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**The
Kingdom of God**

(2020)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Learn the Bible with Friends

Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

The Kingdom of God.

Topics.

- The past and present Kingdom of God.
- The seven Kingdom parables.
- The future and literal Kingdom of God.
- The great white throne judgement.
- The Kingdom of heaven suffered violence, and the violent take it by force.
- Four things we learn from this study.
- The Kingdom of heaven and kingdom of God.

INTRODUCTION

This study focuses on the following three Kingdoms of God:

1. The past Kingdom.
2. The present spiritual Kingdom.
3. The future literal Kingdom.

1

From the beginning of time God has only ever had one Kingdom, but throughout history it has taken on two different forms, and when Christ returns, will take on a different form again. The following study shines a spotlight on the differences of these three Kingdoms, and progresses on into eternity.

1 THE PAST KINGDOM OF GOD

The following verses show that almost every verse in Matthew, Mark, Luke, and John that speak about the Kingdom of God are spoken by Jesus prior to his death and by others prior to Jesus' death.

- **Matthew 3:1-2:** In those days John the Baptist came preaching in the wilderness of Judea, ² "Repent, for the kingdom of heaven is at hand."
- **Mark 11:9-10:** And those who went before (Jesus' riding on a colt) and those who followed were shouting, "Hosanna! Blessed is he who comes in the name of the Lord! ¹⁰ Blessed is the coming kingdom of our father David! Hosanna in the highest!"
- **Mark 15:43:** Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate and asked for the body of Jesus.

Neither John or the people shouting "Blessed is the coming Kingdom of our father David!" or Joseph of Arimathea had any idea that the Messiah they were exalting was going to be put to death and rise again. At this time, they believed Jesus would become the King of their generation, for all who

had knowledge of the Old Testament Scriptures, understood Israels Messiah would be King of the world, and with this understanding expected Jesus to become the King of their present age. The following verses state, "Solomon and David sat on the throne of the LORD, showing, that God's Kingdom was on earth during the time of King David and Solomons reign.

- **1 Chronicles 29:23:** Then Solomon sat on the throne of the LORD as king in place of David his father. And he prospered, and all Israel obeyed him.
- **1 Kings 2:12:** So, Solomon sat on the throne of David his father, and his kingdom was firmly established.

These verses show that the Kingdom of God existed under David and Solomon in different forms. It was not a perfect Kingdom, and Jesus was not the King, and the king and the people's outward life was not always godly, nevertheless it was God's Kingdom because God was the sovereign King of it. Prior to Christ's death and resurrection no-one, not even the apostles fully understood that Jesus was going to be crucified and rise again, this is why, prior to the Lord's brutal, bloody, and cruel death, the Jews focus was naturally upon the literal Kingdom of God to be established on earth, believing it would be established during their lifetime.

2 THE PRESENT KINGDOM OF GOD

The apostle Paul wrote, God our heavenly Father has:

- Delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, ¹⁴ in whom we have redemption, the forgiveness of sins. (Colossians 1:13-14).

Here we are told, those who are redeemed in Christ have been transferred from the kingdom of darkness to the Kingdom of Christ. This refers to the present spiritual Kingdom dwelling in the hearts of all believers worldwide who have surrendered their lives to Christ and faithfully follow him. Paul also tells us:

- Everyone should know that in a great house there are not only vessels of gold and silver but also of wood and clay, some who are honourable and some who are dishonourable. Therefore, if anyone cleanses himself from what is dishonourable, they will be a vessel for honourable use, set apart as holy, useful to the master of the house, ready for every good work. (2 Timothy 2:20-21).

Here the house signifies God's Kingdom, the idea is that God's Kingdom at this present time has faithful and unfaith believers dwelling in it.

It is interesting to notice: after Jesus' death and resurrection, the focus of the apostle's message changed from the literal Kingdom of God to be established on earth during their lifetime, to the Gospel of the Kingdom and to the King of the Kingdom. The death and resurrection of Jesus abolished the Old Testament Kingdom of God with its outward priesthood and ceremonial rites and religious customs and traditions, and established a new spiritual Kingdom in the heart and mind of those who by faith and love belong to God's beloved Son the Lord Jesus Christ.

It changed from the literal Kingdom of God, to the Gospel of the Kingdom, which proclaims sinners are saved by grace through faith in the Lord Jesus Christ, and not by works, or by adhering to ceremonial rites, holy days and keeping religious customs and traditions. The Kingdom has now taken on a different form to that of the Old Testament Kingdom. It is an invisible spiritual Kingdom existing amongst all nations worldwide in the hearts,

conscience, and minds of those who have faith in the Lord Jesus Christ and trust in God's grace. Like God's Kingdom in the Old Testament, it is still not a perfect Kingdom, nevertheless it is God's Kingdom because God and the Lord Jesus Christ are its King.

This present spiritual Kingdom is outwardly manifested: through the lives of all who believe in Christ, and by the testimony of believers and their godly lifestyle, and collectively by the visible Christian churches worldwide (howbeit like the Old Testament Kingdom not perfectly).

This present spiritual Kingdom will be manifested to the world when: Jesus returns as King of kings and Lord of lords (Rev. 19:11-16) to gather to himself, out of this present spiritual Kingdom those who have died in faith, and those who are alive, and then the sons and daughters of God will shine like the sun (Matt. 13:36-43), and reign with Christ on earth as a Kingdom, and as priests to God (Rev. 1:5-10), to establish the majestic, royal and glorious promised literal Kingdom of righteousness, justice, joy and peace on earth.

In the book of Luke, we read:

- **Luke 1:30–33:** the angel (Gabriel) said to her, “Do not be afraid, Mary, for you have found favor with God. ³¹ And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. ³² He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, ³³ and he will reign over the house of Jacob forever, and of his kingdom there will be no end.”

It is clear to us today that Gabriel's prophetic message did not refer to Jesus establishing a literal Kingdom on earth prior to his resurrection, but to the following two Kingdoms:

1. The Kingdom he established after his death and resurrection.
2. Since Gabriel, said “the Kingdom he establishes will be forever,” it also includes the millennial Kingdom he will establish on earth when he returns

THE SEVEN KINGDOM PARABLES

Overview: these seven Kingdom parables teach three things:

- a) The present spiritual global Kingdom of God began with Jesus.
- b) At the end of this kingdom age, he will return as King of kings and Lord of lords, and separate good sheep from the bad sheep. (Rev. 19:11-16).
- c) From the beginning to the end of this Kingdom, corruptions and false teaching, faithful believers and hypocritical believers enter it.

1. PARABLE OF THE SOWER.

- **Matthew 13:3-8:** A sower went out to sow. ⁴ And as he sowed, some seeds fell along the path, and the birds came and devoured them. ⁵ Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil, ⁶ but when the sun rose they were scorched. And since they had no root, they withered away. ⁷ Other seeds fell among thorns, and the thorns grew up and choked them. ⁸ Other seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty.

This parable begins with Jesus proclaiming the Gospel to the world, people of all sorts hear it and respond, but many fall away, for the following four reasons:

1. Lack of understanding.
2. They emotionally received Christ during great excitement and joy, but there was no conviction in their heart.
3. Hardships, sorrows, and persecution.
4. Love of worldly riches.

In contrast to these others hear the Gospel, are convicted, embrace it with their whole being, and produce fruit. (Matt. 13:18-23).

NOTE: the birds that came and devoured them, may refer family, worldly friends, and peer pressure.

2. PARABLE OF THE TARES.

- **Matthew 13:24-30:** “The kingdom of heaven may be compared to a man who sowed good seed in his field, ²⁵ but while his men were sleeping, his enemy came and sowed weeds among the wheat and went away. ²⁶ So when the plants came up and bore grain, then the weeds appeared also. ²⁷ And the servants of the master of the house came and said to him, ‘Master, did you not sow good seed in your field? How then does it have weeds?’ ²⁸ He said to them, ‘An enemy has done this.’ So the servants said to him, ‘Then do you want us to go and gather them?’ ²⁹ But he said, ‘No, lest in gathering the weeds you root up the wheat along with them. ³⁰ Let both grow together until the harvest, and at harvest time I will tell the reapers, “Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.”

NOTE: the title, “the kingdom of heaven,” does not mean that the Kingdom is in heaven, it refers to God’s Kingdom on earth. Matthew is the only writer that uses the term Kingdom of Heaven, both Mark and Luke say, the Kingdom of God. Each writer is referring to the same Kingdom which is God’s Kingdom on earth, not one in heaven. It refers to the Kingdom of Grace, the Gospel age, which accepts all people (i.e., Jews and Gentiles) equally, upon their repentance and faith. For further information see the title, “The Kingdom of Heaven and Kingdom of God.” At the end of this document. Here the man signifies Jesus sowing good seed in the world, true and false believers (maybe those who enter it for their own gain, selfish ambition, fame, and worldly riches) embrace it. These are left to grow together, which they are doing in our present age, but will be separated when Christ returns to separate the the weeds from the wheat.

3. PARABLE OF THE MUSTARD SEED.

- **Matthew 13:30-32:** The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. ³² It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches.

Following are the two most common interpretations of this parable amongst theologians:

- a) It is solely limited to true believers of God, and teaching that God’s Kingdom of true believers will grow to become the biggest of all Kingdoms. This is true if the millennial Kingdom is included, however, the difficulty with this idea is that these seven parables only go as far as the end of this age and the return of Christ.
- b) The focus is upon all who confess to believe in Christ (the wheat and the tares, the good seed, and the bad seed), in the present spiritual global Kingdom of God on earth. The parable is teaching that the Kingdom existing now, takes on an abnormal growth, for worldliness and corruptions of all kinds have entered it. We are told this Kingdom

has birds making nests in it, in the previous parable the birds devoured the good seed that was planted, now these birds are pictured establishing themselves in the Kingdom. The Kingdom in focus here is God's present Kingdom of true believers, combined with false Christians (the wheat and the tares), it is a picture of godly and worldly Christians (the good seed and the bad seed).

4. PARABLE OF THE LEAVEN.

- **Matthew 13:33:** The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened.

Following are the two most common interpretations amongst theologians of this parable:

- a) The leaven being flour causes bread to rise, which makes it much larger than it normally would be, so leaven is taken to be a good thing that causes the true Kingdom of God to grow, and become an enormously large Kingdom. The difficulties with this interpretation are firstly, leaven in the Bible is generally taken to be a symbol of sin, secondly, the Kingdom of God filled with true believers will not become the largest Kingdom until after Christ's return and during the millennial age, and these seven parables, only go as far as the end of this present Kingdom age.
- b) The woman hiding leaven signifies internal doctrinal corruption, it is spoken of as being hidden, because those who believe such false doctrines, are blind to the fact what they are believing is not true. The woman could also be seen as deceptive wolves in sheep clothing who over time corrupt God's Kingdom by introducing false and deceptive doctrines.

5. PARABLE OF THE HIDDEN TREASURE

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- **Matthew 13:44:** The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field.

Here the treasure signifies Christ laying down his life and redeeming faithful believers to himself. The parable is of a sinner finding Christ through the Gospel, and being so overjoyed with what he found, he is prepared to fully sacrifice everything to commit himself to him.

6. PARABLE OF THE PEARL.

- **Matthew 13:45-43:** the kingdom of heaven is like a merchant in search of fine pearls,⁴⁶ who, on finding one pearl of great value, went and sold all that he had and bought it.

Following are the two most common interpretations amongst theologians of this parable:

- a) The man finding the pearl of great value signifies a sinner finding Christ, and laying down his life for to follow him, though this maybe correct, the difficulty is that we do not purchase Christ our salvation is a free-gift.
 - b) The man finding the pearl of great value signifies Christ, laying down his life for all faithful believers (i.e., the faithful church, the Bride of Christ), this idea makes more sense, for the Bible clearly teaches, we are purchased by his blood.
- **Acts 20:28:** Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained (purchased in KJV) with his own blood.

It also shines a light upon how greatly Jesus values his Bride.

7. PARABLE OF DRAWING IN THE NET

- **Matthew 13:47-50:** the kingdom of heaven is like a net that was thrown into the sea and gathered fish of every kind. ⁴⁸ When it was full, men drew it ashore and sat down and sorted the good into containers but threw away the bad. ⁴⁹ So it will be at the end of the age. The angels will come out and separate the evil from the righteous ⁵⁰ and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.

This last parable brings us to the end of this present Kingdom age, and the return of Christ. The tares, and the bad seed, and those deceived by the hidden leaven (false doctrines) are separated from the wheat and the good seed that the previous parables speak of.

THE SEVEN SYMBOLISMS.

1. The Sower is Jesus.
2. The field is the world.
3. The good seed is the sons and daughters of the Kingdom.
4. The weeds are sons of the evil one (i.e., false, and deceptive teachers).
5. The enemy who sowed them is the devil.
6. The harvest is the end of the age.
7. The reapers are angels.

The progression of these seven Kingdom parables show that they refer to Christ's present spiritual Kingdom existing now (prior to his return). We know this because they begin with a Sower sowing seed (Jesus) and progress to the final parable which pictures Jesus returning to collect out of his already existing Kingdom those who belong to him. This clearly shows that the focus is upon the present spiritual Kingdom of God, for there must be a Kingdom existing for Christ to return to. This present Kingdom is outwardly expressed and manifested through all who confess to believe in the Lord Jesus Christ (the good seed and bad seed) and the global churches worldwide.

NOTE: the fact that the final parable has angels coming at the close of this age to separate out of the Lord's Kingdom the good from the bad (Matt. 13:47-50) clearly shows that the Kingdom of God on this side of Christ's return is full of so much corruption that it takes angels to separate the righteous from the unrighteous.

3 THE FUTURE AND LITERAL KINGDOM OF GOD

The present spiritual Kingdom established by faith in the hearts and mind of those who believe will again take on a different form when Christ returns as King of kings and Lord of lords and the millennial age begins:

- **Revelation 19:15-16:** From his (the One sitting on a white horse) mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. ¹⁶ On his robe and on his thigh he has a name written, King of kings and Lord of lords.

Jesus will rule and reign from God's Holy City Jerusalem (on Mount Zion God's Holy Mountain) and the dead in Christ and the faithful, who are alive, and gathered in the first resurrection (Rev. 20:4-5) will rule and reign as kings and priests with the Lord over the nations that are left outside the Holy City of God. During this glorious new age, the Lord ruling as King

united with his people (Rev. 1:5-7) (Rev. 5:9-10) will establish God's Kingdom of steadfast love, faithfulness, righteousness, joy and peace throughout the world and the glory of God will cover the earth.

Jesus will do justice to the poor and oppressed, he will be a faithful and compassionate King forever. He will not allow anyone to strike terror in the earth, or use lies and deception to enlarge their own wealth and power. The land will abundantly produce and even the deserts will flourish.

The animals will not feed on each other and even the lamb will be able to lie down with the wolf and everyone will eat of their own hands because all that they plant will produce. All nations the LORD has made will come and worship before the Lord Jesus Christ. They will glorify God's name, proclaiming the LORD is great and does wondrous things and that He alone is God. (Isaiah 11:6-10) (Isaiah 35:1-2) (Isaiah 35:6-10).

SCRIPTURES THAT SPEAK OF THE FUTURE KINGDOM TO COME:

- **Luke 11:2 2:** And he said to them, "When you pray, say: "Father, hallowed be your name. Your kingdom come (Thy kingdom come. Thy will be done, as in heaven, so in earth in the KJV).

This verse carries two ideas, firstly, that God's will would be done at this present time on earth as it is in heaven, which is why Christians are called to pray for leaders and rulers of Governments, secondly, that God's future millennial Kingdom would come.

- **Matthew 25:31 31:** "When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne.

When Jesus returns to establish Gods Kingdom on earth he will rule and reign from Jerusalem.

- **James 2:5 5:** Listen, my beloved brothers, has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom, which he has promised to those who love him?

The words, "heirs of the Kingdom," show that the focus here is the literal future Kingdom to come, that God promised to Abraham, Isaac, and Jacob.

- **2 Timothy 4:1:** I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom:

Prior to Jesus establishing the literal future millennial Kingdom on earth, he will separate the sheep from the goats (i.e., those counted worthy and those counted unworthy), from this present spiritual Kingdom on earth.

The book of Revelation states:

- **Revelation 1:5-7:** Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood ⁶ and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen. ⁷ Behold, he is coming with the clouds, and every eye (referring to Jews and Gentiles) will see him, even those who pierced him (the Jews), and all tribes of the earth (Jews and Gentiles) will wail on account of him. Even so. Amen.

However, the literal future millennial Kingdom is not the end of God's final plan for His people, for at the end of this millennial Kingdom, God Himself descends to earth on a Great White Throne and is All in All and eternity begins in all its royal majestic perfect fulness and eternal glory.

THE GREAT WHITE THRONE JUDGEMENT

At the end of the glorious millennial Kingdom age God Himself descends to earth on a Great White Throne, the sea, death, and hades (the grave) give up the dead. They stand before God and are judged according to what is written in certain heavenly books, and according to what they have done. Death and those counted unworthy are cast into the lake of fire, a symbol of eternal destruction (i.e., total extinction), also called the second death. (Rev 20:11-15). Christ hands the Kingdom over to his heavenly Father and God is All in All and Eternity begins in all its perfect fullness and majestic royal eternal wonder.

THE KINGDOM OF HEAVEN SUFFERED VIOLENCE, AND THE VIOLENT TAKE IT BY FORCE

- **Matthew 11:12-15:** From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force. ¹³ For all the Prophets and the Law prophesied until John, ¹⁴ and if you are willing to accept it, he is Elijah who is to come. ¹⁵ He who has ears to hear, let him hear.

NOTE: the title, "the kingdom of heaven," does not mean that the Kingdom is in heaven, it refers to God's Kingdom on earth. Matthew is the only writer that use the term Kingdom of Heaven, both Mark and Luke say, the Kingdom of God. Each writer is referring to the same Kingdom which is God's Kingdom on earth, not one in heaven. It refers to the present Kingdom of grace, the Gospel age, which accepts all people (i.e., Jews and Gentiles) equally, upon their repentance and faith. For further information see the title, "The Kingdom of Heaven and Kingdom of God." At the end of this document.

From the days of John, the Baptist: either from the time John began his public ministry when Jesus approached him, or from the time he had fulfilled his ministry.

The kingdom of heaven has suffered violence, and the violent take it by force: following are the three most common interpretations of this verse:

1. The words describe the eager rush and push of the crowds of Galilee and Judea, first to the preaching of the Baptist, and then to that of Jesus, the allusion is to a city attacked on all sides by those who were eager to take possession of it. Multitudes have continued to seek, rush and press into to the Kingdom since the Gospel of the Kingdom has been preached. The allusion, is of multitudes after hearing the Gospel were so excited, that they were pressing into the Kingdom to attain salvation, with the same zeal and force as soldiers who conquer a city by force and violence and carry off the spoil.

Figuratively the spoil of the Kingdom, embraces, God's forgiveness, love, mercy, and eternal life etc. The idea is, of, multitudes being so excited and enthusiastic, that they have such a strong passionate desire to enter the Kingdom, crowds are flocking and pushing to get close to Jesus, to hear the Gospel of the Kingdom. Multitudes, including those who most would think had no right to enterer the Kingdom, were zealously moved by the ministry of John, pressed, and strove for a place in Christ's Kingdom, as if they were about to take the Kingdom of God by force, because they did not consider anything to hard, to attain it.

2. The words, suffers violence, and comes with force, carries the idea, those who embrace the Gospel, suffer violence by the hands of those who oppose Christianity and persecute them.
3. During the Old Testament era the Promised Land (the Kingdom of God) was taken by war and Israel had to constantly go to battle to maintain it.
 - **Matthew 11:12-15:** From (or up to) the days of John the Baptist until now (the time of Christ) the kingdom of heaven has suffered violence, and the violent (aggressive) take it by force. ¹³For all the Prophets and the Law prophesied until John, ¹⁴and if you are willing to accept it, he is Elijah who is to come. ¹⁵He who has ears to hear, let him hear.

In contrast to the Old Testament, the Kingdom of God from the time of John is no longer taken by force and violence, but by the preaching of the Gospel.

Luke expresses the same verse in the following way:

- **Luke 16:16:** The Law and the Prophets were until John; since then, the good news of the kingdom of God is preached, and everyone presses in (presses in KJV) his way into it.

The King James Bible translation is a far better translation of this verse than the English Standard Bibles translation, for the word, presses, carries the idea of multitudes doing what they can to enter the Kingdom of God. Prior to John the Baptist, the Law and the prophets was proclaimed, but once John appeared the law and the prophets ended, and since then the Good News of the Kingdom of God is preached, and the Gospel age began.

The words, "everyone presses their way into it," carry the idea, that upon hearing, the Good News of the Gospel:

- The humble and upright earnestly rush into the Gospel Kingdom with inexpressible joy.
- Many eagerly and willingly sacrifice everything to enter the Gospel Kingdom.
- Many suffer violence, reproach, and persecution to enter the Gospel Kingdom.

This understanding is in harmony with New Testament Scriptures, for after hearing the Good News of the Gospel, large multitudes came out to John, and crowds came to hear Jesus and the apostles.

John is Elijah who is to come: this does not mean John was Elijah, but that he was a type of Elijah, and of the same spirit as Elijah, in that Elijah accused the LORD'S religious leaders of bringing trouble upon Israel, because they had abandoned the commandments of the LORD and followed the Baals, so he gathered the prophets of Israel and said:

- How long will you go limping between two different opinions? If the LORD is God, follow him; but if Baal, then follow him (1 Kings 18:17-21).

Then Elijah said to the people:

- I, only, am left a prophet of the LORD (1 Kings 18:22).

Elijah prophesied against the religious leaders of Israel and called God's people to turn from their rebellion, forsake their wicked ways and repentant. John came with the same message, saying:

- Prepare yourself for the coming Christ and show fruit in keeping with repentance (Matthew 3:8).

The religious leaders of John's era (the chief priests, Pharisees, and scribes), like the religious leaders of Elijah's day had forsaken the ways of the LORD, and had led the people of Israel astray. No-doubt John felt as Elijah did that, he was the only prophet who was faithfully following the LORD and doing His will.

He who has ears to hear, let him hear: (v15) means, those who have a right heart attitude will perceive that Jesus is saying, "he is Israel's Messiah, the Christ that the Old Testament prophets said was to come, and the way into God's Kingdom, and that it is not through wars, violence, and force that we enter the Kingdom, but by faith, and showing fruit in keeping with repentance and following Christ even unto death.

FROM THIS STUDY WE LEARN THE FOLLOWING FOUR THINGS

1. The above study shines a brilliant spotlight on the truth, it is the King who determines whose Kingdom it is, and not the form of the Kingdom. Even though the Kingdoms mentioned have been different in form and appearance, they are all called God's Kingdom, because God and the Lord Jesus Christ is their King, whether the Kingdom is seen or unseen, perfect or flawed.
2. When Jesus, the apostles and Paul refer to the Law of Moses, the Old Testament Scriptures, and the prophets, their primary focus is not on teaching the Old Testament Scriptures, but using them to prove to the unbelieving and doubting Jews that Jesus is the One the prophets said was to come and the One the Scriptures speak of. (Luke 4:16-20) (Luke 24:25-27) (Acts 17:2-3) (Acts 28:23).
3. Even though God's Kingdoms have been different in form and appearance, they are called God's Kingdom whether the Kingdom is seen or unseen, because God and the Lord Jesus Christ is the King. Whoever belongs to the King will inherit the Kingdom, this is why the apostles, and Paul's primary focus after Jesus' death and resurrection is on the King of the Kingdom, rather than the actual Kingdom, and why it should be the primary focus of New Testament believers.
4. The literal future Kingdom of God is not the path to salvation, but the inheritance of those already saved. The path to salvation is through faith in the Lord Jesus Christ, he is the golden door and the royal gate to salvation to eternal life, and to the Kingdom of God. The literal Kingdom of God that Jesus will establish on earth when he returns, is the inheritance of those who have already been saved, and belong to the King of the Kingdom.

NOTE: how sad it is when so much of Christianity believe the glorious message of the Gospel of grace, and yet not only divide over many Scriptural teachings outside of the Gospel that have no bearing on a believer's salvation, but even worse treat them as enemies, rather than accepting, that in the global and world-wide body of Christ there will always be differences in intellectual knowledge which God's grace, love and mercy covers, since He perceives the true motives of the heart.

THE KINGDOM OF HEAVEN AND KINGDOM OF GOD

The title, "the kingdom of heaven," does not mean that the Kingdom is in heaven, it refers to God's Kingdom on earth. Matthew is the only writer that use the term Kingdom of Heaven, both Mark and Luke say, the

Kingdom of God. Each writer is referring to the same Kingdom which is God's Kingdom on earth, not one in heaven. It refers to the Kingdom of grace, the Gospel age, which accepts all people (i.e., Jews and Gentiles) equally, upon their repentance and faith. For further information see the title, "The Kingdom of Heaven and Kingdom of God."

- **Matthew 13:33:** Jesus told them another parable. "The 'kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all 'leavened.'"

The title in this verse, the 'kingdom of heaven' does not mean that the Kingdom is in heaven. Luke in his account of this parable wrote:

- Jesus said "Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. (Luke 13:20-21).

This clearly shows that the title, "the kingdom of heaven," does not mean that the Kingdom is in heaven. The following Scriptures are another couple of the many that show that the title, "the kingdom of heaven," is the same Kingdom as "the kingdom of God."

- **Matthew writes;** Jesus answered them, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. (Matt. 13:11).
- **Mark writes;** Jesus said to them, "To you has been given the secret of the kingdom of God, but for those outside everything is in parables. (Mark 4:11).
- **Luke writes;** Jesus said, "To you it has been given to know the secrets of the kingdom of God, but for others they are in parables, so that seeing they may not see, and hearing they may not understand. (Luke 8:10).
- **Matthew writes;** Jesus told them another parable. "The 'kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened.'" (Matt 13:33).
- **Luke writes;** Jesus said, "Whereunto shall I liken the kingdom of God?' It is like leaven which a woman took and hid in three measures of meal, till the whole was leavened. (Luke 13:20-21).

These verses clearly show that the Kingdom of Heaven, and the Kingdom of God, refer to the same Kingdom.

For greater information, see the title:

- Kingdom of God (ON WEBSITE MENU).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.