

Kingdom of Heaven and Kingdom of God

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Introduction – Questions about...

... authority and jurisdiction

Q1: What is meant by the Kingdom of Heaven or the Kingdom of God? Q2: How does this relate to all things law which I define not just as weighty matter, by the weightiest?

... timing (i.e. when will the Kingdom occur)

Q3: What does it mean that it is nigh (near), and at hand?

Q4: Are we to not really act on this because it will occur at the “second coming”?

... citizenry

Q5: Who belongs in the Kingdom?

... financing and ownership

Q6: Where do you put your treasure?

My Commentary

Let me start by answer my questions then try to support it by selecting some of the verses below.

For the first two questions, What is meant by The Kingdom of Heaven / God and how does it relate to all things that deal with law? First off, it's a kingdom. It therefore has a king who is God / Messiah. It must have subjects who are citizens of this Kingdom of God and have, as a consequence, rights and privileges. Some are in the Kingdom, some are not...I am to be in the Kingdom FYI.

A most important kings that exists in our minds in the spiritual realm (or a better, jurisdiction).

Question 3 and 4 is about occurrence. In multiple verses below it ways the Messiah says multiple time that the Kingdom of God / Heaven "is at hand". That means that it was available to them when he said it 2,000 years ago, so obviously it's available now. When it comes to acting on that fact, why anyone waiting for the "second coming"?

Question 5: citizenship in the Kingdom. **TODO FINISH**

What does a typical antinomian Christian think about when they think of the Kingdom of Heaven? The paramount question to them is what's going to happen to them once they die. Will they spend eternity in Heaven or not.^A **TODO Explore more to "Once-Saved-Always-Saved" #711 and possibly add to it sozo**

Question 6: where to put your treasures? See below [Mat 6:19-24 - Treasures in Heaven](#)

Verses about The Kingdom

This article list the verses that I found that meet the criteria so that I can attempt to answer the questions posed.

Mat 3:1-2 John saying "Repent ye: for **the kingdom of heaven is at hand**"

¹ In those days came John the Baptist, preaching in the wilderness of Judaea, ² And saying, **Repent ye: for the kingdom of heaven is at hand.**

Mat 4:14-17 re Isaiah; Yeshua began to preach, "Repent: **for the kingdom of heaven is at hand**

¹⁴ That it might be fulfilled which was spoken by Esaias the prophet, saying, ¹⁵ The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles; ¹⁶ The people which sat in

^A In **Once-Saved-Always-Saved**, article #711 I have this excerpt... "I also want to narrow down the scope of salvation by defining two contexts. The first being what is my legal status in the **Kingdom of Heaven** and second where my soul and/or spirit will reside in eternity."

darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. ¹⁷ From that time Jesus began to preach, and to say, **Repent: for the kingdom of heaven is at hand.**

Mat 10:5-8 But go rather to the lost sheep of the house of Israel. Preach "The kingdom of heaven is at hand".

⁵ These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: ⁶ But go rather to the lost sheep of the house of Israel. ⁷ And as ye go, preach, saying, **The kingdom of heaven is at hand.** ⁸ **Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.**

Mar 1:14-17 Yeshua preaching the gospel of the **kingdom of God**... "The time is fulfilled, and the **kingdom of God is at hand** repent"

¹⁴ Now after that John was put in prison, Jesus came into Galilee, **preaching the gospel of the kingdom of God,** ¹⁵ And saying, The time is fulfilled, and **the kingdom of God is at hand:** repent ye, and believe the gospel. ¹⁶ Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. ¹⁷ And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

Luk 9:59-62 No man, having put his hand to the plough, and looking back, is fit for **the kingdom of God**

⁵⁹ And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. ⁶⁰ Jesus said unto him, Let the dead bury their dead: but go thou and **preach the kingdom of God.** ⁶¹ And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. ⁶² And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for **the kingdom of God.**

Luk 10:9-11 ⁷⁰ appointed, two by two sent ... say **The kingdom of God is come nigh**

⁹ **And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you** ¹⁰ But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, ¹¹ **Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.**

Luk 21: 29-33 when trees shoot for, summer is nigh then you know **the kingdom of God is nigh at hand**

²⁹ And he spake to them a parable; **Behold the fig tree, and all the trees;** ³⁰ **When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.** ³¹ **So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.** ³² **Verily I say unto you, This generation shall not pass away, till all be fulfilled.** ³³ **Heaven and earth shall pass away: but my words shall not pass away**

Heb 12:14-29 Ecclesia of the first born written in **Heaven**, receiving a **kingdom** that can't be moved

¹⁴ Follow peace with all *men*, and holiness, without which no man shall see the Lord: ¹⁵ Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled; ¹⁶ Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. ¹⁷ For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. ¹⁸ For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, ¹⁹ And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more: ²⁰ (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: ²¹ And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:) ²² But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, ²³ To the **general assembly and church of the firstborn, which are written in heaven**, and to God the Judge of all, and to the spirits of just men made perfect, ²⁴ And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel. ²⁵ See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven: ²⁶ Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. ²⁷ And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. 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: ²⁹ For our God *is* a consuming fire.

Mat 18:23-35 the kingdom of heaven likened unto a certain king; a parable of the king who took account of his servants

²³ Therefore is **the kingdom of heaven likened unto a certain king**, which would take account of his servants. ²⁴ And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. ²⁵ But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. ²⁶ The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. ²⁷ Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. ²⁸ But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest. ²⁹ And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. ³⁰ And he would not: but went and cast him into prison, till he should pay the debt. ³¹ So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. ³² Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: ³³ Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? ³⁴ And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. ³⁵ So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Treasures in Heaven | Article Excerpts

Here are some excerpts from Treasures-in-Heaven, article #553. This article get's into what some might say are "out there" topics like Biblical Commercial Redemption, Eleemosynary Trusts, Birth Certificate etc. but nevertheless it's a relevant article to this article.

Mat 6:19-24 – Lay up your heart and treasures in heaven and server one master

¹⁹ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: ²⁰ But lay up for yourselves **treasures in heaven**, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: ²¹ For where your treasure is, there will your heart be also. ²² The light of the body is the eye: if therefore thine eye be single ^B, thy whole body shall be full of light. ²³ But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness! ²⁴ No man can serve two masters ^C: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon ^D.

Mat 19:16-30 - The rich man seeking eternal life is hindered selling his possessions to benefit the poor.

... ²⁰ The young man saith unto him, All these things have I kept from my youth up: what lack I yet? ²¹ Jesus said unto him, If thou wilt be perfect, go *and* **sell** ^{G4453 poleo #179} that thou hast, and give to the poor, ^E and thou

^B G5373 haploosa "translated single i.e. not complex, easy, used of the eye as not seeing double as when it is diseased" ref. WordStudy; KJC: Mat 6:22, Luk 11:34

My thoughts. Single means to not be double minded. You have two eyes but you should be singularly focused. You know that the universe is made of two things, the heavens and the earth (In Heb. it's HaShamim and HaErets see Gen 1:1). You are not of the world (because your of Heaven) but in the world as an (ambassador/agent of YHVH) therefore you need to know who you are and in what context (private or public). The contrast is evil found the next verse (23) where possibly implying that double minded is evil.

^C Is YHVH your employer? What is your employee contract, and where was it signed? As a good employee don't you get paid for doing your job and how do you get compensated? Is the compensation the employment a return on your heavenly investment and is it given to you in the form of a salary which is found in your private asset account?

^D: ... Is the problem with mammon ^{G3126 mammonas} having access and use of it or is it rather a question of **ownership**? Following the advice of Y'shua, the parable of the Rich man would indicate that we need to get rid of our possessions (and, I argue, put them in the form of an eleemosynary trust). As I have argued in my commentary on this parable, the problem is ownership.

^E Sounds like a great place for an **eleemosynary** trust. See The-Ministry-of-Reconciliation-2Co-5-18 #871 footnote for ^{2Co 5:17}

"Therefore if any man be in Messiah, he is a new creature: old things are passed away; behold, all things are become new. ^{2Co 5:17}

† **Pro 4:7** ^{NIV} Wisdom is supreme; therefore get wisdom. **Though it cost you all you have**, get understanding.

Pro 4:7 ^{KJV} "Wisdom *is* the principal thing; *therefore* get ^{H7069} wisdom: and with all thy **getting** ^{H7075} get ^{H7069} understanding."

The new creature is a legal entity person (e.g. **eleemosynary** trust) to which we are to transfer all our things / stuff. The trustee (e.g. the Board members of LMM) holds the title and distributes and reconciles on behalf of the beneficiary. The grantor who (can) become the overseer / manager director, operates through that trust and can be compensated with a salary. You are a meek paupers in this world because all your stuff is held in trust such that this new person operates from the jurisdiction of the heavenly realm.

shalt **have treasure in heaven**: and come *and* follow me. ²² But when the young man heard that saying, he went away sorrowful: for he had great possessions. ²³ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the **kingdom of heaven**. ²⁴ And again I say unto you, It is easier for a camel to go through the eye of a needle, than for **a rich man to enter into the kingdom of God**. ²⁵ When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved? ²⁶ But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible. ²⁷ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? ²⁸ And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in **the throne of his glory**, ye also shall sit upon **twelve thrones, judging the twelve tribes of Israel**. ²⁹ And every one that hath forsaken ^F houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, ^G and shall inherit everlasting life. ³⁰ But many *that are* first shall be last; and the last *shall be* first.

^F **Forsaken** ^{G863} *aphieemi*. The exchange (quid pro quo) for our forgiveness of iniquity from God ^{e.g. Jer 31:34} is that we allow others to be forgiven. One is being righteous by putting everything in a trust that is specifically established for distribution to the poor. From the earthly perspective (jurisdiction) we are poor but from the heavenly perspective we are rich. We are not doing it with our money as it has been put in trust for the benefit of (for the sake → forsake) of the poor. We, through the vehicle of the trust direct i.e. order money (like a money order) to meet those needs who are the beneficiary of the trust.

If you (John Marsing as the accommodating party) forgive (setoff settle and close) anyone's (JOHN MARSING / strawman / cestui que trust) sins (debt), they are forgiven; (setoff settle and closed) if you retain anyone's sins (debt) they are retained given (not discharged making you holding on to a debt/death instrument) ToDo: this commercial redemption mantra needs rewording

See my comments on Joh 20:23 found in [Shalom-and-the-Pursuit-of-Happiness-Joh-20-19-23-Yeshua-Appears-to-the-Disciples](#), article #1489. The word remit is the same Strong's number for forsaken found above in Mat 19:16:27, 29

Joh 20:23 "Whose soever sins ye **remit** ^{G863} *aphieemi*, they are remitted ^{G863} *aphieemi* unto them; and whose soever sins ye retain, ^{G2902} *krateoo* they are retained. ^{G2902} *krateoo* , †

† Isn't the source for the authority when one says "accept for value return for value", a Commercial Redemption phrase, ≈ [Jer 31:34](#). "...saith YHVH: for I will forgive ^{H5545} *sawlach* their iniquity ^{H5771} *avon*, and I will remember their sin no more."

^G Hundred fold: Gen 26:12 Isaac reaped 100 fold even in a drought! See also Mat 13:8, Mar 10:30, Luk 8:8, Mar 4:8, 20