



*Recovering The Original
Message, Ministry, Mission and Methods of Christ*



KINGDOM THEOLOGY

For Kingdom Citizens

By the Business Bishop
WAYNE MALCOLM



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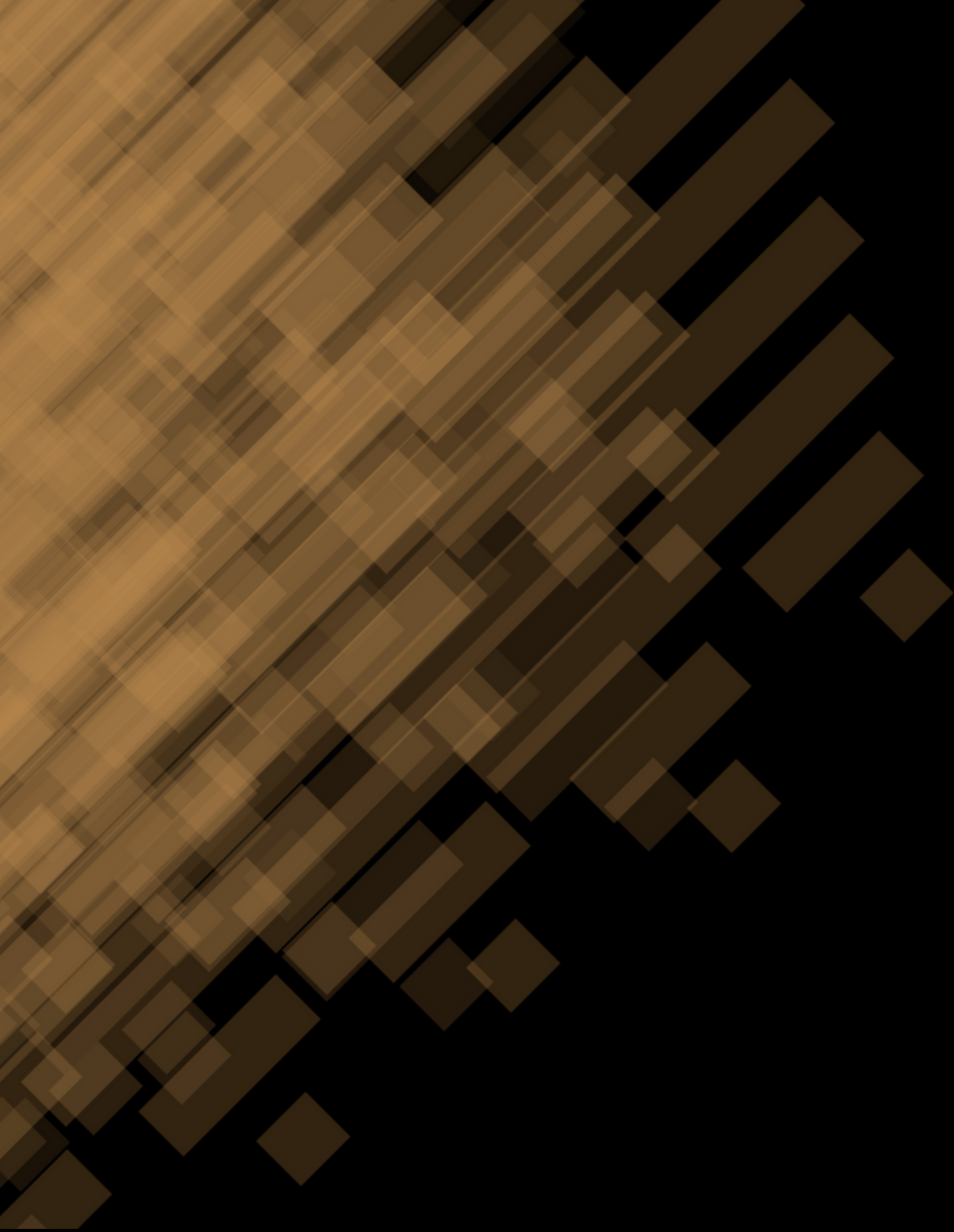
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Scripture quotations are taken from the Holy Bible unless otherwise stated. All interpretations and teachings are the intellectual property of the author.

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INTRODUCTION

A NEW LENS



INTRODUCTION

Welcome to Kingdom Theology for Kingdom Citizens. This is not just another devotional or doctrinal manual. It is a manifesto. A declaration. A prophetic guidebook for a new breed of believer—those who are ready to rise, reign, and reform the world through the message, mission, and methods of the Kingdom of God.

In these pages, I'm not merely offering you theology. I'm offering you a lens—a Kingdom lens—through which to see Scripture, history, current events, your own identity, and your divine destiny. We are not here to play church, conform to religious traditions, or wait for escape. We are here to occupy, influence, transform, and establish Heaven's government on Earth.

This book is for Kingdom citizens. For those who sense a call to more. For those who know deep down that Jesus didn't just come to save us from hell, but to empower us to inherit the Earth. This is for those who believe that Christianity was never meant to be a religion, but a revolutionary movement that reclaims and restores the world for God's glory.

Across these seven chapters, you'll encounter foundational truths that will challenge your assumptions, deepen your understanding, and ignite your purpose:

- You'll learn that the Kingdom of God is not a distant paradise or future event—it is a present, powerful government breaking into the Earth through you.
- You'll see that God's original mandate wasn't to evacuate Earth, but to colonize it with Heaven—to fill it, rule it, and cultivate it with His glory.

INTRODUCTION

- You'll confront the limitations of religious Christianity and rediscover the difference between the gospel of salvation and the gospel of the Kingdom.
- You'll come into alignment with your Kingdom identity—as a son, ambassador, and agent of reformation, not just a sinner saved by grace.
- You'll understand the true role of the Church (ekklesia) as Heaven's legislative body on Earth—not a place we go, but a people we become.
- You'll dive into the reality of Kingdom economics, where wealth is not a luxury but a necessity for fulfilling God's mission of dominion and distribution.
- And you'll gain a renewed vision of the end times—not as a catastrophic escape plan, but as a glorious restoration of all things, where Heaven fully reclaims the Earth.

This book is bold. It's unapologetic. It's prophetic. And it's deeply rooted in the original intentions of Christ. It will help you unlearn religious indoctrination and embrace Kingdom revelation. It will equip you to speak with authority, move with purpose, build with strategy, and live with vision.

I invite you to read this book slowly, prayerfully, and repeatedly. Let it confront you. Let it convert you. Let it commission you.

Because the Kingdom is not coming—it is here. And God is raising up a new kind of believer: not just members of churches, but citizens of the Kingdom. Not just consumers of sermons, but carriers of glory. Not just converts to Christianity, but co-rulers with Christ.

INTRODUCTION

If you've ever felt that there's more to your faith than what you've been taught—there is.

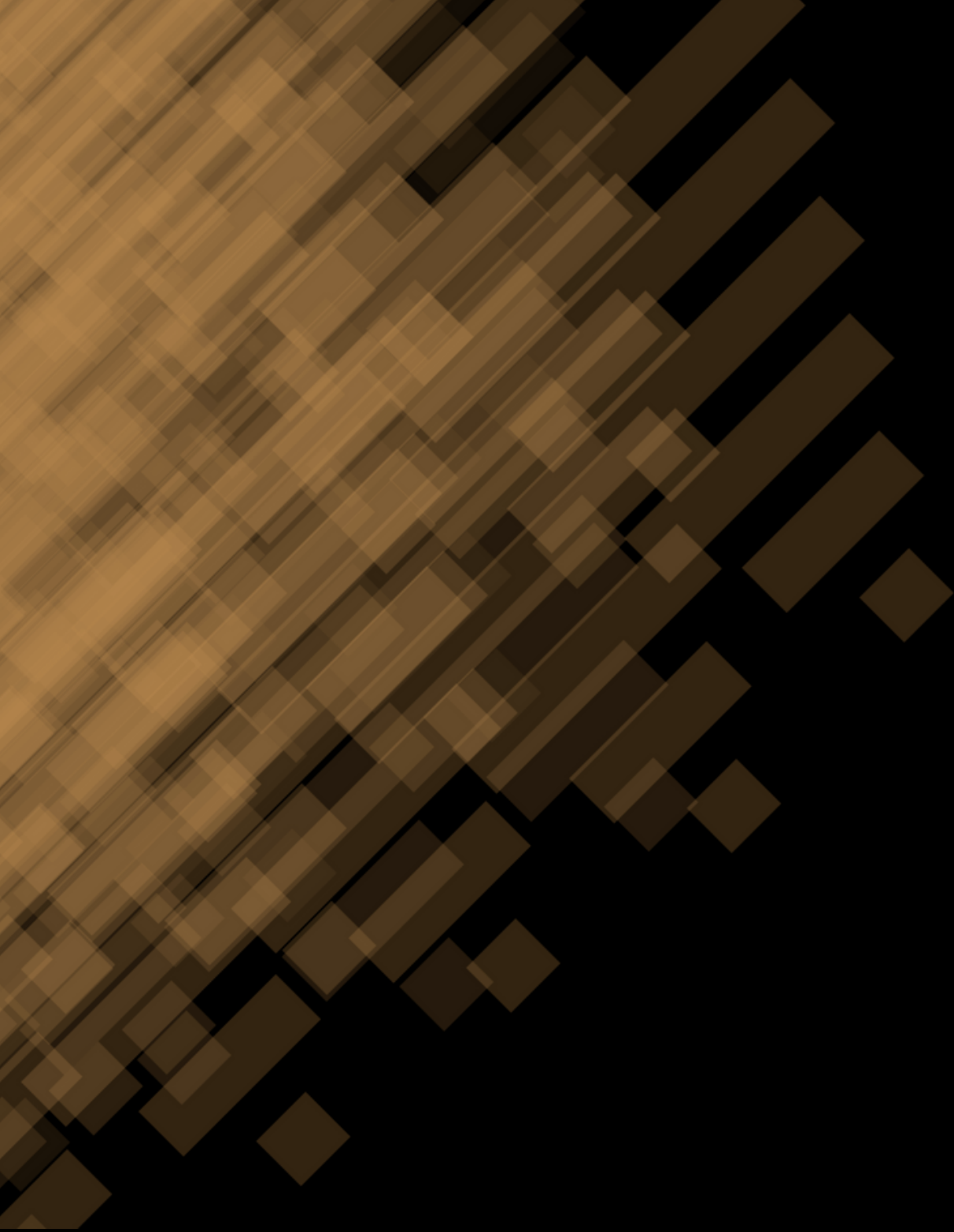
And you're holding it in your hands.

Let the reformation begin.

Bishop Wayne Malcolm

The Business Bishop

Founder: The Epic Kingdom Network



CHAPTER 1
REIGN & RULE



REIGN & RULE

“Many are the plans in a man’s heart, but it is the Lord’s purpose that prevails.” — Proverbs 19:21 (NIV)

This ancient proverb reveals a profound truth at the heart of Kingdom Theology: though humanity may dream up countless ideas, ambitions, and strategies, it is God’s purpose that ultimately stands. But what exactly is God’s purpose? What was He aiming for when He created the world—and how does that affect us today?

The Hebrew word translated as purpose carries the idea of original intent. This means that God is not improvising history. He is committed to fulfilling what He originally intended at creation. His design hasn’t changed—He’s simply working to redeem and restore it.

To discover that original intent, we must return to the Book of Beginnings—Genesis. Genesis doesn’t just tell us what happened; it reveals why it happened. It is where we find the divine blueprint for humanity, society, and creation. And from that foundation, we begin to understand that if God’s purpose prevails, then He will get in the end everything He wanted in the beginning.

Alpha and Omega: The Purpose of God in a Circle

In Revelation 22:13, Jesus declares, “I am the Alpha and the Omega, the Beginning and the End, the First and the Last.” This title is more than symbolic—it’s theological. It tells us that everything God started in Genesis, He will bring to fulfillment in Revelation.

REIGN & RULE

But here's a Kingdom insight: in a straight line, the beginning and the end are opposites. However, in a circle, the beginning and the end meet. This suggests that God's plan for history is not linear, but circular—it returns to the point of origin.

This is why we find striking parallels between the Book of Genesis and the Book of Revelation:

- In Genesis 2:8, God plants a garden in Eden; in Revelation 22:2, we see the tree of life again, in a restored garden-like city.
- In Genesis 3:8, God walks with man in the garden; in Revelation 21:3, it says, "Behold, the dwelling place of God is with man."
- In Genesis 1:26, God gives man dominion over the earth; in Revelation 5:10, redeemed humanity is declared to be "a kingdom and priests to our God, and they shall reign on the earth."

Jesus is the diamond in the ring—the centerpiece who unites beginning and end. Through Him, God will get in the end everything He intended in the beginning.

Dominion by Design: Humanity's Purpose

In Genesis 1:26–28, we find the clearest articulation of God's original intent:

"Then God said, 'Let Us make man in Our image, according to Our likeness; let them have dominion...'"

(Genesis 1:26, NKJV)

This wasn't a suggestion; it was a decree. Humanity was made in the image of God to represent Him and to rule creation as stewards—not as owners.

REIGN & RULE

This principle is echoed in Psalm 24:1, “The earth is the Lord’s, and everything in it, the world, and all who live in it.”

We do not own the earth—we manage it on behalf of its true Owner.

Psalm 8:4–6 elaborates further:

“What is man that You are mindful of him...? You have made him a little lower than the heavenly beings and crowned him with glory and honor. You made him ruler over the works of Your hands; You put everything under his feet.”

This clearly reveals the purpose of humanity: to manage an aspect of God’s work. You were made for dominion—created to rule in a realm that reflects God’s nature.

God’s Royal Family: The King of Kings

From the beginning, God never intended to exercise direct rule on earth. Instead, He desired to reign through humanity—His image-bearers. He would be the King of hearts, and humans would be the kings of the earth. This is the basis of the title “King of kings” (Revelation 19:16).

We were not created to be God’s slaves, but His sons and daughters (Romans 8:14–17), destined to reign with Him. The human family was always meant to be the royal family—“a chosen people, a royal priesthood, a holy nation” (1 Peter 2:9).

This means your purpose is to rule in a realm. You were created to manage a part of creation, to reflect God’s authority, character, and creativity in your domain.

REIGN & RULE

Rule vs. Reign: Function and Identity

There is a difference between rule and reign—a key distinction in Kingdom thinking:

- Rule is about function—what you do. It includes action, responsibility, and management.
- Reign is about identity—who you are. It implies influence, honor, and status.

Scripture affirms both:

- We are called to rule: “If we endure, we shall also reign with Him” (2 Timothy 2:12).
- We are positioned to reign: “They will reign for ever and ever” (Revelation 22:5).

In this divine partnership, God reigns in heaven, and humanity rules on earth—but only as we are submitted to His heart.

He Rules Through Us, Not For Us:

Here’s a powerful Kingdom truth: God does not want to rule the world **for** us; He wants to rule the world **through** us. This concept is seen throughout Scripture:

- In Luke 17:21, Jesus says, “The kingdom of God is within you.”
- In Romans 5:17, Paul writes, “Those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.”
- In Matthew 6:10, Jesus teaches us to pray: “Your kingdom come, Your will be done, on earth as it is in heaven.” This is not about escaping earth—it’s about transforming it.

REIGN & RULE

God's Kingdom expands as His people take their place in divine alignment—submitted to His reign and exercising their rule.

Ambassadors of the Kingdom

According to 2 Corinthians 5:20, "We are therefore Christ's ambassadors, as though God were making His appeal through us." Ambassadors do not speak on their own authority—they represent the interests of their homeland.

As Kingdom citizens, we are placed in various spheres—education, business, media, politics, and more—to represent the will of God on earth. We are called to protect and promote the values of heaven in every environment we influence.

Jesus reinforced this when He said, "Blessed are the meek, for they shall inherit the earth" (Matthew 5:5). This is not a call to timidity but to submitted strength—those who are aligned with the King will rule the earth with Him.

A Kingdom Revolution

When we recover the message of the Kingdom, we stop settling for survival and step into stewardship. We stop trying to escape the earth and instead begin to redeem it.

Luke 12:32 says, "Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom." This is not a far-off promise—it is a present possession.

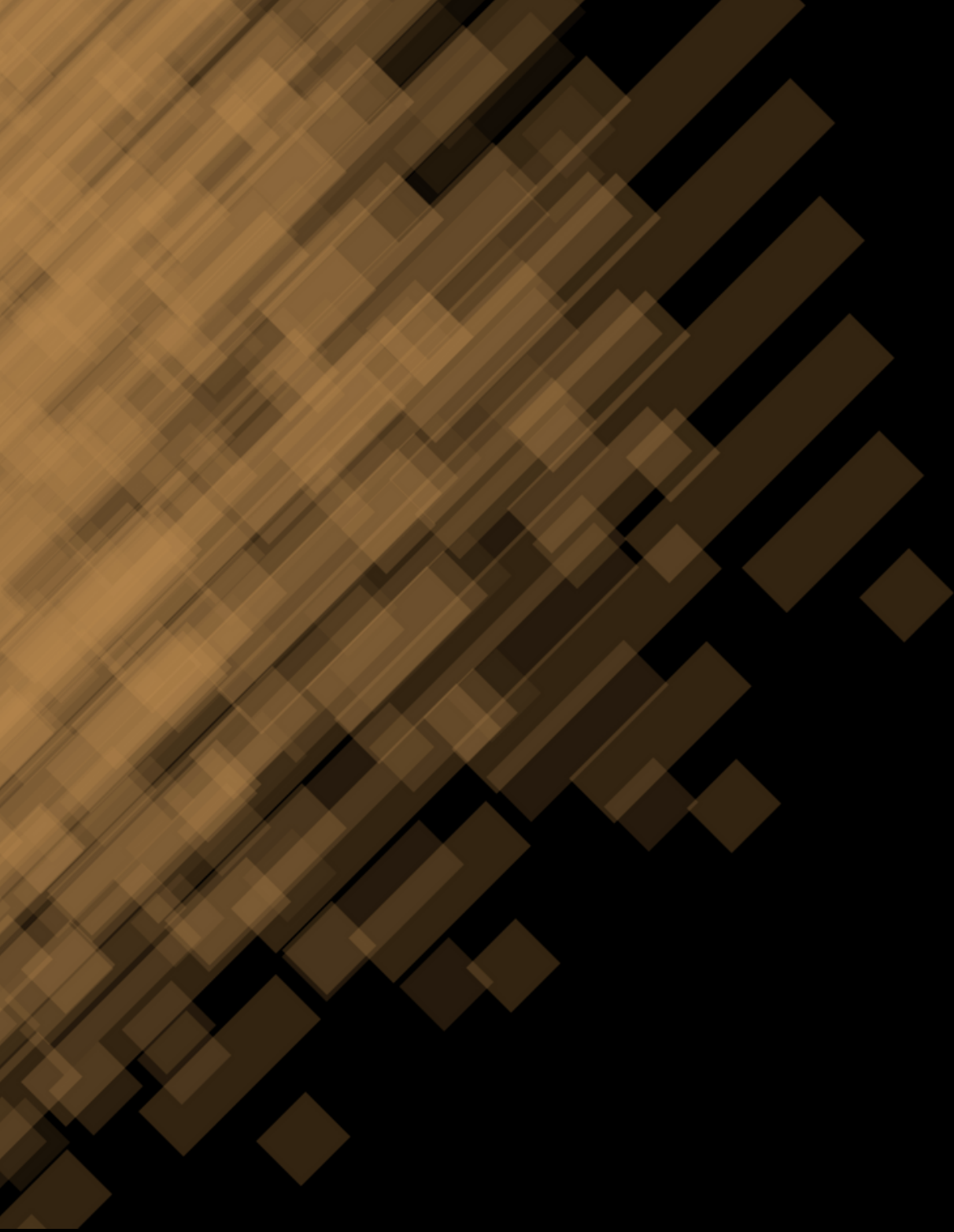
The Kingdom message restores us to purpose. It awakens our royal identity. It commissions us as agents of transformation.

REIGN & RULE

As we step into our assignment, we become part of the revolution God is initiating—a return to divine design, the restoration of rulership, and the reign of Christ through His people.

Key Takeaways:

- God's purpose = His original intent (Proverbs 19:21).
- Humanity was created for dominion, not domination (Genesis 1:26–28; Psalm 8:4–6).
- God's reign is expressed through human rule (Revelation 19:16; Romans 5:17).
- Rule is what we do; reign is who we are (2 Timothy 2:12; Revelation 22:5).
- We are royal ambassadors of heaven on earth (2 Corinthians 5:20; 1 Peter 2:9).
- God's Kingdom comes when His people take their place in divine order (Matthew 6:10; Luke 17:21).



CHAPTER 2

THE FOUR-SQUARE KINGDOM



THE FOURSQUARE KINGDOM

“Your kingdom come, Your will be done on earth as it is in heaven.” — Matthew 6:10 (NKJV)

If the Kingdom of God is to come on earth as it is in heaven, then we must understand how it is structured in heaven. The Kingdom is not an abstract idea or a personal experience alone—it is a system of divine government with order, dimensions, expressions, and manifestations.

Throughout Scripture, the number four often symbolizes universality, completeness in the created order, and the earthly dimensions of divine authority. In the context of Kingdom Theology, four becomes a divine code that reveals how the reign of Christ is designed to manifest through His people on earth.

The Significance of Four in Scripture

From Genesis to Revelation, the number four appears consistently in contexts of dominion and divine order:

- In Ezekiel 1:10, the prophet sees four living creatures bearing four faces: a lion, an ox, an eagle, and a man.
- In Revelation 4:6–8, John sees the same four living creatures around the throne, full of eyes and constantly declaring God’s holiness.
- The New Jerusalem in Revelation 21:16 is described as lying “foursquare.”
- The Ark of the Covenant, which served as the throne of God among Israel, was transported by four priests (Numbers 7:9).
- The ministry and message of Jesus are told from four perspectives—Matthew, Mark, Luke, and John—each revealing a different facet of His person and purpose.

THE FOURSQUARE KINGDOM

- Humanity wrestles with four classes of evil spirits: principalities, powers, rulers of the darkness of this world, and spiritual wickedness in heavenly places (Ephesians 6:12).
- The enemies of Christ in Revelation are depicted in four expressions: the red dragon (Revelation 12:3), the beast out of the sea (Revelation 13:1), the beast out of the earth or false prophet (Revelation 13:11; 16:13), and the great harlot (Revelation 17:1).

These patterns are not coincidental. They illustrate that true dominion requires balance, fullness, and multi-dimensional authority. The Kingdom must manifest in every direction and every domain.

The Four Faces of the Kingdom

The four faces of the living creatures in Ezekiel's vision form the foundation for what we call the Fourfold Expression of the Kingdom:

The Lion - Political Authority:

The lion is a universal symbol of kingship, courage, and dominion. It represents governmental authority and leadership. Jesus is called the Lion of the tribe of Judah (Revelation 5:5), denoting His royal authority. Kingdom citizens are called to influence political systems, serve in public office, craft policy, and bring justice and righteousness into governance.

"When the righteous are in authority, the people rejoice." — Proverbs 29:2

THE FOURSQUARE KINGDOM

The Ox - Economic Authority:

The ox symbolizes work, wealth, and production. In Scripture, oxen are associated with strength and the ability to plow, carry burdens, and tread out grain (Deuteronomy 25:4; 1 Corinthians 9:9). This face represents the Kingdom's expression in economics, business, finance, and resource management.

"You shall remember the Lord your God, for it is He who gives you the power to get wealth..." — Deuteronomy 8:18

The Man - Cultural Authority:

The human face represents intellect, creativity, education, and society. It signifies the Kingdom's influence in arts, entertainment, education, philosophy, and social values. As image-bearers of God, we are culture-makers. The Kingdom must inform how we think, teach, write, entertain, and shape public imagination.

"You are the salt of the earth... You are the light of the world." — Matthew 5:13-14

The Eagle - Spiritual Authority:

The eagle soars above, sees far, and moves with the wind—just like the Spirit. This face speaks to spiritual power, prophetic vision, moral clarity, and ecclesiastical leadership. It represents the foundational and initiating dimension of the Kingdom: prayer, worship, evangelism, discipleship, and moral guidance.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings like eagles." — Isaiah 40:31

THE FOURSQUARE KINGDOM

Each of these faces corresponds with a sphere of dominion where the Kingdom is meant to manifest through us. These are not optional arenas—they are Kingdom mandates.

The Priority of the Spirit

Although there are four expressions, the eagle always flies first. The spiritual realm is the source, infrastructure, and foundation of all other expressions.

Hebrews 11:3 says:

“By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.”

Everything physical has a spiritual origin. Every political ideology, economic system, or cultural norm is downstream from the spirit. That’s why spiritual authority must be exercised first—to establish Kingdom realities in the unseen realm, before they appear in the seen.

This is why the first century was focused on spiritual matters—salvation, the establishment of churches, and the preaching of the Gospel. It was the launch of the Kingdom, but not its completion.

“Let us move beyond the elementary teachings about Christ and be taken forward to maturity...” — Hebrews 6:1 (NIV)

We must not remain at the starting point. The Church must mature beyond foundational doctrines into manifestation—bringing Christ into politics, economics, and culture.

THE FOURSQUARE KINGDOM

Apostolic Maturity: Growing into Fullness

The Apostle Paul connects this growth to the five-fold ministry in Ephesians 4:11–13:

“And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers... for the equipping of the saints for the work of ministry... till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man...”

The goal is perfection, maturity—the full measure of the stature of Christ. That maturity includes the visible reign of Christ through His people in every sphere of society.

Kingdom Carriers on Earth

Just as the Ark of the Covenant was carried by four priests—representing a mobile throne of divine presence—so too must the Kingdom be carried into all areas of society by four kinds of Kingdom agents:

- Prophets and intercessors, who govern the spiritual realms.
- Cultural architects, who influence education, art, and media.
- Economic reformers, who steward wealth and financial systems.
- Political leaders, who enact justice and righteousness in governance.

This isn't about titles—it's about territory. You don't need a pulpit to be powerful. If you're called to business, education, government, or entertainment, you are just as much a Kingdom ambassador as a preacher.

THE FOURSQUARE KINGDOM

“The kingdoms of this world have become the kingdoms of our Lord and of His Christ...” — Revelation 11:15

This prophecy will not be fulfilled through spiritual activity alone—but through multi-dimensional engagement by a mature Church.

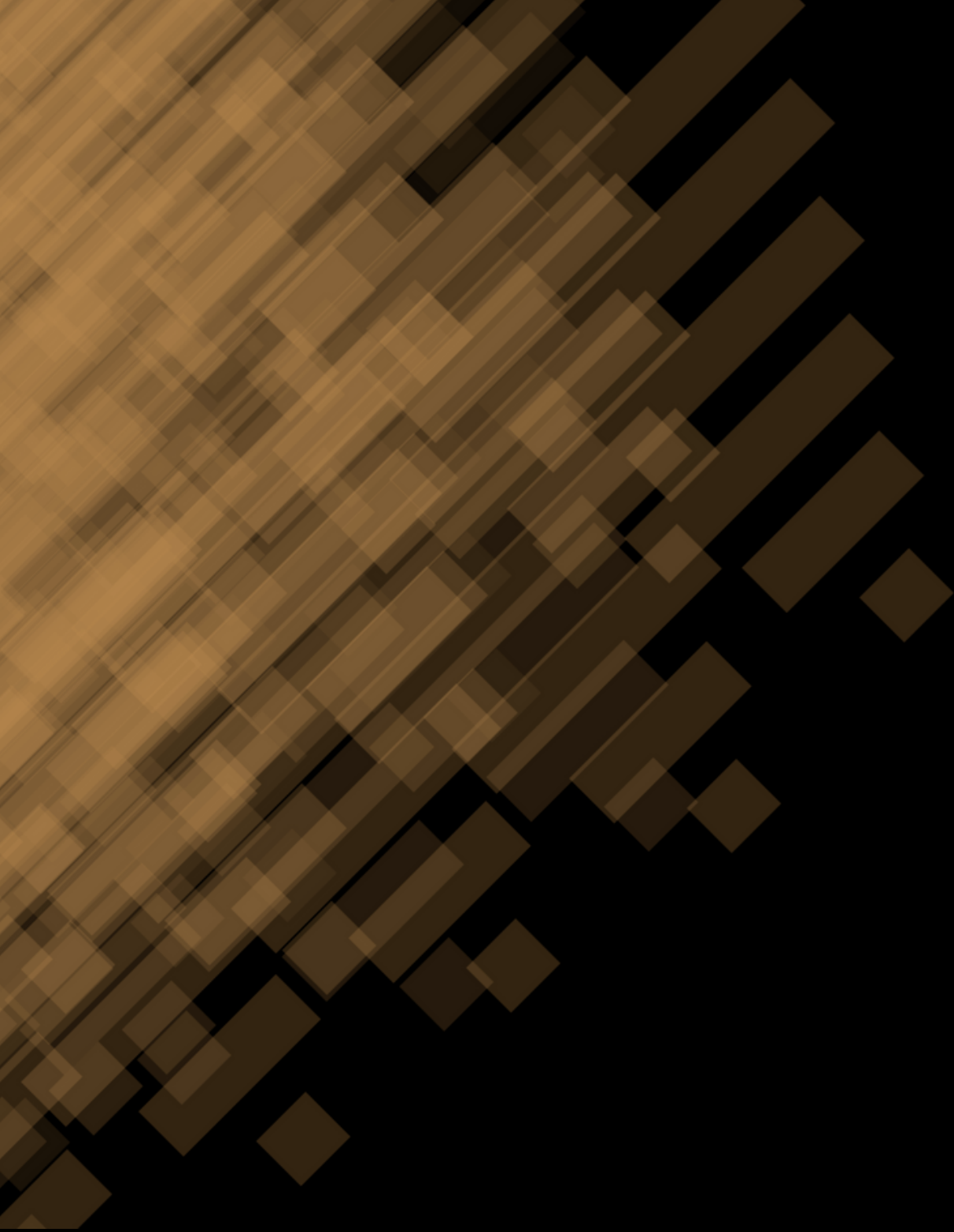
The Kingdom Must Expand

The Kingdom starts as a mustard seed (Matthew 13:31–32), but it grows until it becomes a tree—visible, expansive, and sheltering. It starts in the spirit, but it must manifest in the systems.

The Fourfold Kingdom is not just a revelation—it’s a revolution. It calls every believer to identify their area of rule and take dominion there. Whether you carry the face of the lion, the ox, the man, or the eagle—you are necessary for the advancement of Christ’s Kingdom.

Key Scriptures for Reflection:

- Ezekiel 1:10; Revelation 4:6–8 – Four living creatures
- Ephesians 6:12 – Four categories of evil spirits
- Matthew 6:10 – The Kingdom coming on earth
- Revelation 21:16 – The city lies foursquare
- Numbers 7:9 – The Ark carried by four priests
- Matthew 5:13–14 – Salt and light in culture
- Deuteronomy 8:18 – God gives the power to get wealth
- Hebrews 6:1; Ephesians 4:11–13 – Maturity in Christ
- Revelation 11:15 – Christ’s rule over world systems



CHAPTER 3
THE KINGDOM IN 4D



THE KINGDOM IN 4 DIMENSIONS

The Kingdom of God is one of the most powerful and persistent themes throughout the Scriptures. It was the central message of Jesus Christ, who preached, demonstrated, and embodied the reality of God's reign on earth. However, the Kingdom is not always presented in a singular, one-dimensional way. Rather, it has multiple layers and expressions, each helping us understand how God's reign is restored, reestablished, and ultimately fulfilled in the Earth.

In this chapter, we will explore four dimensions of the Kingdom of God: intrinsic, instrumental, immediate, and imminent. Together, these dimensions paint a picture of how God reclaims what was lost through Adam and restores His sovereign rule through Christ, the last Adam.

1. The Intrinsic Kingdom — The Kingdom Within

Jesus declared in Luke 17:20–21, “The Kingdom of God does not come with observation; nor will they say, ‘See here!’ or ‘See there!’ For indeed, the Kingdom of God is within you.”

This is the intrinsic dimension of the Kingdom. It speaks to the internal reign of God in the human heart. The Kingdom is not initially geographic or political—it is spiritual. It begins in the inner life, in the place of surrender to God's lordship. When Jesus reigns as King in our hearts, we are carriers of His Kingdom presence and authority.

THE KINGDOM IN 4 DIMENSIONS

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The Apostle Paul supports this in Romans 14:17, writing, “For the Kingdom of God is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit.” The Kingdom is a spiritual condition marked by moral alignment (righteousness), emotional stability (peace), and inner vitality (joy), all under the governance of the Holy Spirit.

THE KINGDOM IN 4 DIMENSIONS

This inner rule is how God begins the process of reclaiming what was lost. The throne of God is reestablished not in a temple made with hands, but in the believer's heart.

2. The Instrumental Kingdom — The Kingdom Through You

If the Kingdom is within you, then it is destined to work through you. This is the instrumental Kingdom—God's reign expressed in the world through human agency, stewardship, and leadership. Jesus never intended to rule the earth apart from us. He wants to rule the world through us, in us, and as us.

We see this pattern in Genesis 1:26, where God said, "Let Us make man in Our image, according to Our likeness; let them have dominion..." Dominion was not a declaration of ownership but of stewardship. The earth remains the Lord's (Psalm 24:1), but He entrusted its management to His image-bearers.

In the same way that the first Adam lost dominion through disobedience, the last Adam—Jesus—restores it through obedience. As Paul writes in Romans 5:19, "For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous."

When God reigns in you, and you lead in your God-given assignment, then God is leading. Your influence becomes His influence. Your territory becomes His territory. If you are wealthy and submitted to the King, then the Kingdom has wealth. If you govern a city or lead an enterprise under the Lordship of Christ, then the Kingdom is governing and leading through you.

THE KINGDOM IN 4 DIMENSIONS

This is why Jesus said in Matthew 6:10, “Your kingdom come. Your will be done on earth as it is in heaven.” Earth is man’s domain, and heaven is God’s. God’s will is not automatically done on Earth—it must be enacted through Kingdom agents who yield to His authority and live out His rule.

3. The Immediate Kingdom — The Kingdom Now

The third dimension is the immediate or present Kingdom. The Kingdom is not only within you or through you—it is also here right now.

Jesus’ first public proclamation in Matthew 4:17 was, “Repent, for the Kingdom of heaven is at hand.” The phrase “at hand” means within reach, present, available now. In other words, the Kingdom has already arrived in seed form, and we are invited to enter and participate in it.

Jesus confirmed this in Luke 11:20: “But if I cast out demons with the finger of God, surely the Kingdom of God has come upon you.” His miracles, signs, and wonders were not mere demonstrations of power but evidence of the Kingdom’s arrival.

Yet Jesus also taught the mysteries of the Kingdom (Matthew 13). He compared the Kingdom to a seed (Mark 4:26-32), indicating that while it is present, it is also growing and evolving. Like a mustard seed, it starts small but will eventually become a great tree. Like leaven in dough, it spreads invisibly but thoroughly.

This speaks to the principle found in Hebrews 2:8, “You have put all things in subjection under His feet.”

THE KINGDOM IN 4 DIMENSIONS

Yet the writer notes, “But now we do not yet see all things put under Him.” The Kingdom is inaugurated but not yet fully consummated. It is now—but not yet.

Therefore, we must not despise small beginnings. Every act of faith, every word of truth, every Gospel message, every Kingdom initiative, is a seed that contributes to the unfolding of the Kingdom age.

4. The Imminent Kingdom — The Kingdom Coming

The final dimension is the imminent Kingdom. This refers to the future and final manifestation of God’s reign, when Christ returns and all things are restored.

In Revelation 11:15, we read: “The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!” This is the future hope of the Church—the return of Christ and the full realization of the Kingdom.

There is a distinction between defeat and destruction. At the cross, Christ defeated sin, death, and Satan (Colossians 2:15). But in the final stage, He will destroy them completely. As 1 Corinthians 15:25–26 says, “For He must reign till He has put all enemies under His feet. The last enemy that will be destroyed is death.”

This means that while the Kingdom is present, we are still waiting for its full unveiling.

THE KINGDOM IN 4 DIMENSIONS

The day will come when:

- War will cease (Isaiah 2:4)
- Sickness and death will be no more (Revelation 21:4)
- The curse will be lifted (Revelation 22:3)
- Christ will reign visibly and universally (Zechariah 14:9)

This hope compels us to live with urgency, obedience, and expectation. As Paul wrote in Titus 2:13, “Looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ.”

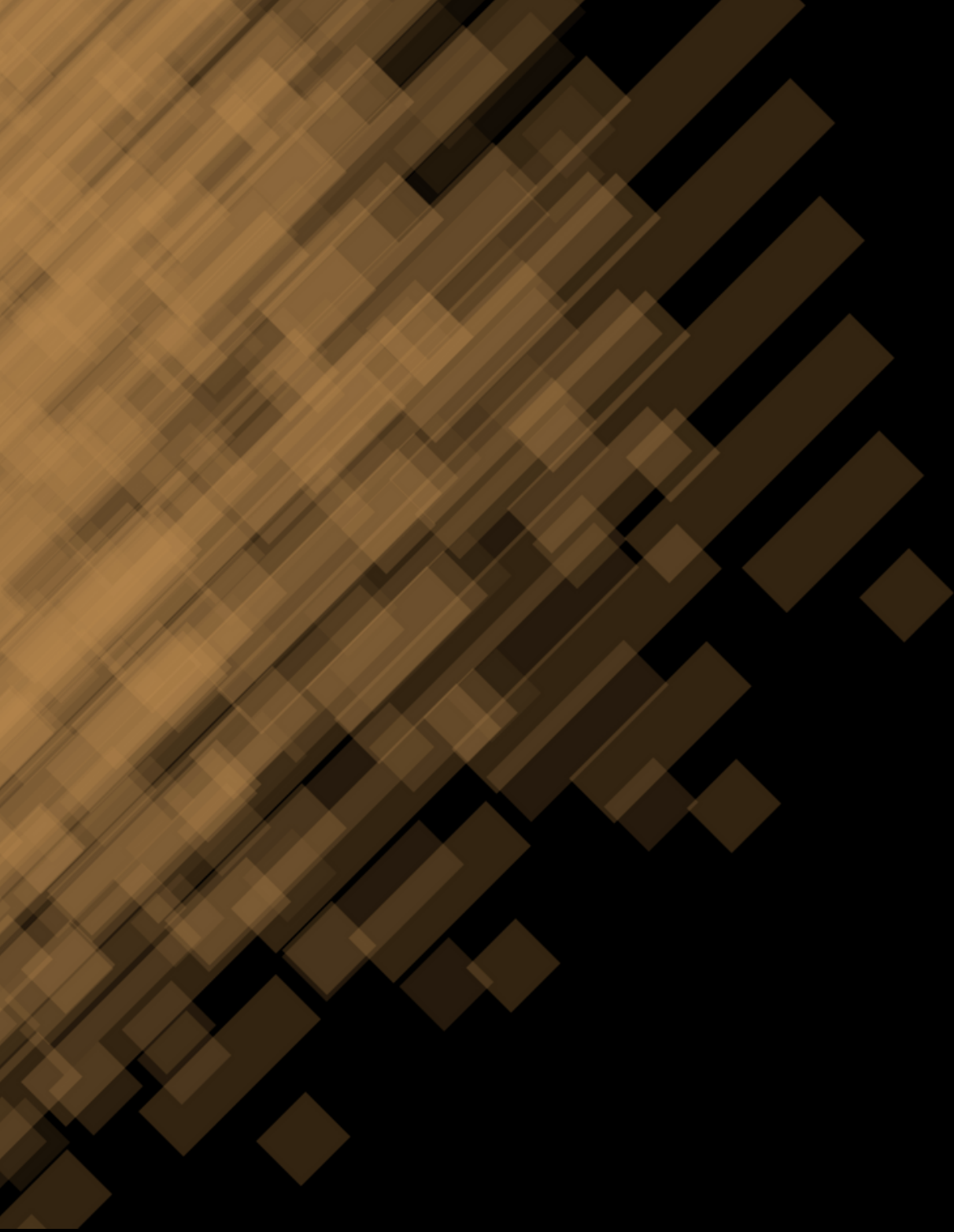
Four Dimensions, One Kingdom

To fully grasp Kingdom theology, we must recognize all four dimensions at work:

1. **Intrinsic** – The Kingdom within you (Luke 17:21)
2. **Instrumental** – The Kingdom through you (Genesis 1:26; Romans 5:17)
3. **Immediate** – The Kingdom now (Matthew 4:17; Luke 11:20)
4. **Imminent** – The Kingdom coming (Revelation 11:15; 1 Corinthians 15:25)

The Kingdom of God is not only a future destination—it is a present reality and a daily responsibility. It is a spiritual revolution that begins in the heart, flows through your life, manifests in the world, and will culminate in Christ’s glorious return.

Let us live as citizens of this Kingdom, ambassadors of its cause, and agents of its advancement—until the whole world becomes the Kingdom of our God and of His Christ.



CHAPTER 4

KINGDOM ECONOMICS



KINGDOM ECONOMICS

One of the most significant misunderstandings in modern Christianity is around the subject of money.

Far too many believers have lost sight of God’s original intent—that His people would dominate, populate, and cultivate the earth. God’s design was never for spiritual beings to live in economic defeat, but rather to reflect His glory through stewardship, creativity, and abundance.

Yet, due to religious traditions—particularly among strands of fundamentalism and evangelicalism—wealth has been demonized, prosperity has been viewed with suspicion, and poverty has been subtly sanctified as piety.

But Kingdom Economics calls us back to Eden—to God’s original blueprint where Adam, a God-like being made in His image and after His likeness, was placed in a garden not of lack but of lavish provision. Adam was mandated to “be fruitful, multiply, fill the earth, subdue it, and have dominion” (Genesis 1:28). This was an economic mandate: to manage, develop, and increase creation’s resources under God’s governance.

Misusing Scripture to Demonize Wealth

A host of New Testament scriptures are often lifted out of context to condemn wealth. Perhaps the most cited is Jesus’ statement: “It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God” (Mark 10:25).

But this was not a blanket condemnation of wealth—it was a critique of misplaced trust in riches. Jesus immediately followed this statement by affirming that with God, all things are possible—even the salvation of the wealthy (Mark 10:27).

KINGDOM ECONOMICS

The issue is never the possession of wealth, but whether wealth possesses us. God made all things for us, but He made us for Himself. When we serve money, we cannot serve God. But when we serve God, money becomes a tool in our hand to fulfill divine purpose. We prove that money doesn't own us when we tithe, give, and live generously. These practices declare that Christ—not cash—is our Source and our Sovereign.

Biblical Precedent for Prosperity

A careful reading of Scripture reveals that many of God's chosen people were not only righteous but also remarkably wealthy. Abraham was "very rich in livestock, in silver, and in gold" (Genesis 13:2). Joseph rose to economic prominence in Egypt and managed the national economy. Moses led the Israelites out of slavery with Egypt's wealth (Exodus 12:35-36). Solomon's wisdom brought staggering prosperity to Israel, and the construction of the Tabernacle and Temple were both funded by the generous offerings of God's people—offerings made possible by economic surplus.

Proverbs 8:18 has Wisdom herself saying, "Riches and honor are with me, enduring wealth and righteousness." Solomon taught that the path to wealth was paved not by greed but by wisdom, understanding, and knowledge (Proverbs 24:3-4). These are spiritual assets that yield material results.

So how do we reconcile this with the suspicion many Christians hold toward money?

KINGDOM ECONOMICS

Jewish Thought and the Commercial Covenant

The answer may lie in our theological inheritance. In Judaism, wealth is not a sign of worldliness—it is a sign of covenantal blessing. Under the Old Covenant, the blessings of obedience were entirely material: long life, good health, many children, abundant crops, livestock, financial increase, and national favor (Deuteronomy 28:1–14). Poverty, disease, and lack were covenantal curses (Deuteronomy 28:15–68).

In this context, creating wealth is a spiritual responsibility. Proverbs 13:22 says, “A good man leaves an inheritance to his children’s children.” This is not simply about money—it’s about building transgenerational legacy. The Jewish worldview has never seen wealth and righteousness as mutually exclusive; rather, they see wealth as the fruit of obedience, diligence, and covenant faithfulness.

Debunking the Myth of a Poor Christ

Traditional Christianity has often depicted Jesus as poor. But this portrayal is inconsistent with the biblical record. Jesus received gold, frankincense, and myrrh at birth—gifts fit for a king. His stepfather, Joseph, was from the royal Davidic line and was financially stable enough to travel to Bethlehem for a census, and then flee to Egypt for safety.

Jesus supported a traveling apostolic team for three years—twelve grown men, many of whom had families. They had a shared moneybag and a treasurer (John 12:6). At the feeding of the five thousand, the disciples asked if they should “go and buy” food, suggesting they had the means to do so (John 6:5–7).

KINGDOM ECONOMICS

Jesus had wealthy friends like Joseph of Arimathea, who donated an expensive tomb for His burial (Matthew 27:57–60). At His crucifixion, soldiers cast lots for His seamless robe, a luxury garment (John 19:23–24).

Jesus lived simply but was not destitute. He was on a divine mission, not on a poverty tour. His statement that “the Son of Man has nowhere to lay his head” (Luke 9:58) was not an admission of homelessness, but an illustration of His itinerant calling and rejection by the religious establishment.

Kingdom Compassion Requires Kingdom Capacity

When Jesus told the parable of the Good Samaritan, He wasn’t just praising compassion—He was also emphasizing capacity. The Samaritan had the means to bind wounds, transport the victim, secure lodging, and cover the costs (Luke 10:33–35). Compassion without capacity is sentiment. But in Kingdom Economics, compassion is empowered by resources.

This is why wealth creation is not optional for the believer—it is foundational. We cannot disciple nations, establish Kingdom centers, feed the poor, fund missions, or raise up future leaders without economic power. Money is not the root of all evil; the love of money is (1 Timothy 6:10). Money in the hands of the righteous is a weapon of mass redemption.

The Danger of Double-Mindedness

The real danger is not wealth—it is double-mindedness. James warns that a double-minded man is unstable in all his ways and should not expect to receive anything from God (James 1:6–8). Many believers are conflicted, not convicted. They are torn between abundance and eternity, between riches and righteousness.

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But in the Kingdom, there is no contradiction between living well and living right.

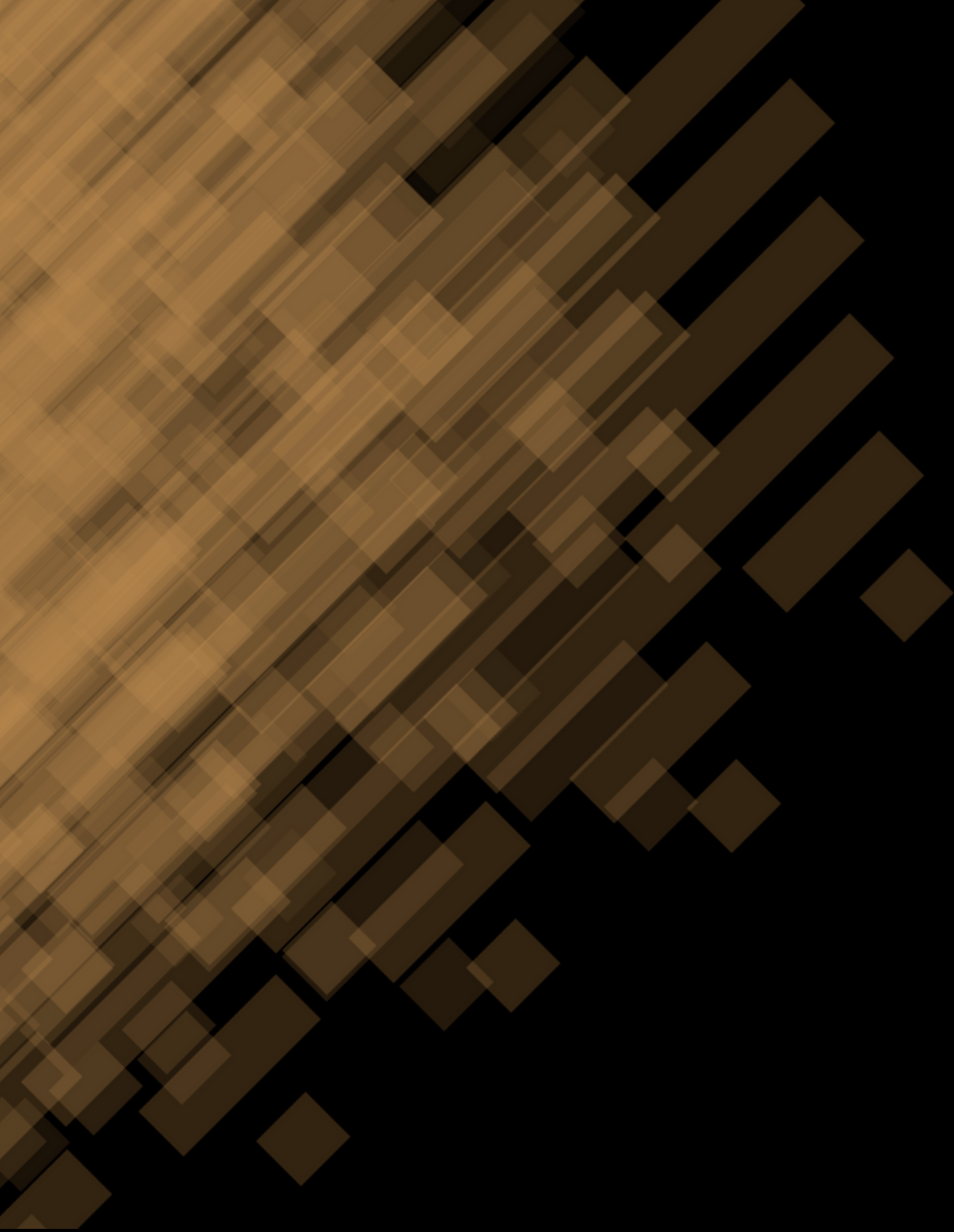
Jesus did not die to leave us in poverty. He became poor so that through His poverty, we might be made rich (2 Corinthians 8:9). This isn't just spiritual—it includes material sufficiency for every good work (2 Corinthians 9:8). God delights in the prosperity of His servant (Psalm 35:27).

The Kingdom Vision for Wealth

Kingdom Economics is not prosperity gospel—it is original intent. It is the restoration of divine rulership in the realm of finance and commerce. It is the belief that believers are called not only to survive but to thrive, to build, to fund, to govern, and to leave legacy.

Our goal is to eliminate the false dichotomy between holiness and abundance. We must reclaim wealth as a Kingdom tool, entrusted to stewards who understand that the Earth is the Lord's and the fullness thereof (Psalm 24:1). When our compassion has capacity, we can transform nations.

This is the economic vision of the Kingdom. And it's time to make it manifest.



CHAPTER 5

SALVATION & THE KINGDOM



SALVATION & THE KINGDOM

“Unless one is born again, he cannot see the Kingdom of God.” — John 3:3

Many Christians today confuse the gospel of salvation with the gospel of the Kingdom. While the two are connected, they are not synonymous. The gospel of salvation is part of the gospel of the Kingdom—but it is only the entry point, not the endgame. To understand this difference is to transition from a limited, fear-based theology into a liberating, purpose-driven Kingdom life.

What Is Salvation?

The Greek word for salvation is *soteria*, which means deliverance, preservation, rescue, restoration, and wholeness. Yet, in much of modern Christianity, salvation is reduced to a judicial pardon: “Your past sins are forgiven, your present sins are covered, and your future sins can be forgiven if you repent.”

This interpretation centers salvation around sin management and behavioral modification. People are more concerned with avoiding hell than with fulfilling purpose. They are trained to obsess over eternity while ignoring destiny. Many still live under the fear of eternal damnation, not realizing that they are already seated with Christ in heavenly places (Ephesians 2:6) and are citizens of a present Kingdom.

Escaping Earth vs. Engaging Purpose

Evangelical theology has too often emphasized evacuation—getting off the Earth and into heaven—rather than engagement with the Earth through Kingdom purpose.

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We're told to "not love the world," without understanding that the world referred to is the world system, not creation or humanity. God so loved the world that He gave His only Son (John 3:16).

Kingdom separation is not isolation; it is insulation. It is distinction, not detachment. We are the salt of the Earth and the light of the world (Matthew 5:13–14). We are not to flee the Earth but to redeem it.

Grace and the True Nature of Sin

The gospel of salvation is actually the gospel of grace (Ephesians 2:8–10). And grace is not a license to sin; it is a license to draw near to God. It's the golden scepter extended to us, like Esther before the king, granting access we did not earn but were given.

Sin, contrary to popular belief, is not fundamentally about moral failure. It is the transgression of the law—whatever law governs a particular dispensation. In Eden, sin was eating fruit. In the Mosaic Law, it was violating one of 613 commandments. In this New Covenant, governed by grace, whatever is not of faith is sin (Romans 14:23). This is now the law of the Spirit of life in Christ Jesus (Romans 8:2).

Sin consciousness—being hyper-aware of personal faults and failures—has paralyzed the Church. It robs us of confidence, power, and access to Kingdom realities. Jesus first told the paralytic, "Your sins are forgiven," before saying, "Rise up and walk" (Luke 5:20–24). Why? Because sin consciousness kept him down. Removing it gave him the power to walk.

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The Shift from Legalism to Liberty

The law was never meant to produce righteousness; it was designed to expose our inability to achieve it (Galatians 3:24). The Old Testament ends with the word curse (Malachi 4:6), revealing the failure of righteousness by works.

The New Testament introduces grace, and grace introduces liberty—not lawlessness, but Spirit-led obedience. God now writes His laws on our hearts and minds (Hebrews 10:16). He works in us both to will and to do His good pleasure (Philippians 2:13). The Christian life is not about behavioral conformity, but spiritual transformation.

The Purpose of Salvation: Entry into the Kingdom

Being born again is not the finish line. It is the starting point. Jesus said unless a man is born again, he cannot even see the Kingdom (John 3:3), let alone enter it (John 3:5). The new birth grants us citizenship, but Kingdom life requires discipleship.

To stay at the starting line is to remain spiritually underdeveloped. The purpose of salvation is participation in the divine plan to restore all creation. The greatest sin in this dispensation is to reject your destiny—to ignore your calling and abandon your assignment. God removed the barrier of sin so you could no longer use your flaws as an excuse to avoid your calling.

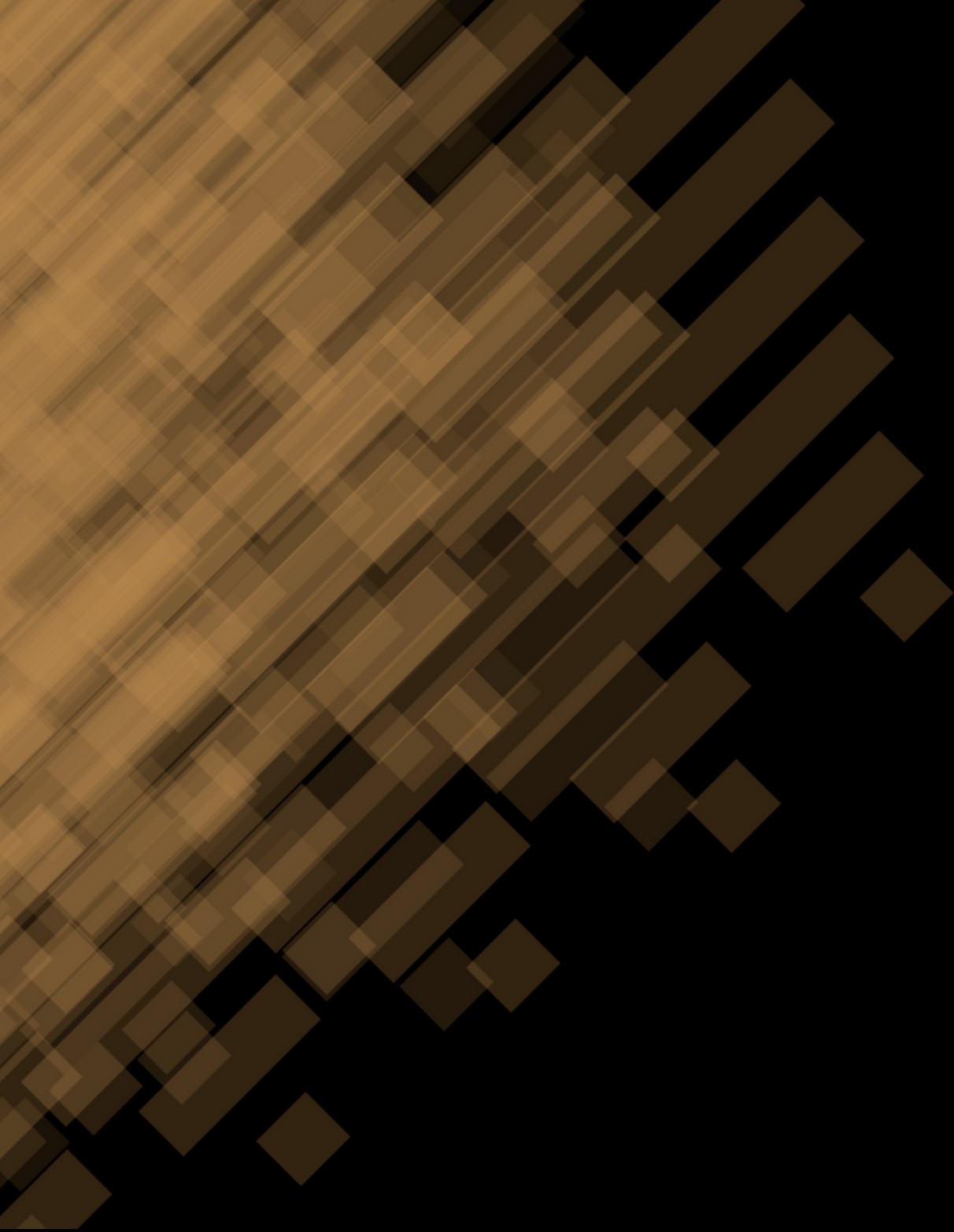
Discipleship: Beyond Behavior to Destiny

True discipleship does not merely modify behavior; it reveals identity. It does not simply teach moral restraint; it empowers Kingdom reign.

SALVATION & THE KINGDOM

You were born, and born again, for a purpose. Salvation clears the way. Grace makes the way. The Kingdom is the destination.

God does not demand that you change to be accepted. He accepts you so He can change you from the inside out. You are His workmanship, created in Christ Jesus for good works (Ephesians 2:10). His Spirit gives you both the desire and the power to fulfill them.



CHAPTER 6

THE CHURCH & THE KINGDOM



THE CHURCH & THE KINGDOM

Many believers mistakenly assume that the terms “church” and “kingdom” are synonymous. But while they are closely related, they are not the same. The church is not the kingdom, and the kingdom is not the church. The church is in the kingdom, and the kingdom is in the church, but they are distinct in origin, nature, and function.

The Kingdom Came First

Jesus began His ministry by preaching, “The Kingdom of God is at hand” (Mark 1:15), declaring its nearness, presence, and internal reality: “The Kingdom is within you” (Luke 17:21). In contrast, the Church was not birthed until the Day of Pentecost (Acts 2). This simple timeline reveals a profound truth: the Kingdom was present in the earth before the Church was.

The Kingdom is eternal—it predates and outlasts the Church age. It is the eternal government of God, while the Church is a temporal agency established within time for a specific purpose in the outworking of that Kingdom.

What Is the Church?

Our first introduction to the Church comes in Matthew 16, when Jesus asked His disciples, “Who do men say that I am?” They offered various prophetic identities, but Peter boldly declared, “You are the Christ, the Son of the Living God” (Matthew 16:16).

This was a powerful revelation: “Christ” is not Jesus’ surname; it’s His title. Christ means “Anointed One”—a kingly term. In Israel, kings were anointed, not crowned. The oil of anointing was their authority.

THE CHURCH & THE KINGDOM

Saul was anointed by Samuel, David was anointed by Samuel, and now Jesus is revealed as the Anointed King—the Christ of the Messianic Kingdom foretold by the prophets. He is the stone cut without hands that becomes a mountain and fills the earth (Daniel 2:35, 44).

Upon Peter's confession, Jesus said, "You are Peter (Petros), and upon this rock (Petra) I will build my Church" (Matthew 16:18). The "rock" was not Peter himself but the revelation of Jesus as the Christ, the King of the Kingdom. It is upon this revelation that Christ said He would build His Church—and notably, He used the word *ekklesia*.

Ekklesia: A Political, Not Religious Term

Jesus did not say, "I will build my synagogue" or "I will build my temple." Instead, He said, "I will build my *ekklesia*"—a Greek term that referred to the assembly of citizens in a city-state for legislative and governmental purposes. It was a political word, not a religious one.

In ancient Greece, the *ekklesia* was the governing body that determined the direction and destiny of the city. They gathered to deliberate on laws, policies, and collective action. This means Jesus' vision for the Church was not a religious institution, but a governmental assembly.

The Church, therefore, is the governing agency of the Kingdom, the embassy of Heaven on Earth, tasked with carrying out Heaven's will in the Earth realm.

THE CHURCH & THE KINGDOM

Called Out to Govern

The word **ekklesia** literally means “called-out ones.” This implies two parts:

- Called out of—darkness, ignorance, bondage, fear, and the systems of this world.
- Called into—a governing role within God’s kingdom agenda.

The Gospel is the divine call, and those who respond become citizens of Heaven with legislative responsibility in the earth. This is critical because what’s wrong with the world is government—whether corruption, injustice, or oppression. And what fixes the world is Kingdom government—not imposed from above, but lived and led from within the hearts of transformed people.

Jesus never came to install a religion. He came to reestablish the Kingdom of God through redeemed humanity—sons and daughters who reign in life (Romans 5:17) and administrate the will of God in the earth.

Keys of the Kingdom: Authority to Bind and Loose

After declaring He would build His ekklesia, Jesus made a stunning announcement:

“And I will give you the keys of the Kingdom of Heaven; whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.” (Matthew 16:19)

THE CHURCH & THE KINGDOM

Keys represent authority. The authority given to believers is to bind (prohibit) and loose (permit)—Hebrew idioms for legislating in the spirit. In essence, Heaven backs what the believer allows or disallows in alignment with God’s will.

This means much of what we see on earth today is a reflection of what believers have either allowed or failed to prohibit. If demonic culture is shaping society, it is often because the Church has failed to exercise Kingdom authority.

Kingdom Expansion vs. Church Growth

Jesus said, “I will build my Church,” and in Acts we read that “the Lord added to the Church daily those who were being saved” (Acts 2:47). Paul also affirms that while he plants and Apollos waters, God gives the increase (1 Corinthians 3:6).

- Church growth is God’s responsibility.
- Kingdom expansion is ours.

As believers operate the keys of the Kingdom—binding, loosing, influencing society—Christ builds His Church. Our role is to occupy until He comes (Luke 19:13) by discipling nations and transforming culture.

An Eschatological Perspective: Who Rules in the End?

Many Christians believe that only “church people” will be part of God’s final Kingdom, and everyone else is destined for hell. But this eschatological view needs revisiting.

Revelation suggests that when New Jerusalem descends to Earth, there are people outside the city—unredeemed nations (Revelation 21:24-27).

THE CHURCH & THE KINGDOM

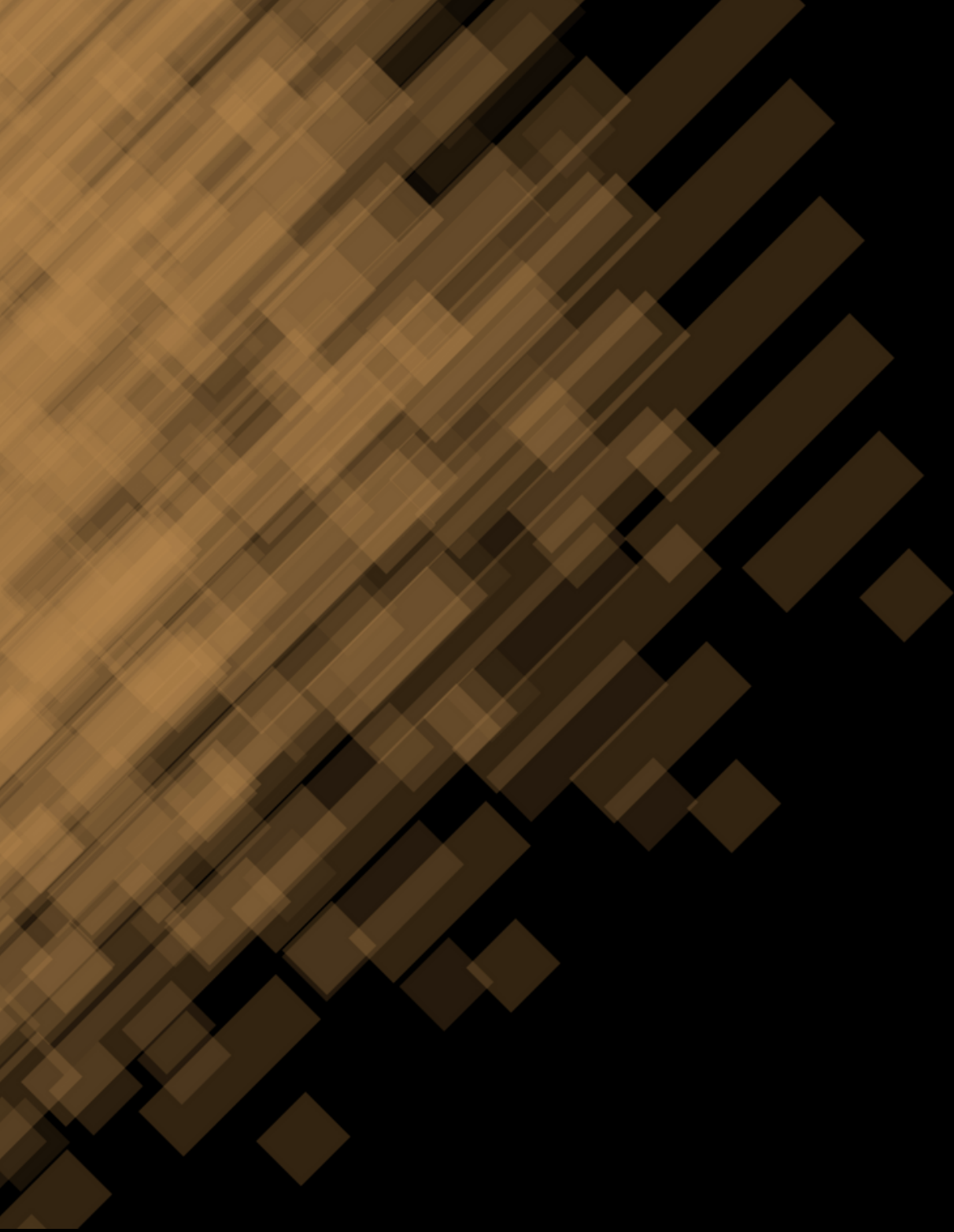
While hell was created for the devil and his angels (Matthew 25:41), the names written in the Lamb's Book of Life were inscribed before the foundation of the world (Revelation 13:8). This opens a mystery: perhaps not all unbelievers will be condemned eternally.

What is clear, however, is this: the faithful will be given rulership in the coming Kingdom. In the parable of the talents and minas, the reward for faithfulness was authority over cities (Luke 19:17-19). Why cities? Because the Kingdom is expressed through divine governance. God's ultimate plan is for godly people to rule the realms of this world.

The Kingdom Governs Through the Church

The Church is not the Kingdom—but it is the instrument through which the Kingdom is expressed on Earth. The Church is the ekklesia, the governmental agency of the King, made up of called-out citizens entrusted with Kingdom authority.

As Kingdom citizens, we are to legislate in the spirit, transform culture, and establish divine order in our cities and nations. This is not about escaping the world but engaging it with Heaven's authority until the kingdoms of this world become the kingdoms of our God and His Christ—and He shall reign forever and ever (Revelation 11:15).



CHAPTER 7

KINGDOM ESCHATOLOGY



KINGDOM ESCHATOLOGY

One of the most misunderstood areas in Christian theology is eschatology—the study of “last things.” Traditionally, this field has been plagued with fear-driven speculation, escapist thinking, and an overemphasis on doom and destruction. But Kingdom eschatology is different. It is rooted not in fear, but in faith; not in evacuation, but in occupation; not in the destruction of the Earth, but in its restoration.

God Will Get Everything He Wanted

To understand the end, we must understand the beginning. The eternal purpose of God doesn’t change. God is not retreating from Earth in defeat. He will get in the end everything He intended in the beginning.

The Book of Genesis—especially chapters 1 and 2—is not just about beginnings; it is eschatological in nature. It gives us a prophetic blueprint of what the end will look like. In Eden, we see the harmony of heaven and earth, humanity reigning under God’s authority, and the earth flourishing with abundance, peace, and divine presence. That is not just a memory—it is our destiny. We are returning to the beginning.

Time Is a Circle, Not a Line

God operates in cycles, circles, and patterns—not in a straight, linear timeline. This is evident in creation itself: the cyclical nature of day and night, the seasons, the orbits of planets, and the circular structure of cells. Time itself is circular because God sits upon the circle of the earth (Isaiah 40:22).

KINGDOM ESCHATOLOGY

Jesus is Alpha and Omega, the First and the Last, the Beginning and the End. These titles only make sense in a circle. He is not standing at the end of a line—He is standing at the completion of a cycle. The end is a return to the beginning. The new creation is a restored Eden. The paradise lost through the fall of the first Adam is restored through the reign of the last Adam.

The End Is Not Destruction—It Is Restoration

Many Christians behave as though this world is not our home—that we are just passing through on our way to a heavenly mansion. But this belief is rooted more in tradition than in Scripture. Jesus didn't teach us to pray, "Take us to heaven," but "Your Kingdom come, Your will be done on earth as it is in heaven." The mission of Christ was not to get us to heaven, but to bring heaven to Earth.

Revelation 21 shows us not people going to heaven, but heaven coming down to Earth. The New Jerusalem descends. God's dwelling place is with humanity again. This is the restoration of all things (Acts 3:21)—the full repossession of Earth by Heaven.

We are not escaping Earth—we are inheriting it. "The meek shall inherit the Earth." The end is not the destruction of the planet, but the destruction of evil systems. The Earth will not be destroyed by nuclear war, nor will evil ultimately prevail. We are heading toward the most glorious and transformative age in history—the Kingdom age.

KINGDOM ESCHATOLOGY

Signs of the Times Are Birth Pains

Jesus described the “signs of the times”—wars, famines, earthquakes, pestilence, persecution—not as death throes, but as birth pains (Matthew 24:8). These contractions increase in frequency and intensity as we draw near to the birthing of a new creation.

This means the end of the age is not the end of the world, but the end of a system—a transition from one age to the next. The Greek word translated “world” in phrases like “end of the world” is *aion*, meaning age, not cosmos (planet). So what ends is not creation—it’s the current cycle of corruption. A new age is being born.

Prophetic Language and Revelation Knowledge

The Book of Revelation is full of symbols, patterns, and prophetic pictures. It cannot be interpreted dogmatically, because prophetic revelation often only makes full sense in hindsight. Just as Old Testament prophecies about the Messiah (Bethlehem, Egypt, Nazareth) made sense only after Jesus fulfilled them, so too the apocalyptic imagery of Revelation becomes clearer as history unfolds.

What is clear, however, is that the enemies of Christ are spiritual systems, represented symbolically as:

- The Red Dragon (Satanic power)
- The Beast from the Sea (Antichrist empires)
- The Beast from the Earth (False prophet or religious deception)
- The Harlot (Counterfeit church or corrupt world system)

KINGDOM ESCHATOLOGY

These enemies are not merely future entities—they are present in every generation. But the good news is that they are not just defeated—they are destined for destruction.

Defeat vs. Destruction

At the cross, Jesus defeated Satan (Colossians 2:15). The serpent's head was crushed, and his power was broken. Yet his final destruction awaits the full manifestation of the Kingdom. Paul says, "The God of peace will soon crush Satan under your feet" (Romans 16:20). The victory is won, but the process of manifestation continues.

Revelation reveals that the Lamb opens seven seals—a sealed scroll representing God's eternal plan. Each seal releases revelation into the earth. And each new revelation releases a corresponding judgment on demonic systems. In other words, revelation knowledge brings divine disruption. As truth is released, evil systems implode. The judgments we read about are the consequences of heaven repossessing earth.

Evil Will Backfire

Throughout Scripture, we see a pattern: evil self-destructs.

- Haman is hanged on his own gallows.
- Goliath is killed by his own sword.
- The Midianites turn on each other in confusion.
- The alliance of Moab, Ammon, and Mount Seir destroys itself.

The same principle applies in the end. The systems of evil will self-destruct under the pressure of divine truth.

KINGDOM ESCHATOLOGY

They will turn on each other. They will implode. Babylon will fall. The beast will be cast down. The harlot will be exposed. Evil will backfire.

The Ecclesia and the New Jerusalem

The true Church—the ecclesia—is not a denomination, building, or religious group. It is the called-out governing body of the Kingdom. The New Jerusalem is not simply a city in the sky—it is the corporate people of God, prepared as a bride, coming down from heaven (Revelation 21:2). It is the Church ruling with Christ on the Earth.

The Church in prophecy becomes the headquarters of Heaven’s government on Earth. This is not symbolic—it is strategic. Kingdom people are not waiting to escape Earth. We are preparing to rule on it.

This World Is Ours

God did not give humanity a freehold on Earth—He gave a leasehold. And that lease appears to be for 6,000 years, followed by a Sabbath millennium (Revelation 20:6). Whether literal or symbolic, this thousand-year reign represents the Kingdom’s full expression on Earth.

The earth is the Lord’s—and it is also ours. Kingdom citizens must reject the escapist lie that “this world is not our home.” It is our home. It’s our assignment. It’s our inheritance. We are not renting the planet—we are repossessing it.

KINGDOM ESCHATOLOGY

Technology, cities, governments, media, education—these domains belong to the sons of God. The takeover has already begun, and we each have a part to play:

- In this life, we influence systems.
- In death, we are part of the cloud of witnesses.
- In resurrection, we reign with Christ.

The End Game: Heaven on Earth

In the end, Eden is restored.

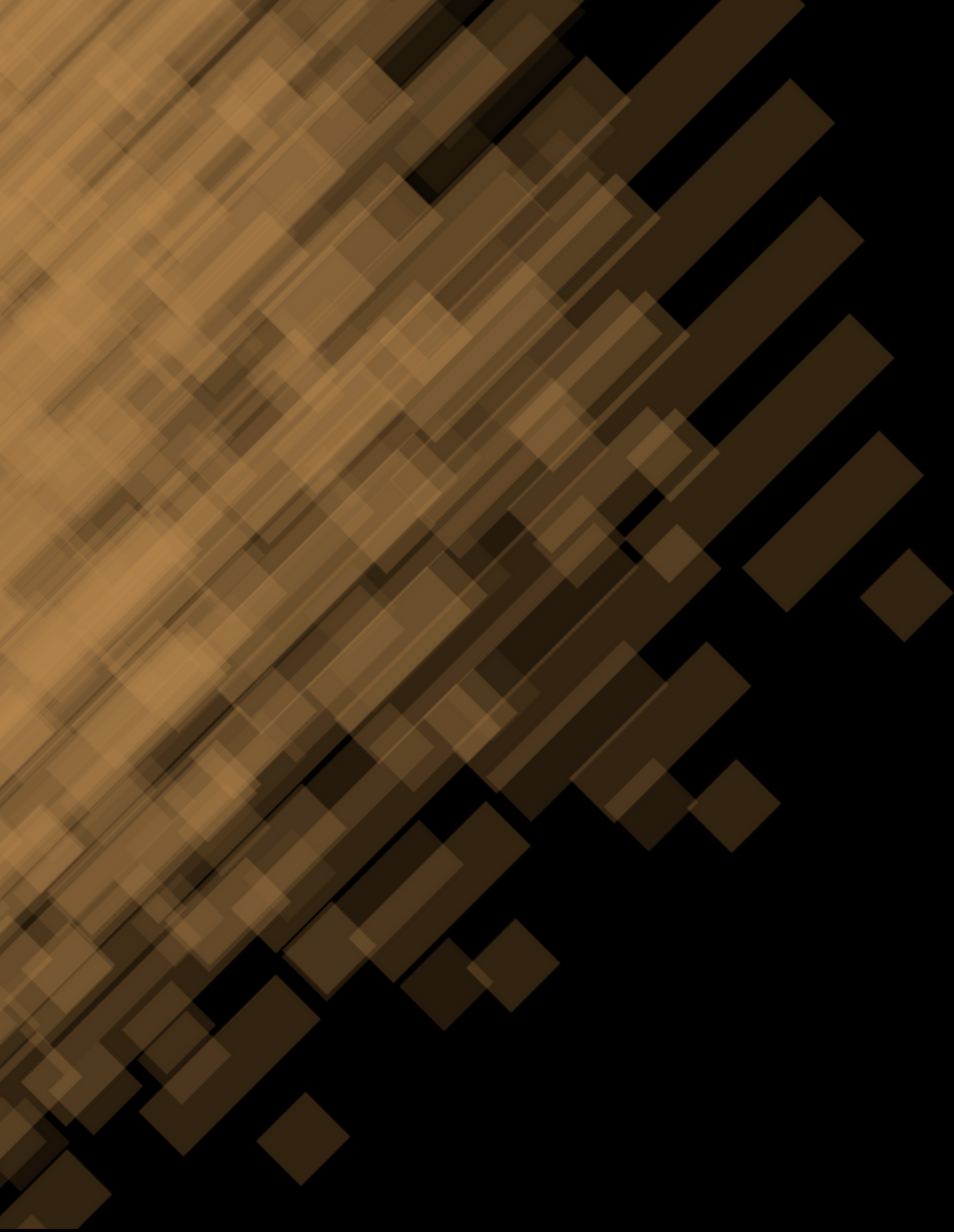
- God walks with man again.
- The tree of life is accessible.
- The river of life flows.
- The nations are healed.
- Death, disease, war, and poverty are abolished.
- Christ reigns as King of kings from the New Jerusalem.

The Kingdom prayer is finally answered:

“Your Kingdom come. Your will be done on Earth as it is in Heaven.”

This is the restitution of all things. This is Kingdom eschatology.

This is our hope, our calling, and our assignment.



CONCLUSION
KINGDOM THEOLOGY



CONCLUSION

Now that you've come this far, I want to tell you something that's more than a summary—it's a summons.

If you've made it to the end of Kingdom Theology for Kingdom Citizens, then something in you is already awake. You're not reading this by accident. You've been chosen. Called. Marked for reformation. The revelation in this book was never meant to be informational—it was meant to be transformational. But transformation requires action.

We are in a divine moment. The world is shaking. Institutions are crumbling. Systems are being exposed. There is disruption in the Earth because Heaven is transitioning something into the hands of Kingdom citizens. But the question is: Will you be ready?

This is not the time to sit on the sidelines of spiritual history. This is the time to rise into your assignment. It's time to move from learning to leading, from revelation to implementation, from belief to bold Kingdom action.

I want to challenge you—no, I want to commission you—to immerse yourself in Kingdom training.

We're building something bigger than a brand. We're establishing a movement:

- A movement of Kingdom Coaches, trained to disciple nations and raise up leaders
- A movement of Kingdom Centers, planted in cities as hubs of influence, innovation, and impact
- A movement of Kingdom Citizens, who understand their rights, roles, and responsibilities in Heaven's government

CONCLUSION

You are being invited to align with us—not just in agreement, but in assignment.

Whether your next step is to go deeper in discipleship, launch a Kingdom Center in your region, get certified as a Kingdom Life Coach, or simply connect with the ongoing movement—we are building space for you. This is not just about personal growth. This is about prophetic responsibility.

The time for casual Christianity is over. The time for passive spectatorship is over. The Kingdom is advancing—and you are the weapon in God’s hand.

Jesus didn’t die to create churchgoers. He died to raise up citizens. Ambassadors. Reformers. Rulers.

You’ve been given Kingdom privilege—now it’s time to activate it.

- Don’t just read this book—become this book.
- Don’t just understand these principles—implement them.
- Don’t just admire the movement—join it.

Let this be the moment you cross over.

- From confusion to clarity.
- From survival to strategy.
- From membership to movement.

Because the Kingdom is not coming—it has come. And it’s looking for leaders.

Let’s build. Let’s lead. Let’s reign. Together, let’s turn the world upside down.

CONCLUSION

Activation Prayer

Father, in the name of Jesus,
I thank You for revealing Your Kingdom to me.
I receive the call—not just to believe, but to build.
Not just to learn, but to lead.
Not just to be a citizen—but to be an ambassador of Heaven on Earth.

- Today, I surrender my gifts, my goals, and my grind to Your government.
- I activate my Kingdom identity, my spiritual authority, and my divine assignment.
- I declare that I am not a spectator—I am a reformer.
- I am not a victim—I am a vessel of victory.
- I am not just part of a church—I am part of a movement.

Holy Spirit, immerse me in truth. Train me in righteousness.
Position me in purpose. And connect me to those You've called me to
serve and lead.

Let Your Kingdom come, Let Your will be done—In me, through me, and
around me.

In Jesus' mighty name, Amen.

To your success and lasting significance

Bishop Wayne Malcolm.

The Buisness Bishop.

Founder of The Epic Kingdom Network!



THANK YOU

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