

The Kingdom

The whole theme of the New Testament is establishing kingdom. Jesus came to this world to establish a spiritual kingdom. He was rejected by His own as they expected Him to be a political king to bring deliverance from the Roman government. Even though He was rejected by His own, God still made a provision to be part of His Kingdom through the work on the cross. Understanding the Kingdom in the light of the Gospels is essential as Bible clearly states that entering into the Kingdom of God, John 3:5 is essential to be part of His heavenly kingdom when He establishes on earth.

The term “Kingdom of God” appears 68 times in New Testament, 53 times in Gospels (only 5 times in Mathew) and 15 times in Acts and other Epistles. The term “Kingdom of Heaven” appears 31 times in New Testament, only in the Mathew Gospel. No where else it appears in the New Testament. Why Mathew preferred "Kingdom of Heaven" to "Kingdom of God" the explanation has long been that Mathew, writing to specifically Jewish readers, inserted "Heaven" for "God" so as not to offend the Jewish sensibilities regarding uttering the name of God or the term that describes Him. This is probably correct, but it leaves us with no explanation for the 5 times Mathew failed to make the switch, or for why he uses "God". Many believe that "Kingdom of God" and "Kingdom of Heaven" are one and the same. But if we compare Mathew, Mark and Luke, Mathew's "Kingdom of Heaven" exactly parallels Mark's and Luke's "Kingdom of God." So there is no doubt that they are different terms describing the same thing. The "Kingdom of Heaven" and "Kingdom of God" are synonymous. Having established this truth, we still are left with the question, what is the Kingdom of God and Kingdom of Heaven? Before answering this question it is appropriate to see what the Gospels say about Kingdom of God and Kingdom of Heaven.

The objective of this article is to establish a common understanding of the term “Kingdom”. The various sections of this article are,

1. Kingdom in Gospels
2. Kingdom parables
3. Kingdom of Heaven and Kingdom of God
4. Kingdom concepts

Kingdom in Gospels

Mathew:

It is believed that Mathew Gospel was written to the better educated Jews who believed in Jesus, but argued over the Law. [1]

Kingdom of Heaven as addressed in Mathew:

John the Baptist preaching the Kingdom of Heaven –3:2, 4:17

To whom the Kingdom of Heaven belongs –5:3, 5:10, 19:14

Who shall be greater in Kingdom of Heaven – 5:19, 11:11, 18:1, 18:4

Who shall or not enter into the Kingdom of Heaven –5:20, 7:21, 8:11, 18:3, 19:23, 21:31

Jesus instructing to preach the Kingdom of Heaven – 10:7

Parables of Kingdom of Heaven – 13:24, 13:31, 13:33,34, 13:44,45,13:47, 13:52, 18:23, 20:1, 22:2, 25:1, 25:14

Jesus preaching the Kingdom of Heaven – 11:12, 13:11, 16:19, 6:33, 12:28

Kingdom of God as addressed in Mathew:

Seek first the Kingdom of God – 6:33

How difficult it is to enter into Kingdom of God – 19:24

Who shall enter into the Kingdom of God or whom it shall be given – 21:31, 43

Jesus preaching the Kingdom of God – 12:28

Mark:

It is believed that Mark Gospel was written mostly to Gentiles, fairly new in their faith, and facing persecutions. [1]

Kingdom of God as addressed in Mark:

Jesus preaching the Kingdom of God – 1:14, 15, 4:11, 9:1, 47, 12:34

Parables of Kingdom of God – 4:26, 30

To whom the Kingdom of God belongs – 10:14

Who shall or not enter into the Kingdom of God – 10:15

How difficult it is to enter into Kingdom of God – 10:23, 24, 25

Kingdom of God related to last supper and crucifixion – 14:25, 15:43

Luke:

It is believed that Luke Gospel was written to the wealthier Gentile Christians in an urban setting, becoming complacent. [1]

Kingdom of God as addressed in Luke:

Jesus preaching the Kingdom of God – 4:43, 8:1,10, 9:11,27, 10:9,11, 11:20, 16:16, 13:28,29, 17:20, 21, 21:31

Jesus instructing to preach the Kingdom of God – 9:2, 60

To whom the Kingdom of God belongs – 6:20, 18:16

Who shall or not enter into the Kingdom of God – 18:17

Who shall be greater in Kingdom of God – 7:28

Who is not fit for the Kingdom of God – 9:62

Seek first the Kingdom of God – 12:31

Parables of Kingdom of God – 13:18-21, 19:11

How difficult it is to enter into Kingdom of God – 18:24, 25

Kingdom of God related to last supper and crucifixion – 14:15, 22:16, 22:18. 23:51

John:

It is believed that John Gospel was written to a very mixed group of people: mostly Jews, some Gentiles, Samaritans, etc. [1]

Kingdom of God as addressed in John:

Who can see the Kingdom of God – 3:3

Who can enter into the Kingdom of God – 3:5

Acts and other Epistles:

Jesus preaching the Kingdom of God before ascending into heaven – Acts 1:3

Philip preaching the Kingdom of God – Acts 8:12

How must we enter into the Kingdom of God – Acts 14:22

Paul preaching the Kingdom of God – Acts 19:8, 20:25, 28:23, 31

What Kingdom of God is not – Romans 14:17, I Corinthians 4:20

Who shall or not inherit the Kingdom of God – I Corinthians 6:9,10, 15:50, Galatians–5:21

Paul mentions Kingdom of God – Colossians 4:11, II Thessalonians 1:5

From the above analysis, it looks like all the effort is to make people aware the importance of the Kingdom of God and to prepare them to enter into it. We could say that the following are the highlights of what Gospels and other New Testament books in the Bible teach regarding Kingdom of God.

1. Preaching and instructing to preach the Kingdom of God – Bible accounts, John the Baptist preaching the Kingdom of God, Jesus preaching the Kingdom of God, Jesus instructing His disciples to preach, Jesus preaching the Kingdom of God even after His resurrection before ascending into heavens, disciples preaching the Kingdom of God, Philip preaching the Kingdom of God and Paul preaching the Kingdom of God.

2. Entering into and inheriting the Kingdom of God – Bible clearly teaches about who shall and shall not enter into the Kingdom of God and who shall and shall not inherit the Kingdom of God.

3. Jesus teaching the Kingdom of God through parables – Bible accounts the effort Jesus took to make people understand the various dimensions of Kingdom of God through parables.

4. Seeking the Kingdom of God - Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you, Mathew 6:33 puts a tremendous emphasis on Kingdom of God

5. Keep one fit for the Kingdom of God – Luke 9:62 gives a warning for those who once with Him and later turned away from Him.

Kingdom parables

Mathew chapter 13 accounts for 8 parables of the Kingdom of Heaven. Before understanding these parables it is worth answering the following questions.

What is a parable?

According to dictionary.com, parable is a short allegorical story designed to illustrate or teach some truth, religious principle, or moral lesson. It is a statement or comment that conveys a meaning indirectly by the use of comparison, analogy, or the like.

Who spoke these parables and to whom they were spoken?

Jesus, the son of God spoke these parables to His disciples and the multitude.

Why parables were needed?

Parables contain mysteries of the Kingdom of God. They have much more deeper meaning than what the ordinary people could see or hear. We could see Jesus answering this same question in Mathew 13:10-13.

13:10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 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. 13:12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13:13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

Another reason why Jesus spoke to them in parables is fulfillment of prophecy. *Mathew 13:34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 13:35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. Evidently this is a prophecy in Psalm 78:2; I will open my mouth in a parable. I will utter dark sayings of old.*

Mathew chapter 13 starts with, “The same day went Jesus out of the house, and sat by the sea side”. As usual multitudes gathered around. Jesus began to speak many things unto them in parables. Later verse 36 says, “Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, declare unto us the parable of the tares of the field.” Probably all 8 parables were spoken in the same day. Below is the detailed study of the 8 parables in the order as spoken by Jesus.

The parable of the sower

Mathew 13:3-23

The Sower: [2] The sower therefore is the servant of God who carries the seed - the Good news of Jesus when applied to the Kingdom of Heaven. Similarly the sowers of the Kingdom of Darkness are those who carry the seed of the devil - the good news of the worldly freedom; "bow down and worship me, I will give you all these" (earthly glories) The sowers here are then Christians for the Kingdom of Heaven. Notice that the sower went out to sow. It is his business to sow. It is the business of every Christian to be a sower. Whenever he goes out whether in business or in pleasure, he carries with him the seed. We are his witnesses.

The seed: We have already seen that Jesus is the seed of the Kingdom of Heaven. Jesus, the Word of God, is like the seed, which given proper conditions in a soil could sprout, grow to maturity, and give rise to abundance of fruit. The provider of the seed is God himself.

The ground: Ground in general symbolizes the world, the human heart or man himself - his body and soul (excluding the spirit). Evidently man is taken out of the dust of the ground

The seed that fell on the way: This is the word that was heard by the people who go in the way of the world. They were simply swallowed up by the birds. The Word of God was removed by the powers of darkness.

The seed that fell on the rocky ground: In the shallow soil the word gave rise to a plant, but when the sun came up it withered away because its roots were not able to go deeper to get water. Such people start their life in Christ but when troubles arise, they walk away from the Word.

The seed that fell among the thorns: [3] Some will hold on longer, but gradually lose interest. The stones spoiled the root, the thorns spoil the fruit. The cares of this world, the deceitfulness of riches or honors or pleasures or power make them unfruitful.

The seed that fell on the good ground: [2] The good ground is plowed and broken, the rocks and the stones are removed so that the roots can reach down for water and from which thorns and thistles are weeded out. Here the word will sprout, grow into maturity and bring forth flowers and gives abundance of harvest. History accounts for seed that fell on the good ground in the early church.

[2] The book of Acts describes the early expansion of the new faith into Jerusalem, from Jerusalem into Judah, Samaria and the neighboring places and from Antioch into Rome. After the rejection of Jesus by the Jews at the trial of Stephen, the gentiles came into the inheritance of the Kingdom of Heaven. The seed of this was laid at the stoning of Stephen in Saul of Tarsus who witnessed this stoning. He later became the Apostle Paul - the apostle to the gentiles. Peter also became very active in proclaiming the message to the Gentiles after his specific calling and confirmation to this effect. A very reluctant Peter finally went along with the calling. Paul understood the three major missionary journeys covering Asia Minor, Syria, Macedonian and Greece. On his return to Jerusalem, the Jews arrested him in the temple premises on charges of desecration. Paul being a Roman citizen appealed to Caesar. This gave him the opportunity to witness before the celebrities of the royal families and the Roman Court. Most scholars believe that Paul was freed by Caesar and was engaged in more work in Rome before he was again arrested and executed. Paul had several active colleagues like Barnabas - the brother of Mary, and John Mark - son of Mary and Silas. Later they went on casting the seeds of their own.

Peter also traveled very extensively after the period of persecution of Christians in Jerusalem. He visited Antioch, Corinth and perhaps Rome (for which we have no clear historical evidence) It is believed that Peter was finally crucified with his head down at the time of the persecution of Nero.

We have very little information about other Apostles except through the traditions of the Churches. Some of these traditions are very reliable. But it is difficult to verify them by secular sources.

Andrew is said to have spent his last years in Scythia - north of the Black Sea. A book entitled "Acts of Andrew" probably written around AD 260 claims that he spent most of his time in Macedonia until his martyrdom at Patras.

Bartholomew also known as Nathaniel was probably the only disciple of Noble birth, being of royal family of Ptolemy of Egypt. Nathaniel went to India where he was killed by King Astriagis.

James, the son of Alphaeus, also known as James the Less, probably a cousin of Jesus, went to Persia and was crucified there.

James the son of Zebedee, brother of John went as a missionary to Spain. Roman Catholic tradition says that he was buried in Santiago.

John, the disciple whom Jesus loved most was probably a cousin of Jesus. At the foot of the cross John took charge of the responsibility of caring of Mary, mother of Jesus. He spent most his time in Asia Minor, ministering to the churches there with his residence at Ephesus, the capital of the Roman Province of Asia Minor. During the persecution of Domitian he was exiled into the island of Patmos where he received his Revelation of Jesus Christ. later he was released and returned to Ephesus and died of Old Age. He is the only Apostle who died in bed and the last one too. With his death the Apostolic Age comes to an end.

Judas (not Iscariot) according to historian Eusebius was sent to King Abgar of Mesopotamia where he healed the ailing King. He remained in this land till his martyrdom. But other traditions claim that he went to Persia afterwards where he was killed with clubs and stones by the magicians of the City of Suanir.

Mediaeval Greek tradition says that Matthew went to Parthia and Ethiopia and was martyred at Nadabah City in AD 60.

Philip one of the first foreign missionaries went to France, Russia, Asia Minor and even to India. Bishop Polycrates, the Bishop of Antioch (AD 194) says that Philip was buried in Hierapolis.

Simon the Canonite of the Zealots Party is one of the few whose later ministry is claimed by several countries. Coptic Church of Egypt claims that he taught in Egypt, Africa, Great Britain and Persia. According to Nicephorous of Constantinople "Simon born of Cana of Galilee who was surnamed Zealots, having received the Holy Ghost from above, traveled through Egypt and Africa, the Mauritania and Libya preaching the Gospel. And the same doctrine he taught to the Occidental Sea and the Isles of Butanias."

Thomas, the twin, the doubter and the courageous one traveled through Arabia Felix (Yemen) and then to India where he established several Churches and was martyred in Mylapore in Madras, South India.

The replacement of Judas Iscariot, Matthias who was elected by casting of lots is the least known because he does not appear in the later drama. Some identify him as Zaccheas. Tradition has it that he was martyred by the cannibals of Mesopotamia.

The parable of the Weeds, the Tares Matt.13:24-30

[3] Intended to show that there would be a mixture of good and bad in the Kingdom on earth, in the Church on earth, true and false prophets, which would continue till the great separation between them in the judgment day. It shows also that in our life as Christians we will have good and bad things, good deeds and sins. We are still sinners, up to our death. [2] Thorns and Thistles and weeds are the product of the fall. It is the sinfulness of man that produces weeds. Weeds are very much like the wheat when it sprouts. It is

distinguishable clearly from its fruit - because good seed produces good fruit and bad seed produces bad fruit. It is from the fruit that we distinguish good and the bad. This is why Jesus forbade the weeds being pulled out before times. Their roots are so much entangled together they cannot be pulled out without hurting the each other. The weeds are the sons of the evil one as the wheat is the sons of the Kingdom of Heaven.

Evidently weeds here refer to the sons of the evil ones that follow false teachings as opposed to the true historical Christian faith. The parable indicates clearly that this heretic teaching will start as soon the early church starts their life. The teachings will be so entangled with each other that it is humanly impossible to uproot and destroy without hurting the church as such. False teachings and cults have a way of entangling the believers with subtleties.

Further the parable indicates that these heresies that germinated in the beginning of the Christian church will remain with us to the end of the ages until the final separation and gathering occur.

The parable of the mustard seed

Mathew 13:31-32

[2] Mustard seed evidently represents faith. In Matthew 17:20 Jesus says, "If you have faith as a grain of mustard seed, ye shall say to this mountain, remove hence to yonder place; and it shall move." Again in Luke 17:6 we have: He replied, "If you have faith as small as a mustard seed, you can say to this mulberry tree, 'Be uprooted and planted in the sea,' and it will obey you.

Have you ever thought why the mustard seed is the representation of faith? Not because it is small. Faith can be as large as your life. The comparison lies in its nature. It is probably the most tightly packed seed of all. There is no place for air inside it. Later we shall see that air is the dominion of the devil. As a result it can withstand high pressures and high temperatures. Your faith may not be an all encompassing faith that fills the totality of your personality, being and activity. Initially it is restricted to only a certain section of your being or personality or activity. You may have a pretty strong conviction in that area. That is the beginning of the Kingdom of Heaven. In everyone's life it starts that way. It appears a grain of conviction at the time of your rebirth. Later, as you grow up in faith, you realize the fruitfulness of God and regions of surrender expands. This is the process of maturity in Christian growth. Everyday you realize the fullness of God and you yield a new area to Him until your total personality belongs to Jesus.

The Christian Church also grows like that. Historically it grew up like that. A small group of people unskilled in art and science and philosophy formed the beginning of the historical church. There were only twelve with Jesus always and 120 at Pentecost in the upper room. They were not learned men. But they had the conviction of the reality of the resurrected Jesus.

Mustard seed is a spice used in cooking. Broken down under the high temperature of oil it gives out subtle pervading aroma. Freshly ground mustard is a potent penetrating dressing. It is used in the East as counter acting force against severe headaches. The paste is applied wantonly can cause burns. Evidently mustard seed is symbol of high potency.

The large branches capable of offering nests for the birds of the air are evidently not possible in a mustard herb however large it grew. Birds of the air or birds of the heaven always symbolize the satanic powers. Whenever the 'the birds of the air' is used

symbolically it means children of the prince of the air. Prince of the air is Satan. Eph. 2:2 says "wherein you once walked, according to the course of the world, according to the prince of the powers of the air." Again Eph 6:12 says: "For our wrestling is not against flesh and blood, but against principalities, against powers, against the world rulers of this darkness, against the spiritual powers of hosts of wickedness in heavenly places." Birds of the air are the birds of the heaven - the high flying birds of prey. These are considered unclean birds, not to be used as food. Remember we are now not talking about birds - but birds as an image. Our Lord clearly identified them in his interpretation of the first parable. "Birds are the evil ones" - Satan and all the forces of evil. When Satan discovered that he cannot crush the church by persecution, he allowed it to grow into a kingdom of this world. Now he can come into it freely and build his nest. Prestige, honor, power, authority and money became the ruling factors of Church.

The parable of the leaven

Mathew 13:33

[3] The leaven hid in the dough, works there, it ferments; the word is quick and powerful (Heb.4:12). The leaven works speedily, so does the word, and yet gradually... yet strongly and irresistibly: it does its work without noise, for so is the way of the Spirit, but does it without fail. Hide but the leaven in the dough, and the entire world cannot hinder it from communicating its taste and relish to it, and yet none sees how it is done, but by degrees the whole is leavened. It establishes the fact that the Kingdom of God is established with such a focused penetrating power in this world. Contrary to this interpretation, [2] nowhere under any circumstance, leaven is associated with a constructive process. Leavening is a decaying process and all through the Bible it is seed as a symbol of sin and heresy and false teachings. 1 Corinthians 5:6-8: Your boasting is not good. Don't you know that a little yeast works through the whole batch of dough? Get rid of the old yeast that you may be a new batch without yeast—as you really are. For Christ, our Passover lamb has been sacrificed. Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.

The parable of the hidden treasure

Mathew 13:44

[3] The Kingdom is so great and wonderful that we must be willing to venture all, and quit all, in the prospect of it, and we will be big winners. The priceless value of Jesus Christ in your heart. Jesus Christ is the true Treasure; in him there is an abundance of all that which is rich and useful and glorious. The Field in which this treasure is hid is the Church, with its Bible, and Sacraments and teachings and preaching, and millions of fellow Christians living the glorious life of Christ. [2] The treasure is again identified in the Old Testament Proverbs 2:4 as the "Knowledge of God." "If you seek it like silver and search for it as for a hidden treasure, then you will find the Knowledge of God. For the Lord gives wisdom; from his mouth comes knowledge and understanding." (Pro. 2:4-6) In the New Testament terms it is the knowledge of God's mystery - i.e. Christ and the Word of God. "To have all the riches of assured understanding and the knowledge of God's mystery, of Christ in whom are hid all treasures and wisdom and knowledge. " (Col. 2:3).

The parable of the Pearl of Great Price Mathew 13:45-46

[3] All men and women are busy, seeking worldly pearls such as riches, honor, culture, pleasure and power. But Jesus Christ is the Pearl of great price, a Jewel of inestimable value, which will make those who have it rich, truly rich, enough to make us happy here and for ever. Knowing this truth Paul says in Philippians 3:7, “But what things were gain to me, those I counted loss for Christ.”

The parable of the net into the sea Mathew 13:47-50

[3] Every Christian must be an evangelist, an apostle, a fisher of men, employed in casting and drawing his net. This net gathers of every kind, as large dragnets do. In the church there is a deal of trash and rubbish, dirt and weeds and vermin, as well as all kind of good fish. When the net is full and drawn to the shore, there shall be a separation between the good and bad that were gathered in it. Hypocrites and true Christians shall then be parted; the good shall be gathered into vessels, as valuable, and therefore to be carefully kept, but the bad shall be cast away, as vile and unprofitable; and miserable is the condition of those who are cast away in that day.

The parable of the householder Mathew 13:52

He compares every scribe who is instructed unto the Kingdom of Heaven to a good householder, who brings forth out of his treasure things new and old. Old experiences, and new observations, all have their use; and we must not content ourselves with old discoveries, but must be willing for new experience as we grow in Him.

Kingdom of Heaven and Kingdom of God

While dealing with the subject of “Kingdom”, defining and differentiating the usage of “the Kingdom of Heaven” and “Kingdom of God” can not be avoided. [4] There is so much controversy over whether there is a difference between these two kingdoms, or not. This controversy has come from the fact that both expressions are used in parallel passages. For example, compare Mathew 11:11 with Luke 7:28, Mathew 13 with Mark 8 and Luke 8 and Luke 13.

The Kingdom of God means the sovereignty of God over the universe and included and embraces the Kingdom of Heaven and all other realms in the whole universe. It is mortal and universal and has existed from the beginning and will know no end. The Kingdom of God existed even before the creation of the earth. The angels and other spirit beings were in this kingdom when the earth was created. The Kingdom of Heaven could not have existed then, for there was no earth for the kingdom from the heavens to rule.

The usage of the two different terms in parallel passages may be explained as follows. The Kingdom of Heaven is a lesser term than the Kingdom of God. It is the earthly sphere of the universal Kingdom of God, and in this respect the terms have almost all things in common. Therefore, in an earthly sense, everything that is or could be spoken of the Kingdom of Heaven could be spoken also of the Kingdom of God, for the Kingdom of Heaven is the earthly sphere of the Kingdom of God. On the other hand,

there are some statements made of the Kingdom of God in this age that could not possibly be spoken of the Kingdom of Heaven. When the two terms are used in parallel passages they refer to this age only, for the Kingdom of Heaven during this age has been changed from a literal kingdom to the sphere of profession, because of the rejection of the king who will be the earthly king of the Kingdom of Heaven when it is finally set up in the next age.

[4] The general contrasts between the two terms are tabulated below for easy reference and understanding.

Kingdom of Heaven	Kingdom of God
1. It has the Messiah as its king	1. It has God as its king
2. It is from Heaven, under Heaven, and upon earth during the Millennium. Then it becomes submerged into the Kingdom of God for ever.	2. It is in heaven and over the earth during the Millennium. Then it comes down to the earth to engulf the Kingdom of Heaven forever
3. It is limited in its scope	3. It is unlimited in its scope
4. It is political in its sphere	4. It is moral and spiritual in its sphere
5. It is Jewish and exclusive in its character	5. It is universal and inclusive in its character
6. It is national in its aspect`	6. It is universal in its aspect
7. It is dispensational in duration	7. It is eternal
8. It includes only a portion of time and eternity.	8. It includes all time and eternity
9. It has beginning	9. It has no beginning or ending
10. All who profess are in the Kingdom of Heaven in this age	10. One must be born again to be in the Kingdom of God
11. The Kingdom of Heaven comes with outward show	11. The Kingdom of God does not come with outward show, for it is mainly spiritual
12. "Flesh and blood" does inherit the Kingdom of Heaven, for it is for earthly, natural people	12. The Kingdom of God is not inherited by "flesh and blood", but by glorified saints who become heirs of all things
13. Men are never told to seek the Kingdom of Heaven	13. Men are told to seek the Kingdom of God
14. The Kingdom of Heaven is future	14. The Kingdom of God is now

Kingdom concepts

[5] Dr. Myles Munroe in his book “Rediscovering the kingdom” deals with the concept and principles of Kingdom to discover the reality of living in this world and the life beyond. Presenting few of his thoughts here will certainly augments what was discussed in the previous sections.

According to him,

- God’s original plan in creation was to extent His heavenly kingdom on earth.
- God’s purpose was to establish relationships, not religion.
- Human beings were created to exercise dominion over the earth and all its creatures.
- God will not do anything on earth without permission or access from those on earth to whom He gave dominion.
- God can do anything, but because He has given us the license, He can release on the earth only what we allow.
- The gospel of the Kingdom is good news: a message sent from Daddy to all His children telling them they can return home to the kingdom and once again be sons and daughters in their full right.
- Because God designed us to lead, the seed of leadership lie within us, dormant until activated.
- The Kingdom of God on earth is God’s rulership within the hearts and spirits of believers, and the Kingdom of Heaven is when that rulership impacts the human earthly environment.
- The Kingdom of God is a kingdom of light, the light of the knowledge of the Lord.
- Jesus came to restore our position in God’s government – to make us righteous.
- When we are in right relationship with God, He can extend His kingdom, His rulership into our lives and rule the earth through us.
- As ambassadors of Christ, we represent our Father’s kingdom on earth.
- We cannot be effective citizens of the Kingdom of God and continue to think democratically.
- We need to lay aside our democratic mindset and start thinking like kingdom citizens.
- The end will come when the gospel of the kingdom has been preached throughout the world.
- The specific hour of Christ’s return is in God’s hands, but the general timing of it is in ours.
- The problem lies not with the readiness of the harvest but with the availability of harvesters
- The Kingdom of God represents power.
- People everywhere are looking for the kingdom, even if they don’t recognize it by that name.
- Jesus’ purpose is twofold: to proclaim the arrival of God’s kingdom and through His blood, provide entry to the kingdom for all who would come.
- Jesus’ assignment was to introduce the kingdom.
- Being born again is the way into the kingdom – it is necessary first step – but the gospel of the kingdom involves much mire.

- The arrival of Jesus Christ inaugurated the period of the Kingdom of Heaven on earth.
- Jesus' ultimate assignment was to get the Holy Spirit back into us.
- As citizens of the new spiritual order, we are greater than those Old Testament men and women who went before us, not because of any particular merit of our own, but because of the indwelling Spirit, which they did not know.
- The Kingdom of Heaven is advancing forcefully, and we who are citizens of that kingdom are part of the "advance force" that is storming the stronghold of the enemy.
- Our kingdom does not run and it does not retreat: our kingdom stands firm, advances, and overcomes.
- As ambassadors of Christ, we should be concerned only about the interests of our king.
- As long as we concentrate on our King's interests and in representing Him faithfully, He will take care of our interests.
- God's purpose is to restore His rulership on earth through mankind.
- Jesus came to reintroduce the Kingdom of God to us and, through His shed blood on the cross, provide the means by which we could enter into it.
- As an inheritance the kingdom belongs to us by legal right.
- We proclaim the message of the Kingdom of God, and that message is good news for everyone who hears it.
- The degree to which we enjoy our kingdom citizenship depends upon the degree of our willingness to be bold and claim what is rightfully our – what Jesus has restored to us through His death and resurrection.
- God's kingdom is founded on eternal principles that will never fade or pass away.
- The key to man's manifesting the Kingdom of God here on earth is the presence of the Holy Spirit.
- If we are to exercise our full status and potential in the earthly realm as ambassadors of our Father, we must be retrained in the behavior and mindset of the kingdom.
- Jesus died on the cross and arose from the dead, not so much to take us to heaven as to bring us back into possession of the kingdom we lost.
- As children of God we receive three specific things when we come into the kingdom: sovereignty, power and greatness.
- Within the scope of our delegated sovereignty, we have absolute authority.
- When we are restored to the kingdom, we are restored to greatness, because we return to the place and environment for which we were created.
- The Kingdom of God must be our highest priority; Jesus gave us no other commission.
- If you are a believer, you are a saint, and if you are a saint, you are an heir to the Kingdom of God.
- The Kingdom of God is all matters, and apart from the Kingdom of God nothing matters.
- The king's reputation is important to the king and is the source of the glory of the name. A king's reputation is created and sustained by the conditions of the citizens and his kingdom.

We were created to represent God and His heavenly kingdom in this earth. We were born to be born again. It is our choice to decide our destiny.

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