

PARTICIPANT NOTES

Learn to become the Kingdom on legs

SESSION THREE

THE KINGDOM ON LEGS

Jesus and His Kingdom Community

Tuesday 25 August

KEY QUESTION

***If Jesus is the Kingdom in human form, what does the Kingdom look like?
Who carries it forward now that He's gone?***

1. Kingdom Journal Review

GROUP SHARE

Over these past few weeks, you were invited into a deeper Kingdom practice: noticing where you saw empire at work and pausing to pray “Your Kingdom come,” and noticing where you glimpsed the Kingdom breaking through and pausing to pray “Thank You, Lord.” You also began asking each morning, “Holy Spirit, who do You want to bless through me?” and each evening, “Who did I bless today?”

Turn to three or four people near you and share:

- Where did you notice empire?
- Where did you glimpse the Kingdom?
- What opportunities arose to bless others?

What stood out? And what opportunities arose for you to bless others?

2. So Let's Recap

Fill in the blanks as we go along.

- Last time, we followed the promise from Abraham to Sinai, where God formed a people called to be _____ from the nations around them.
- Their life together was meant to make visible the _____ holy God in the world.
- So God sent _____ to call His people back — not primarily as critics, but as course-correctors.
- Jeremiah spoke of a new covenant written on _____, not stone.
- Ezekiel imagined hearts of _____ replacing hearts of stone.
- Joel saw God's Spirit poured out not just on remarkable leaders, but on _____ people.
- Abraham, Sarah, Moses, David, Hosea and all the others gave us a glimpse of the Kingdom — but each one also left us with failure, questions or _____ business.

This brings us to the One every patriarch, matriarch, prophet and king was pointing toward all along.

3. The Kingdom Preached — Matthew's Genealogy

Matthew traces Jesus' line from Abraham to the Messiah in three deliberate blocks of fourteen generations (Matthew 1:17).

- Abraham to David, which outlines the rise of _____.
- David to the Babylonian Exile, which outlines the height and collapse of the _____.
- The Exile to Jesus Christ, which outlines the long wait for the _____.

Three blocks of fourteen is six sets of seven — which means Jesus arrives at the beginning of the “_____.”

Matthew wants us to hear it:

- The long wait is over.
- The story has reached its fulfilment.
- The true King has arrived.

READ ALOUD — MATTHEW 1

Matthew 1:1

“This is the genealogy of Jesus the _____, the son of _____, the son of _____.”

Then Matthew does something no ancient genealogy did: he includes _____ in Jesus' family tree — and not the ones we might expect.

After generation after generation of ‘who was the father of him,’ the pattern breaks at the 39th generation. Matthew ends not with the ‘father of’ Jesus, as we might expect, but with the ‘_____ of’ Jesus.

I just love it when God interrupts the flow of the story in order to step into the story.

4. Jesus Is the Kingdom on Legs

“The time has come. The Kingdom of God has come near. Repent and believe the good news.” — Mark 1:15

Jesus' opening line is not ‘here is a better law’ or ‘here is a clearer creed.’ Something has _____.

Patterns of seven run through the gospels, echoing the fulfilment we find in creation and new creation:

- Seven parables of the Kingdom in Matthew, beginning with the sower.
- Seventy times seven — the measure of forgiveness.
- Seven loaves and seven baskets left over.
- Seven signs in John's gospel, from water to wine to Lazarus raised.
- Seven “I Am” statements, and seven sayings from the cross.

Hebrews and John 14:9

Hebrews says Jesus is “the exact representation of God's _____.” He is the image of God in a human body.

“Whoever has seen me has seen the _____.” — John 14:9

So when we look at Jesus, we are not simply looking at someone who represents God, speaks for God, or does God's work. We are looking at _____.

Jesus is the Kingdom, walking around in a human body. Jesus is the Kingdom on legs.

Upward mobility, or downward mobility?

Fill in the contrast:

The kingdoms of this world	Jesus' Kingdom
Run on upward mobility — people push, shove and climb to the top.	Runs on downward mobility — the movement goes the other way.

The kingdoms of this world	Jesus' Kingdom
Greatness means being served.	"The Son of Man does not come to be served, but to _____, and to give His life as a _____ for many."
Power dazzles and dominates.	Power looks like the Sermon on the Mount — sometimes called the _____ of the Kingdom.

In Jesus, we see heaven's rule coming to earth — not as domination, not as coercion, not as another version of empire, but as mercy, truth, justice, holiness and self-giving love.

5. Interactive Question — Who Is Jesus, Really?

If a stranger stopped you tomorrow and asked, "Who is Jesus, really?" — not the Sunday-school answer, but your answer, in light of everything we've learned so far — what would you say in one sentence?

My one-sentence answer:

6. Kingdom Encounters with Jesus

GROUP EXERCISE

In pairs or threes, pick ONE encounter and talk it through.

Encounter	What Jesus Says or Does	What the Kingdom Reveals
Zacchaeus (Luke 19:1–10)	Jesus invites Himself to the house of a man everyone despised	The Kingdom moves toward people we've already written off
Nicodemus (John 3:1–21)	_____	_____
The Woman at the Well (John 4:1–42)	_____	_____

So let me ask you: which one of these three are you tonight?

7. Interactive Reflection — Discussion Questions

What does this encounter reveal about how the Kingdom moves toward people?

And be honest — which of the three is closest to where you actually are tonight?

8. A Kingdom Community

Jesus never intended to carry the Kingdom alone. He gathers ordinary, unlikely people — fishermen, a despised tax collector, a zealot, and women in a world where rabbis did not usually take on female disciples.

"He sent them out to proclaim the Kingdom of God and to _____ the sick." — Luke 9:2

Jesus is crucified, and on the third day He rises. Forty days later He tells His followers it is better that He goes, because if He does not go, the promised _____ will not come.

“All of them were filled with the Holy Spirit and began to speak in other tongues.” — Acts 2:4

MATCHING EXERCISE

Pentecost fulfils three prophetic promises. Match each promise to the prophet who spoke it:

Promise	Prophet
Sons and daughters, young and old, ordinary people filled with the Spirit.	_____
A new covenant — not law on stone, but Spirit in human hearts.	_____
A new heart, given.	_____

The Church's inheritance is not a _____. Not an _____. Not a religious _____. A Spirit-filled people. A colony of the Kingdom.

9. Drawing the Threads Together

Can you see the whole story now?

- A garden, as God intended it.
- The world fractured — communion lost, dominion became domination.
- A promise, to one unlikely couple.
- A people, formed at Sinai to live differently.
- Prophets, sent again and again to call them home.
- God Himself, walking among us as a human being.
- His Spirit, poured out on an ordinary, unlikely community.

And remember where the story ends — not back in a garden, but in _____: a garden-city, the nations healed, no more curse, God's presence filling everything.

Empire does not have the final word. God does.

The Kingdom strikes back — not through domination, but through incarnation. Not through coercion, but through love. Not through empire, but through a crucified and risen King, and the ordinary people He fills with His Spirit. And that includes you.

10. Kingdom Practice: The Sending

This series began by asking you to learn to see differently. Tonight, the story is handed over to you. There's no next session to report back to — it's not homework anymore, it's a sending.

Carry this with you

- Each morning: “Holy Spirit, who do You want to bless through me?”
- When you notice empire creeping in, pray: “Your Kingdom come.” Then do something about it.
- When you glimpse the Kingdom breaking through, say: “Thank You, Lord.” Then add your own life to it.

This week

Choose one ordinary corner of your life — a relationship, a room, your home, workplace, street, or family group chat — and ask:

What would it look like if the Kingdom, not empire, ran this space?

The corner of my life I'm choosing:

My answer:

One small, specific thing I'll do this week (not a five-year plan — just one thing):

11. Closing Prayer Activity — The Empire Card

PRAYER ACTIVITY

On a small card, write one honest sentence, anonymously:

Where have I been living more like empire than Kingdom?

Place your card in the basket. The cards will be shuffled, and you'll take one that is not your own. In pairs or small groups, pray for the person whose card you're holding — you won't know who they are, and that is the point.

Pray for:

- A new heart
- The Holy Spirit to fill them
- Courage to resist empire
- Grace to become a blessing

A name or situation I want to hold before God tonight:

12. Ask Anything — Questions I Still Have

Over three sessions we've covered a lot of ground — Eden, Abraham, Sinai, exile, Hosea, Jesus, Pentecost. Something you didn't understand. Something you disagreed with. Something that's been sitting with you since week one that you never got to say out loud.

13. Prayer

CLOSING PRAYER

Father, thank You that Your Kingdom project has never depended on impressive people, only available ones.

Thank You for Jesus, and for the gift of Your Spirit.

Fill us again tonight. Help us notice empire, resist it, and become a blessing.

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

Go and be the Kingdom on legs.