

## WHY NOT PROCLAIM THE KINGDOM OF HEAVEN?

Arnold Kennedy. <aekennedy@xtra.co.nz>

This is the commission that is never a central issue or teaching that is carried out today.

Matt 10:7      *“And as you go, preach, saying, ‘the KINGDOM OF HEAVEN is at hand’ ”*

What we have to decide essentially, is whether or not The Kingdom referred to in the New Testament has any connection with God’s Kingdom, as taught, in the Old Testament. Are they the same Kingdom? Is Israel still racially exclusive in this respect?.

### WHY THE TWO EXPRESSIONS, “THE KINGDOM OF GOD” AND “THE KINGDOM OF HEAVEN”?

Quoting from Vine under “Kingdom”:

*“With regard to the expressions, “The Kingdom of God” and the “Kingdom of the heavens, while they are often used interchangeably, it does not follow that, in every case, they mean exactly the same and are identical. The Apostle Paul often speaks of the Kingdom of God, not dispensationally, but morally, e.g. Rom 14:17; 1 Cor 4:20: but never so with the Kingdom of Heaven. “God” is not the equivalent of “the Heavens”, He is everywhere and above all dispensations, whereas “the Heavens” are distinguished from the earth, until the Kingdom comes in judgement and power and glory [Rev 11:15], when the rule in heaven and on earth will be one. While then, the sphere of the Kingdom of God and the Kingdom of Heaven are at times identical, yet one term cannot be used indiscriminately for the other. In the Kingdom of Heaven [32 times in Matthew], heaven is in antithesis to earth, and the phrase is limited to the Kingdom in its earthly aspect for the time being, and is used dispensationally **in connection with Israel**. .....The Kingdom of Heaven is always the Kingdom of God, but the Kingdom of God is not limited to the Kingdom of Heaven, until in their final form, they become identical”.*

This concerns the Kingdom of Heaven [“The Heavens”], in particular.

### JESUS’ TEACHING ABOUT THE KINGDOM.

Jesus taught about the Kingdom. In the Gospels the word “kingdom” is used over 100 times! This is a grand theme through the Bible from the time of the establishment of the Kingdom. If we look at this verse-wise, we find something astounding.

Proclaiming the Kingdom	306 verses.
Proclaiming the King	964 verses.
Rejection of the King	901 verses.
Rejection of the Kingdom.	782 verses.

What this means is that 78% of the verses within the gospels concern the “kingdom”. It is recorded that Jesus’ first words are about the Kingdom, as are His last words when he was asked, *“Lord, will you, at this time, restore the Kingdom to Israel”*-[Acts 1:16]. Note that the restoration only concerns Israel. JESUS BEGAN AND FINISHED ON THIS KINGDOM SUBJECT!

Paul also expresses how the kingdom continues right on ‘the end’ where he says, *“And then comes 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”*-[1 Cor 15:24]. So, the Kingdom continues until the end of the age. The gospel Paul declares concerning Jesus’ death and resurrection, in context, applies to this Kingdom.

A quick look at a concordance will reveal that the record shows that Jesus spoke the word “salvation” only twice. [This fact will not have registered with most people! ]. In neither of these verses does the word have the meaning that is commonly put upon it. The first is found in Luke 19:9 [Zacchaeus] where Jesus connected the Law with salvation. When Jesus declared that salvation had come to the house of Zacchaeus, this man had agreed to keep a certain portion of the Law of Moses! The second is in John 4:22 [*“Salvation is of the Jews*]. In the second instance, Jesus was saying that salvation comes from among the Judeans. It was the Judeans who professed to keep the Law, and Jesus was then among the Judeans.

Likewise, the word “church” was used by Jesus only three times, so something must be wrong with what is normally taught about both “salvation” and “church”. These are the facts that denominational churches refuse to admit, teaching instead what they call the “gospel of salvation” in a different context to the 78% of the gospel’s verses as shown above.

### THE WORD ‘KINGDOM’.

**IN THE OLD TESTAMENT**, as might be expected, the translators have been inconsistent in translating the three main words that are most commonly translated as “Kingdom”.

We have:

“Mamlakah”      Strong H4467      Dominion [used of all kingdoms of all races].

"Mamlakuwth" Strong H4468 The reign of any king of any race.  
"Meluwkah" Strong H4410 The thing ruled, i.e. The Kingdom itself.

If the "Law of first mention" has meaning, going to the first mention of "*meluwkah*" we find it in the first Book of Samuel, chapter 10:16: "*but of the matter of THE KINGDOM, whereof Samuel spake, he told him not*". This first mention tells us exactly what the Kingdom is about **and that this concerns the people of Israel only.**

It was the "*word of the Lord*" that Israel should have a king -[1 Sam 9:27]. Saul was to be the first in this position, but no unconditional promise was made to King Saul, as the King. Next the Kingdom was given to David. "*And he [i.e. Saul] inquired not of the Lord, therefore He [i.e. God] slew him, and turned THE KINGDOM unto David, the Son of Jesse*"-[1 Chron 10:14]. This time the promise was unconditional.

Jehovah's Kingdom here is spoken of as being THE LORD'S KINGDOM. This relates to the New Testament expression, "*The Kingdom of Heaven*". The earthly Throne belonged to God, and Solomon sat upon that *Throne of the Lord* -[1 Chron 29:23]. Jesus is to inherit this same Throne of His father David -[Luke 1:32].

Ps 22:28 "*For THE KINGDOM is the Lords, and he is Governor among the nations*".

This is yet another statement about this Israel Kingdom ruling with the Lord "*among the nations*". "*Meluwkah*" is expressed as being a crown of glory and a royal diadem in the hand of the Lord -[Isaiah 62:3]. In context, this is Israel. It is a very special Kingdom which is among, but separate from, the other kingdoms on earth. It is a Kingdom which was established to be forever.

### **IS THE KINGDOM PHYSICAL OR SPIRITUAL?**

Denominational churches teach that this Kingdom is now a spiritual kingdom, made up of "*born again*" believers of all races. Let us look and see why this cannot be so. Firstly, we will continue by looking at the Kingdom in the Old Testament. Of David and the covenant God made with the House of David, we read:

2 Sam 7:12-16 "*And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of HIS KINGDOM for ever....and I will be his Father, and he shall be my son.....but my mercy shall not depart away from him, as I took it from Saul.....and thy house, and THY KINGDOM, shall be established for ever before thee, THY THRONE shall be established for ever.."*

Here we find the seed comes from physical copulation from the expression "*out of thy bowels*" and "*thy seed*". So, it is not a spiritual Kingdom; it has flesh and blood monarchs. This is an eternal kingdom which starts on earth with a human king on a throne, to which throne Jesus will return to reign from. The popular teaching instead is that Jesus has already inherited that Throne and is now ruling from heaven, whereas Jesus says He will return to take His Kingdom on earth. This verse shows the establishment of the Kingdom under the House of David, and note, the promises to this kingdom are now unconditional. Later on we can see this expressed as a covenant.

2 Chron 13:5 "*Ought you not to know that the Lord God of Israel, gave THE KINGDOM to Israel to David for ever, even to his sons, by a covenant of salt*".

These are the salty words that the universalist, denominational churches absolutely refuse to believe. As has been said, it is impossible to believe in a multi-racial church and preach the Kingdom of Heaven at the same time. They will not believe that "*even to his sons*" means just that. [NOTE: "*for ever*" often signifies "*to the end of the age*"]. As for national Israel, teachers say that Israel is now a spiritual Kingdom with Jesus as the King. This ignores how Jesus is to return to take up His Kingdom. He does not yet rule with a rod of iron, and so the concept of the Kingdom being spiritual is not valid.

### **WHAT DO THE PROPHETS SAY?**

Isaiah 9:7 "*Of the increase of His government, and peace, there shall be no end, upon the throne of David, and upon HIS KINGDOM, to order it, and to establish it with justice, from henceforth, even for ever. The zeal of the Lord of Hosts shall perform this. The Lord sent a word unto Jacob, and it has lighted upon Israel*".

Isaiah 60:12 "*For the nation and kingdom will not serve thee shall perish, yea, those nations shall be utterly wasted*".

Jer 51:19 "*The portion of Jacob is not like them, for he is the former of all things, and Israel is the rod of his inheritance, for the Lord of Hosts is his name. And thou art my battle*

*ax and weapons of war: for with thee will I break in pieces the nations, and with thee shall I destroy kingdoms”.*

We see that every reference to this Kingdom is associated with Israel [Jacob] as a race. We can see the nature of this Kingdom as being dominant, with all the other nations being required to serve Israel or perish. Israel is to be God’s battle-axe against other nations.

Do our denominations teach about this Kingdom, having a Throne with a Royal Seed, must exist somewhere on earth today? No, the National Message of the Bible is almost totally absent and untaught in the majority of denominational churches. We have to ask, “*How could the separated nations ever be spiritualised as ‘nations and kingdoms?’*,” and “*How could the verses above be spiritualised?’*” When we come to the New Testament, we find the picture is identical to that in the Old Testament. Our unchanging God still has not changed, as we shall see.

This is confirmed in the Psalms

*Ps 89:3-4 “I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, and build up THY THRONE to all generations”.*

*Ps 89 20 “I have found David, my servant, with my holy oil have I anointed him.....with whom my hand shall be established, my arm shall strengthen him. The enemy shall not exact upon him, nor the son of wickedness afflict him”.*

*Ps 89:29, 37 “His seed also will I make to endure for ever, and HIS THRONE as the days of heaven.....and HIS THRONE as the sun before me, it shall be established as the moon, as a faithful witness in heaven”.*

Until heaven and earth passes away; until the sun and the moon cease to be visible, David’s Throne is established for all generations. This is one of the reasons why a monarchy representing David’s Throne over Israel must exist today.

#### **THE THRONE OF THE KINGDOM.**

The Throne of the Kingdom is not the Throne in Heaven. Our present purpose is to consider the Throne of the Kingdom of the Lord, on earth, firstly through the Old Testament, then through the New Testament. There are prophecies given in the Old Testament that relate to these two periods. There are prophecies that refer to Jesus when He takes that throne. There is reference to this Kingdom being handed over to the Father.

There is only one “*Throne of the Lord!*” Later on we will see just where this Throne might be today. It must be the Throne of a Kingdom existing today. The Throne is described as being “*the throne of the Lord*” and as being “*His Throne*” in the Old Testament. We will see it is still the same Throne in the New Testament.

*2 Chron 9:8 “Blessed be the Lord thy God, which delighted in thee, to set thee on HIS THRONE”.*

*1 Chron 28:5 “To sit upon THE THRONE OF THE KINGDOM OF THE LORD, over Israel”.*

*1 Chron 29:23 “Then Solomon sat on THE THRONE OF THE LORD”.*

So, it is the Lord’s Throne over Israel, with flesh and blood human beings sitting upon it, even as it was from the time of its formation. Now, it is no use for us to say that the Kingdom of The Lord is over other than Israel nationally. The clear presentation of all Scripture is that the Throne is “*over Israel*”. We will find this also in the New Testament, where Jesus, the Son of God, is presented as being the descendant of David. Of Jesus we read, “*Wherefore in all things it behoved him to be made like unto his brethren*-[Heb. 2:17]. Thus He was “made” a descendant, rather than having a normal descent. Thus:

*Luke 1:30-33 “And the Lord God shall give unto him THE THRONE of his father David, and he shall rule over the House of Jacob, for ever”.*

We cannot force this verse beyond “*The House of Jacob*”. Through both Testaments, the Kingship rule is over the “*House of Jacob*” exclusively. No other race is ever presented as being included with Israel anywhere. It is always Israel, ruling with God, over the other nations. The King is never other than the King “of Israel”; He is the King of a chosen, called, particular, and peculiar people. Israel is, as always, exclusive!

## THE ETERNAL NATURE OF THE THRONE.

This presentation might upset many who have been taught otherwise. While many of us will accept that the Kingship and Kingdom existed in the Old Testament, it will be heard, "*That's Old Testament,*" suggesting wrongly that somehow the Kingdom no longer exists, other than in some spiritual sense. It could have nothing to do with the State of Israel which has no monarch!

Jesus returns to David's Throne and where Jesus starts to rule from is where David's Throne happens to be at the time of His second coming. The Throne is for ever!

2 Sam 7:13      *"He shall build an house for My Name, and I will stablish THE THRONE OF THE KINGDOM, for ever".*

1 Kings 9:5      *"Then will I establish the throne of THY KINGDOM, upon Israel, as I promised David thy father, saying, there shall not fail thee, a man, to sit upon THE THRONE OF ISRAEL".*

Jer 33:17      *"For thus saith the Lord, David shall never want a man to sit upon THE THRONE OF THE HOUSE OF ISRAEL".*

We see here that the Throne is "upon Israel". We see that there will always be a monarch upon that Throne. This promise was conditional upon obedience, and Solomon's line failed to meet the conditions. The kingdom was rent and Solomon's son no longer ruled over all twelve tribes. But Jeremiah 33:17-25 tells that the promise God made to David would last as long as day follows night. So even if Solomon did fail, offspring of David would be ruling on a throne [or thrones] over some of the seed of Abraham, Isaac and Jacob. The location is not limited to the Holy Land.

The words, "*The Lord has sworn in truth*" makes every suggestion that there is no continuing throne of David a complete lie. The "*fruit of thy body*" shows that the monarch[s] must be descendant[s] from King David until Jesus takes that Throne. Yet, the traditional church teaching is contrary to "*it is written*".

"*The House of Israel*" is that "half" of Israel which will always have a monarch or monarchs, from David's line upon the Throne. The Edomite leaders of the Judean nation, acknowledged, "*We have no king, but Caesar*". They said, "*Away with this man, we will not have Him to reign over us*". When the House of Israel and the House of Judah re-unite, Jesus will be the monarch from the House of David who will reign over both of them. In the restoration, both Houses will be re-united; they will then, at that time, return to the Land "*with one King*"-[Ezek 37:21-25].

Ps 45:6      *"THY THRONE, O God, is for ever and ever, the sceptre of thy kingdom is a right sceptre".*

The sceptre is the symbol of authority; [The "sceptre" has a tribal connection, in Hebrew].

Ps 89:4      *"Thy seed will I establish for ever, and build up THY THRONE to all generations".*

Ps 122:4      *"Whither the tribes go up, even the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord".*

The "*tribes of the Lord*" is not a multi-racial church. The thrones of the House of David are plural here [v5].

Ps 132:11      *"The Lord has sworn in truth, unto David,; He will not turn from it; 'of the fruit of thy body will I set upon HIS THRONE'".*

We cannot escape or ignore "*the fruit of thy body*".

At the time of Ezekiel's temple, there is no change in the exclusive position of Israel. God is "*in the midst of the Children of Israel*".

Ezek 43:7      *"The place of MY THRONE, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever....."*

We just cannot change the limitation to "*The Children of Israel*" here, can we?

Although the time of the restoration of all things is not our present subject, we see that Israel is still as exclusive as ever, at that time. There is no "*midst of all nations or races*" where God will dwell for ever. As always, it is limited to the midst of Israel. The New Covenant that is made with the House of Israel, and the House of Judah [Heb 8:8] confirms what God has sworn to David and the House of David.

## THE THRONE AND KINGDOM IN THE NEW TESTAMENT.

THE THRONE.

Before we look at the matter of proclaiming the Kingdom of Heaven, and why it is not taught as being the same Kingdom as that of the Old Testament, let us look at the “reign” and the “throne”.

Luke 1:32-33 *“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...and He shall reign over the house of Jacob for ever, and of HIS KINGDOM there shall be no end”.*

Immediately we can see the connection between the Throne of David and the Throne that is given to Jesus. They are one and the same. The reign is specifically given as being over the “**House of Jacob**”, this being “**all Israel**”. This is completely exclusive of other races; it is a Biblical racial statement!

Acts 2: 29-30 *“Men and brethren, let us speak freely of the patriarch David that he is both dead and buried, that of the fruit of his loins, according to the flesh, he would raise up [the] Christ to sit on HIS THRONE”.*

The phrases “*fruit of his loins*” and “*according to the flesh*” are as unavoidable as is David’s Throne. Jesus never denies His “*Son of David*” connection.

### **THE MYSTERIES OF THE KINGDOM.**

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....”*

It is Jesus who says understanding of the Kingdom is not given to everyone. We have immediately to agree, or to disagree, with the Sovereign God who does make selections among men.

According to Vine “*mystery*” means:

*“That which, being outside the range of unassisted natural comprehension, can be made known only by Divine revelation, and is made known in a manner and at a time appointed by God, and to those only who are illuminated by His Spirit”.*

In the ordinary sense a mystery implies knowledge withheld; its Scriptural significance is truth revealed. Hence the terms especially associated with the subject are “*made known*”, “*manifested*”, “*revealed*”, “*preached*”, “*understand*”, and “*dispensation*”.

Anyone else, to whom it is not given, will hear the word of the Kingdom [Matt. 13:19] and will not understand it. The subject of the verse above in Matthew is the mysteries hidden in the Word of God about the Kingdom of the Heavens. It would seem that a majority in the churches might not be Israelites!

### **COULD THE KINGDOM IN THE NEW TESTAMENT BE “SPIRITUAL” ONLY?**

#### **POINT ONE.**

In these parables of Matthew 13 we cannot ignore that each parable is about the Kingdom of Heaven. If we do choose to ignore that the Kingdom is literal, what would we do with the Throne of David that is established forever? Has the seed out of David’s bowels gone some-place else, or has it evaporated, or has the seed been spilled upon the ground? Has the sun and the moon ceased to shine so that God’s promise to David might be of none-effect? Are we to say that the resurrection is past, and overthrow the faith of some? Do we say that Jesus has already returned and is now seated upon that same Throne, on earth?

Many churches, in effect, are saying the Kingdom is not literal, because they have no understanding. Their platforms stand on isolated Scriptures only. Now, remember, it is the greater part of the Christian churches that teach this wrong concept. The weightier matters of the Law are what is omitted -[Matt 23:23], when they omit the origins of the Kingdom in the Old Testament. To them, the Laws of the Kingdom do not exist. To them the continuing Throne of David does not exist today.

#### **POINT TWO.**

The major pillar of support of the popular doctrine is given as:

1 Cor 15:50 *“Now, this I say, brethren, that flesh and blood cannot enter the KINGDOM OF GOD, neither does corruption inherit incorruption”.*

This Scripture is used to try to indicate that the Kingdom of Heaven cannot be material and literal. But, the Kingdom of God, even as this verse shows, is an inheritance. There is a time for the gaining of ruler-ship over that which is inherited. The verb “*inherit*” shows progression from one state to another. We do not yet reign on earth with our glorified bodies! We have not come into our inheritance. We, “*with patience, do wait for it*”. We are waiting for the glorious appearing of Jesus when He returns to take up His Kingdom.

After Jesus was resurrected, He no longer spake of being “*flesh and blood*”, but rather of being “*flesh and bone*”. Glorified and incorruptible bodies will no longer have corrupted, or corruptible, blood. The redeemed out of Israel will not just be spirits wandering about without bodies. The redeemed even might look as Jesus did after His resurrection, when He said:

*Luke 24:39* "Behold My hands and my feet, that it is I myself. Handle Me and see; for a spirit has not flesh and bone, as you see Me have."

God is Spirit, but Jesus was "manifest in the flesh" -[1 Tim 3:16]. To say that the Kingdom is mystical or "spiritual" [in the popular usage] is to say that the body is not important. After His resurrection, Jesus was very real to His disciples; this was in His body before His ascension. This body was capable of being transfigured, and capable of shining brighter than the sun. Three disciples had a pre-view of the age to come. On the Mount of Transfiguration they "saw" *the Son of Man coming in His Kingdom* -[Matt 16:28]. They had a pre-view of the inheritance time when corruptible flesh and blood no longer exists for the remnant of Israel. At that time they still have bodies which will have then put on incorruption!-[1 Cor 15:52-54].

#### POINT THREE.

Another platform verse of the popular but wrong view is:

*Luke 17:21* "For behold, the KINGDOM OF GOD is within you."

Jesus, as the Eternal Son of God could say this in truth. He was and will be the Eternal Son both before and after the end of this age. He is the King of the Kingdom. The Pharisees were asking Jesus about the end of the age, and of the Kingdom of God. They did not believe in the Kingdom of Heaven any more than the universalist churches do today. He tells them that He must first suffer and be rejected before the lightening flash of his second coming occurs. But at that time, He was walking "within you". He is the King Eternal who was then present within, or amongst, the population of Judea and Galilee.

#### POINT FOUR.

Then some might argue:

*John 18:36* "MY KINGDOM is not of this world".

Jesus is saying that His Kingdom is not of the "kosmos" = order of Rome here. Jesus does not give this some mystical spiritual meaning. The references to the Kingdom of God in the Gospel of John do not say the Kingdom is spiritual and thus is accessible to all races. Jesus says that UNLESS one is begotten "from above", of water and of spirit, [at the time of conception] that person CANNOT enter the Kingdom of God.

#### THE "PREACHING" OF THE KINGDOM OF HEAVEN.

This section deals with the Kingdom of Heaven, rather than the Kingdom of God. In Matthew's gospel it is the Kingdom of Heaven that was to be "preached" [which means "proclaimed" in Greek] . Let us consider some references.

*Matt 3:2* "And saying, repent ye, for the KINGDOM OF HEAVEN is at hand".

*Matt 4:17* "From that time, Jesus began to preach, and to say: repent, for the KINGDOM OF HEAVEN is at hand".

Here we find Jesus and John the Baptist both starting off their public ministry with exactly the same message. The message is always, firstly repentance, and then the teaching about the imminence of the Kingdom of Heaven.

*Matt 5:10* "Blessed are they which are persecuted for righteousness sake: for theirs is the KINGDOM OF HEAVEN..."

*Matt 5:20* "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the KINGDOM OF HEAVEN".

These two verses have a certain reference to the matter of "righteousness". Without this particular righteousness, no one at all can ever enter the Kingdom of Heaven. To say that there is only a spiritual interpretation of this passage, is to deny that there is a "righteous nation" in Scripture-[e.g. Isaiah 26:2]. Some might ask for confirmation of national righteousness; it is not hard to find for those who want to look.

*Matt 10:5-7* "These twelve Jesus sent forth, and commanded them, go not into the way of the nations, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel. And as you go, preach, saying, the KINGDOM OF HEAVEN is at hand".

Let us look at this.

1. Why this limitation on whom the disciples were to go to? Why only to Israel?
2. Why does the Kingdom of Heaven always relate in some way to Israel?
3. Why does Jesus not bring other races into the picture?

Jesus had already evidenced that some of the Scribes and Pharisees were not part of the righteous nation. Their measure of Law-keeping and other observances could never change their characteristics as being both “*born from beneath*” and “*of their father the Devil*” -[John 8]. True righteousness is not based upon right living alone. Jesus told the Edomite leadership of the Jews:

*Matt 8:11* “And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob, in the KINGDOM OF HEAVEN”.

Here, again, we see the Kingdom of Heaven is associated with Abraham, Isaac and Jacob. Many of Israel will come, but the others are shut out of it. Abraham, Isaac and Jacob are spoken of often as being “*The Fathers*”, that is, the fathers of Israel. This is both racial and genetic. If this is not believed, then it is impossible to “*preach the Kingdom of Heaven*”.

Where did Jesus go proclaiming the gospel of the Kingdom? Among whom did He go about healing every sickness and disease among the people? It was only to those to whom it was given to know the mysteries of the Kingdom of Heaven. Today it is popular to deny Jesus and to say that everyone of every race is given the ability to know these mysteries. Jesus also limited those to whom the keys of the Kingdom were given. He was then talking with His disciples, eleven of whom were of the House of Israel. One was a Judean.

The means of entering in is given only to those appointed. They have opportunity; they can have an inheritance. The inheritance is not by physical birth alone. Be clear here, and note that this is being said. Speaking to His disciples again, Jesus said:

*Matt 18:3* “Verily I say unto you, except ye be converted, [strengthened and turned towards it] and become as little children, ye shall not enter into the KINGDOM OF HEAVEN”.

Again, Jesus is not speaking to the Scribes and Pharisees here, or to anyone outside of Israel. Jesus pointed out that the Edomite Jewish leaders were active in trying to prevent Israelites from knowing and entering their place in the Kingdom of Heaven, or their inheritance in the Kingdom.

*Matt 23:13* “For you shut up the KINGDOM OF HEAVEN against men, for you neither go in yourselves, neither suffer ye them that are entering in”.

“The Jews” are still the major opponents of the Gospel of the Kingdom. The churches can pretend all they like that “The Jews” [in the popular sense] are not whom Jesus says they are, but that will not change what Jesus has declared! Each of this section of Jewry is still “*the child of Hell*”-[v15]. To pray for “The Jews” is not the same as praying that, “*all Israel might be saved*”. The goats will one day ever be separated from the sheep. Both sheep and goats have a prepared destinies. It is not politically correct to say these things today. There are supposed to be no sheep and goats any more according to the churches. But Jesus says of the end of the age:

*Matt 25:33* “And shall set the sheep on His right hand, but the goats on the left”.

Those people on the right hand are those blessed “*of My Father*” who inherit the Kingdom “*prepared for you from the foundation of the earth*”. The goats also have a prepared place; it is everlasting darkness....[v41]. To say that these passages are to be spiritualised only, is to say that Jesus was not referring to nations, but only to people in general. Again, this is to deny Jesus’ words of national-racial judgements. Many translations and Bible footnotes wrongly indicate that the separation is from among all nations in general, but here Jesus separates the people among the nations of Israel.

*Matt 25:34* “Then shall the King say unto them on his right hand, come ye blessed of My Father, inherit THE KINGDOM prepared for you, from the foundation of the world”.

Jesus is not agreeing with the traditional “*all the world*” teaching. God’s eternal purpose is expressed as above, even if most will not like to agree that heaven is not “*prepared*” for all and sundry. The time of the separation is clearly given.

*Matt 25:41-6* “Then shall he say unto them on the left side, depart from Me, ye cursed unto everlasting fire, prepared for the Devil and his angels”.

This indication of the “*preparation*” of two separate places from the “*katabole*” = the casting down or overthrow of the earth, will not find any favour for those who preach universalism, so let us look a little deeper into this.

## **IN THE PARABLES.**

In the parable of the net and fishes, there is again this separation of the bad from the good. A fish cannot ever change its species. Those fished for are the “*genos*” which are the relations [or descendants] in descending order, i.e. the children and grandchildren, and so on from Abraham. A mixture of fish is

gathered at this time in the same net, and the “bad” fish have to be thrown away. “*Genos*” comes from “*ginoma*” which means *offspring, progeny, kindred, lineage, kind, species of the same sort and race*. Each individual has to be related in a genetic line. This is why the “bad” have to be thrown away. [Note: Keep this in mind if you want to consider the “fishers” in prophecy]. In the Greek the word “*agathos*” is commonly used for good character in the sense of helping a neighbour. “*Agathos*” is used in comparison with “*kalos*” = “good” which refers to that which is characteristically or intrinsically good.

In this section, the sheep on the right hand are “*aphorizo*” = “*set off, set apart or separated by boundary*”. Please note, it is God that does this and it is God who has ordained it. To paraphrase the Apostle Paul, “*Who are we to argue with God?*” Again, if we go back to the seed out “*of thy bowels*”, David’s genetic seed must have connection with the symbol of the sheep. If we want to ignore the references to Israel as being “*My sheep*”, or of Israel being “*The sheep of My pasture*”, then we must be willingly ignorant. We become guilty of taking away from the Word of God, and must change this view, or face the consequences.

### **WHY DOES ONLY MATTHEW MENTION THE KINGDOM OF HEAVEN?**

There are thirty-two references to the Kingdom of Heaven in the Gospel of Matthew. There are no references in the rest of the New Testament using this phrase. Matthew is the story of the Messiah as the King and is written from the standpoint of the Kingship of Jesus. The book is written to Israel with about sixty references to Old Testament prophecies. The Old Testament is quoted forty times to show how Jesus fulfilled certain prophecies. Within this book of Matthew, there are also references to the Kingdom of God of which the Kingdom of Heaven is a part.

These are as follows:

- Matt 6:3            “Seek first the Kingdom of God”.
- Matt 12:28        “The Kingdom of God is come unto you”.
- Matt 19:24        “For a rich man to enter the Kingdom of God”.
- Matt 21:33        “Publicans and harlots go into the Kingdom of God before you”.
- Matt 21:43        “The Kingdom of God shall be taken from you”.

The rest of gospels are not written from the same standpoint as is Matthew and correspondingly we see the expression “*The Kingdom of God*” only. The King’s return is the time of receiving the full inheritance. The Apostle Paul speaks of the “*earnest*” of the Spirit-[2 Cor 1:22] and of the “*earnest*” of our inheritance as a present portion now available to the children of God. This is not the full measure that will be shown when the Sons of God are manifest.

Thus we can see the very close connection between the Kingdom of Heaven and the Kingdom of God. The traditional teaching is that both are exactly the same and the same in all ways. The word for “heaven” is “*ouranos*” and is used in the plural, whereas the word for “God” is “*Theos*” in the singular. In no way can these words be synonyms and in no way can they be exactly the same thing.

But, both are subjects to be proclaimed! But who are they to be proclaimed to? Let us see as we go on.

### **THE KINGDOM OF GOD IN THE BOOK OF ACTS.**

Right at the commencement of this book of Acts, we find immediate reference to the Kingdom of God. Through this Book of Acts, the people addressed are always Israelites. “*Adoption*” refers to “children” of Israel being placed in the position as ‘Sons’ of God. These then have their inheritance in the Kingdom of God.

- Acts 1:3            “*To whom also he showed Himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of things pertaining to the KINGDOM OF GOD*”.
- Acts 1:5            “*They asked of Him, saying, Lord, wilt Thou at this time restore again THE KINGDOM to Israel?*”

Take careful note, Jesus does not say the restoration of the Kingdom to Israel will not take place, but that there is a God-appointed time to restore the Kingdom to Israel. Nor does He say the promise made to King David and to the seed “*from his bowels*”, on that Throne, is taken away. Denominational churches may say this and say that the disciples misunderstood, but God does not say it. When the prophets say that the power of the Holy People would be scattered and that Israel would lose the knowledge of their identity until “*the time of restoration*” of the Kingdom to Israel, this does not say that the Davidic Covenant ceases to exist. It cannot cease because of God’s oath.

The restoration of the “*all things*”, [Acts 3:21], includes the Kingdom. It is the God of OUR FATHERS [v13] who brings this to pass. “*Our fathers*” isolates Israel only as being the recipients. Through repentance and

belief, the iniquities of the fathers can be set aside under the New Covenant to Israel. Those who “hear” Jesus as “*that prophet*” [v22] will not be destroyed from among the same people of Israel. Those left have an inheritance among the saints. This inheritance is the Kingdom of God.

*Acts 8:12* “But, when they believed Philip preaching the things concerning the KINGDOM OF GOD, and the name of Jesus Christ, they were baptised, both men and women”.

So, Phillip taught the things concerning to Kingdom of God, also, even after Pentecost.

The disciples were exhorted to continue in the faith, to secure their inheritance.

*Acts 14:22* “Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we through much tribulation, enter into the KINGDOM OF GOD”.

The Apostle Paul consistently preached about the Kingdom of God to Israelites only. His expounding was from the Law and the Prophets. If we do not go back to this foundation, then we will “get it wrong”. Even from a natural point of view, it cannot be reasonable to insist that Paul would preach about the Law and the Prophets to those who had no knowledge of the Law and the Prophets.

*Acts 19:8* “And He went into the synagogue.....disputing and persuading the things concerning the KINGDOM OF GOD”.

Likewise, we must dispute and persuade the things concerning the Kingdom of God. This was important to the Apostle Paul, and so it must be important to us too.

*Acts 20:25* “And now, behold I know that you all, among whom I have gone preaching the KINGDOM OF GOD shall see my face no more...”

In the previous verse, Paul says that his ministry that he received from the Lord Jesus, was, “to testify of the grace of God”, relating this to the Kingdom of God.

*Acts 28:23* “To whom he expounded and testified the KINGDOM OF GOD, both out of the law of Moses, and out of the prophets, from morning till evening”.

Once again we see the expounding is from Moses and the prophets. At the end of the Book of Acts, Paul speaks of the hardness of heart of those in Judea, who would not hear the Gospel, and thus he turned to preach to the nations of Israel outside of Judea. That these were the nations of Israel is fully in accord with the prophets. It cannot be denied that this last chapter of Acts speaks of “*The hope OF ISRAEL*” [v20], and that the Holy Ghost spoke to OUR Fathers [v25]. The particular people being spoken unto within those at Rome were *Israelites* just as much as the general population of Judea were.

Paul also taught this in Rome for two years. This was the same gospel that he received in the beginning. He declared, “*The gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ*”-[Gal 1:11-12]. If what is commonly taught today is “*after man*”, then it is time to reconsider what “gospel” is being proclaimed. It is time to review any association with those who minister the “Gospel of salvation” for all and sundry.

At the end of this age it is to be still the same gospel according to Jesus, “*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 24:14]. “All nations” means “all nations of Israel”

The question must come to mind, “*Why do not preachers expound the Kingdom from the Law and the Prophets, as well as from the New Testament, today, in the same way?*” Could it be because the Kingdom has a racial flavour in the Old Testament, and that this does not fit in with the Doctrine of Balaam or modern ‘political correctness’? They refuse to see the racial flavour in the New Testament because of this doctrine.

### **THE KINGDOM IN THE EPISTLES.**

There are references to the Kingdom of God in the epistles, but as shown, the people are still Israelites who are being addressed. The New Covenant excludes *fornicators, idolaters, adulterers, the effeminate, homosexuals, thieves, the covetous, drunkards, revilers, and extortioners* from inheriting the Kingdom of God-[1 Cor 6:9-10]...[Gal 5:21].....[Eph 5:5]. The Kingdom of God is always spoken of as being an inheritance. The majority of Bible teachers teach that all Christians are already in the Kingdom, instead of Christians being in the process of receiving, or qualifying for the kingdom, as heirs.

This is the Kingdom that Jesus will deliver up to the Father when He shall have put down all rule and authority and power -[1 Cor 15:24]. This inheritance of the “*brethren*” cannot be inherited by flesh and blood -[1 Cor 15:50], but only those who are changed at the Trump of God [v52]. Until this time, the Gospel of the Kingdom is to be preached as a witness, and then “*shall the end come*” -[Matt 24:14]. Jesus here, is speaking of the Gospel of the Kingdom of Heaven, and this is to be preached to the “cities OF ISRAEL” -

[Matt 10:23], "till the Son of Man be come". The entrance of Israelites into the Kingdom of God is by inheritance, and walking in the Light, so that the Blood of Jesus is able to cover sin [1 John 1:7].

There are many conditional Scriptures to this end that include the word "Kingdom".

*Heb 12:28. "Wherefore, we receiving A KINGDOM which cannot be moved, let us have Grace, whereby we may serve God acceptably, with reverence and godly fear".*

*James 2:5. "Hearken, my beloved "brethren", hath not God chosen the poor of this world, rich in faith, and HEIRS OF THE KINGDOM, which He has promised to those who love Him".*

*2 Peter 1:10-11. "Wherefore the rather "brethren," give diligence to make your calling and election sure, for if you do these things, you will never fall. For so an entrance shall be ministered abundantly into THE EVERLASTING KINGDOM of our Lord and Saviour, Jesus Christ".*

Again, what is the time given for entrance to be ministered? What is the time of the promise? In Revelation we find the time when comes *salvation, strength, and the Kingdom of our God*. Then reward is given unto "Thy servants, the Prophets and the Saints". This reward is given to no others. This is the receiving of the inheritance! As yet, we have only an "earnest" of this inheritance.

Paul also talks of:

1. Being "translated into **the Kingdom**" of His dear Son" -[Col 1:13].
2. Being "fellow-workers in **the Kingdom of God**" -[Col 4:11]
3. Being called "**unto His Kingdom**" and glory" -[1 Thess 2:12].
4. Being counted worthy of the **Kingdom of God**" -[2 Thess 1:5].
5. The appearing of **His Kingdom**". -[[2 Tim 4:1].
6. Being preserved unto **His heavenly Kingdom**" . -[2 Tim 4:18]

#### **A NOTE ON 'HEAVEN'.**

In the expression "*The kingdom of Heaven*", the word "*heaven*" is always plural, in the Greek. There is a definite article before the word "*heavens*". This will have meaning to some readers. When we read about one heaven passing away, and "*behold, a new heaven and a new earth*", we can see there are different heavens in a time sequence. It is suggested here that the plural use of the word "*heaven*" indicates that those now living under "*the second heaven*", will also have their inheritance under the "*third heaven*", [the one Paul was caught up into]. This "*third heaven*" is the new heaven which will be manifest at the restoration time when Jesus comes to reign on earth, at His second coming. The Kingdom of *THE Heavens* then must be an everlasting continuing kingdom.

#### **THE KINGDOM AND THE RE-GATHERING OF ISRAEL.**

Although the re-gathering of the remnant of Israel is not our topic, most Christians will have some appreciation that there are many Biblical references to this subject. Alongside some Bible margin references might be found the words "*Spiritual Kingdom*", wrongly suggesting the Kingdom is solely "*spiritual*". Bible margins and other helps may have a subject title like "*Jews' Return*", wrongly suggesting that the Jews are Israel and that this then does not include others than "Jews" in this group. So what then would happen to the non-Jews if these were Christians? On one hand the re-gathering is said by churches to be solely spiritual and yet it is not on the other hand! No wonder church members get totally confused. The failure to observe the division of Israel into two Houses, with enmity between them, allows the popular notion that the two groups are "Jews and non-Jews"; the non-Jews supposedly being the non-Israelite races. There is no prophecy covering the popular notion and there is no Old Testament foundation for it. If Israel was totally exclusive in the Old Testament, then Israel will still be totally exclusive in the New Testament.

*Ezek 37:21-25 "Behold, I will take **the Children of Israel** from among the heathen, whither they be gone, [i.e. Israel and Judah], and they shall have One Shepherd.....and they shall dwell therein, even they, and their children, and their children's children for ever, and My servant David shall be their Prince for ever".*

Jesus is to be the Prince of the Children of Israel only. In all the prophecies there is no mention or suggestion of other races being included. *The "children and their children's children"* in this verse still show a genetic line. The land is that land that was given to Jacob, "*wherein YOUR FATHERS dwell*". The other nations are still in existence, as the last verse of this chapter says.

Ezek 37:28 “And the heathen shall know, that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore”.

This one King is the King of Israel. His sanctuary will be in the midst of Israel. He will return to take his Kingdom as the King of Israel. Israel will reign with Jesus the King, over the other nations [races] and bring them into subjection. There is no prophecy in either Testament to fulfil the notion about a multi-racial church doing this.

### **“THY KINGDOM COME”.**

The restoration of the Kingdom to Israel is God’s desire. To be able to pray intelligently, “*Thy Kingdom come*,” it is necessary to have some knowledge just what the Kingdom is. The popular conception which says the Kingdom is where Jesus is Lord, is partly true, but who can He be Lord of? Who is the Lord God OF ISRAEL if He is the Lord God of something else in peoples’ minds? Do we find one reference to the Lord God of all races? True, there may be some appearance of this in references like “*all nations*” and “*all peoples*”, but close examination will show these to be all THE Nations and all the peoples OF ISRAEL.

There is no way in which “The Church,” as commonly presented, has taken the place of national Israel. True, the Assembly does have a Head and a body, but the Assembly is called out of Israel, not from every race on earth. Only from Israel come the redeemed of the Lord. Only Israel could be “*bought back*” and restored. The other races were never in that position, in the first place, to be restored. Think about this!

### **WHAT IS BEING SAID?**

The intention of this paper is to show why the commission to “preach [= proclaim] the Gospel” of the Kingdom of Heaven is not observed today. Accordingly, we have looked at the original formation of what is described as being “*The Throne of The Lord*” and the Kingdom which that throne is over in the Old Testament. Then we have considered the promises made to King David about the “*seed from your bowels*”; this seed would be on that Throne for all generations. We saw that there is no room for spiritualising that Throne, or the seed upon it. This Throne of David is the Throne Jesus will return to take, and to begin to reign from, as being made “like unto” this seed-[Heb. 2:17]..

Through the Acts and the Epistles, we have detailed the Kingdom and see that the relationship is always with Israel only, both before, and after, the New Covenant was made **with Israel**. If these things are not believed, or if they are spiritualised away totally, then the Kingdom of Heaven and the restoration of the Kingdom to Israel cannot be proclaimed. Any other gospel that is being taught cannot be the gospel of God’s grace to His Kingdom people. “The Church” in its popular concept has nothing to do with the Bible; it has nothing to do with Israel!

Any person reading this with understanding must judge whether or not to continue to meet or associate with any church or group which does not follow the commission of Jesus who told His disciples, “*And as you go, preach saying, ‘the Kingdom of Heaven’ is at hand*”.