

Energize Conference 2026

For God's Kingdom, Part 1: The King Is Here: Jesus, the good news of the Kingdom, and the call to seek his reign first

Kensington Temple London City Church

18 October 2026, 6.00 pm

Key Scriptures: Mark 1:14–15; Matthew 6:33; Colossians 3:23–24; 2 Timothy 2:14–26

A Conference Begins, but a Kingdom Comes

Energize Conference 2026 begins with a question that reaches far beyond a week of meetings:

How do we make the Kingdom of God the priority in everything we are and everything we do?

We have not gathered simply to generate religious enthusiasm, hear exceptional preaching or experience powerful worship. We are asking whether Jesus Christ will gain a greater claim upon our lives, our church and our future. Will his authority shape our decisions? Will his mission determine our priorities? Will his character become visible in our leadership? Will his power be demonstrated through our witness? The Kingdom of God is God's sovereign, saving and transforming reign. It was inaugurated in the ministry of Jesus, made present through the Holy Spirit and will be revealed in its fullness when every knee bows and every tongue confesses that Jesus Christ is Lord. The Kingdom confronts every rival sovereignty: the rule of self, the dominion of sin, the fear of death, the abuse of power and every system that diminishes human dignity.

The earliest Christian confession was not merely, "Jesus helps me," but "Jesus is Lord." This is a spiritual, theological and public declaration. If Jesus is Lord, no political ruler, economic system, cultural ideology, personal appetite, past failure or present fear has the right to claim final authority over us. George Jeffreys, the founder of Kensington Temple, would sometimes interrupt proceedings with the words, "Just a minute! The Master is here!" It was a call to stop, recognise God's presence and redirect attention towards him. That is the invitation at the beginning of this conference: to allow God to interrupt our routines, arrest our attention and turn our gaze towards Jesus.

This message explores that call through four movements:

1. *We behold the King.*
2. *We seek his reign.*
3. *We become useful to the Master.*
4. *We accept his mission.*

1. We Behold the King

Mark's Gospel introduces the ministry of Jesus against a background of political oppression and prophetic suffering. John the Baptist has been arrested, Herod appears to be in control, Rome occupies the land, and the people are waiting for God to act. Into that contested landscape Jesus comes proclaiming: "The time is fulfilled, and the kingdom of God has come

near; repent, and believe in the good news.' (*Mark 1:15*). Jesus does not seek Herod's permission or Rome's endorsement. He announces that God has acted. The authority of heaven has entered the broken and contested territory of earth. The Kingdom comes because the King has come. Throughout the ministry of Jesus, the Kingdom becomes visible. Sinners receive forgiveness, excluded people are welcomed, the sick are healed and those oppressed by evil are liberated. Jesus feeds the hungry, confronts religious hypocrisy, honours children, restores dignity and forms a new community that crosses boundaries of ethnicity, class and social status. These are not isolated acts of kindness. They are signs that the rightful King has entered occupied territory. Every healing declares that illness will not have the final word. Every deliverance announces that the powers of darkness have encountered a greater authority. Every act of forgiveness demonstrates that sin's dominion is being broken. Every restored life becomes a living prophecy of the creation God intends to renew.

The Kingdom, however, comes in an unexpected form. Jesus does not establish his throne through coercion or violence. He walks towards the cross. At Calvary, political power, religious corruption, human violence and spiritual evil converge against the Son of God. Yet the cross is not the defeat of the Kingdom. It is the enthronement of the crucified King. Jesus bears sin, overcomes its condemnation and reveals the self-giving nature of divine power. God then raises Jesus from the dead. The resurrection is not merely the survival of Jesus after death. It is the Father's vindication of the Son and the beginning of new creation. Death is defeated from within, and God's promised future breaks into the present. The risen Christ ascends, is exalted at the Father's right hand and pours out the Holy Spirit. At Pentecost, the King forms a prophetic and missionary people from many nations, languages and cultures. This is the foundation of our identity as a church. We are diverse because the Kingdom is gathering a people from every nation. We are Spirit-filled because the exalted Christ pours out his Spirit. We are missionary because the gospel of the Kingdom must be carried from London to the world.

Before we develop strategies, we must behold Jesus. Before we exercise leadership, we must submit to his authority. Before we ask God to bless our vision, we must allow him to correct it. The Church does not create the Kingdom. It receives the Kingdom, serves its purposes and bears witness to its King. The King has not abdicated. The gospel has not lost its power. The Holy Spirit has not withdrawn from the Church, the Great Commission has not expired, and London is not beyond the reach of God.

2. We Seek His Reign

Jesus commands his disciples: "Strive first for the kingdom of God and his righteousness" (*Matthew 6:33*). The word "**first**" confronts every divided allegiance. Jesus is not inviting us to add another spiritual activity to an already crowded life. He is summoning us into a new order of existence in which the reign of God becomes the organising reality of everything we are and do. Every person lives according to some vision of the good life. We arrange our decisions around what we believe will give us security, identity and significance. It may be achievement, comfort, wealth, recognition, influence or control. Jesus does not merely improve these ambitions. He gives us a new vision, teaching us to pray, "Your Kingdom come. Your will be done, on earth as it is in heaven." That is a demanding prayer. We cannot sincerely ask for God's Kingdom to come while protecting areas in which we insist that our

own will must prevail. Seeking the Kingdom means allowing God's promised future to govern our lives in the present. Because God's future is reconciled, we practise reconciliation now. Because it is righteous, we resist corruption now. Because it gathers the nations before God's throne, we reject racism, tribalism and cultural superiority now. Because it honours the Lamb who was slain, we reject models of leadership based upon domination and self-promotion now. Because it promises renewed creation and human flourishing under God's reign, we seek the dignity, wellbeing and common good of our neighbours now.

This Kingdom priority includes our everyday work. Paul writes: "Whatever your task, put yourselves into it, as done for the Lord and not for your masters ... you serve the Lord Christ" (*Colossians 3:23–24*). "Whatever your task" removes the artificial division between sacred and secular life. Teaching, nursing, parenting, business, government, science, law, technology, the arts and practical service can all become forms of holy vocation when offered to Christ and directed towards the good of others. The workplace may be one of the principal mission fields into which God has sent us. Our profession is not simply a way to finance our "real" ministry. It may be one of the most public and consequential expressions of our Kingdom calling.

Kingdom vocation asks more than whether we are personally honest. It asks what our work produces in the lives of others. Does our leadership contribute to human flourishing? Are people treated as bearers of God's image, or merely as resources? Does an institution contribute to the common good, or serve only the interests of the powerful?

The Church must therefore form disciples who can enter every sphere of society with theological depth, spiritual power, professional competence, practical wisdom and moral courage. We need leaders who recognise the gifts of others, speak truth when deception would be profitable and exercise authority without demanding admiration. We need people who understand that influence is a stewardship rather than a possession and who can stand in the public square without losing the prayer closet. The decisive question is not simply, "What is my vision?" It is, "Did my vision come from the King, and does it serve his purpose?"

3. We Become Useful to the Master

In 2 Timothy 2, Paul addresses a young leader serving amid false teaching, destructive arguments and spiritual confusion. Paul does not begin by teaching Timothy how to increase his influence. He teaches him how to guard his life, handle the truth faithfully and become: "Dedicated and useful to the owner of the house, ready for every good work" (*2 Timothy 2:21*). The central question is not whether we are impressive to an audience, celebrated on a platform or envied by other leaders. It is whether we are useful to the Master. We are not the owners of God's house. We are vessels within it. The Master determines our purpose, forms our character and directs our service. The crisis of leadership in the Church is frequently not a shortage of talent but a failure of spiritual formation. Gifting must never be confused with godliness, opportunity with calling or visible success with divine approval.

Talent may gather a crowd, but character is required to carry sustained spiritual responsibility. Charisma may open a door, but holiness determines what we do when we enter it. Vision may identify a destination, but humility determines whether others flourish on

the journey. A prophetic voice is authenticated not by volume but by truth, courage, compassion and costly obedience. Paul tells Timothy both to flee and to pursue. He must flee corrupt desires, fruitless controversies and quarrels, while pursuing righteousness, faith, love and peace. Godly leadership refuses self-promotion, manipulation, hidden compromise and the use of people as instruments of personal ambition. It pursues righteousness because mission cannot be separated from integrity, faith because vision must reach beyond human calculation, love because people are never expendable, and peace because Kingdom leadership seeks reconciliation rather than influence through division. This is especially significant for a hyper-diverse church. Our different nations, generations, cultures and social backgrounds are gifts and signs of the coming Kingdom. Yet diversity does not automatically produce reconciliation. We need leaders who listen well, reject cultural superiority, recognise emerging gifts, build across difference and distinguish between preserving the gospel and merely preserving personal preferences.

Cell ministry is essential to this formation. Cells must be more than small groups that maintain existing relationships. They are missionary communities in which people are known, disciples are formed, leaders emerge, burdens are carried, neighbours are reached and pastoral care becomes the ministry of the whole body. If our vision is from God, it will create mission. If our mission is from God, it will form disciples. If our discipleship is genuine, it will produce mature, holy and courageous leaders.

4. We Accept His Mission

Kingdom vision always becomes mission. The resurrection formed a missionary community, and Pentecost empowered it for witness. The Holy Spirit was not poured out merely to intensify church meetings. The Spirit came to make the Church faithful to the mission of Jesus. Pentecostal power is missional power: power to proclaim Christ, cross boundaries, confront evil, heal broken lives, endure suffering, speak prophetically and build communities of reconciliation.

God has placed Kensington Temple in London for a Kingdom purpose. London is not simply where the church is located; it is part of our assignment. It is a global, culturally rich and influential city, but one also marked by loneliness, inequality, spiritual hunger and social fragmentation. We cannot love London or the world only in theory. Kingdom love must become public, practical and sacrificial.

We are sent into public life as witnesses to the crucified King. We serve vulnerable people, strengthen families, welcome strangers, pursue reconciliation, oppose exploitation, care for the whole person, proclaim salvation, pray for healing and confront spiritual oppression because Jesus is Lord. The Kingdom refuses a separation between evangelism and social responsibility. Jesus proclaimed good news, healed the sick, fed the hungry, delivered the oppressed and formed disciples. In his ministry, the Word, the Spirit and public witness belonged together. Our mission must share that integration. We preach for conversion and work for transformation. We call individuals to repentance and speak prophetically to institutions. We care for souls and seek the flourishing of communities. This is not the hour for a small vision, nor for human ambition disguised as apostolic vision. We need a vision born in prayer, governed by Scripture, tested in community and empowered by the Holy Spirit. It must be broad enough to embrace the nations and concrete enough to reach the

person across the road. The vision is of a Church that refuses to be confined within a building; disciples who gather for worship and scatter as witnesses; cells that become spiritual greenhouses; churches planted across communities; London encountering the living Christ; and missionaries carrying the gospel to the nations. It is a vision of holistic ministry that saves, heals, liberates, reconciles and seeks justice. It calls for every culture, generation and vocation to bring its gifts to the body of Christ. The next season cannot be carried by yesterday's obedience. We honour our inheritance, but every generation must hear and obey the voice of God in its own moment. The biblical foundations must remain firm, the gospel must remain central and the Pentecostal fire must remain holy. Yet our obedience must address the world in which God has placed us now. God is looking for a people whose holiness gives credibility to their proclamation, whose love gives substance to their theology, whose unity displays reconciliation and whose courage makes the gospel publicly visible. The King is not seeking religious admirers. He is forming faithful witnesses.

Four Key Reflection Questions

1. **Behold the King:** Where have disappointment, fear, cultural pressures or personal ambition become more influential in shaping my vision than the crucified, risen and reigning Christ?
2. **Seek his reign:** What area of my life, vocation, relationships, finances or leadership have I asked Jesus to bless without first bringing it fully under his authority?
3. **Become useful to the Master:** What must I flee, confess, heal or cultivate so that my character can carry the gifts, influence and responsibility God has entrusted to me?
4. **Accept his mission:** What specific person, community, workplace or sphere of society is the Holy Spirit calling me to serve as a faithful witness to the Kingdom of God?

Concluding Commitment

Lord Jesus, reorder my life, cleanse the vessel, renew the vision and send me into your mission. Let my vocation become worship, my influence become stewardship, my leadership reflect the cross and my life bear witness to your Kingdom. Amen.