

Auxiliary Sense Files | Senses of the Word "Kingdom"

An Auxiliary End Time File of the Website *Jesus and the End Time*

Both the Old and New Testaments of the KJV Bible use the word "kingdom" in a number of different senses. These different senses are described in respective headings below and followed by examples of Bible verses that illustrate their use in these senses. In order to keep this file to a reasonable size, the writer will usually include after each sense heading only three or four examples of verses from each Testament which use the word "kingdom" in that sense---if there are that many. In cases in which the intended sense is not clear from a single verse, some adjacent verses will be included to show the verse in context. Because these verses have been chosen on the basis of their ability to illustrate the senses in which they use "kingdom", and not on the basis of their association with the End Time, these verses may or may not appear among those shown in the Auxiliary End Time Text Files.

Since God has absolute power over all things, he is properly regarded as the true and ultimate king of any and all domains that answer to the idea of a kingdom, without regard to the kinds of kingdoms they are or the places where they are located. In spite of this, the Bible includes many verses that refer to the land of Israel interchangeably as the kingdom of God (or His, My or Thy kingdom) and as the kingdom of a king of the house of David. In the writer's opinion, there is no inconsistency between these verses. One reason is that God may exercise His kingly power over any and all kingdoms in whatever way he chooses even if, for practical reasons, He chooses to exercise this power through human beings who bear the title of "kings". Another is that a kingdom can be said to have both a human king and a divine king, if the human king is understood to have God as his suzerain or higher ranking king. Accordingly, texts which use the word "kingdom" in a particular sense may be included under the headings associated with that sense whether or not they are clear about the relationships between the persons who are kings of that kingdom.

The senses in which the KJV Bible uses the word "kingdom" may be summarized as follows:

1.) The Earthly Place Sense: That sense of the word "kingdom" in which it refers to a place, such as a country, a nation, a land, a city, etc., that is located on the earth, and that is ruled or reigned over by a king. A person will be considered to be a king, for present purposes, not only if he is described using the word "king" as such, but also if he is described using a synonym for "king", such as ruler, governor, prince, lord or shepherd, or if he is described as doing things, such as reigning, that only kings do. Because the Bible includes numerous texts of this kind, some of which relate to a particular place on earth and some of which relate to many or all places on earth, texts of these kinds will be shown under two different subheadings numbered 1.1 and 1.2 below.

1.1 - Texts That Relate to a Particular Place on Earth

(A.) Examples from the Old Testament:

1Chron. 17:12-14: 12 He [Solomon] shall build me an house, and I will stablish his throne for ever. 13 I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee: 14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

Ps. 10:16: The Lord is King for ever and ever: the heathen are perished out of his land.

Is. 24:21+23: 21 And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. ... 23 Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

Mic. 4:1+7:1: 4:1 But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. + 7:1 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever.

(B.) Examples from the New Testament:

Matt. 23:13-14: 13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Luke 13:28-29: 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. 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.

Luke 16:15-17: 16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. 17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

Rev. 21:2-3+12: 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their

God. ... 12 And [the holy city] had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

1.2 - Texts That Relate to Many or All Places on Earth

(A.) Examples from the Old Testament:

1Chron. 29:11: Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

2Chron. 20:6: And said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?

Ps. 47:1-2+ 6-7: 1 O clap your hands, all ye people; shout unto God with the voice of triumph. 2 For the most high is terrible; he is a great King over all the earth. *** 6 Sing praises to God, sing praises: sing praises unto our King, sing praises. 7 For God is the King of all the earth: sing ye praises with understanding.

Zech. 14:8-9: 8 And it shall be in that day [the day of the Lord], that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. 9 And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.

(B.) Examples from the New Testament:

Matt. 28:18: And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Luke 18:29-30: 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, 30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

Eph. 1:19-21: 19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, 20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

Rev. 11:15: And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

2.) The Heavenly Place Sense: That sense of the word "kingdom" in which it refers to a place far above the earth which has God as its king and/or which is the place of His loftiest throne. By using the word "far" the writer makes clear that verses which use "heaven" in this sense do not include those which speak of the place immediately above the earth where birds fly and winds blow, i.e., the place that people now commonly speak of as the air, sky or atmosphere.

(A.) Examples from the Old Testament:

Unlike the New Testament, which uses the phrase "kingdom of heaven" as such more than thirty times, the Old Testament does not use this phrase as such even once. In fact, the latter includes only a few verses that use the words "heaven" and "kingdom" in the same verse. In spite of this, the Old Testament does include many verses which suggest that the heaven(s) are kingdom-like place(s) over which God reigns supreme. Included among verses of this kind are the more than twenty Old Testament verses that refer to God as "the God of heaven". Verses of this kind also arguably include the more than two hundred Old Testament verses that refer to God as "the Lord of hosts", a phrase that seems to use "hosts" to refer to heavenly beings. See, for example, Ps. 148:1-4.

Ps. 11:4: The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men.

Ps. 103:19-22: 19 The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. 20 Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. 21 Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. 22 Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

Ps 136:26: O give thanks unto the God of heaven: for his mercy endureth for ever.

Dan. 4:37: Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

(B.) Examples from the New Testament:

Unlike the Old Testament, which does not use the phrase "the kingdom of heaven" as such even once, the New Testament uses this phrase as such more than thirty times. Surprisingly, all of the last mentioned verses appear in the Gospel of Matthew.

Matt. 16:19: And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Matt. 19:23-24: 23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. 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.

2Tim. 4:18: And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

Heb. 11:16: But now they [those who died in faith] desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

3.) The Earthly Group Sense: That sense of the word "kingdom" in which it refers collectively to a group of persons, such as a people or nation, who live on earth and have in common that they have God as their King or, equivalently, are His loyal subjects, servants or worshippers. Non-religious examples of the use of "kingdom" in this sense include statements like "In the kingdom of the blind, the one eyed man is king" and "Structures of this kind may be found throughout the animal kingdom". Because the Bible includes some verses of this kind that relate narrowly to a particular earthly people or nation, and some that relate broadly to all earthly peoples or nations, texts of these kinds will be shown under two different subheadings numbered 3.1 and 3.2 below.

3.1 - Texts That Relate to a Particular Earthly People or Nation

(A.) Examples from the Old Testament:

Exod. 19:5-6: 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

Ps. 89:15-18: 15 Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. 16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted. 17 For thou art the glory of their strength: and in thy favour our horn shall be exalted. 18 For the Lord is our defence; and the Holy One of Israel is our king.

Ps. 149:2-4: 2 Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. 3 Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp. 4 For the Lord taketh pleasure in his people: he will beautify the meek with salvation.

Is. 41:19-21: 19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: 20 That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it. 21 Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob.

(B.) Examples from the New Testament:

Luke 1:30-33: 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Luke 23:3: And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

John 1:49: Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

3.2 - Texts That Relate to Many or All Earthly Peoples or Nations

(A.) Examples from the Old Testament:

2Chron. 20:6: And said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?

Ps. 22:27-28: 27 All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. 28 For the kingdom is the Lord's: and he is the governor among the nations.

Ps. 47:2+7-8: 2 For the most high is terrible; he is a great King over all the earth. ... 7 For God is the King of all the earth: sing ye praises with understanding. 8 God reigneth over the heathen: God sitteth upon the throne of his holiness

Dan. 4:17: This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

(B.) Examples from the New Testament:

Matt. 13:40-42: 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Matt. 24:14: And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Matt. 28:18: And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

1Cor. 15:24: Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

Rev. 11:15: And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

4.) The Heavenly Group Sense: That sense of the word "kingdom" in which it refers collectively to a group of beings, angelic, human or otherwise who dwell in heaven or the heavens and have in common that they have God as their King or, equivalently, are His loyal subjects, servants or worshippers. Examples of texts of this kind are included below.

(A.) Examples from the Old Testament:

While the Old Testament includes a number of texts which describe beings who dwell in heaven, none of these texts clearly uses the word "kingdom" as such in a sense that parallels the description of the children of Israel as a kingdom of priests in Exod. 19:6. Instead, the Old Testament simply uses the word "heaven" in its place-based sense and leaves the subject status of those who dwell there to be inferred from descriptions of God as its King (Dan. 4:37) or possessor (Gen. 14:19-22).

1Kings 22:19: And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. (See also 2Chron. 18:18.)

Is. 45:12: I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. (cf. Dan. 4:35.)

Neh. 9:6: Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

(B.) Examples from the New Testament:

Like the Old Testament, the New Testament includes a number of texts which use a variety of different words to describe those who dwell in heaven, but does not use the word "kingdom" as such in a sense that parallels the description of the children of Israel as a kingdom of priests in Exod. 19:6. Instead, like the Old Testament, it simply uses "heaven" in its place-based sense and leaves their subject status to be inferred from descriptions of God as its King. Examples of texts of this kind are included below.

Mark 12:25: For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. (See also Luke 20:34-36.)

John 14:2-3: 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

1Thes. 4:16-17: 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Heb. 12:22: But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

5.) The Spiritual or Inner Sense: That sense of the word "kingdom" in which it refers to a spiritual realm that includes those persons who love God in the intense and personal way He wants to be loved or otherwise enjoy an intimate personal relationship with Him. This kingdom is described as spiritual because it is defined by the state of a person's mind, heart and soul, and not by the place where he dwells or the kind of body he has. If a text meets these requirements, it will be considered to refer to a kingdom of this kind even if it does not use the word "kingdom" as such. Examples of texts of this kind are included below.

(A.) Examples from the Old Testament:

Deut. 6:4-6: 4 Hear, O Israel: The Lord our God is one Lord: 5 And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. 6 And these words, which I command thee this day, shall be in thine heart:

Deut. 33:12: And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.

Ps. 97:1-2: 1 The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. 2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

Ezek. 36:26-27: 26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause

you to walk in my statutes, and ye shall keep my judgments, and do them.

(B.) Examples from the New Testament:

Luke 17:20-21: 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: 21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

John 14:20+23: 20 At that day ye shall know that I am in my Father, and ye in me, and I in you. + 23 Jesus answered and said ..., If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

John 15:4-5: 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

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

1John 4:12-13+15: 12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. 13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. *** 15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

6.) The Kingship Sense: That sense of the word "kingdom" in which it is synonymous with the word "kingship", and conveys the idea of the position, status, rank, etc. that is associated with being a king. When "kingdom" is used in this sense, it is related to the word "king" in the same way that the word "serfdom" is related to the word "serf". Unfortunately, this sense of "kingdom" is now considered archaic. This is unfortunate because many verses in which Jesus uses terms like "the kingdom of God" and "the kingdom of heaven" make just as much sense when "kingdom" is understood to refer to God's kingship as when it is understood to refer to one of the places over which he reigns as king. This, in turn, is important for present purposes because the differences between these senses determines whether statements about the coming of the kingdom of God refer to God's coming to earth from heaven, or refer to a change from a form of governance in which God's suzerainty is not apparent to a form of governance in which God's suzerainty is apparent to all. Texts that seem to use "kingdom" in a sense in which it refers to the kingship of God and/or His Christ" are shown below.

(A.) Examples from the Old Testament:

1Chron. 29:10-12: 10 Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. 12 Both riches and honour come of thee, and thou reignest over all....

Ps. 22:27-29: 27 All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. 28 For the kingdom is the Lord's: and he is the governor among the nations. 29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

Ps. 145:10-13: 10 All thy works shall praise thee, O Lord; and thy saints shall bless thee. 11 They shall speak of the glory of thy kingdom, and talk of thy power; 12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. 13 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

Mic. 4:8: And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

(B.) Examples from the New Testament:

Matt. 6:10-13: 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. (See also Luke 11:2)

Mark 1:14-15: 14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Luke 1:32-33: 32 He [Jesus] shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

1Cor. 15:24: Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

Rev. 12:9-10: 9: And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. 10 And I heard a loud voice saying

in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ....

7.) The Interchangeable Sense: That sense of the word "kingdom" which the Bible uses when it uses the phrases "the kingdom of God" and "the kingdom of heaven" interchangeably. In this writing these phrases will be considered to be used interchangeably if (1) pairs of statements from different books convey essentially the same idea and (2) one of the pairs of statement uses the phrase "the kingdom of God" in the place where the other uses the phrase "the kingdom of heaven". Because the number of pairs of statements of this kind is fairly small, a larger than usual number of them are shown below.

(A.) Examples from the Old Testament:

Because the Old Testament never uses the phrase "kingdom of God" or the phrase "kingdom of heaven" in those exact words, it does not include any pairs of texts of the above-described kind.

(B.) Examples from the New Testament:

Matt. 4:12+17: 12 Now when Jesus had heard that John was cast into prison, he departed into Galilee; ... 17 From that time Jesus began to preach, and to say, Repent: for the *kingdom of heaven* is at hand.

Mark 1:14-15: 14 Now after that John was put in prison, Jesus came into Galilee, preaching ... 15 And saying, The time is fulfilled, and the *kingdom of God* is at hand: repent ye, and believe the gospel.

Matt. 19:14:But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the *kingdom of heaven*.

Luke 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*.

Matt. 5:3: Blessed are the poor in spirit: for theirs is the *kingdom of heaven*.

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

Matt. 8:11-12: 11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the *kingdom of heaven*. 12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

Luke 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.

Matt. 11:11: Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the *kingdom of heaven* is greater than he.

Luke 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.

Matt. 13:11: He answered and said unto them, Because it is given unto you to know the mysteries of the *kingdom of heaven*, but to them it is not given.

Mark 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:

Matt. 13:31-32: 31 Another parable put he forth unto them, saying, The *kingdom of heaven* is like to a grain of mustard seed, which a man took, and sowed in his field: 32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

Luke 13:18-19: 18 Then said he, Unto what is the *kingdom of God* like? and whereunto shall I resemble it? 19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

Matt. 13:33: Another parable spake he unto them; The *kingdom of heaven* is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

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

Editorial Note

One possible explanation for the parallelism between the foregoing examples of pairs of texts that use "the kingdom of God" and "the kingdom of heaven" interchangeably is as follows. If both parts of each pair of texts are

assumed to use the word "kingdom" in its Kingship sense, then the parallelism makes sense if the word "God" and the word "heaven" refer to the same entity, but refer to it from different points of view. More particularly, it makes sense if the words "God" and "heaven" are both understood to refer to the "powers that be" in heaven. If this is true, then these parallel usages would be analogous to that between two similar but differently worded statements, such as: (1) "This policy statement has been approved by the president." and (2) "This policy statement has been approved by the White House."

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