

PRAYER

AMBASSADORS A MINISTRY OF THE KINGDOM STUDY GUIDE



P. DOUGLAS SMALL

Ambassadors:

A Ministry of the Kingdom

A Project Pray Resource

A Project Pray University Training Tool

Study Guide

P. Douglas Small

AMBASSADORS
A Ministry of the Kingdom
Study Guide

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By P. Douglas Small

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INSTRUCTIONS FOR CERTIFICATION

Follow the instructions in this Journal. This is a self-directed study. Once you have completed your requirements for certification, use the Proctor Certification form in the back of the Journal. It is in two sections. The first section, you will complete.

You will need a volunteer proctor who will complete the second section and certify that you read the book, *Ambassadors: A Ministry of the Kingdom*, that you watched the accompanying videos, and completed this journal, including the personal reflections section and review exams. The proctor may ask you to demonstrate your grasp on 'key facts' to examine the degree to which you agree with the content of the book, and remember 'key memory facts.'

You will provide the proctor with a stamped and addressed envelope. They will enclose the Proctor Certification, sections one and two, and mail them to PPU, Attention: Ambassador Certification, PO Box 1245; Kannapolis, NC 28082.

You will then receive a competency exam. It is an extensive, open book review of all you have learned. With that submission, you will receive your Ambassador Certification from Project Pray University. You can choose to receive a notice that you have completed the training, or a frameable certificate and diploma. This is a nano-degree. PPU^{Amb}.

The next step will be to present yourself and your certificate to the congregation or the sending agency. Project Pray University *trains* and offers *certification*, but churches and ministries *commission*. Remember, "ambassadors do not *go*, they are *sent*." In your going, we want to both award you with confidence and also ensure the sending agency of your competence.

While Christian Ambassadors represent the Kingdom of God to the kingdoms of this world, the sending agency is the church that functions as an embassy of the kingdom of God. The church sends. Its elders lay hands on and commission the ambassador(s).

It is best if the ambassador represents a cluster of churches, and ideal if s/he represents the "church of the city," a unified group of evangelical churches led by pastors who have organized to pray together, and to do mission in the city. The ambassador also functions best in a team of 3-5. It is best if all of those on the team have been certified. The discipline of the team will be healthier, and the purpose of the mission will be more clearly understood.

The final step will be the choice on the part of the congregation or sending agency, to send you forth, defining both your mission and message. Remember, "ambassadors do not speak for themselves." They carry the message of the sending agency and bring back a response.

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The ambassador, in being a carrier of messages between the church and community influencers, is a buffer. He or she is not the decision-maker. Ambassadors create space, and allow for cooling time, when issues are complicated or become heated. Pastors should not serve as their own ambassadors.

Let's roll up our sleeves and get certified.

EXPECTATIONS

1. You will be expected to READ the book.
2. You will be expected to watch the accompanying videos – online.
3. You will be expected to complete the Journal, including the personal reflections section and the review exams.
4. You will be expected to demonstrate competency on key facts and issues.
5. To do that, you will need a proctor who will quiz you on key facts and ideas and certify your competency.
6. You will be required to post an online response to some key idea in each chapter.
7. You will be required to submit your certification to your congregation or the ministry you will represent and then submit to their direction.

FORWARD



Certification Requirements

- ✧ **I read** the foreword.
- ✧ **I watched** the video.
- ✧ **I posted** to the forum.
- ✧ **I reviewed** the key statements below and responded appropriately.
- ✧ **I reviewed the memory points** and have a grasp on those. Note: This will be a major part of the competency exercise with your proctor.
- ✧ Below are my **key takeaways** noted in the Journal.
- ✧ **I completed the chapter quiz.**

Key Statements

The Language of the Ambassador

NOTE: By checking the 'I agree and understand' boxes, you are declaring that you read each paragraph. These excerpts are taken from the book and are replicated here to demonstrate their importance.

1. **The language that we use** is very important – and that is always true of an ambassador who is **the essence of diplomacy**. The role demands a dance between integrity and the buffering of information. It demands tact and grace, and dignity with humility. The ambassador is a servant with the grace of a statesman.
☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

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2. **The rhetoric being employed by some Christians is quite triumphal** and from a posture of domination. Christ came first, not as a lion but as a lamb, not to conquer, but to serve, surrendering to the Father's will. He surrendered into ungodly hands without protesting. His triumph was spiritual, not military or political. The kingdom you represent is his kingdom, and it is not of this world.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

3. **Conquest language is not helpful.** Dominion theology is not what we are advocating. Even the 'Seven Mountains' language can be construed as militant, as the cultural mountains we 'claim or take,' rather than spheres in which Christians serve and influence as salt and light. Secularists are pointing to our domination language in light of the Crusades. This is not the language that we want to use, it is not the language that describes our mission.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

The Hostility of the World

4. According to *Open Doors*, 13 Christians are killed daily. The World Watch List notes 50 nations, about one in four, where it is dangerous to live simply because one is a believer. In one recent year, 4,125 Christians were detained, arrested, sentenced or imprisoned without a trial; 42,849 were abused, and 300,000 forced to leave their homes. The point is that in some parts of the world, Christians are under siege – simply for being Christians.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

5. In the same recent year, 14,000 churches, schools, hospitals or other Christian owned or operated buildings were targeted, more than one an hour. Think of it – every hour, somewhere in the world, a Christian hospital or church is targeted, Violence against Christians, globally, is increasing. China closed 10,000 churches recently, and in India, 2,228 were attacked.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

6. Each year, in the United States, more than a thousand churches burn, and 25 percent of the fires are arson. That's 20 weekly, almost three per day. America seems to be burning their churches down? And this is happening without a public protest, almost without notice.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

7. Church shootings have also escalated. Three-quarters of church shooters were white. All were men. Sixty-four percent were single. Two-in-three had a criminal history and here is a telling potential explanation: most had experienced serious childhood trauma. The root of church violence? – violence at home! Unhealthy homes = unsafe churches and unsafe spaces in public culture.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

Notes:

TALLY BOX:

The excerpts above are taken from the companion book, *Ambassadors: A Ministry of the Kingdom*. These the 'Key Statements,' ideas to which you want to pay special attention. The 'Key Memory Points' are those you want to be able to remember, if possible, spontaneously. These are "understanding and congruence" declarations. Place your total here. If you did not do the rating, go back at this time and complete it for each declaration.

I understand and agree: _____.

I don't understand. _____

I understand but I don't agree. _____

Total: **7**

My Key Takeaways

1. _____
2. _____
3. _____

More Takeaways:

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QUIZ

Read each statement below and circle T – for true; and F – for false. At the end of the Journal, you will be asked to revisit your answers.

- T F 1. The language of the ambassador should be tactful, diplomatic and gracious.
- T F 2. The ideal ambassador is confident, effusing power and authority, showing little deference to earthly leaders.
- T F 3. The ambassador should have reasonable knowledge about the degree to which Christians around the world are now experiencing persecution.
- T F 4. The ambassador, in meetings with city, county, state, and national leaders, should, as a part of the mission, lay the blame for the global violence against Christians at the feet of atheists, socialists, Buddhists, Hindus and Muslims.
- T F 5. It is not the primary purpose of the ambassador to offer a complaint to city, county or state leaders about the violence against Christians and churches, but the ambassador should be informed, should an incident occur in which such information might be helpful.
- T F 6. The attitude that churches and Christians are now getting what they deserve for ‘holier than thou’ rhetoric is justified.
- T F 7. The relationship between an unstable home life and violence is one that both should break our heart and motivate us to reconsider the critical importance of loving and godly homes.

PART 1

Discovering the Biblical Role of the Ambassador of the Kingdom

Certification Requirements

- ✧ **I read** the chapter.
- ✧ **I completed the review questions – my journal.**
- ✧ **I watched** the video.
- ✧ **I posted** to the forum.
- ✧ **I reviewed** the key statements below and responded appropriately.
- ✧ **I reviewed the memory points** and have a grasp on those. Note: This will be a major part of the competency exercise with your proctor.
- ✧ Below are my **key takeaways** noted in the Journal.
- ✧ **I completed the chapter quiz.**

Review Questions Journal

1. If the ambassador is a representative, who does the ambassador represent?
2. How does the ambassador fulfill a critical missional task?
3. The ambassador functions with reconciliation in mind – how does that rise out of the office of priest, and yet, bridge to the office and function of the prophet?

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4. The pesky problem – the ambassador and two churches. Representing the cause of unity in a disunited Christian culture. Summarize it.
5. While it is true that people in every city need a church; what is meant by the idea that the city itself needs a church? Are churches for people, or is the church also present for the city? What is the difference?
6. Address the issue of the ambassador in the position of weakness, the ‘ambassador in chains,’ the ambassador and the cross?
7. The ambassador is a ‘witness’ from the kingdom of God, and its earthly embassy, the church, and the danger of the position is emphasized in blood, as the term witness, *martureo*, became simply martyr. What do you make of that, as we enter the shadows of last days’ eschatology?

Note: In each section there will be “Key Statements” and then “Key Memory Points.” These are the more critical statements and ideas you will want to understand and remember. Pay special attention to Key Memory Points that are marked “Essential”.

Key Statements

NOTE: By checking the ‘I agree and understand’ boxes, you are declaring that you read each paragraph. These excerpts are taken from the book and are replicated here to demonstrate their importance.

The Representative Nature of the Ambassador

1. The role of the Christian ambassador is representative in nature. The ambassador does not *go*, he is *sent*. The ambassador stands ‘between.’ He is an ambassador of the kingdom, and yet, in the immediate sense, the ambassador is sent by the Church. He carries “the keys of the kingdom.” These are legal terms.
☐ I understand and agree.
☐ I don’t understand.
☐ I understand but I don’t agree.
2. Not only do *people* need a church, but the *city* also needs a church – a godly church, a Biblical church, and a unified church. It needs an embassy of the kingdom of God. It needs a church of godly, stately people, who speak truth to power in love.
☐ I understand and agree.
☐ I don’t understand.
☐ I understand but I don’t agree.

3. I understand the idea of the church as an embassy of the invisible kingdom of God, and the ambassador as the representative, operating not *from* a position of political power, spiritual power, clothed in humility.
- ____ I understand and agree.
____ I don't understand.
____ I understand but I don't agree.
4. There were the three great offices in the Old Testament – king, priest and prophet. The ambassador is a representative of the king, sent by the church, the primary agent of the kingdom of God in the earth. But the ambassador postures as a priest – not a king. Kingly in demeanor, his position is one of humility, the posture of a servant on the continuum of love, with reconciliation in view.
- ____ I understand and agree.
____ I don't understand.
____ I understand but I don't agree.

Jesus and the Ambassador

5. The pivotal question that Jesus asked his disciples at Caesarea Philippi is the critical question every man and woman must answer, “Who do men say that I am?” and then, “Who do you say that I am?”
- ____ I understand and agree.
____ I don't understand.
____ I understand but I don't agree.
6. When Jesus asked the question, “Who am I?” he was standing with the disciples at Caesarea Philippi, pagan center for both Greece and Rome. The hillsides were decorated with the images of gods. The site was home to the temple for the god, Pan. The answer of Peter was not only a confession that “*Jesus was the Christ, the Messiah, the Son of the Living God, the rightful king of the earth,*” but it was also a declaration to the powers at the gates of hell of what he knew by divine revelation. Crucified, Jesus could not be destroyed. He rose from the dead and now shares the throne with his Father.
- ____ I understand and agree.
____ I don't understand.
____ I understand but I don't agree.
7. Jesus “*disarmed the powers and authorities... triumphing over them by the cross*” (Colossians 2:15). Notice the contradiction. His victory was by the cross? It was not victory out of domination, but by surrender. There, love subdued hate. We disarm the powers in the same way – by the cross. It is not over, “*For the Son of Man is going to [return] come in his Father's glory with his angels, and then he will reward each person according to what they have done*” (Matthew 16:27). He will come “*in his kingdom,*” (Matthew 16:28), with all the force of heaven's authority. Until then, we embrace the cross – and a taste of resurrection power.
- ____ I understand and agree.
____ I don't understand.
____ I understand but I don't agree.

The Price of Self-Denial

8. Representing Jesus is costly. “*Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me will find it.*” (Matt. 16:

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24-26). Are you willing to pay that price?

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

The Problem of the Apostate Church

9. The scriptures reveal two churches – a true church and a false church. The distinguishing contrast of the two does not follow denominational lines. At the Reformation, the unity of the church was shattered. Theological disagreements proliferated and they need our attention. But the greater issues that divide us are those of pride, moral compromise and the lack of either Biblical integrity or accountability. We must not be judgmental, nor can we be without discernment. We will often find strange partners in our efforts. For example, our Catholic friends are committed to the authority of scripture, as are evangelicals, with much of the mainstream church having abandoned that position. Likewise, we are closer to the Catholic position than the mainstream church on abortion, the definition of the family, gender, etc. And we will be baffled by those who resist unity and collaboration.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

10. Some pastors and denominational leaders will be self-serving. Yet, inside those congregations and movements are true believers who stayed where God planted them. They are missionaries inside these Christian movements. The true church is not institutional, but organic.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

11. Our division makes us less effective, and more unconvincing to the watching world. We need unity and humility, characterized by love and acceptance, forgiveness and grace, yet still defined by truth and truth-based reconciliation, accountability and the observable evidence of the Christ-life.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

12. The liberal church has too often jettisoned truth, and allowed it to be eclipsed by soft love, by sentimental, truthless tolerance parading as love. The conservative church has reacted, grasping scripture tightly, and at times, allowing truth to eclipse love. Stiff and uncompromising, it cannot conceive of reconciliation, of being 'a friend to sinners.' It seems incapable of leading with unconditional love.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

13. It is often the liberal church that more closely resonates with the state. It is more accepting of social-cultural preferences, more in sympathy with community trends than the conservative church. It is more affirming, less confrontational, more tolerant and less prophetic. This is an even more compelling reason for conservative believers and congregations to create an ambassador role, a group of peacemakers postured toward dialogue and conciliation, without jettisoning truth.

- ☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

14. The Christian Ambassador is committed to the authority of scripture and a biblical worldview. Yet only a third (37%) of pastors possess a biblical worldview. Some 62 percent - hold a hybrid worldview known as syncretism. Only 12% of Children's and Youth Pastors hold a biblical worldview. Only 13 percent of teaching pastors hold a biblical worldview. Some 30 percent doubt the literal resurrection of Jesus, viewing it as allegorical. Without the resurrection, the whole of ecclesiology, missiology, eschatology, soteriology is thrown into chaos. The Christian faith is lost, reduced to an optional set of values and morals, theology reduced to philosophy. This is NOT what the ambassador represents.

- ☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.



15. There are certain theological elements that constitute the core of Christian truth, without which, the integrated whole of theology collapses. That theological core distinguishes Bible Christians: Creation and the Fall, the credibility of the Biblical story, the redemption of humanity through Christ who was virgin born, sinless in life, and vicarious in his crucifixion. He was resurrected, enthroned and he will return. Add to those beliefs the descent of the Spirit to convict, and to call men to Christ and save, and to empower the church on mission. The Apostles' Creed is another succinct articulation of this theological core.

- ☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

16. Another stratum of theology, less definitive, defines denominational differences. Those distinctive beliefs have been elevated to emphasize what, for example, Catholics believe versus Protestants. Or Calvinism versus Arminianism. Or yet Non-Pentecostals versus Pentecostals. These denominational views, baptismal modes, liturgy, clerical garments and titles, have been elevated over the centrality and supremacy of Christ.

- ☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

17. There is a third layer of theology that is characterized by cultural differences, issues of conscience, emphases on spiritual gifts and even that of the distinctive missional call of a movement. The Salvation Army, for example is organized around its unique missional call and the style with which they fulfill that call. Pentecostal churches are sometimes identified by certain spiritual gifts. Some churches

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make certain behaviors a mandatory code, and they are rigid about that code. The problem arises when the distinctive becomes the center, displacing Christ as the organizing principle.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

18. The chart on the right is a summary of the concern about theological differences. The true 'church' is grounded by orthodoxy, core theology. It values its distinctives but does not de-Christianize those who do not share those beliefs. On issues of conscience, calling, spiritual gifts and mission, it is open.

A 'sect' also embraces core theology, but it presses into that core, doctrine that to others are mere distinctives. On discretionary issues, matters of culture and conscience, spiritual gifts, mission and calling, it tends to be rigid.

Cult ... Sect ... Church			
	Church	Sect	Cult
Core Theology	Orthodox	Orthodox	Heretical
Tribal Distinctives	Values its Distinctives	Distinctives seen as orthodoxy	Defined by aberrant doctrinal distinctives
Discretionary	Open	Rigid	Closed

The 'cult' either denies or distorts some aspect of core theology. It tends to be distinguished by aberrant doctrinal distinctive not shared by other movements. On issues of culture, conscience, spiritual gifts and calling, it is closed.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

19. The Reformation, sparked by Martin Luther, destroyed our unity. A new reformation must restore it. Around core theology, characterized above all by the centrality and supremacy of Christ, we must gather, allowing our differences to enrich us, but neither define us nor divide us. And driven by task theology, the unfinished mission, we must complete the compelling great commission (gospel engagement), in the spirit of the great commandment (love and care), out of the energy of the great commitment (prayer).

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

.

Notes:

Key Memory Points

The **MEMORY POINTS** are a step above **KEY STATEMENTS** in terms of their important. Here, the ideal is that you will be able to say, not only do I 'understand,' but, I will **REMEMBER**. This section appears throughout the journal.

A handful of the **MEMORY POINTS** are marked as **ESSENTIAL**.

The Questions Kings Must Answer

1. **Remember:** The ultimate one that the ambassador is representing is Jesus. The question everyone in a position of power must answer is, *Who is Jesus?* Every politician stands in the shoes of Pilate, and he must decide what she/he thinks of Jesus.
☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.
2. When the Jewish leaders handed Jesus over to Pilate, their goal was to criminalize Christ, his message and ministry. "If he were not a criminal," they replied to Pilate, "we would not have handed him over to you... we have no right to execute anyone."
☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.
3. Pilate asked Jesus four questions that inform the role of the ambassador. **(Remember them.)**
 - 1) *"Are you the king of the Jews?"*
 - 2) *"What is it you have done?"* Jesus responded, *"My kingdom is not of this world... now my kingdom is from another place."*
 - 3) *"You are a king, then?"* asked Pilate. Jesus answered, *"For that reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me."*
 - 4) *"What is truth?"* retorted Pilate. (Taken from John 18:28-40).

Wrestle with these questions as you stand before significant leaders. Pilate *"washed his hands"* of Jesus, attempting to fulfil his political duties short of making a decision about Christ. He wanted to save his political career.

Twice Pilate asked Jesus about kingship. *"Are you the king of the Jews?"* and then again, *"You are a king, then?"* These questions revolve around the identity of Christ. It is the question Jesus put to his disciples, *"Who do you say that I am?"* This is the question that must be put to kings, and to all men – "Who is Jesus?" A mortal? A noble but dead historical figure? Divinity in the flesh?

Here is the question stated another way, "What shall I believe about Jesus?" This is the biting question. It is the Caesarea Phillipi moment for every king and leader, indeed, for every soul (Mt. 16:13-16). The correct answer is liberating, "Jesus is the Christ, God in the flesh, the savior of the world, my savior." This is not a flesh and blood deduction, but a revelation of the heart, by the Holy Spirit. And on confession, one is loosed from the grip and grip of sin, and its penalty. And in the absence of that revelation or faith in it, one is left bound – in sin, under the influence of the Evil One, awaiting their final judgement (Mt. 16:17-19). The question is the watershed question of all questions.

The second question of Pilate focused on the behavior of Jesus. First, there was the question of belief, identity, and then the question of behavior, *"What have you done?"* So, as an ambassa-

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dor, you too should think about this question. “What has Christ done?” Historically, what is the continued story of Jesus? What is it around the world and also in your heart as an ambassador? Of course, Pilate was concerned about Jesus as an insurrectionist. “*My kingdom*,” Jesus responded, is not of this world. Jesus did not deny that he had a kingdom, for indeed, he does have a kingdom. It is that kingdom that we represent as ambassadors. But it is not an earthly kingdom, not one in competition with worldly thrones. “*Now*,” for this time, in this age, in this eschatological season, “*my kingdom is from another place*.”

We have three things on the table – belief, “Who is Jesus?” And then behavior, “What have you done?” – that makes these men hate you and want to kill you? That has brought you to me for trial? Jesus did not answer with a litany of accomplishments, rather, he declared, “my kingdom is from another place.” This is the third item on the table. Jesus did not belong here. He was God incarnate. He had been sent from heaven, as an ambassador with an offer of peace for all men. Both he, and his kingdom, are “from another place.”

To whom do you belong? What have you done? Who are you? We are the ambassadors of the king and his kingdom, the kingdom of God in heaven. We have been sent to testify in his behalf – to offer a witness, to declare that he is not dead, but alive, and coming again. We are believers, disciples of Jesus, the Christ, the Son of the Living God.

He is reigning in exile – now, awaiting the second advent when the kingdoms of this world will be given to him. This informs our role. We represent a heavenly, spiritual kingdom, one by which God rules through the surrender of the hearts of men and women. This is a spiritual kingdom, not one that is geopolitical.

In the third question, Pilate again asked, “*You are a king, then?*” This time Jesus responded with his mission, “*For that reason [of presenting myself as king] I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me.*” Adam was created to be the king of the earth – but he fell, and his throne came under the power of the dark lord, Lucifer. Jesus came, as a man, to reclaim that kingship, not by military might, but by a call to all humans, to align themselves appropriately with truth. Jesus came “to testify to the truth,” about sin, about God’s grace, about the Evil One, about eternal life, about the path back to God, redemption and regeneration, by grace. He did not offer truth, he was “Truth.” His life itself, a testimony. He is the great dividing line, “*Who do men say that I the Son of Man am?*”

The last question of Pilate had a relativistic and cynical ring to it. “*What is truth?*” He was baffled by Jesus, but he was not ready to believe. Like many politicians, he simply wanted off the hot seat. He wanted to salvage his political career – how could he have known that he made himself famous that day, because he stood before Jesus. He was the somebody, and Jesus, the nobody. He was governor, and Jesus was expendable. He became infamous, for not recognizing Jesus as king. His cynicism has echoed down through the ages in the mouths of politicians and leaders for whom there is no absolute truth, on the utility of information and ‘truths’ are used by them, to survive or thrive.

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

REMEMBER THE ANSWER: You are representing truth – the one who is himself truth. The king, whose kingdom now is not of this world. He is reigning in exile. He is looking for men and women, rulers and influencers, to reflect ‘truth.’ To know what he did – both his ministry and his message and extend that.

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

The Power of Position: the Authority of the Church

4. **REMEMBER:** In the immediate sense, **the ambassador is sent by the church** and its leaders. Christ has given the Church authority – the keys of the kingdom, the power to bind or loose. The ambassador does not go; he is not a rogue agent, he is legally empowered.

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

5. **REMEMBER:** Even **Christ was sent, as was the Holy Spirit**. Ambassadors have no authority except that given them by the sending agency, the Church. The church, with custody of the keys of the kingdom, functions as an embassy of the kingdom of God on the earth, and in a given nation or city.

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

6. **REMEMBER:** Though the ambassador team represents God, they are **commissioned by the church** – hopefully, by a cluster of congregations. The message the ambassador carries is not his own. It is **a message forged by the commissioning church after prayer and discernment**. The ‘Church’ then sends a message to the city leaders, state officials, political persons or community influencers through the ambassador. There is wisdom in *“the multitude of counselors”* (Prov. 15:22).

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

The Ministry of Reconciliation

7. **REMEMBER:** Paul, introducing the ambassador, is making the case for **the ministry of reconciliation - peace-making**. He expedites communication between seats of power, seeking to avoid conflict by maintaining a positive relationship. He is a truth-teller, though he is also skilled in diplomacy. The ambassador is not at home. He is living in one nation on behalf of another. His own moral rectitude and legal conformity to the host nation is critical to prevent an international incident.

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

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8. **The ambassador, as an emissary**, stands on the bridge between the city-county-state-nation and the church, between the kingdoms of this world and the Kingdom of God. In this ministry, it is important that **he represents a united church**, not one fractured and divided. The church can hardly be a force for unity in the city, or anywhere if, by nature and function, it is not unified.

_____ I understand and agree.

_____ I don't understand.

_____ I understand but I don't agree.

Notes:

TALLY BOX:

The excerpts above are taken from the companion book, *Ambassadors: A Ministry of the Kingdom*. These are 'Key Statements,' ideas to which you want to pay special attention. The 'Key Memory Points' are those you want to be able to remember, if possible, spontaneously. These are "understanding and congruence" declarations. Place your total here. If you did not do the rating, go back at this time and complete it for each declaration.

I understand and agree: _____

I don't understand. _____

I understand but I don't agree. _____

Total: 25

I Must Remember

1. Who I represent: _____¹.
2. The questions kings ask: Who is _____², and what is _____³. What he has done, and that he is the king of a not-yet-fully-come kingdom.
3. I am representing truth – not an abstract idea, but a person, TRUTH. I must speak the truth – in love.
4. I do not go, I am sent, as Christ was sent, as the Holy Spirit was _____⁴. I do not go on my own.
5. The church, as an embassy of the kingdom, commissions the ambassador and also helps the shape his _____⁵. He speaks for them and for Christ.
6. The ultimate goal is _____⁶,
7. The ideal is to speak for a _____⁷ church.

¹Jesus

²Jesus

³truth

⁴sent

⁵message

⁶reconciliation

⁷united

My Key Takeaways

1. _____
2. _____
3. _____

More Takeaways:

QUIZ

Read each statement below and circle T – for true; and F – for false. At the end of the Journal, you will be asked to revisit your answers.

- T F 1. Jesus raised the question about who he was at Caesarea Phillipi against a backdrop of paganism where the gods of the Greek and Roman empire were on display.
- T F 2. Jesus is the rock on which the church is built, and our confession of faith is that he is Christ, the Lord, the Son of the Living God.
- T F 3. Peter was the first disciple to both rightly confess, only to then become overconfident, correcting Jesus for introducing the idea that he was a suffering messiah, that he would die, that he was the lamb, not the lion; Joseph, not David.
- T F 4. We disarm the powers not by bluster, but by surrender, by the cross.
- T F 5. We come in the opposite spirit meeting hate with love, force with humility, etc.
- T F 6. The ministry of the ambassador in meeting with people of power and influence, could open doors for the ambassador to wealth and power, which, if offered, the ambassador should seize.
- T F 7. All churches are apostate except mine and my denomination – which is the true church.
- T F 8. To make peace we may have to compromise – peace at any price with the world and its leaders is sometimes our only choice.
- T F 9. The ministry of reconciliation requires people who ‘almost perfect’ – flawed Christians and churches are disqualified from such a noble ministry. (Remember Corinth).
- T F 10. The unity of Christians should not be a high priority.

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Additional Notes:

[illegible]

PART 2

Rediscovering the Idea of Kingdom

Certification Requirements

- ✧ **I read** the chapter.
- ✧ **I completed the review questions – my journal.**
- ✧ **I watched** the video.
- ✧ **I posted** to the forum.
- ✧ **I reviewed** the key statements below and responded appropriately.
- ✧ **I reviewed the memory points** and have a grasp on those. Note: This will be a major part of the competency exercise with your proctor.
- ✧ Below are my **key takeaways** noted in the Journal.
- ✧ **I completed the chapter quiz.**

Review Questions Journal

1. Contrast the church and the kingdom. Why does the concept of the church today eclipse the idea of the kingdom?
2. The gospel, in scripture, is the ‘gospel of the *kingdom*.’ Why have we dropped the concept of kingdom, and separated it from the good news message? Why do we obviously see it as irrelevant?

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3. Ambassadors interface with kings and kingdoms. Why doesn't the church have ambassadors who create bridges of understanding with those in power and political office, whatever the political ideology of the office holder might be? Ambassadors capable of building bridges to cultural influencers?
4. We seem to have settled into an adversarial posture with political powers. Paul was in chains for preaching, but when he appeared before the governor and king, responsible for his incarceration – he seemed incredibly respectful. What do you make of that? And what are the implications of his example to us?
5. What do you think is meant in this chapter by a 'loud and public salvation?' And what is meant by the idea that we have not only received Christ – but a king, and a kingdom?
6. How are the church and the kingdom different, for example, on the continuum of time and space, in history? Discuss this – Churches, the visible expression of the invisible kingdom – come and go, rise and fall, but the kingdom is constant.
7. We implore men, kings and those with influence, to be reconciled to God. Are we doing that? Intentionally?

Key Statements

NOTE: By checking the 'I agree and understand' boxes, you are declaring that you read each paragraph. These excerpts are taken from the book and are replicated here to demonstrate their importance.

1. The scripture ties the gospel not so much to the church as to the kingdom. The “gospel of the kingdom” – the “good news” has been committed to the church, but it is about “the King and His Kingdom.” The church does not promote itself. Rather, it seeks to advance the Kingdom of God.
☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.
2. We have individualized the gospel, seeing it only in a narrow, personal manner. We miss the great sweep of global redemption and the enthronement of Christ. We truncate the good news, presenting it without the concept of kingdom and of nations. Today, the grand theme of the kingdom is ignored or treated as irrelevant. Salvation has become a personal ticket to heaven, disconnected from our mission in the earth.

- ☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

3. Redemption was not merely meant to save souls. Creation groans (Rom. 8:22) for liberation from under the weight of sin's penalty. The earth also has promises yet to be fulfilled. "*The wilderness and the dry land will be glad; the desert will rejoice...*" (Isa. 35:1-2a). This is the effect of redemption, of nature reconciled, a picture of kingdom impact – on the land, on deserted and abandoned places that lack life. This cultural and ecological backdrop speaks of restoration and peace.

- ☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

4. We have slipped into an evangelism mode that is deficient, promoting Christ as Savior, and omitting Christ as Lord and King of His kingdom. The writer of Hebrews declared that in receiving Christ we were also "receiving a kingdom" (Heb. 12:28). We must recover the lost theology of the kingdom.

- ☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

5. We must not detach the term *gospel* from the phrase, '*gospel of the kingdom*.' We must not privatize faith and salvation. The witness we are called to give, articulated by Peter in Acts 2, and by Paul in Romans, is a judicial declaration of the deserved wrath of God on nations for the crucifixion and wrongful death of Jesus. The church is the community that is a "witness" calling the world to repentance and offering a haven for those who join God's family.

- ☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

6. Despite the brutality of our actions to God, in Christ – at the cross – rejecting him as Savior and Lord, God offers amnesty, forgiveness, to all who repent. We are allowed be agents of this stunning offer of grace and peace.

- ☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

Eclipsing the Kingdom

7. Obviously, the church and the kingdom are different, yet conjoined. The Church is the visible expression of the invisible kingdom. Churches come and go. They rise and fall, open and close, but the kingdom is constant. As agents of the kingdom, representatives of Christ, we are sent by the Church, which is a kind of embassy of the kingdom. Being sent, we implore men, especially kings and those with influence, to be reconciled to God.

- ☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

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8. We dare not allow the concept of church to eclipse that of the kingdom. The term *kingdom* is referenced 210 times in the OT and 155 times in the NT, 369 times in the KJV. The Bible is a book about kingdoms. Kingdom is found 55 times in Matthew; 20 in Mark; 46 in Luke, and 5 times in John. The phrase 'the Kingdom of God' occurs about 80 times. We are ambassadors of the kingdom of God.

☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

9. We emphasize the church, which appears only twice in Matthew, uttered by Jesus alone. It appears in the NT 120 times. The church is something Jesus builds as an expression of his invisible kingdom. It is not a building, but a people.

☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

10. *Ecclesia* was a secular term, referring to the power of two or three ordinary Roman citizens who together could invoke the name of Caesar, and demand that Roman law and custom be enforced, asserting their rights. Both Caesar's name and law were at their disposal. Jesus is asserting, that in his name, his disciples have the power of a kingdom behind them. His name has more power than that of Caesar.

☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

Kingdom Ambassadors and Their Nature

11. Christian ambassadors interface with 'kings and kingdoms,' or locally, with 'mayors and magistrates' and the like. Their role, however, is not that of an evangelist, per se, not first and foremost. It is first relational, building a bridge of love and care, of mutual understanding.

☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

12. The Corinthians reveled in spiritual gifts, but Paul pointed out something more foundational, the prerequisite of love. This is the essence of relationship itself. Love is the bridge over which truth must travel. Heavy truth demands a stout bridge, and building strong bridges takes time.

☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

13. Do you love your city? Or do you merely live in a house convenient to transportation, shopping and recreational options? Do you love those who serve and make the city function smoothly, or do you take them for granted? What about the folks who keep it safe? Do you show, in any way, your appreciation for them? Are you a good neighbor? Is the church a blessing to the community in which it resides?

- ☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

14. Interfacing with the elite and the powerful of the culture – whether locally, nationally or globally - we dare not become intoxicated with their power or wealth, their position or prosperity. We need clear heads, objectivity. Coming under the influence of their power, or currying their favor or approval, we deny our high calling and the status of the King and kingdom we represent. We would betray our belief that our rewards, though out of this world, nevertheless, dwarf anything that might be offered to us here.

- ☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

15. Ambassadors traverse in two worlds, between two thrones and two different value systems. Between the now and the eternal, between seen outcomes and the unseen hand of God. They must understand both the language of heaven and earth, of the spiritual and the carnal, of the nuances of the culture to which they are sent. They must discern the mood of the Holy Spirit who accompanies them on every mission.

- ☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

16. Before kings, you should *"take no thought"* – about what to say, *"it shall be given to you... what you shall speak."* We are not alone. *"We are witnesses... and so also is the Holy Spirit"* (Acts 5:32). Christian Ambassadors must rely deeply on the Holy Spirit,

- ☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

17. We are not alone in our witness.

- ☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

Notes:

KEY MEMORY POINTS

The **MEMORY POINTS** are a step above **KEY STATEMENTS** in terms of their importance. Here, the ideal is that you will be able to say, not only do I ‘understand,’ but, I will **REMEMBER**. This section appears throughout the journal.

A handful of the **MEMORY POINTS** are marked as **ESSENTIAL**.

ESSENTIAL MEMORY POINT

1. At times in evangelism, **we have led with truth to the exclusion of love**. Evangelism of the last century presents the propositional truth of the gospel, forcing a quick decision for Christ. Certainly, we want kings and men and women of influence to follow Christ. But delivering the heavy content of truth without building a bridge of love is not the best approach. We must value the person to effectively win them to the kingdom – and that means establishing a relationship with them. Love is spelled T-I-M-E, and so is effective evangelism and discipleship.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

2. Before King Agrippa, **Paul was also respectful, thankful for the privilege of the audience with the king**. He begged for patience with a joyful and positive disposition. He commended King Agrippa for his expertise in “all [Jewish] customs and questions.” He did not talk ‘down’ to the king. **He demonstrated composure**. This should inform our approach and disposition as ambassadors.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

3. **Paul systematically gave his testimony** with such effectiveness that the Governor, Festus, listening to Paul exploded. “*Paul, you are beside yourself! Much learning is driving you mad!*” (Acts 26:24). In truth, Festus was beside himself with conviction, barely resisting the claims of the truth of the gospel. We are not alone when we witness – the Holy Spirit witnesses with us.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

4. **Paul, gracefully, but forcefully responded**, “*I am not mad.*” Notice his poise and his respectful tone, calling the governor, “*most noble Festus,*” yet insisting that he was offering “*words of truth and reason*” (26:25). Amazingly, he then appealed to Agrippa, sensing that Agrippa might be closer to a decision for Christ than Festus. Influencing him, he might win them both. This was a powerful moment – Paul was longing for the conversion of a Governor and a King. So should we.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

Notes:

TALLY BOX:

The excerpts above are taken from the companion book, *Ambassadors: A Ministry of the Kingdom*. These the ‘Key Statements,’ ideas to which you want to pay special attention. The ‘Key Memory Points’ are those you want to be able to remember, if possible, spontaneously. These are “understanding and congruence” declarations. Place your total here. If you did not do the rating, go back at this time and complete it for each declaration.

I understand and agree:	_____
I don’t understand.	_____
I understand but I don’t agree.	_____
Total:	21

I Must Remember

1. That truth without _____⁸ is less than biblical truth – and love must be demonstrated.
 2. That love is the _____⁹ on which truth travels. We need strong bridges of love.
 3. To be _____¹⁰ before leaders, patience, demonstrating composure.
 4. Paul was systematic in his testimony.
 5. He was forceful, but _____¹¹.
- All the above informs our ministry to leaders.

My Key Takeaways

1. _____
2. _____
3. _____

More Takeaways:

⁸ love

⁹ bridge

¹⁰ respectful

¹¹ gracious

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QUIZ

Read each statement below and circle T – for true; and F – for false. At the end of the Journal, you will be asked to revisit your answers.

- T F 1. The gospel, the term and the concept are tied to the kingdom of God, more than to the church, even though the church is charged with preaching that same gospel.
- T F 2. The whole purpose of evangelism is to get people out of this world and into heaven.
- T F 3. Forget the kingdom of God, just get people in church, keep them happy, and on their way to heaven.
- T F 4. *Ecclesia* is a secular term related to the power of two-or-three citizens who, in the name of Caesar could demand the enforcement of the laws of the king and kingdom.
- T F 5. At the cross, Christ was crucified, implicating all of humanity. There, we rejected God in Christ, and yet, there is an offer of forgiveness on the table and grace for those who go to church and put at least a penny in the offering every Sunday.
- T F 6. The first goal of the ambassador is to get the mayor saved – don't waste time. Press him for a decision. Do the same with congressional members and the dog catcher. Evangelize in any and every way possible.
- T F 7. Love is the bridge over which the truth must travel. Since truth is heavy, the bridge needs to be strong. Lead with love. Build a solid relationship.
- T F 8. The ambassador lives between two worlds. He is not at home here; heaven is the home of the true ambassador. Here, working out of the church, the embassy of the kingdom, the stately ambassador represents Christ and his church.
- T F 9. Before kings, prepare a manuscript and deliver sermon.
- T F 10. Whatever our experience is in our representative work, whether we are accepted or rejected, the kingdom we represent cannot be shaken.

Additional Notes:

PART 3

Exploring The Ambassador Role

Certification Requirements

- ✧ **I read** the chapter.
- ✧ **I completed the review questions – my journal.**
- ✧ **I watched** the video.
- ✧ **I posted** to the forum.
- ✧ **I reviewed** the key statements below and responded appropriately.
- ✧ **I reviewed the memory points** and have a grasp on those. Note: This will be a major part of the competency exercise with your proctor.
- ✧ Below are my **key takeaways** noted in the Journal.
- ✧ **I completed the chapter quiz.**

Review Questions Journal

1. The ambassador never speaks for himself! For whom does he speak? God? – perhaps! But then, what agency is used in the sending process?

2. Is the ambassador autonomous? Detached? A direct representative of the throne of God? Or a representative of the kingdom of God via the church? Does he go, or is he sent?

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3. Ambassadors, according to Scripture, plead on Christ's behalf, "in his stead" – that is pretty powerful. They represent Christ, with the goal of peacemaking, ultimately, reconciliation. What does that mean?
4. How does amnesty fit into the role of the ambassador?
5. How is intercession related to the role of the ambassador?
6. Is intercession about spiritual warfare or reconciliation? Where then, does the ambassador role connect?
7. Consider prayer as a plea – that is a legal term! And then, the pleading role of the ambassador. And how is that then, related to intercession, and reconciliation?

Key Statements

NOTE: By checking the 'I agree and understand' boxes, you are declaring that you read each paragraph. These excerpts are taken from the book and are replicated here to demonstrate their importance.

The Ambassador, the Kingdom and the Church

1. The church is not the kingdom, and the kingdom is not the church, and yet, they exist as two sides of the same coin. In the time and space in which we now work, the church has eclipsed the kingdom.
☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.
2. Ambassadors interface with kings and kingdoms. The church, through ambassadors, creates bridges of understanding with those in power and political office, with those who are cultural influencers.
☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.
3. The term, ambassador, has a rich etymology. It is derived from the Latin, *ambiasciäre*, meaning to communicate, send a message, or an envoy. Its Proto-Indo-European meaning is "to drive around." The ambassador is an out-and-about kind of person, on a mission, meeting and greeting.
☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

4. Paul notes that we are “*ambassadors not only for Christ,*” but “*on Christ’s behalf.*” We go “*in Christ’s stead,*” in his place. The representative role, “*for Christ,*” is noble. But there is more. We are not merely representative ambassadors; we are here to function in the position and role for which Jesus himself was sent. We are finishing his work. We represent him to a world that rejected him, reporting, contrary to popular belief, that he is alive, and that he has an offer of amnesty to nations, to peoples, to kings and individuals.
☐ I understand and agree.
☐ I don’t understand.
☐ I understand but I don’t agree.

5. Amnesty is a feature of Jubilee – the forgiveness of debts, the return of lost family land, the release of slaves, the privilege of ‘going home.’ *Divine Amnesty* is a spiritual release, good news, the arrival of a new order, orchestrated by God, Almighty. It is made possible by the sacrifice of the Son. It is administered by the Spirit. It is salvation.
☐ I understand and agree.
☐ I don’t understand.
☐ I understand but I don’t agree.

6. We do this work of the ambassador “*on His account.*” The scholars say this is different and more than a nuanced difference. The NIV reads, “*God did beseech you by us: we pray you in Christ’s stead, be ye reconciled...*” The ambassador carries a direct message, “*God [is] beseeching ... by us ... in Christ’s stead,*” as if we were him. This is highly personal. This is a dual work “*for Christ,*” who is “pleading, imploring *through* us...” by the work of the Holy Spirit. Christ then, is representing himself, through us, in us, as we stand before the leader as his ambassador, and do so, led by the Spirit, praying.
☐ I understand and agree.
☐ I don’t understand.
☐ I understand but I don’t agree.

The Spiritual Warfare Error

7. There has been an exaggerated emphasis on intercession as spiritual warfare. Intercessors are often taught to engage the enemy, as if their role was hunting down and ferreting out the demonic, as if a city or hamlet, or for that matter a holy institution, a church, could be freed of the demonic by decrees and declarations, by binding and loosing. The thesis is simple: Get rid of the devil and demons – and Walla, we’re good. This is not healthy theology.
☐ I understand and agree.
☐ I don’t understand.
☐ I understand but I don’t agree.

Prayer as a Plea – It’s a Legal Thing

8. We should pause to understand prayer as a *plea*. Biblehub.com locates the term 256 times in various translations. A *plea* is often used as a legal term. In court, one enters a *plea*. They plead guilty or innocent. For mercy or for a continuance or some other consideration. By prayer, we enter a plea in the courtroom of heaven.
☐ I understand and agree.
☐ I don’t understand.
☐ I understand but I don’t agree.

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9. A *plea* as a prayer, as a legal term, is offered before God in the courtroom of heaven. We may be pleading for ourselves or for another. This is an act of intercession whereby we enter heaven's courtroom to offer a plea in behalf of another – as a friend of the court. In intercession, we are always between the two – the court and some plaintiff. Like an attorney, back and forth, we negotiate, seeking a solution that satisfies justice and brings relief to the parties involved.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

10. Adam was created for this middle on behalf of all creation – but he fell. It was to this middle that God called Abram. It was from this bloody middle that he prayed through the night, offering a blood covenant on behalf of children that were not yet born, and land for them. It was from this same middle that interceded for Lot. We are called to this disputed, contested middle, a bloody middle, and our staying power, our prevailing in prayer, may save a soul or a city. Few things have more consequences.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

11. When the ambassador pleads, when he prayerfully stands before another – a king, an earthly court, magistrates, etc., as the legal representative of heaven's court. He is the representative of the embassy, the church, the *ecclesia*, to an earthly authority. This is not a political act, it is an intercessory act, a prayerful action.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

12. The ambassador-intercessor prays "*on Christ's behalf*." Jesus is the true intercessor. He is always pleading for humanity. In the middle, before the Father, he prays with the Holy Spirit working on the earth. We are in the middle of this divine Christ-Spirit-Father intersection. You never pray alone. You join Jesus in prayer, aided by the Holy Spirit.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

13. Jesus, a man, the Christ, now shares a throne with God, his Father, who is pleading with the lost to come home. Humans are God's children by creation. He pleads with humanity through the ministry of Christ and the work of the Holy Spirit. This is the disposition of the Trinity – Christ is doing what the Father does, and the Spirit. In complete harmony, the Spirit joins the Father and the Son, pleading – with humanity, to be saved. This is a mind-boggling, upside-down principle – not man pleading with God, but God pleading with men – "*be reconciled*."

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

14. The Master, Jesus, *“who is His image... saw the travail of His [own] soul.”* Both Father and Son are smitten over their love for fallen humanity, and they bid us to go, *in their stead*. We dare not be prideful or presumptuous. We go carrying the glory of God on the back of humility. We go in the place of, in the stead of Christ. We go, as God did in Christ, weeping.

☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

15. It cannot be overlooked that Paul ties the idea of ambassador to the language of atonement. We are, before kings and those to whom we appeal, those in positions of power and influence, representatives of the vicarious character of Christ's redemptive work and claim on the earth. In our audience with men and women of note, we must show the love of God. *“God so loved... that He gave...”*

☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

16. The work of the ambassador may at times parse truth, but it is always tethered to love. Bloody and costly love. God is tendering an offer to humanity about the grounds of reconciliation to Him. He does not change. It is we who must change. It is kings, those who are found raging in Psalm 2, who must *“kiss the son.”* The wrath of God is being restrained, and a pardon is available. Amnesty is being offered. And the disposition of kings will place their nations at risk. The work is no small and trivial matter.

☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

17. The very idea of our work as ambassadors is a revelation of the tenderness of the heart of God. The words, *“as though God did beseech,”* reveal a beseeching God. This sets Him in a different class than the pagan gods, those of either Greece or Rome or any others. On the other side of this tender, beseeching, all-powerful God is the mystery of mortal men with hard, resistant, and proud hearts. Men who think they can defy Him and see themselves as His equal. Before such impermeableness, we must be persistently loving and full of grace.

☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

18. Unlike the pagan deities who are the shadows of mortals cast heavenward; our God is incomparable. As Jesus wept over Jerusalem, we must weep over our cities, *“O Jerusalem! Jerusalem! . . . how often would I have gathered thy children together . . . and ye would not.”* We represent this weeping God, weeping in the person of Jesus Christ. Intercessory lament is how the Holy Spirit groans with us, in us, through us, over lostness and a world intent on rejecting God again.

☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

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19. Isaiah speaks of “*brave warriors*” who “*weep in public*” and “*ambassadors of peace*” who “*cry in bitter disappointment*” (Isaiah 33:7 NLT). We are, on the one hand, to be poised, and composed, dignified and controlled, calm and cool. On the other hand, we are mournful, broken, by the reaction of people and their kings, so resistance to grace.

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

Notes:

TALLY BOX:

The excerpts above are taken from the companion book, *Ambassadors: A Ministry of the Kingdom*. These the ‘Key Statements,’ ideas to which you want to pay special attention. The ‘Key Memory Points’ are those you want to be able to remember, if possible, spontaneously. These are “understanding and congruence” declarations. Place your total here. If you did not do the rating, go back at this time and complete it for each declaration.

a. I understand and agree: _____

b. I don’t understand. _____

c. I understand but I don’t agree. _____

Total: 19

I Must Remember

1. That a plea is a _____¹² term, a prayer, entered in the courtroom of heaven – or, on earth, a humble request made to a seat of authority.
2. That I am an ambassador not only representing Christ, but standing in his _____¹³, in his place – that is a heavy idea.
3. Intercession is not about spiritual warfare, but _____¹⁴.
4. Adam was created for the _____¹⁵, and from that middle he fell, and to that middle God has consistently called others – Noah, Abram, Moses, David – until Christ himself came, and now, he is calling us to the middle.
5. The idea that God, the Father is pleading for men and women to come home, and the image of Jesus weeping over Jerusalem, and Paul’s reminder, that the Holy Spirit is groaning – shows the whole _____¹⁶ involved in redemptive prayer. And it is a call for us to step into the prayer calling on our lives.

¹² legal

¹³ stead

¹⁴ reconciliation

¹⁵ middle

¹⁶ Trinity

My Key Takeaways

1. _____
2. _____
3. _____

More Takeaways:

QUIZ

Read each statement below and circle T – for true; and F – for false. At the end of the Journal, you will be asked to revisit your answers.

- T F 1. Stop fussing over details – kingdom, church, sent, go-on-your-own, in the end it makes no difference.
- T F 2. Details, the little things, like picking fruit from the forbidden tree, like Esau's preference for a bowl of soup over birthright, like Judas's kiss, like David's sin that almost resulted in the destruction of Jerusalem – details, little things, they matter.
- T F 3. Intercession is a partner to the role of the ambassador. Intercession is the hidden piece, the godward dynamic; and the ministry of the ambassador is the human side.
- T F 4. A plea is not merely a matter of words, or an emotional outpouring, in scripture, it is legal request of God in the courtroom of heaven.
- T F 5. When the ambassador "pleads," (that is, he makes a spiritual request), he is legally representing God – a liaison from heaven's court to another. As the ambassador-intercessor stands before a king or a mayor, he joins Jesus in intercession, praying, and the Holy Spirit prays, and the Father, through the Spirit, pleads with the leader to *"be reconciled."*
- T F 6. Short and simple. Intercession is about spiritual warfare. Ferret out the demonic influences in the city – and there will peace and spiritual victory for all.
- T F 7. The end of intercession is reconciliation, peace with God, and the peace of God impacted, and with that, any hold or power of the Evil One broken as a product of true reconciliation with God.
- T F 8. The role of the ambassador, according to Paul, is tied to atonement. The ambassador represents the redemptive work of Christ on the earth, including his claim on thrones. *"All authority,"* he announced, had been transfer to him. We represent the highest authority.
- T F 9. Adam's fall had nothing to do with us. How can an apple-picking episode create such a hullabaloo? Adam probably never existed – he is a made-up character.
- T F 10. The ambassador speaks truth, but always, truth that is tethered to love.

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Additional Notes:

[illegible]

PART 4

Kings And Ambassadors

Certification Requirements

- ✧ **I read** the chapter.
- ✧ **I completed the review questions – my journal.**
- ✧ **I watched** the video.
- ✧ **I posted** to the forum.
- ✧ **I reviewed** the key statements below and responded appropriately.
- ✧ **I reviewed the memory points** and have a grasp on those. Note: This will be a major part of the competency exercise with your proctor.
- ✧ Below are my **key takeaways** noted in the Journal.
- ✧ **I completed the chapter quiz.**

Review Questions Journal

1. Consider the role of the ambassador who helps the king ‘discover what is in his heart’. How does that inform our function as ambassadors?

2. The ambassador is an emissary – sent to kings, rulers, leaders. God cares about individuals, but He is also the God of nations. Why has this not been on our radar screen?

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3. Is all authority truly from God, who raises up and takes down? Do we believe that God works in the heart of a king? Directing it, like a stream of water? What then, is the role of the ambassador? How do we relate to thrones?
4. What do you think about the story of General Patton?
5. Look at these passages - 2 Samuel 7:23; Psalm 67:1–2; and particularly 2 Kings 19:35–37. What are your takeaways from each passage?

2 Samuel 7:23

Psalms 67:1-2

2 Kings 19:35-37
6. Wisdom is a metaphor in Proverbs for the Holy Spirit. If all leaders need wisdom, do all leaders then need the Holy Spirit? Is the Holy Spirit at work in their lives in ways we cannot perceive?
7. How does the ambassador help the leader understand and discern Wisdom, or to say it more directly – the voice of the Holy Spirit?

Key Statements

NOTE: By checking the ‘I agree and understand’ boxes, you are declaring that you read each paragraph. These excerpts are taken from the book and are replicated here to demonstrate their importance.

The Lord Sends Ambassadors

1. Jeremiah proclaimed, *“I have heard a message from the Lord, and an ambassador has been sent to the nations”* (Jer. 49:14). Jeremiah then goes on to prophesy regarding Egypt, Philistia, Moab, Ammon, Edom and ultimately Babylon. He is not the ambassador, but his role as prophet follows the failed mission of the ambassador. Notice – God sends emissaries, ambassadors to nations, to national leaders. God is not merely the God of Israel. He is not a territorial god. He governs the affairs of all nations.

____ I understand and agree.
____ I don’t understand.
____ I understand but I don’t agree.
2. As we have noted, the book of Acts references some one hundred place names. It is the record of the gospel in its journey from Jerusalem to Rome – and includes encounters with religious and city leaders,

even with kings along the way. The epistles are the letters to the Churches in those cities, as are the letters of Christ Jesus (Rev. 2-3). The Church is intended to be a change agent in the city.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

3. The God of the Church is on mission, inviting us to join Him. He is not cool and distant, leaving the affairs of daily life to us. Salvation is more than a ticket to the afterlife – and Sunday church has to be more than an encouragement to be good little boys and girls along the way.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

Notes:

God Speaks To Ambassadors

4. Jeremiah, the prophet, after the nation of Edom had rejected Obadiah's plea, saw the nations gathering to fight against Edom (Jeremiah 49:14, NKJV). Notice, these disclosures of God to prophets. The revelation and action of one prophet gave birth to those of another prophet. These are big chess pieces, but they do not move, without the interface of ambassadors of God, priests and prophets, speaking to political powers. In an age where we have shuffled faith to the sidelines, insisting that it be quiet, and privatized, this may seem shocking. But through the laws of scripture, this is normal.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

5. Daniel was a Jewish exile who interfaced with the kings of the dominant empires of his day. He did so, not as an outsider, but as an insider, an advisor. He acted as an ambassador of God, if you will, always speaking God's word and offering divine wisdom to ungodly kings. His advice differed from the majority of his peers, the astrologers and soothsayers. He was willing to be the minority voice, to break with the norm, and stand alone.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

6. Macaiah offered an upsetting prophecy to Ahab and Jehosaphat predicting a deadly military campaign. eHe His prophecy was in contradiction to a whole company of false prophets, and he was pressured to agree with them. He was the lone voice. Standing before the two kings, Ahab asked for his advice. As wicked as he was, Ahab still wanted to hear the truth. The heart longs for truth. We may want to speak comfortable things, to blend with the culture, but even in the soul of this wicked leader, there was a recognition of the ring of truth.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

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Notes:

The Ambassador and Humility

7. Jesus is the “good king” whose “rule is built on justice” (Proverbs 16:12). He is the ultimate King who reigns with perfect justice. This verse foreshadows the eternal, righteous rule of Christ, a model for all earthly kings. We are reminded, “Pride goes before destruction, and haughtiness before a fall” (Proverbs 16:18). Power intoxicates. It blinds. Humility clears the vision. So, all men, including kings are to “humble yourselves under the mighty power of God, and at the right time he will lift you up in honor” (1 Peter 5:6). Jesus warned, “But those who exalt themselves will be humbled, and those who humble themselves will be exalted” (Matthew 23:12). James, the brother of Jesus, bluntly warns, “God opposes the proud but gives grace to the humble.” (4:6). This is not an easy thing to say to a ruler or leader. It might only be communicated by our example. It turns out that we see better on our knees. And in that position, we stand taller.

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

Key Memory Points

The **MEMORY POINTS** are a step above **KEY STATEMENTS** in terms of their importance. Here, the ideal is that you will be able to say, not only do I ‘understand,’ but, I will **REMEMBER**. This section appears throughout the journal.

A handful of the **MEMORY POINTS** are marked as **ESSENTIAL**.

ESSENTIAL MEMORY POINT

1. Think of the role of the ambassador as one who helps the king – or the Mayor or Governor or School Board Chair - ‘discover what is in their heart’. It is not our work that is paramount, nor our words. We are waking up in people of power, a God consciousness. This is a function, an extension of God’s presence out of prayer. It is a priestly, prayerful task. That, above all else, informs us of our function as ambassadors.

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

2. Micaiah the prophet predicted both the loss of the battle and Ahab’s death. What followed next in the text is a rare glance into heaven’s courtroom. Ahab was holding court on the earth, but another proceeding was happening in heaven. The decrees of heaven’s court eclipsed the false prediction of Ahab’s court. Micaiah reported seeing “the LORD sitting on His throne, and all the host of heaven standing by Him on His right and on His left” (v. 19). Heaven was considering the battle into which Israel and Judah and their two kings would enter. Micaiah was the sole voice of protest on the earth, but in reality, he was not alone, he was aligned with heaven.

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

3. In a similar scenario, outside the walls of Jericho, before Israel's march around the city, Joshua "looked up and saw a man standing in front of him with a drawn sword in His hand. Joshua approached Him and asked, 'Are You for us or for our enemies?'" It is the same question, "Are you on our side?" (Joshua 5:13). The answer shocked Joshua. "Neither," replied. "I have now come as Commander of the LORD's army" (Joshua 5:14). There was a third army on the scene – the army of God's angels. "Joshua fell face down in reverence and asked Him, 'What does my Lord have to say to His servant?'" This is critical – to hear from God on the cusp of any conflict. "The Commander of the LORD's army replied, 'Take off your sandals, for the place where you are standing is holy.' And Joshua did so" (Joshua 5:15). Worship, we learn here, prayerful humility, is more important than warfare. It is the key to winning any battle. God is not choosing sides – we are. We make sure we stay on God's side – in humility and worship.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

TALLY BOX:

The excerpts above are taken from the companion book, *Ambassadors: A Ministry of the Kingdom*. These the 'Key Statements,' ideas to which you want to pay special attention. The 'Key Memory Points' are those you want to be able to remember, if possible, spontaneously. These are "understanding and congruence" declarations. Place your total here. If you did not do the rating, go back at this time and complete it for each declaration.

- | | |
|------------------------------------|-----------|
| a. I understand and agree: | _____ |
| b. I don't understand. | _____ |
| c. I understand but I don't agree. | _____ |
| Total: | 10 |

I Must Remember

- The ambassador helps the _____¹⁷. He serves. "How can we help you?" might be a good thing to say to the mayor." Keep saying it, until he believes you are sincere. And do what you promise.
- Service and _____¹⁸ are not enough. We want to wake up city hall, the state government, and Washington and that happens only through persistent _____¹⁹.
- We stand in one _____²⁰ while God is holding court above us. Whatever the outcome appears to be here, it is the decision from heaven that counts. Keep your _____²¹ tuned to both worlds.
- In any _____²², we are not alone. God is invested more in our work than we are in ourselves – and He is with us. Truly, _____²³ are about those who love Him and seek to do His will.

¹⁷ leader.ruler

¹⁸ good works

¹⁹ prayer

²⁰ court

²¹ eyes and ears

²² battle

²³ angels

My Key Takeaways

1. _____
2. _____
3. _____

More Takeaways:

QUIZ

Read each statement below and circle T – for true; and F – for false. At the end of the Journal, you will be asked to revisit your answers.

- T F 1. The ambassador helps the king or leader “discover what is in their heart.” What an incredible assertion.
- T F 2. Ambassadors are the visible agents of God who voice God’s blessing to leaders and even to cities.
- T F 3. The prophets were ambassadors to nations – both to Israel and their neighbors. They traded in confidential information which came from God.
- T F 4. Daniel also spoke to kings, those of Babylon and Persia, and God gave him insight about the rise and fall of kingdoms that informs biblical prophecy to this day. These are huge chess pieces moving on the global stage, and prophet-ambassador is God’s agent, his spokesperson. What a lofty role this is to which God has called us.
- T F 5. What happens on earth is sometimes played out beforehand in heaven, as in Macaiah’s vision of those of Daniel – and God reveals those plans to prophet-ambassadors, as a matter of grace.
- T F 6. Amos reminds us that God acts on the earth, but he whispers beforehand to his prophets. Divine disclosure is a kind of spiritual intelligence given to those who have ears to hear what the Spirit is saying.
- T F 7. At times, the message God gives ambassador-prophets is unpleasant, and we are placed in a difficult and uncomfortable place – and God cannot spare us such moments, since we live in such world hostile to him and the government of his son. We must trust him and obey.
- T F 8. It takes a great deal of faith and courage to stand alone – but true prophet-ambassadors must learn the discipline of dependence on God, as did Elijah, Jeremiah, Macaiah, Daniel, and so many others. This is not a popularity contest to which we are being called.
- T F 9. Angelic activity happens around national change, according to scripture, and angels are sent to aid God’s purposes. When we are aligned with those purposes, and specifically, when we are on mission, we may get angelic assistance, with or without knowing it.
- T F 10. Meeting with power, and interfacing with the elite, especially if we are welcomed or even celebrated in some way, could corrupt us and ruin our mission, unless we are ruthlessly dedicated to humility.

PART 5

God Cares About Kings And Kingdoms

Certification Requirements

- ✧ **I read** the chapter.
- ✧ **I completed the review questions – my journal.**
- ✧ **I watched** the video.
- ✧ **I posted** to the forum.
- ✧ **I reviewed** the key statements below and responded appropriately.
- ✧ **I reviewed the memory points** and have a grasp on those. Note: This will be a major part of the competency exercise with your proctor.
- ✧ Below are my **key takeaways** noted in the Journal.
- ✧ **I completed the chapter quiz.**

Review Questions Journal

1. God cares about kings – about thrones, about the nature of authority and its character. Do we see the individual and not the king, not the throne, not the office? And if so, what are the implications of our blindness?
2. Discuss the idea of Amos, God speaks to prophets, to seers, revealing his counsel to prophets. Does He do that today? What is missing?

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3. Comment on the continuum from Ambassador-Priest to Ambassador-Prophet.
4. Note the different levels of the Ambassador's function.
5. Why is the bridge of love so important? And if it is, why have we failed to build bridges of love to leaders? In an ambassadorial sense?
6. The prophet-ambassadors of the Old Testament took their role seriously – they kept journals of their encounters with kings. Why?
7. Look at the five postures of the ambassador – ambassador-evangelist, and so forth. This is different from the levels though you can see some overlap. Discuss this. Where do you fit? Can you see that this would be helpful in building an ambassador team?

Key Statements

NOTE: By checking the 'I agree and understand' boxes, you are declaring that you read each paragraph. These excerpts are taken from the book and are replicated here to demonstrate their importance.

Overview

1. God cares about kings – about thrones, about the nature of authority and its character. At times, it appears that we see only the individual, not the king, not the throne, and not the office. We tend to be dismissive of power, challenging it, being cynical and disrespectful of it, but blind to the spiritual nature and source of authority, especially secular authority.
☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.
2. In Deuteronomy 17:18-19, Moses had written, that every king who ascended the throne had to copy for himself the scriptures, the law, on a scroll, and do so in the presence of the Levitical priests. And that he was to keep that copy with him and read it daily. Thus, the legal prerequisite for reigning was creating a personal copy of the law and faithfully reading it daily. That assured that the king would

“Serve the Lord with reverent fear and rejoice with trembling” (Psalm 2:10-11).

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

3. Amos 3:7 notes, *“Surely the Lord GOD will do nothing, unless He reveals His secret to His servants the prophets.”* The original name for the prophet was seer (1 Samuel 9:9). His gift was discernment. Spiritual perception. The kings kept spiritual men around them whom they trusted (2 Samuel 24:11). They were to strengthen the king, to affirm noble spiritual values, and reinforce his determination to rule in a godly manner. Over time, this position degenerated to a group of ‘insider’ prophets who were echoes of the king’s desires. The ‘outsider’ prophet, then ‘straightened’ more than he strengthened. It was his lot to bring the truth – when the kept prophets, on the king’s payroll, were afraid to speak such truth.

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

4. In secular governments, there is no place for ‘insider-prophets.’ Due to America’s skewed interpretation of the phrase, “separation of church and state,” we have not only separated church and state. We have separated moral values and the state – setting aside any faith and value narrative. Moral voices are now ‘outside’ and tend to be viewed by some in government and by those guarding the secular-religion fence, as hostile. While we must not affirm evil or rubber-stamp sin, we need an ‘insider position,’ a bridge of genuine love and care to leaders with the goal of friendship, the language of affirmation, the hope of cooperation. We want open and respectful communication.

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

The Faces of the Ambassador

5. There is a continuum from the role of the Ambassador-Priest to that of Ambassador-Prophet, and different levels of the Ambassador’s function. The priestly mode on the continuum of love is foundational. That bridge of love and respect, of grace, is one we have ignored. We have failed to build bridges of concern leaders. The church has no ambassador ministry.

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

6. From the continuum of love, we move to the continuum of truth – yet these two are bound together. The greatest truth is the love of God and love without truth is treachery. Yet, love leads. Love helps the medicine of truth go down.

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

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7. When kings and kingdoms veer out of order, God raises up prophets to speak truth to power as Nathan did to David. *"You are that man!"* – the man of sin, the oppressor, the one deserving judgment, the prophet told the king. Nathan, sought to hold him accountable for his sins – sins that would not only cost David, but the nation, as well.
- ____ I understand and agree.
____ I don't understand.
____ I understand but I don't agree.
8. The prophet-seers of the Old Testament kept journals, written records of national acts and events, and their words and activities. These books are now lost to us. These holy men closely followed the affairs of the nation and its king – and they did so from their spiritual office. Who does that today in America? Perhaps we should begin to connect the dots between the political and the sacred, between civic events and decisions, and the kingdom of God.
- ____ I understand and agree.
____ I don't understand.
____ I understand but I don't agree.
9. Keep reminding yourself, that the role of the ambassador is always tied more closely to that of the priest than the prophet – the priestly posture is home plate. And then, by nature, it is intercessory. And intercession was meant for much heavier lifting than trading prayer requests with one another. We fail to use intercession and prophetic insight at the big chess board with kings and queens, bishops and knights and pawns. Paul urged us, *"Pray for kings and those in authority"* (1 Timothy 2:1). First, we are called to bless – to pray with lifted hands, beginning in the posture of priests and with the goal of blessing.
- ____ I understand and agree.
____ I don't understand.
____ I understand but I don't agree.
10. We cannot rule out the possibility of God charging us to offer a stinging, stern prophetic word to a leader, a word of judgement from God. This role of seer-prophet-ambassador is not a comfortable one. It is not for sissies.
- ____ I understand and agree.
____ I don't understand.
____ I understand but I don't agree.

Notes:

The Ambassador and the Word of God

11. *"Son of man,"* God said to Ezekiel, *"Eat this scroll, then go and speak to the house of Israel."* The ambassador does not traffic in opinions, but in God's word. *"I opened my mouth, and He fed me the scroll"* (Ezekiel 3:1-2). Ezekiel was *"full of the words of the scroll."* And then he was commanded, *"Son of man, go now to the house of Israel and speak My words to them"* (Ezekiel 3:4). The ambassador is not a spokesman for himself, but for the Lord.

- ____ I understand and agree.
____ I don't understand.
____ I understand but I don't agree.

12. In Isaiah, the prophet wrote his message *"on a tablet ... on a scroll; it will be for the days to come, a witness forever and ever"* (Isaiah 30:8). It was to be legal evidence that God had spoken. God wanted a record of His attempt to block Israel from the pain they would bring on themselves. *"They say to the seers, 'Stop seeing visions!' and to the prophets, 'Do not prophesy to us the truth! Speak to us pleasant words; prophesy illusions. Get out of the way; turn off the road. Rid us of the Holy One of Israel!'"* (Isaiah 30:10-11). They wanted the prophets silenced, but they also wanted God expelled from national life. And we have followed in their footsteps.

- ____ I understand and agree.
____ I don't understand.
____ I understand but I don't agree.

Notes:

Key Memory Points

The MEMORY POINTS are a step above KEY STATEMENTS in terms of their important. Here, the ideal is that you will be able to say, not only do I 'understand,' but, I will REMEMBER. This section appears throughout the journal.

A handful of the MEMORY POINTS are marked as ESSENTIAL.

The following sections are not only Key Memory Points but Critical Memory Points. You will need to remember these different levels of the ambassador's ministry. The ambassador-priest-prophet continuum is critical to understanding the ambassador's role and function, as is the interface with the fivefold ministry.

ESSENTIAL MEMORY POINTS

THESE NEXT THREE STATEMENTS ARE CRITICAL. Review them. Memorize them. Understand them. They inform your work.

1. Different Levels of the Ambassador's Ministry

Level One: The ambassador is priestly, **ready to bless** (2 Corinthians 5:18-20), desiring to reconcile, with an offer of amnesty on the table, rising out of God's mercy and grace. Love is home-place disposition (Level One). Ultimately, that bridge of love may become the bridge of truth – painful truth, confrontation. But that is not the place to begin.

Level Two: The ambassador articulates biblical principles – **to educate**, to share how and why God blesses.

Level Three: The ambassador **speaks truth to power**, pointing out incongruences between the spiritual condition that God blesses and those from which He withholds blessing.

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Level Four: The ambassador **delivers a prophetic warning**, moving beyond the articulation of truth. He does so with respect, attempting to spare the relationship, the bridge. Don't forget, a warning is a signal of grace.

Level Five: The ambassador moves *past a warning* to **judgement** itself – or to *a word of relief* because the warning has been heeded.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

Notes:

2. The Ambassador Priest-Prophet Continuum

Level One: Ambassador-Priest. The tone is conciliatory. The theme is *love*. The desire is to open the channel of communication between the earthly power and the kingdom of God, the church, being its embassy. The action is that of the priestly *blessing*. The language is that of peace – *shalom*. Good news. .

Level Two: Ambassador-Teacher. The tone is still conciliatory. The purpose is *education* - what God desires, what brings *blessing* to a city, what are the inviolable *boundaries*. This is neutral information laid out in a dispassionate manner. There is no pressure to convince or force a decision on the person in power. You are in the role of ambassador-supporter.

Level Three: Ambassador-Prophet. The tone must still be kept conciliatory. Now practices contrary to Biblical principles have created a *problem*. Leaders may not connect the dots. The ambassador sets forth the thesis that X is causing Y and Z, and he relates this back to some scriptural principle (Level Two), trying to retrain in the spirit of Level One. This is shared out of love, it cannot be a 'gotcha.' The ambassador is in the same community boat. They too are at risk.

Level Four: Prophet-Ambassador. Here the prophetic dominates over the priestly. "This is what appears to be happening since your last ruling... an improvement in ... a drop in ..." – good news. Or "because we did not take positive action, the consequences appear to be that ..." Report the data fairly, and accurately, without personalizing or faulting the powers. We need to help community leaders pick up the pieces of bad decisions and failed policies. Claiming 'we were right' is not helpful to a wounded city or school.

Level Five: Prophet. There are times, when certain men and women in authority, will say, "*Stop seeing visions!... Do not prophesy to us the truth! Speak to us pleasant words; prophesy illusions.*" Or "*Get out of the way...*" – we want no more of God (Isaiah 30:10-11). Encountering such hard hearts does not relieve us of our obligation. When the prophet as watchman warns of impending judgement, the warning is usually laced with a redemptive offer.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

Notes:

3. The Ambassador and the Fivefold Ministry

Five office gifts are given to the church - *apostles, prophets, evangelists, pastors and teachers*. These are not *gifts of the Spirit* (1 Corinthians 12) or *motivational gifts* (Romans 12:6-8). They are the *office gifts* of Christ, describing Christ in action, divided five ways, and now released through his church.

1. The first office we meet is the *evangelist*, who gives us good news, and we, in believing, are regenerated.
2. The next office we meet is that of a *pastor*, a shepherd, who loves us, and hunts us down when we are lost. He carries us when necessary, feeds us, nurtures us.
3. The third office is that of *teacher*. He challenges our thinking, stretches our paradigms, which grows us. The teacher watches the degree to which truth trues us.
4. The fourth office is the *prophet*. The prophet, like the pastor offers comfort. Like the teacher, he edifies. But then the prophet does something else – he corrects. He refuses to allow us to embrace ideas that are less than biblical or behaviors that are less than Christlike.
5. The final office is that of the *apostle*. This individual stretches us. His office is missional – he sees over the next hill, into the next village. He sees the world. The apostolic office is, in a sense, the combination of the other four. The apostle is “sent” and where he goes, he evangelizes, pastors, teaches, corrects and then moves on.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

Notes:

ESSENTIAL MEMORY POINTS

Here is another review of the FIVE-FOLD ministry and its interface with the role of the Christian Ambassador.

- Everyone needs an *evangelist* in their life – someone infected with the good news, who is always sharing their faith. That moves us to share our faith.
- Everyone needs a *pastor*. Someone who cares, who loves, who knows you and calls you by name, who won't forget you. Who carries you and cares when you are wounded.
- Everyone needs a *teacher*, stretching them, challenging them, motivating them to learn and grow.
- Whether we want one or not, we also need a *prophet*. Someone who will speak truth to us – even if it is painful. Someone who loves us, yet sees our shortcomings, and points them out on occasion, not for embarrassment, but for our own good.

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- Finally, we need someone with a global perspective. Someone who sees the world and the unfinished task, an *apostle* with an apostolic and missional vision.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

Notes:

Notice then how the fivefold ministry interfaces with the work of the ambassador. Here are the different faces the ambassador wears.

- The **Ambassador-Evangelist** – is a good news ambassador, offering the love of God to all, inviting others to know Christ.

Caution: An evangelistic invitation is not the best or first-action when meeting the Mayor, or a person in a position of authority. There is not yet a bridge. There is no relationship established to carry heavy truth. Establish the relationship first. Love – unconditionally. Build a bridge of trust. In the past, we have seen evangelism as a quick decision – detached from discipleship. But it is not merely information that is needed, but formation. Discipleship, the Jesus way, was in the context of relationships. The current culture may demand that we disciple people toward a decision for Christ and not press so quickly for that decision. It is possible to win the argument and lose the disciple. Value the relationship.

- The **Ambassador-Pastor**. This is the priestly, conciliatory stage at the high-water mark. Here, we care. We love. We affirm – if not the person, the chair (All authority is given by God). We need to know the person by name, their family, their needs, their challenges. We, like shepherds, go out of our way to show grace. We are building a bridge to convey the heavy blocks of prophetic truth, if necessary.
- The **Ambassador-Teacher**. Now we are moving to principled discussions. We inform. We have earned the right to talk, to be heard – and this is important. Too often, pastors and Christians, ambush those in power, delivering petitions, ultimatums, and then disappearing. Here, at some table of power, we are invited to speak and say, “I represent ... and we are concerned about...” Or you may also have private moments in which you serve in an advisor role. You want to find a reasonable, grace-based way to make your case for morality, godliness, for the care of the poor, and concerns about children and youth.
- The **Ambassador-Prophet**. This is the stage at which a warning, a caution is necessary. Quoting scripture will not be enough. You may need to cite case studies that reinforce your position. In the previous stage, you argued from the position of principle – on an if-then continuum. Now a line has been or is about to be crossed, and someone must speak. Share your message in a dispassionate manner. Be kind, but firm, and direct. Promise prayer and ongoing support.
- The **Ambassador-Apostle**. Now you are beyond your own city, county, state or even nation – to the nations. You may be engaging nearby Muslims and their imam. You may be a delegation sent to meet with tribal leaders of an Unreached People Group. In some way, you are reaching across a chasm – linguistically, culturally, religiously, economically – for the purpose of mission. Your feet are shod with the gospel of peace. You are a peacemaker. You now see the nations.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

Notes:

TALLY BOX:

The excerpts above are taken from the companion book, *Ambassadors: A Ministry of the Kingdom*. These the ‘Key Statements,’ ideas to which you want to pay special attention. The ‘Key Memory Points’ are those you want to be able to remember, if possible, spontaneously. These are “understanding and congruence” declarations. Place your total here. If you did not do the rating, go back at this time and complete it for each declaration.

I understand and agree:	_____
I don’t understand.	_____
I understand but I don’t agree.	_____
Total:	17

I Must Remember

1. God cares about _____²⁴ and _____²⁵.
2. The continuum of _____²⁶ and truth – and the necessity of both.
3. The Five _____²⁷ of the Ministry of the Ambassador.
4. The Ambassador-Priest-Prophet _____²⁸.
5. The Role of the Ambassador and the _____²⁹ Ministry.
6. The ‘everyone needs’ understanding of the Five-Fold Ministry, i.e., “everyone needs an evangelist,” etc.
7. The _____³⁰ of the role of the ambassador and the faces of the ambassador in the five-fold ministry.

(Answers: kings, nations, love, levels, continuum, fivefold, interface)

My Key Takeaways

1. _____
2. _____
3. _____

²⁴ kings

²⁵ nations

²⁶ love

²⁷ levels

²⁸ continuum

²⁹ fivefold

³⁰ interface

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More Takeaways:

QUIZ

Read each statement below and circle T – for true; and F – for false. At the end of the Journal, you will be asked to revisit your answers.

- T F 1. The only thing we should worry about is getting people saved and setting them on the right road, the road to heaven.
- T F 2. Give people the truth – the straight and narrow truth – and let the chips fall where they may. Be tough, not tender.
- T F 3. There are some people we cannot love, given their lifestyle and propensity to sin. They deserve judgement and it is our role to tell them so.
- T F 4. When you see sin, and you don't condemn it along with the person doing it, you are compromising and losing your edge. Call sinners out publicly.
- T F 5. If God gives you a 'word,' you should break down the door at city-hall to deliver it. Forget about protocol.
- T F 6. All the stuff about 'levels' of the ambassador-priest-prophet are too complicated, and unnecessary – just go for it. Knock the socks off the mayor and the President, if you can get to him.
- T F 7. The titles Ambassador-Teacher, and the Ambassador-Prophet – just complicate things. No one needs to be educated to the demands of God. This is 'Christian America.' They need to be called to repentance – loudly and forcefully.
- T F 8. The Ambassador needs to be full of the word of God. He must, as Ezekiel, "eat the scroll," until the word of God is in his belly.
- T F 9. The Ambassador has different faces – the good news ambassador, the evangelist; the care-giver ambassador, pastoral in nature; the ambassador as a teacher, educating; the ambassador-prophet, warning, raising concerns out of love; and the ambassador-apostle with a global vision.
- T F 10. God still speaks to and through ambassador-prophets.

PART 6

The Numbness Caused By Sin

Certification Requirements

- ✧ **I read** the chapter.
- ✧ **I completed the review questions – my journal.**
- ✧ **I watched** the video.
- ✧ **I posted** to the forum.
- ✧ **I reviewed** the key statements below and responded appropriately.
- ✧ **I reviewed the memory points** and have a grasp on those. Note: This will be a major part of the competency exercise with your proctor.
- ✧ Below are my **key takeaways** noted in the Journal.
- ✧ **I completed the chapter quiz.**

Review Questions Journal

1. Should we be shocked, stunned, by the grace of God? And if we are not, what does that say about us?

2. Can you see a parallel between Isaiah 1 and the condition of Israel, and America today? Do we have open wounds? Are we unaware of our sin – of how badly we are bleeding?

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3. Can you see the parallel in the phrase, *“Your land is desolate, your cities are burned with fire. Foreigners devour your fields (China, buying up America’s farms), desolation by strangers...”* Are we living Israel’s history? If so, what is ahead for our nation?
4. What is a ‘woe?’ Is America in ‘woe’ territory?
5. Consider the interpretation here of the often quoted, *“Come now, let us reason together, though your sins be as scarlet, they shall be as white as snow!”* – in this document, it appears, not as a promise of forgiveness, but as a declaration that Israel has leprosy.
6. Still, God continues to speak – He is speaking to America? What is he saying?
7. God longs for us to be shocked by grace – so deeply, that we return to Him. Will America be shocked by grace? Will she turn to God?

Key Statements

NOTE: By checking the ‘I agree and understand’ boxes, you are declaring that you read each paragraph. These excerpts are taken from the book and are replicated here to demonstrate their importance.

Shocked by Grace

1. If there is one thing that should shock us, it is the grace of God. Rather than being stunned by grace, we think we deserve it. What does that say about us? We seem to be following the tracks laid down by ancient Israel. We have open wounds, but we seem unaware of how badly we are injured and wounded as a nation (Isa. 1:5-7).
☐ I understand and agree.
☐ I don’t understand.
☐ I understand but I don’t agree.
2. Only as we, the people of God, are shocked about the condition of our own sin, and the degree of our compromise, the worthlessness of our shallow worship – can we rise to the condition that is needed for us to be ambassadors. The gospel we offer must be believable, because our transformed lives offer hope. The kingdom we represent must be characterized by congregations who hunger for

righteousness, who live in and practice *shalom*, peace and peace-making, and that with the sound of joy.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

Notes:

The Love that Can't Let Go

3. Because of the commitment of God to Israel, He will fulfil His purposes despite their obstructionism. Only with Israel does God have such a covenant. His intervention is an act of mercy. *"I will restore your judges... and your counselors ... After that you will be called the City of Righteousness, the Faithful City."*

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

4. My fear is that we are not shocked, nor are we stunned by the radical love of God, especially against the backdrop of His holiness and the fact of our sin. Without holiness, love is cheap. Without holiness, we cannot understand the depth and reach of God across the chasm of sin, against the nature of His own holiness.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

5. In Isaiah, God seems to be saying, *"I hurt for you. I empathize. I care. I see your open wounds and bruises, but I also see your bloody hands. You are not innocent. You are both the victim, and at least in part, the cause"* (v. 15). Israel was to be a representative nation of ambassadors. The nation stood in the geographic heart of the ancient world, on the land bridge that connected the three continents. Sadly, they were not in a spiritual or moral position to be such a representative nation. Nor is the church of America. We too are in sin, and in denial. We are in rebellion against the very codes of morality that were intended as guardrails for our own good.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

The Ambassador's Offer

6. The ambassador-priest extends, in a spirit of grace, the offer of healing for the land, with forgiveness, and grace. Such an offer cannot be spurned. If the offer is rejected, there will come a moment of reckoning. *"The Lord GOD of Hosts, the Mighty One of Israel, declares"* (v. 24). *"I will turn My hand against you."* The role has shifted. We are now hearing the voice of the ambassador-prophet. Since you have not cleansed yourself, *"I will thoroughly purge... I will remove all your impurities"* (v. 25). Such direct action by God will not be pleasant.

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- ☐ I understand and agree.
- ☐ I don't understand.
- ☐ I understand but I don't agree.

7. Notice, God is concerned about Israel, and by extension, about nations – about kings and rulers and leaders, and their sin and its effect on their nation. He wants to call nations to Himself.

- ☐ I understand and agree.
- ☐ I don't understand.
- ☐ I understand but I don't agree.

Notes:

Key Memory Points

The **MEMORY POINTS** are a step above **KEY STATEMENTS** in terms of their importance. Here, the ideal is that you will be able to say, not only do I 'understand,' but, I will **REMEMBER**. This section appears throughout the journal.

A handful of the **MEMORY POINTS** are marked as **ESSENTIAL**.

1. Shocked by grace, we see salvation as pure gift, and not of ourselves. We turn, by grace, from sin. Shocked by God's mercy, in our broken condition, we are humbled by such unconditional love and its healing power. Shocked that God not only forgives, loves, cherishes, but that He adopts us as sons and daughters, we are elevated to unthinkable status, and profoundly grateful. Without such a view of grace, we cannot adequately serve as an ambassador of this King and His Christ.

- ☐ I understand and agree.
- ☐ I don't understand.
- ☐ I understand but I don't agree.

ESSENTIAL MEMORY POINT

2. What is being presented in this study is a new evangelism style – it is really the old evangelism style, the style of Jesus and the apostles, but it may seem new to us. In the past, the rational-left-brained evangelist declared, "Here are the gospel facts." Then pressing for an immediate decision, he asked, "Do you believe?" If so, one was pronounced 'saved,' and invited to baptism. We exhorted, echoing rationalistic-enlightenment ideology, "Don't let feelings enter the equation – salvation is not a matter of feeling, but of facts." Of course, it is a matter of facts and of gospel truth, but such truth is so incredible, so fantastic, so improbable, that it must have an affective dimension. True conversion touches the head and the heart.

- ☐ I understand and agree.
- ☐ I don't understand.
- ☐ I understand but I don't agree.

3. This is the grand role of the church and its ambassadors – to carry the gospel to kings, to see nations joined to the Lord. This can only happen with a revival of righteousness in the church characterized by repentance. The whole world sees the church – wounded, divided bleeding, in denial, and without repentance. There will be no national spiritual awakening without a revival of holiness in the church.

☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

Notes:

TALLY BOX:

The excerpts above are taken from the companion book, *Ambassadors: A Ministry of the Kingdom*. These the 'Key Statements,' ideas to which you want to pay special attention. The 'Key Memory Points' are those you want to be able to remember, if possible, spontaneously. These are "understanding and congruence" declarations. Place your total here. If you did not do the rating, go back at this time and complete it for each declaration.

I understand and agree:	_____
I don't understand.	_____
I understand but I don't agree.	_____
Total:	10

I Must Remember

1. If I am not _____³¹ by the grace of God, I probably do not understand salvation, God's _____³² or the depth of my sin.
2. The grand role of the church is to carry the message of God to kings and leaders, and to see _____³³ joined to the Lord.
3. The New Evangelism leads with _____³⁴, it establishes a relationship – which is the essence of salvation. Salvation is not merely information and confession; it is _____³⁵ and is transformational.

³¹ shocked

³² holiness

³³ nations

³⁴ love

³⁵ relational

My Key Takeaways

1. _____
2. _____
3. _____

More Takeaways:

QUIZ

Read each statement below and circle T – for true; and F – for false. At the end of the Journal, you will be asked to revisit your answers.

- T F 1. When grace is seen as common, and as deserved, we have misunderstood and distorted its meaning.
- T F 2. The loss of the concept of holiness, to which grace is conjoined, distorts our understanding of grace itself.
- T F 3. Only against the backdrop of the holiness of God are we shocked by the grace of God – and that changes the very nature of the salvation experience.
- T F 4. The baptism of our culture into humanistic thinking has created a self-congratulatory environment where we no longer see ourselves as sinners in need of grace; rather, we see ourselves as worthy of salvation, as if God were lucky to have us on His team.
- T F 5. The tricky balance is one in which there is both conviction and grace. If we embrace truth, to the exclusion of love and grace, or we make them condition, we distort the gospel, as surely as when we allow love and grace, to eclipse truth and holiness.
- T F 6. Scripturally, God is committed to Israel, and that speaks to God's unconditional love, to grace, especially in the face of Israel's backslidings. This is good news – a testimony of God's faithfulness in the face of unfaithfulness.
- T F 7. Israel was not the only nation to whom God sent a prophetic messenger.
- T F 8. God raised up Israel to be a voice, an example, a missionary nation to the nations. It was never about Israel's exclusivity, but God's desire for all nations to know Him.
- T F 9. God is concerned about the nation of Israel, and by extension all nations. Ambassadors are God's agents to the nations – making them aware of God, calling them to know God.
- T F 10. Our gospel is the 'gospel of the kingdom' and we are, according to Christ, to "make disciples of the nations" (Mt. 28:19).

PART 7

A Kairos Time

Certification Requirements

- ✧ **I read** the chapter.
- ✧ **I completed the review questions – my journal.**
- ✧ **I watched** the video.
- ✧ **I posted** to the forum.
- ✧ **I reviewed** the key statements below and responded appropriately.
- ✧ **I reviewed the memory points** and have a grasp on those. Note: This will be a major part of the competency exercise with your proctor.
- ✧ Below are my **key takeaways** noted in the Journal.
- ✧ **I completed the chapter quiz.**

Review Questions Journal

1. Think about the idea of Kairos time – are we living in a Kairos time?

2. God sends diplomats to tyrants. Are you up for this job? This is Daniel before Nebuchadnezzar? Paul before Nero? Jesus before Pilate? Luther before the Council? What tyrant in the earth needs an ambassador?

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3. Daniel was an Ambassador-Prophet, in a group of false prophets – how did he navigate? How did he stay true? How did he avoid open conflict? How do we navigate our way in a sea of multiple false and godless religious voices?
4. Daniel ‘saw’ visions that give him insight into the affairs of nations. Can we make a space for that kind of revelation?
5. Look carefully at the chiastic structure of Daniel. What are the implications? What is the theology of that structure?
6. Daniel was a great example of speaking truth, respectfully, to power. Agree?
7. Notice how different the outcomes were – with Nebuchadnezzar and Belshazzar. How does that inform our mission?

Key Statements

NOTE: By checking the ‘I agree and understand’ boxes, you are declaring that you read each paragraph. These excerpts are taken from the book and are replicated here to demonstrate their importance.

Kairos Times

1. We appear to be living in a *kairos* time – an opportune time. One of great change and upheaval. One of great danger and of great opportunity. Such times mean open doors. Power shifts occur. These are major moves on the global chess board. In such times, God sends diplomats to tyrants. And we have to get ready for this job.
☐ I understand and agree.
☐ I don’t understand.
☐ I understand but I don’t agree.
2. All of us live for a time and in a time. In this season, we must discern what God is doing and saying in the earth, specifically as the church, his agent in the earth. This is a critical season of international change and disruption – economically, socially, internationally, in terms of the power balance of nations and the rise of a global anti-Christ spirit. We cannot shirk our duty, particularly to nations, including our own. We must warn our children and grandchildren of the coming beastly system. Every father, and grandfather, should have a ‘come to Jesus’ family gathering, a solemn assembly, in which

they present the case for Christ and plead with their family to know him and find shelter in him.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

3. Christ will not always be outside the door waiting (Revelation 3:20). This is *kairos* matter, timed by the Spirit. There are seasons of openness and opportunity, and there are missed moments. "See, your house is left to you desolate," Jesus would say. They had missed their moment.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

4. Psalm 2 declares that "*nations plan rebellion, and the people engage in useless plots. Kings revolt and rulers plot together.*" Such godlessness ignores God's claim on nations. Such people seek freedom of the constraints of morality and God's sovereignty. "*From his throne in heaven the Lord laughs and mocks their feeble plans*" (Psalm 2:4). The bluster of a stubborn king is only a cause for the knowing smile of the sovereign God. "*He warns them in anger,*" and at times, He may "*terrify them with His fury.*" But His throne on Zion, His sacred hill, is unmoved. There, He has installed His king – Jesus, the Christ, Lord. He is not only the King, but the royal son. "*Ask,*" the Father is saying to the Son, "*and I will give you all the nations; the whole earth will be yours*" (Psalm 2:8).

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

Notes:

Key Memory Points

The **MEMORY POINTS** are a step above **KEY STATEMENTS** in terms of their important. Here, the ideal is that you will be able to say, not only do I 'understand,' but, I will **REMEMBER**. This section appears throughout the journal.

A handful of the **MEMORY POINTS** are marked as **ESSENTIAL**.

1. Don't personalize rejection by someone in a position of authority. They may not take your desire for an appointment seriously and if you have your moment with them, they may not respond positively. Remember Psalm 2. Some leaders don't take God seriously. He laughs. Only God can turn such hearts. Our role is to stand before them in behalf of Christ, in his stead. The heavy lifting is done by the Holy Spirit.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

2. Our goal is not a state church, or the *imposition* of Judeo-Christian values onto the culture as law. We do desire the integration of those values – if not those values, then, what other values will guide our culture? Hyper-individualism? Relativistic ethics? Marxism? Atheism?

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- ____ I understand and agree.
____ I don't understand.
____ I understand but I don't agree.

3. We also desire for godly, moral and ethical leaders. If not, what is our standard for leaders? Who do they emulate? What life pattern do they follow? We want a nation characterized by moral order and reason.

- ____ I understand and agree.
____ I don't understand.
____ I understand but I don't agree.

ESSENTIAL MEMORY POINT

4. It escapes most individuals that the founding documents speak not of rights, but of “*inalienable* rights.” Of the “Laws of Nature and of Nature’s *God*,” and “life, liberty and the pursuit of happiness” as *endowments* which can only come from God. “We hold these truths to be self-evident, that all men are *created* equal, that they are *endowed by their Creator* with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.” The only source of *inalienable* are those that are divinely given. Men cannot give inalienable rights, nor can the courts, or yet, congress. They are only given by God – the Creator.

- ____ I understand and agree.
____ I don't understand.
____ I understand but I don't agree.

5. Grasp the implications of the A-B-C-B-A chiastic structure of Daniel. /watch the movement:

CHAPTER 2. **The March of Empires – the giant statue, as a man, humanism personified**, with a golden head. This is Nebuchadnezzar’s Dream; he is the golden head. Christ appears as a mere ‘rock,’³⁶ but smites the image, destroying it.

CHAPTER 3. **Persecution** – of the three Hebrew rulers, and their supernatural rescue. Message: Don’t bow, **don’t acclimate to idolatry**. Expect Angelic protection.

CHAPTER 4. The great Emperor Nebuchadnezzar – **judgement** for pride.

4:34-37-**The conversion of Nebuchadnezzar.**

CHAPTER 5. The great Emperor Belshazzar – **judgement** for irreverence.

CHAPTER 6. **Persecution** – Daniel is thrown to the Lions. Message: **Keep praying**. Don’t be Intimidated into silence. An angel shut the lion’s mouth.

CHAPTER 7. **The March of the Empires – as a parade of beasts**. Daniel’s dream. The emergence of Christ, the true man. The end of the nightmare of beastly reigns on the earth.

³⁶ The contrast is purposeful. In Nebuchadnezzar’s world, Christ was not extraordinary, he was a mere ‘rock,’ not gold or silver or even bronze or iron. The values are upside down. But in the vision of Daniel, the earthly empires are a parade of beastly regimes. They are not human. In contrast, Jesus is the human, the true prototype. Again, the values are upside down.

- ____ I understand and agree.
 ____ I don't understand.
 ____ I understand but I don't agree.

TALLY BOX:

The excerpts above are taken from the companion book, *Ambassadors: A Ministry of the Kingdom*. These the 'Key Statements,' ideas to which you want to pay special attention. The 'Key Memory Points' are those you want to be able to remember, if possible, spontaneously. These are "understanding and congruence" declarations. Place your total here. If you did not do the rating, go back at this time and complete it for each declaration.

I understand and agree:	_____
I don't understand.	_____
I understand but I don't agree .	_____
Total:	9

I Must Remember

- The _____³⁷ structure of Daniel 1-7 and its implications.
 - ✓ That God is _____³⁸ over the nations – all nations.
 - ✓ The perspective of earth – Nebuchadnezzar's view of himself as the golden head of all global empires, is the opposite of heaven's view of his kingdom and all who follow as a parade of _____³⁹ reigns.
 - ✓ That the values projected in the visions of Nebuchadnezzar and Daniel are opposites. Nebuchadnezzar sees Christ as an ordinary rock; Daniel sees him as _____⁴⁰, the prototype of all humans in contrast with the beastly reigns of earth's monarchs.
 - ✓ That the empires of this world will _____⁴¹ the righteous – the three Hebrew children for failing to comply with forced idolatrous worship, and Daniel for failing to comply with a gag order even on private prayer to an unapproved God.
 - ✓ That God can _____⁴² both from the fire and from the mouth of the lions.
 - ✓ That God sends His _____⁴³ – to cool the furnace and shut the mouths of lions.
 - ✓ That in the midst of all of this, God holds the _____⁴⁴ of the king in His hand, and He has a means of speaking to Kings and kingdoms.
 - ✓ That in the middle of this chiasm is the incredible _____⁴⁵ of the wicked Nebuchadnezzar, Babylon's king! And that is a ray of _____⁴⁶ that in our day, the most wicked of kings can be converted.
 - ✓ That one king is converted, and the other, Belshazzar, is judged. But in both cases, God sovereignly acted.

³⁷ chiastic

³⁸ sovereign

³⁹ beastly

⁴⁰ rock

⁴¹ persecute

⁴² deliver

⁴³ angel

⁴⁴ heart

⁴⁵ conversion

⁴⁶ hope

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2. Based on Psalm 2, that leaders often resist God, and scoff at Him, so closed doors and hard hearts should not surprise us or relieve us of our responsibility. We may weep and become heavy-hearted, but God knowingly _____⁴⁷ – He is not surprised by the arrogance.
3. We must, based on Psalm 2, join Jesus in his prayer to the Father, as He “asks for the nations!” So, we pray with him, “for _____⁴⁸ to be joined to the Lord.”
4. We neither want a State Church, nor a State without the Church. We dare not opt for a godless state. The prohibition was against _____⁴⁹ nationally preferred church. The states, on the other hand, did prefer certain churches, and that continued well into the 1800s.
5. We must combat, with grace, the conflation of church and Christian values. The separation of church and state is not interpreted to mean the separation of the state and its government from all Christian _____⁵⁰, from prayer, from references to scripture. This is not what the Founders imagined; and it is not rational to conflate these, but the practice has gone unchallenged for decades and is now accepted without objection. On what then do we base our values?
6. That our rights come from _____⁵¹! The Creator. That is in our Founding documents. These rights are a divine endowment from God. They are inalienable – not given by man, so they cannot be taken by men.
7. That we are living in Kairos times. Big pieces are moving on the chess board. We dare not miss our moment.

My Key Takeaways

1. _____
2. _____
3. _____

More Takeaways:

⁴⁷ smiles

⁴⁸ nations

⁴⁹ one

⁵⁰ values

⁵¹ God

QUIZ

Read each statement below and circle T – for true; and F – for false. At the end of the Journal, you will be asked to revisit your answers.

- T F 1. God is patient, but there are kairos moments, and doors that open and close. We are living in a kairos time, with major shifts occurring not only in the culture but also in the church.
- T F 2. Though loving, God demands respect. He sets timetables. He alone opens doors and closes them. The ambassador works inside these divine timings, these huge eschatological cogs, and helps kings, rulers and even nations navigate.
- T F 3. There is a point of no return for men and women, for nations, you “would not listen, you paid no attention,” Proverbs warned, “you may [now] look for me everywhere, but you will not find me.” The door is closed; the opportunity passed.
- T F 4. Nations plan and rebel, but God characterizes their plans as “feeble” – they are no match for His sovereignty.
- T F 5. Most nations and their leaders seem oblivious to God – there are no ambassadors to speak the leaders of nations. God wants to “warn them” before He has to “terrify them in His fury” for their sin.
- T F 6. Our rights come from the government, by the laws they pass.
- T F 7. It is nice for people to believe in God, but belief in God has nothing to do with the life of the nation.
- T F 8. Angelic activity was something primarily reserved for the Old Testament, or at least Bible times, and is not something we should expect today.
- T F 9. According to the Bible, Daniel cut Nebuchadnezzar’s tree down.
- T F 10. Everyone who experiences persecution will be delivered from it – and given a cup of heavenly hot chocolate.

Additional Notes:

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[illegible]

PART 8

Accountability Time

Certification Requirements

- ✧ **I read** the chapter.
- ✧ **I completed the review questions – my journal.**
- ✧ **I watched** the video.
- ✧ **I posted** to the forum.
- ✧ **I reviewed** the key statements below and responded appropriately.
- ✧ **I reviewed the memory points** and have a grasp on those. Note: This will be a major part of the competency exercise with your proctor.
- ✧ Below are my **key takeaways** noted in the Journal.
- ✧ **I completed the chapter quiz.**

Review Questions Journal

Review:

1. Examine this sentence, “What might have provoked a war between God, His kingdom, and the kingdoms of this world, has instead become the occasion for an offer of peace, a truce.” What are the implications? How has the cross – the attack of humanity on God, in Christ, turned out to be the place of peace, reconciliation and healing?

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2. God has two claims on the earth – Creation and Redemption. Both are denied. One, by the supposition of evolution and the other by the denial of the resurrection. Will either prevent the claim of Christ on the earth at his return?
3. The world demands our silence – in the UK, an arrest was made for ‘thinking’ a prayer. God, on the other hand, demands that we witness, that we proclaim good news. For six decades, we have obeyed the culture. Where has that gotten us? What will we do now?
4. The word for ambassador is the same, in Greek, as the term for elder. Does this imply maturity for the role of the ambassador? Is the idea of ‘statesman’ a good way to see the term?
5. The ambassador is to *parakaleo* – to call for, to exhort, to encourage. This is the foundational function, out of the office of priest. Agree? Does the church encourage the mayor? Your church? Do you?
6. The ultimate goal is reconciliation. Do you agree?
7. The arsenal of the ambassador is a transformation of their lives by the presence of the Holy Spirit – the way they smell (fragrance), what they say (they are a letter from God), how they look – they shine (they carry the glory of God). “Who is sufficient for this?” Paul asks. Are you? What qualifies us? Prepares us?

Key Statements

NOTE: By checking the ‘I agree and understand’ boxes, you are declaring that you read each paragraph. These excerpts are taken from the book and are replicated here to demonstrate their importance.

God’s Claims

1. God has two claims on the earth – Creation and Redemption. Both have been denied Him by the courts of the earth and its thrones. One has been denied by the supposition of evolution (Creation) and the other by the denial of the resurrection (Redemption). Neither denial will prevent the claim of Christ on the earth at his return.
☐ I understand and agree.
☐ I don’t understand.
☐ I understand but I don’t agree.

2. The idea of God's claim to our earth as its Creator, as the true God, is lost to us as a culture, and even to the church. Far too many pastors and seminaries have rejected Creationism. We have created a Christianity that belongs to another world, which prepares us for heaven, and is largely irrelevant to daily life except for small doses of comfort and devotional ideas. It has nothing to do with running a city or governing a state or nation. God forbid. We have embraced the doctrine of separation of church and state so thoroughly that we do not dare think of public officials and their office as sacred, as stewards of God's moral government. This is not only flawed thinking that the Founders would have rejected, it is perilous to the soul of the nation.

☐ I understand and agree.

☐ I don't understand.

☐ I understand but I don't agree.

3. This "wall of separation" is not, of course, in the constitution. It was not the idea of the Framers. It was a wall built from the action of the Supreme Court due to its ruling on prayer and Christian practices in the public space. It is a reverse interpretation of the First Amendment, and a misinterpretation of a phrase in a mere letter from Thomas Jefferson.⁵²

☐ I understand and agree.

☐ I don't understand.

☐ I understand but I don't agree.

4. God has, in Christ, settled his love claim on humanity and shockingly offered amnesty to the race of men who spurned Him. In response, He wrapped Himself in flesh and came to the earth, walking among us, teaching, preaching, healing, caring – only to be rejected again. His claim as king was denied – though that was the sign under which he was crucified (John 19:19). His messianic role was denied (1 Peter 2:7; Psalm 118:22; John 10:22-42). Yet, the offer of amnesty remains, even in the face of a culture that denies creation, the resurrection, kingship of Christ, and even the very existence of God.

☐ I understand and agree.

☐ I don't understand.

☐ I understand but I don't agree.

⁵² Thomas Jefferson, as President, wrote "To the Danbury Baptist" (Jan. 1, 1802). See: <https://www.loc.gov/loc/lcib/9806/danpre.html>. Library of Congress. Jefferson believed that faith was a deeply personal matter, and the state should not interfere in matters of the heart. Man "owes account to none other for his faith or his worship," but to God and such matters are beyond "the legitimate powers of government." While government might restrain actions, it could not silence opinions. Jefferson quoted the founding documents, that congress should "make no law respecting an establishment of religion or prohibiting the free exercise thereof." That is, it should not establish a state church as England and other European nations had known. The diversity of the colonies and the young nation forbid such thing. Then he added, the troublesome line, "...thus building a wall of separation between Church & State." That phrase has been turned on its head. Jefferson was not hostile to faith. This was not an attempt to limit it, but to free it, as he wrote, "in behalf of the rights of conscience." He favored the "free exercise of religion" which was fundamental to men and their freedom, intended "to restore to man all his natural rights." One of the "chief social duties," of which he spoke was prayer and worship, commitment to the morals of Scripture – free for all to practice, with no prohibition by the state, and yet, no compulsion by the state. "I reciprocate," he wrote, "your kind prayers..." In other words, I, the President, am praying for you, as you are praying for me. I am praying, he wrote, "for the protection & blessing of the common father [God] and creator of man, and tender you for yourselves & your religious association, assurances of my high respect & esteem." A non-religious man? A deist? Two days after he penned the letter, on Sunday, January 3, he attended a public worship service, as was his practice, in the Hall of Representatives in the Capitol Building. Historians indicate that attendance at Sunday worship was a regular practice of Jefferson, as it was for other Presidents of the early era.

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Notes:

God's People - Silenced

5. Peter and the apostles faced a gag order. Notice how they responded. *“Then they called them in again and commanded them not to speak or teach at all in the name of Jesus. Peter and John replied, ‘Judge for yourselves whether it is right in God’s sight to listen to you rather than God. For we cannot stop speaking about what we have seen and heard.’ After further threats they let them go”* (Acts 4:18-21a). The state had the right to judge; but the believers were bound by heaven’s decree to speak. When believers are commanded to be silent by rulers – to whom do they listen? For six decades, we have been gaged, and we have complied, elevating the authority of the state over the command of God. If the apostles had accepted silence – what would have happened to the church?

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

6. New Testament scholar Phillip Long charges that the real problem with the Corinthian church “was not that the city was sexually immoral, but that the church members were wealthy and powerful and behaved like wealthy and powerful [unredeemed] Romans.” The problem was “not the result of living in a city full of sinners” but of Christians “living as wealthy powerful members of the Roman world, not as humble servants...” The problem, he charged was with the church. It could not be blamed solely on the culture.

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

7. As we represent God to a lost world, we *“are being transformed into His image with intensifying glory, which comes from the Lord, who is the Spirit”* – and this out of prayer times, as a result of time with God. Back and forth we move, from times with the Lord, to times with the unredeemed, from times as a worshipper to times as an ambassador, knowing, *“where the Spirit of the Lord is, there is freedom,”* and hoping that God will liberate those to whom we appeal. *“Whenever anyone turns to the Lord, the veil is taken away,”* and they see. They see Christ in us, and through us. They see God, their spiritual blindness being whisked away by a work of grace. We long, as ambassadors, to see that ‘Aha! moment’ in the person to whom we are sent. And we go with such hope in mind. It will not be our words or works, but the Spirit, speaking and working with us, present in the room.

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

Notes:

God's Open Door

8. God's redemptive work cannot end with us. It must extend through us to others. We must be a community that sends and empowers ambassadors, urging men, particularly community and national leaders, to respond to God's grace. The Church is an outpost of the kingdom of God. We long to see men, indeed, nations joined to the Lord. We should dream of cities being impacted by revival and submersed in godly influences.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

9. Jesus was wrongly tried and crucified – we, humanity, Jew and Gentile, secular and religious, the powerful and pauper, executed God, revealed in Jesus. And His response was love – an offer of forgiveness and reconciliation. Unbelievable. This is not an offer that ends in cool co-existence with God, but in sonship, in our being crowned with glory. If this no longer shocks you and I, we are inadequate as ambassadors.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

10. For a season, the bar remains incredibly low. Any person opening the door to God, responding to His love, will be met by an affirmation of grace. God seizes the moment and enters our hearts. He goes into, comes into, is in us and among us – these are the meanings of the term. It describes a heightened sense of the presence of Christ. He wants "to dine with us". This is peace or fellowship offering fulfilled.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

Notes:

Key Memory Points

The **MEMORY POINTS** are a step above **KEY STATEMENTS** in terms of their important. Here, the ideal is that you will be able to say, not only do I 'understand,' but, I will **REMEMBER**. This section appears throughout the journal.

A handful of the **MEMORY POINTS** are marked as **ESSENTIAL**.

The Call of God – Greek Terms

ESSENTIAL MEMORY POINT

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1. The ambassador is to *parakaleo* – to call for, to exhort, to encourage. Or better, to call alongside. It is a compound from *pará*, “close-beside” and *kaléo*, “to call.” This is the foundational function of the ambassador. Grounded in the office of priest, God calls us alongside Himself as ambassadors, and we call community leaders, mayor, governors, alongside us for encouragement. We are in the middle. Our ultimate goal is reconciliation.
☐ I understand and agree.
☐ I don’t understand.
☐ I understand but I don’t agree.
2. *Parakaléo* is the root of *parákletos*, a *legal* advocate. The ambassador’s function is closely related to that of an intercessor. This is the art of making the appeal, of entreating, imploring, pleading for a particular outcome.
☐ I understand and agree.
☐ I don’t understand.
☐ I understand but I don’t agree.
3. Another term *deomai* means “I request or beg.” It is often used for prayer. It is an *entreaty*, an appeal tied to some *treaty*, to a covenant, to law. “I want,” the proposition goes, “on the basis of ...” It is often translated as beseech, a form of prayer. The compound is from *deō*, meaning to “have a deep personal need, to be in want.” And *déesis*, the nature of the need, being a “a felt-need.” This pressing sensate need arises from some lack, and as a result, an *urgent appeal*. This deep need motivates a passionate appeal.
☐ I understand and agree.
☐ I don’t understand.
☐ I understand but I don’t agree.
4. The goal is *katallassó*, to reconcile. Again, we have a compound from *katá*, meaning “down to an exact point,” intensified by *allássō*, “to change.” This indicates a *decisive* change, a switching of sides. The term is applied to marriage, and to a sinner who is reconciled to God – he switches sides. He is changed, “down to the exact point.” This agreement with God about sin and righteousness, about regeneration and sanctification, about consecration and service - he is reconciled.
☐ I understand and agree.
☐ I don’t understand.
☐ I understand but I don’t agree.
5. The ultimate goal of the ambassador is the salvation of the king, the influencer, the one in authority or with some level of prestige and influence, the one to whom he or she has been sent. An interesting use of the term *katallássō* was in exchanging or trading. It referred to the common practice of making change as a merchant would do. By exchanging coins, you purchase an object. You redeem it. Here, the change is from enmity to friendship, from separation to reconciliation. The ambassador’s role is to make change, by exchange, by redemptive encounters, by trading information and friendship in building trust, with the goal of reconciliation. Ultimately, it is the exchange of lives – our life, for the life of Christ.

- ____ I understand and agree.
 ____ I don't understand.
 ____ I understand but I don't agree.

6. The gospel of reconciliation is at the heart of true preaching: "*Christ did not send me,*" Paul declared, "*to baptize but to preach the gospel*" (1 Corinthians 1:17). We have been "*approved by God to be entrusted with the gospel*" of reconciliation (1 Thessalonians 2:4).

- ____ I understand and agree.
 ____ I don't understand.
 ____ I understand but I don't agree.

The Forward Missional Focus

7. The dysfunctions of the Corinthian church are multiple. Paul offers fixes in First Corinthians, but in 2 Corinthians, he focuses on their missional purpose. He urges an external focus in the role of ambassador (2 Corinthians 5:20), reconciling men to God, through Christ. He refocuses the church away from itself, even its failures. With a backward focus and a sense of defectiveness, the church was paralyzed. Paul calls for forward-looking stance. They must take responsibility for their city and its transformation.

- ____ I understand and agree.
 ____ I don't understand.
 ____ I understand but I don't agree.

God's Arsenal: The Ambassador

THE PEOPLE OF GOD AS A FRAGRANCE

8. The great evidence in the arsenal of the Corinthian Ambassadors was their own transformation. They were to be like incense, a reference to prayer, "*the sweet aroma of Christ among those who are being saved and those who are perishing*" (2 Corinthians 2:15). They were to infuse an atmosphere. Odor is not something one can conceal – we smell! Of heaven or the world, or worse yet, of hell itself.

- ____ I understand and agree.
 ____ I don't understand.
 ____ I understand but I don't agree.

THE PEOPLE OF GOD AS A LETTER

9. They were to also be a letter from God – that's an ambassador function, that of a courier. In this case, they do not carry a letter, they *are* the letter (2 Corinthians 3:2). What were they saying to Corinth by the condition of their lives? What are we saying to the watching world? We never merely *have* the message; we *are* the message.

- ____ I understand and agree.
 ____ I don't understand.
 ____ I understand but I don't agree.

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THE PEOPLE OF GOD AND THEIR PARTNER

10. We do not judge, but the Holy Spirit, brings men and women to a place in which a decision is necessary. *“To the one, we are an odor of death and demise; to the other, a fragrance that brings life.”* We cannot know or control the reaction of those to whom we are sent as ambassadors. *“And”* Paul muses, *“who is qualified for such a task?”* None of us. Only the Holy Spirit can accomplish this through us. Only the Holy Spirit, out of a spirit of prayer, can send us forth with the fragrance of Christ. We are not *“competent in ourselves to claim that anything comes from us, but our competence comes from God. He has qualified us as ministers of a new covenant...”* (2 Cor. 3:5-6). In Christ, Paul says, we are empowered to speak *“with sincerity, as men sent from God”* (2 Cor. 2:17).

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

THE PEOPLE OF GOD REFLECTING HIS GLORY

11. Third and more profoundly, ambassadors *carry the glory* of God. It is not a *solution* we carry to kings, but a *Savior*. We bear His glory - the radiation of His holiness. Moses, in the reception of the law, reflected the glory of God so profoundly that his face was veiled. And on the Mount of Transfiguration, *“Jesus’ appearance was transformed so that his face shone like the sun, and his clothes became as white as light”* (NLT). Paul concluded then, that the ministry of the Spirit, through the work of Christ, in the church, should be even more glorious. We, *“with unveiled faces all reflect the glory of the Lord.”* This is our call.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

Notes:

I Must Remember

1. The most important thing as an ambassador is the quality of my life, and _____⁵³ of my witness – witness is a _____⁵⁴. It is not what I do, it is who I am.
2. Being with God is the source of God's _____⁵⁵ – we reflect Him.
3. My life is an open _____⁵⁶ – my attitudes, my demeanor, my words and actions, are all being read by others.
4. I am to carry the _____⁵⁷ of Christ – a reference to pray, to incense, to the holy place, to

⁵³ integrity

⁵⁴ noun

⁵⁵ glory

⁵⁶ letter

⁵⁷ fragrance

time with God. With him, I carry his sweetness; I am changed. There is no other source for this ‘sweet aroma’ than at the golden altar in the holy place.

5. God uses _____⁵⁸ Corinthians, and He can use me and you! Don’t wait to be perfect – you don’t learn to ride a bike until you put it in motion. Adopt a _____⁵⁹-looking, missional disposition.
6. God is calling you and me _____⁶⁰ Him, to do mission with Him, and that journey of obedience, we will experience His healing.
7. Don’t forget, _____⁶¹ – prayer for others, particularly the lost, those on your ambassador list, and the ministry of reconciliation are bound together. The ministry of the ambassador begins in prayer, by stepping into the _____⁶², between God and some ruler or influencer, and praying for them.

TALLY BOX:

The excerpts above are taken from the companion book, *Ambassadors: A Ministry of the Kingdom*. These the ‘Key Statements,’ ideas to which you want to pay special attention. The ‘Key Memory Points’ are those you want to be able to remember, if possible, spontaneously. These are “understanding and congruence” declarations. Place your total here. If you did not do the rating, go back at this time and complete it for each declaration.

I understand and agree:	_____.
I don’t understand.	_____.
I understand but I don’t agree.	_____.
Total:	35

My Key Takeaways

1. _____
2. _____
3. _____

More Takeaways:

⁵⁸ the imperfect

⁵⁹ forward

⁶⁰ alongside

⁶¹ intercession

⁶² middle

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QUIZ

Read each statement below and circle T – for true; and F – for false. At the end of the Journal, you will be asked to revisit your answers.

- T F 1. God has a claim on us! We are twice his, by creation and redemption.
- T F 2. When the culture rules against public prayer and censors preaching, we have no choice but to complain.
- T F 3. God is calling us alongside Himself, to encourage us, and others – we are in the middle, God encouraging others through us as we come alongside them. This is the ministry of intercession and reconciliation.
- T F 4. Paul never called himself an ambassador. He was, instead, a preacher of the gospel.
- T F 5. The Corinthians were a dysfunctional church, but Paul called them into ministry, the ministry of the ambassador. The calling was evidently a part of their cure. In healing, we are healed.
- T F 6. Witness is a judicial term. That is, as we witness, the Holy Spirit also witnesses, bringing men and women to a place of decision before God.
- T F 7. The idea of our carrying the fragrance of God, of being a letter, and reflecting God's glory are metaphors. No one should actually expect such evidence of Christ-life in us, whether literally or discernable. No one glows with God's presence.
- T F 8. In representing God, in stepping up, in our imperfect condition, in the process of ministry, we “are being transformed in His image with intensifying glory, which comes from the Lord, who is the Spirit.”
- T F 9. Be careful with all this ambassador stuff – the fragrance, the finger of God writing with our lives, the glory of God – you don't want to become a fanatic.
- T F 10. There is more. “If the Old Covenant had such glory, what about the New?” There is more – more for the church, more for you and me, more of Christ in our lives and through our lives.

PART 9

The Hard Heart of Kings And The Finger of God

Certification Requirements

- ✧ **I read** the chapter.
- ✧ **I completed the review questions – my journal.**
- ✧ **I watched** the video.
- ✧ **I posted** to the forum.
- ✧ **I reviewed** the key statements below and responded appropriately.
- ✧ **I reviewed the memory points** and have a grasp on those. Note: This will be a major part of the competency exercise with your proctor.
- ✧ Below are my **key takeaways** noted in the Journal.
- ✧ **I completed the chapter quiz.**

Review Questions Journal

1. Who was Moses, Pharaoh must have asked himself, a slave, and he is to meet with him? And some king, some mayor, may ask the same of you. What will your response be?

2. Reflect on the phrase, ‘the finger of God’.

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3. The hearts of kings are often hardened by the intoxication of power, overconfidence – and when they, like Pharaoh, ask for prayer, it is not always an indication of true change in action. How do you discern the response of a leader – and be both wise and gracious?
4. Keep the highwater mark of the beatitudes in mind, *“Blessed are the peacemakers!”* Be a peacemaker!
5. The role of the ambassador is a sacred calling – review the twenty statements.
6. Reflect about the ambassador as an agent of life – the final appeal.
7. Review the key ideas in the function of the ambassador.

Key Statements

NOTE: By checking the ‘I agree and understand’ boxes, you are declaring that you read each paragraph. These excerpts are taken from the book and are replicated here to demonstrate their importance.

Needed: God’s Finger

1. Egypt and Pharaoh came to see ‘the finger of God’ at work around the visits of Moses. You must learn to discern, to see, and interpret this ‘finger of God’ dancing around your ambassador work.
☐ I understand and agree.
☐ I don’t understand.
☐ I understand but I don’t agree.
2. The high-water mark of the beatitudes is, *“Blessed are the peacemakers!”* Be a peacemaker! But remember, the next movement in the beatitudes is *“Blessed are they who are persecuted!”* Don’t anticipate that our peacemaking efforts will always tenderize the hearts of adversaries. Even if our peacemaking endeavors result in persecution, still, the call to reconciliation remains on our lives.
☐ I understand and agree.
☐ I don’t understand.
☐ I understand but I don’t agree.

The Ambassador: The Final Offer

3. Before he breaks the nations and its kings “*with an iron rod*” and “*shatters them in pieces like a clay pot*” (Revelation 2:27; Jeremiah 51:20), we are called to be ambassadors, working as peacemakers, offering amnesty. “*Listen to this warning, you kings; learn this lesson, you rulers of the world: Serve the LORD with fear; tremble and bow down to him*” (Psalm 2:10-11). Now, there is an offer of voluntary reverence, from the posture of a self-restrained God. But his mercy is not to be confused with weakness. The offer of amnesty is not endless.

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

4. God is pleading. We dare not, in such a moment, make our heart like steel and deafen our ear. Resistance is the greater sin. In America, we have heard the voice so often that we no longer see the invitation as rare. Three and a half billion people have yet to hear. Twenty-one million Unreached Peoples live in the United States.

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

5. “*Blessed are the peacemakers*” - this is the ambassador. The six beatitudes before have qualified the *blessed* to now *be a blessing* – to give the gift, the offer of peace, of amnesty to a world separated from God. This is our role; to be agents of reconciliation.

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

6. However, in a world hostile to God, our joy may be short-lived. We will meet those feel no sense of obligation to God as Creator or Redeemer. Rather than accept the demands for righteousness being made on us, we, in the action of Pilate, sought to wash our hands and absolve ourselves of guilt without success. We, in the action of the Caiphas and Annas, high priests, rejected Christ as Messiah. Both political and religious entities are guilty of rejecting God, in Christ. And both continue to resist and reject God. Still, there is a disposition of grace, an offer of immunity – and we, the church, a time-space expression of the kingdom of God, are ambassadors of His invisible kingdom and this offer of grace.

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

The Ambassador: Agents of Life

7. Christianity is not merely a set of ethical behaviors or moral principles, or religious exercises or even theological concepts. Those are elements of religion. What makes Christianity unique is Christ. Christianity is the life of Christ – not merely his exemplary pattern, but his very life – given to us, released into and through us, Christ in us – the hope of glory. It is this relationship with the living, resurrected Lord that sets Christianity apart. Indeed, that sets Christ apart.

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

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8. True Christianity is Christ in us, through us, touching through our touching, loving through our loving, caring through our caring, speaking through our speaking. Christ in us, the hope of glory. *"It is God,"* Paul says to the Philippians, *"who is working in you both to will and do of His own good pleasure"* (Philippians 2:13). We have so watered Christianity down, that it is now soul salvation alone, only demanding that we live relatively moral and decent lives. Few see sin as an affront to God, a high crime against His holy nature, an act of treason toward the kingdom of God. And therefore, they can't be shocked by the grace of God.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

Notes:

Key Memory Points

The **MEMORY POINTS** are a step above **KEY STATEMENTS** in terms of their importance. Here, the ideal is that you will be able to say, not only do I 'understand,' but, I will **REMEMBER**. This section appears throughout the journal.

A handful of the **MEMORY POINTS** are marked as **ESSENTIAL**.

Witnessing to Kings

ESSENTIAL MEMORY POINTS

1. *"We are witnesses and so also is the Holy Spirit"* (Acts 5:32). Prayer precedes our witness and follows it. Human interchanges with a king will not change his heart or mind. Only the work of God can accomplish such a change.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

2. In the Exodus account, miracle after miracle worked to soften the hard heart of Pharaoh. At times, he appeared to break. He asked Moses to pray, but only for the abatement of the plagues, *"Pray to the Lord,"* (Exodus 8:8). Moses did; the plague abated. Then Pharaoh requested, *"Pray for me."* He summoned Moses, saying, *"I have sinned against your God... Pray to your God to get me out of this"* (Exodus 8:9; 10:16). Moses prayed, but Pharaoh's frantic desire for prayer was not an indication of profound change. He did not want change; he only wanted his problem solved. In Exodus 12:32, he asks Moses to pray for a blessing on his life. Again, without true change.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

ESSENTIAL MEMORY POINT

3. The ambassador cannot be duped by convenient and superficial requests for prayer and convenient declarations of repentance, which are only manipulative ploys. Those who trade in power struggle with true humility, and that is the only gateway to conversion. The prophets who served in the role of ambassador found that their function was often confrontational. They were thrust into kingly encounters when all options had failed, and God had determined to act, often in a way that was detrimental to the nation that had sinned. About 250 kings are mentioned in the Old Testament – and God, at times, had messages for such kings. And in our times, he has such messages again for rulers.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

The Ambassador: A Sacred Calling

Let's review the sacred call of the ambassador by noting a few highlights.

ESSENTIAL MEMORY POINTS

1. Universally, the office of an ambassador is sacred. His "person is regarded as inviolable."
2. He is not a rogue agent, acting or speaking independently. He is bound to obey the instructions of the sovereign he represents, and the sending agency of that Sovereign – the Church.
3. We are ambassadors for Christ, sent to do what he would do and say what he would say.
4. We reveal to kings and those in influence, indeed, to all men, "the terms on which God is willing to be reconciled."
5. Outside those perimeters, we have no room to negotiate different terms.
6. We do this in a diplomatic, honorable and dignified manner.
7. It is important to see that the role of the ambassador is evangelistic at its heart, appealing to God's goodness and offering a good news message, but it is more than that.
8. The ambassador stands at the seam between a nation or nations and God. He stands between kings and the King of kings.
9. The ambassador represents the Kingdom of God to kings, and those in authority, those with influence, to the end that a bridge of understanding is established, a bridge on which truth can be delivered. A bridge with the end goal of peace and reconciliation with God.
10. He works with the grand goal of nations being joined to the Lord.
11. No ambassador for God can promote themselves or advance their own wealth or seek their own honor. All honor is to be given to the one they represent – the Son of God. As noted earlier, we, as ambassadors stand "in Christ's stead," *huper Christou*, literally, "in the place of Christ; doing what he did when on earth, and what he would do were he where we are."
12. It may seem a strange requirement, but an ambassador must be a citizen of the nation they represent. An alien cannot represent the throne or the Sovereign of a foreign nation – they may do representative work, and be deputized to do so, but true ambassadors are not at home in the nation to which they are assigned. Paul says, in 2 Corinthians 5:16, that we, the ambassador, must "regard no one from a worldly point of view." We have a heavenly perspective.
13. Ambassadors are "in Christ," a new creature, a part of the coming new creation, a new order. Reconciled, we are a bridge of love and hope, truth and grace, from God who wants to "reconcile the world to himself in Christ, not counting people's sins against them." What a staggering concept.
14. Such an ambassador is exemplary, without reproach.

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15. *The character of the ambassador is representative of Christ himself.* His ethics demand that he be selfless, not pursuing his own interests, never exploiting, not seizing the opportunities due to insider information. Every word, every deed, even small nuances, is interpreted as indicators of unexpressed pleasure or disdain.
16. The ambassador, then, is one who *exhibits extraordinary poise*. He is in constant contact with the throne, the government he represents. He “prays without ceasing.”
17. The great contribution of an ambassador is in troubled times. In such times, when war may be imminent, the importance of *his calm and non-reactive role, his capacity to be steadfast, is paramount*. Paul was imprisoned in his capacity in representing God, but even then, he was unflinching in his resolve. When the guard in Phillippi would have perished had Paul chosen the occasion of an earthquake to do the reasonable thing, and flee, he chose rather to impose discipline on himself and the others, lest their escape cost the guard his life.
18. *Diplomacy is the art of the ambassador. Wisdom is the well from which he draws.*
19. The ambassador also *knows the language and culture of the crown and people to whom he is sent*. The guard in Jerusalem was astonished when Paul spoke Greek, “As the soldiers were about to take Paul into the barracks, he asked the commander, ‘May I say something to you?’ ‘Do you speak Greek?’ he replied. ‘Aren’t you the Egyptian...’” (Acts 21:37). Paul spoke Hebrew, Aramaic, and Greek. He was linguistically diverse, culturally broad, conversant in the worlds of the rich and powerful and the poor and ordinary, the Jew, the Greek and the Roman.
20. The ambassador *lives between the love of God and the lostness of humanity*. Between what is and what could be. Between the problem of sin and the promises of God. He himself wants to be faithful to the God who has called him, knowing he will stand before the Judgment Seat of Christ. He also wants to prevent men from standing before the Great White Throne in a condition of lostness.

Note, rather than adding a congruence check to each statement, these are grouped for convenience. If you generally understand all of them and agree, check the first box. If you are struggling to understand a significant number of the statements, check the middle box. If you find yourself in disagreement with a significant number, check the last, the bottom box.

- ☐ I understand and agree.
☐ I don’t understand.
☐ I understand but I don’t agree.

The Ambassador: The Function

ESSENTIAL MEMORY POINTS

1. Ambassadors do not go, they are sent.
2. Ambassadors stand between – one kingdom and another.
3. Ambassadors do not speak for themselves, but for the one who has sent them.
4. Ambassadors deliver the message, with clarity, and seek clarity on any response, and receive any given response with grace. “Do I understand you to mean...?” “May I say thus-and-so on your behalf?” “Thank you for seeing me, I will relay your greeting/message.” “I know those who sent me desire the best for you ... and the city/county/state/the nation.”
5. Ambassadors bless – they do not curse. That is a function of the prophet – and it is, if ever, an alien function. Our call is to bless, to open the door of grace in the face of God’s coming wrath.
6. Ambassadors build bridges. Their role is reconciliation - peace. Their currency is love and grace. Where others draw lines, they draw circles.
7. Ambassadors seek to find some common link, some place in a relationship that might otherwise be hostile, for a bond to form.
8. Ambassadors seek to trade in the currency of trust – and that demands truth. When truth is adverse,

it is nevertheless offered, wrapped in love and kindness. “Yes, our philosophical positions appear irreconcilable, but you know that our highest value is unconditional love, even in the face of such differences. We are sent to bring peace, not conflict. And to that end, I hope we can find some common ground. Those we represent want to serve, as we have done in the past.”

Note, rather than adding a congruence check to each statement, these are grouped for convenience. If you generally understand all of them and agree, check the first box. If you are struggling to understand a significant number of the statements, check the middle box. If you find yourself in disagreement with a significant number, check the last, the bottom box.

- ____ I understand and agree.
 ____ I don't understand.
 ____ I understand but I don't agree.

TALLY BOX:

The excerpts above are taken from the companion book, *Ambassadors: A Ministry of the Kingdom*. These the ‘Key Statements,’ ideas to which you want to pay special attention. The ‘Key Memory Points’ are those you want to be able to remember, if possible, spontaneously. These are “understanding and congruence” declarations. Place your total here. If you did not do the rating, go back at this time and complete it for each declaration.

I understand and agree: _____
 I don't understand. _____
 I understand but I don't agree. _____
Total: 13

I Must Remember

1. To watch for the ‘_____’⁶³ of God’ working around my life and witness.
2. Be _____⁶⁴. Not all leaders or rulers who ask for prayer are sincere – some are only bargaining. Be ‘wise’ and ‘harmless,’ discerning.
3. Peacemakers don't escape _____⁶⁵. Expect push-back.
4. The role of the ambassador is a _____⁶⁶ calling.
5. To be an effective ambassador, there are functional principles that cannot be ignored.

My Key Takeaways

1. _____
2. _____
3. _____

⁶³ finger

⁶⁴ discerning

⁶⁵ persecutions

⁶⁶ sacred

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QUIZ

Read each statement below and circle T – for true; and F – for false. At the end of the Journal, you will be asked to revisit your answers.

- T F 1. Universally, the office of an ambassador is sacred.
- T F 2. The Ambassador is bound to obey the instructions of the sending agency.
- T F 3. Ambassadors do what Jesus would do and say what he would say.
- T F 4. Ambassadors reveal to kings, indeed, to all men, “the terms on which God is willing to be reconciled.”
- T F 5. The role of the ambassador is evangelistic at its heart.
- T F 6. The ambassador stands at the seam between a nation or nations and God.
- T F 7. The ambassador represents the Kingdom of God to kings, and those in authority, those with influence, to the end that a bridge of understanding is established, a bridge on which truth can be delivered.
- T F 8. He works with the grand goal of nations being joined to the Lord.
- T F 9. Ambassadors, in meeting community leaders and influences has a great chance to meet individuals who can help them in some future project.
- T F 10. Ambassadors don’t need to be ‘home town’ folk, invested in the community – choose the sharp lookers and those who will make a great impression at city hall.
- T F 11. The character of the ambassador is important as a representative of Christ, but nobody is perfect – and grace covers a multitude of sins.
- T F 12. Ambassadors are those who exhibit extraordinary poise.
- T F 13. The great contribution of an ambassador is in troubled times. His calm and non-reactive role, his capacity to be steadfast, is paramount.
- T F 14. Diplomacy is the art of the ambassador. Wisdom is the well from which he draws.
- T F 15. The ambassador knows the language and culture of the crown and people to whom he is sent.
- T F 16. The ambassador lives between the love of God and the lostness of humanity. Between what is and what could be. Between the problem of sin and the promises of God.
- T F 17. Ambassadors who are called by God should go, don’t wait to be sent.
- T F 18. Ambassadors speak for themselves, for God, for the church – they only need to worry about pleasing and representing God.
- T F 19. Ambassadors can’t worry about results or the consequences of speaking boldly to some leader. They need to wildly obey God.
- T F 20. Ambassadors can’t get bogged down in philosophical positions that appear irreconcilable. They should shoot straight no matter who they hit. In dealing with the world and the worldly, there is little hope for change – they just need the bold, plain truth.

PART 10

Blessing And Power

Certification Requirements

- ✧ **I read** the chapter.
- ✧ **I completed the review questions – my journal.**
- ✧ **I watched** the video.
- ✧ **I posted** to the forum.
- ✧ **I reviewed** the key statements below and responded appropriately.
- ✧ **I reviewed the memory points** and have a grasp on those. Note: This will be a major part of the competency exercise with your proctor.
- ✧ Below are my **key takeaways** noted in the Journal.
- ✧ **I completed the chapter quiz.**

Review Questions Journal

1. The role of the ambassador flexes. It evolves. And yet, it is rooted in timeless, Biblical principles.
2. Consider the relationship between blessing and dominion, and between blessing and prayer. Can you see how these relate?

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3. God placed man in a garden – but he did so, with the globe in mind. What does that mean? What garden are you in? Have you found the hidden door in the garden wall that opens to the globe? It's there. Do you believe that? Keep the garden, gain the globe; lose the garden, lose the globe.
4. Placed in a garden, some geographic assignment by God, we are to grow and guard our garden. What does this mean?
5. What are the implications of watching – of *shamar*, and its relationship to prayer.
6. Think about the persistence of God – to bless humanity, in Adam, in Noah, through Abram, through the house of David and now through the church. Are we as stubborn as they were before us? Do we see our role?
7. What is meant by 'waking up God consciousness'?

Key Statements

NOTE: By checking the 'I agree and understand' boxes, you are declaring that you read each paragraph. These excerpts are taken from the book and are replicated here to demonstrate their importance.

No Blessing: No Dominion

1. Effective dominion is impossible without God's blessing.
☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.
2. The blessing in Genesis unfolds in five stages – 1) fruitfulness, 2) multiplication, 3) strategic distribution and positioning, 4) stewardship or management, and finally, 5) governance (Gen. 1:28). Backwards: 5) governance is 4) effective stewardship and management, which demands 3) strategic positioning, effective representation. And that demands 2) staffing, by the multiplication of blessed personnel. And that rises out of 1) fruitfulness. This is a micro plan for effective governance. The fifth term, have 'dominion' is *radah*. It means to rule, and it can mean to tread down, but militance is not the heart of the term. *Radah* is not about exploitation, but about care, about stewardship.
☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

Blessing – An Action out of Prayer

3. The term *bless* is the Hebrew, *barak*, which means knee. It is the idea of humility, inferring prayer. It pictures Adam and Eve on their knees before God, being blessed. To pray is to put oneself in the position that begs the blessing of God.

____ I understand and agree.
 ____ I don't understand.
 ____ I understand but I don't agree.

4. Prayer is the posture, the attitude, the disposition that God blesses. And that blessing empowers. It is then impossible to govern without prayer. Without humility. You rise from a posture of weakness and your strength is found in God.

____ I understand and agree.
 ____ I don't understand.
 ____ I understand but I don't agree.

5. The first role of Adam was to tend or *grow* the garden, *abad*. It involved work and service, labor, and even worship. Here, labor becomes an act of worship.

The second role of Adam was to *guard* the garden. *Shamar*, appearing 469 times in the OT, means to keep or guard, to observe or to watch. It is the concept and practice of the watchman. It infers intercession. We 'hedge about,' to put a circle around – by and in prayer. It indicates surveillance.

For our purposes, *shamar* is "taking a position in the interest of God with regard to a person, place or thing." This is the call to mobilize intercessors to 'watch' the city or the nation in prayer. We have no such organized practice of 'watching' in prayer. Listen to Jesus, "Could you not watch with me for one hour?" That was when he was facing his trial, the cross. Now we may be facing our hour, and we are still not watching.

____ I understand and agree.
 ____ I don't understand.
 ____ I understand but I don't agree.

6. The idea of intercession is that of representing God's concerns in the earth through human agency. "*Except the LORD builds the house, its builders labor in vain; unless the LORD protects the city, its watchmen stand guard in vain*" (Psalm 127:1). God watches in our watching. He is engaged by our praying. Our "watching" aligns us with heaven, concerned for His concerns. It is not our prayer that is laden with power. The power is in the watching of God.

____ I understand and agree.
 ____ I don't understand.
 ____ I understand but I don't agree.

7. The concept of *shamar* was integral to the covenant relationship. The Israelites were commanded to *shamar* their laws, a sign of their faithfulness. They kept the law, and the law kept them. Shepherds were also to *shamar* their flocks. Men are to guard their wives and families. Mayors, their cities and governors, their states.

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By engaging God in the prayer-watch, through intercessory dependence, it was believed that God protected and guarded Israel. By the discipline of *shamar*, they preserved their culture. By ignoring it, Adam lost access to the garden – and plunged the world into sin.

- ☐ I understand and agree.
- ☐ I don't understand.
- ☐ I understand but I don't agree.

8. This informs intercession, but the term also has implications for any position of authority. The God of order and dominion has engaged us to be extensions of God's order. In this mode of prayer, the watch, we engage the only One who can truly keep us, our garden and our world.

- ☐ I understand and agree.
- ☐ I don't understand.
- ☐ I understand but I don't agree.

9. When Jesus came, in the early chapters of Matthew (5-7), he is found blessing. And when he left the earth, he pronounced a blessing (Luke 24:50). Pentecost was the creation of a blessed people, called to bless others. We do not receive a blessing for it to terminate with us, but for it to pass through us.

- ☐ I understand and agree.
- ☐ I don't understand.
- ☐ I understand but I don't agree.

10. The ultimate blessing is tied to the supreme throne, "*Blessing and honor and glory and power be to Him who sits on the throne, And to the Lamb, forever and ever!*" (Revelation 5:13). Before this ultimate day, when God, in Christ, consolidates all authority and centralizes the power of blessing, we have the right and responsibility of blessing. "*Bless the LORD,*" we are commanded. Indeed, "*all His works*" are to bless Him. Especially, "*In all places of His dominion,*" we are to "*bless the LORD*" (Psalm 103:22). Again, slowly – We "*bless the Lord*" in "*all places of His dominion,*" and that is every throne, since all authority is established by Him. The blessing, by a godly, priestly people, sanctifies the throne and impacts the one who sits on it. Its effect is justice and righteousness.

- ☐ I understand and agree.
- ☐ I don't understand.
- ☐ I understand but I don't agree.

The Ambassador: Waking Up God Consciousness in Rulers

11. Even wicked men, who interface with God's ambassadors can change. Nebuchadnezzar did. Saul of Tarsus did, becoming Paul, the apostle. History is full of the accounts of wicked men who became Christ followers. This is the hope, that in blessing kings and magistrates, mayors and councilpersons, we will wake up in them a sense of God's presence, and they will discover the reality of God and become Christians.

- ☐ I understand and agree.
- ☐ I don't understand.
- ☐ I understand but I don't agree.

12. When the ark of the covenant, the symbol of the veritable throne of God on the earth, landed in Obed-Edom's house, "*The LORD has blessed the house of Obed-Edom and all that belongs to him, because of the ark of God*" (2 Samuel 6:12). David went and brought the ark of God to Jerusalem. He knew the seat, the place of God's presence, would bring blessing to

☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

Key Memory Points

The **MEMORY POINTS** are a step above **KEY STATEMENTS** in terms of their important. Here, the ideal is that you will be able to say, not only do I 'understand,' but, I will **REMEMBER**. This section appears throughout the journal.

A handful of the **MEMORY POINTS** are marked as **ESSENTIAL**.

ESSENTIAL MEMORY POINTS

1. First the ambassador is a *peacemaker* – a priest. A bridge builder. The ambassador's goal here is reconciliation, the conveyance of God's blessing.

Second, the ambassador is an *evangelist*. Here, the goal is to help the person in power be reconciled with God. That is only possible as they make peace with God.

Third, the ambassador is a *teacher*. They are educating, filling in the blanks, answering questions about God, the Bible, faith, and what a godly king or leader is. This was one of the dominant roles of the clergy in Colonial America. They helped the Founders understand the relationship between the sacred and the civil, between godly leaders who governed by godly principles, yet did so distinct from the church.

The fourth mode is the ambassador-*prophet*. Here, the ambassador carries a message of correction, possibly judgment. This is the last straw. It is after the earlier modes have been employed, and a bridge of love and hope have been established by a non-adversarial relationship.

☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

2. The idea of blessing permeates scripture occurring in the NKJV 495 times, 117 times in the New Testament, 50 times in the gospels. It is God's desire to bless. Seven blessings occur in the midst of the Revelation – even earth's rebellion cannot stop God's blessing from coming.

☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

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3. Paul writes to Timothy, instructing him on setting the Ephesian church in order. He envisions the church as an intercessory missional community. He urges men to pray everywhere, lifting holy hands, the posture of priests when they bless. This is the call incumbent on the church – to offer a priestly blessing. This reaches back to Genesis. This was humanity’s purpose, to convey God’s blessing. Now, we do so on a sinful and fallen world. If the pre-fall world needed God’s blessing, how much more is the blessing of God from a priestly people needed now?

____ I understand and agree.

____ I don’t understand.

____ I understand but I don’t agree.

Notes:

TALLY BOX:

The excerpts above are taken from the companion book, *Ambassadors: A Ministry of the Kingdom*. These the ‘Key Statements,’ ideas to which you want to pay special attention. The ‘Key Memory Points’ are those you want to be able to remember, if possible, spontaneously. These are “understanding and congruence” declarations. Place your total here. If you did not do the rating, go back at this time and complete it for each declaration.

I understand and agree: _____.

I don’t understand. _____

I understand but I don’t agree. _____

Total: 15

I Must Remember

1. That God can change the heart of the most _____⁶⁷ leader or community influencer.
2. That God has called me to a member of a church – an intercessory _____⁶⁸ community – whose first role is to _____⁶⁹ the city.
3. That God’s love, God’s goodness, leads to repentance, that people are best ‘_____’⁷⁰ to God, and ‘driven.’ I must lead with love.
4. That I am a _____⁷¹, an agent of reconciliation, a ‘good news’ ambassador.
5. That the witness of my _____⁷² is fundamental to being an ambassador-evangelist. The heavy truth of the gospel needs a strong bridge. Gospel truth is carried on the back of _____⁷³.

⁶⁷ wicked

⁶⁸ missional

⁶⁹ bless

⁷⁰ drawn

⁷¹ peacemaker

⁷² life

⁷³ love

6. That ambassadors also function as _____⁷⁴ – caring; and as teachers – _____⁷⁵; before they are prophets – _____⁷⁶, warning. This is a process.
7. That my role is first to *shamar*, as directed by God. To take a position of humility in _____⁷⁷, with regard to a specific person, place and some concern – the ministry of intercession is the foundation for the ministry being an ambassador.
8. That our ‘dominion’ as Christians is not by nature, _____⁷⁸ or even positional – it is not the corner office with a view. It is, however, _____⁷⁹ and stewardship at the highest level possible from whatever position we have. Even if we, like Paul, are in chains. Our dignity as ambassadors is in the recognition of who we are in Christ. Dominion belongs to him.

My Key Takeaways

1. _____
2. _____
3. _____

More Takeaways:

⁷⁴ pastors
⁷⁵ educating
⁷⁶ correcting
⁷⁷ prayer
⁷⁸ political
⁷⁹ influence

AMBASSADORS OF THE KINGDOM OF GOD STUDY GUIDE

Quiz

Read each statement below and circle T – for true; and F – for false. At the end of the Journal, you will be asked to revisit your answers.

- T F 1. Blessing and authority are somehow bound together.
- T F 2. The goal of Christians is then to dominate, to ‘take things by force,’ as some intercessors would say.
- T F 3. Love and service will get us only so far, the need is for Christians to fight for dominion.
- T F 4. Humility is overrated as value – lift your head, square your shoulders, and charge to the front of the line. Show them your ambassador pass.
- T F 5. Dominion, or governance, in Genesis is the result of a five-stage process – it is a natural development into which one grows – through faithfulness, fruitfulness, strategic distribution, and effective stewardship.
- T F 6. God puts us in a garden, gives us responsibility to grow it and guard it, but he has in mind for us, the globe.
- T F 7. You cannot live for God without the blessing of God, and you cannot live effectively for God, unless you receive that blessing, own it and believe it.
- T F 8. When we welcome God into our lives, as Obed-Edom did the Ark, the symbol of God’s presence, blessing follows like a flood.
- T F 9. As a Christian, I am called to ‘watch’ in prayer for someone, some place, some issue or concern that would affect my family or church, the city or nation.
- T F 10. According to scripture, blessing and honor and glory belong to the One on the throne.

Appendix A

Supporting Documents For Your Effort

The Post-Training Process

NOTE: By checking the ‘I agree and understand’ boxes, you are declaring that you read each paragraph. These excerpts are taken from the book and are replicated here to demonstrate their importance.

Principles

1. The optimal goal would be that ALL on the ambassador team have completed the training. Extraordinary discipline is important. One deviation from your peace mission by a rogue member of your team that exploits the entrance they have gained into the office of a significant leader, could guarantee that you never return, that your mission has failed, and that the sector of the church you represent is misunderstood, or branded in a less than admirable way.
☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.
2. There may be a need for confrontation over some moral or spiritual issue, and for earnest dialogue – but that must not be the purpose of the first mission. The immediate purpose is peace, movement toward reconciliation out of unconditional love. The heavy building blocks of truth that may need to be delivered require a strong bridge.
☐ I understand and agree.
☐ I don't understand.
☐ I understand but I don't agree.

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3. The first team of ambassadors must operate out of the purity of a priestly call. Christ, before his accusers, was silent. He listened. He offered no defense, no excuse. He came as a lamb. You may not be greeted by some officials with a celebration – they may have issues with the church and Christianity that you hear about, perhaps in a blistering episode. Don't react. Ask God for grace. Listen. Your silence will give God the opportunity to speak – and His voice is more compelling than anything you can say. .

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

4. The high point in the beatitudes (Mt. 5) is the role of peacemakers. Everything moves to that high point. This is our call – to be agents of peace, to offer amnesty based on the forgiveness of God in Christ at the cross. Jesus made it clear to his disciples, that their peacemaking, even with tears, and the disposition of meekness, and the posture of mercy, would not always be received with a welcome, but rather hostility, even persecution. Yet, Jesus identified us 'the sons, the children, of God' who were promised the 'kingdom of God.' Rejected by one king or ruler, we are promised a kingdom by another – the One that counts. Peacemaking is at the heart of the work of the ambassador.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

5. The ambassador is commissioned by the church, the embassy of the kingdom of God on the earth. The ambassador stands between Christ, the King, and some earthly king, ruler or leaders. Why? God wants kings and nations to know Him. This was always His desire. At His birth kings, magi, men of influence, worshipped. Where are the kings who now worship the Lord? Where are the nations that will be joined to the Lord in the last days? Whether we experience a glorious reception or a chilling rejection – our mission is not negotiable.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

You will stand trial before governors and kings because you are my followers. But this will be your opportunity to tell the rulers and other unbelievers about me. NIV, Matthew 10:18.

Practices

Step One: Create your team. As noted above, the ideal is that all of them have gone through the training. If not, you will need to rehearse certain aspects of the training with them. Vetting is very important. Note: Going through the training alone does not recommend the potential ambassador.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

Step Two: Ambassadors do not *go* – they are *sent*. You are creating a team in connection with the Church (A collage of churches that represents a segment of churches in the city – or, in some cases, a single church, or a ministry, etc.) The leadership of the sending church(es) will need to be a part of the vetting process.

- ____ I understand and agree.
 ____ I don't understand.
 ____ I understand but I don't agree.

Step Three: The sending agency and the members of the ambassador team need to spend time praying together. Out of prayer, they need to determine the following:

1. What is the *initial message*? Wordsmithing is very important here.
2. *To whom* will the ambassador team be *sent*?
 - a. Mayor, local businesses, city council members, school board, county commissioners, Police Chief, Fire Chief, City Manager, etc.
 [Start local, expand to the state, the Governor, State Representatives, Senators, state officials, then to US Congressional members, US Senators, etc.].
 - b. You may find that you need multiple teams. Starting locally – which is where the greatest impact of your ambassador team will ultimately be felt. Start in such a way as to allow your team to mature and expand from one to multiple teams. You may send teams first, to businesses, even to leaders and managers in the congregation as warm and friendly open doors. Then to people of influence and power in the community with whom you do not have a relationship.
 - c. Remember, the goal here is not one and done. You are building a bridge for ongoing communication.
3. *Who will comprise the team(s)*? Who will be the *spokesperson(s)*?
4. *What blessing will you offer*? What gift will you carry – something more symbolic than a thing of value! You don't want to be accused of offering a bribe.
5. What will the *time frame of the visit* be? In a week, within the month, etc.
6. *Who exactly will the team represent*? Ambassadors do not speak for themselves – they carry messages. Will this team represent a single congregation? A ministry? A collage of churches? The goal is peacemaking, keeping, on the bridge of reconciliation.
7. Who will make the appointment?
 - a. Will this need to be a *formal* request, or can it be *informal*?
 - b. In the case of the mayor, that will often be determined by the size of the city; and in some cases, the political orientation of the person in the office.
 Note: Once you pass beyond the small town, to a city, in some cases of a few thousand, the process becomes more formal. At the state and national levels, there are often gate keepers and protocol issues. Theoretically, when visiting elected officials, you do not need clearance, they are your representatives. However, you want to verify access, or your trip may be in vain.⁸⁰

⁸⁰ Refer to the book for information about calling on congressional members by using resources like www.congress.gov/members/find-your-member. Or call the Capitol switchboard in Washington at 202-224-3121. Ask to be connected to your representative's office. State houses have similar numbers. The website USA.gov may be helpful.

Give your name. State that you are a constituent from their district. State your purpose: "Our team of 3-5, has been commissioned to meet with the representative on behalf of _____ church (or the churches of _____ city)." In most cases, the aide is going to press you to explain why you are calling. Explain that you have no petition to bring, no action to demand. It may be difficult to explain your mission. "We have been designated as an ambassador team from our church. We are bearing a rather personal message. May we have a few minutes with our representative?" This explanation might not get you an audience. You are likely to be vetted by a staff member, due to busy schedules. You may have to make your case to the staff member to gain a fifteen-minute audience with the representative. Don't despair. Building a positive relationship with the staff is also crucial. Be

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- c. If the request is denied – what will you do? In most cases, you should probably regroup, pray, ask God for wisdom and an open door. Send a note indicating your intent, and noting your desire, if possible, to renew the request.
 - d. An alternative, if denied, is to send an invitation, for example, to the mayor, to meet on your turf – for a lunch, for some event, etc.
- ____ I understand and agree.
____ I don't understand.
____ I understand but I don't agree.
8. Pray together before you go – not a simple “prayer” on your way to the appointment. Meet and pray as a team. Really pray. Rehearse your roles. Make sure your team is relaxed but disciplined.
9. Once the team has completed its first visit, you need to convene them and hear a report from members of the ambassador team and consider their next steps?
- ____ I understand and agree.
____ I don't understand.
____ I understand but I don't agree.
10. Remember, you should develop a list of ‘those in authority and with influence.’ You are first calling to pray for them; and then, to seek an audience to convey your concern for the community and for them – to bless them.
- ____ I understand and agree.
____ I don't understand.
____ I understand but I don't agree.
11. Out of these moments, goodwill should come. Don't be surprised if you also experience open doors, and opportunities to assist, by both service and ministry in the city. There is so much pain that only the church can address.
- ____ I understand and agree.
____ I don't understand.
____ I understand but I don't agree.

concise and respectful. Respecting the time of the staff will suggest that you will be even more respectful of the time of the representative. Be brief and direct. Remain polite and respectful. Follow up with a thank-you email or letter. Provide any additional information promised. You do not need formal permission to call on either a state or national representative. You may show up at their office unannounced. However, protocol adds layers to the process. Do your homework, be patient, and respectful. Here is a tip. State Senators and representatives are often more accessible at home than at the state capitol. You or someone in your congregation may know a staff member – or the State Senator or Representative themselves. Use that avenue to reach out. Similarly, you may have a better chance at connecting with your congressional representative by going through the local office. All of them maintain an office in their district. Find someone who knows someone working at that office. Your ambassador team may find the visit to either the state or US representative memorable. For them, you may be, despite the nature of your visit, one of a thousand or more with whom they meet in a short span of time. This cannot be a one-shot matter. Build a relationship. If you are refused access, call again. Be respectful but persistent. It is possible to get an aide whose faith disposition considers your mission unworthy of the representative's time. And it is possible to step into an environment that is hostile to faith, particularly, to conservative Christians simply due to the political and religious leaning of the representative. We tend to surround ourselves with those who reflect our values. Don't be shocked by an abrupt rejection.

Step Four: The Initial Contact Protocol

1. Proper Address

- Mayor: The Honorable [Mayor's Name]; and in speech, Mr. Mayor or Madam Mayor, or Mayor [Last Name].
- Senator: Dear Senator [Insert Last Name];
- Member of the House of Representatives: Dear Mr. or Ms., Representative
- U.S. Senators: Dear Senator [name];
- Speaker of the House: Dear Mr. or Madam Speaker;
- A Chairperson or Subcommittee Member: Dear Mr. or Ms. [Name], Chair, [Committee Name];
Or, Member, [Committee Name].
- City Council Member: Dear Council Member [Last Name]: When speaking directly to them, Council Member [Last Name] – shows respect.

Addressing a mayor, use a formal salutation or title to show respect for their position. You can also use “Mr. Mayor” or “Madam Mayor” in direct speech.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

2. In writing

- Use the appropriate title in the address. Show respect, honor.
Start the letter, or address a card, with a formal salutation (See Above).
- In larger cities, you may find it necessary to place your request in writing.

Address, as above.

I am requesting fifteen minutes of your time. I am a resident of _____. [You may elaborate ... I was born here, lived here x number of years, and recently moved here...] I love the city/town. And I want to thank you personally for your leadership and service to the community.

I have no complaints. I will bring no petition. I do represent a lovely group of people who, like me, care about you and the city.

May we have the privilege of a brief audience with you at your earliest convenience

Sincerely,

Name

Contact Information

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

- In some cases, you may be able to call for an appointment.

I am _____. I am requesting a brief meeting with the Mayor/or Title, sheerly for the purpose of getting acquainted.

I am a community resident [You may elaborate, as above]...

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If pressed, you might elaborate further. – I have no petition or complaint, I am simply requesting a brief audience with the Mayor along with a few friends to express our support.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

- In larger cities, it may be necessary to meet with an assistant before you meet with the Mayor or the person of note with whom you seek an audience. The higher the rank, the more procedural barriers. Be patient. Jump through the hoops as necessary. Your grace to those who serve the person with whom you seek an appointment will commend you.

If you are, in the end, denied access – write a letter, and express your desired purpose – prayer, a blessing. And offer a raincheck if the Mayor has a change of heart. Then, after a few months, try again.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

- Remember, you are being SENT. In a formal request, you may need to name the sending agency, ministry name or church(es) or agency. It is always better to represent a collage of churches, the 'Church of the city,' than a single congregation or to go as an independent agent.
- An AMBASSADOR is SENT, and STANDS BETWEEN, reconciling, communicating, drawing two sides together, finding commonality, always posturing with humility and a servant heart.

____ I understand and agree.

____ I don't understand.

____ I understand but I don't agree.

3. IN PERSON

BE BRIEF

"Your Honor/Mr./Madam Mayor _____."

"Thank you for your willingness to meet with us."

Introductions ...

"We represent ... SENDING AGENCY..."

Presentation of Gift – flowers, memento, Bible, etc. ...

"We have learned recently of the Biblical mandate to pray for kings and those in authority. And we feel, as do the pastors and churches that sent us, that we have failed at times to support you and this office adequately. We want to ask for your forgiveness. We love our city. And we believe God loves it, and the people here, and we also believe that by prayer, we invite His blessings. So, we are committed to pray for you, for our city, and its needs – for God's goodness and blessings."

"May we pray for you now?"

Wait for the response ...

Offer a prayer – typically, one person praying, others agreeing.

“Your Honor/Mr./Madam Mayor – It would be a privilege to pray for the city. Are there needs in the city for which our churches could pray?”

“In fact, could we return in a few months to check in with you again?”

“Thank you for allowing us to come.”

DON'T OVERSTAY YOUR WELCOME!

_____ I understand and agree.

_____ I don't understand.

_____ I understand but I don't agree.

TALLY BOX:

The excerpts above are taken from the companion book, *Ambassadors: A Ministry of the Kingdom*. These the ‘Key Statements,’ ideas to which you want to pay special attention. The ‘Key Memory Points’ are those you want to be able to remember, if possible, spontaneously. These are “understanding and congruence” declarations. Place your total here. If you did not do the rating, go back at this time and complete it for each declaration.

I understand and agree: _____.

I don't understand.

I understand but I don't agree. _____

	8	<u> </u>
Total:		17

Additional Notes:

[illegible]

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[illegible]

Appendix B

The Impact of The Church on Culture

The Impact of the Church on Culture and the World

All of the items in this section of the book, *Ambassadors*, are important. However, here is a list we think is worthy of your review again. Take a few minutes, go to the book, PART (numbered below). Review the following statements.

◇ 1	◇ 8	◇ 22	◇ 34
◇ 2	◇ 11	◇ 23	◇ 35
◇ 3	◇ 16	◇ 28	◇ 38
◇ 4	◇ 18	◇ 29	◇ 41
◇ 7	◇ 20	◇ 30	

Please re-read these.

These are extraordinary, evidentiary facts about the impact of Christians on the culture – in measurable ways. Would you review the list again and choose SEVEN that you believe are the most impressive to you. Memorize the essence of the fact, so that, if the opportunity presents itself, you can share it.

My SEVEN: ___ ___ ___ ___ ___ ___ ___.

Appendix C

Key Facts From The Nations Founding

As shown in Appendix B, all the items in these PARTS (numbered below) are important. Here again is a list we think is especially worthy of a second review.

◇ 1	◇ 37	◇ 66	◇ 80
◇ 5	◇ 38	◇ 68	◇ 82
◇ 6	◇ 39	◇ 70	◇ 84
◇ 8	◇ 42	◇ 71	◇ 85
◇ 9	◇ 43	◇ 72	◇ 88
◇ 10	◇ 53	◇ 73	◇ 91
◇ 23	◇ 54	◇ 75	
◇ 24	◇ 55	◇ 77	
◇ 32	◇ 65	◇ 79	

Please re-read these.

These are extraordinary, evidentiary facts about the influence of Christians in the founding of the nation. Would you review the list again and choose TEN that you believe are the most impressive to you. Memorize the essence of the fact, so that, if the opportunity presents itself, you can share it.

My TEN: ___ ___ ___ ___ ___ ___ ___ ___ ___ ___.

Thought it is not required for certification, we recommend that you read the sequel to the Ambassador book, on *Christian Nationalism*.

PROCTOR CERTIFICATION

The student will complete this section and submit it to the Proctor for review. Make a photocopy and include the original with the Proctor's certification (Next section).

Each applicant will need to identify a trusted proctor who will review your work and submit it to Project Pray University. We recommend that it be the pastor or a staff member of the church who you anticipate will commission you as an ambassador. Remember, Project Pray offers certification, but the church or ministry commissions.

Submit the following to your Proctor with your signature. You may want to consider a gift to the Proctor for their investment of time.

Certification Requirements

To be completed by the student and submitted to the proctor – and then, sent from the proctor to PPU.

The Student Certifies:

- ✧ **I read** each chapter in *Ambassador: A Ministry of the Kingdom*.
- ✧ **I completed the review questions at the end of each chapter – and recorded answers in my journal.**
- ✧ **I watched** the videos for each chapter.
- ✧ **I posted** to the on-line forum.
- ✧ **I reviewed** the Key Statements and checked either: I understand and agree; I don't understand; or, I understand but I don't agree. Complete the KEY Statements and KEY MEMORY Points summary. SEE BELOW.
- ✧ **I reviewed the Key Memory Points**, and I have a grasp on those. I checked either: I understand and agree; I don't understand; or, I understand but I don't agree.
 - * Note: This will be a major part of the competency exercise with your proctor.

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- ✧ Below are my **key takeaways** noted in the Journal.
- ✧ **I completed the chapter quizzes. Check your answers with the KEY below.**
- ✧ I read *Christian Nationalism*, the sequel to *Ambassadors: A Ministry of the Kingdom of God*.

TALLY BOX:

To Be Completed by the Student

The excerpts throughout the study guide were taken from the companion book, *Ambassadors: A Ministry of the Kingdom*.

These ‘Key Statements’ are ideas to which you want to pay special attention.

‘Key Memory Points’ are ideas you want to be able to remember, if possible, spontaneously. They are “understanding and congruence” declarations.

Place your total below. If you did not complete the rating for each statement, go back at this time and complete it for each declaration.

Example:

	<u>Understand/Agree</u>	<u>Don't Understand</u>	<u>Understand/Disagree</u>	<u>TOTAL</u>
Foreword	6	1	0	7
Part 1	21	3	1	25
Part 2	18	2	1	21
TOTAL	45	6	2	53

Notice: The numbers add up both vertically and horizontally. It is expected that MOST of your answers will be “I understand and agree!” However, you may have some statements that you don’t understand, for various reasons. You may want to post a question in the forum to get an answer from a peer or PPU. You also may have statements that, while you understand, you don’t agree. That should be rare.

	<u>Understand/Agree</u>	<u>Don't Understand</u>	<u>Understand/Disagree</u>	<u>TOTAL</u>
Foreword				7
Part 1				25
Part 2				21
Part 3				19
Part 4				10
Part 5				17
Part 6				10

Part 7	9
Part 8	35
Part 9	13
Part 10	15
Appendix A	17
TOTALS	198

SCORE: _____ - _____ - _____ = _____

[What is your “Understand and Agree” left column total, subtract the center “Don’t Understand” and right columns “Undertand/Disagree? This is your final congruence score.]

Range of Final Scores:

Highly Positive Congruence Threshold: **160** (Subtract Columns 2 and 3 from Column 1)

Moderate Cognitive Grasp Threshold: **120** (Subtract Column 2 and 3 from Column 1)

Incongruence: Below 100 (Subtract Column 2 and 3 from Column 1)

Scores:	180 – 198	Congratulations.
	160 – 179	Commendations
	140 – 159	Comrade Ready
	120 – 139	Congruence Check
		Readiness Caution
	100 or Below	Repeat the Training

More on Your Score:

- 180+ Congratulations: Assuming other scores are adequate, you pass with flying colors.
- 160+ Commendation: Assuming other scores are adequate, you pass with commendations.
- 140+ Comrade Ready: Assuming other scores are adequate, you pass, with the recommendation that you join a team and not, at least initially, take the lead ambassador role.
- 120+ Congruence Check: It appears that in a significant number of cases, you either did not understand the proposition, or you disagreed with them. This role, at least as an ambassador certified by PPU, might not be right for you.
- <100> Readiness Caution: It appears that you may not be ready to represent the values of PPU and perhaps those of the local church or ministry that you might eventually represent. You are on the bubble, and we highly recommend that you repeat the training

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or have a conference with your proctor to discuss how you might move forward.
REPEAT THE TRAINING!

*** Transfer Your Scores to the Report Card As Follows.**

QUIZ ANSWER KEY

To Be Completed by the Student

At the end of each chapter are a set of true-false statements. Below is the answer key to those quizzes. PLEASE, as an honest exercise of your grasp on the material, complete the quiz, THEN consult with the answer key, and make appropriate corrections.

Foreword

Even numbered questions are FALSE. Odd numbered are TRUE. How well did you do? What is the number you answered correctly on the FIRST TRY?

Part 1 _____

Answers: 1-5 – True; 6-10 – False.

How well did you do? What number were answered correctly on the FIRST TRY?

Part 2 _____

Answers: 1, 4, 7, 8, 10: True; 2, 3, 5, 6, 9: False.

How well did you do? What number were answered correctly on the FIRST TRY?

Part 3 _____

Answers: 2 – 8, 10: True; 1, 6, 9: False.

How well did you do? What number were answered correctly on the FIRST TRY?

Part 4 _____

Answers: 1 – 7: True; 8-10, False.

How well did you do? What number were answered correctly on the FIRST TRY?

Part 5 _____

Answers: 8-10: True; 1-7: False.

How well did you do? What number were answered correctly on the FIRST TRY?

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Part 6 _____

Answers: All True.

How well did you do? What number were answered correctly on the FIRST TRY?

Part 7 _____

Answers: 1-5: True; 6-10, False.

How well did you do? What number were answered correctly on the FIRST TRY?

Part 8 _____

Answers: 1, 3, 5, 6, 8, 10: True; 2, 4, 7, 9: False.

How well did you do? What number were answered correctly on the FIRST TRY?

Part 9 _____

Answers: 1-8, 12-16: True; 9-11, 17-20: False.

How well did you do? What number were answered correctly on the FIRST TRY?

Part 10 _____

Answers: 1, 5-10: True; 2-4: False.

How well did you do? What number were answered correctly on the FIRST TRY?

Total Number of True-False Statements: 120

Answered correctly on the FIRST try: _____

Scale: 101 – 120	Top of the Class
86 – 100	Runner-Up
70 – 85	Top of the Field
60 – 69	Gotta Run Faster
Below 60	Re-read, and re-test

REPORT CARD

To Be Reviewed by the Proctor

(Check the appropriate box)

CONGRUENCE WITH KEY CONTENT (CHECK ONE BOX)

Scores:	_____ 180 – 198	Congratulations.	A
	_____ 160 – 179	Commendations	B
	_____ 140 – 159	Comrade Ready	C
	_____ 120 – 139	Congruence Check	D
		Readiness Caution	
	100 or Below	Repeat the Training	Try Again

QUIZ Scores

Scale:	101 – 120	Top of the Class	A
	86 – 100	Runner-Up	B
	70 – 85	Middle of the Field	C
	60 – 69	Gotta Run Faster	D
	Below 69	Re-read, and re-test	Try Again

_____ Proctor's initials.

Applicant's Name: _____

Address: _____

Email: _____ Phone: _____

Date of Submission to Proctor: _____

Relationship of Proctor to Student: _____

The student will complete the above and submit it to the Proctor for review. Make a photocopy and include the original with the Proctor's certification (Next section). Provide a stamped envelop for the Proctor Certification (Both Sections), to be sent from the Proctor to PPU.

***Include Two Letters of Reference.**

Note: The Student will provide this sheet to the proctor, plus the "Report Card", along with an addressed and stamped envelope. The Proctor will need 30-60 minutes for this review.

To Be Completed by PROCTOR

STUDENT'S NAME: _____

Email: _____ Phone: _____

- ✧ The student affirms that they read each chapter in the book: *Ambassadors: A Ministry of the Kingdom*.
- ✧ I reviewed the Student's Journal and their response to the review questions at the end of each chapter – and found the Journal entries:
 - _____ Very thorough answers – 90% complete.
 - _____ Thorough - 70% complete.
 - _____ Scanty – 50% complete.
 - _____ Inadequate and recommended that the student review their answers and be more diligent.
- ✧ The student affirmed that they watched the videos for each chapter.
- ✧ The student affirmed that they posted to the on-line forum.
- ✧ I reviewed the Key Statements Tally Box.
- ✧ I reviewed the Key Memory Points and certified that the student has a reasonable grasp on key points recommended for memory.
 - ✧ Part 1: pp. 16-20 (8 Memory Points).
 - ✧ Part 2: pp. 28 (4 Essential Memory Points).
 - ✧ Part 4: pp. 42-43 (3 Essential Memory Points).
 - ✧ Part 5: pp. 49-52 (13 Essential Memory Points)
 - ✧ Part 6: pp. 58-59 (1 Memory Point - 2 Essential Memory Points).
 - ✧ Part 7: pp. 63-65 9 (3 Memory Points - 2 Essential Memory Points)
 - ✧ Part 8: pp. 73-76 (11 Essential Memory Points)
 - ✧ Part 9: pp. 82-85 (31 Essential Memory Points)
 - ✧ Part 10: pp. 91-92 (3 Essential Memory Points)

Note: This is a major part of the competency exercise with you as proctor. Can the student articulate spontaneously Key Memory Points.

- ✧ I reviewed the Key Takeaways of the student noted in the Journal.
- ✧ I took note of the quiz totals.

_____Based on the student's conscientiousness in working with their Journal I recommend them.

_____ I questioned the student, randomly, on at least FIVE Key Memory Content items, and found their spontaneous recall adequate. I recommend them.

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_____ I asked the student to recall some of their Key Takeaways and found their answers satisfactory.

_____ The student demonstrated an adequate recall of facts from both Appendix B and C.

_____ BASED ON ALL THE ABOVE – I recommend the student.

_____ BASED ON ALL THE ABOVE – I would not hesitate to recommend to my church/ministry that we affirm and commission the student as our ambassador.

_____ BASED ON ALL THE ABOVE, I recommend the Student: *(choose one)*

____ As a Lead Ambassador

____ As a Supporting Partner Ambassador

____ As a member of an Ambassador team

Submitted by:

Name:

_____, **PROCTOR**

Contact Information:

Address: _____

Email: _____ Phone: _____

Date of Review: _____

Relationship to Student: _____

Complete and Mail to:

PPU, PO 1245; Kannapolis, NC 28082

ATTENTION: Ambassador CERTIFICATION

Note: This form is to be submitted directly by the Proctor. It is not to be returned to the student for either review or mailing. The student should provide a stamped, addressed envelop to the Proctor who will complete this form, sign and submit it.

The apostle Paul called the Corinthian church to become a community of 'ambassadors.' To be agents of reconciliation. Ambassadors work in a representative and liaison role between kings and kingdoms. The church is, in a sense, an embassy of the kingdom of God, but we need ambassadors to speak to mayors, congressional members, community and cultural influencers. Kingly, stately leaders who speak the language of love and peace.

Paul called us to pray for kings and those in authority. Jesus is the King of kings. Kings attended his birth. Why do we not engage community leaders with the claims of the gospel? Not in a confrontational manner, rather, we must first lead with love and posture as a kingdom of priests. However, to see someone come to Christ at the top of an influence pyramid has an enormous impact throughout the entire continuum. Does God really want nations to be joined to Him? If so, that process begins with stately, gracious ambassadors of the kingdom.



P. Douglas Small is a Bible teacher and prayer leader. He is the founding president of PROJECT PRAY, where he teaches and trains through schools of prayer and provides coaching for congregations, cities, pastors, as well as vocational Christians and intercessors. He has served as a pastor and on the faculty of a number of accredited Bible Colleges. An Ordained Bishop in the Church of God, he served as International Director of Prayer Ministries for 14 years. He also served as former chair of the PCCNA Prayer Commission and a member of the National Prayer Committee. Doug is married to Barbara

Ruth with whom he shares five children, twenty grandchildren and nine great-grandchildren.



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