

# DEMONSTRATING KINGDOM | PART 5



## Summary:

Session 5 brings the series to its natural conclusion by completing the arc that runs through every session: the Kingdom is now, we enter it, we seek it, we proclaim it, and we demonstrate it. Drawing on the pattern set by Jesus in Matthew 9, Luke 4, and John 14, the session establishes that demonstration was always inseparable from proclamation in the ministry of Jesus, and that His expectation was for His followers to continue that pattern. The commission given to the Twelve, and then to the seventy-two, was never meant to be contained. It belongs to every subject of the Kingdom.

The session holds the supernatural and the everyday in deliberate tension. Healing and signs are real expressions of the Kingdom, as seen in Acts 3 and Acts 10:38. But so is feeding the hungry, welcoming the stranger, acting justly, and loving mercy. Matthew 25 and Micah 6:8 ground the demonstration of the Kingdom in the texture of ordinary life, making clear that a Spirit-filled life leaves fingerprints of the Kingdom everywhere it goes, whether or not anything dramatic happens. The fruit of the Spirit, outlined in Galatians 5, is itself a daily demonstration of the Kingdom made visible.

The session closes by grounding the call in the power of the Holy Spirit, not human effort or ability. Acts 1:8 and Romans 14:17 establish that the Kingdom is demonstrated in and through the Spirit, and Ephesians 2:10 reminds us that the works have been prepared in advance; our part is simply to show up and stay surrendered. The series closes by returning to Matthew 6:10, the prayer that opened it all, with a commissioning: the prayer for the Kingdom to come is not passive, and every act of proclamation and demonstration is a participation in its answer.

## Key Scriptures

Mark 1:15, Matthew 9:35, Matthew 10:7-8, Luke 4:18-19, Luke 9:1-2, Luke 10:1-3, John 14:12, Acts 1:8, Acts 3:1-8, Acts 10:38, Romans 14:17, Galatians 5:22-23, Ephesians 2:10, Micah 6:8, Matthew 25:34-40, James 2:17, Matthew 6:10

## Transcript:

We opened this series by planting a flag in a truth that changes everything: the Kingdom of God isn't a future event on a distant horizon. It arrived with the King. It's here, it's now, and it's available.

From there we explored what it means to actually enter the Kingdom, not as a passive recipient but as someone who is born again by the Spirit, transformed from the inside out, and shaped into a person who does the will

of the Father. And then we sat with this: that Kingdom life isn't something we drift into. We seek it. Deliberately, passionately, with the kind of wholehearted pursuit that says this is the one thing I'm not willing to settle on.

Last week we discovered that seeking has a destination. It leads us to open our mouths. To proclaim. To carry the announcement of the King into every space we occupy, as heralds of a message that isn't ours but that has been entrusted to us.

And proclamation, it turns out, also has a destination. It leads us here: to demonstrating the Kingdom.

There is a moment in the ministry of Jesus that I keep coming back to. He doesn't arrive in a town, gather a crowd, deliver a message, and leave. He moves through places the way light moves through a room. Things change when He shows up. The blind receive sight. The lame get to their feet. The rejected find themselves welcomed to the table. The Kingdom wasn't something Jesus lectured about from a safe distance. He brought it with Him, and it was impossible to miss.

That's the life He's called us into. Not just to speak about the Kingdom, but to carry it. To bring it with us. To make it impossible to miss. Matthew captures what a normal day in the ministry of Jesus looked like.

**Matthew 9:35 NIV:** "Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness."

Teaching. Proclaiming. Healing. All of it, together, everywhere He went. The demonstration was never a separate programme running alongside the proclamation.

It was the same thing, expressed in different ways.

When He sends the Twelve in Matthew 10, the commission He gives them reflects exactly that. Go, proclaim, heal the sick, raise the dead, cleanse those with leprosy, drive out demons. Proclamation and demonstration, inseparable. And in Luke 10 He extends that same commission to seventy-two others, ordinary people sent ahead of Him into every town He was about to visit. The demonstration of the Kingdom was never reserved for the exceptional few. It was the expected norm.

Luke 4:18-19 NIV: "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favour."

This is Jesus reading His own mission statement in the synagogue at Nazareth. And what strikes me is how concrete it is. Good news to the poor. Freedom for prisoners. Sight for the blind. Release for the oppressed. The Kingdom demonstrated is the Kingdom that gets into the details of people's actual lives and changes them. And then He says this.

John 14:12 NIV: "Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father."

Whoever believes. Greater things. The pattern Jesus set was always meant to be carried forward. Not preserved behind glass as something to admire, but lived out, by ordinary people, in His name, through His Spirit.

So what does it actually look like? I want to hold two things in tension here, because both belong to the demonstrated Kingdom, and we can't afford to lose either one.

The first is the supernatural. Acts 3, Peter and John heading to the temple for the afternoon prayer. A man who has never walked in his life sits at the gate, hoping for coins. Peter looks at him and says: I don't have silver or gold, but what I do have I give you. In the name of Jesus Christ of Nazareth, walk. And he did. An unremarkable afternoon errand became a moment where heaven broke into earth.

Luke describes the ministry of Jesus in similar terms when writing to Cornelius in Acts 10.

Acts 10:38 NIV: "God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under

the power of the devil, because God was with him."

Doing good and healing. Both present, both deliberate, both Kingdom.

The second is the everyday. Matthew 25:34-40, the King to those on His right: I was hungry and you fed me, thirsty and you gave me drink, a stranger and you welcomed me, sick and in prison and you came to me. Lord, when? When did we do these things? Whatever you did for the least of these, you did for me. The demonstrated Kingdom shows up in how we treat people when nothing spectacular is happening.

Micah said it centuries before Jesus walked the earth, and it hasn't lost any of its weight.

Micah 6:8 NIV: "He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God."

Act justly. Love mercy. Walk humbly. These aren't extraordinary achievements. They are the daily posture of someone whose life is shaped by the Kingdom. And a life shaped like that leaves fingerprints of the Kingdom everywhere it goes.

James puts the whole thing simply: faith without works is dead. The Kingdom proclaimed but never demonstrated is a Kingdom only half expressed.

Here's something I don't want us to walk away from this session without hearing. We do not demonstrate the Kingdom in our own strength. We were never meant to.

Before Jesus ascended, He told His disciples to stay put. Don't go anywhere yet. Wait for what the Father has promised. And what the Father had promised was this:

Acts 1:8 NIV: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

The power behind the demonstration is the Holy Spirit. Not our gifting, not our effort, not our personality. Him. He is the one who heals, who convicts, who comforts, who breaks chains. Our part is to be available. His part is to be able.

Paul describes the Kingdom itself in those terms.

Romans 14:17 NIV: "For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit."



Righteousness, peace, and joy, in the Holy Spirit. The demonstrated Kingdom isn't only found in dramatic moments, though those matter deeply. It's visible in a life that carries those qualities into every room it enters. And Paul's letter to the Galatians gives us a picture of what that looks like in practice: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. The fruit of the Spirit isn't a checklist. It's the natural overflow of a life surrendered to the one who empowers the demonstration.

Demonstrating the Kingdom asks something of us. It requires staying surrendered, not just at the point of conversion, but in the ongoing, daily decision to say yes to the prompting, yes to the moment, yes to the person in front of us even when it costs us something to do so.

Paul writes to the Ephesians with a truth that is both humbling and deeply encouraging.

**Ephesians 2:10 NIV: "For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do."**

Prepared in advance. The works are already there. The people are already there. The moments have already been arranged. We don't have to manufacture opportunity or work ourselves into some elevated spiritual state to access it. We simply need to show up, stay close to the Spirit, and be willing.

The harvest is plentiful. The workers are few. And you are one of the workers.

Five sessions. Five weeks in the Kingdom of God. I hope something has genuinely shifted for you through this series, that the Kingdom feels less like a theological concept and more like the air you breathe and the ground you stand on.

So here's where we've landed together. The Kingdom is now, and the King is here. We've entered it, and we carry it. We seek it above all else, and that seeking overflows into proclamation, and proclamation overflows into demonstration. Word and works. Declaration and deed. The full expression of a life given over to the King and His Kingdom. And it all comes back to where we started. The prayer that opened this series. Three words that Jesus taught us to mean with everything we have.

**Matthew 6:10 NIV: "Your kingdom come, your will be done, on earth as it is in heaven."**

That prayer is not passive. It never was. Every time we live it out, every time we speak the announcement and demonstrate the reality, every time we act justly and love mercy and step out in the power of the Spirit, we are participating in the answer to that prayer. Heaven breaking into earth. Through us.

One surrendered moment at a time.

So go. Know it. Enter it. Seek it. Proclaim it. Demonstrate it.

Be the answer to the prayer you pray.

Your Kingdom come.

