



**SALT & LIGHT**

# REFLECTING ON GOD'S KINGDOM PURPOSE

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**AN 8-DAY DEVOTIONAL**  
FROM *PALM SUNDAY* TO *RESURRECTION SUNDAY*

**MARCH 28–APRIL 4, 2021**

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ON GOD'S  
KINGDOM PURPOSE**

An 8-Day Devotional from Palm Sunday to Resurrection Sunday  
March 28–April 4, 2021



**VICTORY**

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# Introduction

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The whole world has now commemorated Holy Week twice in the coronavirus pandemic. Last year, when we abruptly found ourselves in a lockdown, we probably didn't think we'd be in the same situation come 2021. And while we are grateful that God has allowed us to persevere and endure, we recognize that entering Holy Week again, in light of everything we have been through, has not been easy. We have experienced much loss, pain, and death, including the death of many hopes and dreams. We all have a longing in our hearts for normality.

While we cannot imagine the endgame of this pandemic yet, the endgame of the world has been made known to us. Thousands of years ago, many prophets proclaimed and foretold the coming of the Messiah. Sometimes referred to as the fifth gospel, the book of Isaiah contains prophecies that a Righteous King and a Suffering Servant would come. What Isaiah may not have completely understood was that these were one and the same, personified and fulfilled in our Lord Jesus Christ. Both the people of God in the time of Isaiah's prophecy and the disciples who followed Jesus couldn't fully understand what all this meant: A Righteous King? A Suffering Servant? A hint of resurrection? Who could do this, and why did it need to happen?

But we have the benefit of hindsight. We know and believe: Christ came. Christ died. Christ resurrected. And Christ will come again.

The passion week was the fulfillment of every Messianic prophecy given about Christ. The cross of Christ restores and redeems everything we have ever hoped for. And when the disciples saw Christ resurrected, their hope and faith rose from the dead, too.

Through this devotional, for the next eight days, we will reflect on the life, death, and resurrection of Christ from the prophecies of Isaiah and the vantage point of Matthew. From what we know of Matthew, he grew up with a working knowledge of Isaiah's prophecies, quoting from and alluding to them.

Our Lord and Savior Jesus Christ reigns as King over an eternal kingdom. He is both the Righteous King and the Suffering Servant Isaiah spoke of. The truth is, our minds need to be renewed, and this will happen as we reflect on our King and His kingdom purpose. We are not serving a baby Jesus who remains in a manger or a dying Jesus hanging on a cross. We don't live in fear of darkness or death, holding on to tradition or superstition. Jesus did come as a baby and He did suffer on the cross. However, we are no longer trying to relive His suffering and death. We have appropriated what He has done for us and relate with Him as the Resurrected King. Through His life and ministry, we see snapshots of the coming kingdom. In Him, provision, forgiveness, healing, freedom, and victory are available for us today.

We are not living in times of uncertainty. There is no more certain thing than the coming of the Lord Jesus Christ and His kingdom. When Jesus proclaimed repentance because the *"kingdom of heaven is at hand"* (Matthew 4:17), He began preaching an upside-down kingdom and a different way of life that was to result in the Church permeating every corner of the world. Today, like never before, the Church needs to proclaim this certainty: We are assured of victory and hope in Christ's resurrection. Our King is in control. He is risen.

From Palm Sunday to Resurrection Sunday, let's journey together in appreciating and walking in the hope and victory we have through the resurrection of our King Jesus. The more we know Him, the more we will be changed by Him.

As a result, we can be the salt and light He has called us to be in this dark, distressed, and fallen world.

*<sup>13</sup>You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet. <sup>14</sup>You are the light of the world. A city set on a hill cannot be hidden. <sup>15</sup>Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. <sup>16</sup>In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven."*

**MATTHEW 5:13-16**

# The Righteous King

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**READ** Isaiah 11:1-9 • Matthew 1:5-6, 21 •  
Matthew 21:1-11

*<sup>1</sup>There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. <sup>2</sup>And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD.*

ISAIAH 11:1-2

## REFLECT

When God's people welcomed Jesus on Palm Sunday, they had a longing. A longing to be taken out of their situation. A longing to be free of Roman rule. A longing for liberation from darkness. That's why they welcomed Jesus. He was the King they were hoping for.

This was a longing that had been felt and passed down for many generations. Even in the time of Isaiah, God had allowed Assyria and Babylon to rule over His people, as judgment against them. Because His people were stubborn in their sin, God ironically brought hope through judgment, so that they would turn back to Him. Judgment was not the last word from God. In the midst of judgment, Isaiah prophesied a future hope: *a shoot from the stump of Jesse* would come. This prophecy referred to a king from the line of David who would deliver God's people from oppression. Though Jesus was the King they were hoping and longing for, He was not the kind of king they expected. Yes, Jesus is the Righteous King. But He is also the Suffering Servant.



Truth be told, we are not very different from the people who welcomed Jesus on Palm Sunday. We are also longing for someone to rescue us from our challenges and difficulties. Rightly so, many of us look to Jesus for deliverance. However, He is not the kind of king we would expect.

As we journey together this week, we will see this in Scripture. He is a powerful and righteous King who did not try to escape from suffering; He is the Suffering Servant who chose to go through our suffering. Jesus, our King, did not enter Jerusalem on a horse (an animal of war). Instead, He chose to enter riding a colt (a beast of burden). Whereas a king on a horse would have come to subdue, Jesus came to serve.

His work of salvation would be on His terms, not ours. He gave us snapshots of His kingdom throughout His life. Instead of hunger, He made provision and multiplied bread. Instead of sin and condemnation, He brought forgiveness and redemption. Instead of pain and suffering, healing and deliverance. Instead of oppression, freedom and victory. Instead of darkness, light and life. Instead of death, resurrection and glorification.

Together, may we receive Christ not just as our rightful King, but in a manner that is right.

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**Yes, Jesus is the Righteous King.  
But He is also the Suffering Servant.**

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## **RESPOND**

1. What did you grow up thinking, believing, and doing for Holy Week? How has that changed through the years? What are you hoping to accomplish this week as you take time to reflect on Christ's life, death, and resurrection?
  
2. What words or phrases stand out to you in Isaiah 11:1–12? What do you think Isaiah thought or saw when he wrote this prophecy? How did Jesus fulfill this prophecy?
  
3. What kind of King do you think Jesus is? In what way do you want to encounter Him this week? Jesus called us the salt and light of the earth. How can your life be a glimpse of God's kingdom on earth, as Jesus' life was?

## The King's Provision

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**READ** Isaiah 43:15–21 • Matthew 14:15–20

*<sup>15</sup>Now when it was evening, the disciples came to him and said, "This is a desolate place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." <sup>16</sup>But Jesus said, "They need not go away; you give them something to eat." <sup>17</sup>They said to him, "We have only five loaves here and two fish." <sup>18</sup>And he said, "Bring them here to me." <sup>19</sup>Then he ordered the crowds to sit down on the grass, and taking the five loaves and the two fish, he looked up to heaven and said a blessing. Then he broke the loaves and gave them to the disciples, and the disciples gave them to the crowds. <sup>20</sup>And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. MATTHEW 14:15–20*

### REFLECT

As we reflect on the passion week of Christ, it is good to remember that Christ came not only to die for our sins, but also to affirm and establish His kingdom here on earth. Jesus' life reveals both the nature of the kingdom and the character of the King. The characteristics of the kingdom emanate from the King. Because God is the Righteous One and the Prince of Peace, His kingdom is a kingdom of *righteousness and peace and joy in the Holy Spirit* (Romans 14:17). God revealed Himself to Isaiah as a sovereign King with absolute power and authority over all the earth. Jesus alone has the power and ability to make a way in dead-end places and provide abundantly in desolate situations.

He masterfully demonstrated this in the feeding of the multitude. Here, we see that God's divine mathematics is so different from our human mathematics. The disciples only had five loaves and two fish, which was probably good enough to feed five people. This is the world's math. But in God's math, the five loaves and two fish that were put in Jesus' hands became more than enough to feed 5,000 people. There were even twelve full baskets left over!

Jesus reveals that there is abundant provision in the kingdom bypassing our human limitations. But the greater miracle is the provision for the forgiveness of our sin. Jesus came to the earth to bring forgiveness, not just for 5,000, but for all mankind. In this season, while we may feel hindered by the scarcity of resources and opportunities, let us remember and trust the character of our King. Christ revealed that He is our abundant provider for all our needs, and we can look to Him even in our most desolate places.

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**Jesus alone has the power and ability  
to make a way in dead-end places  
and provide abundantly in desolate situations.**

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## **RESPOND**

1. How does the feeding of the 5,000 give us a snapshot of how God provides for His people? What does this reveal to you about God, His goodness, and His divine ability?



# The King's Forgiveness

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**READ** Isaiah 52:13–53:12 • Matthew 26:26–29

*<sup>3</sup>He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. <sup>4</sup>Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. <sup>5</sup>But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. ISAIAH 53:3-5*

## REFLECT

Have you ever hesitated or been ashamed to approach someone because you did them wrong? Growing up, were you ever scared of being punished for doing something wrong? Because we struggle with and fall into sin, we may feel guilty, inadequate, and ashamed when we come before our holy and glorious King Jesus. Both believers and unbelievers feel this. In areas where we struggle the most, we ask for forgiveness, only to stumble again. Then we ask for forgiveness again, experience victory for a while, and eventually stumble again later.

People may respond to this problem of guilt, fear, and condemnation in two ways. Some feel that they can no longer approach God with confidence. They wonder if He still loves and accepts them or if He will give up on them one day. On the other hand, some become desensitized to sin and find that their hearts have hardened. They don't want to become this way, but also don't know how to

overcome this cycle of sin and experience the restoration of their relationship with God.

The solution to sin and to both of these conditions is basically the same: to reflect and meditate on the price Jesus paid for our sin and to walk in His victory. Jesus bore all our sins and guilt so we wouldn't have to bear them anymore. He took all of the punishment we deserve—even for the sins we struggle with the most, for our indifference, and for the hardness of our hearts. He forgave all of our sins—past, present, and future. He experienced utter humiliation in His suffering and death so that we could stand before God without guilt, condemnation, or shame. And part of this new covenant is God forgiving our sins and remembering them no more (Hebrews 8:12). Through faith in Him, not our own faithfulness or track record, we receive and experience the forgiveness He paid for with His sinless life.

As we remember and reflect on these truths, we will be confident in coming to God. Our hearts will be filled with gratitude and worship. When we ponder the shame, suffering, and death Christ endured for us to receive forgiveness, our hearts will become tender towards Him. We will not give up when we struggle with sin, but be empowered to turn away from it. By His grace, we will even reflect His love to others and extend forgiveness to those who sin against us.

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**Jesus bore all our sins and guilt  
so we wouldn't have to bear them anymore.**

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## **RESPOND**

1. Of the two responses explained above, which do you relate with more? How are you growing in your understanding of what Jesus did for you on the cross? How will this affect your daily life?
  
2. Recall what you would consider the worst sin you have ever committed. Do you believe that Jesus has forgiven your sins, including that one? Take some time to reflect and meditate on the price Jesus paid for your sin. Pray to walk in His victory, mercy, and grace.
  
3. Think of one relationship you have that may need to be restored. This could be with a family member, friend, or even someone you interact with online. How do you feel about this relationship? Are you willing to extend forgiveness and grace? What can you do about it today, in order to bring healing and peace?



## The King's Healing

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**READ** Isaiah 53:4-5 • Matthew 8:5-17

*<sup>4</sup>Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. <sup>5</sup>But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. ISAIAH 53:4-5*

*<sup>14</sup>And when Jesus entered Peter's house, he saw his mother-in-law lying sick with a fever. <sup>15</sup>He touched her hand, and the fever left her, and she rose and began to serve him. <sup>16</sup>That evening they brought to him many who were oppressed by demons, and he cast out the spirits with a word and healed all who were sick. <sup>17</sup>This was to fulfill what was spoken by the prophet Isaiah: "He took our illnesses and bore our diseases." MATTHEW 8:14-17*

### REFLECT

Isaiah 53 is a prophecy that looked forward to Jesus Christ's suffering on the cross and its resulting benefits. In verse 4, the original words translated as *griefs and sorrows* most often referred to physical sickness and disease. However, in this passage, they were used metaphorically to refer to a broader kind of sickness and disease, which includes all kinds of human afflictions: spiritual, psychological, emotional, and physical. We have already seen how Jesus dealt with our sin and guilt. Today, we will reflect on how His suffering also takes away our sickness and disease.

When Matthew described Jesus' ministry of healing all the sick who came to Him, he quoted from Isaiah 53:4 using the most immediate application, *"He took our illnesses and bore our diseases."* Here Matthew explains that Jesus is the one who fulfills this prophecy. It was not only through Jesus' healing ministry that this was fulfilled, but also through His suffering and death, since the Isaiah passage pointed ultimately to these.

The sacrifice Jesus paid for the forgiveness of sin is the same sacrifice He paid for our healing and restoration. The kingdom He brings is characterized by righteousness, peace (wholeness), and joy, and those who are under His kingship experience these in increasing measure.

Though God's kingdom had already arrived when Jesus came, it continues to grow and will be consummated when He comes back again to restore all things. Our freedom from sin and our perfected Christlikeness will ultimately be complete when Jesus returns. While awaiting our King's glorious return, we can experience the forgiveness of our sins, be in right standing with Him, and continually become more and more like Him.

So it is with our physical healing. We will experience this in fullness when Christ returns. We will be transformed physically and receive bodies that will never get sick, grow old, or even die. Today, we can experience a foretaste of this when we are healed from various physical illnesses and diseases. We may all physically die, but death does not have the final say. Whether or not we experience healing now, our ultimate physical healing will come when our King returns to fully establish His kingdom forevermore.

Let us confidently approach God for healing from any sickness or disease, knowing that Jesus paid for this on the cross.

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The sacrifice Jesus paid for the forgiveness of sin is the same sacrifice He paid for our healing and restoration.

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## **RESPOND**

1. In what area of your life do you need healing and wholeness? Do you have complete faith in God's word and power to heal you? How has God been transforming you to be more and more like Him?
  
  
  
  
  
  
  
  
  
  
2. Reflect on Matthew 8:14–17 today. What does this passage tell you about God's power and ability to heal? How can you respond to this?

3. Recall a relative, friend, or neighbor who may need healing. Pray for him or her and believe God for healing. Ask God for ideas on how to minister to this person and the family, as well as for opportunities to preach the gospel.

# The King's Victory

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## READ Isaiah 53:4-6 • Matthew 8:16-17

*<sup>4</sup>Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. <sup>5</sup>But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. <sup>6</sup>All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all. ISAIAH 53:4-6*

*<sup>16</sup>That evening they brought to him many who were oppressed by demons, and he cast out the spirits with a word and healed all who were sick. <sup>17</sup>This was to fulfill what was spoken by the prophet Isaiah: "He took our illnesses and bore our diseases." MATTHEW 8:16-17*

## REFLECT

The prophet Isaiah revealed that the Suffering Servant would bear the *griefs and sorrows* of His people. These words speak of life's pain and anguish and the resulting weakness. We've seen that this can be spiritual, psychological, emotional, or physical.

The conclusion of Isaiah's hearers was that this was God's punishment upon the Suffering Servant. However, Isaiah explained that this Suffering Servant was going to take upon Himself the punishment we deserved. Isaiah declared that the Servant was acting *wisely* in what He was about to go through (Isaiah 52:13). Why was the Servant's suffering considered an act of wisdom? We realize from the rest of

Scripture that the wisdom of God is considered foolishness by men (1 Corinthians 1:18), but it is in the “foolishness” of God’s ways, through the cross, that people would be saved (1 Corinthians 1:22–25). The prophet anticipated the horrible pain and suffering the Servant would have to endure, not as punishment for His own sins, but as the substitute for the people whom God wanted to save. It was by the wounds inflicted upon Him that we would receive redemption, healing, and victory.

Gospel accounts like this in Matthew describe how Jesus fulfilled Isaiah’s prophecy. His work in healing and delivering as He preached was a demonstration of the gospel of the kingdom. He not only healed Peter’s mother-in-law from fever and others who were sick, but He also delivered many from demonic bondage and oppression.

To put it another way, the same sacrifice Jesus paid for the forgiveness of sin, He paid for our healing and restoration; not only that, it was the same sacrifice made to give us victory over spiritual oppression.

To be demon-oppressed or demonized means to be influenced by demonic powers, ranging from mild harassment to being dominated in mind and body so that the oppressed experience torment. This oppression can manifest in various ways, such as irrational fear and anxiety, lust and perversion, uncontrolled anger and rage, prolonged depression, and persistent addictions, among others. The good news is that through the work of Christ on the cross, we have been delivered from all the power of the enemy. Depending on the severity of the oppression, it might be necessary to ask those in our church community for prayer. Together, we believe that through the authority of Jesus’



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3. What is your prayer and faith declaration for your community? How can you reflect the King's authority and victory over every area of your life?



# The King's Glory

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**READ** Isaiah 53:10-12 • Matthew 27:45-54

*<sup>10</sup>Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand. <sup>11</sup>Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. <sup>12</sup>Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors. ISAIAH 53:10-12*

## REFLECT

This passage in Isaiah brings us to the climax of the suffering of the Servant, being crushed according to God's will. Even if He Himself had not sinned, the harsh treatment He received from the Lord's hand was amazingly the greatest act of His grace, because in this He became the substitute for those who had transgressed God's laws. Isaiah pointed out that the Servant did this as an act of *intercession*, which means to create a meeting between two parties who are at odds with each other in order to mediate and bring reconciliation. This was fulfilled by our Lord Jesus Christ through His suffering and death on the cross, and continues to this day through His high-priestly role at the right hand of the Father, where He continually makes intercession for us (Hebrews 7:25). We are therefore

assured that God is able to completely save those who draw near to Him through faith.

Because the Servant sacrificed Himself, He will receive not only satisfaction in His own soul from seeing the justification of so many who were condemned, but He will also be vindicated and exalted by the Lord. The Servant is assured that after suffering comes His vindication. Even as Jesus breathed His last, the centurion at the foot of the cross could not help but declare, *“Truly this was the Son of God!”* (Matthew 27:54). Isaiah paints a picture of Jesus as a warrior already victorious, dividing the spoils of battle among those who fought with Him (Isaiah 53:12). Paul declares in Philippians 2:8–10 that because Jesus *humbled Himself* unto death on a cross, the most humiliating form of execution for the vilest criminals in the Roman empire, God exalted Him to the highest place and gave Him *the name that is above every name, that at the name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.*

Jesus was the Suffering Servant, demeaned and degraded. But in the end, because of His love and sacrifice for us, Jesus would receive the highest glory. Those who believe in Him can also take part in both His suffering and His glory, and as salt and light of the earth, we can reflect and spread His glory wherever we go.

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Because of His love and sacrifice for us,  
Jesus would receive the highest glory.

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## RESPOND

1. What does Isaiah say about the Suffering Servant in Isaiah 52:13–53:12? How does Christ's substitutionary work in bearing our punishment affect your view of God's love and attitude towards sin?
  
2. What does it mean to share in the suffering of Christ? How can you encourage others who are going through it now? What is the reward of Jesus' suffering, and how can we share in His glory?
  
3. What is the appropriate response to knowing that Jesus is interceding on your behalf continually and has been given *the name that is above every name*? How will this affect the way you tell others about Him?

## The King's Power

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**READ** Isaiah 9:2 • Isaiah 60:1–3 • Matthew 4:14–16

*The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shone.* **ISAIAH 9:2**

### REFLECT

Darkness is often associated with gloom. For several months a year during winter, the northernmost nations of the earth experience short days and long nights. Because of this, many of those living in these nations experience changes in their mood, oftentimes causing sadness, despair, and even depression.

The year 2020 was very challenging for everyone on different levels. The effect of COVID-19 can be described as a darkness—a shadow of death that has blanketed the whole world. But a shadow is formed when something has obstructed a light source, like what happens during a solar eclipse. Black Saturday is traditionally seen as a very gloomy day because “Jesus Christ is dead.” The truth is, death could not overpower Christ—it was but a shadow cast temporarily over the light of the world: Jesus!

Darkness can never overpower light, for even the light cast by a small match dispels the darkness around. That’s the picture of the cross. It may seem like an image of defeat and death, but in reality it is the symbol of God’s ultimate triumph outshining the power of death and sin. Jesus, the light of the world, came not only to dispel the darkness

clouding the earth, but also the darkness that may be trying to enshroud you personally today.

When the magi encountered Jesus, their first response was to bow before Him, because they realized that the brilliance of the star they had followed was nothing compared to the light God had sent. Jesus will meet you in your deepest darkness, whether that's fear, anxiety, or despair. In His light, we will find the strength to carry on as Christ turns our fear to faith, changes our despair to hope, and quiets our anxiety with His love.

Because of the power of God to defeat darkness, we in turn are empowered to touch the lives of others as bearers of His light on the earth.

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Christ turns our fear to faith, changes our despair to hope, and quiets our anxiety with His love.

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## **RESPOND**

1. What does "Black Saturday" mean for you? What did you grow up believing about it? How does the Bible correct your understanding?



## The Risen King

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**READ** Isaiah 53:10–11 • Isaiah 54:2–3 •  
Matthew 28:1–10, 18–20

*<sup>10</sup>Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand. <sup>11</sup>Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.*

**ISAIAH 53:10–11**

*<sup>18</sup>And Jesus came and said to them, “All authority in heaven and on earth has been given to me. <sup>19</sup>Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”* **MATTHEW 28:18–20**

### REFLECT

The prophet Isaiah promised that the Suffering Servant would have offspring, and that His life would be prolonged. These are hints of what we now know: the resurrection of our King and the advancement of His kingdom through discipleship.

Death is not the end for our Righteous King and Suffering Servant. Jesus did not just come to suffer and die. The sadness, confusion, and pain the disciples experienced when Jesus suffered and died transformed into hope and

life at the Resurrection. Jesus rose again. The tomb is empty. Because He is alive, ruling and reigning over the earth, we are no longer living in a shroud of defeat, darkness, or death. Today and every day, we can experience and walk in His life.

Since Jesus is seated at the right hand of the Father, the offspring referred to here is spiritual—those who take the gospel of our Lord Jesus Christ into all the world. What our King demonstrated of His kingdom is to be demonstrated by us who follow Him. We love because He first loved us. We obey because He gave up all for us.

With the authority bestowed upon Jesus, we are now to make disciples of all nations. We are to declare and demonstrate the gospel wherever He has placed us, trusting that He will be with us and will work through us. We extend our borders and go where we are needed—where the gospel has not been preached, where people do not know Christ, where the world remains lost.

Through us who are called by Christ's name, the kingdom of God (His rule and reign) will be known and felt. We are called to be the salt and light to the world, and the world will partake of the benefits. As those who have experienced deliverance from sin firsthand and have surrendered to the King, we can be agents of this deliverance, ministers of reconciliation, and messengers of hope.

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