

PERSONAL NOTES

There is no difference between the Scriptural term Kingdom of heaven and Kingdom of God!

In the Jewish mind the word HEAVEN is an *euphemism* for God.

The term Kingdom of heaven speaks from whence or where (realm) the Kingdom proceeds while the term Kingdom of God speaks about Who is King in this Kingdom.

Lecture 3: There Is Only One Kingdom

The Oneness of the Kingdom

Throughout history, men have attempted to divide what God never separated. Some have imagined two kingdoms: The Kingdom of heaven and the Kingdom of God, as if they were distinct realms with differing purposes. Yet Scripture, when read with open eyes, reveals one unbroken Kingdom, one eternal rule, one divine reality.

The difference lies not in essence but in emphasis.

- The term “*Kingdom of heaven*” reveals where it comes from.
- The term “*Kingdom of God*” reveals Who governs it.

Both speak of the same Kingdom. What Matthew calls the “*Kingdom of heaven*,” Mark and Luke call the “*Kingdom of God*.” The comparison between the passages: Matthew 4:17 and Mark 1:14–15; Matthew 5:3 and Luke 6:20; Matthew 19:23–24 and Luke 18:24–25—shows that these phrases are used interchangeably.

Matthew, writing to Jewish believers, often used “*heaven*” out of reverence for the divine Name, following the Hebrew tradition that avoided saying “*God*” directly (see Matt. 5:34; 23:22). Thus, when Jesus said, “*Blessed are the poor in spirit, for theirs is the Kingdom of heaven*,” Luke recorded it as “*Blessed are the poor, for yours is the Kingdom of God*.”

There is, then, only one Kingdom. Not two thrones, not two governments, but one eternal reign. Heaven marks its origin; God marks its Owner.

The Nature and Realm of the Kingdom

God is Spirit (John 4:24). His Kingdom therefore originates not in the dust of earth but in the unseen realm of Spirit. It is from heaven but not confined to heaven; it rules through God but manifests through man.

When we speak of the Kingdom’s place, we speak of the heavenly realm; the invisible dimension where God’s authority is absolute.

When we speak of its Person, we speak of God Himself, whose presence fills all.

Once His glory was revealed in the tabernacle, the temple, and the tent of David. Then it shone through His Son, Jesus Christ. But since Christ’s ascension, His Presence now indwells those who are born of the Spirit. In every gathering where His people worship, He manifests Himself anew.

A day is coming, indeed, dawning, when His Presence will fill the whole earth as the waters cover the sea.

The realm of Spirit will become the atmosphere of creation. In Christ, the Kingdom became a Person; in us, the Kingdom becomes a people, a new creation (2 Cor. 5:17).

What Is the Kingdom of God?

The Kingdom of God is the extension of His divine rule throughout creation. It is the domain where the King's will is carried out; wherever His authority is received and His life is expressed.

According to Webster's Dictionary, a **kingdom** is "*a sphere or area where one holds prominent position.*"

A **domain** is "*a territory over which dominion is exercised.*"

So then, the sphere of the Kingdom of God is wherever Jesus Christ is Lord.

"Thy Kingdom come. Thy will be done in earth, as it is in heaven."
Matt. 6:10

The Kingdom has come to every heart where His will is done. It is not confined to temples or altars but reigns wherever righteousness, peace, and joy in the Holy Spirit prevail (Romans 14:17).

The Kingdom is a **Theocracy**; a divine government ruled by God Himself. The word comes from two Greek roots:

- "*Theos*" — God, divinity.
- "*Krateo*" — to rule, to hold fast, to possess dominion.

The Kingdom of God, therefore, is the sovereign reign of God's Spirit within and through His people, establishing His will on earth.

The Everlasting Kingdom

The question is often asked, "*When did the Kingdom begin?*" The answer is simple: It began when the **King** began. There can be no Kingdom without a King, and no true King without a Kingdom.

The Kingdom of God has always existed, for its King has always been, eternal, uncreated, and absolute.

"Your Kingdom is an everlasting Kingdom, and Your dominion endures through all generations." Psalm 145:13

The prophets glimpsed this truth:

"His Kingdom is an everlasting Kingdom, and His dominion is from generation to generation." Dan. 4:3

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The Kingdom of God is not of this carnal, fleshly world order but from the realm of the Spirit, the heavenlies.

The Greek word for Kingdom is "*Basileia*" and means:

"Sovereignty; royal power; dominion." — Vines Dictionary

"Royalty; rule; a realm; from a root which means walk or foot (we rule that which is under our feet)." — Strong's Concordance.

"Royal power; kingship; dominion; rule; the territory subject to the rule of a king; God's royal dominion." — Thayer's Lexicon.

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AT HAND in Greek is “*Eggizo*.” It denotes to bring near. The verb has reference to space, meaning something is here. Royal dominion and reign is here! In Whom? In Jesus Christ. In Him the Kingdom of God or heaven was personified.

To say that something is “*at hand*” means that it is near – near enough to be accessible.

According to the Dictionaries AT HAND means, “*nearby; readily available; about to happen; ready; prepared.*”

And the angel declared to Mary,

“He will reign over the house of Jacob forever; His Kingdom will never end.” Luke 1:33

Thus, every earthly kingdom rises and falls beneath the canopy of His eternal rule. All things, both in heaven and in earth, are being gathered together in Christ, “*to head them up and consummate them in Him*” (Eph. 1:10, AMP). The sovereignty of God is not coming; it is. What is done in Him is being established in the earth.

The Kingdom at Hand

When John the Baptist cried out in the wilderness, “*Repent, for the Kingdom of heaven is at hand!*” (Matt. 3:2), he announced not a distant promise but a present reality.

To be “*at hand*” means within reach, as one stretches out his hand to grasp what is already near. The Kingdom was “*at hand*” because the King had come. In Jesus, God’s invisible rule became visible.

“The time is fulfilled, and the Kingdom of God is at hand; repent and believe the Gospel.” Mark 1:15

Through His ministry, Jesus declared not merely salvation from sin but the restoration of divine rule within the human heart. “*I must preach the good news of the Kingdom of God,*” He said, “*for this is why I was sent*” (Luke 4:43).

He was not introducing a new reign but unveiling an eternal one, making it accessible to those who would receive Him.

The Personified Kingdom

Christ is the embodiment of the Kingdom. In Him, the will of the Father was made flesh; in us, that same Kingdom becomes a living expression. The Word became flesh that flesh might bear the Word.

The Oxford definition of PERSONIFY is “*to embody a quality in one’s own person.*” Christ embodied the very reign of God in His being. Therefore, wherever He is Lord, there the Kingdom exists.

“The Lord has established His throne in heaven, and His Kingdom rules over all.” Psalm 103:19

As He reigns within His sons, His will is being done “*in earth*” that is, in our bodies and will ultimately be manifested “*on earth,*” until creation itself mirrors the order of heaven.

The Tabernacle of David

The Apostle James proclaimed:

“After this I will return and rebuild the tabernacle of David... that the rest of mankind may seek the Lord.” Acts 15:16–17, NKJV.

The tabernacle of David speaks of the **manifest presence of God**, the restoration of divine communion between heaven and earth. It is fulfilled in the Feast of Tabernacles, where God dwells within His people.

To bear His Name means to reflect His nature, power, and character. As the Kingdom is personified within us, His Name is glorified through us.

“They shall see His face, and His Name shall be on their foreheads.” Rev. 22:4

Repentance, then, is not mere remorse but a miracle of replacement, our minds exchanged for the mind of Christ, our nature for His, our glory for His glory.

Summary

The Kingdom of God does not begin with nations or systems but with sons; men and women in whom the life of Christ has taken root. Jesus Christ is both the King and the Kingdom within, for His reign begins not on the soil beneath our feet but in the soil of the heart. When God’s will is established in this earth, our flesh, our humanity, it is then revealed on the earth, until creation itself reflects the image and likeness of its King (Gen. 1:26–28; Rom. 8:28–29).

First, the Kingdom is personified in a people, and then it is expressed through a people, filling the world with those who bear His glory. This is the divine pattern: God indwells His sons, and through them He fills the earth with His radiance (Num. 14:21; Is. 60:1–3; Hab. 2:14).

James declares that God is taking from among the nations a people for His Name; a people shaped by His character, nature, and glory (Acts 15:13–17). This is the rebuilding of the **Tabernacle of David**: the restoration of God’s manifest presence in His sons and upon the earth. In Christ, all the Names of God, His nature, power, and glory, took on a body. And now that same glory is written upon the lives of His people:

“They shall see His face, and His Name shall be on their foreheads.” Rev. 22:4

The Kingdom of God is thus a miracle of **transformation**: Our minds replaced with the mind of Christ, our nature exchanged for His, our glory swallowed up in His glory. Through repentance, His Kingdom becomes our life; through union, His life becomes our expression. And when Christ is fully formed in His people, the world will behold not merely Christians, but Christ revealed in many sons, the Kingdom embodied in a multitude who bear the very image of the King.

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GOSPEL in Greek is “*Euaggelion*.” Originally it meant a reward for good news.

Eventually “*Euaggelion*” became the **Good News**.

PREACHING in Greek is “*Kerusso*.” It denotes to proclaim or herald. Jesus proclaimed the good news about the rule or reign of God.

Jesus touched on the other doctrines only as they related to or were included in the reality of the Kingdom of God.

Study Questions

1. What is the difference between the “*Kingdom of God*” and the “*Kingdom of heaven*?”

2. Why does Matthew prefer the term “*Kingdom of heaven*?”

3. Where does the Kingdom originate?

4. What is the Kingdom of God?

5. What does the word “*Theocracy*” mean?

6. When did the Kingdom of God begin?

7. What did Jesus mean when He said the Kingdom was “*at hand*?”

8. How is the Kingdom personified in Christ?

9. How is God’s will established in earth?

10. What does the “*Tabernacle of David*” symbolize?

Study Answers

1. None in essence. The “*Kingdom of heaven*” refers to its origin; the “*Kingdom of God*” refers to its Ruler. Both describe the same divine realm.
2. Because Jewish reverence avoided using God’s Name directly; thus “*heaven*” was used as a respectful substitute (Matt. 5:34; 23:22).
3. In the unseen realm of Spirit; in God Himself, who is Spirit (John 4:24).
4. It is the extension of God’s rule, His righteousness, peace, and joy expressed in and through His people (Romans 14:17).
5. From “*Theos*” (God) and “*Krateo*” (to rule): a divine government ruled by God Himself.
6. It has always existed, for the King, Christ, has always been eternal (Psalm 145:13; Dan. 4:3; Luke 1:33).
7. It was near and accessible through His presence; the King had arrived (Mark 1:15).
8. Jesus embodied the reign of God in His person, making the invisible rule of heaven visible through His life (John 1:14).
9. By being first established in His sons; God’s rule within man becomes God’s rule upon the earth (Rom. 8:28–29).
10. The manifest presence of God dwelling within His people, revealing His Name, nature, and glory through them (Acts 15:16–17; Rev. 22:4).