

Father in heaven we are grateful to be able to come before you this day, as we are all days, and present ourselves with your word in our hearts and in our mouths to show ourselves approved unto you Lord. Please be with all of us and especially the speaker that he might present to those listening to your words in a worthy manner. Amen. 112624

Tonight we will delve into appendix 112 and include a correlating foray into Appendix 113 and Appendix 114.

Companion Bible Appendix #112

THE SYNONYMOUS EXPRESSIONS FOR "KINGDOM"

For a true understanding of the New Testament, it is essential that the "Word of Truth" should be "rightly divided" as to the various usages of the word "kingdom" in all the different combinations and contexts in which we find it. Each has its own peculiar and particular sense, which must not be confused with another. Obviously this is in reference to **2Ti 2:15**.

As to the word *basileia*, it denotes sovereignty, which requires the actual presence of a sovereign, or king. There can be no kingdom apart from a king. We all know of countries which were once "kingdoms" but are now "republics", for the simple but sufficient reason that they have no "king", but are governed by the "public", which is sovereign.

The countries remain the same, have the same peoples, the same cities, the same mountains and rivers, but they are no longer kingdoms.

**On a side note in reference to Jesus's position as Christ,
This particular thought came about after I read Ezekiel 34**

**A Shepherd Without A Flock is without purpose
A Flock without a shepherd is a lost flock
The pasture without a shepherd and a flock is but empty space**

Therefore the kingdom is naught

The common practice of taking the Kingdom as meaning the Church (See Appendix 113), has been the source of incalculable misunderstanding; and not "trying the things that differ" (**Php 1:10**, see note there) has led to great confusion in the interpretation of the whole of the New Testament.

are excellent = differ. We are to test the things, and having found them to differ, must not join them together, but rightly divide them (**2Ti** 2:15).

Appendix 113:

8. The privilege of "that Church" which consists of the partakers of "a heavenly calling", **Heb** 3:1 (see Appendix 112. 4, 5); **Re** 20:4-6, will be to reign with Christ over the earthly Kingdom, whereas that Kingdom will be "under the whole heaven" (**Da** 7:27).

9. The Church" of the Prison Epistles (Eph., Phil., Col.) is here and now, in the world, and is waiting for its exanastasis, and its "heavenward call" (**Php** 3:11,14); whereas the Kingdom is not here, because the King is not here (**Heb** 2:8).

10. The Kingdom is the one great subject of prophecy; whereas the Church (of the Prison Epistles) is not the subject of prophecy, but, on the contrary, was kept secret, and hidden in God, until the time came for the secret to be revealed. (see Appendix 112. 5).

It must be understood that this "secret" (Gr. musterion, see Appendix 182) did not and could not refer to Jews and Gentiles in future blessing, because this was never a secret, but was part of the original promise made to Abraham in **Genesis 12:3 (KJV)** And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. , and was repeatedly spoken of throughout the Psalms and the Prophets. See **De** 32:43. **Ps** 18:49; 117:1. **Isa** 11:1,10, &c. Cp. **Ro** 15:8-12, and the quotations there given.

The following five definitions of kingdom should Aid in presenting a clear view regarding passages related to this subject:

1. "The Kingdom of Heaven". The word "heaven" is generally in this connection in the plural, "of (or from) the heavens". For the difference between the use of the singular and plural of this word, see the notes on **Mt** 6:9,10 **Matthew 6:9 (KJV) After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.**

Matthew 6:10 (KJV) Thy kingdom come. Thy will be done in earth, as it is in heaven.

This expression is used only in the Gospel of Matthew, as being specially in harmony with the purpose of that Gospel. See notes on pp. 1304-5, and Appendix 114.

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The Kingdom (or Sovereignty) of HEAVEN

1. Has Messiah for its King;
2. It is from heaven; and under the heavens upon the earth;
3. It is limited in its scope;
4. It is political in its sphere;
5. It is Jewish and exclusive in its character;
6. It is national in its aspect;
7. It is the special subject of Old Testament prophecy;
8. And it is dispensational in its duration.

It is the dispensational term; and is used sometimes of the Messiah's Kingdom on earth, and sometimes of the heavenly sovereignty over the earth. It is not from or out of (Gr. ek, Appendix 104. vii) "this world" (Gr. kosmos Appendix 129. 1).

ek governs only one case (the Genitive-In the grammar of some languages, the genitive, or the genitive case, is a noun case which is used mainly to show possession. In English grammar, a noun or name with 's added to it, for example 'dog's' or 'Anne's,' is sometimes called the genitive form.), and denotes motion from the interior. It is used of time, place, and origin. It means out from as distinguished from apo, which means off, or away from. Ek marks the more immediate origin, while apo marks the more remote origin; of expressing the intermediate meanings.

This sovereignty comes from heaven, because the King is to come from thence **Joh 18:36–John 18:36 (KJV) Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.**

It was to this end He was born, and this was the first subject of His ministry. **Let's go to Appendix 119**

In the Four Gospels the Ministry of our Lord is divided, not into "years", but by subjects, which are of far greater importance than time. The "years" are mainly conjectural, but the subjects are Divinely recorded facts. The subjects are two in number: the Kingdom and the King; and, since these are repeated in the form of Introversion, it brings the Person of the Lord into the Structure of the Gospel as the one great central subject of each, for all four Gospels are similarly constructed.

The Four Subjects.

Their Proclamation.

- The First is The Kingdom.

- The Second is The King.

Their Rejection.

- The Third is The King.
- The Fourth is The Kingdom.

Appendix 119 requires a deeper dive but that is for another time so let us continue with our current endeavor.

That Kingdom (in **Matthew 4:17 (KJV)** From that time Jesus began to preach, and to say, **Repent: for the kingdom of heaven is at hand.**) was rejected, as was also the further proclamation of it in **Ac 3:19-26-**

Acts 3:19 (KJV) Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Acts 3:20 (KJV) And he shall send Jesus Christ, which before was preached unto you:

Acts 3:21 (KJV) Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Acts 3:22 (KJV) For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

Acts 3:23 (KJV) And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

Acts 3:24 (KJV) Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

Acts 3:25 (KJV) Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

Acts 3:26 (KJV) Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. (according to the prophetic parable of **Mt 22:2-7-**

Matthew 22:2 (KJV) **The kingdom of heaven is like unto a certain king, which made a marriage for his son,**

Matthew 22:3 (KJV) **And sent forth his servants to call them that were bidden to the wedding: and they would not come.**

Matthew 22:4 (KJV) Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

Matthew 22:5 (KJV) But they made light of it, and went their ways, one to his farm, another to his merchandise:

Matthew 22:6 (KJV) And the remnant took his servants, and entreated them spitefully, and slew them.

Matthew 22:7 (KJV) But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

Thenceforth the earthly realization of this Kingdom was postponed, and is now in abeyance until the King shall be sent from heaven **Acts 3:20 (KJV)** And he shall send Jesus Christ, which before was preached unto you:

The "secrets" of this Kingdom **Mt 13:11- I will start at verse 10 here, Matthew 13:10 (KJV)** And the disciples came, and said unto him, Why speakest thou unto them in parables?

Matthew 13:11 (KJV) 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. pertained to the postponement of its earthly realization, on account of its being rejected.

2. "The Kingdom of God" is the sovereignty of God, which is moral and universal. It existed from the beginning, and will know no end. It is over all, and embraces all.

In Appendix 114:

We have seen in Appendix 112 that the word "kingdom", like the Greek *basileia*, has regard to sovereignty rather than territory, and to the sphere of its exercise rather than to its extent. Using the word "kingdom" in this sense, and in that which is conveyed in its English termination "dom", which is short for dominion, we note that the former expression, "the Kingdom of heaven", occurs only in Matthew, where we find it thirty-two times.

But in the parallel passages in the other Gospels we find, instead, the expression "the Kingdom of God" in **Matthew 11:11 (KJV)** 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. and with **Luke 7:28 (KJV)** 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. The explanation of this seeming difference is that the Lord spoke in Aramaic; certainly not in the Greek of the Gospel documents.

Let us go to Appendix 94:

❖ THE LANGUAGE.

With regard to this, it is generally assumed that, because it comes to us in Greek, the N.T. ought to be in classical Greek, and is then condemned because it is not! Classical Greek was at its prime some centuries before; and in the time of our Lord there were several reasons why the N.T. was not written in classical Greek.

- The writers were Hebrews; and thus, while the language is Greek, the thoughts and idioms are Hebrew. These idioms or Hebraisms are generally pointed out in the notes of The Companion Bible. If the Greek of the N.T. be regarded as an inspired translation from Hebrew or Aramaic originals, most of the various readings would be accounted for and understood.
- Then we have to remember that in the time of our Lord there were no less than four languages in use in Palestine, and their mixture formed the "Yiddish" of those days.
 - There was HEBREW, spoken by Hebrews;
 - There was GREEK, which was spoken in Palestine by the educated classes generally;
 - There was LATIN, the language of the Romans, who then held possession of the land;
 - And there was ARAMAIC, the language of the common people.
- Doubtless our Lord spoke all these (for we never read of His using an interpreter). In the synagogues He would necessarily use Hebrew; to Pilate He would naturally answer in Latin; while to the common people He would doubtless speak in Aramaic.

3. "The Kingdom of the Father". (**Matthew 13:43 (KJV) Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.**) is not universal, but has regard to relationship, and "a heavenly calling" (**-Hebrews 3:1 (KJV)** Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;), and to the heavenly sphere of the Kingdom, in its relation to the earthly. It is sovereignty exercised toward obedient sons, when the Son of man shall have gathered out of His Kingdom "all things that offend" (**Matthew 13:41 (KJV) 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;**).

The way of entrance into this may be seen in **John 3:3 (KJV)** 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.**

4. "The Kingdom of the Son of man". (**Matthew 16:28 (KJV)** *Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.*). This aspect of "the Kingdom of heaven" has regard to Israel on earth-

Daniel 7:13 (KJV) I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

Daniel 7:14 (KJV) And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

Daniel 7:18 (KJV) But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

Daniel 7:21 (KJV) I beheld, and the same horn made war with the saints, and prevailed against them;

Daniel 7:22 (KJV) Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

They are distinct from the "sons" who, as partakers of "a heavenly calling" (**Hebrews 3:1 (KJV)** Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;), will possess the heavenly sphere as sons of the resurrection-

Luke 20:34 (KJV) And Jesus answering said unto them, *The children of this world marry, and are given in marriage:*

Luke 20:35 (KJV) *But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:*

Luke 20:36 (KJV) *Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.*

1 Corinthians 15:23 (KJV) But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Revelation 20:4 (KJV) And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Revelation 20:5 (KJV) But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

Revelation 20:6 (KJV) Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

These two would have had their realization even then, had Israel repented at the summons of the Lord, and of "them that heard Him" in **Acts 3**:

Acts 3:19 (KJV) Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Acts 3:20 (KJV) And he shall send Jesus Christ, which before was preached unto you:

Acts 3:21 (KJV) Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Acts 3:22 (KJV) For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

Acts 3:23 (KJV) And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

Acts 3:24 (KJV) Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

Acts 3:25 (KJV) Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

Acts 3:26 (KJV) Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

In that case the later revelation of the "Mystery" (or the great secret) which with its exanastasis and its "heavenward Call" (**Philippians 3:11 (KJV)** If by any means I might attain unto the resurrection of the dead. **Philippians 3:14 (KJV)** I press toward the mark for the prize of the high calling of God in Christ Jesus.), was hidden in God, would have remained in the keeping of the Father's Divine sovereignty.

5. "The Kingdom of His dear Son". Gr. the Kingdom of the Son of His love, or of His beloved Son (**Col 1:13**), has regard to quite another sphere, above all heavens, and refers to the sovereignty of God's beloved Son as made the "Head over all things to His ekklesia, which is His body, the fulness of Him that filleth all in all"-

Ephesians 1:10 (KJV) That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

Ephesians 1:20 (KJV) Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

Ephesians 1:21 (KJV) 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:

Ephesians 1:22 (KJV) And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

Ephesians 1:23 (KJV) Which is his body, the fulness of him that filleth all in all.

Ephesians 5:5 (KJV) For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

This sovereignty had been "kept secret" (**Romans 16:25 (KJV)** Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,), "hid in God" (**Ephesians 3:9 (KJV)** And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:), "hid from ages and from generations" (**Colossians 1:25 (KJV)** Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;); but after the Kingdom (No. 4) proclaimed by the Lord and by "them that heard Him" (**Hebrews 2:4 (KJV)** God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?) had been postponed, it was revealed and "made known" (**Ephesians 3:3 (KJV)** How that by revelation he made known unto me the mystery; (as I wrote afore in few words,) for the "obedience of faith" (**Romans 16:26 (KJV)** But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:). The subjects of this Divine sovereignty, on their believing this subsequent revelation, are "sealed" (or designated) for their inheritance, which is to be enjoyed with Christ (**Ephesians 1:13 (KJV)** In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.).

This relates to the position of those who come under that sovereignty.

6. "The Everlasting Kingdom of our Lord and Saviour Jesus Christ". **2 Peter 1:11 (KJV)** For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.). This has regard to No. 5, but was then future (not having been revealed when Peter wrote); but it relates to the outward display of His sovereignty in millennial glory; while No. 5 relates to the inward position and experimental enjoyment of it in present grace.

7. "The Kingdom of our Lord and of His Christ" (or Messiah). **Revelation 11:15 (KJV)** 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.). This has regard to the end of the present time of abeyance of Nos. 3 and 4, and the millennial manifestation of both by Divine power, and in glory. We will look at **Revelation 12:10 (KJV)** 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: for the accuser of our brethren is cast down, which accused them before our God day and night.

Our suggestion is that in all the passages where the respective expressions occur, identical words were spoken by the Lord, "the Kingdom of heaven"; but when it came to putting them into Greek, Matthew was Divinely guided to retain the figure of speech literally ("heaven"), so as to be in keeping with the special character, design, and scope of his Gospel (see Appendix 96); while, in the other Gospels, the figure was translated as being what it also meant, "the Kingdom of God".

Thus, while the same in a general sense, the two expressions are to be distinguished in their meaning and in their interpretation, as follows:—

1. The Kingdom (or Sovereignty) of HEAVEN

1. Has Messiah for its King;
2. It is from heaven; and under the heavens upon the earth;
3. It is limited in its scope;
4. It is political in its sphere;
5. It is Jewish and exclusive in its character;
6. It is national in its aspect;
7. It is the special subject of Old Testament prophecy;
8. And it is dispensational in its duration.

2. The Kingdom (or Sovereignty) of GOD

1. Has God for its Ruler;
2. It is in heaven, over the earth;
3. It is unlimited in its scope;
4. It is moral and spiritual in its sphere;
5. It is inclusive in its character (embracing the natural and spiritual seeds of Abraham, "the heavenly calling", and the "Church" of the Mystery). Hence,
6. It is universal in its aspect;
7. It is (in its wider aspect) the subject of New Testament revelation;
8. And will be eternal in its duration.

Let us end in Thanksgiving to the most high:

Psalm 26:7 (KJV) That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

Psalm 69:30 (KJV) I will praise the name of God with a song, and will magnify him with thanksgiving.

Jonah 2:9 (KJV) But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the LORD.

2 Corinthians 9:11 (KJV) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

Colossians 2:7 (KJV) Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

1 Timothy 4:4 (KJV) For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

Revelation 7:12 (KJV) Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

We thank you Lord for your sacrifice of Your Son in order to bring us salvation that we could not attain on our own. In Christ Jesus's name, amen.

