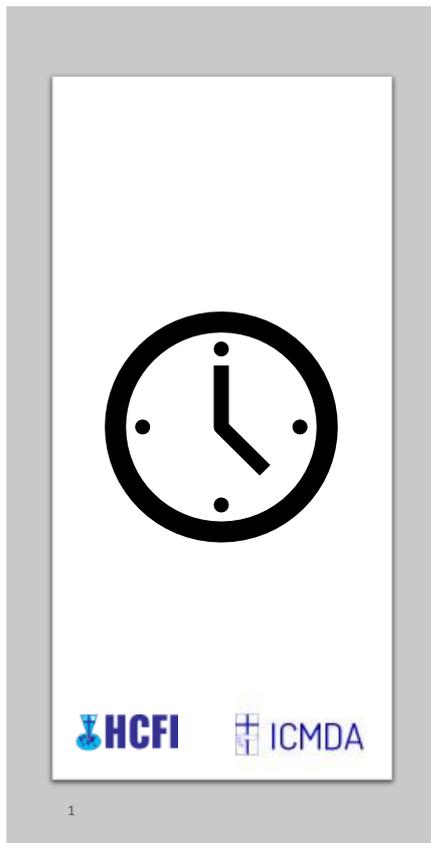
- Growing as Witnesses in the health field (18 sessions)
- Great Seven of Jesus Christ (7 sessions)
- Great Seven of Integral Health (7 sessions)
- Great Seven of I AM (7 sessions)

## Further possibilities

Now that you are more familiar with the Discovery Group approach, you can easily facilitate further Discover Group meetings by:

- 1.** Following thematic Scripture Selections. Thematic Scripture Selections are found on [www.acceleratetraining.org](http://www.acceleratetraining.org) There you can also find series for seekers as well as some specifically geared to people with specific religious backgrounds.
- 2.** Going through Bible books one chapter at a time. After reading the whole chapter, the participants share with one another using the standard set of questions for Look Up.
- 3.** Telling Bible Stories. Use an appropriate Bible Story in the Look Up section of the meeting. We recommend the approach of 'Simply the Story'.  
<http://simplythestory.org/oralbiblestories/>  
In their Handbook there is a section explaining how you could use Bible Stories in Discovery Group format [http://simplythestory.org/downloads/PDFs/STS-Handbook-v6d\\_2020.01.18.pdf](http://simplythestory.org/downloads/PDFs/STS-Handbook-v6d_2020.01.18.pdf)

## Addendum 1: SOAPS



# S.O.A.P.S.

## Daily Devotional Time

Use a systematic approach to go through the whole Bible in your daily devotional times

To start with, prayerfully read one chapter a day and use a devotional notebook to write down your SOAPS notes

*Option one:* Start at the beginning of the Bible and proceed from there

*Option two:* Switch between a chapter in the Old Testament and one in the New Testament on alternate days

*Option three:* The Seven Sections Approach, which is explained later

Choose the option that works best for you

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Use a Devotional Notebook to record the five elements of your SOAPS

1. **S = Scripture:** Prayerfully read one chapter of the Bible. Write down the portion of that chapter that speaks to you
2. **O = Observation:** What does this portion of the Bible say about God, His ways, people, you?
3. **A = Application:** How does God want you to respond to what He said to you through His Word?
4. **P = Prayer:** Ask God to help you to respond to Him in a way that brings Him joy.
5. **S = Share:** With whom will you try to share what you learnt during your SOAPS time?



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## The Seven Sections Approach



1. Genesis to Deuteronomy
2. Joshua to Job
3. Psalms
4. Proverbs to Song of Solomon
5. Isaiah to Malachi
6. Matthew to Acts
7. Romans to Revelation

*Practical Tip:*

*You might want to make seven book markers  
one for each section*

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## How to go through the Seven Sections:



- **Week 1**

**1<sup>st</sup> day:** Read chapter 1 of section 1

**2<sup>nd</sup> day:** Read chapter 1 of section 2

**3<sup>rd</sup> day:** Read chapter 1 of section 3, etc.

After one week you will have read the first chapter in each of the seven sections

- **Week 2**

**1<sup>st</sup> day:** Read chapter 2 of section 1

**2<sup>nd</sup> day:** Read chapter 2 of section 2

**3<sup>rd</sup> day:** Read chapter 2 of section 3, etc.

At the end of the second week, you will have read the second chapter in each of the seven sections

- In week 3 you read chapter 3 in each of the seven sections. Continue using the same systematic approach to read the whole Bible

Once you have completed a section, go through it again. You will read some sections more frequently but that is fine

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