

Your Kingdom Come

Jason A. Graham: The Disciples' Prayer Series

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The Disciples' Prayer

Matthew 6:9-13 (NIV): “This, then, is how you should pray: “Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as it is in heaven. Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one.’

Your Kingdom Come

- Reveals God’s Domain
- Reveals God’s Authority
- Reveals the Gospel

What is the Kingdom of God?

God’s Kingdom is his ruling presence, his domain. KingDom = King’s Domain. Therefore, God’s Kingdom is His rule and government. It is His sphere of authority.

- Strong's Greek: 932. βασιλεία (basileia) -- Kingdom
 - “932 basileía (from 935 /basileús, "king") – properly, kingdom; **the realm in which a king sovereignly rules**. A kingdom (932 /basileía) always requires a king – as the kingdom (932 /basileía) of God does with King Jesus! 932 (**basileía**) **especially refers to the rule of Christ in believers' hearts** – which is a rule that "one day will be universal on the physical earth in the Millennium" (G. Archer).
 - [The kingdom (932 /basileía) is constantly used in connection with the rule of Christ in the hearts of believers – which also extends in various stages.]

I like the way two of my favorite authors on the topic of the Gospel of the Kingdom put it:

In ***Insurgence: Reclaiming the Gospel of the Kingdom***, Frank Viola writes:

I BELIEVE THE BEST DESCRIPTION OF THE KINGDOM IS AS FOLLOWS: THE MANIFESTATION OF GOD’S RULING PRESENCE. TO BREAK THAT SENTENCE DOWN, THE KINGDOM CONTAINS THREE KEY ELEMENTS:

- 1. THE KING (WHICH FOCUSES ON THE WORD “PRESENCE”).**
- 2. GOD’S REIGN (WHICH FOCUSES ON THE WORDS “GOD’S RULING”).**
- 3. THE PEOPLE RULED (WHICH FOCUSES ON THE WORD “MANIFESTATION”). (PG. 106)**

In ***The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God***, George Eldon Ladd writes:

THE KINGDOM OF GOD IS BASICALLY THE RULE OF GOD. IT IS GOD’S REIGN, THE DIVINE SOVEREIGNTY IN ACTION. (PG. 11)

THE PRIMARY MEANING OF BOTH THE HEBREW WORD MALKUTH IN THE OLD TESTAMENT AND OF THE GREEK WORD BASILEIA IN THE NEW TESTAMENT IS THE RANK, AUTHORITY AND SOVEREIGNTY EXERCISED BY A KING. A BASILEIA MAY INDEED BE A REALM OVER WHICH A SOVEREIGN EXERCISES HIS AUTHORITY; AND IT MAY BE THE PEOPLE WHO BELONG TO THAT REALM AND OVER WHOM AUTHORITY IS EXERCISED; BUT THESE ARE SECONDARY AND DERIVED MEANINGS. FIRST OF ALL, A KINGDOM IS THE AUTHORITY TO RULE, THE SOVEREIGNTY OF THE KING. (PG. 19)

In addition, Vineyard USA has published a booklet called ***What is the Kingdom?*** which explains it this way:

THE KINGDOM OF GOD, AS JESUS SPOKE ABOUT IT, WAS NOT LIMITED TO A PHYSICAL CITY, COUNTRY, OR LAND MASS – EVEN TO THE BORDERS OF ANCIENT ISRAEL. RATHER, THE KINGDOM OF GOD WAS THE DYNAMIC REIGN OF GOD OVER HEAVEN AND EARTH; ALL THINGS VISIBLE AND INVISIBLE.

I like to emphasize this idea when I think about the Kingdom of God:

The Kingdom of God is his ruling presence, especially in the hearts of people.

NOTE: For more information on misconceptions about the Kingdom, see [Appendix 1: Common Misconceptions about the Kingdom](#)

NOTE: Why does Matthew use the term “Kingdom of Heaven” instead of “Kingdom of God”? See [Appendix 2: What is the Kingdom of Heaven?](#)

Where is the Kingdom of God?

The Kingdom of God is not like earthly kingdoms. It is not about place. It is not about geographic location in any way. It has no borders or boundaries. It is an internal, spiritual reality that manifests outwardly through the working of the Spirit of God through the people of God.

These passages of scripture emphasize the internal, spiritual nature of the Kingdom of God.

Luke 17:20-21 (NIV): Once, on being asked by the Pharisees when the kingdom of God would come, Jesus replied, “The coming of the kingdom of God is not something that can be observed, nor will people say, ‘Here it is,’ or ‘There it is,’ because the kingdom of God is in your midst.”

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

Colossians 1:13 (NIV): For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves

1 Corinthians 4:20 (NIV): For the kingdom of God is not a matter of talk but of power.

Matthew 12:28 (NIV): But if it is by the Spirit of God that I drive out demons, then the kingdom of God has come upon you.

When is the Kingdom of God?

Jesus tells his disciples to pray “Your Kingdom Come.” However, the previous verses make it clear that the Kingdom already came with the ministry of Jesus. He said, “the kingdom of God has come upon you” and “the Kingdom of God has drawn near.”

If the Kingdom of God had come upon them while Jesus was in their midst, then why does he tell us to pray for it to come? Isn't it already here?

It is clear in scripture that the Kingdom of God comes in Two Phases:

1. The first phase is when the Kingdom is partially hidden. It is at work but is not fully visible on the earth. During this period God's will is being done to some degree, but the will of others is also at work (including man and Satan). Jesus refers to this time period as “this age.”
2. The second phase is when the Kingdom is fully established, and only God's will and rule are done. Jesus refers to this time period as “the age to come.”

The Kingdom of God has come, is coming, and will come. It is already, but not yet.

The Already but Not Yet

Theologians, therefore, often refer to the Kingdom of God as being “already but not yet.” This concept was most popularized through the teachings of George Eldon Ladd.

There are many passages of scripture that reveal this reality.

Already

Below are some example passages where we see that the Kingdom is “now.” Jesus already displayed it and declared it was within reach.

Phrase/brief explanation	Scripture References
The kingdom of God has come upon you.	Matthew 12:28, Luke 11:20
Some standing here will not taste death until they see the Son of Man coming in his kingdom/see the kingdom come in power.	Matthew 16:28, Mark 9:1, Luke 9:27
The kingdom of God is at hand.	Matthew 3:2, 4:17, 10:7, Mark 1:15
The kingdom of God has come near to you.	Luke 10:9
The kingdom of God is in the midst of you/within you.	Luke 17:21
We must through many tribulations enter the kingdom of God.	Acts 14:22

For the kingdom of God is not eating and drinking but righteousness and peace and joy in the Holy Spirit.	Romans 14:17
He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son.	Colossians 1:13
Live to please him who calls you to his kingdom and glory.	1 Thessalonians 2:12
Made us a kingdom , priests to his God and Father.	Revelation 1:6, 5:10
We are receiving a kingdom (could be <i>already</i> AND <i>not yet</i>).	Hebrews 12:28-29

Not Yet

In these verses, we also get a sense of the “not yet” of the Kingdom.

Phrase/brief explanation	Scripture References
Your kingdom come; your will be done, on earth as it is in heaven.	Matthew 6:10
Jesus will not drink the fruit of the vine until the Kingdom comes.	Matthew 26:29, Luke 22:18
Disciples ask about restoring the kingdom to Israel; Jesus reorients expectation toward mission and Spirit-empowered coming.	Acts 1:6–8
Then comes the end, when he delivers the kingdom to God the Father and God’s dwelling is with mankind.	1 Corinthians 15:24, Revelation 11:15, 12:10, 21:1–4
The future appearing/second coming of Christ.	2 Thessalonians 1:7–10, 2:1-12, 2 Timothy 4:1, Titus 2:13
You will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ.	2 Peter 1:11
We are waiting for new heavens and a new earth, in which righteousness dwells.	2 Peter 3:13
What the children of God will be is fully revealed in the future.	Romans 8:18-21, 1 John 3:2
We are receiving a kingdom (could be <i>already</i> AND <i>not yet</i>).	Hebrews 12:28-29

NOTE: To learn more about a commonly debated “hard saying” in the scriptures about the coming of the Kingdom, see [Appendix 5: Some Standing Here Will....](#)

How Does the Kingdom of God Come?

If we are to pray for it to come, then what can we expect that to look like? As I’ve been thinking through the idea of “Your Kingdom Come,” I started thinking through and studying what the scripture

says about the Kingdom coming to earth, things that we do to spread the Kingdom, and what the Bible says will be the ultimate result of the Kingdom on Earth. Through that process I came up with “7 Ps of Your Kingdom Come.”

7 Ps of Your Kingdom Come

I’ve broken this down into the “7 Ps of Your Kingdom Come.”

NUMBERS 1-4 ARE REPRESENTATIVE OF THE **ALREADY** OF THE KINGDOM OF GOD.

NUMBERS 5-7 ARE REPRESENTATIVE OF THE **NOT YET** OF THE KINGDOM OF GOD.

1. Promise
2. Process
3. Proclamation
4. Power
5. Parousia
6. Peace
7. Perfection

Promise

First, the Kingdom comes by promise.

Old Testament prophecy makes a promise about the Kingdom of God that I find so encouraging in light of our prayer for the Kingdom to come, and the work that Christ has given us to do for it. This promise is found in Isaiah.

Isaiah 9:6-7 (NIV): For to us a child is born, to us a son is given, and the government [or rule, dominion] will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the greatness [or increase] of his government and peace there will be no end. He will reign on David’s throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.

In other words, from the time the child (Jesus) is given to us:

- The authority to rule will be placed on him (the government will be on his shoulders).
- The government or rule that he is given authority over **will never stop increasing**.
- The peace he brings through his rule will never end.
- **[Son of God, Son of Man, King of Heaven, King of Earth, All things in heaven and earth together as one, Ephesians 1:7-10 (NIV):** The Kingdom that he will reign over will last forever. It specifically calls out that he will sit on the throne of his father, David, because God made a promise to David:
 - **Ephesians 1:7-10 (NIV):** In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s grace that he lavished on us. With all wisdom and understanding, he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect

when the times reach their fulfillment—to bring unity to all things in heaven and on earth under Christ.

- **2 Samuel 7:12-16 (NIV):** When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. I will be his father, and he will be my son. When he does wrong, I will punish him with a rod wielded by men, with floggings inflicted by human hands. But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. Your house and your kingdom will endure forever before me; your throne will be established forever.”
- “When he does wrong...” this, as many prophecies in the OT, has a double meaning. It is immediately referring to the iniquity that Solomon would commit, but it was also referring to Jesus later “becoming sin” for us and the punishment he would take in his physical body.
 - **Isaiah 53:5 (NIV):** But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.
 - **2 Corinthians 5:21 (NIV):** God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

Promise: The increase of his Kingdom will never end.

Process

Second, the Kingdom comes through process.

So, we have been promised that his Kingdom will always be increasing, but what does that look like? Jesus taught around 38 parables, many about the Kingdom of God. I won't get into all of those here, but I wanted to call out 2 of them that he taught that describe the growth of the Kingdom of God.

Matthew 13:31-33 (NIV): He told them another parable: “The kingdom of heaven is like a mustard seed, which a man took and planted in his field. Though it is the smallest of all seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds come and perch in its branches.” He told them still another parable: “The kingdom of heaven is like yeast that a woman took and mixed into about sixty pounds of flour until it worked all through the dough.”

Jesus was expressing several ideas here:

- He was correcting the thinking of the disciples, and others of the time, who expected that OT prophecy of the Messiah meant that he would be a military leader who threw over their oppressors and immediately established a victorious Kingdom of Israel.
- Mustard Seed
 - He was explaining that no matter how small it seems to start, it will grow larger than it seems like it should be able to.

- Yeast in the Flour
 - He was expressing that, despite the size of the situation it is placed in, it will eventually work its way through the entire thing. It will eventually take over the whole world.
- These two parables reveal the idea of **already but not yet**. They both present the concept of a two-part phase of the Kingdom: the “hidden” phase and the “revealed” phase.
 - Seed: starts hidden in the ground, then later revealed in full bloom.
 - Yeast: starts hidden in a large amount of flour, later revealed by a dough that has doubled in size.

*Process: Nothing can stop the increase of the Kingdom of God,
but it may seem smaller and slower than we expect.*

Proclamation

Third, the Kingdom comes through proclamation.

The Kingdom spreads through proclamation. The Gospel of the Kingdom is our true message. The Gospel of the Kingdom is NOT just the message of personal salvation. It is about the King coming to rule over all the earth the way he rules all of heaven.

The following scriptures show that the message of the Kingdom was the message that:

- Led to the First Coming of Jesus through his forerunner, John
- Jesus preached
- His disciples were told to preach
- We are to preach
- Will usher in His Second Coming

John

Matthew 3:1-2 (NIV): In those days John the Baptist came, [preaching in the wilderness of Judea and saying, “Repent, for the kingdom of heaven has come near.”](#)

Jesus

Matthew 4:17 (NIV): From that time on Jesus began to preach, [“Repent, for the kingdom of heaven has come near.”](#)

- This is the first thing that Matthew records Jesus saying after his baptism.
- “JEWISH KINGS WERE FIRST ANOINTED BEFORE THEY SPOKE OR ACTED AS ROYALTY. WHEN JOHN BAPTIZED JESUS IN THE JORDAN, JESUS WAS PUBLICLY PORTRAYED AS GOD’S ROYAL SON. GOD THE FATHER ANOINTED JESUS WITH THE HOLY SPIRIT TO BEGIN HIS KINGLY REIGN.” ~FRANK VIOLA: INSURGENCE (PG. 101)
- **Matthew 3:16-17 (NIV):** As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased.”

Mark 1:15 (NIV): “The time has come,” he said. “The kingdom of God has come near. Repent and believe the good news!”

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.

Matthew 9:35 (ESV): And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction.

The Apostles/Disciples

Matthew 10:5-8 (NIV): These twelve Jesus sent out with the following instructions: “Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel. As you go, proclaim this message: ‘The kingdom of heaven has come near.’ Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give.

Luke 9:1-2 (NIV): When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal the sick.

Acts 20:22-27 (NIV): “And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there. I only know that in every city the Holy Spirit warns me that prison and hardships are facing me. However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me—the task of testifying to the good news of God’s grace. “Now I know that none of you among whom I have gone about preaching the kingdom will ever see me again. Therefore, I declare to you today that I am innocent of the blood of any of you. For I have not hesitated to proclaim to you the whole will of God.

- In this passage, Paul likened the message of the Kingdom to both:
 - The Gospel of God’s Grace
 - The whole will of God

All Jesus Followers

We all continue to declare the Gospel of the Kingdom until the end comes—that is when Jesus returns, and this age becomes “the age to come.”

Mark 16:15-20 (NIV): He said to them, “Go into all the world and preach the gospel to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well.” After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God. Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it.

Matthew 28:18-20 (NIV): Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of

the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

2 Corinthians 5:16-21 (NIV): So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

Matthew 24:14 (NIV): And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

How Do We Proclaim the Kingdom?

So, what do we get from the above passages of scripture to inform how we proclaim the Kingdom of God?

- The message almost always started with one word: **Repent.**
 - Strong's Greek: 3340. μετανοέω (metanoëó) -- Repent –to think differently.
 - This is not a call to plead for forgiveness; it is a call to change your mind.
 - Since the kindness of God leads to repentance, we should demonstrate the kindness of God.
- Freely give what we have freely received (forgiveness, healing, restoration, deliverance)
- Teach obedience to all of Christ's commands.
- Since God reconciled us to himself through Christ, he gave us the ministry of reconciliation. So, we implore others to also be reconciled to God.
- We are also declaring the second coming of Jesus and the establishment of the Millennial Kingdom.

NOTE: Are we imploring people to "ask for forgiveness of sins"? The answer might surprise you. See [Appendix 6: Conviction & Forgiveness](#) for more details about this question and the **Three Convictions of the Holy Spirit.**

Proclamation: The Gospel of the Kingdom is our true message.

Power

Fourth, the Kingdom comes through power.

The Kingdom of God is not just proclamation (word) it is also power. As Frank Viola says in ***Insurgence:***

BUT AS IMPORTANT AS THE PROCLAMATION OF THE GOSPEL IS, IT'S NOT ENOUGH TO ADVANCE THE KINGDOM. THE KINGDOM OF GOD ALSO NEEDS TO BE EMBODIED AND DEMONSTRATED.

1 Corinthians 4:20 (NIV): For the kingdom of God is not a matter of talk but of power.

1 Corinthians 2:4-5 (NIV): My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on human wisdom, but on God's power.

The Holy Spirit and The Kingdom

After Jesus's resurrection, he spent 40 days talking to his disciples about The Kingdom. This led them to ask if he was going to establish the Kingdom of Israel immediately. He said, you don't need to know the times, but you need to have the power to be my witnesses about this Kingdom. I am giving you the Holy Spirit for this purpose.

Acts 1:1-11 (NIV): In my former book, Theophilus, I wrote about all that Jesus began to do and to teach until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen. After his suffering, he presented himself to them and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God. On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit." Then they gathered around him and asked him, "Lord, are you at this time going to restore the kingdom to Israel?" He said to them: "It is not for you to know the times or dates the Father has set by his own authority. 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." After he said this, he was taken up before their very eyes, and a cloud hid him from their sight. They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven."

Romans 15:18-19 (NIV): I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done— by the power of signs and wonders, through the power of the Spirit of God. So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ.

NOTE: The above passage refers to it as the "Gospel of Christ." Is that the same as Gospel of the Kingdom? See [Appendix 4: Terms for the Gospel in Scripture](#).

Power is Demonstration

So, power is what "demonstrates" the Kingdom. However, power does not only mean signs, wonders, and miracles only, as is commonly thought. Of course, I do believe that signs, wonders, and miracles are for today all the way through the end times, but it is important that we have broader scope of understanding about what it means to demonstrate the Kingdom of God the way that Jesus did.

Examples of Jesus Demonstrating the Kingdom

Demonstration	Description	Scripture References
Healing the sick	Physical healing as a sign of God's reign over brokenness	Matthew 4:23; Luke 4:40; Mark 1:34
Casting out demons	Deliverance from spiritual oppression	Matthew 12:28; Luke 11:20; Mark 5:1–20
Raising the dead	Power over death, previewing resurrection life	Luke 7:11–17; John 11:38–44
Feeding the hungry	Provision and compassion, echoing God's care	Matthew 14:13–21; John 6:1–14
Forgiving sins	Authority to restore relationship with God	Mark 2:5–12; Luke 7:48–50
Touching the unclean	Breaking purity barriers to restore dignity	Matthew 8:1–4; Luke 5:12–13
Welcoming outcasts	Inclusion of sinners, tax collectors, and the marginalized. Instead of “excluded until you change,” he made it “included so you can change.”	Luke 15:1–2; Matthew 9:10–13
Calming storms / nature miracles	Authority over creation, signaling divine kingship	Mark 4:35–41; Matthew 8:23–27
Serving others	Washing feet, embracing humility as Kingdom leadership	John 13:1–17; Mark 10:45
Confronting injustice	Challenging religious hypocrisy and oppressive systems	Matthew 23; John 2:13–17
Teaching with authority	Revealing divine truth and wisdom	Matthew 7:28–29; Luke 4:32
Living without retaliation	Modeling mercy, love for enemies, and nonviolence	Matthew 5:38–48; Luke 23:34
Restoring relationships	Reconciling people to God and each other	Luke 19:1–10; John 4:1–26

Examples of the Disciples Demonstrating the Kingdom

Demonstration	Description	Scripture References
Healing and miracles	Continued Jesus' works through Spirit-empowered acts	Acts 3:1–10; Acts 5:12–16; Acts 9:32–35
Casting out demons	Deliverance ministry in Jesus' name	Acts 16:16–18; Mark 6:13
Preaching with power	Bold proclamation accompanied by signs	Acts 2:1–41; Acts 4:31
Sharing possessions	Radical generosity and economic justice	Acts 2:44–45; Acts 4:32–35
Cross-cultural inclusion	Welcoming Gentiles into the Kingdom	Acts 10; Galatians 2:11–14
Suffering for the gospel	Enduring persecution as a witness to Kingdom values	Acts 5:40–42; 2 Corinthians 11:23–28
Restoring the broken	Reconciling sinners and restoring leaders	Galatians 6:1; 2 Corinthians 2:5–8
Living in holiness	Modeling transformed lives through Spirit-led obedience	Romans 12:1–2; 1 Peter 1:15–16
Establishing communities	Planting churches that embodied Kingdom ethics	Acts 13–28; Titus 1:5
Advocating for justice	Calling out exploitation and defending the vulnerable	James 5:1–6; Acts 16:19–24
Praying and fasting	Spiritual disciplines that invited Kingdom power	Acts 13:1–3; Acts 4:31
Living in unity	Pursuing reconciliation and peace among believers	Ephesians 2:14–22; Philippians 2:1–4

*Power: The Kingdom of God is not only in words,
but in the demonstration of the Spirit's power.*

Parousia

Fifth, the kingdom comes through the Parousia (coming of Christ).

The Greek word Parousia essentially means “coming” or “arrival” and it was primarily used to indicate the arrival of a King or emperor in the ancient East. This is the term used to refer to the second coming of Christ.

- [Strong's Greek: 3952. παρουσία \(parousia\) -- Coming, presence, arrival](#)
- The term **parousia** is used twenty-four times in the New Testament. Of these twenty-four occurrences, seventeen refer to the coming of Jesus in the future (1 Thess. 2:19, 3:13, 4:15, 5:23; 2 Thess. 2:1, 8; 1 Cor. 15:23; Jas 5:7, 8; 2 Pet. 1:16, 3:4, 12; 1 Jn 2:28; Mat. 24:3, 27, 37 and 39) [from <https://www.solagroup.org/the-parousia-of-jesus-christ/>].

This message will not include an eschatological breakdown of the scholarly and theological arguments about the Parousia of Jesus such as the timelines or the specific events that may or may not surround his coming, except to point out that with his Parousia, he will clearly establish his Kingdom in a more physical sense on the Earth through the **Millennial Reign of Christ** or **Millennial Kingdom**.

Jesus will return and establish His Kingdom on this earth. This time of Kingdom Establishment will last for 1,000 years (thus “Millennial Reign”), what happens after that is not addressed in any detail in scripture. There are several scriptures that present the idea of the Millennial Kingdom and give some explanation of what that time will be like.

Revelation 20 mentions the thousand-year period of Christ’s reign on the Earth with his saints 6 times. After the thousand years, Satan will be released from the pit, he will deceive some and gather an army against Jesus and his people, Jesus will consume them with fire and throw Satan into the Lake of Fire. Also, after the millennium, “the dead” (the non-believers) will be judged at the “Great White Throne” judgment.

*Parousia: Establishes Christ’s reign on his throne in Jerusalem for 1,000 years.
Also known as The Millennial Kingdom.*

Peace

Sixth, the Kingdom is peace, and it comes with peace.

The same prophecy that promised that Jesus’s Kingdom would never cease to increase also promised that his Peace would never end. After Parousia, we start to see peace on Earth like we have not seen in millennia.

Isaiah 2:1-4 (NIV): This is what Isaiah son of Amoz saw concerning Judah and Jerusalem: In the last days the mountain of the LORD’s temple will be established as the highest of the mountains; it will be exalted above the hills, and all nations will stream to it. Many peoples will come and say, “Come, let us go up to the mountain of the LORD, to the temple of the God of Jacob. He will teach us his ways, so that we may walk in his paths.” The law will go out from Zion, the word of the LORD from Jerusalem. He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.

Peace: Unlike any other Kingdom on Earth, the ultimate result of the Kingdom of God will be peace on earth.

Perfection

Seventh, the Kingdom comes with perfection.

1 Corinthians 15:20-26 (NIV): But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive. But each in turn: Christ, the firstfruits; then, when he comes, those who belong to him. Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death.

Revelation 11:15 (NIV): The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: “The kingdom of the world has become the kingdom of our Lord and of his Messiah, and he will reign for ever and ever.”

Revelation 21:1-4 (NIV): Then I saw “a new heaven and a new earth,” for the first heaven and the first earth had passed away, and there was no longer any sea. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, “Look! God’s dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. ‘He will wipe every tear from their eyes. There will be no more death’ or mourning or crying or pain, for the old order of things has passed away.”

Revelation 22:1-5 (NIV): Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations. No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. They will see his face, and his name will be on their foreheads. There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.

The above passages of scripture have this to say about the perfection of the Kingdom:

- God will destroy all dominion, authority, and power
- All of God’s enemies will be defeated (the last enemy being death)
- God’s dwelling place will be with man once again
- There will be no more tears, death, mourning, crying, or pain
- The old order of things will have passed away
- There will no longer be any curse
- We will see the face of God directly

- There will be no more night
- God will be our light
- We will reign with Jesus for ever and ever

Vineyard's ***What is the Kingdom?*** booklet has this to say:

WHAT ARE WE CHRISTIANS PRAYING WHEN WE PRAY IN THE LORD'S PRAYER, 'THY KINGDOM COME, THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN?' VERY SIMPLY, THE KINGDOM OF GOD IS WHAT THINGS WOULD BE LIKE IF JESUS RAN EVERYTHING AND IF HIS WILL WAS DONE EVERYWHERE. THE KINGDOM OF GOD IS WHAT THINGS WOULD BE LIKE IF JESUS WAS IN CHARGE. WHEN WE PRAY "YOUR KINGDOM COME," WE ARE SAYING THAT WE WANT THIS SITUATION TO BE LIKE WHAT IT WOULD BE LIKE, IF YOU, LORD, WERE IN CHARGE, IF YOUR WILL WAS DONE. WE SAY THE KINGDOM HAS COME WHEN THE LORD TOTALLY HAS HIS WAY, WHEN HE IS RUNNING THE SHOW.

*Perfection: Jesus Christ and his Kingdom make ALL THINGS NEW.
The perfection of Eden will be reestablished over the whole earth.*

Resources

- [What is the Kingdom? Vineyard Booklet](#)
- [The Gospel of the Kingdom, by George Eldon Ladd](#)
- [Crucial Questions About the Kingdom of God, by George Eldon Ladd](#)
- [Insurgence: Reclaiming the Gospel of the Kingdom, by Frank Viola](#)
- [Exploring the New Testament, by Ralph Earle, Harvey Blaney, and Carl Hanson](#)
- [Hard Sayings of the Bible, by Walter C. Kaiser Jr et al.](#)
- [InsurgenceBook.com, by Frank Viola](#)

Appendix 1: Common Misconceptions about the Kingdom

There are a handful of common misconceptions about what the Kingdom of God is that don't consider the full biblical description of it. Not that there isn't some truth to be found in these ideas, but they all fall short on their own in producing a full understanding of the Kingdom of God.

Mark 1:15 (NIV): "The time has come," he [Jesus] said. "The kingdom of God has come near. Repent and believe the good news!"

The Kingdom is the Church

One common misconception is that the church itself is the Kingdom of God. Although it may be a portion of the reality of God's Kingdom, it misses the key point (see below).

What this camp often believes incorrectly is that we can read the scripture and replace the phrase "Kingdom of God" or "Kingdom of Heaven" with the phrase "The Church" and think we are accurately understanding what the scripture is saying. This is not correct.

Jesus was not saying "the church" has come near.

The Kingdom is Christianity

In the same vein as the misconception about the Church, there are those who believe that the Christian Religion in general is the Kingdom. Not only is this not true, but there are also arguments to be made that much of the modern focus of the Christian Religion have nothing to do with the Kingdom at all.

Jesus was not saying "a new religion in my name" has come near.

The Kingdom is Heaven

Another common misconception is that the Kingdom of God is heaven; however, this is also not accurate. People who think this way commonly have as their main focus and objective to one day "get out of here" and on to a "better place." The descriptions that they often associate with heaven from the Bible are almost all about the New Jerusalem, which is a city Jesus is preparing that will be brought down to Earth and be the home of the saints during the Millennial Reign of Christ on Earth, and not a description of heaven. For more information see [Appendix 3: The New Jerusalem vs Heaven](#).

Although, the Kingdom is from Heaven, the Kingdom is not Heaven itself.

Jesus was not saying "heaven" has come near.

The Kingdom is Manifestations of Power

Although the Kingdom of God is powerful and includes demonstrations of God's power, it is more than just the manifestation of power. The manifestation of power is proof of the Kingdom, but it is not the Kingdom itself.

Jesus was saying "power and miracles" have come near.

The Kingdom is Social Justice

Others believe that the Kingdom of God is just the works of social justice and/or political and societal reform that will one day eventually spread through the whole earth by the church. This camp generally believes that God's Kingdom will fully come when his people accomplish this work though the whole earth. But the Kingdom is not just about his people striving to "make the world a better place."

Jesus was not saying "social reform" has come near.

Appendix 2: What is the Kingdom of Heaven?

Why is it sometimes called the Kingdom of Heaven? Is this meant to describe something different? Does it mean that the place we call heaven is a separate Kingdom? No, there is no evidence to conclude that different terms for the Kingdom in scripture refer to different realities. So, why is it called the Kingdom of Heaven sometimes and the Kingdom of God other times?

Matthew's gospel has the exclusive use of the term "Kingdom of Heaven," where it appears 32 times.

- **Jesus spoke Aramaic**, a Semitic language closely related to Hebrew. In Jewish tradition, it was common to use circumlocutions—indirect expressions—to avoid saying the divine name (YHWH).
- Thus, **"Kingdom of Heaven"** (Aramaic: *malkuta d'shemaya*) became a reverent way to refer to God's reign without directly saying "God."
- The **Greek New Testament**, written for a broader audience, uses **"Kingdom of God"** (*basileia tou theou*) because Greek readers wouldn't grasp the Jewish idiom "Heaven" as a stand-in for God.
- So, why did Matthew use this phrase? Most scholars believe that he was writing his Gospel **primarily to Jewish believers**. Evidence like the use of this term, his introduction with Jesus' Jewish lineage, and emphasis on Jewish law throughout the book point to this fact.

Appendix 3: The New Jerusalem vs Heaven

Revelation 21 describes the New Jerusalem, not heaven. The New Jerusalem is a city built by God that descends from heaven and comes down to the new earth. This city, coming from heaven to rest on the earth, is one way in which God's ultimate purpose of bringing everything in heaven and earth together in one is accomplished (see Ephesians 1:7-10 below). God also demonstrated this purpose in his son, Jesus, who was fully God and fully man, Son of God and Son of Man, King of Heaven and King of Earth.

Ephesians 1:7-10 (NIV): In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace that he lavished on us. With all wisdom and understanding, he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times reach their fulfillment—to bring unity to all things in heaven and on earth under Christ.

Revelation 21 (NIV): ¹ Then I saw “a new heaven and a new earth,” for the first heaven and the first earth had passed away, and there was no longer any sea. ² I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. ³ And I heard a loud voice from the throne saying, “Look! **God's dwelling place is now among the people, and he will dwell with them.** They will be his people, and God himself will be with them and be their God. ⁴ “He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.” ⁵ He who was seated on the throne said, “I am making everything new!” Then he said, “Write this down, for these words are trustworthy and true.” ⁶ He said to me: “It is done. I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give water without cost from the spring of the water of life. ⁷ Those who are victorious will inherit all this, and I will be their God and they will be my children. ⁸ But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—they will be consigned to the fiery lake of burning sulfur. This is the second death.” ⁹ One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, “Come, I will show you the bride, the wife of the Lamb.” ¹⁰ And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God. ¹¹ It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal. ¹² It had a great, high wall with twelve gates, and with twelve angels at the gates. On the gates were written the names of the twelve tribes of Israel. ¹³ There were three gates on the east, three on the north, three on the south and three on the west. ¹⁴ The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb. ¹⁵ The angel who talked with me had a measuring rod of gold to measure the city, its gates and its walls. ¹⁶ The city was laid out like a square, as long as it was wide. He measured the city with the rod and found it to be 12,000 stadia in length, and as wide and high as it is long. ¹⁷ The angel measured the wall using human measurement, and it was 144 cubits thick. ¹⁸ The wall was made of jasper, and the city of pure gold, as pure as glass. ¹⁹ The foundations of the city walls were decorated with every kind of precious stone. The first foundation was jasper, the second sapphire, the third agate, the fourth emerald, ²⁰ the fifth onyx, the sixth ruby, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth turquoise, the eleventh jacinth, and the twelfth amethyst. ²¹ The twelve gates were twelve pearls, each gate made of a single pearl. The great street of the city was of gold, as pure as

transparent glass. ²² I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple. ²³ The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp. ²⁴ The nations will walk by its light, and the kings of the earth will bring their splendor into it. ²⁵ On no day will its gates ever be shut, for there will be no night there. ²⁶ The glory and honor of the nations will be brought into it. ²⁷ Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life.

Image	Scripture	Often Misunderstood As	Actually Refers To
Golden Streets	Rev. 21:21	Heaven	New Jerusalem
Bride Adorned	Rev. 21:2	Heaven	New Jerusalem (God's people)
No More Tears	Rev. 21:4	Heaven	New Earth (after judgment)
No Temple	Rev. 21:22	Heaven	New Jerusalem (God is the temple)
No Sun or Moon	Rev. 21:23	Heaven	New Jerusalem (God's glory is light)
Nations Walking by Light	Rev. 21:24–26	Heaven	Renewed Earth interacting with New Jerusalem
River & Tree of Life	Rev. 22:1–2	Heaven	New Jerusalem (restored Eden imagery)
Gates of Pearl & Foundations	Rev. 21:12–21	Heaven	New Jerusalem's architecture

Appendix 4: Terms for the Gospel in Scripture

The below is excerpt from ***Insurgence***, by Frank Viola. He presented it so simply and succinctly that I decided to just paste the full text from page 38 below.

IN THE NEW TESTAMENT, THE GOSPEL GOES BY THE FOLLOWING NAMES:

- THE GOSPEL OF THE KINGDOM.
- THE GOSPEL OF THE KINGDOM OF GOD.
- THE GOSPEL OF THE GRACE OF GOD.
- THE GOSPEL OF THE LORD JESUS CHRIST.
- THE GOSPEL OF OUR LORD JESUS.
- THE GOSPEL OF JESUS CHRIST.
- THE GOSPEL OF JESUS CHRIST, THE SON OF GOD.
- THE GOSPEL OF HIS SON.
- THE GOSPEL OF CHRIST.
- THE GOSPEL OF THE GLORY OF CHRIST.
- THE GOSPEL OF PEACE.
- THE GOSPEL OF LIFE.
- THE GOSPEL OF YOUR SALVATION.
- THE GOSPEL OF GOD.
- THE GLORIOUS GOSPEL OF THE BLESSED GOD.
- THE GLORIOUS GOSPEL OF CHRIST.
- THE EVERLASTING GOSPEL.

ALL OF THESE TERMS REFER TO THE ONE AND ONLY GOSPEL DESCRIBED IN THE NEW TESTAMENT. PAUL CALLED IT “MY GOSPEL” AND “OUR GOSPEL.”

TRAGICALLY, OVER THE LAST CENTURY, SOME BIBLE COMMENTATORS HAVE COME UP WITH NOVEL INVENTIONS IN WHICH THEY HAVE SLICED AND DICED THE NEW TESTAMENT UP INTO DIFFERENT GOSPELS FOR DIFFERENT PEOPLE. BUT THESE INVENTIONS ARE ERRONEOUS AND CANNOT BE SUSTAINED UPON CLOSE SCRUTINY.

THE GOSPEL OF THE KINGDOM IS THE GOOD NEWS ABOUT THE UNIVERSAL KINGSHIP OF JESUS OF NAZARETH IN THE EARTH. AND IT IS A GOSPEL OF GRACE, SALVATION, AND LIFE.

Appendix 5: Some Standing Here Will...

The Bible has several examples of what theologians refer to as **Hard Sayings**. These are passages of scripture that are difficult to understand, accept, or interpret. One of the hard sayings in the Bible is recorded by all three authors of the synoptic gospels: Matthew, Mark, and Luke.

This hard saying records Jesus stating a version of the phrase, “some standing here will not die before they see the Son of Man coming in his kingdom.” Some interpret this to mean that the Kingdom must have fully come before all the disciples had passed away, including the Second Coming of Christ.

Matthew 16:28 (NIV): “Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in his kingdom.”

Mark 9:1 (NIV): And he said to them, “Truly I tell you, some who are standing here will not taste death before they see that the kingdom of God has come with power.”

Luke 9:27 (NIV): “Truly I tell you, some who are standing here will not taste death before they see the kingdom of God.”

Although it may seem on the surface that this could be what Jesus meant—especially with Matthew’s wording—that interpretation falls apart upon scrutiny against other passages of scripture (even upon a closer reading of Mark and Luke’s rendering of the same statement).

Clearly, he did mean that “something” would happen before some standing there with him died, but when we consider the full witness of scripture about the full establishment of the Kingdom and the Second Coming of Christ, then we must conclude that he did not mean either of these two events.

So, what could he have been referring to? Well, this is a hard saying. Scholars and theologians do not all agree, but some of the common interpretations are:

- A reference to his transfiguration, which all three authors immediately wrote about following this passage.
- A reference to the death and resurrection of Christ.
- A reference to the outpouring of the Holy Spirit on the day of Pentecost, and the subsequent spread of the Gospel of the Kingdom through proclamation and demonstrations of power.

When you consider the understanding of the Kingdom (basileía) of God being the rule of God manifested, from an internal spiritual reality, that has demonstrations in the physical world, then I tend to accept the resurrection or outpouring of the Spirit to be the most likely explanation of these passages. For further study, see:

Hard Sayings of the Bible (pg. 428, passage on Mark 9:1)

Walter C. Kaiser Jr. Peter H. Davids F.F. Bruce Manfred T. Brauch

InterVarsity Press

Downers Grove, Illinois

Appendix 6: Conviction & Forgiveness

When we proclaim the Gospel of the Kingdom, are we looking for people to ask for forgiveness of their sins to enter the Kingdom? This may surprise you, but the biblical witness would say: **NO**.

I'm not suggesting it's wrong to ask for forgiveness—especially if doing so helps clear your conscience and draws you closer to God. But simply “asking for forgiveness” can sometimes bypass the deeper, more essential issue: having a heart that genuinely desires to turn away from sin, not just relieve the guilt it causes by asking for forgiveness. This is what the scripture calls to.

1 John 1:9 (NIV): If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.

Ephesians 1:7 (NIV): In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace

- One reason the scripture doesn't tell us to “ask” God for forgiveness is because his forgiveness is not conditional. If we confess our sins, he is faithful and just. He will forgive us and purify us.
- God's forgiveness is certain because we've received it through the blood of his son. The point now is to believe in that redemption—the forgiveness of sins—and continue to “repent.” That is, continue to change our minds to turn away from sin to Jesus.
- My point is that a simple prayer like, “Father, forgive me of my sins” can so easily be used as a religious script to ease our conscience and make us feel secure while overlooking the deeper issue: God wants your heart to turn toward him and away from sin—not to just seek alleviation from punishment or guilt.

The Three Convictions of the Holy Spirit

An important concept to grasp is the Holy Spirit's role in conviction. What does he convict (i.e. convince) us about?

John 16:7-11 (ESV): Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you. And when he comes, he will **convict** the world concerning **sin** and **righteousness** and **judgment**: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged.

So, the Holy Spirit convicts (i.e. convinces) the world of three things.

Let's look closer at these three convictions and why the Holy Spirit brings them.

1. **Sin**—Why does the Holy Spirit convict of sin?
 - a. Because people do not believe in Jesus.
 - b. In other words, the first and most important sin to repent of is **unbelief**. If we don't believe in Jesus, then confession of any other sin doesn't matter.

- c. **John 3:16-18 (NIV):** For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son.
 - d. Confession of sins, other than unbelief, is the action of the **born again**. The only sin that unbelievers repent and confess is the sin of unbelief.
 - e. Why would I say that? Because Jesus said it. If you believe, you are not condemned. If you do not believe, you are condemned already.
 - f. So, how do you become born again?
 - i. **Confess Jesus** with your mouth.
 - ii. **Believe God** raised him from the dead in your heart.
 - iii. **Romans 10:9-10 (NIV):** If you declare with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved.
2. **Righteousness**—Why does the Holy Spirit convict of righteousness?
- a. Because Jesus is now in Heaven and no longer walks physically with us. We need his Spirit to convince us of what is righteous since Jesus is not still physically walking and speaking with us.
 - b. After confessing the sin of unbelief, receiving the forgiveness of God, and being born again, **the believer confesses and repents of other sin** because the Holy Spirit convicts them of righteousness—leading and guiding into all truth.
 - c. Now that we are in the position of believing God, the Holy Spirit can now direct our hearts to be like Jesus, who no longer is physically present as an example to us.
 - d. He convinces us of what righteousness is, and we confess and turn from whatever is not the way of the righteous.
 - e. How do the righteous live? By faith, i.e. believing in Jesus.
 - f. **Galatians 3:11 (NIV):** Clearly no one who relies on the law is justified before God, because **"the righteous will live by faith."**
3. **Judgment**—Why does the Holy Spirit convict of judgment?
- a. Because Satan is judged. He is absolutely condemned.
 - b. So, when the Holy Spirit convicts of judgment, he does not direct it toward mankind, but Satan.
 - c. So, if our "gospel" includes trying to convince sinners of God's Judgment on them, instead of his Kindness (which leads to repentance), then we are not presenting the Gospel we are asked to present.
 - d. We reconcile men to God by preaching that the **Kingdom is near**, not that God's judgment is near.
 - e. **Matthew 10:6-8 (NIV):** Go rather to the lost sheep of Israel. As you go, proclaim this message: 'The kingdom of heaven has come near.' Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give.

What Precedes Our Response to Sin

These things often precede our response to sin.

Preceding Posture or Action	Description	Scripture References
Be Convicted / Cut to the Heart	The Spirit brings conviction, often through preaching or personal reflection, but it is ONLY the Holy Spirit that can convict/convince of sin.	John 16:8; Acts 2:37; Romans 7:9
Hear the Word / Receive Truth	Exposure to God's Word or gospel message awakens awareness of sin and belief in the Gospel.	Romans 10:17; Acts 2:37; Hebrews 4:12
Experience God's Kindness	God's kindness leads to repentance.	Romans 2:4
Come to Yourself / Wake Up	A moment of realization or clarity about one's condition	Luke 15:17 (Prodigal Son); Ephesians 5:14
Fear the Lord / Reverence God	Recognition of God's holiness and justice precedes repentance	Proverbs 1:7; Acts 5:11; Isaiah 6:5
Humble Yourself	A posture of surrender and brokenness before God	2 Chronicles 7:14; James 4:6-10; Psalm 51:16-17
Seek God / Call on Him	A desire to return to God initiates the process	Isaiah 55:6-7; Joel 2:12-13; Jeremiah 29:13
Acknowledge Sin / Recognize Guilt	Awareness and admission of wrongdoing precede confession and repentance	Psalm 32:5; Proverbs 28:13; Romans 3:19-20
Confess Jesus as Lord	Confess Jesus with your mouth.	Romans 10:9; 1 John 4:15
Believe in the Son of God/in your heart	Believe that God raised Jesus from the dead in your heart. Believe in the one he sent.	John 3:16-18; Romans 10:9; Acts 8:37, John 11:27

Our Response to Sin

So, if the Holy Spirit convicts of sin, righteousness, and judgment, then what is our response to sin?

If we are not to just “ask forgiveness” to relieve a guilty conscience, then what is the scriptural response to sin?

So, what does the scripture tell us to do regarding our sin?

Action	Meaning & Application	God’s Response/Result	Scripture References
Repent	A change of mind and direction—turning away from sin and toward God.	Forgiveness, times of refreshing, entrance into the kingdom	Acts 2:38; Luke 13:3; Revelation 2:5
Confess	Acknowledging sin before God and others; invites forgiveness and healing.	Cleansing, forgiveness, healing	1 John 1:9; James 5:16
Turn / Return	A decisive movement away from sin and back to God’s mercy and truth.	Mercy, restoration, healing	Acts 3:19; Isaiah 55:7
Sin No More	A call to live in the freedom of grace, not to continue in habitual sin.	Freedom from condemnation, call to holiness	John 8:11; Romans 6:1–2
Cleanse / Purify	Seeking inner renewal and holiness through God’s cleansing power.	Washed clean, made new, drawn near to God	Psalms 51:2; James 4:8
Put to Death / Crucify Sin	A radical rejection of sinful desires and habits; living by the Spirit.	Life in the Spirit, transformation, fruitfulness	Colossians 3:5; Galatians 5:24
Humble Yourself	Recognizing our need for mercy; humility opens the door to grace and transformation.	Grace, exaltation, healing	2 Chronicles 7:14; Luke 18:13–14
Be Reconciled	Restoration of relationship with God and others—central to gospel and church life.	Peace with God, adoption, salvation	2 Corinthians 5:20; Romans 5:10; Matthew 5:23–24

What Do We Do with Forgiveness?

The scripture does have some things to say about what we do with forgiveness.

Action	Description	Scripture References
Receive Forgiveness	Accept God's mercy through repentance, faith, and confession	Acts 2:38; 1 John 1:9; Ephesians 1:7; Psalm 32:5
Give Forgiveness	Extend grace to others as God has forgiven us	Matthew 6:12, 14–15; Matthew 18:21–22; Colossians 3:13; Luke 6:37; John 20:23; Ephesians 4:32
Proclaim Forgiveness	Share the message of forgiveness through Christ	Luke 24:47; Acts 13:38; 2 Corinthians 5:19–20
Celebrate Forgiveness	Rejoice in the restoration and freedom it brings	Luke 15:7, 10, 32; Psalm 32:1–2
Model Forgiveness	Embody Christ's mercy in relationships and leadership	Matthew 18:21–35; 2 Corinthians 2:5–11; Philemon 1:15–17