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# APPENDIX I

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## EQUIPPED!

### How to Make This Book Work for You

**The volume you hold serves two purposes.** (1) It is, as it claims, a “*Joyful Manifesto*”, meant to be shared with believers everywhere. It proclaims a vision of God’s Son for *all* that He is. It magnifies His supremacy. It announces fresh possibilities for those ready to re-engage Him as Lord in deeply meaningful ways. It lays out a promising pathway for those who are seeking a restoration of hope and passion toward Christ, both for themselves and their churches. It provides the blueprint for a *Campaign of Hope* aimed at fulfilling the cries of many hearts like yours — a campaign that could change the face of the Church in our generation.

“*Joyful*” is not *too* strong a word for this document. It provides scores of reasons to celebrate *Christ*: to celebrate the multiple dimensions of His dominion; to celebrate the everlasting prospects He offers the nations; to celebrate with anticipation a fuller revelation of His glory to God’s people many believe is at hand. As Paul exhorts in Romans 5, there are times when Christians simply *must* “rejoice in the hope of the glory of God”. *Joyful Manifesto* confirms that such a time has come.

However, we might also call it a “*Jewel-Filled Manual*”. This book holds a treasure-trove of what I hope you will agree are refreshing insights, stimulating vision, reflective questions, supportive Scriptures, useful hints on living, as well as practical steps toward discovering what the glory of God’s Son really means. Its value as a Christian discipling tool should not be underestimated either, for individual readers or for groups that decide to discuss the book together.

If, in fact, you would like to lead a weekly group discussion of *Joyful Manifesto*, turn to **Appendix II: Christ Huddles** for further helps and insights on facilitating small group discussions.

Call this instrument you are holding a *manifesto-doubling-as-a-manual*, designed to really *work* for you. Its impact can be seen, first of all, by the fact that **CHRIST IS ALL!** is divided into three volumes. Actually, it gives you three books in one.

## The Emphasis of Each Volume

First, **Volume One** (ch. 1-5) maps out a larger vision of the glory and supremacy of God's Son. It investigates what Christian leaders for centuries have termed *Christology* — that is, the study of who Christ is as God's Son, where He leads in the Purposes of God, how He imparts as the Resources of God and what He receives from the People of God. I describe this as the Focus, Fulfillment, Fullness and Fervency of His supremacy. Though just a beginning, these five chapters unveil an overview on Jesus that is both stunning and stretching. Here you'll encounter Him in four wonderfully amazing ways (supported by hundreds of Scriptures): The Summation, Consummation, Approximation and Consuming Passion of all Christian hope.

Think of *Volume One* as a “short course on supremacy”, designed for anyone ready to join a campaign to confront and cure the crisis of supremacy in today's Church — a course designed to help you recover all the *hope* you are meant to have. The exquisite insights on God's Son contained here will revitalize your *walk* with Him in surprising ways. At the same time, they will give you a hope-filled, life-changing *message* about Him to share with fellow Christians so that the Spirit might begin to “re-convert” them back to Christ in the same way He's doing for you. Above everything, the opening chapters encourage enduring praise to the One whom the Bible calls “Christ in you, the hope of glory” (Col. 1:27).

Next, in **Volume Two** (the middle three chapters) we explore the “*crisis of supremacy*” surfacing throughout the Christian movement, including its attendant impact on our hope and passion toward Christ. We uncover who and what this crisis is about; how it touches every aspect of life and ministry for Christ; and what it will take to cure the crisis and reawaken the Church to Christ for *all* that He is. You'll learn why concerned Christians today are eager to — indeed, must — deal with this challenge straight-on and without delay. *Volume Two* concludes by calling for a *Campaign of Hope* to confront and cure the crisis.

Finally, **Volume Three** (ch. 9-12) brings us to the campaign itself. It surveys the greater message about Christ we must deliver to the Body of Christ. It unpacks a three-fold strategy for any *Campaign of Hope* — what I call three compelling “cures” for the crisis. We can launch this campaign in three ways: As *Messengers* of Hope, as *Prisoners* of Hope and as *Vanguards* of Hope. *Volume Three* helps you get a practical handle on how to grow a dynamic life of discipleship for yourself and fellow believers. It will increase your confidence

that God's people can be set free from their paralysis of hope and passion, and be reawakened to Christ for *all* that He is.

## The Layout of Each Chapter

You'll find each chapter divided into *major sub-sections*. Under the heading for each sub-section appears *a corresponding Scripture reference*, suggesting a key Biblical perspective on the issues raised within that portion of the chapter.

At what point should one look up the Scripture text? You might do so either before you read each sub-section or immediately after you've completed one. Or you might choose to read them one after another, after you've grappled with various issues raised throughout the entire chapter. Either way the passages help bring your thoughts and reactions back to God's Word. They also provide a way to pray over the issues from a Biblical perspective. The main reasons for suggesting these passages are to alert you to how much the book attempts to root everything in the Word of God and to challenge *you* to test every insight by the truth of Scripture as our final authority. (*Appendix V* provides significantly more texts to consider at some later time.)

If you're working in a small group setting, you might begin each weekly session (covering one chapter a week) by reading around the circle some or all of the suggested Scriptures before you actually begin your time of discussion. Later, you might refer to the passages as you discuss the chapter. An equally effective approach is to read them separately before interacting over each individual sub-section. Or you can simply read them, one after another, at the close of your session before going into a brief season of prayer. Again, the main objective for giving these texts remains the same: to keep God's Word at the heart of your study and reflection.

Next, notice that each sub-section is divided into bite-sized units of a few paragraphs with *side headings* used to flag each unit. Each one is introduced with the phrase "**THINK WITH ME**". Unlike other books you may have studied, here every side heading is put in the form of a *question*. You'll soon discover that these questions make the *Joyful Manifesto* work for you in two vital ways:

(1) For the individual reader the side headings double as *reflection questions*. I've formatted them this way in order to encourage you to pause a moment to consider what you think about the subject at hand before you read what the *author* thinks. In addition, you might choose to take a few moments *after* completing each unit to respond to what you've read — using the questions to wrestle with analyses or truths found there. Most of all, before moving on to the next unit, you might want to use the side headings to help you pray about how the Father wants you to respond to His Son in light of what you've just read. You've probably never read through a book with quite this approach. It will make a huge difference in how the material impacts your life.

(2) To help stimulate small group interaction on the content of each unit, I recommend your group use the side headings as **study/discussion questions**. The group facilitator can employ the questions to instigate lively exchanges over issues addressed in each unit of that chapter, taking them in sequence until you've covered the chapter. The benefit is that you will have right in front of you the precise content that addresses that particular question, in case your group wants to reference the author's thoughts. This whole approach is most effective, of course, if group members have read the assigned chapter prior to gathering to discuss it.

But for both individual and group, the side headings demonstrate a basic assumption behind this book: I intend to help Christians uncover *what they already believe about the supremacy of Christ* — including issues touching the crisis of supremacy as well as its cures. It is my way of honoring you. Each **“THINK WITH ME”** says to you: I know God has already begun to minister to you about these concerns. You bring important perspectives to *Joyful Manifesto* that can enrich your study. Start your thinking, therefore, with what God has placed in you before you take on anything additional that I suggest.

Next, you'll find what I call four **“Ludes”** — specifically, *Prelude, Interlude I, Interlude II* and *Postlude*. Whether privately or as a group, please do not by-pass these sections. Each **“Lude”** plays an important role, bringing *Joyful Manifesto* down to the heart level.

Before you start to read, use the **Prelude** to prepare yourself to experience the kind of encounter with Christ this book encourages. Use **Interlude I** and **II** to examine how fully you're prepared on a personal level to respond to the issues in the preceding chapters, and then move on to the next volume. Use the **Postlude** to close your study of the book on a note that brings you back to the title. One other suggestion: Each **“lude”** is composed in such a way that it may be more effective if read aloud, whether in a room alone or with your **“Christ Huddle”**.

Other features of *Joyful Manifesto* include the many **“Quotable Quotes”** that appear throughout each chapter. Some are taken directly from Scripture (primarily in chapters 2-5). Most draw from the writings of Christian leaders past and present. Be aware of this: The quotes do not necessarily relate directly with the content of the paragraphs nearest where they appear. There are reasons, however, for why they are placed where you find them. Each quote serves as supplemental reinforcement, enriching some dimension of the basic theme of that section of the chapter. The reader should feel free to make applications as appropriate.

Whether you're alone or in a **“Christ Huddle”**, you might pause from time to time to reflect on the thoughts of a particular **“Quotable Quote”**. Or you might choose to read all of them before beginning a particular chapter to get an overview of upcoming themes. Another stimulating approach is to use them to help review the themes of a chapter once you've completed reading it. (Consult the **“Giving Credit”** appendix for sources from which many of these quotes were taken.)

Incidentally, the **Appendices (I-IX)** provide a variety of supplementary materials, some of which will continue serving you long after you've finished the book.

NOW ... Can you understand why I offer this book to you as not only a *joyful manifesto* but also a *jewel-filled manual*? It is ready to *work* for you!

## APPENDIX II

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# CHRIST HUDDLES: Facilitating Small Group Discussions of the Book

This book was designed to double as a discussion guide to help a small group can explore the book together.

This effort might take place weekly in private living rooms, with a quarterly Sunday school class, during weekly gatherings in a college dorm or at a regular local ministerial meeting. Whatever the setting, I recommend that this short-term group, convened for such a specialized focus, be called a **CHRIST HUDDLE**, stating right up front that Christ is the reason you're gathered together.

If you want to facilitate such a group, the following will prove useful. First, note that various components within each chapter — described in detail in **Appendix I: EQUIPPED! How to Make This Book Work for You** — lend themselves quite easily to guiding group interaction. If you have not yet read *Appendix I* you may want to do so at this time.

*Joyful Manifesto* can be broken down into a thirteen-week curriculum on the supremacy of Christ. The series consists of an opening “orientation session” (see suggestions below), followed by one week for each of the twelve chapters.

## A 13-Week Study Curriculum

First, to prepare between sessions each participant should own her or his copy of the book in which to write personal reflections and questions. Each participant should commit to other group members to spend time reading an estimated 40 minutes a week in the next session's assigned chapter or section. Along with Bibles bring copies of **CHRIST IS ALL!**

to each session because much of your conversation will draw from the text surrounding each “*THINK WITH ME*” question.

Whenever your *CHRIST HUDDLE* meets, open every session with a brief time of worship and prayer, possibly praising God for all you’ve learned about Christ and His supremacy over the past week, or thanking Him for new vistas of hope and passion toward Christ that the Spirit has given you in recent days. Praise the Father for ways you see the “crisis of supremacy” being confronted in the Church already. Pray for God to use your group to help cure that crisis even more.

**On the first of your thirteen weeks (the orientation session)** the approach is necessarily atypical. This gathering allows participants to receive their copies of the book. Then, the facilitator guides the group through an overview of the entire *Joyful Manifesto*, beginning with a look at the “*Contents*” outline. The facilitator should explain how and why the book is put together the way it is (the logic in the flow of the chapter topics) and how participants can best make it work for them, sharing suggestions as found in *Appendix I*.

The orientation time should focus as well on the need for accountability to one another during the remaining twelve weeks. Indicate a commitment to one another about fulfilling assigned weekly reading before coming.

Next, read the two opening passages on “supremacy”: *Joyful Manifesto*’s definition and the one Paul gives in Colossians 1. Then share initial thoughts, questions, surprises or concerns that either perspective on Christ might stir up for you. In addition, you might read out loud from **Appendix IV** which provides **Nine Theses** behind the entire book. Discuss initial responses to any of them. (Do they make sense or not? Why or why not? Do you disagree for some reason with any one of them? Why or why not?)

You should try to discuss the key points of the **Look Beyond the Threshold (An Introduction)**. If the group has not had opportunity to read that section, then walk through it together, summarizing main ideas and asking them to read it on their own before you re-convene.

Conclude by reading the **Prelude** aloud. It will provide a worshipful beginning for your next twelve weeks. Try doing it responsively the way that’s suggested there. Conclude the first session with a brief time of worship and prayer, using ideas from the Prelude (*Put Your Hope in Christ*). Pray especially about the rest of that first week of your Christ Huddle.

**For the remaining twelve weeks, here’s one approach you might try with your *CHRIST HUDDLE*** (which can be adapted, expanded or collapsed depending on the amount of time you have each week):

- After an opening time of worship and prayer, let the facilitator begin with **a summary overview of the chapter for that week**, possibly highlighting one or two statements or paragraphs in the chapter that pinpoint major issues that could form primary talking-points during the discussion time. Or the facilitator might read aloud sentences (or a paragraph) that are more intellectually provocative, or even potentially controversial. Ask for initial, preliminary reactions to get people engaged at the outset.
- **Then, ask someone to read selected Scriptures** listed under the center headings in the chapter for that session. Ask for a few initial reactions or reflections on the verses as they relate to the overall theme of that chapter. (Time will probably not allow you to read all the verses highlighted throughout the chapter.)

- **Next, work through the reflection questions** (side headings), asking participants to respond first to the questions themselves and then to bring additional responses and reflections on the issues raised in that unit of the chapter. The facilitator also might select ahead of time certain statements in a section to highlight for more directed interaction. Whatever approach, ask people where they agree or disagree, and always ask them *why* they think the way they do. And remember: Depending on the time allotted to each meeting, you may need to skip over some of the side headings to cover what you feel are the most relevant sections for your particular group.
- **Once the whole chapter has been explored, work on application.** Ask the group to determine what practical changes might be implemented — either individually or collectively — based on what has been discovered and discussed. For example: Where are changes needed in how they *see* Christ, or *seek* Him, or *speak about* Him? How might they want to *hope* in Him in new ways? How might they change the way they *obey* Him in the coming weeks? How has the chapter touched them personally regarding any shortfall of hope or passion in their own lives? Based on insights from this chapter, what could they do about any crisis of supremacy they see in themselves or in their churches? The goal is this: to get each participant to determine at least one next step she or he will take the following week in response to the discussion (along with reading the next assigned material).
- **Conclude with a time of prayer** regarding all that has unfolded during the session. Pray about how your vision of Christ and His supremacy needs to grow stronger. Ask the Father to give you a greater hope shaped around Christ's Kingdom and His global cause. Pray for a revitalization of your hope and passion toward Him. Pray equally for such a re-awakening to Jesus to impact your local church or the Christian movement to which you belong. Finally, pray for the spread of Jesus' reign and glory among the nations in specific ways.
- **Use the "Ludes".** When you finish a chapter that concludes one of the *Volumes*, be sure to save time at the end of that session to share the wrap-up, whether *Interlude I* or *Interlude II* or *Postlude*. Try reading them aloud (or at least portions). You might let them shape your concluding prayer time as well

**The facilitator must watch the time and keep the conversation rolling.** For example, if you have 90 minutes together, it might break down into something like this:

- A season of general worship and prayers ... **10 minutes**
- Overview the chapter, summarizing its main points ... **5 minutes**
- Present introductory thoughts for opening discussions ... **5 minutes**
- Read Scriptures related to that chapter ... **5 minutes**
- Guide deeper discussion of sub-sections ... **50 minutes**
- Draw discussions to a close with some final thoughts ... **5 minutes**
- Conclude by facilitating a time of prayer over the issues ... **10 minutes**

This is just a sample. Feel free to make adjustments to fit the timeframe you have.

*CHRIST HUDDLES* are a first step — but it no small step — in a *Campaign of Hope* right where you live! However you put them to use, they provide an effective way to help believers re-discover Christ for *all* that He is and recover *all* the hope they are meant to have.



## APPENDIX III

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# GIVING CREDIT

## The People Behind the Book

In a recent issue of *AAAWorld* magazine an article called “To Build a Big Jesus” told of a team of workmen laboring outside Tijuana, Mexico. Their goal? To create a statue for their city the size of the famous sculpture that dominates the skyline of Rio de Janeiro. In a sense, my vision for the greatness of Jesus has been “under construction” over many decades — but no more so than over the last eight years as I’ve worked on this *Joyful Manifesto*. Like the project in Tijuana, however, it really took a *team* effort.

To switch metaphors: For years I’ve matriculated through a “college of Christology”, mentored by a distinguished “faculty”. Without them I could not have written about the Lord of Glory the way I have.

### Let Me Introduce You to My “Personal Mentors”!

First of all, for over 15 years I was tutored by nearly two dozen board members under the chairmanships of John Kyle (a close spiritual father) and Richard Griggs (a true spiritual brother). Guiding the ministry of *PROCLAIM HOPE!* (previously called *Concerts of Prayer International*), this board exhibited a sacrificial love for the lordship of Jesus I can never forget.

Second, across the decades additional clusters of Christian leaders have deeply affected my heart for the glory of Christ, my hope in His promises and my passion for His Kingdom. Some of my best teachers have included members of the following: America’s

National Prayer Committee (founded by Vonette Bright); the Mission America Coalition (served ably by Paul Cedar); the National Revival Network (chaired by Dale Schlafer); and Concerts of Prayer Greater New York (a coalition of hundreds of pastors mobilized by Mac Pier). I must also include the leaders of a number of organizations involved with the Evangelicals for Social Action (facilitated by Ron Sider); the Christian Community Development Association (spearheaded by John Perkins); the Lausanne Committee for World Evangelization (particularly during the tenure of Leighton Ford); the A.D. 2000 and Beyond Movement (coordinated by Luis Bush); and the U.S. Center for World Mission (founded by Ralph Winter).

I've gained so much from my church family, too: The Presbyterian Church at New Providence (New Jersey). They served as a Christ-exalting "sending base", empowering me to proclaim this Message of Hope across the world over the past decade. I'm especially grateful for the members who have met with me weekly to pray for Kingdom-sized breakthroughs. How much I've learned from them!

I find myself indebted daily to Juli Kuhl, Director of Operations for *PROCLAIM HOPE!*, whose down-to-earth wisdom as well as love for Jesus has been poured into this ministry (and into this book) through an extraordinary mosaic of gifts.

Let me thank Curt Olson, for 15 years the post-producer for our national radio program *Hope for America*, broadcast on over 300 stations daily. I hasten to list a cadre who worked with me to bring this book into being, including a team of 15 "readers" consisting of pastors, scholars, lay leaders, ministry heads, and youth. They went through the manuscript with me chapter by chapter to provide invaluable input. (You know who you are!) I'm grateful for additional assistance from Brad Bush, Kathy Davis, Steve Hall, Rick Kress, Bill Sahlman and Eddie Smith.

A special word of thanks is extended to Roland and Lila Hinz, John and Wendy Beckett, Bob and Carolyn Ernest, Jerry and Nancy Jackson, Howard and Katie Williams, and Dick and Lois Griggs whose faithful Christ-ward involvement with me helped keep this manifesto project alive over the long haul.

Never could I overestimate how my vision for Christ's glory has been profoundly shaped by the spiritual depth of my precious life-partner, Robyne. I have no greater earthly teacher.

## Now, Please Meet My More "Formal Faculty"!

Credit is due to a team of servant-scholars whose hearts and minds lie behind many of my insights on the Christ, the crisis and the cure. During my sojourn in God's "university on supremacy", these key women and men have sharpened my understanding of what it really means to say *Christ Is ALL!* Their perspectives were and are invaluable.

Most of the volumes listed below can be ordered on-line through **Amazon.com** or **Barnes&Noble.com**. Obviously, as indicated by older copyright dates on some, I've been enrolled in the "school of hope" for quite a few years! Still, I'm convinced each book remains relevant to anyone's efforts at proclaiming God's Son to the 21<sup>st</sup> century.

To this "formal faculty" — *and above all to the Holy Spirit-inspired authors of the 66 books of the Bible* — I am indebted for my growing understanding on the Biblical, theological, historical, contemporary, practical, existential and eternal dimensions of the supremacy of Christ. **To each one I want to say:** For whatever positive blessings *Joyful Manifesto* brings to the Body of Christ, you are to be thanked. For wherever it misses the mark, I alone assume full responsibility.

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# APPENDIX IV

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## NINE THESES

### That Support the Book

*Many have asked about the underlying assumptions on which CHRIST IS ALL! is built. Actually there are nine, woven throughout the twelve chapters. I call them the “Nine Theses”. Both a Summary Version and an Expanded Version are presented below.*

#### THE SUMMARY VERSION

**Thesis One**

We can have everlasting hope in *Christ* based on all that He is as Lord: This hope is one of God’s primary *gifts* to the nations through His Son.

**Thesis Two**

Christ dominates the *focus* of our hope: This defines the *glory* of His supremacy.

**Thesis Three**

Christ rules over the *fulfillment* of our hope: This defines the *magnitude* of His supremacy.

**Thesis Four**

Christ embodies the *fullness* of our hope: This defines the *riches* of His supremacy.

**Thesis Five**

Christ shapes the *fervency* of our hope: This defines the *intensity* of His supremacy.

**Thesis Six**

A *crisis* of supremacy exists throughout the Church today: It is a crisis of Christology. It is robbing us of the *hope* and *passion* toward Christ and His Kingdom that He rightfully desires and deserves.

**Thesis Seven**

The crisis of supremacy can be effectively *cured*: Hope and passion toward Christ, for *all* that He is, can be reawakened and restored throughout the Church.

**Thesis Eight**

The cure for the crisis consists of *proclaiming* Christ inside the Church for all that He is, taking Christians *captive* to the hope we have in His supremacy and helping them to *get ready* for greater displays of His Kingdom.

**Thesis Nine**

The cure calls for a new initiative — a *Campaign of Hope* that involves Christians in three strategic roles: Messengers of Hope, Prisoners of Hope and Vanguards of Hope.

## THE EXPANDED VERSION

- 1. I believe that ...** one of the greatest gifts God offers, both to His people and to the nations, is a comprehensive *hope*, for now and forever, based on Christ and the full extent of His *supremacy*. This hope is tied to who He is as the Son of God, where He leads in the Purposes of God, how He imparts the Resources of God and what He receives from the People of God.
- 2. I believe that ...** for the Church to experience the deepest impact of God-given hope, our vision of Christ and His supremacy must be shaped by nothing less than the thousands of Biblical promises that give expression to His supremacy — to its Focus (Son), Fulfillment (Purpose), Fullness (Resources) and Fervency (People).
- 3. This is true because ...** every promise that Christ will fulfill when His supremacy is manifested in the consummation of all things, He embodies *already*, making *Him* the supreme hope for our generation, just as fully as He will be in the End.
- 4. This is true because ...** whatever Christ will be Lord of when His supremacy is manifested in the consummation of all things, He is Lord of *already*, making *Him* the supreme hope for our generation, just as fully as He will be in the End.
- 5. This is true because ...** in the same way Christ will be seen as both center and circumference for the life of the redeemed when His supremacy is manifested in the consummation of all things, He reigns *already* as the center and circumference of His Church today — once again making *Him* the supreme hope for our generation, just as fully as He will be in the End.

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- 6. Therefore, I'm convinced that ...** wherever this larger vision of Christ and His supremacy has been diminished and neglected in the Church — wherever Christians struggle with a shortfall of hope about God's promises in Christ as well as succumb to sagging passion for the advancement of God's Kingdom in Christ — we face a critical *crisis* that impacts every facet of the Church's life of worship, prayer, discipleship, community, compassion, service and mission.
- 7. Therefore, I'm convinced that ...** for the sake of God's glory in His people and among the nations, this crisis calls for multitudes throughout the Church to be *re-awakened* to fresh hope and passion, focused on Christ and the full extent of His supremacy; and, to be *re-converted* back to Christ for ALL that He is.
- 8. Consequently, I urge that ...** for the sake of God's glory in His people and among the nations, committed Christians everywhere must render to Christ *strategic service on three fronts*:
- We must **proclaim** among fellow believers a message of hope that *redirects their faith* toward Christ and His supremacy.
  - We must **awaken** fully within fellow believers the call of hope that *re-ignites their passion* for Christ and His supremacy.
  - We must **empower** fellow believers with a strategy of hope that *reorders their daily discipleship* under Christ and His supremacy.
- 9. Consequently, I urge that ...** a broad-based **Campaign of Hope** be mobilized immediately throughout the Body of Christ, summoning believers to assume *three primary roles*:
- To become **Messengers of Hope** who take every opportunity to proclaim to fellow Christians the full extent of Christ's supremacy and the hope we have in Him.
  - To become **Prisoners of Hope** who expand and deepen their own vision of Christ, growing with a consuming passion for Christ and the hope based on His supremacy.
  - To become **Vanguards of Hope** who band together as *Messengers* and *Prisoners*, sharing a lifestyle focused on the supremacy of Christ and pursuing among the nations greater manifestations of the hope of His Kingdom.



# APPENDIX V

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## KEY PASSAGES

### on Hope and the Supremacy of God’s Son

The next few pages contain samplings from Scripture that set forth the two great themes of this *Joyful Manifesto*: *supremacy* and *hope*.

Referencing certain Old Testament customs and traditions, the Apostle Paul reminds us: “These are a shadow of the things that were to come; the reality, however, is found in Christ” (Col. 2). A shadow can be useful in providing shade or in alerting us that someone is approaching. But ultimately a shadow calls attention to something beyond itself — to the object that casts it. In the end, shadows suggest the shape of something far more vivid and tangible and useful and lasting. Similarly, Old Testament texts on God’s supremacy as well as the hope shaped around that supremacy, foreshadow (point us toward) the fuller revelation of New Testament teachings on His Son. For millennia God’s covenant promises were anchored exclusively in the sovereignty of His character and actions.

But then, in the “fullness of times” (Gal. 4) the promises burst forth with a whole new level of reality, in clear view of the nations. They sprang into the foreground of world history by the incarnation of our Savior who, by virtue of His preeminence at the Father’s right hand, elicited one unanimous confession from the Church: “Jesus is Lord” (1 Cor. 12; Rom. 10). Early Christians were convinced that Jesus embodied in Himself everything the Bible claimed about God’s greatness and everything His Kingdom guaranteed. The closing verses of Isaiah 45, for example, compared with the opening verses of Philippians 2 provide just one of a thousand illustrations of how 1<sup>st</sup> century believers linked the “shadows of supremacy” with the exaltation of the risen Jesus over all.

Thus, as you study Old Testament selections below, let this be one of your major goals:

to determine how ancient visions of God’s awesomeness — whether from Moses or David, Job or Malachi — along with dramatic stories of God’s activities, as recorded in Exodus or 2 Chronicles or Daniel, provide hints of more to come. How are they shadows *when compared* to how the visions ultimately found expression and culmination in the person and reign of His Son? In other words, how does our Lord Jesus “sum up” and “flesh out” what the Old Testament sets forth about supremacy and hope?

If more in-depth analysis of any passage is desired, try using one of the guides to inductive Bible study outlined in Chapter 10 (*Messengers of Hope*). They are designed to help you unlock the teaching of God’s Word on the glory of Jesus, both Old and New Testaments.

Whatever approach you use to dig into the texts below, in the end make it your mission to mine-out of each at least one insight on the four major dimensions of Christ’s supremacy defined by *Joyful Manifesto*. Focus, Fulfillment, Fullness and Fervency. And as you do, ask yourself: How does this insight increase my *hope* in Him as well as my *passion* for Him?

One final note: I’ve given you chapter references only for each theme. Even though in some cases the title I’ve suggested for a text applies to just a portion of a chapter, reading the entire chapter will ensure a better grasp of context and thus a more faithful interpretation of the relevant verses.

## THE OLD TESTAMENT: CHRIST’S SUPREMACY FORESHADOWED

### GENESIS

- 1-2 — God’s Creation Mandate to Adam and Eve
- 6-9 — God’s Judgment and Re-creation Under Noah
- 15 — God’s Covenant with Abraham for the Nations
- 28 — God’s Covenant with Jacob Before an Open Heaven
- 45 — God Brings Deliverance Through Joseph
- 49 — The Hope That God Gives to Judah’s King

### EXODUS

- 3-4 — God’s Commission and Mission for Moses
- 15 — Moses and Miriam Praise God’s Supreme Victory
- 17 — God Delivers Israel Out of Destruction Through Moses
- 23 — The Angel of the Lord Takes His People Forward
- 24 — Moses Confirms God’s Covenant with the People
- 32-34 — The Reclamation of Israel Through the Intercession of Moses

### LEVITICUS

- 26 — God Is Sovereign Both in Reward and Punishment

**NUMBERS**

- 9-10 — Led by God with a Cloud and a Trumpet
- 16-17 — God Vindicates Aaron as High Priest
- 24 — Two Oracles from Balaam about God's Kingdom

**DEUTERONOMY**

- 8 — Honor God for His Supremacy
- 10-11 — Hold Fast to God in His Supremacy
- 30 — Return to God and His Supremacy
- 33 — Moses Sets Great Hope in God Before the People

**JOSHUA**

- 1-4 — God's Commission and Mission for Joshua
- 5-6 — God's Supremacy Manifested over a City
- 24 — Renewing a Covenant with God Full of Hope

**JUDGES**

- 5 — Deborah's Song about God's Deliverance
- 6-7 — God Leads the People Through Gideon

**1 SAMUEL**

- 7 — Samuel Rules the People at Mizpah
- 16-17 — David Anointed as King of All God's People

**2 SAMUEL**

- 5 — The Nation Unites under the Headship of David
- 7 — God's Covenant with His King
- 23 — How God's King Rules

**1 KINGS**

- 8 — The King Dedicates a Center of Worship
- 18-19 — The Prophet Proclaims the Supremacy of God

**2 KINGS**

- 4-5 — The Prophet Demonstrates the Supremacy of God

**1 CHRONICLES**

- 12 — The King and His Army
- 28-29 — Focusing the People on the Glory of God

**2 CHRONICLES**

- 14-15 — God's King Experiences His Sovereignty in Revival
- 17, 20 — God's King Experiences His Sovereignty in Battle
- 29-32 — God's King Experiences His Sovereignty in Transformation
- 34-35 — God's King Experiences His Sovereignty in Reformation

**EZRA**

- 1, 3, 9 — Recovery and Renewal under God's Chosen Leader

**NEHEMIAH**

- 1, 2, 4 — Restoration and Reconstruction under God's Chosen Leader

**ESTHER**

4 – Esther Has Come to the Kingdom for Such a Time

**JOB**

1, 2, 13, 19, 33, 38, 42 – How Job Discovers Hope in the Supremacy of God

**PSALMS**

1 – The King Is Installed Before the Nations  
16 – The King Finds Joy at the Throne  
18 – God Gives Victories to His King  
19 – God Conquers His People by His Word  
20 – God’s Benediction on His King  
21 – God Answers the Prayers of His King  
22 – The King Forsaken, Restored and Proclaimed to the World  
23 – The King as a Shepherd  
24 – Open Wide to the King of Glory  
40 – God’s Sovereign Hand upon His People  
44 – Our Destiny Depends on God’s Reign  
45 – A Song of Praise to God’s King  
46 – Be Still and Know That God Reigns  
68 – The King’s Victory Parade  
72 – The Full Extent of the King’s Dominion  
77 – Appealing to God’s Right Hand  
80 – God’s Sovereignty in Revival  
85 – God’s Sovereignty in Revival  
89 – God’s Covenant Promises to His King  
102 – The Appointed Time for Kingdom Work  
110 – The King at God’s Right Hand  
118 – When the Rejected Stone Becomes the Capstone  
132 – God Blesses His People Through His King  
144 – God Gives Victory to His King

**PROVERBS**

2-4 – God’s Wisdom Personified and Ruling in All of Life  
8 – God’s Wisdom Personified and Reigning Ever Since Creation

**ECCLESIASTES**

11-12 – Because He Is Sovereign, Make God Your Highest Passion

**SONG OF SOLOMON**

1-7 – A Drama Revolving Around Consuming Passion for a King

**ISAIAH**

2 – The Mountain of the Lord in the Day of the Lord  
4 – A Kingdom Glorious and Beautiful  
9 – A Son Is Given to Carry the Kingdom forward

- 25-27 — Celebrating the Fruits of Heaven's Sovereignty
- 33 — The Lord Will Arise as King
- 40 — Prepare a Highway for the King
- 42 — The Servant of the Lord Advances the Kingdom of the Lord
- 43 — Israel's Only Savior Gives Them Great Hope
- 45 — An Earthly King Exhibits What Heaven's King Will Do
- 49 — The Servant of the Lord Redeems and Restores the Nations
- 50 — God Vindicates His Redeemer
- 52 — God's People Awake and Sit Enthroned with Him
- 53-54 — God's Redeemer Suffers but Then Triumphs
- 60 — God's Glory Rises upon the Nations When God Reigns
- 61 — The Lord's Anointed Messenger Proclaims the Coming Kingdom
- 63-64 — God's Day Exhibits Sovereign Judgment and Redemption
- 65-66 — God Reigns Supreme over a New Heaven and Earth

**JEREMIAH**

- 1 — A Prophet Called to Bring Divine Revolution to the Nations
- 23 — A King Raised Up to Rule Wisely
- 30-31 — The Supremacy of God Revealed in the Restoration of His People
- 33 — When God Performs Great and Mighty Things for His People
- 50 — When God Triumphs over the Enemy of His People

**LAMENTATIONS**

- 3 — I Have Hope Because God Is Supreme over All Trouble

**EZEKIEL**

- 20 — When God Shows His Supremacy, He Shows His Holiness
- 34 — How the Chief Shepherd Takes Charge of His Sheep
- 36 — The Multi-Faceted Hope God's Glory Gives to Us
- 37 — Dry Bones Can Live Again When the King Is on the Throne
- 43-44 — What Happens When God's Sovereign Presence Is Made Known

**DANIEL**

- 2 — A Rock that Crushes the Kings and Fills the Whole Earth
- 7 — Before the Nations the Son of Man Enters the Throne Room of God

**HOSEA**

- 1-3 — A Marriage Drama that Pictures the Restoration of the Kingdom
- 14 — Blessings that Come under the Sovereign Hand of God

**JOEL**

- 2-3 — What Happens When God Roars From Zion

**AMOS**

- 9 — The Throne of Heaven Is Restored

**OBADIAH**

- 1 — The Kingdom Becomes the Lord's Alone

**JONAH**

- 2 – The Resurrection of a Prophet to the Nations
- 3-4 – God’s Sovereign Purpose for a Gentile City Prevails

**MICAH**

- 4 – The Kingdom Above All Kingdoms
- 5 – The Ruler of All Is the Least Likely of All
- 7 – When God Visits His People with Power

**NAHUM**

- 1 – The Wonderful Message That God Reigns

**HABAKKUK**

- 2 – A Prophet’s Vision of Great Hope for the Nations
- 3 – A Prophet’s Prayer with Great Hope for the Saints

**ZEPHANIAH**

- 3 – God Vindicates His People IN the Presence of the Whole Earth

**HAGGAI**

- 1-2 – The Temple Is Prepared to Receive the Worship of the Nations

**ZECHARIAH**

- 3 – The High Priest Is Set Apart to Lead in God’s Purposes
- 4 – God’s Promises of Restoration Through His Ruler
- 9 – The Coming of Zion’s King Brings Great Hope
- 12-14 – Here’s What Happens When the Kingdom Is Established

**MALACHI**

- 3 – The Refiner of God’s People Suddenly Appears
- 4 – God’s Reign Purifies, Heals and Consummates

## **THE NEW TESTAMENT: CHRIST’S SUPREMACY REVEALED**

Note: Gospel texts that are repeated by more than one writer are presented in only one of the samplings from the Gospels.

**MATTHEW**

- 3 – Preparing God’s People for God’s Messiah
- 4 – Christ’s Victory over Satan
- 5-7 – Living under the Reign of Christ
- 8 – Supreme in How He Heals
- 11 – The Kingdom Is Forcefully Advancing
- 12 – Our Hope in God’s Chosen Servant

- 13 — Stories on How the Kingdom Works
- 16 — Confessing Christ's Lordship and Following Him
- 17 — A Snapshot of the Glory of His Supremacy
- 21 — The King Comes in Triumph
- 22 — Called to the King's Banquet
- 24-25 — The Consummate Display of His Supremacy
- 26-27 — Crucified Because of His Claims to Supremacy
- 28 — He has All Authority among the Nations

**MARK**

- 5 — Supreme over the Sick and Demon-Possessed
- 10 — Calling the Powerful to Surrender to Himself

**LUKE**

- 1 — Mary's Song of Supremacy and Hope
- 1 — Zechariah's Song of Supremacy and Hope
- 2 — The Angels' Song of Supremacy and Hope
- 2 — Simeon and Anna Rejoice in Kingdom Hope
- 4 — Jesus' Message of Kingdom Hope
- 10 — Jesus Sends Disciples to Proclaim Kingdom Hope
- 11 — Kingdom Prayer and the Defeat of Satan
- 12 — Serving under the Blessing of His Supremacy
- 19 — When the King Rewards His Servants
- 22-23 — Kingdom Themes Dominate the Passion of Christ
- 24 — Kingdom Talk Dominates Resurrection Day

**JOHN**

- 1 — The Supremacy of the Eternal Word
- 3 — God's Promise Whenever the Son Is Lifted Up
- 5 — The Son Is Supreme in Life and Judgment
- 6 — Consuming and Being Consumed with the Son
- 10 — The Shepherd and His Sheep
- 11 — The Resurrection Is Found in a Person
- 14-16 — Blessings for the Church Tied to the Ascension of Christ
- 17 — A Prayer about Supremacy and the Hope Shaped Around It
- 21 — Supremacy Displayed in Resurrection Glory

**ACTS**

- 1 — Preparing His Disciples to Serve Him in His Ascension
- 2 — The Spirit Poured Out Manifests the Reign of Christ
- 3 — A Message of Hope and Consummation for God's People
- 4 — A Prayer of Hope and Kingdom Advance Through God's People
- 10 — Peter Proclaims the Hope and Supremacy in Christ
- 11 — Gentiles Become Passionate for Christ's Great Glory
- 13 — Paul Proclaims to God's People the Hope for the Nations
- 15 — Confirming the Sufficiency of Christ's Supremacy

- 17 – Paul Proclaims the Risen Christ to Philosophers
- 19 – Christ’s Kingdom Turns a City Upside Down
- 20 – Paul Commissions Messengers of Hope
- 26 – The Supremacy of Christ Expressed in the Conversion of Paul
- 28 – The Message of the Kingdom Reaches the Center of the World

## **ROMANS**

- 1 – Paul’s Ambitions as a Messenger of Hope
- 1 – The World’s Denial of Supremacy and Loss of Hope
- 4 – Abraham’s Hope Foreshadows Ours
- 5 – Hope in Christ Never Disappoints
- 5 – Christ Is the Head of a Whole New Race
- 6 – Walking in Christ’s Resurrection Victory
- 8 – Dimensions of the Supremacy of God’s Son
- 8 – Our Future Glory in Christ Is Assured
- 9 – God’s Sovereignty over His Purposes and Promises in Christ
- 10 – The Impact of the Message about the Lordship of Christ
- 11 – The Destiny of God’s People under the Lordship of Christ
- 13 – The Day of the Open Revelation of Christ’s Reign
- 15 – The Impact of the Message of Hope among the Nations
- 16 – A Benediction of Supremacy and Hope

## **1 CORINTHIANS**

- 1 – Proclaiming the Power and Wisdom of God in Christ
- 3 – Laboring for Christ with the Consummation in View
- 12-14 – The Lordship of Christ and the Gifts of the Spirit
- 15 – Christ’s Supremacy Displayed in Resurrection and Consummation

## **2 CORINTHIANS**

- 1 – Christ’s Resurrection Power in the Ministry of Paul
- 4 – The Missionary Manifestations of Christ’s Reign
- 4 – The Hope of Triumph Christ Gives His Servants
- 5 – Our Destiny as New Creations in Christ
- 10 – Bringing Every Thought into Obedience to Christ
- 11 – Bringing Every Affection into Obedience to Christ

## **GALATIANS**

- 1-2 – Called to Proclaim the Exclusivity and Sufficiency of God’s Son
- 3 – Promises Given and Culminated in God’s Son
- 5 – Freedom under the Lordship of God’s Son

## **EPHESIANS**

- 1 – Everything Summed Up in God’s Son
- 1 – Prayer for a Fuller Revelation of the Supremacy of God’s Son
- 2 – Seated with Christ in His Reign in the Heavens
- 3 – Proclaiming the Unsearchable Riches of Christ
- 3 – Prayer for a Greater Experience of Christ’s Supremacy

- 4-5 — How the Church Manifests the Headship of Christ
- 6 — Clothed in the Victory Christ Brings Us

**PHILIPPIANS**

- 1 — A Consuming Passion for God's Son
- 2 — Celebrating Why the Son Receives All the Glory
- 3 — Laying Hold of a Life Wrapped Up in Christ

**COLOSSIANS**

- 1 — Defining Major Dimensions of Christ's Person and Reign
- 2 — How the Church Expresses the Headship of Christ
- 3 — How Discipleship Flows Out of the Reign of Christ

**1 THESSALONIANS**

- 1 — The Impact of the Message of Christ on the Nations
- 4-5 — The Victorious Return of Christ and Its Implications for Saints

**2 THESSALONIANS**

- 1-2 — When Christ's Supremacy Is Finally Revealed to All the Nations

**1 TIMOTHY**

- 1-2 — Christ's Glory Displayed Through Proclamation and Prayer
- 3 — The Mystery of Christ's Supremacy Defined
- 6 — Service to Christ Lived Out with the Hope He Gives

**2 TIMOTHY**

- 1 — Fan into Flame Your Mission for Christ
- 3-4 — The Lordship of Christ Helps Us Persevere in Hope

**TITUS**

- 2-3 — God's Grace Rules Because of the Work of God's Son

**PHILEMON**

- 1 — The Message of Christ Brings about Social Reform

**HEBREWS**

- 1-2 — God's Son Speaks Sitting at His Right Hand
- 3 — Jesus: The Builder of the People of God
- 4-5 — Jesus: The Great High Priest over the People of God
- 7-8 — Jesus: The Guarantee of a Eternal Covenant with God
- 9-10 — The Supremacy of Jesus Manifested in His Sacrifice
- 11-12 — A People of Hope Shaped by the Lordship of Christ

**JAMES**

- 5 — The Judge Is Ready to Take Action

**1 PETER**

- 1 — A Living Hope Rooted in a Risen Lord
- 2 — Living Stones Built on the Cornerstone
- 3 — Saved by the Resurrection of Jesus
- 5 — Serving under the Chief Shepherd

**2 PETER**

- 1 – Experiencing the Richness of Jesus' Lordship in Our Lives
- 3 – The Day When Christ's Supremacy Is Consummated

**1 JOHN**

- 1 – Walking in the Presence of the Exalted Son
- 3 – He Breaks the Power of Cancelled Sin
- 5 – Victory that Overcomes the World Is in Him

**2 JOHN**

- 1 – Remain in the Truth about Who Jesus Really Is

**3 JOHN**

- 1 – Serving for the Sake of His Name among the Nations

**JUDE**

- 1 – Established Forever Before His Throne

**REVELATION**

- 1 – The Ascended Glory of Our Lord Revealed
- 2-3 – Seven Messages from Jesus about His Supremacy
- 4-5 – The Lord of History Is Both a Lion and a Lamb
- 7 – Multitudes Living under the Leadership of the Lamb
- 11 – The World's Kingdom Becomes Christ's Kingdom Forever
- 12 – The Ascension of Christ and His War in Heaven and on Earth
- 14 – The Conquering Lamb Rules on Mt. Zion
- 19 – Jesus and His armies Come to Judge the Earth
- 20 – Jesus Reigns and Judges Among All the Nations
- 21-22 – A New Heaven, Earth and City Where Christ Remains Our All
- 22 – A Cry for Jesus to Consummate His Supremacy Soon

# APPENDIX VI

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## ANOTHER APPROACH To Defining “Supremacy”

The core of Christ’s supremacy — what gives increased substance to who He is as the Son of God, where He leads in the Purposes of God, how He imparts the Resources of God, and what He receives from the People of God — could be expressed in an entirely different way than we’ve explained it in this book. Sometimes I like to distill it down to just a few *prepositions*. Actually, these seven words might provide a strong outline for a follow-up book to *CHRIST IS ALL!* But for now, let me provide you with this brief summary of my thoughts.

Christ’s supremacy incorporates ALL He is in seven key areas:

- **TO us**
- **FOR us**
- **OVER us**
- **BEFORE us**
- **WITHIN us**
- **THROUGH us**
- **UPON us**

Such simple words! Yet, I submit to you, *everything* Scripture presents to us about the glory of the Savior — everything about the Focus, Fulfillment, Fullness and Fervency of His reign — can be sliced a whole other way by these seven phrases. Each preposition proclaims the primacy of the Person whom we must adore through endless ages ... and why He is to be adored. The phrases

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### QUOTABLE QUOTE

**In today’s church historic Christian belief in Jesus Christ is like Humpty Dumpty: it has had a great fall, and now lies before us broken in pieces. Everyone picks up some of these, but few have them all or know what to do with those they have.**

(DR. J. I. PACKER)

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provide working material for constructing an exciting Biblical “resumé” for God’s Son, a resumé we can freely share with others.

To show you how quickly each preposition opens up magnificent vistas on our Victor, let me retrace each with you. Using verses from Colossians 1 to illustrate, let me highlight what is implied by each. I’ll show you how they can enhance the four-part definition of Christ’s lordship established in this book.

**TO us ...** This speaks of how His supremacy is eternally rooted in His nature, His character, and His Trinitarian existence as the Son of the Father. This is one way to describe our FOCUS on who He is to us. We read in Colossians 1 — “God was pleased to have all His fullness dwell in Him” (vs. 19).

**FOR us ...** This includes how His supremacy became fully visible through His incarnation: His righteous life, Spirit-filled ministry and teachings; as well as His Crucifixion, Resurrection, Ascension, and on-going intercession. This is another example of how He is the FOCUS of supremacy. We read in Colossians 1 — “through Him to reconcile to Himself all things ... through His blood” (vs. 20).

**OVER us ...** He is supreme-to-the-max as Ruler of history and Lord over the nations. But above all, He reigns as Head of the Church, called “the fullness of Him who fills all in all” (Eph. 1). Paul writes of the FULFILLMENT that comes to all over whom He rules — “rescued ... brought into the Kingdom of the Son He loves ... firstborn over all creation ... from among the dead ... head of the body, the Church ... all things whether things on earth or things in heaven” (vs. 13, 15, 18).

**BEFORE us ...** Supremacy is displayed also by His pioneering leadership. He endows His people with new dreams and visions for serving His cause. Then He strikes out ahead of us to open doors for the Kingdom. He scatters the strongholds of dark powers to take us where we’ve never gone before. He brings God’s purposes to their ordained climax. With other phrases from Colossians 1 Paul encourages us to expect the FULFILLMENT of Christ’s grand designs as He goes before us — “in Him all things hold together ... He is the firstborn from among the dead ... all over the world this gospel is bearing fruit and growing” (vs. 17, 18, 6)

**WITHIN us ...** He reveals His supremacy wherever His saving presence, holy God-like characteristic, inexhaustible wisdom and multiple ministry gifts are lived out by His Spirit within the community of His people. He changes them individually and corporately. Paul also teaches the Colossians of the FULLNESS Jesus puts within us — “Christ in [among] you, the hope of glory ... asking God to fill you ... share in the inheritance of the saints in the kingdom of light ... live a life a life worthy of the Lord” (vs. 27, 9, 12, 10).

**THROUGH us ...** This points to how His reign reaches out by His Spirit through His Church to the unreached of the earth, both neighbors and nations. He works in union with

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His people to further His mission worldwide. Here's another demonstration of Christ's FULLNESS in our life with Him — "The commission God gave me ... to make known among the nations the glorious riches of this mystery, which is Christ ... to this end I labor, struggling with all His energy He so powerfully works in me" (vs. 29).

**UPON us ...** This reminds us that He is passionate for the consummation of all things in His reign. Sometimes His glory breaks through by frequent outpourings of the Holy Spirit for the renewal and revival of His Church. At these times He intensifies and accelerates the previous six displays of His supremacy. The "upon us" dimension, however, awaits its climax in His spectacular, bodily return to bring His victories to bear upon all Creation forever. One way we embrace this all-consuming destiny is by our FERVENCY for Him now. Paul speaks of this — "Him we proclaim, teaching every person and warning every person that we might present every person complete in Christ ... please him in every way: bearing fruit in every good work, being strengthened with all power according to his glorious might" (28, 10-11).

What a resumé this is! No wonder Paul sums up the magnitude of this seven-fold vision of God's Son with that one decisive declaration in vs. 18:

***"... that in everything He might have the supremacy."***



## APPENDIX VII

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# HOW TO PROCLAIM AND PRAY

## Our Hope in the Supremacy of God's Son

In one form or another the grid presented below has been shared with audiences around the world over the past 20 years. In one picture it represents everything a Christian might speak or seek related to the supremacy of God's Son. Most of the topics and truths included in what Paul calls "the whole counsel of God" (Acts 20) are captured in one or more of the 24 boxes you see there. *It's that simple!*

Of course, an appendix isn't the place to go into detail on how the grid works. For now let me give you the following guidelines:

### THE SIX R's — SIX RESPONSES TO CHRIST'S SUPREMACY

The six R's down the side represent major responses to the glorious greatness of our Grand King, whether in the hearts of our hearers (as we speak — see chapter 10) or in their prayers (as we seek — see chapter 12).

Our prayers, for example, may take the form of worship, praise and celebration regarding one or more of the four dimensions of the supremacy of Christ (the **Rejoice** expression). At the same time, any message we proclaim about the Savior (whether in personal conversation or before a larger group) ought to elicit from our hearers the same spirit of rejoicing — delight, excitement, praise — over who the Lord Jesus is. Quite naturally a heart response to a vision of hope and supremacy can be translated easily into a prayer response by helping our hearers take our message back to God with expressions of thanksgiving and joy.

Similarly, enlarging peoples' outlook on Christ will stir conviction over sin (or systems) that, either individually or corporately, grieve the Holy Spirit — or quench His revelations to us of the glory of the King, or rob others of the blessing of beholding Christ's supremacy in the life of His people. That's when the **Repent** response becomes appropriate. Every Message of Hope should call for repentance at some point (see chapter 11), and then help Christians express broken hearts by how they pray.

This same approach applies to the other responses: **Resist** (pinpointing where Satan opposes the advance of Christ's Kingdom as well as praying for his strongholds to be broken); **Request** (proclaiming and praying some of the thousands of promises regarding each facet of Christ's supremacy and how God intends to manifest each to the Church and before the nations); **Receive** (calling our audiences to live every day expecting fresh demonstrations of Jesus' lordship, and then helping the people identify how He is already glorifying Himself — already exhibiting the focus, or fulfillment, or fullness, or fervency of His supremacy — in answer to our obedient prayers); **Recommit** (urging believers to yield to every implication of Christ's reign in our lives, leading them to consecrate themselves to the advance of His Kingdom and helping them to offer themselves to be used in any way God chooses to be an answer to any of our prayers, no matter what it costs us).

## THE FOUR *F*'s — FOUR DIMENSIONS OF CHRIST'S SUPREMACY

Look at the grid again. Please notice that any one of these six responses, whether expressed by prayer or through a ministry of the Word, can be (and should be) shaped by one or more of the key dimensions of Christ's supremacy, explored in-depth in this book (especially chapters 1-5).

For example, our worship (rejoicing) might celebrate some aspect of the nature and saving work of the Son of God (**Focus**); or ways He is working victoriously to extend the Father's purposes for all the earth (**Fulfillment**); or His manifest presence and activity with His people into whom He is pouring the resources of Heaven (**Fullness**); or how He

has been and is being glorified by the devotion and passion and service of the subjects of His Kingdom (**Fervency**).

A similar approach works for each of the other six responses. We might call the people to repent and pray about indifference to His glory (**Focus**); or apathy toward His mission (**Fulfillment**), or hoarding His blessings (**Fullness**), or withholding affections from Him (**Fervency**).

In the same vein, we might proclaim some of the Kingdom promises touching each dimension of supremacy. Then we might move on to encourage fellow Christians to make it their priority (Request); summon them to greater hope over the ways God will manifest these four dimensions (Receive); and urge them to choose to live more fully at the center of who Christ is, where He is headed, what He does and how He is blessed. Then we could say so to God (Recommit).

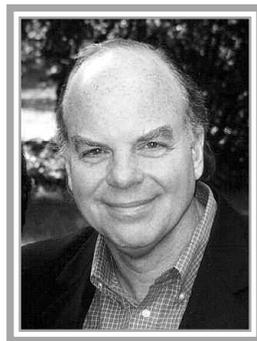
## The Grid

Just 24 squares ... representing everything Christians can speak and seek regarding the supremacy of God's Son!

Certainly, no one message — and no one prayer meeting — could cover all the issues at one time. But over time, in a congregation's experience of various proclamation ministries and prayer ministries, Christians should see themselves growing in the balance and breadth of knowing Christ and responding to Him along the lines suggested by this grid. I hope you find this tool helpful in serving those to whom God has sent you as a "Messenger of Hope."

	FOCUS	FULFILLMENT	FULLNESS	FERVENCY
REJOICE				
REPENT				
RESIST				
REQUEST				
RECEIVE				
RECOMMIT				





## APPENDIX VIII

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# David Bryant

## A Glimpse at the Man Behind the Message

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Former president of Concerts of Prayer International (COPI) and chairman of America's National Prayer Committee, over the past 30 years David Bryant has been defined as a “messenger of hope” and a “proclaimer of Christ” to the Church throughout the world.

Capitalizing on city-wide mass rallies; national and international conferences; training videos, seminars and manuals; development of leadership coalitions; the mentoring of younger leaders; and media outreach (both TV and radio), David has played a widely visible role in the emergence of an unprecedented, worldwide prayer movement. Many testify, however, that his key contribution to this movement always has been to help set its primary agenda: the hope of a God-given awakening among Christians everywhere to Christ for ALL that He is.

To that end, since January 2003 David Bryant has concentrated his efforts exclusively on his new mission outreach called **PROCLAIM HOPE!** The ministry emphasizes four major goals:

**To proclaim** a more comprehensive vision of Christ and His supremacy throughout the Church.

**To awaken** for all believers a life-changing hope focused on this larger vision of Christ and His supremacy.

**To empower** Christians and churches, and especially their leaders, by helping them grasp the dynamic hope in Christ that mobilizes God's people for new advances of Christ's Kingdom among the nations.

**To equip** other “Messengers of Hope” who are able to replicate the same mission: to proclaim, to awaken, to empower and to equip.

Taking his cue from Colossians 1:24-29, in every facet of **PROCLAIM HOPE!** he spreads this hope-filled message through a variety of outreaches: from city-wide *Christ Awakenings*, to *Christ Roundtables* for leaders, to a national daily radio broadcast called *Hope For America*, to the publishing of books and articles on the supremacy of Christ, to leadership mentoring, to national training activities such as *Christ Summits*.

David Bryant gives priority both to *proclaiming* a vision that promotes nothing less than a national (and even international) awakening to Christ and the full extent of His supremacy; as well as to *mobilizing* many others (especially leaders, at every level) to join him in what he calls a *Campaign of Hope*.

To follow-up his daily coast-to-coast radio program (**Hope for America**) David Bryant provides a one-of-a-kind website: **www.DavidBryantDirect.com**. There he offers a variety of his tools and books to be downloaded, many for free, in order to foster as widely as possible his message about Christ throughout the Body of Christ.

A popular speaker and author, David Bryant holds graduate degrees in both Biblical Studies and Missiology. A senior pastor in Ohio for six years; a missions trainer for three years in southern California; and minister-at-large with the Madison (WI)-based InterVarsity Christian Fellowship for twelve years, David founded and guided Concerts of Prayer International for 15 years. He also chaired America's National Prayer Committee for nine years (on which he still serves as a National Senior Advisor), and currently holds leadership roles with **PRAY! Magazine**, the **Mission America Coalition** and the **National Revival Network**. Among his writings are four key books: *In the Gap*, *With Concerts of Prayer*, *The Hope at Hand*, and *Messengers of Hope*.

David and his wife Robyne call metropolitan New York City their home. Their three grown children, Adam, Bethany and Benjamin, were all adopted as infants from India.



## APPENDIX IX

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*Only a God-given reawakening to Christ and the full extent of His supremacy can resuscitate the Church's hope and passion, and re-engage her effectively in the worldwide advance of His Kingdom.*

— David Bryant

Thank you for visiting [www.DAVID BRYANT DIRECT.com](http://www.DAVID BRYANT DIRECT.com). Here we offer you a menu on David Bryant's multi-faceted ministry for Christ to the Church worldwide. First of all, we want you to know: In all we do, our main theme remains ...

### “Awake To Christ For ALL That He Is!”

The icons you will find along the side of the home-page when you visit our website represent the fruits of David Bryant's 30-year ministry to the Body of Christ. There is much here that David would now like to share with YOU — freely!

To find out about our flagship ministry, click on the icon called **PROCLAIM HOPE!** There you'll learn more about David Bryant and his current outreaches. Also, you'll read about the reasons for the recent launch of our “National Campaign of Hope” to restore to the Church a dynamic hope based on the supremacy of Christ. You'll discover strategies for how this campaign might unfold right where you live.

**OUR VISION**

*A Church awakened to the full extent of Christ's supremacy.*

**OUR MISSION**

*To awaken throughout the Church  
fresh hope, passion, prayer and mission,  
centered on the Lord Jesus Christ,  
by proclaiming the full extent of His supremacy  
and by empowering others to do the same.*

**OUR STRATEGIES**

*"Christ Awakenings"*

(Vision-casting with larger audiences)

*"Christ Roundtables"*

(Vision-casting locally with strategic leaders)

*"Christ Summits"*

(Intensive leadership training)

*"Christ Huddles"*

(Curricula for small groups)

**Website Resources**

(Includes many of David's writings)

**Strategic Alliances**

*"Hope For America"*

(Daily national radio broadcast)

**PROCLAIM HOPE!**

**PO Box 770**

**New Providence, New Jersey 07974**

**Phone 908.771.0146**

**Fax 908.665.4199**

# APPENDIX X

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## THINK WITH ME:

### A Chapter by Chapter Outline Using the Embedded Reflection/Discussion Questions

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As explained in Appendix I and II, the side-headings double as questions for personal reflection and small group discussion. This Appendix simply gives you an overview of all the issues waiting to be explored throughout the book. This can be especially helpful to the facilitator of a small group. Or, use the outline as a way of reflecting back over the book once you have finished reading it.

#### **Chapter 1:**

What are different ways Christian leaders identify the current crisis?

How much do we actually talk about God's Son to one another?

In what sense is Jesus missing in the evangelical movement today?

How does one demonstrate a "Person-driven" approach to discipleship?

In what other ways does our stumbling over supremacy show itself among us?

In what sense do we view Jesus as a mascot more than a monarch?

How might we begin to recover a vision for the supremacy of God's Son?

How would you define a Biblical vision of the supremacy of Christ?

What are the four dimensions of a "wide-angled vision" of Christ?

How can snapshots of supremacy ever capture the "mystery of God"?

Where does the suffering of Jesus fit into the supremacy of Jesus?

How does the supremacy of Christ take us beyond the centrality of Christ?

In what sense does Jesus' supremacy make Him the circumference of our lives?

How does Colossians picture the pinnacle of Jesus' preeminence?

Why does a vision of Christ's supremacy always cause hope to grow?  
 How could a campaign to recover hope become the antidote to the crisis of supremacy?  
 Is God calling you to move forward with such a campaign?

### **Chapter 2:**

In what sense is it Christ's very nature to be the summation of all hope?  
 Who do you say that He is and what words would you use to say it?  
 In what ways is Christ the only focus for every bit of hope we have?  
 Why does it make sense to say our hope in God is "summed up" in Christ?  
 Where does the Trinity fit into the hope in Christ we confess?  
 How do Old Testament texts on creation prepare us for Jesus' majesty?  
 How does Jesus sum up the Old Testament's "shadows of supremacy"?  
 How did Christians look at the Old Testament through "Jesus' glasses"?  
 How does calling Jesus the "Son of Man" magnify hope in His supremacy?  
 How does the Incarnation touch our personal experiences of hopelessness?  
 Why is the Cross the great crossroads for our future?  
 How has the Cross eliminated every false hope for us?  
 Why do Christ's sufferings crown Him supreme over every hope we have?  
 How many victories did His Resurrection achieve?  
 In what sense is Christ also now the firstfruits of all our hope?  
 In what way does the Resurrection anchor every other hope for us?  
 What practical difference should it make that Christ is on the throne?  
 Why is Psalm 110 quoted so frequently in the New Testament?  
 How are we a part of Christ's missionary invasion among the nations?  
 What does opposition to His mission tell us about His supremacy?  
 Why is our Ascended Ruler also our chief prayer partner?  
 How does hope inaugurated become hope consummated?

### **Chapter 3:**

How should the hope of "consummation" affect our daily lives with Christ?  
 How much do you feel a part of history's grand and glorious goal?  
 What Biblical themes define the Consummation of Christ's supremacy?  
 How does Christ's second coming add weight to His supremacy now?  
 What will the Consummation of Christ's supremacy not include?  
 What will the Consummation of Christ's supremacy include for sure?  
 In what ways will Christ's reign require both continuity and discontinuity?  
 How will the fulfillment of Christ's supremacy be expressed in community?  
 Why must Christ's reign climax in a ravishing vision of the Godhead?  
 So, who will be consumed with Christ and who will just be consumed?  
 Why does the Consummation project a perfect portrait of our Lord Jesus?  
 What if we acted as if the Consummation was here and now?  
 What if we acted as if the Consummation could arrive soon?

**Chapter 4:**

Why should Christ's supremacy feel like the future invading the present?  
How has God applied the future to our relationship with Christ today?  
What does the word "justification" tell us about the fullness of Christ's supremacy?  
In what sense does the Spirit provide us the power of the future?  
How does the filling of the Spirit connect us with Christ's supremacy?  
How does the Spirit consecrate us for Christ's reign, both present and future?  
What can happen when a congregation sees itself gathered around the King?  
Why ought any church bear witness daily to the climax of Christ's reign?  
What was the vision behind the beginnings of the modern missionary movement?  
How is missions an extension of Christ's hope-filled reign among nations?  
How can hope in Christ's supremacy impact earth's unreached poor?  
Why should a vision for the future drive our mission to the nations today?  
Why does revival under Christ always ignite a forward look?  
What words help describe the hope in Christ that revival brings?  
What does it look like when Christ rules a people through revival?  
Why might "arrival" be the best metaphor to use for revival?  
Why should Christ Himself form the central definition of revival?  
Where around us do we see the judgments of the Lord revealed already?  
How did you discover Christ's opposition to the unseen dark powers?  
Why must preliminary installments of Christ's victory often be so costly for us?

**Chapter 5:**

Where do you see evidences of consuming passion today?  
How can passion for Christ right now reflect what it will ultimately become?  
What does our passion reveal about the content of our Christology?  
Why does greater hope in Christ help increase our passion for His Kingdom?  
What does sagging passion for Christ tell me about my relationship to Him?  
What kind of passion is owed to Jesus as our Supreme Commander?  
How passionate was the King about you from the beginning?  
Why must the Father's passion for His Son deepen ours?  
How do we go about consuming God's Son day by day?  
How do we go about being consumed with God's Son day by day?  
What might a congregation look like if it was controlled by consuming passion?  
How did Paul exhibit the consuming passion we can all experience?  
How do you respond to these probes on passion?

**Chapter 6:**

What should we call the overarching crisis we face inside the Church?  
In what sense might the Church have an "identity crisis"?  
What is our most strategic response to the "crisis of supremacy"?  
What are some ways that the crisis has manifested itself over the ages?  
Who is Jesus in America, and how much hope do Americans place in Him?

What are some ways this crisis is making its appearance inside the Church?  
What are other tangible ways to measure the crisis among us?  
In what ways does this crisis manifest itself in the Church worldwide?  
Where do you see the crisis manifesting itself in your church?  
What is the crux of the evangelical movement's "identity crisis"?  
Why is the Ascension key to rebuilding our vision of Christ as our Monarch?

**Chapter 7:**

What is the relationship between hope and human survival?  
What is responsible for today's disappearance of hope?  
How does hopelessness hit us at the heart level?  
Why do the world's crises of hope impact Christians even harder?  
How does a spirit of hopelessness show itself as spiritual paralysis?  
How does the evangelical "rat race" exhaust our hope in Christ?  
How has our hope in Christ been paralyzed by the magnitude of the task?  
How have we lost hope due to personal disappointments with Christ?  
What happens if we don't get to debrief our disappointments with Christ?  
How is all this paralysis evidenced in the Church's prayerlessness?  
How much do Christians need to be re-awakened to a larger hope in Christ?  
How is passion affected by the battle for hope?

**Chapter 8:**

What three essential choices in conversion are fundamental to Christian passion?  
Why does a life of continual conversion prevent a loss of passion?  
How would John Wesley confront a loss of passion?  
How do life experiences fight against our fervency for Christ?  
How does sin suffocate passion for Christ and His supremacy?  
Why would Christians fear a passion for Christ's supremacy?  
What primary fears often restrict passion for Christ and His supremacy?  
In what sense is a loss of passion a result of "spiritual warfare"?  
What overriding disconnect often triggers our loss of passion?  
How need-centered is the message about Christ most Christians have heard?  
What are some forms which "trite Christologies" take inside today's Church?  
What is the greatest tragedy shortsighted messages create?  
How did Jesus confront "trite Christologies" in His own ministry?  
Why might Chinese and Hebrew words for "crisis" encourage us?  
Are you willing to join me in a Campaign of Hope?

**Chapter 9**

How does our message stack up against other “hopes” the world talks about?  
How did Paul proclaim Christ as the great “Message of Hope” for every Christian?  
Why should our message about Christ point Christians to an abounding hope?  
Why should our message of Christ also point Christians to an apocalyptic hope?  
How did Jesus transform churches with a message about abounding, apocalyptic hope?  
How often do our churches hear a message about Christ that sounds like this?  
How did the supreme Proclaimer of hope shape His “campaign”?  
How have multiple campaigns in the past impacted the advance of Christ’s Kingdom?  
Is it time for you to join in with a movement of proclaimers?  
Why do pray-ers of the hope often become the best proclaimers of the hope?  
How might a prayer meeting become a starting point for a Campaign of Hope?

**Chapter 10**

How does Paul demonstrate the strategic mission of a “Messenger of Hope”?  
What does it mean to be a proclaimer of Christ inside the Church?  
What does it mean to be a witness to Christ inside the Church?  
What topics are people talking about these days in your congregation?  
Which of these 13 characteristics are already found in your life?  
How would you deliver to Christians God’s Word on the supremacy of His Son?  
H is for Hop On! — How do you grow a ministry of inspiration?  
O is for Open Up — How do you grow a ministry of revelation?  
P is for Pray Back — How do you grow a ministry of intercession?  
E is for Enter Into — How do you grow a ministry of mobilization?  
What four responses to a Message of Hope might you expect?  
What is the single most important measure of any messenger’s success?

**Chapter 11**

What might Prisoners of Hope look like today?  
What is God’s primary way to create Prisoners of Hope?  
How fully have you been taken captive to hope in Christ?  
What makes any Christian a good receiver of the hope Christ brings?  
How does repentance increase our capacity for more of Christ?  
What Kingdom issues need to be addressed by hope-filled repentance?  
How does suffering increase our capacity for more of Christ?  
How have you grown through the “discipline of dis-illusionment”?  
What does the infectious nature of hope say about our need for community?  
How can we go about building a community of hope-filled disciples?  
How would you shape a weekly gathering for Prisoners of Hope?

**Chapter 12**

In what sense is this approach to discipleship truly anticipatory in nature?

In what sense is anticipatory discipleship always preparatory in nature?

If you knew Christ was coming tomorrow, what would you do differently today?

How is “acting as if” a helpful way to grow as Vanguards of Hope?

How could just four questions revitalize your walk with Jesus?

How can hope in Christ empower your worship of God?

How can hope in Christ reinvigorate your approach to scripture?

How can hope in Christ reshape your financial strategies?

How can hope in Christ reinforce your efforts at evangelism?

How can hope in Christ lead to acts of reconciliation?

How can hope in Christ foster courageous decisions about congregational activities?

How can hope in Christ undergird your daily battle with sin?

How can hope in Christ re-ignite your zeal for world outreach?

How can hope in Christ inspire the way we love one another?

Why is a church’s prayer life a barometer of its hope in Christ?

In what sense is prayer always at the vanguard of God’s purposes in Christ?

Are you incorporating the four dimensions of vanguard praying?

Are you practicing the six responses of vanguard praying?

Are you watching for the three answers to vanguard praying?

Are you “facing east” as you serve God’s Son?