

KINGDOM THEOLOGY

KINGDOM DNA

Unlock the Kingdom in 40 Minutes



Volume 1 of Kingdom Theology Series

KINGDOM®

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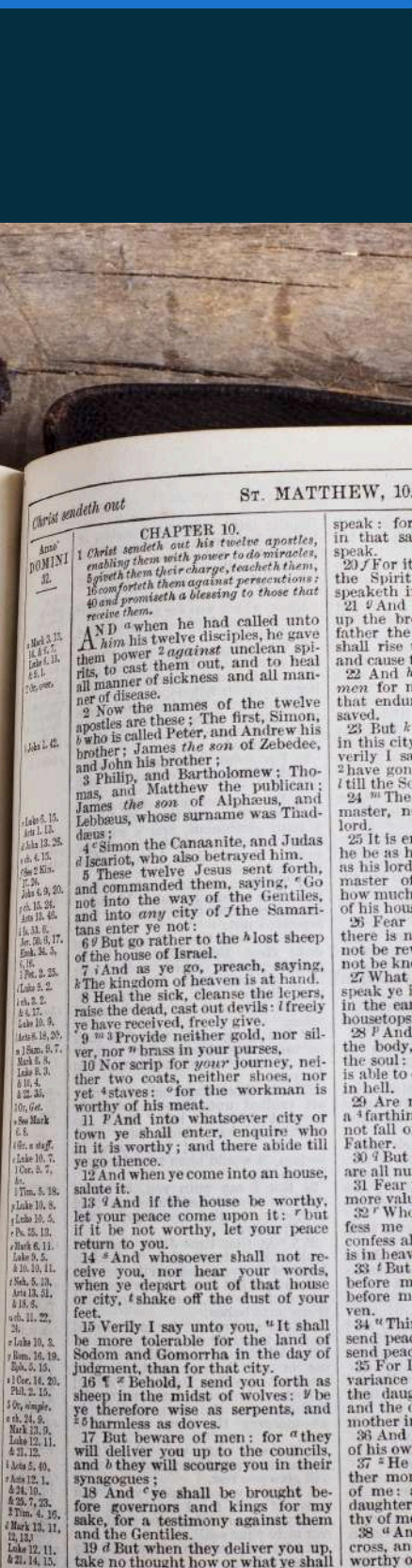
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A close-up photograph of a quill pen resting in a glass inkwell. The inkwell is partially filled with dark ink and sits on the pages of an old, thick book. The background is softly blurred, showing more of the book's pages and the quill's texture.

Problem Statement

For generations, the message of the Kingdom of God has been reduced, fragmented, or obscured. In much of modern Christian teaching and practice, the Kingdom has been narrowly equated with personal salvation, church attendance, or a distant future hope. As a result, many believers today lack a clear, practical, and theologically sound understanding of what it means to live as citizens of the Kingdom of God in every sphere of life.

This fragmentation has led to four persistent challenges:

- **Loss of ecclesia identity:** The Church has largely abandoned its calling as a transforming, relational, missional community, settling instead for being an audience or institution.
- **Disconnection between belief and action:** Many believers confess sound doctrine but lack practical frameworks for living out the Kingdom in their daily lives.
- **Division and individualism:** The Body of Christ is often fractured into isolated congregations and ministries rather than functioning as a unified ecclesia across cities and nations.
- **Limited societal impact:** Without a theology framework to live out the Kingdom beyond its congregations, the Church has struggled to extend the transforming power of the Kingdom beyond congregational walls — into families, communities, civic life, and the marketplace.

This whitepaper is a constructive approach designed to provide clarity and structure so that believers, congregations, and ministries can build upon what has already been faithfully sown, enabling people to labor more effectively in every domain of society.

Background & Proposed Solution



→ Background

Throughout history, the Church has experienced cycles of renewal, revival, and reformation — often responding to spiritual decline, institutionalization, or cultural compromise. Many movements, books, and ministries have rightly sought to recover aspects of the Kingdom message. They have addressed discipleship, governance, social justice, marketplace ministry, or community impact.

Though these efforts have focused on **facets** of the challenge, offering helpful models, theological corrections, or practical programs, few have attempted to assemble these facets into a **comprehensive, cohesive, and transferable framework** rooted in both **Kingdom Theology** and **Kingdom DNA**, the functional principles for Kingdom life together.

The Biblical description of the ecclesia and the Kingdom of God begins with individual salvation

then becomes broad and deep, extending to society and institutional reform. It calls for the transformation of individuals, families, congregations, communities, cities, and nations — aligning all under the principles of the King.

This whitepaper strives to not dismiss the contributions of others. It stands on their shoulders, honoring those who have labored long and hard. It seeks to recover essential truths and practices. These are perhaps new to some, but are deeply and fruitfully visible in history and contemporary application. What is offered here is an integrative framework designed to bring clarity, unity, and practical application to the Church's ongoing work of extending the Kingdom.

Background & Proposed Solution



→ Proposed Solution

This whitepaper presents a comprehensive and constructive framework for recovering and living out the Good News of the Kingdom.

It offers:

- **Immutable and Incontrovertible (unchanging and undeniably true) principles** — drawn directly from Scripture (**Kingdom Theology**).
- **Descriptive, repeatable, real-world applications** — the observable patterns of life reflected in the Kingdom of God we call Kingdom DNA.

This framework includes:

- A clear, biblical definition of the **ecclesia** and its call to transform, serve, and bless every domain.

- Shared **Kingdom Standards** of belief and devotion.
- **Core Gateway Skills** that equip every believer to fulfill their purpose and calling.
- Concrete practices of **fellowship, peacemaking, baptism, and communion** that sustain and extend Kingdom life.
- A practical roadmap for personal, congregational, and societal transformation, based on relational governance and multiplication.

This whitepaper is not a new methodology, program, or denominational distinctive. It is a biblically grounded, theologically sound, and practically applicable blueprint for living out the Kingdom — in the life of every believer, in every congregation, every domain, in every city, and in every generation.

→ What Makes This Whitepaper Unique

This whitepaper is the first of its kind to present a cohesive and constructive framework that:

- Is fully grounded in **sound, Biblical Kingdom Theology**.
- Defines the **ecclesia** not as gathering for an event or as an institution but as a governing, relational, missional community.
- Provides clearly articulated, universally applicable **Kingdom Standards** of belief and devotion.
- Connects theology to practical, real-world application in every domain and sphere.
- Presents a replicable model of **Kingdom DNA** that is lived out at the individual, family, congregational, city, and national levels.
- Includes a relational governance model and peacemaking framework essential to sustaining healthy Kingdom communities.
- Offers a practical, step-by-step roadmap for personal transformation, leadership development, and societal impact.



Section 1.

The Good News of the Kingdom

The Kingdom of God

At the heart of Jesus' ministry was a single and profound message: **The Good News of the Kingdom of God**. Yet for many, the phrase "Kingdom of God" is often reduced to a future heavenly reality or a synonym for the activities of the local church. But Jesus revealed something far greater — a present, powerful, life-altering reality that reshapes every aspect of life.

The Kingdom of God is simply this:

The reign and rule of God. But, its implications are profound.





Jesus Demonstrated Being Joined & Working in various DOMAINS

Let's pay particular attention to the city/community.

The New Testament focuses on the church of the city.

The Church of Rome

The Church of Corinth

The Church of Ephesus

Etc.

Jesus	Was an individual
Plus John	He had a companion
Plus Peter, James & John	He had close friends
Plus The Twelve	He had a small group
And the 70	He had a congregation
And the 120	He left a congregation to wait
And the 3000	The 120 exploded into a Mega Group
Jerusalem	Jesus loved the City
Judea	Jesus sent people to the region
Israel	Jesus recognized the nation
Ends of the earth	People groups exist across the world

You Are Here — Understanding Domains

A good map always has a starting point — a marker that says, **"You are here."** It's hard to navigate if you don't know where you're standing and how things spread out around you.

When we talk about the Kingdom of God, we need that same clarity. We need to know where we are — where God has positioned us and how we fit into His larger story. That's why it's essential to understand the concept of **domains**. Jesus lived within specific domains, and so do we.

What Are Domains?

A **domain** is a specific group of people connected by relational, cultural, social, or governmental bonds — the spaces and relationships where life happens and where influence is exercised. Domains define who we are, what responsibilities we hold, and where our authority and impact lie. Some domains are broad and somewhat passive — like being part of a state, or nation. Others are intimate and active, such as being a parent, spouse, or member of a local congregation.

Jesus and Domains

Jesus modeled domain-based living. His life was integrated, not compartmentalized. He demonstrated being part of every domain:

- **Personal:** He lived in devotion to the Father.
- **One:** He had a special companion, John.
- **Three:** He invested in a core group — Peter, James, and John.
- **Twelve:** He disciplined a small group of twelve.
- **Congregation:** He gathered and commissioned a wider group — 70, later 120.
- **City:** He loved and reached specific cities.
- **Region:** He sent His disciples to surrounding regions.
- **Nation:** He came first to the lost sheep of nation of Israel.
- **World:** He commissioned His followers to go to the ends of the earth.
- **Creation:** God stewards creation and He expects us to be responsible stewards as well.



Domains are not abstract categories; they are where the Kingdom is lived and expressed. Jesus didn't just speak into domains; He entered them fully. Living as Christ is incarnational ministry - deeply embedding ourselves in the cultures and communities we aim to reach, modeling our efforts after the incarnation of Jesus Himself.

Gathering and serving each specific domain brings a special blessing —1 (companion), 3, 12, congregation, city, nation, and world. We need to challenge ourselves and others regarding how we can better engage in each.

Citizens of the Kingdom

If you have surrendered to Jesus as King, you are not merely a church member or a believer — you are a **citizen of the Kingdom**. Citizenship in the Kingdom is not about religious affiliation; it is about allegiance, governance, and identity that we find in Christ.

As citizens, we live under the authority of the King, governed by His Word, empowered by His Spirit, and deployed for His mission.

God as King — The King's Domain

The word **Kingdom** literally means “the King's domain.” It is the realm and range of God's active, righteous, and loving rule. When Jesus healed the sick, forgave sins, welcomed the outcast, and confronted corruption, He wasn't simply doing good deeds — He was revealing what life looks like when God is King.

Transferred to His Kingdom

Jesus' central message was not just limited to personal salvation but about the arrival of a new governance, a new reality breaking into the world and the incredible transfer that salvation brings. People are rescued from the kingdom of darkness and transferred to God's Kingdom of light, where they experience righteousness, peace and joy. When we extend the Kingdom to entire people groups, nations, within nations & even connecting nations to impact the world, everywhere it distributes the blessing of the Kingdom: righteousness, peace and joy.

The Power and Provision of the Kingdom

God's reign is not just a spiritual reality but the complete expression of God's governance, goodness, and grace — bringing order to chaos, justice to oppression, peace to conflict, abundance to lack and joy to sorrow.

"His divine power has given us everything we need for life and godliness..."

(2 Peter 1:3)

The Kingdom is God's total provision for man's total need.

Kingdom DNA: Without a clear view of the domains and spheres around us, we will not have a clear view of where Kingdom impact should occur, creating an unnatural division between sacred and secular. Indeed, common culture tells us, "don't mix religion and work, religion and politics, religion should be practiced in your religious spaces."

Section 2.

What is the Church? — Understanding Ecclesia



The Church is not what many have imagined. For generations, the term "church" has been largely associated with places we go to worship, sing, and hear teachings and sermons. But when Jesus spoke of building His "church," the word He used was not a religious term at all. He used the word **ecclesia** — and that choice changes everything.

Synagogue or Ecclesia?

Jesus' use of the word **ecclesia** was intentional, deliberate, and revolutionary. He could have used the familiar Jewish term **synagōgē** (synagogue), which referred to a gathering for worship, teaching, and prayer. This is what we often think of when we hear the word 'Church'. Instead, Jesus reached outside of religious tradition and chose a political term loaded with meaning.

We learn from history that democracy was born amid the cultural backdrop of ancient Greece, particularly in Athens, where citizens — free adult males who owned land — came together to deliberate and shape the welfare of their city. There, in Jesus' time, the foundation stones were laid for participatory governance, a community-driven body concerned with four key spheres of life:

1. **Sacred.** The religious and spiritual wellbeing of the city.
2. **Social.** Welfare, unity, and care for the community.
3. **Civic.** Governance, legislation, and public decision-making.
4. **Market and Work.** Oversight of commerce and labor.

What do you think they ancient Greeks called their gatherings?

The word “ecclesia” referred to those called out to consider the **welfare of the community**. The Athenian ecclesia was revolutionary in its time but it was exclusive — women, slaves, and foreigners were excluded. Power rested with an elite minority.

The Revolutionary Redefinition.

Ecclesia is the word that is translated ‘church’ in our Bibles.

When Jesus used the term ecclesia, He redefined it. He repurposed a civic reality, defining a Kingdom purpose, transforming it beyond anything Athens had imagined. His ecclesia was not a gathering of the elite but a **governing community of Kingdom citizens that included both women and even slaves**.

In Christ’s ecclesia, there are no second-class citizens:
“There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.”
(Galatians 3:28)

Jesus’ ecclesia was not about who owned land but about who belonged to the King. It was a **people called out** — not just called out from sin but called out - but to call people into God’s domain, to serve, to love, and to extend the benefits of His Kingdom to every people group in every sphere of life.



The Early Believers Took Authority in the Four Areas of Ecclesia

This understanding of ecclesia shaped how the early believers lived. They took their role of ecclesia seriously and took authority in these areas:

1. Sacred.

They devoted themselves wholly to God. Their gatherings were not ceremonial but relational and transformational. They were reconciled to God through Christ, empowered by the very Spirit of God to live, not by their own power, but by His power, to live as people under His reign.

2. Social.


Their devotion produced tangible care for one another. Acts 4 records that **“there were no needy persons among them”** because they shared resources freely. Their benevolence extended to caring for widows, the poor, and the marginalized. It extended to loving their neighbors!

3. Civic.

The ecclesia resolved disputes, exercised discipline, and governed their own affairs under the lordship of Jesus. In Acts 15, we see the early leaders deliberate together, making decisions affecting the entire body of Christians. In 1 Corinthians 6, believers are urged to settle disputes internally — governing themselves with wisdom, justice and mercy.

4. Market and Work.

Work was not separated from worship. Leaders like Paul earned their living as tentmakers while leading the believers. People were urged to work productively and live generously.



Many Spheres. Life is complicated. Each aspect of society has many spheres. For instance...

The Sacred domain includes individual Christians, church fellowships, and ministries, alongside other religions and more.

The Social domain encompasses family, neighbors, education, news, arts, and entertainment and more.

Civic structures include administration, governance, leadership, and the military and more.

The Market domain involves business, workplaces, and the provision of essential goods and services (housing, food, clothing, medical care) and more.


The early believers infused every domain and sphere of society with with the principles and power of the King.

This is because they understood themselves as an **ecclesia**, citizens with the responsibility for living out the Kingdom in real time. They recognized they were sent by the King to extend His Kingdom and the principles of His Kingdom everywhere in order that all would experience the blessing of His Kingdom.

One Church, One City, Many Expressions

It's also worth noting how the New Testament letters addressed the church. Paul wrote to **the church of Corinth**, **the church of Ephesus**, and **the churches of Galatia** — not to individual congregations but to the whole ecclesia of the city. It expressed itself in a similar way as the natural ecclesia - connected and working.





Across the city, in their daily life, believers gathered in homes, public spaces, prayer groups and more, but they saw themselves as **one ecclesia** — one united body extending the rule of the King across their entire city.

This is a vital correction to modern fragmentation. Today, the body of Christ is often divided, compartmentalized, reduced to events in buildings with isolated and disconnected communities. But the New Testament vision was far more radical: an empowered, relational, transforming community, unified in its diversity, expressing and extending the Kingdom into every part of life.

The Call to the Ecclesia Today

The understanding of ecclesia is not a historical footnote; it is the foundation for understanding the Kingdom and our place in it. We call this Kingdom Theology. It is the DNA, the Kingdom DNA that should guide our growth and impact in the world around us. It defines our identity and mission.

In an age marked by division, individualism, and religious consumerism, the Spirit is calling the Church to recover its identity as the **ecclesia** — the community of the King's citizens, given the authority to extend salvation, righteousness, peace, and joy into every domain.

Kingdom DNA:

If we do not understand what Ecclesia (church) is, we cannot fulfill its role.

Section 3.

Kingdom Standards. Laying Foundations for Joining and Action

If we are serious about seeing the ecclesia expressed in every city, shaping society by the power of the Holy Spirit, then there is something fundamental we must recognize: **shared standards matter.**

No enduring community can function without clear agreement about what is true and how that truth is lived out. Governance — whether civic or spiritual — requires common ground. The Kingdom of God is no exception; we must have shared standards. When the enemy comes in like a flood, God raises a standard.

To fulfill its role, the ecclesia must be built on unshakable, mutually held standards of belief and devotion. Community standards should not simply contain abstract theological statements. They need to reflect **foundational truths and daily devotions** in order to give a common place to stand for the believers, the households, the

congregations, and the citywide ecclesia. We suggest...

1. **Kingdom Standards - To Frame What We Believe**
2. **Kingdom Devotions -What We Devote Ourselves To**

1. Kingdom Standards are not denominational opinions or theological trends. They are the foundational, biblical truths that have been discerned, affirmed, and practiced by believers across generations, cultures, and continents. They represent the essentials of the faith, upon which our identity as Kingdom citizens rests. These 33 Standards were prayerfully crafted over months by a team of pastors, marketplace leaders, missionaries, and laypeople from varied backgrounds — a process marked by unity in diversity. Together, they affirmed:

“We have covered the necessary basics. These standards represent me.”



Kingdom Standards

Standards We Share as Disciples of Christ

1. I worship the one God.
2. The God of Abraham, Isaac, and Jacob.
3. The Father, Son, and Holy Spirit are the one true God.
4. God is the Creator of the Universe, Earth, and Man.

The Old Covenant

5. The First Covenant began with Abraham and extended to His seed.
6. God gave Moses the Law, which is perfect.
5. The Law requires all lawbreakers to die and thus leads people to salvation described in the New Covenant because we are all lawbreakers.

The New Covenant

8. God sent Jesus, His Son.
9. Jesus was born of a virgin, fully God and fully man, yet without sin.
10. Jesus, our Savior, came as a perfect lamb to save us by taking the punishment of death prescribed by the Law.
11. God raised Him from death.
12. Jesus is the Way, Truth, and Life, the only way to the Father.
13. Jesus knew my name when I was in my mother's womb and calls me to live for Him.
14. By grace through faith I experience His salvation by answering His call, making Jesus my Savior and Lord.
15. At salvation I am reconciled to God by receiving Jesus' payment for the wrongs I've done.
16. I am adopted as a child of God and have eternal life.



The Kingdom

17. When I experience salvation, I die with Christ.
18. I am transferred from the kingdom of darkness to His Kingdom of peace and righteousness.
19. I become part of Him, His bride and a citizen of the Kingdom.
20. In the beginning, God created us male and female and established marriage between male and female.
21. I am faithful in marriage and I care for my family.
22. I gather with and love other Christ-followers as the family of God.
23. We love others, teaching all things Jesus commanded and extend salvation so others can be transferred into the Kingdom of God.

The Spirit and the Word

24. Jesus is the Word of God.
25. God's Word is perfect.
26. I feed on the Word and commit myself to Biblical literacy, learning and faithfully following His teachings and defending Truth.
27. I welcome God, the Holy Spirit, as the Comforter and Guide Christ gives.

The One Baptism

28. I have been baptized into Christ by faith, making Him Lord.
29. I choose to die to myself and live for Christ, yielding myself, my time, money and resources to Him.
30. I cannot serve God and myself, money or any other thing.
31. I cannot consider myself on the path to Heaven when living unrepentantly, doing wrong things.
32. I recognize I have been forgiven and forgive, fulfilling the ministry of reconciliation that He calls us to.
33. I welcome the Holy Spirit to immerse me-providing His power to live a righteous life of love, peace & holiness, & to witness & to be fruitful serving others with the gifts God has given me.

Section 4.

Kingdom Devotions. Laying Foundations for Joining and Action Continued

7 Kingdom Devotions – What We Devote Ourselves To

Shared beliefs as we find in Kingdom Standards is essential, but shared beliefs are incomplete without shared devotions.

The early Church did not simply confess doctrine; they devoted themselves to living out the Kingdom. They constantly recentered life to reflect the radical and revolutionary life of Jesus, whose example continually renews and recalibrates their Kingdom journey and our journey today

The Kingdom Devotions below flow from The Great Commandment and The Great Commission and how the early believers lived these out:

The Great Commandment.

1. Love God — Live as Christ, by the power of the Holy Spirit.
2. Love your neighbor as yourself - Next door, those you encounter, plus serving others with your gifts

The Great Commission.

1. Make disciples — teaching people who will impart to others everything Jesus taught.

Living It Out

The early believers demonstrated how this looks in practice, devoting themselves to

1. The Apostles' teaching - Biblical Literacy, Bible Study, Being in the Word
2. Fellowship - Committing to each other and, together, committing to serve others
3. Breaking bread - Sharing life together, with those who don't know Christ to love them and with those who know Christ to bless each other
4. Prayer – personal prayer and praying, even out loud, with and for others

If there is one thing that fueled the growth and impact of the early Church, it was not programs or platforms. It was not charismatic leaders or large-scale events. It was something far more relational, personal, and powerful:



Fellowship and the Breaking of Bread.

In these is found the living, breathing, relational environment where the Kingdom of God flows in tangible and transformational ways.

Rethinking The Order of Reaching and Teaching.

Many of us assume teaching the principles of the Kingdom is something that happens **after** people have accepted Christ — a next step, an advanced course in living out our faith. But how Jesus lived life challenges that assumption.

Jesus shared the knowledge and blessing of the Kingdom people who were not yet Christians.

He taught Kingdom principles to crowds, healed the sick, confronted injustice, and shared the promises of God with tax collectors, sinners, and outcasts. His method was not to wait until someone crossed a spiritual finish line and then teach them. He made people followers by sharing the promises of God with everyone, by

demonstrating the principles of the Kingdom, and by living life with others — long before they fully believed.

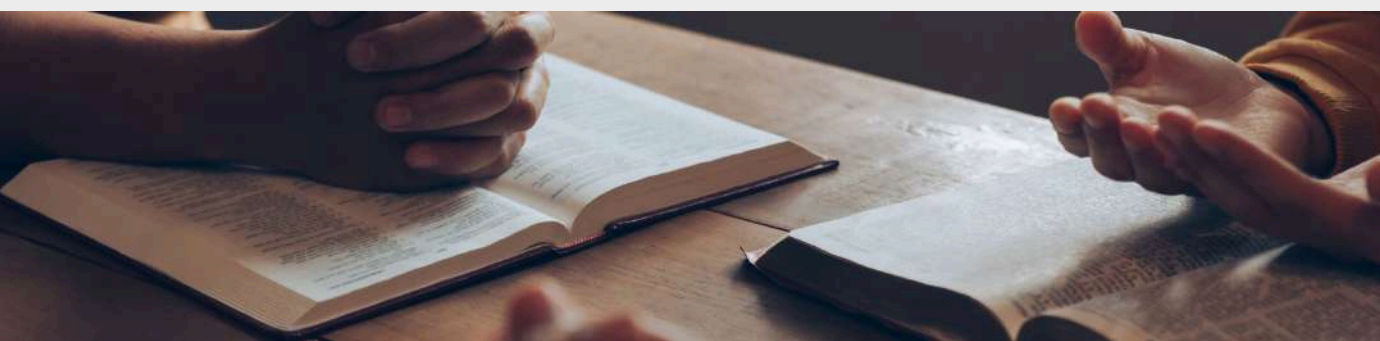
Breaking Bread. Relationships are the key to extending the Kingdom.

If living our lives in Christ is authentic and powerful, we will naturally share what we experience as God's people in real time with others as we break bread and share life. Plus, being equipped in the skills above will multiply our impact and fruitfulness – impacting individuals, organizations and systems.

Breaking of Bread — More Than a Meal.

The early Church **devoted themselves to the apostles' teaching, to fellowship, to the breaking of bread, and to prayer** (Acts 2:42).

Breaking bread was not a ritual; it was a way of life. It meant gathering around a table, sharing meals, stories, struggles, prayers, and joy. It was the place where what was learned was passed on — naturally, relationally, intentionally.





Jesus' ministry was filled with meals. He taught at tables, forgave at tables, rebuked at tables, revealed Himself at tables. It was at the breaking of bread that the disciples on the road to Emmaus recognized the risen Christ.

In the context of sharing food, lives are transformed.

Fellowship — The Misunderstood Word

In modern Christianity, **fellowship** is often viewed as attending services, potlucks, church picnics, or personal social time with other believers. But the biblical concept is much deeper.

The New Testament word for fellowship is **koinonia** — a rich, layered word that cannot be fully captured in a single English translation.

The Depth of Koinonia

Koinonia (κοινωνία) is sharing life by mutual agreement and participation.

It is used throughout the New Testament to describe the relational fabric of the early Church and the act of breaking bread together.

Koinonia includes:

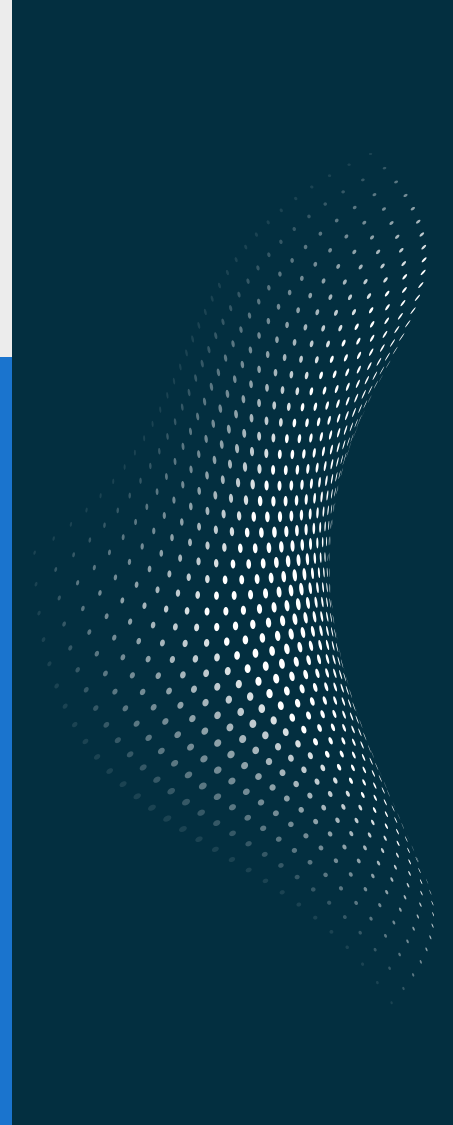
- **Community** — a commitment to share life together.
- **Communion** — intimate participation in one another's lives.
- **Joint Participation** — working together toward a common mission.
- **Sharing and Contribution** — meeting one another's needs.
- **Partnership** — a bond of mutual responsibility and love.

In Acts 2, we see the koinonia of the early believers:

"All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need... They broke bread in their homes and ate together with glad and sincere hearts."

Fellowship is not passive.

It is active, sacrificial, intentional.



The Spiritual Meaning of Koinonia

The depth of koinonia goes beyond human connection; it is spiritual participation. Koinonia is the word that is used to describe our communion with God and the word describing how we should join with one another — a reflection of the unity Jesus prayed for in John 17. The New Testament describes the **Lord's Supper** as koinonia — a communion in the body and blood of Christ.

Fellowship in Practice — Living Out Koinonia

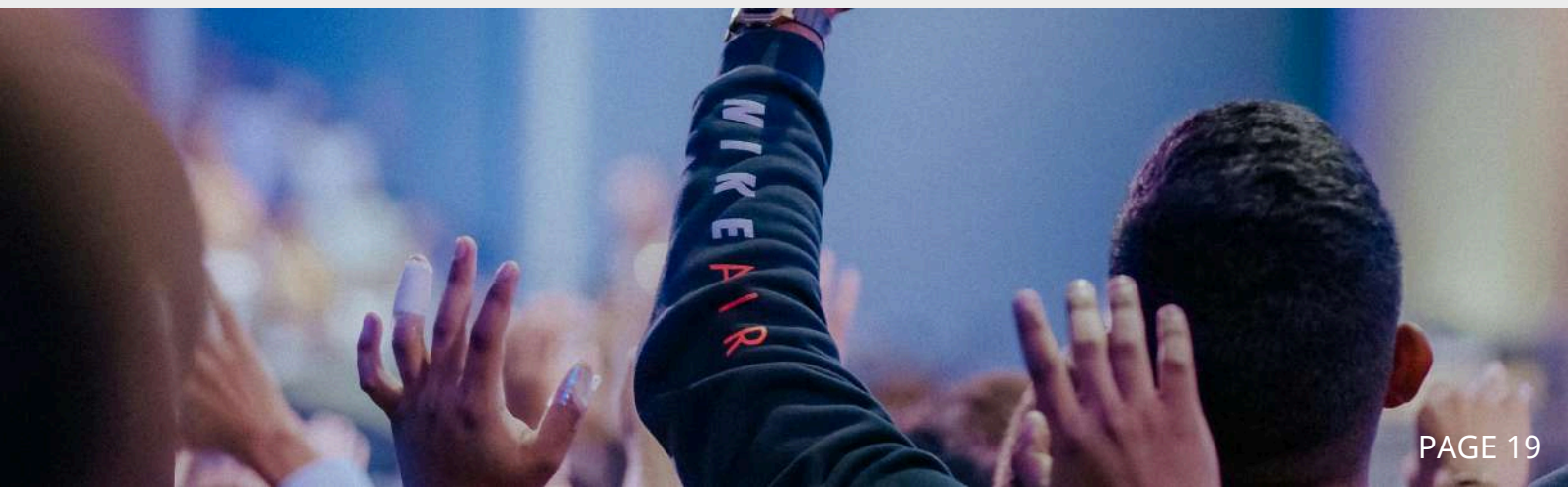
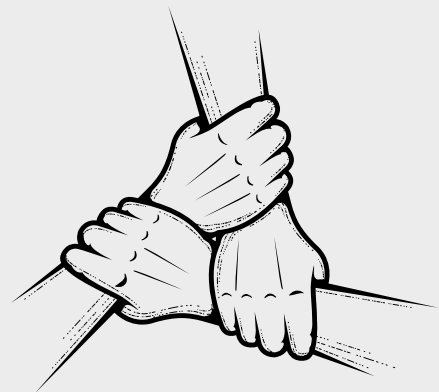
Fellowship is intentional. It doesn't just happen. It requires deliberate steps. We need to:

1. **Respond to the call to fellowship** — recognizing that life in the Kingdom is lived in community. We don't 'check the box' by sitting in the last row at church, arriving late and leaving early.
2. **Connect to others** — building relationships beyond casual acquaintance.
3. **Commit to one another** — walking together through joys and struggles.
4. **Share common standards and objectives** — aligning under our shared Kingdom mission.

Cell and Celebration

Organic fellowships should be intentionally formed with reproduction as part of their DNA. These fellowships can take root in neighborhoods, workplaces, extended families, and public spaces—anywhere people naturally gather. They are not a replacement for congregations but a vital extension of ecclesia into daily life. Participants should be encouraged to stay connected to a local congregation for the ministry of the Word and worship.

People should gather in **Homes**, forming committed gatherings of friends, acquaintances, and families.. In the Workplace, meeting with seekers and fellow believers... And, in **Public spaces** — gathering in coffee shops, gyms, bars, parks, and other neighborhood hubs. These micro-communities become frontlines for living and demonstrating the love of Christ.





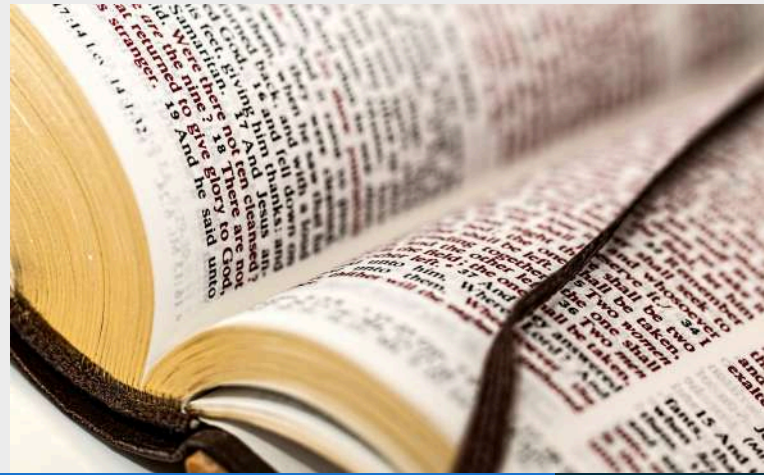
Kingdom Devotions call believers to intentional, active engagement, in contrast to the modern tendency of consumerism which replaces true devotion, undermining our ecclesia identity and Kingdom mission. Consumerism distorts Kingdom life, turning disciples into passive consumers rather than active, sacrificial participants.

These 7 devotions form the essential framework for our entire life as part of the Kingdom of God. They are foundation stones upon which the Kingdom stands — and from which it advances.

These devotions can be found at KingdomDevotions.com

Kingdom DNA:

Trying to work together in organizations without shared standards of belief and devotions will negatively impact the effort.



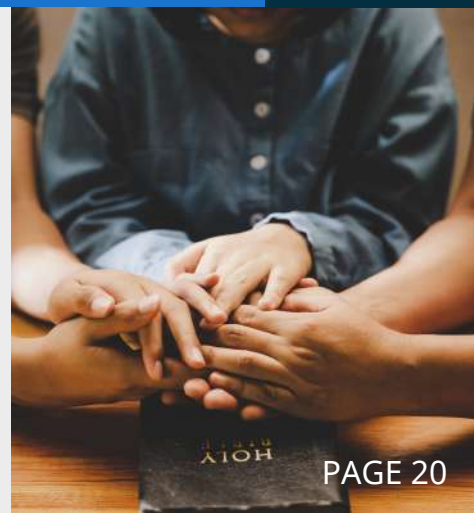
Section 5.

5 Core Kingdom Skills — Equipping for Kingdom Life

If we are going to live out the Good News of the Kingdom, to see the impact God intends, **equipping is essential.**

We cannot effectively live out the 7 Kingdom Devotions and impact all spheres and domains unless we are **equipped in core Kingdom skills.**

We each have a role to play. Each person was created on purpose, for a purpose with specific gifts, skills and callings. Only you can fulfill your purpose. To do so, you need the following skills.



5 Kingdom Skills

Rooted in Ephesians 4, these **5 Skills** correspond to the gifted equippers Christ gave to equip His people for works of service and to build up the Body of Christ:

Equipping Role	Skill Developed	Key Function
Planter / Apostle	Call people to their destiny.	Start new ministries, establish foundations, build Kingdom culture, break spiritual ground.
Perceiver / Prophet	Equip people to hear God.	Help people hear God's voice, test for truth and align with what is right.
Proclaimer / Evangelist	Help others understand and embrace the Good News	Lead people to salvation and transfer from the kingdom of darkness to God's Kingdom of light.
Caregiver / Pastor	Equip us to care for, guide, and nurture others.	Cultivate love, guide toward wholeness in body, soul and spirit, and build healthy communities.
Imparter / Teacher	Equip others to teach and impart truth.	Anchor people in truth and enable them to pass what they know to others.



These equipping people are given by Christ to us to impart **transferable, reproducible skills** essential to our function as Kingdom citizens. They help people grow in their personal devotion and empower us to make a tangible Kingdom impact in our homes, workplaces, communities, and beyond. They help equip us to deliver people from bondage and brokenness of body, mind, and spirit, equipping us to learn to hear God's voice in order to tap into God's creativity and innovation to shape and influence our surrounding culture.

Kingdom Skills are archetypal and span the abilities we need to live out the good news of the Kingdom. From parenting healthy children to guiding an enormous marketplace ministry, from leading any size of fellowship to creating a service ministry, these 5 skills are comprehensive and transcend culture and eras; they encompass the diverse contexts of life and service.

Where Do We Find the Equippers?

One of the mistakes made by people from many modern congregations is the assumption that these skills are for the specially called. Another mistake is the assumption that every local church must contain all five of these equipping roles.

In reality, very few congregations have those who are skilled equippers in all 5 of these skills.

But when we step back and look at the body of Christ across the entire city or region — when we understand ourselves as one ecclesia spread across multiple congregations, communities, and contexts — we begin to see that Jesus provides the full expression of these equippers across the

city or region. When we look citywide, we find these equipping skills distributed across the Body of Christ, ready to be mobilized for the discipling of individuals in order to reach the nations, ethnos in Greek, all groups of people.

One of the roles of the ecclesia across communities is to connect and provide times and places for equipping to occur.

Kingdom Skills and the 7 Kingdom Devotions.

Without equipping the average believer, the 7 Kingdom Devotions, loving our neighbor, making disciples, handling scripture- the Apostles teaching, fellowship, breaking of bread and effective prayer will remain marginally impactful rather than fully operational.

The 5 x 7 Model					
5 Key Equipping Functions	Planter	Perciever	Proclaimer	Caregiver	Imparter
Globe					
Nation					
State					
City/Region	At the City/Region Level, we can find Equippers in the 5 key functions.				
Congregation				X	
Small Group					
Individual					

The model is titled “The 5 x 7 Model” for the simple reason that there are 5 columns and 7 rows.

Your Destiny and Special Purpose.

By being equipped, every believer can step into and fulfill their calling, express their gifts, and extend service for the King everywhere God intends.

Kingdom Impact.

This is how the Kingdom advances — not

through spectators, but through people who live sacrificially as Christ, the equipped, empowered, and activated people of God.

Kingdom DNA:

If we are not joining as a connected ecclesia across the city, intentionally equipping people in the skills they need, we will not advance the Kingdom of God as He intends.

Section 6.

Baptism and Communion — Living Out Kingdom Identity

God wants us to understand that His Kingdom is a reality that requires visible, lived participation. Two of the most powerful, tangible ways the early Church expressed their identity as the people of God were through the practices of **baptism** and **communion**.

These are sacred, public, and deeply personal expressions of the **Kingdom reality** — signs that mark a new life and proclaim what Christ has done for us.

Baptism — Dying to Self, Rising to New Life

The Apostle Paul gives us a clear picture of

Baptism in Romans 6.

It is not just a symbolic act; it is a **profound declaration of death and resurrection**.

“We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.” (Romans 6:4)

Baptism is a public statement that we have been **united with Christ** — that we have died to our old ways of self-governance, sin, and brokenness, and by grace through faith in Jesus sacrifice for us, we have risen to new life.

Baptism marks the transfer of citizenship.

In baptism, we have a visual picture that we are leaving the kingdom of darkness by death to our old life and are born again, having been transferred into the Kingdom of God's beloved Son.

Communion — Remembering and Proclaiming Christ

As baptism is the doorway into Kingdom citizenship, **communion is the ongoing proclamation of Christ.**

Communion is also a re-centering act.

It calls us to reflect on our lives, examine our hearts, and recommit to living with Christ at the center.

Communion in the Early Church

The early believers celebrated communion **whenever they gathered.**

Communion was not limited to formal services.

Breaking bread together was at the heart of their fellowship and sharing the Lord's Supper was an important part of their meals. As covered above, they had meals and shared life with everyone, not just 'the saved'. Each time they offered the bread and the cup, they reminded those around the table of the cost Jesus paid so they could be included in His Kingdom.

Kingdom DNA: Should we not do the same?

Think of the impact if we would adopt this way of living, today. Sharing at our tables the good news Jesus - the body and blood of Jesus, given freely so that we might live. When we eat meals together, consider sharing communion, inviting those gathered to join in recognizing Jesus's work for us. Of course, we must allow those not ready to join to abstain. But, to all gathered, proclaim the death and sacrifice of Jesus for us.



Section 7.

Celebration & Commissioning — The 5 C's

Discussing extending the Kingdom into all domains and spheres would not be complete without some solid concepts of administration. The Kingdom of God is not only about what we believe; living it out should also acknowledge how we grow, mature, and reproduce Kingdom life in others. The journey of faith is not a straight line but a dynamic, relational process — one that can be marked by milestones that are made visible and celebrated.

The following 5 C framework provides a simple, powerful way to understand and celebrate our Kingdom journey — not only for ourselves but for those we are called to lead, love, and serve.

1. Why Mark the Journey?

This framework was inspired by observing how human growth naturally unfolds and how it is celebrated — in families, in education, and in skill development. Whether we are talking about raising children, building careers, or cultivating spiritual maturity, growth happens in identifiable phases.

In the Kingdom, we are called not only to grow but to help others grow and to celebrate fruitfulness.

Celebration matters. Every milestone reached is an opportunity to encourage, affirm, and invite others into the ongoing, transformative journey of life in the Kingdom.

2. The 5 C's of Kingdom Growth

Here's how the journey unfolds:

1. Call — The Spark of Awareness

This is where it begins.

It is the moment when someone first becomes aware of the **Good News of the Kingdom**.

It might be a conversation, a sermon, a moment of conviction, or reading something like this whitepaper — something that **awakens curiosity, stirs conviction, or ignites a sense of God's personal invitation**.

The Call is not the end — it is the spark that starts the journey.



Key thought:

Has this white paper about the Kingdom captured your attention? Has something stirred in you that wasn't there before?

2. Connect — Engaging with others who are part of the Kingdom Community

Awareness leads to exploration.

When the spark of the Call is lit, people begin seeking connection — with other believers, with Scripture, with teaching and a learning community.

This is where questions are asked, relationships are formed, learning begins, and hearts start to open to deeper understanding.

No one grows in isolation.

We grow when we **connect** to God and those who have walked further on the journey.

Key thought:

You may want to connect with others who are learning how to live out the Kingdom authentically — to walk alongside others in this journey. *For example, you might want to drop an email to KingdomStandards@kingdom.com and ask*

to receive information on resources, groups, blogs, and course information.

3. Commit — Making It Personal

Nothing of significance happens without commitment.

Many people experience the spark of the Call and even begin to Connect — but true transformation requires **Commitment**.

This is where belief becomes action.

It's the point where a person chooses to reorder their priorities, surrender their will, and live differently.

Kingdom living invites us to commit to bold risk-taking, adventure, and sacrificial faithfulness—qualities that must be present for those who change the world.

Commitment looks like:

- Saying “yes” to the cost of following Jesus, leaving comfort and security to follow Him.
- Prioritizing service, understanding that service leads to fruitfulness and our own growth and maturity.



- Embracing standards, obedience and disciplined living.
- Suffering and sacrifice are integral to the Kingdom journey. Our commitment requires sacrifice—refining our faith and bearing witness to the example of Christ. This kind of commitment enables us to walk alongside others in a shared journey where suffering is embraced openly and courageously, leading to transformation and the joy of seeing lives and culture transformed.

Key thought:

Have you committed yourself to the way of the Kingdom, or are you more locked into 'religious practices', maybe only observing from a distance?

4. Confirm — Demonstrating Competency & Fruitfulness

As people commit and grow, fruit begins to emerge. Character should be demonstrated. (1 Timothy 3)

Progress is visible. Lives change. Patterns shift. People begin to pass on what they learn to others, serve effectively, and carry Kingdom culture in their domains.

Confirmation matters.

It's how the community affirms growth and calls it out. The Apostle Paul wrote:

"Let your progress be evident to all." (1 Timothy 4:15)

This stage is about recognizing, affirming, and celebrating spiritual maturity and missional effectiveness.

Key thoughts:

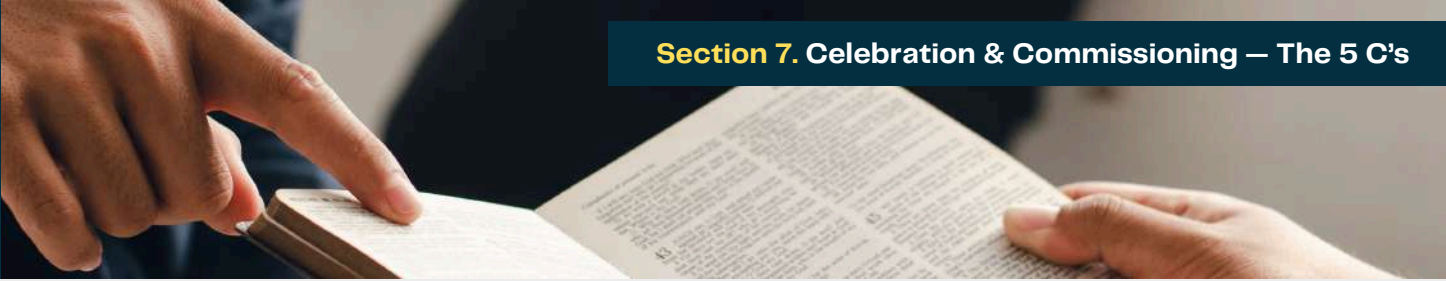
Do your fellowships make progress evident to all? Do fellowships in your city come together to recognize progress that should be celebrated by all the progress that should be made evident to all?

5. Commission — Guiding and Releasing Others

The final stage of the framework is **Commissioning**.

This is where the maturing Christ follower is observed to be entrusting what they have learned to others. We learn differently when we understand the end goal is to pass our learning to others. This is a key end goal that Jesus has.





The goal of Kingdom living is always reproduction.

As Paul wrote to Timothy: “Entrust these things to faithful people who will be able to teach others also.” (2 Timothy 2:2)

Commissioning may look like:

- Parenting children in the ways of the Kingdom who will teach their children as well or extending our family to others so they can learn skills they may have missed in childhood that they can pass on to their children.
- Leading a small fellowship group and expecting that those in the fellowship group will extend fellowship into other domains.
- Starting a ministry with the goal of serving in a way that can be reproduced.
- Simply living missionally and intentionally in daily life and sharing what you are learning with others.

The journey is not complete until the goodness of God multiplies and extends to others.

Every mature believer is called to pass on what they learn to others.

Summary of the 5 C's

Here's the framework at a glance:

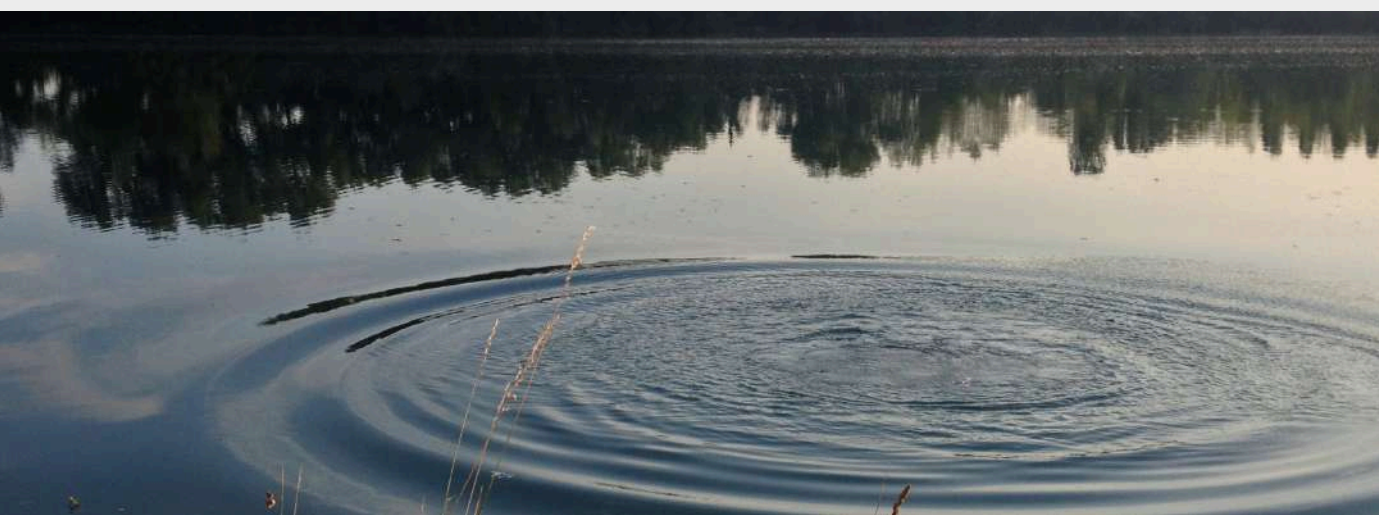
1. **Call** — Awakening to the Kingdom.
2. **Connect** — Exploring and engaging with others.
3. **Commit** — Nothing changes without intentional commitment.
4. **Confirm** — Demonstrating and affirming fruitfulness.
5. **Commission** — Releasing others to disciple and lead.

Kingdom DNA: Understanding The Ripple Effect

Each step in the 5 C's is not only a personal milestone but should be considered for corporate affirmation and celebration. Each time someone moves from Call to Commission, the entire ecclesia is strengthened.

Each celebration of progress encourages others to start, continue, or deepen their own journey.

This is how the Kingdom grows — **one person at a time, one phase at a time, one ministry at a time, one celebration at a time.**



Section 8.

Kingdom Governance — How the Kingdom Operates

The Good News of the Kingdom is not only about personal salvation; it is about entering a new way of life — one where we are citizens of the Kingdom, governed by King Jesus. The Kingdom of God is a relational government of righteousness, peace, and joy in the Holy Spirit, requiring established principles guiding how we relate to one another.

What are the principles and patterns of Kingdom governance?

1. Standards of Fellowship

The apostles were so clear in their writing to the Church how we ought to live with one another. Plus, a key role of the Holy Spirit is to teach us to

love one another.

Instructions for how to get along are explicit in scripture. There are over 50 ‘one anothers’ that reflect how to get along and how to treat each other.

To see a summary of these, go to FellowshipStandards.com

To balance how we treat one another in the many situations of life, God has given us principles of governance and practices for reconciliation and restoration.

2. The Four Principles of Kingdom Governance

The governance of the Kingdom is not hierarchical, oppressive, or self-serving. It is built on four balancing principles:

Principle	Biblical Foundation	Description
Individual Sovereignty	Romans 12:6-7	Each person is unique, called, gifted, and accountable to God and others.
Unity in Diversity	Romans 12:4	Though diverse in gifts and callings, we are one in Christ.
Equality	Romans 10:12	We are a priesthood of all believers; no one has higher status.
Scripture as Rule of Law	James 1:22; 2 Peter 1:3; John 1:1	God’s Word governs and constrains us; it is His standard for our belief and behavior.

These principles of Kingdom Governance balance personal responsibility, corporate unity, and submission to God's rule.

They provide the **framework for how the Kingdom operates in real life.**

1. Individual Sovereignty

God's government recognizes that each believer has been uniquely created, gifted, and called.

There is no "one size fits all" approach to Kingdom life.

The Apostle Paul reminds us that: "Just as each of us has one body with many members, and these members do not all have the same function..." (Romans 12:4)

Each follower of Jesus is a priest to God — able to hear His voice, respond to His Spirit, and exercise responsibility in their domains. Each person is accountable to listen and obey, accountable to God and others, to steward their gifts, and to walk in personal integrity under the King's reign.

This principle honors personal sovereignty.

In the Kingdom, authority begins with self-governance under Christ. Individuality is balanced by...

2. Unity in Diversity

The Kingdom is not a collection of lone ranger individuals but a Body — interconnected, interdependent, diverse yet united.

Our diversity is a strength, not a weakness. Our unity is found in Christ.

It is His reign, His mission, His Word, His Standards and His Spirit that bind us together.

This is why Paul emphasized that though we are many, we are one Body — each member belonging to all the others (Romans 12:5).

In Kingdom governance, unity does not mean uniformity. It means shared purpose, mutual accountability, and collective responsibility.

Forcing unnecessary uniformity violates Individual Sovereignty.





3. Equality — Domain, Authority, Responsibility, and Accountability

One of the most radical aspects of Kingdom governance is **equality**.

There is no hierarchy of individual worth to God in the Kingdom.

Though our roles, responsibilities, and scope of responsibility may differ, we are all priests to God and **equal before God**.

Controlling individuals, interfering with their Individual Sovereignty to live their lives freely in Christ violates Equality. the priesthood of all believers.

God's authority is unbounded. The authority of the ecclesia and our authority as individual members of the body of Christ is bounded.

We exercise authority where we have responsibility— in our personal lives, families, congregations, communities, workplaces and by being good stewards of the natural world around us. If we exercise authority in areas where we do not have responsibility, we risk violating the principle of jurisdiction.

Though we have the responsibility to train those who do not yet know Christ in righteous practices, the ecclesia doesn't have Kingdom authority over the unbeliever.

4. Scripture as Rule of Law

Every government has a rule of law. For the Kingdom of God, the rule of law is not human preference or tradition — it is the **Word of God**.

"His divine power has given us everything we need for life and godliness..." (2 Peter 1:3)

Through Scripture, God reveals:

- His character
- His purposes
- His standards for living
- His promises and instructions for life

Kingdom governance is always grounded in the authority of the Word and the power of the Holy Spirit. **We do not govern by opinion or popularity but by the unchanging rule of God's truth.**

The Relational Nature of Kingdom Governance

Kingdom governance is not about power, control, or coercion.

It is deeply relational — rooted in love, accountability, and shared mission.

It is expressed through:

- **Delegated Authority** — authority that is yielded, not wielded.
- **Defined Responsibility** — knowing the domains where we are called to govern.

- **Bounded Jurisdiction** — operating within the scope of our responsibility.
- **Mutual Accountability** — walking together in unity and submission to the King.

Kingdom DNA

Many times we allow issues to grow within ourselves, families, congregations and organizations because we don't have a simple framework to guide thinking through things. Kingdom Governance provides standards that are helpful in sorting issues and aligning plans, strategies and approaches.

What do we do when these principles are violated -that happens every day to each one of us. God gives us the ministry of reconciliation. Let's unpack it.

Section 9.

Peacemaking — Living as Ambassadors of Reconciliation

Wherever there is rule, including the rule of Christ, there is the breaking of rule. These sins cause pain, broken relationships and hurtful consequences.

The Good News of the Kingdom includes the **restoration of relationships and recovery from sin and wrongdoing**. At the very heart of the Kingdom is the work of **reconciliation**.

Peacemaking is not optional in the Kingdom.

The ministry of reconciliation is an essential part of the DNA of God's people and it is the visible evidence of Jesus' reign among us. In a world driven by division, polarization, offense, and conflict, the people of God are called to be different — to be **Ambassadors of Reconciliation**.



Jesus said:

“Blessed are the peacemakers, for they will be called children of God.” (*Matthew 5:9*)



The Peacemaking Framework — A Practical Pathway

One of the most helpful Kingdom-aligned tools for living out this call is the **Peacemaker Framework** developed by Ken Sande in his book *The Peacemaker: A Biblical Guide to Resolving Personal Conflict*.

This framework gives us a clear, biblical, and actionable pathway for living out the ministry of reconciliation.

Biblical peacemaking is built around **four essential commitments**:

1. Glorify God — Conflict as an Opportunity

The first principle of Kingdom peacemaking is a

radical reframing:

Conflict is not a curse. It is an opportunity.

Sande urges us to see every conflict as a chance to:

- **Honor God**
- **Serve others**
- **Grow to be more like Christ**

The Apostle Paul wrote:

“So whether you eat or drink or whatever you do, do it all for the glory of God.” (*1 Corinthians 10:31*)

Conflict reveals what is in our hearts — our fears, desires, idols, and unmet expectations.

When we respond to conflict with humility and a desire to glorify God, it becomes a context for spiritual growth and relational healing.

The Slippery Slope of Conflict

Sande illustrates common conflict responses:

Escape Responses	Denial, flight, avoidance, passive withdrawal
Attack Responses	Gossip, blame, slander, lawsuits, violence
Peacemaking Responses	Overlooking, confession, negotiation, mediation, accountability

The people of God are called to stay on the **peacemaking path** — not to escape into ‘peace-keeping’ by ignoring the conflict and sweeping unresolved issues under the rug to surface later. We are not to attack, but to pursue reconciliation. The steps are not complicated, though mastering the skill of reconciliation, like all skills in life, is something we can master as we live out our Kingdom lives. They include...

2. Get the Log Out of Your Own Eye — Take Personal Responsibility

Jesus’ teaching in Matthew 7:3-5 is clear and uncomfortable:

“Why do you look at the speck in your brother’s eye but fail to notice the log in your own eye?”

Kingdom peacemaking begins with self-examination.

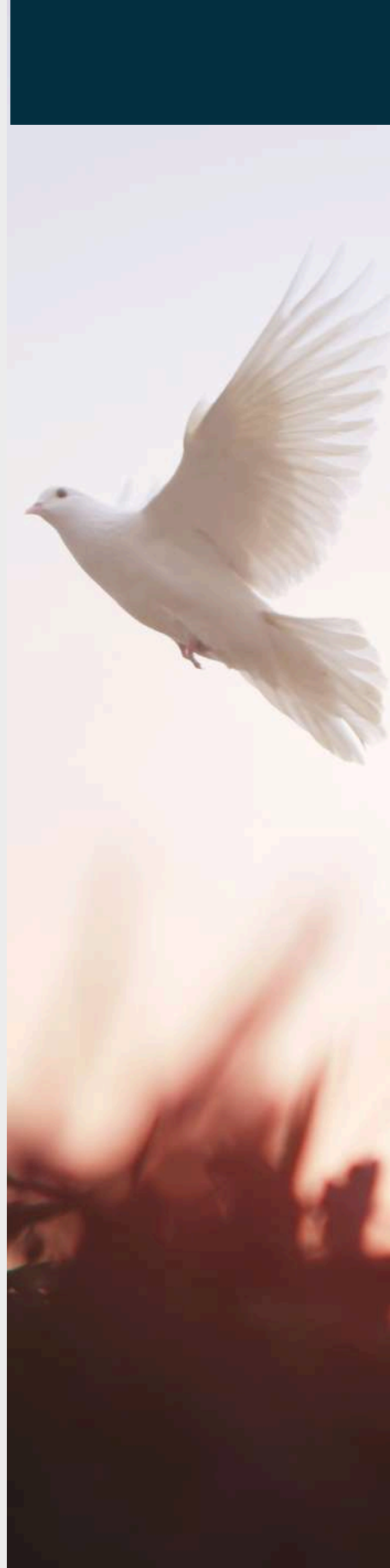
Before addressing another person’s offense, we must deal honestly with our own contributions to the conflict.

People who take responsibility often see an amazing outcome. The more clearly we can see and articulate our failure, the more that the ministry of reconciliation moves forward. This is counterintuitive. We tend to think and believe that we need to put our effort into justifying ourselves and behavior. Not so. That best path to peace is recognizing and fully owning our part.

Sande provides practical tools for taking responsibility:

The Seven A’s of Confession

1. **Address everyone involved.**
Acknowledge your responsibility to all affected.
2. **Avoid if, but, and maybe.**
Take full responsibility without excuses.
3. **Admit specifically.**
Be clear and honest about what you did.
4. **Acknowledge the hurt.**
Recognize and name how your actions affected others.
5. **Accept the consequences.**
Be willing to make restitution where needed.
6. **Alter your behavior.**
Commit to change.
7. **Ask for forgiveness.**
Invite the other person to release you from the offense.





This process is not mechanical; it is an act of humility and love.

It removes the poison of pride and invites the Holy Spirit's healing work.

3. Gently Restore — Addressing Others' Faults

Once we have examined ourselves, we are called to lovingly and gently address the offenses of others.

"If someone is caught in a sin, you who live by the Spirit should restore that person gently."
(Galatians 6:1)

The goal of confrontation in the Kingdom is never punishment, control, or revenge.

It is always **restoration**.

The process outlined by Jesus in **Matthew 18** gives us the steps:

1. Go privately.

Address the person one-on-one, seeking understanding and restoration.

2. Take one or two others.

If private conversation fails, bring others who can help mediate.

3. Involve the ecclesia.

If the conflict remains unresolved, involve the

broader ecclesia for accountability and support.

4. For Lack of Repentance - Treat them as outside the fellowship.

If there is persistent, unrepentant wrongdoing, recognize their disconnection from the Kingdom community — not with judgment but with a posture of continued invitation to repentance.

This is not a weaponized process.

It is a relational, restorative, patient journey toward healing and reconciliation.

4. Go and Be Reconciled — Forgiveness and Lasting Peace

Peacemaking is not complete until reconciliation is achieved.

Reconciliation is deeper than resolution — it is the restoration of relationship.

Jesus said:

"If you are offering your gift at the altar and there remember that your brother or sister has something against you... go and be reconciled."
(Matthew 5:23-24)

Forgiveness is central to this process.



Sande offers four practical promises of biblical forgiveness:

1. **I will not dwell on this incident.**
2. **I will not bring it up again and use it against you.**
3. **I will not talk to others about it.**
4. **I will not allow it to stand between us or hinder our relationship.**

Forgiveness breaks the cycle of offense and retaliation.

It reflects the very heart of the Gospel.

Peacemaking Requires Intentional Skills

Peacemaking is not automatic. It requires learning, intentionality, and practice.

Dealing with sticky circumstances that require agreement.

At times circumstances occur where outcomes need to be decided jointly in order to consider and guide the impacts on those involved or impacted.

Sande's **PAUSE Principle** offers a practical approach to negotiation and reconciliation:

Step	Description
P	Prepare — Pray, gather facts, plan your approach.
A	Affirm relationships — Show love and respect.
U	Understand interests — Go beneath positions to real needs.
S	Search for solutions — Brainstorm creative options.
E	Evaluate options — Seek solutions that honor God and bless all.

When believers live out the principles of peacemaking:

- The ecclesia becomes a visible sign of God's reign.
- People and Communities are healed.
- Families are restored.
- Witness is strengthened.
- The Good News is demonstrated, not just declared.

We are ambassadors of reconciliation.

This is who we are.

This is how the Kingdom operates.

Kingdom DNA: Why is peacemaking essential to Kingdom DNA?

Because the call to living out the Kingdom is a call to live it out as a united people. The truth: whenever you get more than one person together, you will see conflict. We saw this in the first ministry mentioned in the New Testament, complaints that some were being overlooked in

the distribution of food.

To address conflict, Biblical administration and reconciliation is required, or else the body of Christ can further fragment, suffer and be reduced, leaving brokenness and lack of health.

Conclusion — A Life of Transfiguration

The goal of this whitepaper has been to provide a clear theological framework for understanding and extending the Kingdom of God — a framework that can shape how we live, lead, and serve in every domain of life.

Change is Needed. But what changes?

As individuals, there is no need to leave one congregation for another in order to live out the Kingdom.

Kingdom living is not dependent on the name on the sign outside the church.

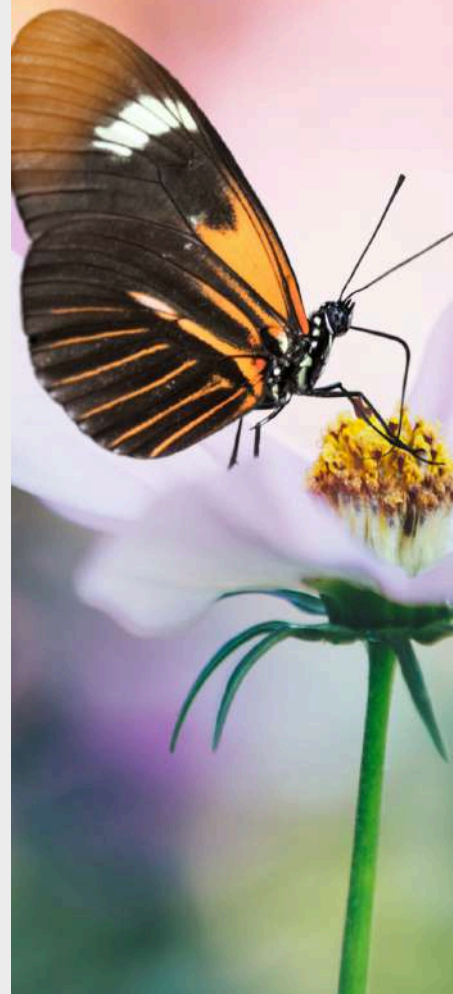
It is a way of life, not a brand of ministry. You can begin living as a citizen of the Kingdom wherever God has placed you — in your family, your congregation, your workplace, and your community.


Reformation: Historically, many leaders believed it was their duty to **reform** the congregation — to dismantle old structures to build something new. But reforming can often be destructive, tearing down what has been faithfully built without honoring what came before.

Renewal and Revival: Renewal and revival take people back to where they were before. Truth be told, many people have not heard the Good News of the Kingdom, only the Good News of Salvation. They need to hear it all, including the Good News of the Kingdom!

Transfiguration: This whitepaper advocates instead for something deeper and more beautiful: **transfiguration**.

Like the transformation of a caterpillar into a butterfly, transfiguration brings new life, changing it in new and glorious ways. Nothing essential is lost; everything is fulfilled and made new. It is what God does in our personal lives; it is what God intends for the ecclesia.





Note to Church Leaders. Change, especially within congregations, must be done with care. As congregation and ministry leaders, there is no need to force your congregation, start small and reproduce Kingdom life in those who will teach others. Be careful with people in your care— particularly those who lean toward “old wineskin” patterns — don’t force them into a new mold, disrupting the good that already exists.

Jesus taught us not to burst old wineskins and lose the wine but to bring renewal with wisdom, humility, and relational care.

Transfiguration is about honor.

It is not about rejecting those who came before us, but honoring them.

A grandfather may no longer be able to run a marathon, but we honor him for who he is and for the sacrifices he made. In the same way, we honor the generations who gave everything to serve Jesus, even if their understanding of the Kingdom was partial. We all, as Paul reminds us, “see through a glass darkly.” Only in eternity will we fully know as we are fully known.

A Kingdom People

What matters most is how much we allow the Kingdom to change us and to allow God to work His change through us.

In our lives, in our families, in our ministries, and in our cities, may everything we do glorify God and serve others.

Let our lives become living proof that the Good News of the Kingdom is real, that it is for today and that it changes everything.

As we continue learning how to walk out Kingdom life together, may this become our prayer and our goal:

**Your Kingdom come, Your will be done, on earth as it is in heaven.
Amen.**

Addendum: Administration – Measuring, Mobilizing, and Multiplying Ecclesia

Kingdom Theology teaches that the ecclesia is not simply a gathering of believers, but a governing body of the King, operating with delegated authority across every domain of life. Administration, then, is not clerical exercise. Administration is the art and skill of getting things done, including living out the Kingdom. Administration reflects Heaven's order on earth. For the ecclesia to function, effectively expressing the Kingdom, its internal systems must align with the values, pace, and strategy of the King.

1. Maturity Is a Result of Ministry, Not a Prerequisite

In Christian circles, ministry is often delayed until believers are considered "ready." But in the Kingdom, maturity flows from responsibility. Jesus commissioned His disciples early, releasing them to heal the sick, cast out demons, and proclaim the Good News of the Kingdom before they were fully formed (Luke 9:1) Ministry is itself

a vehicle for discipleship. Kingdom DNA affirms activation through the 5 Equipping Skills, but skill development is best in the context of action, not preceding action. .

Kingdom Principle: Service and taking responsibility leads to maturity. Activation is not permission - it is moving people to fruitfulness.

2. Measure What You Value—Or You Will Drift

Stewardship in the Kingdom includes governance over vision, culture, and outcomes. When ecclesia fails to define what they measure, they often default to inherited metrics (attendance, finances, programs) rather than Kingdom indicators (disciples formed, leaders released, spheres served, domains influenced). Measurement must serve the mission. Counting what counts is not pragmatism; it's proper administration.

Kingdom Principle: Governance includes measurement. What we track reveals what we treasure.



3. Ministry Focus: Keep it Simple, Repeatable, and Immediate

Kingdom DNA indicates that movements thrive through reproducibility—but speed and simplicity must also be emphasized. The best models include “low-friction activation,” where believers lead one chapter ahead of followers, produce results quickly, and multiply organically. This must become part of our administrative lens: low-friction onboarding, avoiding over complex systems, and delayed commissioning, these inhibit Kingdom flow. The King does not wait for perfect readiness—He calls, equips, and sends.

Kingdom Principle: The King’s work is simple, Spirit-led, and scalable. The Kingdom advances most powerfully when structures support function and include simple, minimalist practices—easily replicable, adaptable, and scalable in any cultural context. We must encourage immediacy, not delay.

4. The Youth Must Not Only Be Discipled—They Must Lead

Empowerment must include youth, or the movement bottlenecks. David was anointed young. Timothy was trusted young. The disciples were young. The Spirit is poured out on sons and daughters (Acts 2:17). Governance that delays leadership until cultural maturity is reached risks losing Kingdom momentum.

Kingdom Principle: Generational activation is not a future goal—implementing it into Kingdom work is a present necessity. Ecclesia must cultivate a leadership culture where youth are entrusted, equipped, and commissioned.



Supporting Evidence & References

Over the years, many excellent books, leaders, and ministries have addressed vital aspects of the Kingdom message and its application. This whitepaper affirms, honors, and celebrates these contributions. It does not critique or dismiss them but acknowledges that so many have provided important insights into the larger Kingdom reality.

Books and Resources That Support Aspects of This Framework:

- *The Gospel of the Kingdom* by George Eldon Ladd
(Clarifies Kingdom Theology but does not offer practical Kingdom DNA for daily life.)
- *The Peacemaker* by Ken Sande
(Essential for understanding Kingdom governance and conflict resolution — but does not offer a comprehensive framework for Kingdom living.)
- *Discipling Nations* by Darrow L. Miller
(Addresses societal impact but lacks a clear ecclesia framework and relational governance principles.)
- *Every Good Endeavor* by Timothy Keller
(Highlights the sacredness of work but does not provide a cohesive ecclesia framework.)
- *To Transform a City* by Eric Swanson & Sam Williams
(Focuses on city transformation efforts but without a fully developed theology of ecclesia and governance.)

These and many other works have contributed to the rediscovery of Kingdom principles. However, they often stop short of offering a unified and transferable framework that integrates Kingdom Theology with practical, societal application.

We trust this whitepaper is a step forward in providing a comprehensive framework.