

**Kingdom Of God**

**Kingdom of  
Heaven**

# The Kingdom of God

What is “the Kingdom of God”?

Jesus taught about the Kingdom of God quite a lot, as we will see.

This study will attempt to look at this subject in depth.

So, first of all we ought to simply study the phrase “Kingdom of God”

Here is the Greek definition for the word “Kingdom”.....

**basileia** basileia {bas-il-i'-ah}

AV - kingdom (of God) 71, kingdom (of heaven) 32,  
kingdom (general or evil) 20, (Thy or Thine) kingdom 6,  
His kingdom 6, the kingdom 5, (My) kingdom 4, misc 18; 162

- 1) royal power, kingship, dominion, rule
  - 1a) not to be confused with an actual kingdom but rather the right or authority to rule over a kingdom
  - 1b) of the royal power of Jesus as the triumphant Messiah
  - 1c) of the royal power and dignity conferred on Christians in the Messiah's kingdom
- 2) a kingdom, the territory subject to the rule of a king
- 3) used in the N.T. to refer to the reign of the Messiah

As we can see, this is a word which means “rulership”--“governing authority”, the power of a king to rule His subjects.

Now, who is the King?  
Well, it's God--right?!

So, this phrase simply means Gods' rule.  
His authority to govern.  
His decision making power.

Now, here is where things get a bit tricky. when we think of a “kingdom” we think of a place-- a physical area, a land--where a king governs. So--it’s natural--when we read the phrase “Kingdom of God” that we might believe this is a reference to Heaven. Certainly, God does rule over Heaven. It is a real place, and He certainly is the King of that place! There are, in the Bible, many descriptions of Heaven (streets of gold--rivers of life--angels-- etc.) but I believe, and hope you will see, that the phrase “Kingdom of God” is not a reference to Heaaven. When Jesus spoke of the Kingdom of God He was speaking of something else, He was speaking of the rulership of God in the earth.

He was speaking of the “rules”--the “do’s and dont’s” of how to have God’s rule among His people.

I believe Jeus was teaching, and is teaching us, how to follow God and work together, so that we will have His rulership--His power. He was teaching us what God’s rulership should look like, and what we need to do in order for God to have His rule in the earth.

Jesus was explaining how to have God be in charge.

He was explaining the new covenant.

He was explaing how to be the Church.

He was explaining how to have God rule, in the earth.

Does god “automatically” rule over everything in the earth?

Boy, this is one of those deep--controversial, scholarly questions that Christians have had huge trouble with for a long time! I’m not even going to enter that discussion--the “sovereign God” debate!

Instead, what I will ask is --IF God’s rule is “automatic”--then why did Jesus (and why does the Bible) spend so much time teaching people how to be in God’s kingdom?

Well, let’s not discuss and debate--let’s study the Bible.

First I want to present to yo all the uses of the term Kingdom of God in the Bible.....

Mt 6:33 But seek ye first the **kingdom of God**, and his righteousness; and all these things shall be added unto you.

Mt 12:28 But if I cast out devils by the Spirit of God, then the **kingdom of God** is come unto you.

Mt 19:24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the **kingdom of God**.

Mt 21:31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the **kingdom of God** before you.

Mt 21:43 Therefore say I unto you, The **kingdom of God** shall be taken from you, and given to a nation bringing forth the fruits thereof.

Mr 1:14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the **kingdom of God**,

Mr 1:15 And saying, The time is fulfilled, and the **kingdom of God** is at hand: repent ye, and believe the gospel.

Mr 4:11 And he said unto them, Unto you it is given to know the mystery of the **kingdom of God**: but unto them that are without, all *these* things are done in parables:

Mr 4:26 And he said, So is the **kingdom of God**, as if a man should cast seed into the ground;

Mr 4:30 And he said, Whereunto shall we liken the **kingdom of God**? or with what comparison shall we compare it?

Mr 9:1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the **kingdom of God** come with power.

Mr 9:47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the **kingdom of God** with one eye, than having two eyes to be cast into hell fire:

Mr 10:14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the **kingdom of God**.

Mr 10:15 Verily I say unto you, Whosoever shall not receive the **kingdom of God** as a little child, he shall not enter therein.

Mr 10:23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the **kingdom of God**!

Mr 10:24 And the disciples were astonished 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**!

Mr 10:25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the **kingdom of God**.

Mr 12:34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the **kingdom of God**. And no man after that durst ask him *any question*.

Mr 14:25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the **kingdom of God**.

Mr 15:43 Joseph of Arimathaea, an honourable counsellor, which also waited for the **kingdom of God**, came, and went in boldly unto Pilate, and craved the body of Jesus.

Lu 4:43 And he said unto them, I must preach the **kingdom of God** to other cities also: for therefore am I sent.

Lu 6:20 And he lifted up his eyes on his disciples, and said, Blessed *be* ye poor: for yours is the **kingdom of God**.

Lu 7:28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the **kingdom of God** is greater than he.

Lu 8:1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the **kingdom of God**: and the twelve *were* with him,

Lu 8:10 And he said, Unto you it is given to know the mysteries of the **kingdom of God**: but to others in parables; that seeing they might not see, and hearing they might not understand.

Lu 9:2 And he sent them to preach the **kingdom of God**, and to heal the sick.

Lu 9:11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the **kingdom of God**, and healed them that had need of healing.

Lu 9:27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the **kingdom of**

God.

Lu 9:60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the **kingdom of God**.

Lu 9:62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the **kingdom of God**.

Lu 10:9 And heal the sick that are therein, and say unto them, The **kingdom of God** is come nigh unto you.

Lu 10:11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the **kingdom of God** is come nigh unto you.

Lu 11:20 But if I with the finger of God cast out devils, no doubt the **kingdom of God** is come upon you.

Lu 12:31 But rather seek ye the **kingdom of God**; and all these things shall be added unto you.

Lu 13:18 Then said he, Unto what is the **kingdom of God** like? and whereunto shall I resemble it?

Lu 13:20 And again he said, Whereunto shall I liken the **kingdom of God**?

Lu 13:28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the **kingdom of God**, and you *yourselves* thrust out.

Lu 13:29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the **kingdom of God**.

Lu 14:15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the **kingdom of God**.

Lu 16:16 The law and the prophets *were* until John: since that time the **kingdom of God** is preached, and every man presseth into it.

Lu 17:20 And when he was demanded of the Pharisees, when the **kingdom of God** should come, he answered them and said, The **kingdom of God** cometh not with observation:

Lu 17:21 Neither shall they say, Lo here! or, lo there! for, behold, the **kingdom of God** is within you.

Lu 18:16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the **kingdom of God**.

Lu 18:17 Verily I say unto you, Whosoever shall not receive the **kingdom of God** as a little child shall in no wise enter therein.

Lu 18:24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the **kingdom of God!**

Lu 18:25 For 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.**

Lu 18:29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the **kingdom of God's** sake,

Lu 19:11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the **kingdom of God** should immediately appear.

Lu 21:31 So likewise ye, when ye see these things come to pass, know ye that the **kingdom of God** is nigh at hand.

Lu 22:16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the **kingdom of God.**

Lu 22:18 For I say unto you, I will not drink of the fruit of the vine, until the **kingdom of God** shall come.

Lu 23:51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathaea, a city of the Jews: who also himself waited for the **kingdom of God.**

Joh 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the **kingdom of God.**

Joh 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the **kingdom of God.**

Ac 1:3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the **kingdom of God:**

Ac 8:12 But when they believed Philip preaching the things concerning the **kingdom of God**, and the name of Jesus Christ, they were baptized, both men and women.

Ac 14:22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the **kingdom of God.**

Ac 19:8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the **kingdom of God.**

Ac 20:25 And now, behold, I know that ye all, among whom I have

gone preaching the **kingdom of God**, shall see my face no more.

Ac 28:23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the **kingdom of God**, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

Ac 28:31 Preaching the **kingdom of God**, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Ro 14:17 For the **kingdom of God** is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

1Co 4:20 For the **kingdom of God** is not in word, but in power.

1Co 6:9 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 mankind,

1Co 6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the **kingdom of God**.

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the **kingdom of God**; neither doth corruption inherit incorruption.

Ga 5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the **kingdom of God**.

Col 4:11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the **kingdom of God**, which have been a comfort unto me.

2Th 1:5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the **kingdom of God**, for which ye also suffer:

Quite a lot of verses!

Nearly all of these teachings are “in red”--taught by Jesus Himself.

What I suggest, is for you to make your own study of these verses. Look them up in your Bible. Study them in context. I am sure God will show you more than I know!

What I will do is to make my own imperfect attempt to study each one of these teachings, and make some comments which hopefully will release you to further study.....

Mt 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

This phrase is a key part of one of Jesus' major teachings. The teaching starts in Matthew chapter 5 and continues to chapter 8. Some times it is referred to as the “Beatitudes”--but if one reads the entirety of the teaching it is actually an instruction manual for Christian ministry--how we all ought to serve God with our lives. The specific aspect of the teaching here is dealing with how to find earthly supply for serving God. The advise Jesus gives is to simply utilize what God has already given, and not make money an object of desire.

How to have God's supply? According to Jesus--“seek first the kingdom of God”. Just consider this phrase. Does it mean “seek first Heaven”? I don't think so. It simply means what it says--“seek first God's rulership”--seek first His instructions”--“seek first His decision-making power”. And then when one follows' God instructions--“all things will be added unto you”.

Certainly right away we can see how important Jesus thought the “kingdom of God” was!

Seek the kingdom of God first.

Mt 12:28 But if I cast out devils by the Spirit of God, then the **kingdom of God** is come unto you.

Lu 11:20 But if I with the finger of God cast out devils, no doubt the **kingdom of God** is come upon you.

Here Jesus was being questioned by the pharisees. He had cast a devil from a possessed man. The pharisees claimed Jesus' power came from the devil. Jesus defended His actions, saying that if God had given Him the power, then obviously the "kingdom of God has come upon you".

So, we can say that it is God's will, His authority, part of His operation and will and His kingdom, is to cast out the devil.  
amen.

Mt 19:24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the **kingdom of God**.

Mr 10:25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the **kingdom of God**.

Lu 18:25 For 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**.

A rich man asked Jesus this question: "what must I do to inherit eternal life?" Jesus answer: "obey the commandments". Whooo---wait

a minute--something wrong here! I thought we were saved by confessing Jesus as Lord--not by our obedience to the law---right!? Well, yes that's true--so why did Jesus say this?

Let's think about it for a minute. Read the Bible in context! (Do you know that giant cults are based on taking this verse out of context?) Jesus was still alive--He had not yet gone to the cross. He was speaking to a Jew--in the old covenant-- which was still in effect. And, yes, in the old covenant the way to inherit eternal life (with a brief stopover in Abraham's bosom) was to obey the commandments, part of which meant to make the proper offerings according to Mosaic law. The blood of those animal offerings "made atonement for the soul" (Leviticus 17:11).

See, Jesus wasn't lying, He was telling this man the absolute truth at that moment in time. But Jesus goes on to say one more thing to the man...

"Then Jesus, looking at him, loved him and said to him, "One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me."

Jesus tells the man to follow Him, and certainly if the man did, he would have followed Jesus to the cross--and the new way of inheriting eternal life!

But, Jesus also tells the man one other specific thing--that will bring him into the kingdom of God--"sell whatever you have and give to the poor" and "take up the cross".

What does this mean?

It simply means that in order to function in the kingdom of God, one must minister. One must serve God. Giving to the poor is one of the chief ministries (services) that the new covenant and God's kingdom requires.

But, the rich man has trouble with this idea and then Jesus makes the statement about the camel entering the eye of the needle.

Why is it so difficult for those who are wealthy to function in the kingdom of God? Why is it so difficult to have money and to also have God's rulership and serve Him?

Because money is another master. Jesus said we cannot serve both God and mammon (money).

From this verse I see 2 principles of the kingdom of God...

1. God asks us to be ministers (servants)
2. Money is another master. Money is another kingdom and not the kingdom of God.

Mt 21:31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the **kingdom of God** before you.

Let's notice one thing about this verse. Jesus says here that the kingdom of God is something that one must "go into". There are many references to "entering" the kingdom. This is not speaking about marching into Heaven. Jesus is clearly explaining principles of earthly operation that bring about God's rulership.

Read Matthew 23 verses 21-32 and you will see the full context. Jesus relates a parable of 2 brothers who are told by their father to work in the vineyard. One brother says he won't do the work and later repents and does the work, while the other says he will work, but does not. Jesus had been questioned by the Pharisees about His authority to heal. He gives this parable, and then makes the statement in verse 31.

So, we can say that the kingdom of God is gained through

repentance and service--and lost by those who speak outwardly yet do not act.

God's instructions (His kingdom rulership) need to be acted upon--"entered"--not simply spoken of.

Mt 21:43 Therefore say I unto you, The **kingdom of God** shall be taken from you, and given to a nation bringing forth the fruits thereof.

This verse follows the same context as the previous. Jesus is again being questioned by the high priests and Pharisees, the old covenant rulers of Israel. Jesus relates to them a parable of vinedressers who work for a vineyard owner, yet seek to keep the inheritance by driving away his servants and finally killing his son. This is a direct accusation of Israel's treatment of God's prophets and in fact Jesus Himself.

Here we can see that the "kingdom of God" is something that one can have, and lose through selfishness and the love of earthly possessions.

Mr 1:14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the **kingdom of God**,

Mr 1:15 And saying, The time is fulfilled, and the **kingdom of God** is at hand: repent ye, and believe the gospel.

There is a "Gospel of salvation" and there is a gospel of the kingdom of God. Now, the 2 are certainly related, yet there is a difference. When most Christians use the term "gospel" (good news)

they usually are referring to salvation by faith in the name of Jesus Christ--in other words--going to Heaven--and amen yes this is true! But there is more to the gospel than after-death salvation from hell. There is a good news of God's rulership in the earth. The gospel came specifically through the Person of Jesus Christ. His actions and teachings, are, the perfect example of God's rulership--the kingdom of God. So, when Jesus first began to preach--to proclaim His message--the kingdom of God--God's authority and rulership was at last, in the earth.

Now, does this mean that since He spoke these words 2,000 years ago, the kingdom of God has been in place perfectly in the earth ever since? If this were the case, why did Jesus waste His time teaching people about how to enter this kingdom and how to function in this kingdom?

Mr 4:11 (and Mark 4:26, 4:30) And he said unto them, Unto you it is given to know the mystery of the **kingdom of God**: but unto them that are without, all *these* things are done in parables:

Mark chapter 4 contains a group of parables through which Jesus explains the operational principles of the kingdom of God. There is much to be learnt by a thorough study of these parables and their explanations. To speak generally, all these particular parables relate the necessity of sowing the Word of God in the world freely, openly, and frequently. So, the ministry of the Gospel, proclaiming the Word of God to the world around us which is unaware of God, is central to the operation of God's will and the kingdom of God.

Mr 9:1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the **kingdom of God** come with power.

One thing we always ought to remember when reading the Bible is

that the verse numbers and chapter placements (as helpful as they are!) were put in place by people. Some have explained Jesus statement in Mark 9:1 by reading forward to the transfiguration, and thus trying to relate the kingdom of God to some type of heavenly vision. Well, this may be correct, however if we look back, to Jesus' words which were continued from chapter 8, verse 34, Jesus' statement then agrees with all else he has taught about the kingdom of God. In these preceding verses, Jesus speaks of those who deny themselves and take up the cross--those who openly minister the gospel to others and deny worldly things. He concludes (in my opinion) in chapter 9 verse 1 by saying those who do these things--the people to whom He is directly speaking, will in fact "see" Gods' kingdom. This statement seems absolutely accurate when we read of the miraculous--hard-working--gospel witnessing church of the Bible. In it's daily praying, meeting, prophesying, and witnessing apostleship through which it functioned.

Mr 9:47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the **kingdom of God** with one eye, than having two eyes to be cast into hell fire:

This verse speaks of the necessity of entering into the functional principles of the kingdom of God. This verse is the reason that I believe, Christians ought to take Jesus' teaching seriously and carefully. Now at first glance, it may seem as if this reference to the kingdom of God is speaking of entering into Heaven. In reading the context, it may also seem as if this is so--since Jesus is speaking of casting out sin--repenting--which may seem like loosing something--yet is in fact gaining in God and avoiding hell.

But don't we know something about the afterlife and Heaven? Dont' we know that our bodies will be new and perfect in Heaven? Doesn't the Bible say this elsewhere? Once again we must understand that the kingdom of God is referring to following the leadership and authority of God in this life--which is to "enter" into the kingdom of God.

What Jesus is teaching here is that repentance from sin is necessary in order to fully and truly follow God's instruction and authority. Repentance also will keep one from hell--but for our study we are learning here the seriousness of entering the kingdom of God.

Better to be lead by God, lame and injured, than to be healthy and follow the leading of sin.

Mr 10:14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the **kingdom of God**.

Mr 10:15 Verily I say unto you, Whosoever shall not receive the **kingdom of God** as a little child, he shall not enter therein.

also....

Lu 18:16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the **kingdom of God**.

Lu 18:17 Verily I say unto you, Whosoever shall not receive the **kingdom of God** as a little child shall in no wise enter therein.

When one reads these actions and words of Jesus, certainly there is a great feeling of the love that God has toward children, something that most of us can relate to. The love we feel toward children is truly a feeling that God gives us.

But, Jesus here is also teaching an important, and (I believe) often ignored principle of the kingdom of God. God's rulership must be received. Notice that is is not "automatic"--there is an attitude that one must present in order to receive and (once again) "enter".

What is this attitude? Simply innocence. It is sincerety and humblenss--the attitude of little children. It is complete trust in a Father/God. Innocence and trust.

Mark 10:23-25

Mark chapter 10 continues this context, once again speaking of the opposite kingdom, the kingdom of money and earthly wealth and possessions. Following these things is like following and serving another master and therefore makes it very difficult to follow God's instructions.

In Mark chapter 10 Jesus makes it very clear that there are 2 powers in the earth, the power of the Kingdom of God and the power of money, which operates thru human authority.

The system of money, the system of the world-- operates thru human authority and is therefore sinful since all humans are sinful. God's authority--the Kingdom of God-- operates thru God's will and instruction, in humble servants who share the Gospel in the earth.

When one accumulates wealth, one accumulates human authority and rulership. Wealth allows one person to exercise authority over another person (Mark 10:42-45)

Jesus goes on to emphatically state that He does not want His followers to exercise authority one over another. This exercising of human authority is the antithesis of the Kingdom of God in which God is the only authority and all His followers are equals--servants--brothers and sisters in Him each having the right to be lead by the authority of a God who is "in all and through all" (Ephesians 4)

Mark 12:34 Luke 22:16, 18

In this context a wise scribe (an old covenant scholar of the torah) recognized Jesus' teaching is correct--that to love God and your neighbor is greater than the offerings. Jesus' reply is that

he is “not far” from the Kingdom of God. This, I believe shows the relationship of the Kingdom of God to the new covenant. The old covenant consisted of a set of perfect laws--commandments which no one could keep. Most of the commandment laws are unchanged by the new covenant--however--the sacrificial laws (the “burnt offerings and sacrifices” referred to in Mark 12:33) are to be soon done away with by Jesus’ perfect and eternal offering on the cross. Jesus is saying to the wise Scribe that he is not far from the understanding that the new covenant (in which God rules directly) is about to come.

Mark 14:25

Like the previous verse, this is a reference to the initiation of the new covenant (see verse 24) and therefore the Kingdom of God--which are interrelated. God’s direct rulership--the possibility that sinful man can be directly lead by God is about to come into being as the sin of the world is about to be forgiven in one act of obedience and service--the death and resurrection of Jesus Christ.

Mark 15:43 Luke 23:51

Joseph of Arimethea is described as a “prominent council member”. He was a Jew who, though not specifically a follower of Jesus--was someone who was “waiting” for God’s rulership. His actions most certainly were directed by God--therefore of His Kingdom.

Luke 4:43

What did Jesus preach? What did He proclaim? His answer was “the Kingdom of God”--the rulership of God--the authority or power of God to rule over all people. This was a new message for Israel.

They had long ago demanded human authority--kings--priests--rulers (in fact this is where they first broke the covenant) They had been living out a repetitive, ritualistic system--the temple system--the Sabbath worship--tithes and offerings--a ruling office of the Levitical priest/pastor. The majority of Israel believed they were under the authority of the priest/pastors and were not ministers to God--but rather worked the land in order to support the temple/sanctuary with tithes/offerings.

Jesus specifically went to the masses--the "congregation" (He in fact was born to the tribe of Judah--not the ministry tribe of Levi) of Israel with the message of the Kingdom of God--the message that God was their ruler, and they all had the right to serve--to minister His will in the earth.

Luke 6:20

Once again we see the relationship of money and wealth toward the ability to possess the Kingdom of God. The "kingdom" of money and worldly possessions is another master, therefore the poor of this world are rich toward God and can more readily enter into His authority, His kingdom.

Luke 7:28 (Matthew 11:11)

John the baptist was a great prophet of Jesus, and of the Kingdom of God. Yet, he was a prophet of the old covenant times. Jesus' ministry, death, resurrection and ascension were the actions that brought about the Kingdom of God in the earth. Jesus' statement here is significant and yet vastly underrated and ignored by most new covenant believers. He is stating the enormous power and effectiveness God could bring about through His direct government.

Luke 8:1

While this verse is similar to Mark 1:14-15 there is a significant addition--"the 12 were with Him" The operational

structure of the Kingdom of God is apostleship. Apostleship is simply small groups of equals, working together under the leading of God.

Jesus and His apostles worked together throughout His earthly ministry, under the direct guidance of the Father in Heaven. Jesus stated He did nothing “of Himself” but rather fulfilled the direct will of the Father.

After Jesus’ ascension, He is then described as the Head of the Church. The Church in the Bible operated thru the same small group system of apostleship, the only difference, Christ now the Head.

Luke 8:10

In this area of scripture, very much like in Mark chapter 4, Jesus correlates the Kingdom of God with the sowing of seed. His interpretation of the parable is a very important explanation of the highest will of the authority of God. To put it in simple terms, to fulfill God’s will and therefore operate in His kingdom, is to sow the word of God and the Gospel of Jesus Christ to the world around us.

Luke 9:2

In this verse the simple word “sent” is the Greek “apostello” the root of “apostolos” which is most often translated as apostle. So we can see that Jesus released or “sent” His followers to heal the sick and “preach the Kingdom of God”. The proclamation of God’s rulership--the concept that God can directly guide and rule mankind was a specific function of the ministry of Jesus and His followers.

Now, continue reading Jesus’ instruction in verses 3-6. they are in perfect agreement with all we have studied regarding God’s will in the function of His Kingdom.

(verse 3) Minister the kingdom in humbleness--without money nor provision--trust God for all things.

Luke 9:11

Here we read that Jesus did 2 things with the multitude that had followed Him. He healed the sick and He spoke to them about the Kingdom of God. So we can see that this kingdom needs to be taught--spoken of--it is not "automatic" or "in the sovereign will of God". It is Biblically clear that one can follow the Kingdom of God--or not--!

Luke 9:60-62

In Luke 9:57-62 we read of 3 people who want to follow Jesus. The first proclaims he will follow Christ anywhere, but Jesus answers with a principle of the kingdom, which is to not build earthly structures to function from. The second, who is called by Christ to follow, is hesitant--Jesus tells him that he must "go and preach the Kingdom of God" The third is also hesitant, and Jesus' reply associates the Kingdom of God with work, service, putting a "hand to the plow".

So, the Kingdom of God is...

1. not found in earthly structures
2. must be proclaimed
3. and is hard work.

Luke 10:9, 10:11

Luke chapter 10, verses 1-24 gives a good account of the functioning of believers in the Kingdom of God. Once again the Godly principles of function are recorded through the actions of 70 believers whom Jesus "sent" (apostello) out two by two. The ministry of being sent with the Gospel to those in need is a chief function of the Kingdom of God.

Now, some argue that this type of witnessing "founds" the church but is not a function of the "established" church. I humbly disagree. Look at 1 Corinthians 12:28 in which the priority of ministerial function is presented to the already established church in Corinth

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers...."

"First" apostles--the word here has the meaning "first--of foremost importance" The apostolic function is described by Jesus as part of the Kingdom of God.

Questions...

1. Where does Jesus ask for mandatory "Sunday service", tithes/offerings, and a rigid format of worship and teaching?
2. Where does "pastoral authority" fit into the Kingdom of God?

Luke 11:20

We have seen so much taught about the Kingdom of God which were instructional guidelines for following God's will--most of which centered on love and service, humbleness and simplicity. But there

is another side to the Kingdom of God, for it is God's will to make violent warfare on the kingdom of Satan. In reading the context of this verse (Luke 11:14-26) we see quite clearly that Satan has power, and this earth is in fact his own kingdom (he was cast into the earth before Adam). Elsewhere, scripture describes Satan's kingdom which is in effect an evil imitation of the Kingdom of God which operates through demonic influence and the sin of mankind.

Part of the Kingdom of God is to utilize God's given power to destroy Satan and his works. It is important to note that the true power of the Kingdom of God is spiritual and not physical. By casting the demon from the mute man, he is healed physically and begins to speak.

Luke 13: 28-29

This is one of the places that seems to be correlating Heaven with the Kingdom of God. What we ought to notice is whom is said to be "in the Kingdom of God"...."Abraham--Isaac--Jacob and all the prophets". These are people who served God--who ministered to others in their earthly life. ((v26-27)) So, those who are not in the Kingdom of God were those who ate and drank in the presence of God and were taught.

These actions are receiving from God, not serving God. The Kingdom of God consists of service toward others, it is not simply gathering with other believers, touching God's presence and receiving teaching. The Kingdom of God is following God directly and serving others.

I believe the anguish, the "crying and gnashing of teeth" Jesus describes here, is the bitter frustration many will feel (for a season) in Heaven, when they realize that in their earthly existence they did not minister to others. Many will realize that they spent their earthly existence "enjoying" God's presence, and being instructed by others and never entered the "narrow gate" to the Kingdom of God--the gate of service.

Luke 14:15

The Jews of Jesus' day were very familiar with the operation of the temple and the Levitical priesthood. According to the old covenant laws, only the priests--the ministers--were allowed to eat the bread of the offering. This man, in understanding Jesus' teaching makes the statement in this verse. It certainly is blessing to "eat bread" in the Kingdom of God, since to function in this kingdom is to minister God to others.

Luke 16:16

We should read the previous 2 verses to understand that Jesus is speaking specifically to the Pharisees who loved money. Notice: loving money is a way to justify oneself before men. Money, and the love of money, is "highly esteemed" among men--but is an "abomination" to God.

Again we see that Jesus said the Kingdom of God does not operate thru money. We should understand exactly who the Pharisees were. They "sat in the seat of Moses" (Matthew 23:2) as Jesus Himself verifies. They were, according to the old covenant law, the anointed, appointed, delegated, ordained authority to rule Israel.

They believed they had the keys to the kingdom. They believed they had God's authority over the "congregation" of Israel. They believed they were doing right by operating and building and maintaining the house of God and collecting the offerings. They believed they were in the Kingdom of God.

Jesus, sets all these old covenant laws on their ear as He is directly telling them that a new covenant is coming. "The law and the prophets were until John" Now, since John, there is a new way

to enter the Kingdom of God--and now "every man" can press in--  
every man can hear directly from God---every man can serve God  
and minister.

And money, has nothing to do with it!

Luke 17:20-21

The Kingdom of God is not money--nor is it something built with  
money. The Kingdom of God is a spiritual kingdom, it is the  
rulership of God directly inside the individual.

It is not "observable". It is not physical. It is not a building  
or earthly structure.

If we read back from verse 12, we see a story of 10 lepers who cry  
out for Jesus to heal them. He tells them to "go show yourselves  
to the priests" (the correct old covenant protocol if one had been  
healed by God). They all are healed as they walk their way, but  
only one of them came back to Jesus and glorified God. This one  
was obedient to God.

The Kingdom of God does not come by observation, rather it is  
"within you", it is the direct instruction of God to the human  
spirit.

Luke 19:11

This reference leads into a parable related to the functioning of  
the Kingdom of God. Yet again, the parable is about servants to a  
king. In this case, some have taken what the king has given them  
and used it, made gain with it. The gift of the king is the  
salvation one receives in Jesus--but the kingdom story is telling  
us the importance of sharing this knowledge with others. By  
sharing the Gospel, His servants make gain for the king (by  
leading more people into the kingdom). There are clearly rewards

for those who minister the Gospel to others, and punishment to those who hide the gift they have been given.

Luke 21:31

This is one of the few references of the Kingdom of God which is speaking directly of the end times return of Christ to the earth. When Christ physically returns to earth, the Kingdom of God will be established fully. Many have relegated the phrase "Kingdom of God" to this narrow view! As we have seen, the vast majority of Bible references are speaking to the believers response and responsibility to be lead by God to love and serve others.

As stated before, the Kingdom of God has requirements, responsibilities, right attitudes, right actions, is part of this life (and not only about after-death heaven), and, can be missed, lost, forgotten, or ignored by those who have been invited into it.

Many who believe strongly in the "sovereign God" concept take these Biblical instruction as if they are "automatic"--as if God, of His own will and effect, directs all things toward the day of Christ's coming. This lazy (and popular!) teaching leads many to spend their Christian life in this earth in quiet disregard of all the Biblical urging to serve actively.

I have my own theory (if I may be so bold to express it). Perhaps it is up to (at least to some degree) the Church itself to be in obedience to the Kingdom of God, in order to bring about Christ's return. Perhaps, He needs a generation of believers, who will follow His leading and authority directly--and create the results and conditions which will bring about the second coming of Christ.

Don't believe me?

Okay, well, Christians have been sitting in "church" for centuries, sure that "someday" Christ will return. Maybe, just

maybe, He is waiting for us!

John 3:3--3:5

In the book of John these are the only 2 references to the Kingdom of God. But, they say a mouthful! Certainly a good re-study of John chapter 3, verses 1-21 is in order!

A good Pharisee named Nicodemus comes to Jesus at night, and professes his belief in Jesus (v2). Jesus then answers that "unless one is born again, he cannot see the Kingdom of God".

Having already studied in other books of the Bible that one of the requirements to enter the Kingdom of God is to "come as a child" it should not be difficult to understand that Jesus said one must be "born again". To follow God's leading, His rule, one must trust and love and believe and follow as a child. (this certainly lends great validity to the "born again experience" that many individuals describe!)

Poor Nicodemus! He apparently has not studied all we have about the Kingdom of God. His response is a misunderstanding, believing that this is a physical phenomenon. Jesus reiterates to him the necessity of being born again in order to enter the Kingdom of God. He then goes on to explain God's kingdom is a spiritual kingdom--physically invisible like the wind (v8).

This seems to confuse Nicodemus even more so! "How can these things be" he asks which lead Jesus into a detailed (and essential) explanation of the Kingdom of God and the salvation contained therein. If I may skip forward to v 21, which shows us that part of the Kingdom of God is to do "deeds" which are done "in God".

Tradition has emphasized the salvation verses perhaps to the detriment of the fact that God's leading in His Kingdom requires "deeds", acts, ministry, service--"actions" that are directed specifically by God, from individuals, to those in need

But in order to enter, one must be born again.

Acts 1:3

Considering the fact that Luke's Gospel account contained 32 references to the Kingdom of God, it should not be surprising that his writing to Theophilus (the Book of Acts) begins with a description of Jesus which says He "spoke the things pertaining to the Kingdom of God"

Certainly these "things" are important, a seriously held belief, and area of study for the Church in the Bible. Beyond that, the Kingdom of God was something which was actively preached by the Church, as we see by the very next reference....

Acts 8:12

The importance of this verse is that here we see Philip (a "secondary" follower of Christ) doing just what Jesus did, preaching "the things concerning the Kingdom of God". What were these "things"? Certainly the passed down teaching of Jesus which we have been studying. The principles which man must follow, in order to function in the rulership of God. the "stuff" we need to do and NOT do--in order for God to be in charge.

Another important point found in this single verse is the fact that the Kingdom of God is a separate issue from salvation and heaven. Notice what Philip "taught" he preached the things concerning the Kingdom of God and the name of Jesus Christ."

In the name of Jesus Christ there is healing, deliverance and salvation (this is made clear by many other areas of scripture).

But it should be clear by now that the teaching concerning the Kingdom of God is another area--a separate issue. It was for Jesus and it was for Philip--do we do the same?

Acts 14:22

If we study the context of this verse, we will see that Paul had just before gone through some very difficult times (threats of death, stoning) in the course of witnessing the Gospel. He then comes to a group of believers and makes the statement above. Here again we see the clear correlation between the ministry of the Gospel and the Kingdom of God. God's will--His directive--is for believers to carry the Gospel to others as He directs. This ministry is of primary importance in the Kingdom of God. And as Paul is saying here--sometimes it ain't easy!

One more important thing to note is that Paul speaks to these other believers not singling himself out, nor asking for funds for his ministry--but rather he speaks to "fellow laborers"--believers who are certainly going thru similar tribulations in order to follow God's will. Paul places himself, not "above" these believers, but with them, when he says "we must through much tribulation to enter the Kingdom of God"

And, just in case you read the next verse.....

"And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."  
(Acts 14:23)

This is a verse, often taken out of context, which seems to speak of "ministerial authority" the supposed right of some to appoint sub-functions and hierarchy within the church.

Of course this directly contradicts what Paul just said (and nearly all we have studied so far!). If we set this verse in the context of the writer and times (rather than the context of our

own experience) this verse simply says they chose certain “elders” (older people, more mature believers) to be organizers--which would be in the context of the Bible church, simply hosts of home meetings. The purpose of these meetings was to work together as equals, pray and ask the Lord to lead them in the witnessing of the Gospel. This fits into the priorities and functions of the Kingdom of God correctly and so in fact the leadership serves the rest (see Matthew 20:25\_26, Luke 22:25-29), placing the ministerial function of all the members to the forefront.

### Acts 19:8

Here again those “things” concerning the Kingdom of God! As with the previous uses we can see that the concepts of the Kingdom of God need to be taught since they may be “disputed” and some people need to be “persuaded”. It seems that Paul, as with Jesus, had the most difficulty persuading the Jews of the Kingdom of God (notice he spent 3 months in the synagogue). There is direct correlation between the involvement of a person in the old covenant and their willingness to accept the new covenant.

The priests and scribes and Pharisees who were operating (and living from) the old covenant laws had the most difficulty responding to the new covenant. On the other hand, Gentiles (see Mark 5, etc.) and the sick and blind (example: John 9) who had very little or no access to the temple and old covenant teaching, were always quick to recognize Jesus and the Kingdom of God.

### Acts 20:25

Here Paul addresses the elders of the church at Ephesus. In verse 27 he states that he has shown them the “whole council of God” So we certainly can say that the Kingdom of God is part of this “whole council”

Acts 28:25 and 28:31

The end of the book of Acts is, according to many a scholar, a big disappointment. So many, in their study, “fall in love” with the story of Paul, which occupies most of the book, and so, often disregard the ending as stated, and search in other foolish directions, often attempting to “bring an end” to Paul’s life and ministry.

It seems to me that they have forgotten the full name of the book! It is, after all, “Acts of Apostles” The narrative, as God has given it to us, is not the biography of Saint Paul, rather it traces the God-directed actions of apostles, those who were “sent” by God to carry the Gospel and the Kingdom of God to those around them.

It is not a complete record of all apostolic ministry, rather a record of the good example set by some of the followers of Christ. But the book does have an ending, though it seems to me that few have seen the purpose of the ending.

Paul. was not an apostle forever. His apostolic calling had a beginning, a middle and an end. He clearly speaks of the “race” in many places. The fact is that the book of Acts ends where the apostolic calling and ministry of Paul ends.

An apostle, by its simple meaning, is someone who is “sent” a “messenger”. One who carries the Gospel of the Kingdom of God out to the world. Christian tradition has made the ministry gifts into permanent “offices”--positions of authority over other believers. This is, in fact, exactly what Jesus said new covenant Christian ministry should NOT be (Matthew 20:25-26, Mark 10:42-43, Luke 22:25-29)

Notice the ending of the book of Acts. Paul is under a kind of house arrest from the Roman government. He went to Rome of his own volition and against God’s warning given to him by the brethren.

The end of Paul’s apostleship comes when he is confined to his

rented house by the Roman government. There he continues to teach those who come to him (and as stated one of the concepts he teaches is that of the Kingdom of God) but, he is no longer "sent"--he is no longer an apostle. And so the book ends.

#### Romans 14:17

In the midst of a discussion about serving God and a debate about clean and unclean food, Paul gives this description of the Kingdom of God. Paul is speaking against the sacrificial laws of the old testament (clean and unclean food was the old covenant distinction toward sacrifice or offering for sin) stressing that Jesus had fulfilled these laws with His offering on the cross (Jesus called Himself blood--meat--wine--oil--bread all that was offered in the old covenant)

This simple statement is in complete agreement with all that Jesus taught about the Kingdom of God. It is not physical attributes, rather spiritual--"righteousness, peace, joy in the Holy Spirit". And as we can see in verse 15 the action to attain this kingdom is earthly "service" to Christ.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

#### 1Corinthians 4:20

Paul is in the process of reprimanding puffed up, wordy human authority. He speaks a truth which resounds with all we have studied about the Kingdom of God--it is not in word (human authority) but rather through the expression of Godly power (authority) which operates by a different set of rules.

Human authority and Godly authority are opposites.

1Corinthians 6:9 (10-11) also Galatians 5:21

Continuing in 1Corinthians Paul speaks to Christian disobedience. Christians are sinners who have been sanctified--washed--justified--by Jesus and the Spirit of God (v11) Before becoming a Christian sin was who we were (the sins listed here are a general list of many types of sin) but the factual truth is that Christians can and will return to their sin.

This return to sin, will cause them to “not inherit the Kingdom of God”. It’s really very simple. If we choose, after salvation, to serve sin, we will not serve God, and serving God is how to inherit the Kingdom of God. Servants of sin are fornicators--idolators--etc. Servants of God are apostles, prophets, teachers--etc.

1Corinthians 15:50

If we read back in context to verse 42 we see an interesting and important teaching. Mankind is both physical and spiritual. We have an earthly inheritance from Adam, but the spirit of the believer has been redeemed by the “last Adam” (Christ) And so, God’s kingdom, His rulership--is spiritual in nature, not earthly.

Looking at the references in 1Corinthians, it is interesting to note the simplicity in purpose throughout this book. 1Corinthians is largely an exhortation to believers and these references make it clear that Christian believers can fail at the goal of inheriting the Kingdom of God. We can see that entering or functioning in the Kingdom of God is not something that happens “automatically”--there is a striving--a purpose--a direction one must follow to be in God’s kingdom--to be in His authority and purpose. It is a goal to strive toward and can be gained or lost. The Bible gives these warnings, however the instructions are contained therein.

Collosians 4:11

Much can be learnt from salutations and introductions. Paul here is listing some of his “fellow workers”. The Biblical system of operation was apostleship, groups of equals “fellow workers” under God’s direct authority (therefore functioning in His kingdom). The system of apostleship has been set aside by formal Christianity for centuries. Perhaps we truly have no real knowledge or understanding of God’s kingdom because of this fact.

2Thessalonians 1:5

This church is one which is counted worthy of the Kingdom of God-- and how so? (v4)..”patience and faith in persecutions and tribulation”. Again, the rulership of God can and will lead to worldly persecutions and troubles. The believers who has chosen to follow God, above the world, has inherited His Kingdom.

KINGDOM OF HEAVEN

Certainly there are many references in the Bible to the Kingdom of God! Have you ever studied them before? It seems to me a subject left largely unstudied. As we said earlier, the phrase Kingdom of God is best defined as “God’s rulership”. There is another Biblical phrase, the “Kingdom of Heaven” which I believe is synonymous with the Kingdom of God. Again, if we study the Greek we can see this is a reference to the “rulership” from “above”--the rulership from Heaven.

Kingdom.....

932 **basileia** basileia {bas-il-i'-ah}

from 935; TDNT - 1:579,97; n f

AV - kingdom (of God) 71, kingdom (of heaven) 32,  
kingdom (general or evil) 20, (Thy or Thine) kingdom 6,  
His kingdom 6, the kingdom 5, (My) kingdom 4, misc 18; 162

- 1) royal power, kingship, dominion, rule
  - 1a) not to be confused with an actual kingdom but rather the right or authority to rule over a kingdom
  - 1b) of the royal power of Jesus as the triumphant Messiah
  - 1c) of the royal power and dignity conferred on Christians in the  
Messiah's kingdom
- 2) a kingdom, the territory subject to the rule of a king
- 3) used in the N.T. to refer to the reign of the Messiah

Heaven.....

3772 **ouranov** ouranos {oo-ran-os'}

perhaps from the same as 3735 (through the idea of elevation); the sky; TDNT - 5:497,736; n m

AV - heaven 268, air 10, sky 5, heavenly + 1537; 284

- 1) the vaulted expanse of the sky with all things visible in it
  - 1a) the universe, the world
  - 1b) the aerial heavens or sky, the region where the clouds and the tempests gather, and where thunder and lightning are produced
  - 1c) the sidereal or starry heavens
- 2) the region above the sidereal heavens, the seat of order of

things eternal and consummately perfect where God dwells and other heavenly beings

As we shall see, many of the Bible references to the Kingdom of Heaven are interchangeable with teachings on the Kingdom of God. But we shall also see there is still more to learn by studying the Kingdom of Heaven.

Matthew 3:2 and Matthew 4:17

It is interesting to see these two references side by side and note that John the Baptist and Jesus preached the fact that God's rulership was "at hand". The action prescribed for this Kingdom to come is repentance and this has always been associated with the Gospel of salvation which Jesus would bring and of course this is true. However we should consider that part of the "Good News" is the concept that man can now function directly under this "rulership from above".

Matthew 5:3

This reference, as well as the next 3 are all contained within a teaching of Jesus which has traditionally been called the Beatitudes. Now certainly these teachings are perfect, basic Christian "attitudes"--but if we search a little deeper, they have a purpose. I believe these are "attitudes" one ought to attain to for Christian service. Jesus was, in these teachings, training His apostles. He was teaching people the attitudes they ought to have for good Christian witness--the responsibility He placed on every believer's shoulders.

And, an important aspect of the believers's ministry is to function under the "rulership from above".

## Matthew 5:3 continued

What does it mean to be “poor in spirit”? I believe it has to do with a poverty of personal will. A lack of an overbearing human will. To be “poor in spirit” is to not have strong will--to not desire to “be your own boss”--and so this poverty of human will is a prerequisite for God’s rulership to be upon someone.

It seems reasonable to presume that the converse must be true. Strong human authority, strong human will, human rules, traditions and rulership can, therefore hinder the “rulership from above”.

## Matthew 5:10

Jesus’ teachings have always been unpopular even with Christians. He said things we really don’t want to hear sometimes--but His sayings are pure, undefiled truth! To do right, and receive persecution for this, is an instruction which comes from God’s rulership. To do right, in spite of the consequences, is an instruction that comes from the rulership from above.

Consider Jesus. How often He was disagreed with. How often He was nearly stoned, nearly thrown from a cliff. How often the crowds sought to harm Him, even kill Him. Then realize how each time He escaped (remember how He willingly gave Himself at the time of His crucifixion). The same can be said for the apostles in the Bible. They challenged human authority and were persecuted for it.

## Matthew 5:19-20

Verse 19, taken out of context, has often been used to turn people backward to the old covenant. In fact, entire cults are based on this out of context teaching. Here is how to break someone out of these cults--open a Bible with the words of Jesus in red. Read all the teachings--the “commandments” that Jesus is giving. He is clearly speaking of His teaching commandments (from Matthew

chapters 5 to 7).

This becomes even more obvious and clear when we come to an understanding of the Kingdom of Heaven. Jesus is teaching the new covenant--teaching believers--how to be righteous before God--how to function together--how to operate together as His Body in the earth. It's very clear that the people in the Bible, who directly heard these teachings took them quite seriously as, not only attitudes, but as a functional basis for operating with one another and God.

These 2 verses make it quite clear that Jesus was speaking seriously about the importance of His teachings. "If" someone follows His commandments, His instructions, he will be great in God's rulership. To break or disallow even one, removes God's rulership.

These teachings are meant to be a description of God's functional rulership, and therefore bring God's righteousness upon an individual. These teachings exceed and supercede old covenant teachings (those followed by the scribes and pharisees) therefore if they are followed, the Kingdom of Heaven will be apparent--we will have "entered into" His rulership.

As is very consistent in all these teachings, God's rulership is not at all "automatic" but rather comes by following and obeying specific commanded attitudes and purposes.

Matthew 7:20

At the end of the "Beatitudes" Jesus gives a group of warnings. He warns that all His teaching must be followed collectively. This particular warning aspect makes it clear that "lip-service" to God is not all that is needed to "enter into the Kingdom of Heaven" As we have learnt the functional aspect of ministry is the center point of entrance to the Kingdom, and (as we have seen elsewhere) the Kingdom is operated by a King who is not present physically. To enter the Kingdom of Heaven one must "do the will of the

Father". So we can say true ministry comes, certainly not from the tradition and habit of man, but as direct inspiration from the will of God to the individual believers who has the willing heart to carry out these actions.

Matthew 8:11

Again here we see the faithful actions of the centurion as methods of the Kingdom of Heaven. The centurion understands the authority of Christ to heal his servant, as something which can be enacted from afar, without the physical presence of Jesus. He understands and believes in the authority of Jesus to heal, he has strong faith in Jesus as a leader. It is this enacted faith from afar that is one of the principles of the Kingdom of Heaven.

Matthew 10:7

Following along within the context of the Gospel of Matthew all that Jesus has taught leads up to this point, where He now releases 12 apostles. Apostles (those who are "sent") is truly the focus and end result of Christ's teaching. Here He is speaking to the group and saying now that they have and understand His principles, the principles of the Kingdom, they now are to carry this Kingdom with them.

I believe that anyone, who, with an open and pure heart studies Christ's teachings will come to the conclusion it is a necessity to carry His Kingdom to others. I further believe it is, and has been, this carrying of God's invisible kingdom from one individual to another that is the true function of God's Church.

Matthew 11:11 see Luke 7:28

Matthew 13:11

After speaking the parable of the sower, Jesus relates this

knowledge as an understanding of the “mysteries of the Kingdom of Heaven”. As we shall see, throughout Matthew chapter 13 Jesus explains the Kingdom of Heaven through a group of parables. All of these parables have common principles of the Kingdom of God which we have previously studied.....

1. God’s kingdom is one of service.
2. God’s Kingdom is a work in the earth which needs to be carried out (sown) with effort--labor--real work.
3. God’s Kingdom is invisible--or perhaps we might say small (as with the mustard seed or the leaven). Yet an invisible force which has great power and influence.
4. Gods’ Kingdom is carried out by servants under His authority, and not carried out through human authority.
5. God’s Kingdom is hidden, yet can be found, and should be treasured above all else, most especially over worldly gain. The system of money operates in an opposite direction to the Kingdom.

Matthew 16:19

Upon the revelation spoken by Peter “thou art the Christ, the Son of the Living God”. Jesus explains this revelation as the rock upon which His Church is built and as the keys to the Kingdom of Heaven. We certainly understand this revelation as the necessity for eternal salvation but this key revelation of the Christ also is central to the functioning of the Kingdom of Heaven. A revelation which grants God’s authority (to bind and loose) to the believer. God freely grants salvation to all who believe, He also grants power (authority freely to all who believe and desire to follow His rulership).

Matthew 18:1, 3-4

In order to truly have God's rulership and function in His Kingdom, one must be as a child. Jesus speaks this principle many times in the Gospels. It ties directly in with His teaching on authority within the Church (Matthew 20:25-26, Mark 10:42-43, Luke 22:25-29) Christians are all meant to have only one Authority (God). We are not meant to exercise authority one over another among ourselves. Jesus and the church in the Bible functioned in a plan of apostleship which consisted of small groups of equals, working together under the instructions and authority of God. This was the way Jesus carried out this aspect of the Kingdom. He said He was "among" His apostles as "one who serves" (Luke 22:27). The word "among" meaning to be with others as equals.

Matthew 18:23

Forgiveness is a key to the Kingdom of Heaven. Forgiveness must be received from God, but also exercised and enacted onto others. If one reads the parable found in Matthew 18:23-35 we see that God (the king) forgives the servant who owed a debt. We see at the end God has a right to punish sin (debt)--He has a right to exercise authority in this area--but He chooses to forgive when asked--and therefore not punish. The forgiven servant then does not follow the example of the Kingdom of Heaven has given. He chooses to exercise authority over his fellow-servant for a debt owed.

Matthew 19:12

This is a very little studied concept since tradition has brought ministry and human marriage together in a strong way. The principle expressed here is simply that one's life, when truly led by God's authority (the Kingdom of Heaven) may lead an individual to not be married in this lifetime. These individuals ought to be valued in the Christian group seeing the time they have to spend in Godly service.

Matthew 19:14

In verse 13, we see the situation that little children were brought to Jesus (by unnamed people), but the disciples rebuked this action, they took authority over this action which was inspired by God, in the children and those who brought them. Jesus scolds the disciples--He is saying that God can lead others beside them. They are not the only "official" leaders--God can lead anyone including children--"such is the Kingdom of Heaven" (God's leading).

Matthew 19:23

Money is an authority. Money can lead us and our actions. The more one owns and therefore must manage, the more difficult it becomes to enter into God's leading.

Matthew 20:1 and Matthew 22:2

This parable explains the reluctance of Israel's leadership to accept Christ and the new covenant. The laborers which were chosen first are disgruntled in receiving the same reward received by the latter laborers. Salvation is by "grace, not by works" (Ephesians 2:8-9) so also is God's plan, His will, His Kingdom.

Matthew 23:13

Matthew 23 is entirely a rebuke of the human authority of old covenant government. Note verse 2: "the scribes and Pharisees sit in the seat of Moses". Jesus is stating the covenant truth that the scribes and Pharisees did have authority within the old covenant governmental structure. They were the ordained, anointed, appointed, authority. They had authority over the congregation of Israel. Jesus, first speaks the old covenant truth, which He is about to destroy in His new covenant. Verses 8-12 explain the non-authoritarian actions of the Kingdom of Heaven (do not be called teacher--Rabbi--father--titles of human authority) rather "he who is greatest among you shall be your

servant". Again the principle of "not exercising authority one over another among yourselves"--a key to the Kingdom of Heaven, a key to opening the door to God's leadership among believers.

The scribes and Pharisees, by exercising authority over others, then "shut up the Kingdom of Heaven against men". The exercising of human authority prevented them from "going in" (obviously if one functions in human authority it is NOT God's authority-!) but, the greater evil is that this action of human authority prevented others who were willing to follow God, from entering in. So, the exercising of human authority is wrong for those who function in it, and spreads itself (covers) many others who might truly desire to function properly. In order for human authority to function, it must have the agreement of those "under" the authority. Those who place themselves under the authority of others have effectively given away their right to function in the authority which God has for them, since this is the way His kingdom works.

Leaven.

A little leaven leavens the whole lump.

A little human authority effects all.

If you are under human authority you are not under God's authority.

Matthew 25:1

In this parable the wise virgins bring oil (oil is representative of the anointing/ministry)--they are ready to serve God when His (Kingdom) will come. Following the Kingdom of Heaven requires one to be ready to serve God when he calls.

Matthew 25:14

Here, a final parable of the Kingdom of Heaven and a fearful one

indeed. God's will is to give gifts--authority--to all His servants--yet in differing degrees. Those who take these God-given abilities and utilize them for God's gain, shall be rewarded. But, there is a wrong path. Believe God to be strict ("a hard man") a thief ("reaping where you have not sown...") and being afraid of God (certainly having these misconceptions about God will lead to not following or seeking His will) and hiding.

God has given all people abilities, talents--which are meant to serve His will. Come out from under human authority and use these gifts.