

# The Kingdom of Heaven and The Kingdom of God

## — Same or Different —

**A study for the lover of truth who always digs deep that he may find the bedrock on which to build.**

### An Introduction

We are so used to using the term Kingdom of Heaven and Kingdom of God interchangeably as if we are talking about the same thing, that we don't even give it a second thought that they might be different in some way. And so we must ask: Are these phrases referring to the same thing and, Should they be used interchangeably? This article is a study of the terms "Kingdom of Heaven" and "Kingdom of God" and will show from scripture that there are some significant differences between them which need to be understood. It will show that there are three major differences between these two phases of the kingdom and that the terms therefore can NOT be used interchangeably without qualification.

So that people are not confused, I wish to make it manifestly clear from the outset that there are NOT two separate kingdoms, though the heading seems to suggest that. It is indeed the one kingdom, presented to us in scripture as two sequential parts, having "two phases of development" in sequential "time periods" and each phase called different names for a reason. The Father Deity initially delegates to His Son ruling authority of the kingdom, and the reins of the kingdom are given into His hands to accomplish the Father's will. We see this in **Daniel 7:13-14** where it tells us about the Ancient of Days (Yehovah) giving the control of this kingdom to one like the Son of man. ... *I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And there was **given him** dominion, and glory, and **a kingdom**, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed....* The parable in Luke 19 also speaks strongly of this kingdom which Christ is about to receive. Luke 19:11 indicates his apostles thought the kingdom of God was coming very soon but Jesus tells them a parable in **Luke 19:12-27**. Apart from many other things this parable teaches, these verses shows us that the kingdom of the God was not yet to occur since Christ must first go and receive His own kingdom and only after He returns could they expect the kingdom of God. Let us read the parts of this parable relevant to our discussion. **Luke 19:12, 15, 17, 26, 27** *So He said, "A nobleman went to a distant country to receive a kingdom for himself (Note: just as it states in Daniel above), and then return (Note: He returns to rule on the earth). .....**15** "When he returned, after receiving the kingdom (Note: He had already received a kingdom BEFORE He returned), he ordered that these slaves, to whom he had given the money, be called to him so that he might know what business they had done.....**17** "And he said to him, 'Well done, good slave, because you have been faithful in a very little thing, you are to be in authority over ten cities (Note: These good slaves will rule and reign on the earth with Christ for a thousand years as **Rev 20:6** tells us).'*

Finally verses 26 and 27 are written in the first person, which indicates Christ is making all this parable applicable to Himself and tells us what He is about to do when He returns. ....**26** *"I tell you that to everyone who has, more shall be given, but from the one who does not have, even what he does have shall be taken away. ....**27** "But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence."*

This kingdom is Christ's for a certain period of time only, since the Son eventually hands it all back to the Father as **1Cor 15:25-28** tells us: *...For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been*

*subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.* The kingdom itself does not end but its control changes hands as it now becomes the kingdom of-the Christ and of-God (Yehovah) (Eph 5:5).

Before going too much further with this article, I wish to state that all my scriptural study is built on two foundational premises. They are:

1. that there is ONE Author for all the God-breathed Hebrew/Aramaic and Greek scripture, though there are a number of writers, and
2. that this Author is entirely consistent in applying the same meaning to the same word in the original languages.

The second premise necessarily derives from the first, for all authors have their own understanding as to the meaning of the words they use, and must use them consistently according to those meanings. To do otherwise leaves the reader utterly confused, and allows us, with all its horrific consequences, to have our own input as to what the Author was saying. That many translation committees do not believe in their hearts that the Spirit of the Almighty God is THE Author is adequately demonstrated in ALL New Testament translations in use today. Without any hint to the reader, translators of the NT leave out of the English, words present in the Greek; add words to the English not present in the Greek; translate the same Greek word by numerous different and oftentimes unrelated English words (making it impossible to do meaningful comparative study in English without access to the Greek); apply the same English word to several different Greek words; and, for no apparent reason, interfere with verb tense and voice. Such inconsistency is intolerable when dealing with the words of The Almighty God. Translation should be a process of rendering in English what IS actually in the Greek (in the case of the New Testament) without the influence of any theological or experiential bias of the translator<sup>1</sup>. Alas, this is not so. Too few followers of Christ realise that not one of our bible translations is “the inerrant word of God”. That is reserved for the pure original Greek and Hebrew if indeed we could find such texts. Despite their absence though, we should not be deterred from striving for a consistent approach to scripture translation as it is the only methodology which makes rational sense.

In this article, I have endeavoured to bring to account ALL the scriptures relevant to this matter but in this, I am only too aware of my own failings, for, at the very least, scriptures which now seem not relevant can become relevant as truth is revealed. I do not for one moment think that all the issues presented here are without error nor do I think that this article is ALL the contingent facts of this matter in full for reasons already stated. It is nevertheless, my attempt to come to grips with certain statements of scripture which MUST be reconciled with the rest of scripture. Should the reader find I have failed, I trust that he will kindly bring it to my attention. In fact I welcome<sup>2</sup> all comment (based on scripture, not your theology) which may help the understanding of God’s words to us.

This article is not written to convince the reader of this or that. Only the Holy Spirit should have that privilege. Rather, it is written: to prod our understanding of truth; to serve as a means of testing if we understand all that is meant by what is written and to open our minds to possibilities not previously considered. It brings to the surface for inspection scriptures which may have been bypassed unnoticed and to serve as a basis for contemplation and perhaps discussion and hopefully, may even contribute something to the understanding of scripture. Each reader must search these things for himself and make it his own as the Spirit makes certain.

Nor is the article meant to be a nicely bound and complete package of information. Rather I hope, in a strange way, that it raises more issues for the reader than it settles, for in this way, I hope it might stimulate the reader to seriously **study** God’s words for himself, not just read it. Indeed, I hope it will challenge the reader to search the words of Almighty God with determination and so find the places herein which might need correction.

Footnotes have been used throughout this article and they should be read along with the body text. Apart from expanding the thought of the body text itself, the footnotes may also add additional comment arising from the verses which I think is significant and worthy of contemplation but which sometimes may not relate directly to the subject of this article.

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1. The foregoing thoughts are not so outlandish but are in good company when one considers the words expressed by Scottish scholar and author Dr Robert Young LL.D in his 1887 Preface to the Revised Edition of *Young’s Literal Translation of the Holy Bible*. The Preface is well worth reading and can be found at <http://awmach.org/bibles/BYN/introduction>. Dr Young is also author of the renowned *Analytical Concordance to the Bible*.

2. My email address is heliwing888@gmail.com

All the scripture quotes in this article are from the American Standard Version<sup>3</sup>.

## Some Definitions

This article shows from scripture that the Kingdom of Heaven and the Kingdom of God differ in three ways:

1. in ownership,
2. in content and
3. in time sequence.

After a short look at the terms themselves, these three aspects of the kingdoms will be considered, followed then by a couple of scriptures about which some might wish to argue.

Firstly, let me define what I mean by these delineation terms.

By “ownership” I mean expressions in scripture which signify ownership, like “MY kingdom”, “HIS kingdom” and “my Father’s Kingdom”; expressions in which possession is indicated by a pronoun or, by reason of what is spoken and by whom. The next few paragraphs will show that there is definite “ownership” and who the “owners” are.

Delineation by “content” refers to the “type” of human beings in the kingdoms. It will be seen that there is a clear separation. In one there are a mix of unrighteous and righteous, while in the latter there are only righteous.

Finally, it will become apparent that the separation of these content “types” into two camps at the end of the age, point clearly to the end of one kingdom phase and the open manifestation of the next, and so exhibits the delineation of the kingdoms as sequential in “time”. I say open manifestation since there is to be an uncovering or a revealing of the righteous sons of the God in the Kingdom of Heaven when the kingdom of God is manifest. The Spirit talks to us of this in **Rom 8:18-25**<sup>4</sup>.

## Method of Presentation

There are two ways the information in this article might be presented:

1. by considering each delineation in turn with the illustrating scriptures or
2. by considering each scripture in turn and showing how it is relevant to each of the delineations.

This article, of necessity, will use a mixture of both methods since the necessary repetition of scriptures required in the first method has previously proven too confusing for readers while the second method alone lost the focus of the delineations. Though a single scripture will often touch on more than one delineation, the reader will notice a tendency of the scriptures given earlier in this article to illustrate more of the ownership issues while the latter scriptures tend more to illustrate the content issues. The time issue will become apparent by itself throughout.

The headings used only broadly categorise the main thrust of the scriptures appearing under each heading since references to scriptures used in other categories may also be made within that heading. This may sound confusing but actually makes for better comprehension.

## The Phrases Themselves

The phrases “Kingdom of Heaven” and “Kingdom of God”, are not the actual words in the original Greek language. They are accurately translated from the Greek as, “The Kingdom of the Heavens” and, “The Kingdom of the God”. Note the plural “heavens” and the definite article, “the”, preceding “Heavens” and “God”. Because the word “God” in English does not readily accept the definite article in common conversation (we mostly speak of God not the God), I prefer to use the word Deity instead of God and hence the phrase becomes, “The Kingdom of the Deity” but you can use “Kingdom of the God” if you so desire. I will use these literally correct phrases throughout the rest of this article and it will become apparent as this article is read that these correct translations do add to our understanding of these corrected names.

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<sup>3</sup>. Though the American Standard Version (ASV) is largely an unused version today, I consider it, for reasons too extensive to consider here, to be the most accurate printed translation of the so called Critical Text, though still not as accurate as it could be. The eminently readable NASB (The New American Standard Bible) is also excellent being a derivative of the ASV but makes some significant changes for which there is no reasonable excuse.

<sup>4</sup>. **Rom. 8:18-25** ¶ For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. **19** For the earnest expectation of the creation waiteth for the revealing of the sons of God. **20** For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope **21** that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. **22** For we know that the whole creation groaneth and travaileth in pain together until now. **23** And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for *our* adoption, *to wit*, the redemption of our body. **24** For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? **25** But if we hope for that which we see not, *then* do we with patience wait for it.

These two phrases as literally indicated above, are only ever found in the gospels<sup>5</sup>. The two phrases are never found in the Hebrew Old Testament Scriptures as such expressions. There are two places in the Hebrew Scriptures (**1Chr. 28:5** and **2Chr. 13:8**<sup>6</sup>) where we find the expression “Kingdom of Yehovah” but never “Kingdom of the God” where “God” might translate the Hebrew word “Eloahim” in its forms. Despite this, it is a simple matter to show in scripture that Yehovah is “the Deity”. The fact that Jesus says in **Luke 16:16** that *...The law and the prophets were until John: from that time the gospel of the kingdom of God is preached...* might help us understand why there is little mention of the phrase, Kingdom of the God, in the Old Testament.

There are of course, several references in the Hebrew Scriptures to a kingdom or throne which belongs to Yehovah: **1Kings 2:15**, **1Chron 29:11**, **1Chron 29:23**, **2Chron 9:8**, **Ps 22:28**, **103:19**, **145:13**, **Jer 3:17**, **Dan 2:44**, **4:3**, **4:34**, **7:22** and **Obad 1:21**. Of these, **Ps 103:19** has *...his throne in the heavens...* and is the only Hebrew Scripture reference which is similar in wording to the Greek Scripture and contains the word, “heavens”. In fact, no where in the Hebrew text do we find the word “kingdom” directly associated with the word “heaven or heavens”. This is perhaps not surprising considering that Paul wrote of a mystery hidden in ages past but now revealed: that the nations (Gentiles<sup>8</sup>) are to be coheirs with Israel. We see this in these few scriptures: **Eph. 3:3-6** *... how that by revelation was made known unto me the mystery, as I wrote before in few words, 4 whereby, when ye read, ye can perceive my understanding in the mystery of Christ; 5 which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in ~~the~~ (not in the Greek) spirit; 6 to wit, that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel...*

There are of course many other references to Yehovah’s dominion/kingdom/throne in the Hebrew Scriptures but, in this article, I am looking at the Greek Scripture phrases to see if there are any Hebrew Scripture equivalents which may shed light on the Greek Scripture usage. Alas! this seems not to be the case.

Further to this, it must be noted that Matthew’s gospel is the *only* Greek Scripture book in which the term “Kingdom of the Heavens” is found and then some thirty two times. Interestingly though in Matthew, the term “Kingdom of the Deity” does also occur four<sup>9</sup> times and once in close association with the term “Kingdom of the Heavens” — an important association which will be examined toward the end of this article. After reading this article, it will become obvious that the Kingdom of the Deity is also referred to indirectly, (usually just as “the kingdom”), a number of other times in Matthew’s gospel.

It should also be noted that John’s gospel only uses the words “Kingdom of the Deity” twice, making it conspicuous by its relative absence in this Gospel and therefore worthy of closer attention, later in the article.

It is also important to kept in mind, that the word “kingdom” on its own (i.e. without ANY qualification), which occurs numerous times throughout the Greek Scriptures, can refer either to the Kingdom of the Heavens or to the Kingdom of the Deity as the context or parallel passages make apparent. Such distinction in the kingdoms needs to be appreciated if one is to fully comprehend what scripture is saying to us.

## The First Mention of the 3 Delineations

Let’s now examine where these three delineations of ownership, content and time-frame, are first found in the New Testament. These three distinctions are easily gleaned from these three verses in **Mat 13:41-43** and the key parts are herein highlighted in **bold**: *...**The Son of man** shall send forth his angels, and they shall **gather out of his kingdom** all things that cause **stumbling, and them that do lawlessness**, 42 and shall cast them into the furnace*

<sup>5</sup>. At the hand of Paul, the term “Kingdom of God” (without the “the”) is used four times: **1Cor 6:9 & 10**, **15:50**, **Gal 5:21**. Paul is talking about the kingdom of Yehovah, the Deity in these instances. Theos without the definite article is often found in the NT where the OT quote has Yehovah. For a detailed examination of the wording, The God, read: <https://the-logos.net/resources/PDFs/Who-really-is-the-Deity.pdf>

<sup>6</sup>. **1Chr. 28:5** “And of all my sons (for Yehovah hath given me many sons), he hath chosen Solomon my son to sit upon the throne of the **kingdom of Yehovah/Yehovah** over Israel.” and **2Chr. 13:8** “And now ye think to withstand the **kingdom of Yehovah/Yehovah** in the hand of the sons of David; and ye are a great multitude, and there are with you the golden calves which Jeroboam made you for gods.”

<sup>7</sup>. I prefer “Yehovah” as a translation of the Hebrew “YHVH” but the text of the American Standard Version uses “Jehovah”.

<sup>8</sup>. The word Gentiles is a translation of the same word in the Greek which is elsewhere translated nations. The Greek word transliterated is ethnos, from which we derive the English word ethnic and so refers to ethnic groupings.

<sup>9</sup>. Some translations use the term “Kingdom of the Deity” a fifth time in **Matt. 6:33**. This and some 15,000+ textual variations raises the whole issue of accuracy of the Greek text on which our translations are based. Such issues are seldom if ever considered by the vast majority of Christians. They need to be understood and the acquired limitations appreciated for a better understanding to be had. In this case, Dr Ivan Panin using numerics excludes this instance of the term.

of the fire: there shall be the weeping and the gnashing of teeth. 43 **Then shall the righteous shine forth as the sun in the kingdom of their Father.** These three verses show us several things:

- 1) that the Son has a kingdom<sup>10</sup> and
- 2) that the Son's kingdom has evil and righteous content,
- 3) that the Son cleans the evil ones out of His kingdom
- 4) that the Father has a kingdom,
- 5) that the Father's kingdom has only righteous content.
- 6) that the presence of the word, *Then* at the start of verse 43, tells us that the Father's kingdom comes after the Son's kingdom. This timing aspect will also be seen later when Christ has returned and now separates the sheep and goats nations (Matt 25:31-34).

All three delineations are shown here clearly in one place.

All that remains is, to show that the kingdom of the God is called the kingdom of the Father and that the kingdom of the Son of Man is the Kingdom of the Heavens. For those who don't know that the God is the Father (**1Cor 8:6**) and hence that the kingdom of the God is the kingdom of the Father, please read the previously mentioned pdf: <https://the-logos.net/resources/PDFs/Who-really-is-the-Deity.pdf>

The second of these is resolved for us a couple of verses further on in the same chapter of **Matthew 13:47-50**: *...Again, the kingdom of heaven is like unto a drag-net, that was cast into the sea, and gathered of every kind: 48 which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. 49 So shall it be in the end of the age: the angels shall come forth, and sever the wicked from among the righteous, 50 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.* The same sorting out into good and bad as seen in **Mt 13:41-43** above is illustrated here too but here it is called the Kingdom of the Heavens while in **Mat 13:41-43** it is called the Son of Man's kingdom.

Another scripture voices the same separation of good and evil when Christ returns to earth at the end of the age. It is seen in **Mat 25:31-34, 41, 46** *...But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: 32 and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; 33 and he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: .....41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: .....46 And these shall go away into eternal (age-lasting) punishment: but the righteous into eternal (age-lasting) life...here on earth. Most think this eternal life is in some heavenly realm but it will be the the millennium here on earth. Remember that Jesus told us that eternal life comes to us in the next age, the millennial age, in the last part of each of these two verses: **Mark 10:30** (NASB) *...but that he will receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, eternal life.* AND **Luke 18:30** (NASB) *...who will not receive many times as much at this time and in the age to come, eternal life.*"*

This quick overview may not be enough to convince those who have always considered the Kingdom of Heaven and the Kingdom of God to be the same, and so, in the rest of this article, I **comprehensively show** how other scriptures reinforce these delineations, adding much more detail and show their consistency throughout scripture. From this point onward, some serious concentration is needed, as a speed read will not do scripture nor you justice.

## Kingdom "Ownership"

### 1. That the Deity (the Father) has a kingdom

The reader will notice in this heading that I have equated "the Deity" with "the Father" and, by deduction, therefore equating the Kingdom of the Deity with the Kingdom of the Father? That this is correct will be seen in scripture two paragraphs below.

Let's consider now the ownership of a kingdom by the Father.

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<sup>10</sup>. That Jesus will have a kingdom is even mentioned in Luke 23:42 by the thief on the cross when he says: "Jesus, remember me when You come in Your kingdom!" And confirmed by Jesus reply in verse 43, "Truly I say to you, today you shall be with Me in Paradise."

• In **Mt 6:10** and **Lk 11:2** (the “Lord’s Prayer”) Jesus addresses the prayer to the “Father of us” saying, ...**your Kingdom come**...or more strongly as it is in the Greek “*let come the kingdom of you*”. Two of the delineations are suggested here. Jesus says “your” kingdom, indicating it is a kingdom *belonging* to the Father, for the prayer is addressed to the Father, and secondly, He says “let come” which definitely indicates a time issue as the Father’s kingdom is not yet here, at least in a manifest form. **Lk 21:27-31** reads: ...*And then shall they see the Son of man coming in a cloud with power and great glory. 28 But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh. 29 And he spake to them a parable: Behold the fig tree, and all the trees: 30 when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. 31 Even so ye also, when ye see these things coming to pass, know ye that the kingdom of the God is nigh.* This clearly confirms in the full context of the passage that the **manifestation** of the Kingdom of the Deity is still **ONLY** near at the end of the age when Christ is about to return. Thus ownership and time delineations are indicated in these verses.

• After the Passover meal, Christ says in **Mat 26:29** ...*when I drink it new with you in my Father’s kingdom*... Again Christ speaks of His Father having (i.e. owning) a kingdom. If we compare this verse with the parallel passage in **Mk 14:25** ...*when I drink it new in the Kingdom of the Deity*..., we see that Mark equates<sup>11</sup> *the kingdom of the Deity with my Father’s kingdom* (literally *the kingdom of the Father of me*) in the Matthew passage. Here the Deity and the Father are clearly equated. Similarly **Lk 22:18** which says: ...*for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come*..., also speaks of the time issue for the Kingdom of the Deity is yet to come.

Apart from any other spiritual message bound up in this Luke passage, it does plainly suggest that the Kingdom of the Deity becomes **manifest** after Christ returns to the earth, for only then would He again be physically able to drink of the vine i.e. “*when He* (i.e. the Father) *again brings the firstborn into the world*” (**Heb 1:6**). Once more, ownership and time delineations are plainly seen.

• In **Mat 6:33** and **Lk 12:31**, Jesus speaks again of His Father having a kingdom when He says, ...*but seek... His kingdom*...and *these things shall be added to you*”. “His” in both Gospel writers refers back to “the Father” in the previous verse establishing ownership, as it is the Father’s kingdom that is being spoken about by Jesus.

• **1Thes 2:12** also speaks of the Deity having a kingdom of His own, for it says: ...*to the end that ye should walk worthily of God (lit. the God), who calleth you into his own kingdom and glory.*”

• It has been mentioned that Matthew uses the term the Kingdom of the God only 4 times. One of these times is found in **Matt. 12:28** when Jesus says: ...*but if in God’s spirit I am throwing out the demons, then comes-early upon YOU the kingdom of the God*... What is interesting about this verse is the verb *comes-early* which is the Greek word, *εφθασεν*. We are told by the scholars it has the meaning of: *to come before expectation*. This sense of coming before expectation is totally lost in all our translations as it is never translated correctly. This word, *εφθασεν*, in **Mat 12:28** would therefore reinforce the idea that the Kingdom of the God was yet future and therefore comes after the Kingdom of the Heavens. **Luke 11:20**, a parallel verse, says the same but slightly differently: *But if I cast out demons by the finger of God, then the kingdom of the God comes-early, εφθασεν, upon you*. Thus we see the finger of the God in Luke is God’s spirit in the Matthew verse. This Matthew verse is of great instruction when we realise it specifically associates the term “God’s Spirit” with the kingdom of the God and not with the kingdom of the Heavens.

We also see this idea of the kingdom of the God coming near in **Luke 10:9-11** ...*and heal those in it who are sick, and say to them, ‘The kingdom of the God has drawn near to you.’ 10 ‘But whatever city you enter and they do not receive you, go out into its streets and say, 11 ‘Even the dust of your city which clings to our feet we wipe off in protest against you; yet be sure of this, that the kingdom of the God has drawn near.’* The Greek word in these verses for come near is a different word to that used in Matt 12:28 above. It is the word *γγυκεν*. I guess if we missed it back in **Matt 12:28**, God made sure we didn’t miss it in **Luke 10:9-11**. Nevertheless, they both of these verses imply that the Kingdom of the God is not yet openly manifest.

These foregoing passages (and some soon to follow) establish without any doubt that the Father (the Deity) has a kingdom. It is called in the Greek scripture, the Kingdom of the Deity. We have also seen in these verses that the time period of this Kingdom of the Deity comes after Christ returns, and therefore after the end of the Kingdom of the Heavens.

<sup>11</sup>. Not only here are they equated but in numerous places in the Greek of the NT Scriptures, though utterly lost in all our common English translations of today. See the later heading **A Previous Statement Explained Further** on the bottom of page 13 for further scriptures which illustrate this equality.

## 2. That the Christ has a kingdom

The following verses show us clearly that Jesus Himself has a kingdom and it is called the kingdom of the heavens. As well the time delineation will also become apparent.

- In vs 41 of **Matt. 13:40-43** Jesus speaks of himself (the Son of man) having a kingdom when He says, *...The Son of man shall send forth his angels, and they shall gather out of his kingdom...then one verse later we read ...Then shall the righteous shine forth as the sun in the kingdom of their Father (literally, the Father of them)...* Christ's kingdom and the Father's kingdom are plainly seen here as being distinct but we also see that the open **manifestation** of the Father's kingdom follows the cleaning out of the Son's kingdom, thus illustrating clearly the sequential time delineation too.

- **Matt. 13:47-50** shows us that Christ's kingdom in **Matt. 13:41-43** above is called the Kingdom of the Heavens, for it reads *...Again, the kingdom of heaven is like unto a drag-net, that was cast into the sea, and gathered of every kind: 48 which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. 49 So shall it be in the end of the age: the angels shall come forth, and sever the wicked from among the righteous, 50 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.* The Kingdom of the Heavens has both good and bad in it just as the kingdom of the Son of Man. Hence we can equate the kingdom of the Son of Man to the Kingdom of the Heavens.

- In **Lk 22:29-30** Christ says *...and I appoint unto you a kingdom, even as my Father appointed unto ME...AND, ...eat and drink at my table in my kingdom...* Not only does Christ speak of having His own kingdom but says it is appointed Him by His Father. **Dan 7:13-14** speaks of this, *...there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days<sup>12</sup>, and they brought him near before him. And there was given him dominion, and glory, and a kingdom...* **Dan 2:34-45** describes this as *...a stone ...cut out of the mountain without hands, ...(which) struck the statue (and) became a great mountain and filled the whole earth...*" Note here that the mountain (Yehovah Himself in heaven), out of which the stone was cut (Jesus comes forth from the Father), already existed but that the stone itself became a great mountain which filled the whole EARTH, which happens when the Father's will is done on earth as in heaven.

- The parable in **Lk 19:12-15** pictures Christ going into heaven to receive a kingdom (see again **Dan 7:13-14** above) and returning (**Heb 1:6**). Luke reads:*...A certain nobleman went into a far country, to receive for himself a kingdom, and to return. 13 And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come. 14 But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. 15 And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading...* That Christ is returning is obvious enough in scripture, but notice He has received a kingdom well BEFORE He returns. Considering that the Kingdom of the Deity comes soon AFTER Christ returns to earth, we can reasonably deduce that the kingdom Christ received was what is called the Kingdom of the Heavens in the NT.

- At the present time, Jesus' kingdom is "of the Heavens," just as Jesus words to Pilate confirm in **John 18:36** when Jesus says, *...My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence...* Here Jesus three times claims a kingdom to be "my kingdom". That Christ's kingdom is a heavenly one, is also more than hinted at in **2Tim. 4:18** ... *The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom<sup>13</sup>.*

- In **1Cor 15:23-24** *...But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming. 24 Then cometh the end, when he shall deliver up the kingdom to the God, and Father; when he shall have abolished all rule and all authority and power...*, we see that Christ had a kingdom before "the end" came (vs 24) but when the end comes He delivers His kingdom up to God ("the Deity" in the Greek) and Father<sup>14</sup>. That Christ does relinquish the reign of His kingdom, which He hands over to His Father, is seen clearly in **1Cor 15:25** *...For he (i.e. Christ) must reign, TILL he (i.e. the Father) hath put all his (i.e. Christ's) enemies under his (i.e. Christ's) feet...and*

12. Note the "Ancient of days" and the "one like unto a son of man" are not one and the same being as many church goers so often wrongly assume today.

13. Literally, "and will save me into the kingdom of Him, the heavenly (one)"

14. Another instance of "the Deity" and Father being equated.

verse 28 ...then shall the Son also himself be subjected<sup>15</sup> to him (i.e. the Father) that did subject all things unto him (i.e. Christ)... See also **Heb. 2:8**<sup>16</sup> and **Ps 110:1** where David writes ...Yehovah<sup>17</sup> saith unto my Lord, Sit thou at my right hand, Until I make thine enemies thy footstool." Yehovah speaks of His Son as seated beside Him until all Christ's enemies are under Christ's feet. Christ at this point in time (2024), is reigning in His kingdom (the Kingdom of the Heavens) until He hands the kingdom back to His Father. Since we are told in **1Cor 15:26** that death is the last enemy to be put under Christ's feet, we will know when this happens because, for if death is to be done away with, sin must also be done away with.

This "taking back" of the supreme reign by the Father is further portrayed in the following verses from **Rev. 12:10** ...And I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God (literally, the Deity of us), and the authority of his Christ (literally, the Christ of him): for the accuser of our brethren is cast down...AND in, **Rev. 11:17** ...saying, We give thee thanks, O Lord God (literally, the Deity), the Almighty, who art and who wast; because thou hast taken thy great power, and didst reign..., AND in **Rev. 19:6** ...And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God (literally, the Deity of us), the Almighty reigneth...

- That the Christ has a kingdom is more than hinted at in **Rev 3:21** which speaks of two thrones, one is Christ's, the other His Father's. Christ says in **Rev. 3:21** ...He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.

- The idea of a house over which Christ reigns is also seen in **Heb. 3:5-6** ...And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken; but Christ as a son, over his house; whose house we are, IF (and it is a big IF) we hold fast our boldness and the glorying of our hope firm unto the end...

All these scriptures in this section show clearly that Christ "owns" a kingdom which, by reason of the fact that He eventually hands it back to His Father, further illustrates the time delineation, namely, that Christ's reign in His heavenly kingdom precedes the *manifestation* of the Father's kingdom.

## Kingdom "Content"

### That the content of the "two" kingdoms differ

This section will show that the Kingdom of the Heavens contains both righteous and unrighteous, whereas that which is called the Kingdom of the Deity contains only righteous. This is a significant difference between the two phases of the kingdom. Obviously the righteous ones in the Kingdom of the Heavens already belong to the Kingdom of the Deity and they are the ones who will pass on into the Father's kingdom. These righteous ones are 'hidden' in the Kingdom of the Heavens, and are yet to be revealed as Paul writes in **Rom. 8:19-21**: ...For the earnest expectation of the creation waiteth for the **revealing** of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." These righteous ones in the Kingdom of the Heavens are already the sons of the God, the ones being lead by God's spirit, and it is these, hidden in the Kingdom of the Heavens, who bring the Kingdom of the God near to us. Jesus confirms the same to us in **Matt. 12:28** when He says: ...But if I by the Spirit of God cast out demons, then the kingdom of God is come (comes-early) upon you... AND **Luke 11:20** ...But if I by the finger of God cast out demons, then the kingdom of God is come (comes-early) upon you.... Here in Matthew, Jesus associates God's spirit directly with the Kingdom of the God and by the use of the word *εφθασεν*, comes-early, He indicates that the manifested Kingdom of the Deity is yet to come i.e. after the Kingdom of the Heavens. Scripture here is also telling us, one has entered the Kingdom of the God when one has God's spirit. Very few realise that Christ's spirit is not God's Spirit as scripture shows by the hand of Paul in **Rom. 8:9**<sup>18</sup>.

Consider now the individual scriptures relating to content.

<sup>15</sup>. That Jesus can be subject to anyone is a concept wholly foreign to many Christians today yet referred to several times in scripture.

<sup>16</sup>. Heb. 2.8 ""YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET." For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him."

<sup>17</sup>. Note that Yehovah (Yehovah in some translations) is not the Son.

<sup>18</sup>. **Rom. 8:9** But ye are not in ~~the~~ flesh but in ~~the~~ spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of His. (Corrections made to conform with the Greek)



• Going back to **Mat 13:40-43** we will now highlight the content aspect of the kingdoms. Jesus referring to himself says in vs 41 *...The Son of man shall send forth his angels, and they shall gather out of his kingdom **all things that cause stumbling, and them that do lawlessness**, ...then He goes on to say, ...Then shall **the righteous** shine forth as the sun in the kingdom of their Father.” Thus the Son of man’s kingdom has in it, *stumbling blocks, lawless and righteous ones* but notice that ONLY *...the righteous shine forth as the sun in the kingdom of their Father...* We not only see from these Matthew verses that Jesus has a kingdom and that it precedes “the kingdom of their Father”, but that, the massive clean out of the wicked from Christ’s kingdom, which takes place at the harvest at the end of that age, shows clearly the different content of the two kingdoms. **Matt. 24:31, Mark 13:27, and Lk 13:28** also refer to this gathering of the elect, the rejection of the wicked and the possession of the kingdom by holy ones. These verses read as follows: **Matt. 24:31** *...And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other...* **Mark 13:27** *... And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven....* **Luke 13:27** *...and he shall say, I tell you, I know not whence ye are; depart from me, all ye **workers of iniquity** (literally: workers of unrighteousness). 28 There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of the Deity, and yourselves cast forth without,....**

This separation of the righteous from the unrighteous is what Jesus is so precisely stating in **John 8:34-35**: *... Jesus answered them, Verily, verily, I say unto you, Every one that does sin is the slave of sin. And the slave does not remain in the house forever (literally: into the age); the **son**<sup>19</sup> does remain forever (literally: into the age).* The next age being referred to here is the Kingdom of the Deity, millennial age, while the house being referred to, is the Kingdom of the Heavens. A fuller explanation of these verses is given at: <https://the-logos.net/resources/PDFs/The-Fullness-of-Meaning-John-8.31ff-with-Rom-6.1ff.pdf>

• The exact same distinction is seen in the text of **Mat 25:31-46** *...But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life.*

At the end of the age when the Son of man comes in His glory, the king (i.e. Jesus) in vs 34 says, *...Come, ye blessed of my Father, inherit the kingdom prepared...* This is only spoken to the sheep nations and comes AFTER the sorting out into the two groups of sheep and goat nations. Thus Jesus is king over the sheep AND the goats but only the sheep go on to inherit the prepared kingdom of the Father. This *prepared* kingdom was only just THEN being made manifest at the end of the age, yet notice that Christ had already been king for a long time implying again the delineation of two kingdoms, with differing content and, from a time perspective, one preceding the other. Matthew’s story finishes *...And these (the goats) shall go away into eternal<sup>20</sup> punishment: but the righteous (the sheep) into*

19. These John verses is part of John 8:31-36, which, when viewed as a whole show us that only those who do not sin (i.e.those who are no longer a slave to sin) become sons. We are either slaves or sons. There is no in-between.

20. Another article, <http://the-logos.net/resources/PDFs/Age-and-Eternal.pdf> explains some of the controversy over the use of the word eternal in the New Testament.

*eternal (age-lasting<sup>21</sup>) life...". Comparing **Mat 13:43** with **Mat 25:46**, it is apparent that "eternal life" comes to the righteous only when they go into the Father's kingdom. This is again confirmed when Jesus says in **Mk 10:30** ...but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world ("world" is a wrong translation here in the KJV and should be "age") to come, eternal life...indicating clearly that "eternal life" begins only in the age yet to come.*

• In **Mat 13:40-43** quoted above, we have already noted that the Father's kingdom contains *only* righteous. In the following 3 verses, we see that only those who have the righteousness of the God enter the Kingdom of the God: **1Cor. 6:9** ...Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, AND **Eph. 5:5** ...For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God...AND **Phil. 3:9** ...and be found in him, not having a righteousness of mine own, that which is of the law, but that which is through Christ's faith, the righteousness which is from God by faith... Notice too that *after* the harvest at the end of the age, the righteous ...*shine as the sun*...in the Father's kingdom. **Rom 8:19** also expresses a similar idea to the righteous shining forth when it says ...*the earnest expectation of the creation waiteth for the revealing of the sons of God*... Until that point of time, these sons, these righteous ones of **Mat 13:43**, are present within the Kingdom of the Heavens but, as such, unrevealed, hidden, not manifest. This is perhaps why Jesus says in **Lk 17:20-21** ...*The Kingdom of the Deity cometh not with observation..... for lo, the Kingdom of the Deity is within (literally: "inside") you*... These righteous ones have the Kingdom of the God inside them (i.e. God's Spirit inside them) even though they live during the time period of the Kingdom of the Heavens. These alone are the "holy ones."

Since **1Cor 15:50** says ...*that flesh and blood cannot inherit the Kingdom of the Deity*...," it is apparent that a change in our bodies must take place before we can INHERIT the Kingdom of the Deity. The initiation of this change is given to us in **Rom. 8:9** ...*But ye are not in flesh but in spirit, if so be that God's Spirit dwelleth in you. But if any man hath not Christ's Spirit, he is none of his*. To enter the Kingdom of the Deity we must be changed from *in flesh* to *in spirit*. Jesus himself was *in spirit* from His water baptism when God's spirit came upon him.

This is also spoken of in **Rom 8:23** (and other places) where it says ...*even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body*... Redeemed **bodies** are needed to INHERIT the Kingdom of the Deity no less so than it was for our Lord, Jesus Christ, who has become ...*the beginning of the creation of the Deity (Rev 3:14), ...the firstborn of all creation (Col 1:15), ...the beginning, the firstborn from the dead. (Col 1:18), ...the first begotten of the dead (Rev 1:5) ...the firstfruits of them that are asleep (1Cor. 15:20), ...the firstborn among many brothers (Rom. 8:29)*. Thus the righteous ones in the Kingdom of the Heavens are HEIRS of the Kingdom of the Deity a long time before receiving their inheritance IN the Kingdom of the Deity.

• **John 8:35** also exemplifies the difference in the content of the kingdoms when speaking about the slave of sin who ...*abideth not in the house forever (literally: into the age)*...and the son who ...*abideth forever (literally: into the age)*... The slave of sin (i.e the one who does sin) and the son coexist initially (as the tares and the wheat) during the time period of Jesus' Kingdom but the slave of sin does not remain in the house (the kingdom of the Heavens) forever, implying that only the sons go on, presumably into the Kingdom of their Father, while the slaves of sin are rejected.

• **John 15:2-6** and **Matt. 7:19** also illustrate this same idea of good and bad: branches in a vine or trees in an orchard which don't bear fruit are ultimately cut down and destroyed yet they co-existed together for a time. Read: **John 15:2-6** ...*Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word (logos) which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned*...AND **Matt. 7:19** ...*Every tree that bringeth not forth good fruit is hewn down, and cast into the fire*.

• These scriptures relating to Jesus "ownership" of a kingdom and the cleaning out of the "content" of that kingdom seem also to be alluded to by John the Baptist in **Matt. 3:11-12** ...*and he will thoroughly cleanse HIS threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable*

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21. See footnote above.

fire... This is spoken of in **Lk 3.17** too ...*whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.*"

Is not "the threshing floor", the Kingdom of the Heavens, while the "chaff" are the unrighteous, and "his wheat", the righteous who will shine forth as the sun in the Father's kingdom (the garner)?

• In **Matt. 5:19** we read ...*Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the Kingdom of the Heavens: but whosoever shall do and teach them, he shall be called great in the Kingdom of the Heavens...* Both groups, disobedient and obedient, are here again shown to be found in the Kingdom of the Heavens.

• **Luke 12:42-48** is about the faithful and wise steward, and also shows that Christ's house contains good and not so good before He returns. Read **Luke 12.42-48** ...*And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will set him over all that he hath. But if that servant shall say in his heart, my lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.*

All these verses show clearly the differentiation in content and time between the Kingdom of the Heavens and the Kingdom of the God. The next heading examines the time frame of all of this.

## The Kingdom of the Heavens/Kingdom of the Deity Timing

In Romans Paul by the Spirit tells us what is currently happening to the Israelites. Paul writes in **Rom. 11:25** ...*For I would not, brothers, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, **until the fulness of the Gentiles be come in.*** Then Jesus when referring to the loss of the temple in 70AD says in **Luke 21:24** ...*And they shall fall by the edge of the sword, and shall be led away captive into all nations: **and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.***

Paul writes again in a similar vein in **Rom. 11:8-15, 25** ...*just as it is written, "GOD GAVE THEM A SPIRIT OF STUPOR, EYES TO SEE NOT AND EARS TO HEAR NOT, DOWN TO THIS VERY DAY."* And David says, "*LET THEIR TABLE BECOME A SNARE AND A TRAP, AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM. "LET THEIR EYES BE DARKENED TO SEE NOT, AND BEND THEIR BACKS FOREVER."* I say then, they did not stumble so as to fall, did they? May it never be! **But by their transgression salvation has come to the Gentiles, to make them jealous. Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fulfilment be!**

All this tells us that the hardening of the hearts of Israel has happened, so that salvation might come to the Gentiles. This is a mystery because the Jews thought they were the ones to bring salvation to the world but they failed to acknowledge the Christ when he came to them and the task was passed to another nation (**Matt. 21:33-46**<sup>22</sup>). This is perhaps why there is no specific mention of this time period in the Hebrew Old Testament.

Scripture tells us that this "*fulness of the Gentiles*" in **Rom 11:25** (above) is a time period called by Jesus the "*times of the Gentiles*" in **Luke 21:24**. The Times of the Gentiles will continue until Jerusalem is no longer trodden down by the Gentiles. Even to this day (2024) Jerusalem is not free, since the Temple Mount in Jerusalem is under the control of the Islamic WAQF of Jordan. The temple mount has been pretty much under foreign control since the

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22. **Matt. 21:33-43** ¶ Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them in like manner. But afterward he sent unto them his son, saying, They will reverence my son. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. And they took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, The same was made the head of the corner; This was from the Lord, And it is marvellous in our eyes? ¶ Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.

temple was destroyed in 70AD and has never been rebuilt, but even prior to the Muslims, they were under Roman control. But how long is this “times of the Gentiles” time period and when did it start?

As to its length consider the words of **Hos. 6:1-2** ...Come, and let us return unto Yehovah; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. 2 **After two days** will he revive us: **on the third day** he will raise us up, and we shall live before him. Hosea by the Spirit is telling us that after 2 days (2,000 years<sup>23</sup>) the Jewish people will have the veil removed and be raised up in the third day, the 1,000 year millennial age. That these are ages being spoken about is confirmed for us by Jesus in **Luke 13:32**: ...And he said unto them, Go and say to that fox, Behold, I cast out demons and perform cures **to-day** and **to-morrow**, and **the third day** I am perfected... Jesus’ use of the words, Today, tomorrow, and the third day, are the same 3 x 1000 year ages that Hosea spoke about. The first 2,000 year age is what Paul calls the Times of the Gentiles. It is the time period of the Kingdom of the Son of Man, at the end of which time Christ is sent back to the earth and the kingdom is cleaned out in preparation for the final 1,000 year age called the Kingdom of God or as we call it, the Millennium. Paul confirms the length of this 2,000 year time period when He writes in **Hebrews 9: 8-9** ...the way into the Holy place (i.e. the holy of holies) has not yet been disclosed while the first tent (the holy place) is still standing, **which** (he says) **is a symbol for this present time**, (the Greek literally says: ...which is a parable unto the season, the-(one) having-stood-in). Here Paul likens the first tent (the holy place) to a time period, the one in which we now stand. If the first tent can be likened to a time period then so can the holy of holies since these are pictures of sequential ages. Since the next age is the millennium of 1,000 years, which represents the holy of holies, we can safely deduce that the time period of the first tent to be double this, since the tent which Moses built in the wilderness has the holy place at double the volume of the holy of holies. Hence the age we are in now, the time period of the first tent, must be 2,000 years long.

Thus there is direct correspondence between the time period of the “Kingdom of the Heavens” and the time period called, the “times of the Gentiles”. **Matt 22:2-10** would also seem to have something to say on this issue. It reads: ...The kingdom of heaven may be compared to a king who gave a wedding feast for his son. And he sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come. Again he sent out other slaves saying, “Tell those who have been invited, “Behold, I have prepared my dinner; my oxen and my fattened livestock are all butchered and everything is ready; come to the wedding feast.”” But they paid no attention and went their way, one to his own farm, another to his business, and the rest seized his slaves and mistreated them and killed them. But the king was enraged, and he sent his armies and destroyed those murderers and set their city on fire. Then he said to his slaves, “The wedding is ready, but those who were invited were not worthy. “Go therefore to the main highways, and as many as you find there, invite to the wedding feast.” Those slaves went out into the streets and gathered together all they found, **both evil and good**; and the wedding hall was filled with dinner guests. Since it has been seen that the good and evil content is the hallmark of the Kingdom of the Heavens, this Matthew parable appears to be talking about the “times of the Gentiles”. and throws more light on the time period of the Kingdom of the Heavens.

To answer the question as to when the Kingdom of the Heavens started we must go back to **Daniel 7:13-14** ...I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. **And there was given him dominion, and glory, and a kingdom**, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.... .

Since it was the Son of Man (Jesus in His humanity) who received this kingdom, this had to happen when Jesus returned to the Father after His resurrection. It was at this time that the Kingdom of the Heavens began. This is further confirmed for us in the words of Jesus in **Luke 22:69** **But from now on THE SON OF MAN WILL BE SEATED AT THE RIGHT HAND of the power OF GOD**. This will remain so until the Father sends the Christ back into the earth.

## Kingdom of Heaven is like & Kingdom of God is like Parables.

This heading deals with the Kingdom of Heaven is like and the Kingdom of God is like, parables. These parables contain much more exciting information which is only revealed when they are studied together.

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23. In accordance with the scripture in **2Pet. 3:8** ...But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day, These two days of Hosea are a 2,000 year time period.

We would all agree that there are “parallel” passages in the gospels which use these phrases, the Kingdom of Heaven is like...and the Kingdom of God is like..., and we rightly conclude that the attributes spoken about in each of these parallels, apply to both terms. Unfortunately, most preachers today use these parallel parables of the “Kingdom of Heaven is like” and the “Kingdom of God is like”, as proofs that these two phrases, Kingdom of Heaven and Kingdom of God, are interchangeable. Most readers of the gospels do not realise that there are “Kingdom of Heaven is like...passages in Matthew for which there are no “parallel” passages in any of the other gospels. (Appendix 1) It is these so called **UNparalleled** passages in Matthew which have a common attribute NOT present in ANY of the parallel passages. The common attribute in these Matthew passages is the existence of the **good and the bad together**. These “unparalleled” passages in Matthew become conspicuous by their lack of a parallel passage in the other gospels. Since only righteous are found in the Kingdom of the God and since Mark, Luke or John only ever mention the Kingdom of God, there can not be any mention in these three gospels of evil or unrighteousness in the Kingdom of God.

Let’s now consider these good and bad content parables in Matthew that have no “parallel” passages in the other gospels. As we have already mentioned, there are **no** parallels of these in the other gospels because the other gospels talk only about the Kingdom of the Deity, in which of course there are only righteous content.

- In **Mat 13:24-30** we have the parable of the wheat (good) and tares (bad) growing together till harvest time at the end of the age. *...Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn...* This shows the good and the bad coexisting until a harvest at the end of the age just as told in **Rev 14:14-19**<sup>24</sup>. It is interesting to note that the Greek word for “barn” here in Matthew is the same Greek word for “garner” used by John the Baptist in **Mat 3:12**<sup>25</sup> and **Lk 3:17** (mentioned just a few paragraphs back), and as such, links the words of John the Baptist to these passages.

- **Mat 13:47-50** is another beautiful picture of the harvest at the end of the age when the good and bad fish are sorted out after the dragnet is brought to land. The good are put into vessels while the bad are rejected.

- **Mat 25:14-30** tells the parable of a king who went away for a long time and returns to reckon with the servants with whom he left a deposit. Again there was recompense according to a standard and the wicked were thrown out.

- **Mat 22:2-13** likens the kingdom of the heavens to a king (presumably Yehovah) who made a marriage feast for his son (presumably Jesus). Those initially invited (presumably the Judeans) did not come and so all *the wicked and the good* (verse 10) in the byways are led into the supper, the kingdom of the Heavens, during these **times of the Gentiles**. When the king (Yehovah) comes in to view those in the supper, those who have not correctly clothed themselves during this time are cast out where there is weeping and gnashing of teeth).

- **Mat 25:1-12** is the story of the 5 foolish and 5 wise virgins. Those not continually prepared could not enter. This last parable tells much more of course than what is noted here for this study.

These passages are parables in Matthew for which there are no parallel passages in any of the other gospels. Why, because they speak of both good and evil in the kingdom of the heavens, while evil does not exist in the Father’s kingdom.

## A Couple of Controversial Passages

- Now those who know their scripture well enough and who also believe that leaven in scripture always represents sin/evil, should now raise with the writer, the issue of the parable of the woman leavening the three measures of meal in **Mat 13:33**, because this parable would be speaking of evil (if you believe that leaven represents evil) and we find it **does** have a parallel passage in **Luke 13.21**. Thus on the surface, it appears to contradict what I

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24. Rev. 14:14 ¶ And I saw, and behold, a white cloud; and on the cloud I saw one sitting like unto a son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is ripe. 16 And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped. 17 ¶ And another angel came out from the temple which is in heaven, he also having a sharp sickle. 18 And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. 19 And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress, the great winepress, of the wrath of God.

25. Matt. 3:12 whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire. AND Luke 3:17 whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

have been saying in this article, for if leaven is equated with sin, then the occurrence of a parallel passage in Luke (who only speaks of the Kingdom of God) would contradict all that has been said about the Kingdom of the Deity only having righteous ones in it.

But does leaven in this parable represent sin/evil? It will be seen to be otherwise when we check-out the passages which relate to this “kingdom of heaven is like **leaven**” parable. Since this **Mat 13:33** parable DOES have an obvious parallel passage in **Lk 13:21** and since many consider leaven to refer to sin, the existence of such a parallel passage which has evil associated with the Kingdom of the Deity would not only be contradictory to scripture but, at the very least, to the thesis of this article. That they are parallel passages is without question, but if the leaven here represents sin/evil, as so many have preached, then we have the situation of the Kingdom of the Deity being leavened with evil until it is all leavened with evil. How absurd this is and how contrary to the purity of the Kingdom of the God! Not only does this contradict the whole concept of the Kingdom of God being only for the righteous but it also contradicts many other passages which show God’s righteousness growing to fill the whole earth. (See the mustard seed parable in **Mt 13:31-32** and **Lk 13:18-19**). Also **Dan 2:34-35, 44-45** which pictures a stone cut out without hands growing to become a great mountain which filled the whole earth, AND **Mic 4:1** expressing the same, *...But in the latter days it shall come to pass, that the mountain of Yehovah’s house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it...* Leaven here **can not** represent sin/evil. Without doubt then, this **Mat 13:33** parable is NOT contrary to the thesis of this article.

So then, we might well ask, what does the leaven represent here? Does it need to represent anything here other than the idea of something that is totally invasive. Is Jesus just making a comparison between the Kingdom and leaven, a substance which has this characteristic of multiplying until it leavens ALL it is mixed with, thus showing the idea that the righteous ones of the Kingdom of the Heavens become the Kingdom of the Deity. However, for those who wish leaven to represent something, what might this leaven in **Mat 13** and **Luke 13** be? Perhaps a clue is given to us in **Mt 16:6-12**, **Luke 12:1** and **Mark 8:14-15**, where the disciples were told *by Jesus* to beware the leaven (the teaching) OF the Pharisees and Sadducees. Note that it is Jesus who introduces this idea of leaven representing teaching. It is to be further noted that this is the *only* time when Christ speaks of leaven and here HE defines its meaning for us as certain teaching. Thus when Christ speaks of leaven which the woman mixes in **Mat 13** and **Lk 13**, would He not be referring to his own teaching, which will eventually pervade the whole earth. As it says in **Matt. 24:14** *...And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come...* AND **Rev. 14:6** *...And I saw another angel flying in mid heaven, having an eternal (age-lasting) good tidings (evangel) to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people...* Leaven is something which becomes totally invasive but it can refer to the teaching of the Pharisees or the teaching of the Lord Himself.

To fully understand this parable, we have to ask some questions. I digress now for a moment to examine these questions about this parable which could be asked, in the hope that others may be able to shed more light.

Firstly, who is the woman placing this leaven? May be it is of significance here that, in the Hebrew Scriptures, the Spirit of Yehovah is always feminine gender in the Hebrew. Could then the woman placing the leaven be the Spirit of Truth? The word truth too is a feminine word in the Greek.

Secondly, others might consider the woman to be Israel. If so, then the tribes of the dispersion (as James 1:1 calls them) scattered throughout the whole world, some of whom no longer even know their own Hebrew tribal identity, may in fact be becoming “born again” Christians and being used by the Lord to leaven this world with His teaching? These are only a couple of ideas.

And thirdly, what too of the “three” measures of meal. Perhaps they could represent three one-thousand-year periods since Christ’s resurrection, including the millennium to come. We know that the mountain spoken in Daniel grows to fill the whole earth. Lending support to this 3 x 1000 year idea is **Luke 13:32** *...Go and say to that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third day I am perfected...* and also **Hosea 6:1-2** *...Come, and let us return unto Yehovah; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: on the third day he will raise us up, and we shall live before him.* That there is something significant to happen to the Judeans after the **times of the Gentiles** is fulfilled, is plainly stated in **Rom 11:12, 15** *...Now if their fall, is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness? ...For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?*

Perhaps the “three” measures of meal could represent the leavening with truth the three aspects of man: spirit, soul and body as Paul writes about in **1Thes. 5:23** *...and the God of the peace Himself sanctify you wholly, and may your whole spirit, and soul, and body, be preserved blamelessly in the presence of our Lord Jesus Christ;...May be it has application to something else!*

• The second group of controversial passages to be considered are **Mat 5:3** and **Lk 6:20** in which **Mt 5:3** speaks of *...the poor in spirit: for theirs is the Kingdom of Heaven...* while **Lk 6:20** says *...Blessed are ye poor: for yours is the Kingdom of God...* Since these similar passages talk about the Kingdom of Heaven in Matthew and the Kingdom of God in Luke, they are often quoted as “parallel” passages due to their similar wording. **If indeed they are parallels, then the whole thesis of this article is in error.** However, when we look closely, we find they are not “parallel” passages at all and that there are some very important differences between them which point to some important differences between the Kingdom of the Heavens and the Kingdom of the God.

Firstly, notice in Matthew the word “theirs” (third person in grammar) which speaks as if to those not in earshot, while in Luke, Jesus uses the word “yours” (second person in grammar) and so is speaking directly to those actually listening to Him, i.e. to His disciples. This same grammatical distinction continues throughout the following verses in these passages. It might be argued by some that Christ in Matthew was speaking generally when using “theirs” and this would be a valid point except that the attention drawn to this word by its difference with the word “yours” in Luke would nullify such an argument.

Secondly, the description of “poor in spirit” in **Matt 5:3** and just “poor” in **Luke 6:20** is most significant. In Luke “poor” unquestionably refers to a lack of material riches since Christ illustrates the opposite thought with His first corresponding woe in **Lk 6:24** *...But woe unto you that are rich! for ye have received your consolation.* Thus “poor in spirit” in Matthew and “poor” in Luke are not talking about the same things. Taken as written, it seems that “poor in spirit” is a basic requirement for the Kingdom of the Heavens but that being “poor” to this world (see **James 2:5<sup>26</sup>**) is a requirement for entry to the Kingdom of the Deity. That there is other evidence for what might be considered such an “extreme” view, will be seen later in this article. Could this be why the “holy ones” in Jerusalem are often poor and the reason for Paul taking up collections for them?

These verses teach us so much more if we will carefully listen to what they say.

## Some “Uncertain” but Interesting Passages

There are three instances of references to a kingdom which, on the surface, don’t appear to fit into either of the two categories, Kingdom of the Heavens or Kingdom of the Deity, but with further investigation are relieved of this doubt.

1. The kingdom referred to in **Matt. 16:28**, *...there are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom ...*, has been suggested by some writers to be the Kingdom of the Son of Man<sup>27</sup> since they assume that the word “his” in this verse refers back to the Son of man. However, **Mk 9:1** which says: *...And he said unto them, Verily I say unto you, There are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power...*, is a direct parallel of the Matthew passage, and since Mark 9:1 shows it to be the Kingdom of the Deity, then the “his” of **Matt 16:28** must therefore refer further back to the Father in the previous verse. This necessity to dig the scriptures here to find the resolution is a clear example of the need to heed **2Pet 1:20** *...no prophecy of scripture is of its-own interpretation.*<sup>28</sup> Of course, one firstly needs to realise that there is a question to be resolved. That in itself can take some finding.

2. The reference to the kingdom in **Col 1:13** *...who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love...* seems an unclear passage. There are almost as many different translations of this phrase as there are translators, as this following list shows:

Young’s translation .....the reign of the Son of His love...

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26. James 2:5 *Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him?*

27. The phrase, kingdom of the Son of Man, does not occur in Christian scripture. However those writers who do use the term are acknowledging that Jesus does have a kingdom. This article shows this to be the Kingdom of the Heavens.

28. Some readers may be thinking that this 2Peter verse is wrongly quoted for most are familiar with the KJV translation which says, “that no prophecy of the scripture is of any private interpretation.” Actually the KJV verse is misleading and has been considered by some an example of how the translators wished to control the interpretation of scripture. Anyone even a little familiar with the Greek will see the error here. The Greek says: *οτι* (that) *πασα* (all) *προφητεια* (prophecy) *γραφης* (of scripture) *ιδιαις* (her-own) *επιλυσεως* (interpretation) *ου* (not) *γινεται* (is-becoming).

Worrell Greek Scriptures .....the kingdom of the Son of his love...,  
 Darby translation .....the kingdom of the Son of his love...  
 ASV .....the kingdom of the Son of his love...,  
 NKJV .....the kingdom of the Son of his love...,  
 KJV .....the kingdom of his dear Son...,  
 RSV .....the kingdom of His beloved Son...,  
 NASB .....the kingdom of His beloved Son...,  
 NIV .....the kingdom of the Son he loves...,

The actual Greek in this passage says: *την* (the) *βασιλειαν* (kingdom) *του* (of-the) *υιου* (son) *της* (of-the) *αγαπης* (love) *ουτου* (of him) for which a very literal translation would be *...the kingdom of the son of the love of him...* But what does this really mean anyway? Perhaps the reader can glimpse a clearer understanding if the word “son” were temporarily replaced by the more generic but nevertheless valid term “offspring”. Thus, it would say *“the kingdom of the offspring of the love of Him”* or more readably *“the kingdom of the-offspring-of-His-love”*? The-offspring-of-His-love is of course Christ<sup>29</sup> and so it would be Christ’s kingdom being referred to. Since Paul writes by the Spirit as if this kingdom already exists and since the Kingdom of the Deity was yet future, this scripture would therefore refer to the present kingdom, the Kingdom of the Heavens and this is what the above Greek would also seem to suggest.

3. There are two scriptures which refer to the one kingdom belonging to ..Christ and God... These scriptures are: 1). **Eph. 5:5** *...For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God...* AND 2). **Rev 11:15** *...The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever...* In Ephesians the wicked are excluded and it is talking about an inheritance and so must be referring to the “Kingdom of the Deity”. And since the Revelation verse refers to the time after the handover of the kingdom by the Son mentioned in **1Cor 15:23-28**, this scripture must also refer to the Kingdom of the Deity.

4. Finally, an interesting passage in John’s gospel. Mention was made earlier of only two occurrences of the phrase “Kingdom of the Deity” in John’s gospel which surely become conspicuous by their relative absence when compared with the other gospels. They occur close together in **Jn 3:3-5** when Jesus is talking to Nicodemus. We note firstly that each of these “Kingdom of the Deity” statements of Christ is preceded by the words “Verily, verily” (sometimes translated “Amen, amen”) thus highlighting their importance and beckoning us to pay very close attention to what He is saying. In verse 3, one has to be born “from above”<sup>30</sup> to perceive (to see) the Kingdom of the Deity but in verse 5 one has to be born of “water and the<sup>31</sup> spirit” to enter the Kingdom of the Deity. The difference between perceiving and entering is the difference between being born “from above” and being born “of water and spirit”. The point that I make is that being born “from above” is not the same as being born “of water and spirit.” The first is only the beginning of the walk (salvation of my spirit) while entering the Kingdom of the Deity (salvation of soul and eventually body) is not as easy and straight forward as we are lead to believe by many modern day preachers. Read **Mark 10:24** *...And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!...* AND **Acts 14.22** *...confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God...*

## A Short Summary of Sorts

The Kingdom of the Heavens, shown in this article to be Christ’s kingdom, contains righteous and unrighteous people and precedes the yet to be **manifested** Kingdom of the Deity, the Father’s kingdom, which contains only the righteous. Within the Kingdom of the Heavens and yet an integral part of it, are the, as yet, **unrevealed righteous ones** who go on into the Father’s Kingdom when it is manifested, while the unrighteous ones go to weeping and

29. Remember Jn 3:16 *...For God so loved the world, that he gave his only begotten Son...*

30. The often used term “born again” in reference to this passage is not correct. The Greek word wrongly translated “again” is the word “*ανωθεν*”. It occurs 13 times in the NT and, apart from Jn 3:7 which refers back to Jn 3:3, it is no where else translated “again”. The Greek word for again is *παλιν* and to make sure we understand the distinction between the two words the Author of scripture put both side by side (*παλιν ανωθεν*) in Gal 4:9

31. The definite article “the” does not occur in the Greek here and the passage should be translated “born of water and spirit/wind.”



gnashing of teeth. To be sure, these righteous ones bring the Kingdom of the Deity into our midst as Jesus and Paul and many others did, but the Kingdom of the Deity is yet to be manifested openly on the earth.

The Kingdom of the Heavens is the time of Christ's reign from the heavens which begins when Christ returned to His Father after His ascension and finishes at the end of the age when the Father sends the Son once again into the earth and the stumbling blocks and lawless ones are cleaned out of the kingdom of the heavens.

I concur with several other writers who have called the Kingdom of the Heavens, the mediatory kingdom, in which the Christ, a resurrected human, mediates as our High Priest between man and God, until that mediation finishes and Christ becomes king on earth. The Kingdom of the Heavens might also be seen as that age in which the dominion of the Deity *in the heavens* is slowly prepared to encompass *the earth* just as the Lord's prayer says, *...Thy will be done, as in heaven, so on earth...* The Kingdom of the Heavens is Christ's threshing floor and at the harvest at the end of the age, He separates the wheat (good) from the chaff (bad).

The Kingdom of the Heavens is a 2000 year long period with the following millennium being Christ's reign as King on earth in the Kingdom of the Father, — the sabbath rest "day", and the time of restoration of all things as the Spirit indicates through Peter in **Acts 3:19-21** *...Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord (Yehovah); and that he may send the Christ who hath been appointed for you, Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets that have been from of old...* The first 2000 years of the Kingdom of the Heavens would seem to be the "time of the Gentiles" while the millennium is the restoring of Israel and the bringing together of all under the Israel of the Deity.

To be sure, the Kingdom of the Heavens is most certainly a time period of the Deity's most extraordinary patience, mercy and love towards the nations who must choose whether they want to accept His Son or not.



## A Serious Consequence.

If the thesis of this article be accepted by the reader to be true, namely that there are significant differences between the Kingdom of the Heavens and the Kingdom of the God, and that the terms can not be used interchangeably, then a serious consequence arises.

Mention was made at the beginning of this article of a place in Matthew where the Kingdom of the Heavens and the Kingdom of the Deity are used in close association. [Remember that Matthew talks mostly about the Kingdom of the Heavens (30 times) but only mentions the Kingdom of the God 4 times.] This close association occurs in **Mt 19:23-30** where in part it says *...And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the **Kingdom of Heaven**. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the **Kingdom of God***. Again Jesus signifies the great importance of these statements and the necessity to look at them carefully by the use of the word "Verily."

If the reader accepts that the Kingdom of the Heavens and the Kingdom of the Deity are different, as put forward in this article, and if one applies this distinction to this Matthew passage, then this scripture is saying that it is difficult for a rich man to enter the Kingdom of the Heavens but *impossible* for a rich man to enter the Kingdom of the Deity. I use the word "impossible" because that is what Christ clearly implies by His analogy though there is many a prosperity preacher who has performed mental gymnastics trying to find a way around this difficult-to-accept passage<sup>32</sup>. Such an extreme view is also the only way to account for the reaction of the disciples to this statement AND the only way to account for Christ's response to their reaction. The disciples reaction is noted as being "astonished exceedingly." Christ's words had to be very demanding to elicit such a response from the disciples, but then Christ's own words of reply to their astonishment in vs 26, *...With men this is impossible; but with God all things are possible...* amplifies unambiguously the difficulty of this exacting requirement. Those who think this is too extreme a view will also have to struggle with several other scriptures which talk about riches including **Luke 12:33** *...Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth...* AND **Luke 14:33** *...So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple...* Both of these scriptures give strong backing to **Lk 6:20** *...And he lifted up his eyes on his disciples, and said, Blessed are ye poor: for yours is the kingdom of God...*

Both **Mk 10:21-31** and **Lk 18:22-30** speak of the same difficulty the rich have entering the Kingdom of the Deity. Now the reader might think that these are all parallel passages which therefore would equate the Kingdom of the Heavens with the Kingdom of the Deity. This would be true IF there were no other differentiation between the kingdoms. Since this article shows clearly this differentiation, these Mark and Luke passages are not parallel passages of **Mt 19:23-30**<sup>33</sup>. The difficulty of the rich should not be too hard for us to accept considering Jesus speaks of the difficulty for all of us in **Mark 10: 24** *...Children, How difficult it is to enter into the Kingdom of God*" and again in **Acts 14:22** it tells us *...that through many tribulations we must enter into the Kingdom of God...* Entry into the Kingdom of the Deity is no where said to be as easy as most preachers today imply. Indeed Christ tells us there is a yoke, His yoke, and a load, His load, to bear but we are reminded that it is not impossible to bear.

The comment from Christ which precipitated these "difficult" passages occurs in **Mt 19:21**, **Mk 10:21** and **Lk 18:22**. They indicate that there was one thing the young man "lacked" which would lead him to being "perfect" and that was to *...sell all that thou hast...and ...come follow me...*<sup>34</sup> Is it necessary to sell all that one has to be a perfect follower of Christ? A little later we will see what the disciples did. Add to all this **James 2:5** *...did not God choose them that are poor to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him?*". Here we see a strong correlation between being materially poor and being rich in faith.

In all this, what is the Christ saying to us? To me it seems fairly strongly presented in scripture that those having riches will not enter the Kingdom of the Deity. **James 4:4** leaves no room for misunderstanding: *...Ye*

32. Many argue that this was a special requirement made only upon this young ruler simply because he was rich, but such thinking ignores the numerous other instances in the Greek Scriptures where the Spirit makes many general statements about riches and giving up possessions. Read <https://the-logos.net/resources/PDFs/Yehovah-or-Mammon.pdf> for a detailed consideration of riches.

33. Another good example of passages thought by many to be to be parallel but which are only similar is Matt 5:1-12 and Lk 6:20-26. The subtle differences between the two has much to tell us.

34. It is worth doing a NT study on how we get to have "treasure in heaven" for only when our treasure is in heaven will our heart be there and only then out of the abundance of the heart will the mouth speak.

*adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God...* Of course, we know that God looks on the heart but the question for each of us must be: By what manner am I able to determine what is in my own heart. How do WE know what is in our own hearts? Remember Peter's lack of real self knowledge, and for that matter all the other disciples too, in declaring they would die with the Lord rather than deny Him (**Matt. 26:35**) and this after three years actually walking with Him. How well do we know ourselves? Would we be like Peter or would we have to be tested like Abraham was, who walked all the way to the top of a distant mountain, built an altar, bound his son and got as far as raising the knife *before* the messenger of Yehovah stopped him and said, *...NOW I know that thou fearest God...* (**Gen 22:12**). Could any of us bear such a test? Most certainly the advisers to Abraham (if he had even communicated with them) would have been telling him he was hearing from Satan, for God would not require you to kill your own son!

To add to these "extreme" thoughts about riches, consider the following examples of certain people in the New Testament Scriptures.

1. We note that Jesus left the security of His home (Joseph, His mother, 4 brothers and at least 2 sisters) and the security of Joseph's or may be, if Joseph had died, His own carpentry business and went to do His real Father's work. What did He take with Him? Only the clothes He stood up in. But that was not all that He had, for, at His baptism, He was clothed with God's Spirit, without which He could have done nothing.

2. The apostles too gave up all. In **Mark 10:28** it says, *"Peter began to say unto him, Lo, we have left ALL, and have followed thee...and in Luke 18:28 Peter said ...Lo, we have left our own, and followed thee...* The apostles walked away from their work (fisherman, tax collector etc) and from their families (without discussing it with them first though they did return to their families on occasions) and followed Jesus. What would we think of such an action today? We would no doubt advise against such a move just as we would have advised Abraham that he was hearing from Satan. Oh, how little we know of the heart of the Father or the power of His Spirit!

3. The apostle Paul, though called by the Lord to a special task, is given to us as an example. He makes this statement by the Spirit in **2Tim. 2:4** , *...No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as soldier....* The coming out of this world must be complete if we are to appropriate the full benefits of servitude to our God.

4. The new converts in **Acts 2:43-45** give us an astounding response to their conversion, *...And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need...AND Acts 4:32 ...And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common....* These weren't "mature" Christians (by today's so called standard), they were babes who had just believed. If this were to happen in this day and age, all would undoubtedly be castigated for their recklessness even by the vast majority of pastors.

All the following scriptures also point in the same direction as those quoted above:

• **Luke 16:13-14** *...No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him...We must ask ourselves if there are any modern day Pharisees?*

• **Matt. 10:37-39** *...He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it...*

In the next three verses be mindful that a disciple is a learner not a graduate.

• **Luke 14:26** *...If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple...*

• **Luke 14:27** *...Whosoever doth not bear his own cross, and come after me, cannot be my disciple...*

• **Luke 14:33** *...So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple...*

• **Luke 12:32-34** *...Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also...*

• **Mark 6:8-10** ...and he charged them that they should take nothing for their journey, save a staff only; no bread, no wallet, no money in their purse; but to go shod with sandals: and, said he, put not on two coats. And he said unto them, Wheresoever ye enter into a house, there abide till ye depart thence...

• **Luke 10:4** ...Carry no purse, no wallet, no shoes; and salute no man on the way...

• **Luke 22:35** ...And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing...

• **James 2:5** ...Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him?...

• **1John 2:15** ...Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him...

• **James 4:4** ...Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God...

• **2Cor. 6:10** ...as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things...

• **Phil. 3:7-8** ...Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of ALL things, and do count them but refuse, that I may gain Christ,...

• **Phil. 4:18** But I distance all things, and abound: (Most translations say "But I have all things and abound..." but the Greek here is, ἀπέχω which literally means "to hold away or to distance something.

• **Heb. 10:34** ...For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye have for yourselves a better possession and an abiding one...

• **2Cor. 9:9** ...as it is written, He hath scattered abroad, he hath given to the poor; His righteousness abideth for ever...

• **Gal. 2:10** ...that we should remember the poor; which very thing I was also zealous to do...

• **Rom. 15:26** ...For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem...

• **Rom. 12:13** ...Distributing to the necessity of saints (holy ones); given to hospitality...

The significance of Mat 5:3 and Lk 6:20, mentioned earlier in this article under the heading, **A Couple of controversial passages**, are also of great importance here.

Perhaps herein this so-called "serious consequence", lies a key to great things, for such living requires entrusting ourselves wholly to our God. Dare we take Him at His word!

## Appendix 1

### The Ten Parables of “the Kingdom of the Heavens is like” in Matthew, seven of which don’t have a parallel in any of the other gospels.

- The weeds and the tares parable speaks of both good and bad.

**Matt. 13.24** Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: <sup>25</sup> but while men slept, his enemy came and sowed tares also among the wheat, and went away. <sup>26</sup> But when the blade sprang up and brought forth fruit, then appeared the tares also. <sup>27</sup> And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? <sup>28</sup> And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? <sup>29</sup> But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. <sup>30</sup> Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

**Matthew 13:36-43** is an explanation of the previous parable and shows the clean out of Christ’s kingdom at the end of the age.

This parable **only occurs in Matthew.**

- The treasure in the field

**Matt. 13.36** Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. <sup>37</sup> And he answered and said, He that soweth the good seed is the Son of man; <sup>38</sup> and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*; <sup>39</sup> and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. <sup>40</sup> As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. <sup>41</sup> The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, <sup>42</sup> and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. <sup>43</sup> Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

This parable **only occurs in Matthew.**

- The pearl of great price

**Matt. 13.45** Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: <sup>46</sup> and having found one pearl of great price, he went and sold all that he had, and bought it.

This parable **only occurs in Matthew.**

- The fishing net

**Matt. 13.47** Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: <sup>48</sup> which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. <sup>49</sup> So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, <sup>50</sup> and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

This parable **only occurs in Matthew.**

- The merciless servant who was shown mercy

**Matt. 18.23-35** Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. <sup>24</sup> And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents. <sup>25</sup> But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. <sup>26</sup> The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. <sup>27</sup> And the lord of that servant, being moved with compassion, released him, and forgave him the debt. <sup>28</sup> But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. <sup>29</sup> So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. <sup>30</sup> And he would not: but went and cast him into prison, till he should pay that which was due. <sup>31</sup> So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. <sup>32</sup> Then his lord called him unto him, and saith to him, Thou

wicked servant, I forgave thee all that debt, because thou besoughtest me: <sup>33</sup> shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? <sup>34</sup> And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. <sup>35</sup> So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

This parable **only occurs in Matthew.**

— The workers in the vineyard

**Matt. 20.1** For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard. <sup>2</sup> And when he had agreed with the laborers for a shilling a day, he sent them into his vineyard. <sup>3</sup> And he went out about the third hour, and saw others standing in the marketplace idle; <sup>4</sup> and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. <sup>5</sup> Again he went out about the sixth and the ninth hour, and did likewise. <sup>6</sup> And about the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? <sup>7</sup> They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. <sup>8</sup> And when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and pay them their hire, beginning from the last unto the first. <sup>9</sup> And when they came that *were hired* about the eleventh hour, they received every man a shilling. <sup>10</sup> And when the first came, they supposed that they would receive more; and they likewise received every man a shilling. <sup>11</sup> And when they received it, they murmured against the householder, <sup>12</sup> saying, These last have spent *but* one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching heat. <sup>13</sup> But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a shilling? <sup>14</sup> Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. <sup>15</sup> Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? <sup>16</sup> So the last shall be first, and the first last.

This parable **only occurs in Matthew.**

— King makes marriage Feast for His Son

**Matt. 22.1** And Jesus answered and spake again in parables unto them, saying, <sup>2</sup> The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, <sup>3</sup> and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. <sup>4</sup> Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. <sup>5</sup> But they made light of it, and went their ways, one to his own farm, another to his merchandise; <sup>6</sup> and the rest laid hold on his servants, and treated them shamefully, and killed them. <sup>7</sup> But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. <sup>8</sup> Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. <sup>9</sup> Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage

feast. **10** And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. **11** But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment: **12** and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. **13** Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. **14** For many are called, but few chosen.

- the ten virgins  
([Matthew 25:1-13](#)). Kingdom of the Heavens will be comparable to. Five wise five foolish. **Good/Bad**. This parable **only occurs in Matthew**.
- the mustard seed  
([Matthew 13:31-32](#))  
Kingdom of the Heavens is like. Like the small mustard seed. Found in Mark (Mk 4.3ff) Luke (Lk 13.21) too as KofG is like.
- the leaven ([Matthew 13:33](#)) Kingdom of the Heavens is like. Like leaven which a woman hid in 3 pecks of flour. Found in Luke too as KofG is like.
- the marriage supper of the king ([Matthew 22:1-14](#)) The Kingdom of the Heavens **may** be compared. Good/Bad, In Luke too (Lk 14:16-24) but **not** as the kingdom of God is like.

[Matthew 13:24-30](#), [Matthew 13:36-43](#), [Matthew 13:31-32](#), [Matthew 13:33](#), [Matthew 13:44](#), [Matthew 13:45-46](#),  
[Matthew 13:47-50](#), [Matthew 18:23-35](#), [Matthew 20:1-16](#), [Matthew 22:1-14](#), [Matthew 25:1-13](#)