

The Defining Series

Educating The Coming Kingdom Architects

The last few years in my assignment have been extremely surprising, as I have been increasingly involved in youth, something I did at the beginning season of my work in churches...youth camps, youth choir, youth meetings, youth magazines, youth conferences, youth evangelism and missions, and much more.

And now as I have reached my late sixties it is there again, but on a totally different level. Primarily because God has brought me to a new “place” in Him and into a new level of partnership with Him in the fulfilment of His agenda. And it’s also because He is intensifying His assignment, for clear and obvious reasons:

- The development of the European nations
- The condition of His House, the church
- The heavy attack on the coming generations to abort what God is working on behind the scenes.

The last issue is not new, as it has often happened in crucial times and seasons preceding a massive intervention from God in a nation and in the lives of individuals, among events which propelled Kingdom history into a new season with irresistible spreading.

- It happened for Abram and Sarai. It was not abortion, because they couldn’t have children, but the enemy of God’s plan found alternative options. An obvious one was Eliezer.

- It happened in Jacob’s family when Joseph became a target because God chose him to prepare a way for Israel out of Egypt. But the truth was:

- It happened to Israel on a greater scale, on the national level. A new Pharaoh rose in Egypt and was the instrument to destroy the nation under the heavy yoke of slavery.

- It happened for Jesus as King Herod chased Him to kill Him while He was just a baby. He rescued a criminal's life while on the cross. He was not powerless.

- It happened to the first generation of the Kingdom Church. It went from revival to resistance, from movement to murder, to genocide.

In this booklet we will have a look into a specific situation and season in the life of the nation of Israel - the captivity in Babylon. We have already seen how close Israel came to being aborted as a nation and having its mandate cancelled, which happened in the days of Abraham and again in the days of Moses.

That's the situation. Then God must act, and He does act because He is not passive; He is zealous for the nations and their peoples, societies and institutions. He is also zealous for the investment He has made in our lives.

Unfortunately, in the confused world of Christianity, confusion originating in revelational ignorance, doublemindedness and an unholy alliance with secular humanistic ideologies, these words heard and penned down by Jeremiah have been lowered to the usual individualistic level where it is all about me, myself and I.

First God is speaking:

"For I know the thoughts that I think toward you, says the Lord, thoughts of peace and not of evil, to give you a future and a hope." Jer. 29:11

Great words - we love them, Israel loved them. But what we might not have paid attention to is that God said: "I know the thoughts that I think..."

The question which is left with us is: Do we know what He thinks besides the comforting fact that He said His thoughts were to give us a future and a hope? We know what we think. But do we seek His presence and intimacy, do we walk in such a way that these thoughts are released and the future and the hope He mentions is made known to us?

Personally, I doubt it.

Most Christians are interested in future and hope but not really in what will bring it to them: His thoughts. This is, of course, my personal view. A legitimate view, though. What we seldom see is that God was speaking primarily to Israel and about Israel. "You" is not me or you, it is Israel in exile in Babylon. But we unconsciously forget or consciously ignore that. The focus here is the thoughts about the future and hope for Israel as a nation. In the same way God knew about the situation of Israel in Egypt and heard their cry rising to His throne about their sufferings and dislocation, God also knew Israel's situation in Babylon and "heard" the hopelessness expressed by their inability of singing the songs of Zion.

So God thought thoughts of deep peace and extreme generosity, giving them future and hope.

God continues:

"Then you will call upon Me and go and pray to Me, and I will listen to you. And you will seek Me and find Me, when you search for Me with all your heart. I will be found by you, says the Lord." Jer. 29:12-14

The keyword here is "then", which indicates that the flow of thoughts and words continue and become more detailed. "Then" means simply "because of what I just mentioned for you".

So basically God is saying: I have thought thoughts about you, your present situation and your future. Therefore call upon me, talk with me, seek me, and I will be found by you. Meaning: We will meet and talk.

But we have used these words when we feared exams at university, when we sat in the dentist chair and faced pain, when there was too much month left at the end of our money, and when we felt sad and depressed. Can we do that? Of course, because God is a good father and an expert in giving keywords to help us at key moments. But is it the core of the issue? Not at all. Our person is never the core of the issue. His love and plan for human mankind are, and we must be a part of it and make our contribution according to His call, grace and mandate.

The core of the issue is the nation of Israel, God's firstborn Son, His entrance point into the family of nations, His partner in the advancement of the Kingdom on Earth and the retreat of the kingdom of darkness.

In summary, to use the words recorded in Jeremiah 29:11-14 on a birthday card to your uncle or niece sounds nice, but it is abuse. What is the problem with that?

There are two problems:

- 1) We keep reading the Scriptures in a very limited and poor way which exposes the "water level" in our lives.
- 2) Our present limited and/or distorted understanding blocks the way for more understanding.

Both issues are extremely damaging for our lives, for our respective missions and assignments, and consequently for the people who should have been affected by our lives, like our next generation. So let's be teachable and hear what the Spirit says to the Church.

1. Shine in Babylon

This the first major commandment and challenge God gave to the exiles in Babylon. As previously mentioned, God was fully aware of their living conditions, as well as their mental and emotional state:

"By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. We hung our harps upon the willows in the midst of it. For there those who carried us away captive asked of us a song, and those who plundered us requested mirth, saying, 'Sing us one of the songs of Zion!' How shall we sing the Lord's song in a foreign land? If I forget you, O Jerusalem, let my right hand forget its skill! If I do not remember you, let my tongue cling to the roof of my mouth--If I do not exalt Jerusalem above my chief joy. Remember, O Lord, against the sons of Edom the day of Jerusalem, who said, 'Raze it, raze it, to its very foundation!' O daughter of Babylon, who are to be destroyed, happy the one who repays you as you have served us! Happy the one who takes and dashes your little ones against the rock!" Ps. 137

God's prophetic Word reached an extremely infected situation. His challenge to them might have been considered a provocation, almost a declaration of war. It was not war against Israel, as God spoke about peace and not evil, future and hope. But there was a war in God's challenge to them, and it was war on their self-pity, blindness and hopelessness. God sovereignly overruled it all. He had done it before while they were stuck in Egypt and unable to hear, respond and align with the message

of freedom because of the hard work (Ex. 6:9). Here again God would show that His mighty hand could lead them out. Actually, He led them in, by using King Nebuchadnezzar. God was behind it. Now they were stuck and overwhelmed again. But His first message was not "Let's get out of here - now!"

His message was "Shine in Babylon!"

I can hear a loud "WHAT?" rising from their hearts and mouths.

"Shine? Never. Let's repay them as they have served us, let's dash their little ones against the rock! Let's destroy the present nation and let's kill their future."

But God said: SHINE!

You might think: When did He say that? Did He say it at all? Not explicitly, but implicitly.

"Thus says the Lord of hosts, the God of Israel, to all who were carried away captive, whom I have caused to be carried away from Jerusalem to Babylon."

And again later:

"And seek the peace of the city where I have caused you to be carried away captive, and pray to the Lord for it; for in its peace you will have peace." Jer. 29:7

You were carried...! have caused you to be carried away captive.

Can these two statements go together? Absolutely. That's the definition of "God at work". The human tool to fulfill God's plan was a heathen king; nevertheless, God was totally and sovereignly in charge. There was absolutely no way the plan could get aborted, deviated or highjacked; not even negotiated. God had His own calendar. He still does.

Nebuchadnezzar carried them by camels and carts, but God was the heavenly Good Shepherd of Israel. This was judgment, but not rejection. Judgment in the Kingdom is an absolutely positive and constructive thing. Being judgmental is very different. Judgment based on guilt brings righteousness, peace and joy. Being judgmental builds on shame and brings humiliation, rejection and worthlessness. Cain was judged but not rejected. The same was the case for King Saul. The same for Israel as a nation.

Joseph was carried to Egypt, but God caused him to be carried and He had an eye on him. He was neither harmed nor deviated.

So God brought them there for a very specific reason, which lays outside the purpose of this document.

Then God said:

From Jerusalem to Babylon

It seems to just be useless geographical details to human understanding. But nothing that God ensured would reach the pages of the Bible is useless. There is always a context which can give a seemingly useless detail a deep and instructing - even eye-opening - meaning. The Bible is a coded revelation and God invites us to step into partnership with Him: a relationship to the Father giving

identity and position, a relationship with the Son forming sonship, and a fullness of the Spirit making every heavenly thing accessible in due time. In this partnership God will instruct us and decipher revelation.

This was God's challenge to King Saul, but Saul never stepped into this "place" of picking up revelation in his spirit and heart. He had moments of revelational knowledge, but there was never a journey, and therefore never a long-term mandate. But Samuel had it, and David definitely did too.

From Jerusalem to Babylon...

For human understanding it is just geographical information.

For Kingdom believers, for the ones who have an eye to see and an ear to hear, and a well-tuned spirit, it means much more. It means that everything that had been given to them, formed in them, established inside of them, spoken to them, and transferred to them since the days of the forefathers Abraham and Sarah, all that had been developed by the Kingdom statesmen - Moses, Joshua, Deborah, Esther and Ruth, Samuel and David - all that they had, had to be carried with them to Babylon.

They were carried. God caused them to be carried. They had to carry something with them from Jerusalem and let it shine in Babylon.

It means that they might arrive in Babylon *empty-handed* but surely not *empty-hearted* and *empty-headed*.

Everything that had been established in their lives and community through the centuries, sometimes through enriching provision and other times through intensive pain, was present and alive. We remember the dramatic but powerful picture of Jacob worshipping God bowing on his stick because he fought with God and his hip had been injured. His name was changed from Jacob to Israel, and Israel became the name of a whole nation. A name which it still carries to this day and will continue to in the future.

When Daniel and his three friends landed in the Babylonian arrival terminal, which might have looked to them like the train station in Auschwitz or Treblinka, the chief of the eunuchs, the top royal headhunter, Ashpenaz, selected them.

Then the king instructed Ashpenaz, the master of his eunuchs, to bring some of the children of Israel and some of the king's descendants and some of the nobles, young men in whom there was no blemish, but good-looking, gifted in all wisdom, possessing knowledge and quick to understand, who had ability to serve in the king's palace, and whom they might teach the language and literature of the Chaldeans ... Now

"God had brought Daniel into the favor and goodwill of the chief of the eunuchs." Dan. 1:3-4, 9

What Daniel and his friends carried was visible, it was tangible. There was a radiation, an influence. Something about them fostered an almost immediate goodwill towards them. It was in them, on them and all over them and came all the way *from Jerusalem to Babylon*. Actually, it was "them". Now it was shining in Babylon. Did they do anything? No. What was there was merely sensed. It was obvious, even if they didn't realize its value and influence. But Ashpenaz did.

To shine is simple. Nobody teaches the sun to shine.

To bear fruit is simple. Nobody teaches the tree to bear fruit.

All that is mentioned about these four youths was not the product of their educational program in Babylon. It was already there and in effect at arrival.

How do we know? Because the text says so:

"... some of the children of Israel and some of the king's descendants and some of the nobles, young men..." Dan. 1:3-4

The king knew what to look for: teachability and lineage.

- Descendants, because they were already well-formed: children of Israel, descendants of kings and nobles. The foundation was of high quality.
- Youth, because they were not yet totally formed: they were still malleable. He would add some Babylonian education to the good foundation that already existed.

Christians and churches look for skills and talents...and money. King Nebuchadnezzar had money and he gave money. Such a different world! Nevertheless, God exported them to let what He had shaped inside of them shine. And it did.

King Solomon knew about issues like these:

"A good name is to be chosen rather than great riches, loving favor rather than silver and gold. The rich and the poor have this in common, the Lord is the maker of them all. A prudent man foresees evil and hides himself, but the simple pass on and are punished. By humility and the fear of the Lord are riches and honor and life. Thorns and snares are in the way of the perverse; He who guards his soul will be far from them. Train up a child in the way he should go, and when he is old he will not depart from it. The rich rules over the poor, and the borrower is servant to the lender. He who sows iniquity will reap sorrow, and the rod of his anger will fail. He who has a generous eye will be blessed, for he gives of his bread to the poor. Cast out the scoffer, and contention will leave; Yes, strife and reproach will cease. He who loves purity of heart and has grace on his lips, the king will be his friend." Prov. 22:1-11

All these issues mentioned by King Solomon are internal signs that the person has been formed, shaped and sharpened over time, not overnight. It is the difference between a diamond and coal. It is the difference between inhabitation and visitation.

How do we shine in Babylon?

Establish an intensive and purposeful walk with God, nurtured as well as developed and monitored by the fathers in the House, which will form markers in your life.

Isaiah wrote about shining in times of darkness:

"Arise, shine; For your light has come! And the glory of the Lord is risen upon you. For behold, the darkness shall cover the earth, and deep darkness the people; but the Lord will arise over you, and His glory will be seen upon you. The Gentiles shall come to your light, and kings to the brightness of your rising. Lift up your eyes all around, and see: They all gather together, they come to you; your sons shall come from afar, and your daughters shall be nursed at your side. Then you shall see and become radiant, and your heart shall swell with joy; because the abundance of the sea shall be turned to you, the wealth of the Gentiles shall come to you." Is. 60:1-5

Such promises are God's thoughts about our future, and they surely bring hope and courage, intensity and determination. The question is: Where does all this come from? The answer is simple: An intensive walk with God that is nurtured, developed and monitored by the fathers of the House.

The source of this abundance is to be found in previous verses:

“When the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him. The Redeemer will come to Zion, and to those who turn from transgression in Jacob,” says the Lord. ‘As for Me,’ says the Lord, ‘this is My covenant with them: My Spirit who is upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants’ descendants,’ says the Lord, ‘from this time and forevermore.’” Is. 59:19-21

There is a Zion and there is a House. There is an invisible spiritual reality and a visible local expression of it. There is a people in the House, a “them” with whom God will make a covenant that will last over time. The trained “them”, prayed-for “them”. They have a purposeful walk with Him, with the intensity of a covenant. In the frame of that walk His Spirit will be upon us, and His Word will be in our mouths because they have been spoken into and formed in our hearts. And because they are sealed in our hearts, they will reach coming generations.

If you want the abundance, then locate and identify its source. And settle and live there. It will produce something inside of you which will shine. Then, “The Lord will arise over you, and His glory will be seen upon you. The Gentiles shall come to your light, and kings to the brightness of your rising.” This describes extremely well the life of Daniel and his friends.

This describes the lives of Kingdom people in the Old Covenant. And it describes very well both the life of the Son of God and of His first generation of sons and daughters, the New Covenant Church.

After ten days:

“And at the end of ten days their features appeared better and fatter in flesh than all the young men who ate the portion of the king’s delicacies.” Dan. 1:15

Obviously the difference was visible.

Remember: The educational program had not started yet. They only had their spiritual education which had been given to them. They were sons and daughters of Abraham, they were children of Israel. And they had their special diet. It means that they were clean and clear, attested by the God of Israel. Nothing had been added to them. What they carried was visible. And it became even better because God continued to walk with and work on them:

“As for these four young men, God gave them knowledge and skill in all literature and wisdom; and Daniel had understanding in all visions and dreams.” Dan. 1:17

One didn’t exclude the other; both programs ran simultaneously: God’s program and the king’s program. Babylonian training was added to Kingdom training but didn’t deviate, dilute or destroy it. Neither did it replace it. Kingdom training didn’t exclude secular training either. But there was a priority: The Kingdom first, and the rest will be given to us.

Jesus was set on the same path and mission by His Father. He lived and operated in the same frame of work. Right after His main priority, which was the global work of redemption of mankind, His focus was *to educate the coming Kingdom architects* He called according to His Father’s selection, starting with Peter and Andrew, James (son of Zebedee) and John. Then came eight others: Philip and Bartholomew, Thomas and Matthew, James (son of Alphaeus) and Thaddaeus, as well as Simon (the Canaanite) and Judas Iscariot.

Right after their calling, He “baptized” them into the crowds. There is no doubt that He wanted to settle their destiny in their eyes. They were not called to become monks, eremites or disciples in a

school of philosophy. Their destiny was identical to His destiny: mankind had to come back to the Father.

“And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people. Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them. Great multitudes followed Him - from Galilee, and from Decapolis, Jerusalem, Judea, and beyond the Jordan.” Matt. 4:23-25

He wanted to show them that this was not a VIP class, or elitism, or training for superhumans, but training for partnership with the Father and the Son for the sake of the human race. In these verses we clearly see:

- Insight... Jesus went about teaching and preaching
- Influence... Jesus preached the message of the Kingdom
- Intervention... Jesus healed and delivered people in the thousands
- Attraction... Crowds came to Him and followed Him from everywhere, even from long distances.

Here we find the same order of thoughts as in John 3:16:

“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.” John 3:16

Shine in Babylon!

God is still in the process of *educating the coming Kingdom architects*. He is still building lives in such a way that His light will shine upon them, in them and through them. Some might run away from them, from their light, but others will run to them, to their light. God is searching for such material, people determined to walk in the Kingdom in an intensive and determined way while they are nurtured and monitored in the house of their fathers.

They will be seen by all.

Now let's get to the matter:

“Thus says the Lord of hosts, the God of Israel, to all who were carried away captive, whom I have caused to be carried away from Jerusalem to Babylon: Build houses and dwell in them; plant gardens and eat their fruit. Take wives and beget sons and daughters; and take wives for your sons and give your daughters to husbands, so that they may bear sons and daughters - that you may be increased there, and not diminished. And seek the peace of the city where I have caused you to be carried away captive, and pray to the Lord for it; for in its peace you will have peace. For thus says the Lord of hosts, the God of Israel: Do not let your prophets and your diviners who are in your midst deceive you, nor listen to your dreams which you cause to be dreamed. For they prophesy falsely to you in My name; I have not sent them, says the Lord. For thus says the Lord: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place. For I know the thoughts that I think toward you, says the Lord, thoughts of peace and not of evil, to give you a future and a hope. Then you will call upon Me and go and pray to Me, and I will listen to you. And you will seek Me and find Me, when you search for Me with all your heart. I will be found by you, says the Lord, and I will bring you back from your captivity; I will gather you from all the nations and from all the places where I have driven you, says the Lord, and I will bring you to the place from which I cause you to be carried away captive.” Jer. 29:4-14

The verses 11 to first half of verse 14 are widely known and highly valued and loved by all Christians. The reason is obvious, but it is far from the reasons the text originally addressed. The text says:

- I know the plans I have for you
- I have plans for welfare and not for evil
- I have plans to give you a future and a hope (pay attention to the word “give”)
- You will call upon me and pray to me
- I will hear you
- You will seek me and find me when you seek me with all your heart
- I will be found by you

The previous verses are most often not even read and considered. The same is the case for the following verses. Why? Because they bring no help to our personal needs.

They don't even mention them. So we don't read them. The distance from God speaking through Jeremiah and the Father speaking through Jesus is very short.

Jesus said:

“Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?”

Which of you by worrying can add one cubit to his stature? So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these. Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith? Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you.” Matt. 6:25-33

Don't focus on needs, focus on the Kingdom, pursue destiny, align with the mandate.

Therefore we must understand that there is more to these words given by God to Jeremiah and spoken to the nation of Israel in exile in Babylon than an instruction about personal prayer and about God's plans of goodness for them. These words were not a birthday greeting to Daniel. It was not a message of encouragement for a traumatized and depressed nation in exile in a foreign land. It would take a whole lot to get these “How can we sing the songs of Zion in a strange land?” people out of their spiritual alienation and emotional misery and into God's sovereign purposes and plans of intervention. God was almost certain that they couldn't have sung the songs of Zion even if He flew them back to Zion. He definitely had to work on them. In order to function fully inside the Abrahamic covenant and promise they had to change dramatically and be reformed and retrained so they could represent Him. But before representing the King of Heaven on the geopolitical scene God wanted them to practice in their new environment, Babylon. This was a place for repentance, responsibility and accountability, restoration and reformation...and retraining for kingship.

As we begin to consider these issues, we realize that God deliberately used Babylon for His purpose. His plans were not jeopardized at any time. God was not nervous. He was neither angry about Israel and her mischiefs, nor about Babylon and its violent attacks on His people, His firstborn son. God is totally and sovereignly in charge and in control. He meticulously orchestrated every detail in the process of events.

This is shockingly obvious as we read Jeremiah's words:

"Thus says the Lord of hosts, the God of Israel, to all who were carried away captive, whom I have caused to be carried away from Jerusalem to Babylon." Jer. 29:4

There is a Kingdom pattern here, something God has designed in Heaven and is therefore both accessible and valid everywhere on Earth, everywhere He is present and working.

Therefore I have given this document the stirring title:

EDUCATING THE COMING KINGDOM ARCHITECTS

God said:

"Thus says the Lord of hosts, the God of Israel, to all who were carried away captive, whom I have caused to be carried away from Jerusalem to Babylon..." Jer. 29:4

Nebuchadnezzar was the king of a nation on Earth, while God is the King of Heaven and Earth. Nebuchadnezzar would come to realize this setup later in his life, and this insight would affect his regime and his decisions deeply.

God didn't plan slavery for them. He never did, never will. At Mount Sinai He told them about the full mandate and the assignment. They would be to Him a royal priesthood and a holy nation. Even in the dramatic trip through the wilderness God saw what nobody saw:

"The utterance of him who hears the words of God, who sees the vision of the Almighty, who falls down, with eyes wide open: 'How lovely are your tents, O Jacob! Your dwellings, O Israel! Like valleys that stretch out, like gardens by the riverside, like aloes planted by the Lord, like cedars beside the waters. He shall pour water from his buckets, and his seed shall be in many waters. His king shall be higher than Agag, and his kingdom shall be exalted. God brings him out of Egypt; he has strength like a wild ox; he shall consume the nations, his enemies; he shall break their bones and pierce them with his arrows. 'He bows down, he lies down as a lion; and as a lion, who shall rouse him? 1 Blessed is he who blesses you, and cursed is he who curses you.'" Num. 24:4-9

Only God saw their tents and dwellings as lovely, like gardens by the riverside, like aloes and cedars, when they were in a dry desert, a place of rocks and sand, a home for predators. Only God saw the strength of a wild ox or a lion, when they were vulnerable, walking in circles for decades and getting nowhere. God saw what He had set inside of them, invisible for now, but present nonetheless and with tremendous potential and capacity.

Here as they were sitting in Babylon He told them:

1. I am the Lord of hosts
2. I am the God of Israel
3. I have sent you into exile

No mention of the mighty king and his power, no mention of the massive empire and its extension in the region, no mention of its outstanding technology and capacity. God is the God of history, the King of nations, and He is at work. Watch Him and partner with Him.

Pay attention to the phrase "From Jerusalem to Babylon". It seems to the human mind that this is just geographical information. It is, but God is not giving a geography lesson. He is saying something extremely important which has the power, insight and resources to affect the city, nation and its society, including its educational and governmental institutions. It's all there in these four words: From Jerusalem to Babylon. It means "from one world to another".

Implicitly, God taught and instructed them about the whole goal of what had been understood as “captivity”. They were there for a purpose. The internal purpose of learning to entreat God’s favor, which was expected to lead them to repentance and to gain insight by understanding the truth. The external purpose was to affect Babylon with the Kingdom of God.

Therefore God said explicitly “From Jerusalem”. He wanted them to remember and value what had been spoken, lived, developed and established in that city through the generations, the legacy which had been present and carried with more or less success since the days of their forefathers, and then transferred. All of that had to be brought from Jerusalem. Yes, what had just taken place in Jerusalem was tragic; it was truly a devastating course of events. But it didn’t cancel God’s agenda, the wealth of the legacy, the nature of the covenant introduced to them at Mount Sinai.

God said: “Take it with you *from Jerusalem*”. A lot was stolen, the temple had been burnt down, the walls of the city were broken, the palace was destroyed by fire. But all of this was external. What had been internalized in them and in their hearts could not be destroyed by neither fire nor exile. The legacy and the covenant could not be stolen. God knew, but He wanted them to know. It was there, absolutely intact, but they could ignore it or underestimate it. They could mistrust it, sell out or compromise.

Zedekiah gave away the vessels which belonged to the House of God. But God knew that the internal could not be taken away. Nevertheless, it could be “sold”. So He said: “Take it with you from Jerusalem and bring it with you to Babylon”.

In other words, God said to them through the letter written by Jeremiah: I have sent you, and take everything I have given you in the Jerusalem context and let it shine in the Babylon context.

The next chapters are:

2. Maintain the standard and grow in Babylon!

3. Multiply in Babylon!

4. Influence Babylon!

- - - - -

For more: Order the manual

Website: www.thekingdomarchitects.com

Facebook: The Kingdom Architects

Instagram: TKA

