

# PROCLAIMING KINGDOM | PART 4

## Summary:

This session explores what seeking naturally produces: proclamation. Drawing on the herald's mandate of *kēryssō*, the ancient Greek word for an official public announcement, it establishes that every follower of Jesus carries a message that belongs to the King and is entrusted to us to deliver clearly, graciously, and without apology. Seeking the Kingdom and staying silent about it simply are not compatible.

The session works through three connected movements: what we have to say, what that message actually is, and who is called to carry it. The proclamation of the Kingdom is not the role of a select few with a platform or a title. From the scattered disciples of Acts 8 to the Great Commission itself, the mandate belongs to all who follow Jesus. The message is the same one He announced: the time has come, the Kingdom is near, and it calls for a response. It is carried not with pressure or performance, but with prayer, wisdom, and conversation that is full of grace and seasoned with salt.

The session closes by addressing the cost of proclaiming honestly. The temptation to stay quiet is real, and the Bible does not pretend otherwise. But the Spirit God gave us is not a spirit of timidity. The early church prayed for boldness, and God answered with the Holy Spirit, and that same empowerment is available to us. The session ends with a practical challenge: identify one specific person, bring them before the Lord in prayer, and when He opens a door, walk through it. The Kingdom has come near to us, and the most natural response is to let it come near to someone else through us.

## Key Scriptures:

Mark 1:15, Matthew 4:23, Luke 4:43, Matthew 10:7, Romans 10:14-15, Mark 1:14-15, Colossians 4:2-6, Acts 28:30-31, 2 Timothy 1:7-8, Isaiah 52:7, Acts 8:4, Matthew 28:18-20, Acts 4:29-31

## Transcript:

We began with a foundational reality: Kingdom Now. The King has come, and the Kingdom isn't something we're still waiting on. It's here.

**Mark 1:15 NIV:** "The time has come. The kingdom of God has come near."

We enter that Kingdom as we're born again by the Spirit, as we do the will of the Father, and as we receive it like a little child, in complete dependence and trust in Him. And we don't just enter and settle. We seek it first, above everything else, with everything we have.

So we know what it is. We know how to enter it. We know we're to pursue it above all else. But seeking always leads somewhere, and where it leads us today is this: Proclaiming the Kingdom.

The Kingdom of God has never advanced in silence. From the banks of the Jordan to the streets of Jerusalem, from a Roman prison cell to wherever you find yourself this week, the Kingdom moves when it's proclaimed. Jesus didn't live it quietly and leave people to work it out. He announced it. And He commissioned us to do the same.

**Matthew 4:23 NIV:** "Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom."

That word, proclaiming. In the original Greek it's

*kēryssō*, a herald's word. A herald wasn't offering a personal opinion or waiting for an invitation. He was sent ahead of the King to make an official public announcement. The message wasn't his, it belonged to the King, and his job was to deliver it clearly and without apology. That's the posture Jesus takes, and it's the posture He gives to us.

**Luke 4:43 NIV:** "I must proclaim the good news of the kingdom of God to the other towns also, because that is why I was sent."



Must. Not “I think I should” or “when the moment feels right.” Must. And when He sends the Twelve out in Matthew 10, the instruction is just as direct:

Matthew 10:7 NIV: “As you go, proclaim this message: ‘The kingdom of heaven has come near.’”

As you go. Not when you arrive somewhere significant, not when conditions are ideal, as you go. In the middle of your week. In the middle of your normal. That’s where the proclamation happens.

I think about the way news travels. When something significant happens, something that genuinely changes things, people don’t sit on it. They pick up the phone. They tell someone before the day is out. There’s an urgency to it because the news is too important to keep to yourself. That’s exactly the posture behind *kéryssō*. The Kingdom of God has come near, that’s not information you file away. That’s news that demands to be shared.

Paul puts the logic plainly in Romans 10: “How can they hear without someone preaching to them?” Faith comes by hearing. Hearing requires a voice. That voice is ours. Seeking the Kingdom and staying silent about it simply aren’t compatible.

What exactly are we proclaiming? It’s worth being clear, because it’s easy to default to something smaller than what Jesus had in mind.

Mark 1:14-15 NIV: “The time has come. The kingdom of God has come near. Repent and believe the good news.”

Three movements. Urgency: the time has come. Invitation: the Kingdom is near, it’s available. And a response required: repent and believe. That’s the announcement. The King has come, the Kingdom is open, and it calls for a decision. This message isn’t circumstance-dependent. Paul is under house arrest in Rome and yet Luke tells us he spent his days there proclaiming the Kingdom and teaching about Jesus. Acts 28:30-31. The circumstances didn’t diminish the message or silence the messenger. And it’s not just what we say, it’s how we carry it. Paul writes to the church at Colossae:

Colossians 4:2-6 NIV: “Devote yourselves to prayer, being watchful and thankful. And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ... Pray that I may proclaim it clearly, as I should. Be wise in the way you act toward

outsiders; make the most of every opportunity. Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone.”

Prayerful. Watchful. Grace-filled. Making the most of every opportunity. There’s something worth sitting with in that last line, let your conversation be always full of grace, seasoned with salt. Grace means it’s never harsh or heavy-handed. Salt means it has flavour, it has something to it. The proclamation of the Kingdom should be the most compelling, most life-giving conversation a person has ever been part of.

We are heralds, not authors. The King has spoken, and He’s entrusted us to carry what He has said.

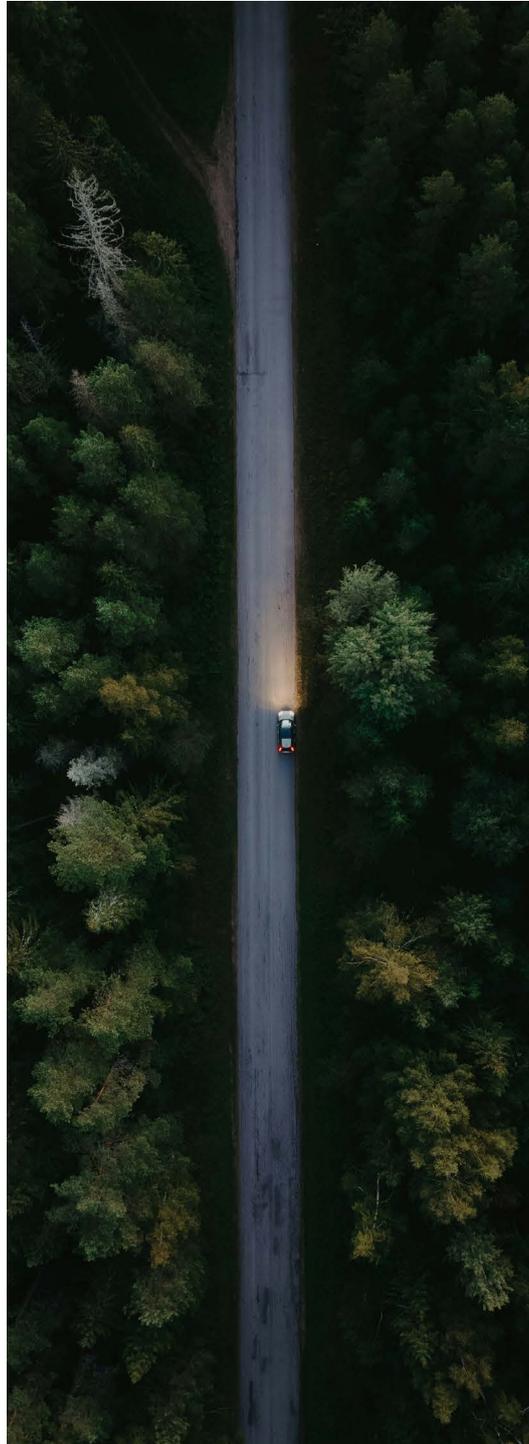
Isaiah saw it coming long before the King arrived:

Isaiah 52:7 NIV: “How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, ‘Your God reigns!’”

Your God reigns. The Kingdom is here. That’s the announcement, and it belongs to everyone willing to carry it.

After the Jerusalem church scattered following Stephen’s death, Luke records this:

Acts 8:4 NIV: “Those who had been scattered preached the word wherever they went.”



Not the apostles. Ordinary disciples, dispersed into their everyday worlds, proclaiming the Kingdom wherever they landed.

The Great Commission at the close of Matthew's gospel, "Go and make disciples of all nations", isn't addressed to a select few. The going is the proclaiming, and it belongs to all of us.

You don't need a platform or a title. You need a life that's been changed and the willingness to say so. Every subject of the Kingdom is a herald of the Kingdom.

There's something we need to be honest about. Proclaiming the Kingdom isn't always easy, and the Bible never pretends that it is.

The early church knew this better than most. Gathered together after Peter and John had been hauled before the authorities and warned to stop speaking in the name of Jesus, they didn't pray for safety. They didn't pray for the pressure to ease. They prayed for this:

Acts 4:29-31 NIV: "Now, Lord, consider their threats and enable your servants to speak your word with great boldness. Stretch out your hand to heal and perform signs and wonders through the name of your holy servant Jesus." After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly.

They asked for boldness, and God answered with the Holy Spirit. That's the pattern. The proclamation of the Kingdom was never meant to be carried in human confidence alone, it was always meant to be Spirit-empowered.

Paul writes to Timothy with this same understanding:

2 Timothy 1:7-8 NIV: "For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline. So do not be ashamed of the testimony about our Lord."

Do not be ashamed. Which tells us that the temptation to stay quiet is real, Paul knew it, Timothy knew it, and we know it too. There are moments when proclaiming the Kingdom costs us something. A relationship that becomes complicated. A conversation that doesn't go the way we hoped. The quiet discomfort of saying something that not everyone wants to hear.

But the Spirit God gave us is not a spirit of timidity. He gives power. He gives love. He gives the words when we don't have them ourselves. The cost of proclaiming is real, but so is the One who equips us to do it.

We know what the Kingdom is. We've entered it. We're seeking it first. Now we're called to proclaim it.

Not to have all the answers. Not to deliver something polished or theologically airtight. But to make the announcement, clearly, graciously, boldly, that the King has come and the Kingdom is available to anyone who receives Him.

I want to leave you with something practical this week. Think of one person in your world who hasn't heard that announcement.



Not a category of people, not a vague intention, one specific person. Bring them before the Lord in prayer this week, ask Him to open a door, and when He does, walk through it. Let your conversation be full of grace and seasoned with salt. Trust the Spirit to do what only He can do.

Because here's what I know: the Kingdom has come near to you. And the most natural thing in the world is to let it come near to someone else through you.

Next week we close out the series with what I think is one of the most compelling parts of following Jesus, not just declaring the Kingdom, but demonstrating it.