



Bible Student's Notebook™

The Herald of His Grace

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume 32
Issue 793

An Introduction to "The Kingdom of God" and "The Kingdom of Heaven"

by — Clyde L. Pilkington, Jr.

Since the disruption of the world, creation has desperately needed the manifest re-establishment of divine order and righteous rule: *i.e.*, *The Kingdom of God*. This is the overall thrust of Scripture.

Our English word "kingdom" comes from two separate words, "king" and "dominion" – *i.e.*, a king's dominion. It is the realm or sphere dominated by a ruler.¹

Most English versions likely use the word "kingdom," since, at the time of early English translations, earthly "sovereigns" were primarily "kings" and thus their rule was a "kingdom." Of course this is also true concerning the place of Israel's kings in the history and future of their government.

Some translations use alternate words for "Kingdom" in the phrase "the Kingdom of God." Here are a few examples:

"the Regency of God" (Dabhar);

"the Realm of God" (Moffett);

"the Reign of God" (Young);

"the Sovereigndom of Elohim" (Exegeses).



This rich variety is tied to the Hebrew word *mamlākâh* (מַמְלָכָה) meaning "dominion" (Strong, H4467), and the Greek word *basileia* (βασίλεια) meaning "royalty, that is, rule" (Strong, G932); "royal dominion, including the power and form of government, with the territory and the kingdom" (Bullinger²); "denoting sovereignty, royal power, dominion" (Vine³).

Consequently, some define *basileia* appropriately as "government"⁴ or even "sovereignty."⁵ "The Kingdom of God," "The Government of God" and "the Sovereignty of God" all speak to the same universal *dominion of God* over His entire creation.

Absolutely, the divine dominion of "the Kingdom of God" always has and always will be in place, even

2. *A Critical Lexicon and Concordance to the English and Greek New Testament*, page 433.
3. *Vine's Expository Dictionary*, page 624.
4. The fundamental idea in the word *basileia* is "government." Thus, that which is called "the Kingdom of God" is actually "the government of God" – Otis Q. Sellers (1901-1992), *Seed & Bread* #29
5. "The word *basileia* ... denotes sovereignty" ... "The Kingdom of God" is the sovereignty of God" ... – E.W. Bullinger, *The Companion Bible* (Appendix 112, 114)

An Introduction to "The Kingdom of God" and "The Kingdom of Heaven"	6761
The Kingdom of God: The Theme of Scripture	6764
Our Mailbox.....	6768

1. Dusty Rhoades, *Paul and the Kingdom of God*, page 19.



though most are currently unaware of His complete sovereignty over all.

Relatively, however, there are prophesied “seasons” and “times” in the future in which this dominion will be unmistakably manifest to all. This is “the Kingdom of God” on full display.⁶

“The Kingdom of God” is universal over all of His creation, while “the Kingdom of Heaven” is a subset of that kingdom which is limited to the Earth.

We now consider valuable comments from past teachers concerning these two aspects of God’s rule:

“The Kingdom of God,” while it will include the earth, is not confined to it but is bounded by the universe ... “The Kingdom of the heavens” has no place outside the earth. — A.E. Knoch (1874-1965), *Unsearchable Riches* (Vol. 1; 1909)



6. One must use diligence in the study of such prophecies, as some of them are true for the entirety of God’s Kingdom, while others are applicable only to certain segments and aspects of that Kingdom.

“The Kingdom of Heaven” is heavenly as to character and source but earthly as to location ... — Vladimir Gelesnoff (1877-1921), *Unsearchable Riches* (Vol. 1; 1910)



The phrase “Kingdom of Heaven” ... signifies the Messianic earthly rule ... It is called “the Kingdom of Heaven” because it is the rule of Heaven over Earth (Matthew 6:10).⁷ The phrase is derived from Daniel, where it is defined (Daniel 2:34-35, 44;⁸ 7:23-27) as the Kingdom which “the God of Heaven” will set up ...

“The Kingdom of God” is universal ... while the “Kingdom [of Heaven]” is Messianic, mediatorial and Davidic, and has for its object the establishment of “the Kingdom of God” in the earth ... “the Kingdom of Heaven” is in the earthly sphere of the universal “Kingdom of God.” — C.I. Scofield (1843-1921)⁹

7. “Thy kingdom come. Thy will be done in Earth, as it is in Heaven.”
8. “And in the days of these kings shall the God of Heaven set up a Kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for the ages” (:44).
9. *Scofield Reference Bible* (p. 996, note 1; p. 1003, note 1).

Bible Student’s Notebook™

Paul Our Guide – Christ Our Goal

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Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God’s abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the “preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past” (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (Ephesians 3:1-3);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection and ascended seat-

ed position among the celestials (Romans 6; Ephesians 2:6);
– adult sonship position (Galatians 4).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God’s storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any “church,” “denomination,” “movement,” “organization,” “mission,” “creed,” “meeting,” “school,” “conference” or “fellowship.”

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For definitions of abbreviations/acronyms, see index after the order form.

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[“The Kingdom of Heaven”] will be the fulfillment of the prayer “Thy Kingdom come, Thy will be done in Earth as it is in Heaven” (Matthew 6:10). It will be the realization of the promise of Deuteronomy 11:21, “the days of Heaven upon the earth.” ...

“The Kingdom of God” ... may be as limited in scope as the term “the Kingdom of Heaven,” but on the other hand it can be as universal as the sovereignty of God. ... There is nothing extraordinary about this double usage, for we exercise the same discretion in daily conversation. Writing to one person I might say, “I live in London,” but to another I might say, “I live in England.” There would be no contradiction; the only thing to remember would be that “London,” like the “Kingdom of Heaven,” is more limited than “England,” which is like the “Kingdom of God.” ... There are spheres in “the Kingdom of God” which “the Kingdom of Heaven” can never embrace. — Charles Welch (1880-1967)¹⁰



“The Kingdom of Heaven” ... is not from or out of this world. The sovereignty comes from Heaven ... “The Kingdom of God” means the sovereignty of God over the universe, and includes and embraces “the Kingdom of Heaven” and all other realms in the whole universe. — Finis Dake (1902-1987)¹¹



10. *An Alphabetical Analysis* (p. 231-232).
11. *God's Plan for Man* (pp. 558-559).

“The Kingdom (or Sovereignty) of Heaven” ... is from Heaven; and under the heavens upon the earth. ... “The Kingdom (or Sovereignty) of God” ... is unlimited in its scope; ... it is universal in its aspect. — E.W. Bullinger (1837-1913)¹²



It is important also that we distinguish between “the Kingdom of Heaven” and God’s present purpose in the *Secret Administration*.¹³ A.E. Knoch (1874-1965) reminds us that,

The kingdom on the earth will be called “the Kingdom of the heavens” and will be a heavenly kingdom. But the allotment in Ephesians is not merely heavenly but *in Heaven*. ...

Truth becomes error of the most insidious kind when applied to an eon or age to which it does not belong. To teach that “the Kingdom of the heavens” is in force now with all its powers and blessings is prolific of the most disastrous effects. It nullifies the Word of God. In the next eon it will be blessed fact.¹⁴

TOPICS:

Major: The Kingdom of God; The Kingdom of Heaven
Minor: Israel; Right Division

12. *The Companion Bible* (Appendix 114).
13. For a greater look at the Secret Administration see our extensive work *The Administration of the Secret* on the order form under “Compilations,” or visit, <http://pilkingtonandsons.com/compilations.htm>
14. *Unsearchable Riches* (Vol. 5, 1913; Vol. 12, 1921).



268 pp., PB

See order form.

Death, the Intermediate State and the Resurrection (A Comprehensive Compilation)

Are you afraid of death or “hell”? Well, you needn't be. After all, Christ has the keys to both of them. Authors include:

Arthur P. Adams (1847-1925), Cecil J. Blay (1906-1976), E.W. Bullinger (1837-1913), Joseph E. Kirk (1903-1974), A.E. Knoch (1874-1965), Aaron Locker, Adlai Loudy (1893-1984), Clyde L. Pilkington, Jr., Charles H. Pridgeon (1863-1932), William B. Screws (1884-1961) and André Sneidar.

The Kingdom of God: The Theme of Scripture

by — Tom L. Ballinger

Any book that makes sense – that transmits an idea – must have a principal idea, a vision, a premise, a storyline, or plot. The theme of the Bible, without question, is “*the Kingdom of God.*”

The actual term, “*the Kingdom of God,*” is not found in the Old Testament, but that doesn’t mean the truth concerning it is absent. The fact is that a thousand and one prophetic declarations are found in the Old Testament which are later summed-up in the “New Testament”¹ under the designation “*the Kingdom of God,*” or “*the Kingdom of Heaven.*”

The “New Testament” opens and begins with the announcement that the Kingdom is “*at hand,*” indicating that it has been a previously well-known doctrine. Failure to explain its meaning to the Jewish audience clearly presupposes that the subject matter contained in the expression “*the Kingdom of God*” needed no defining or explaining. So, it can safely be said that, in the opening pages of the “New Testament,” it is taken for granted that the Kingdom was something well-known by the Jewish audience and was already



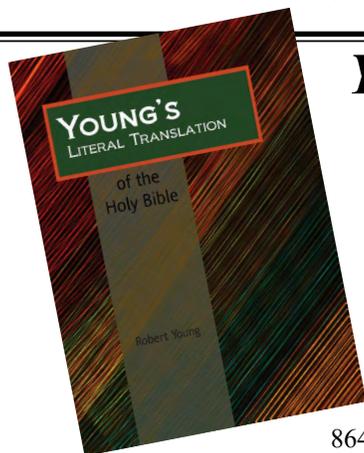
the object of their faith and hope.

If another concept were intended by the term, some explanation would have been necessary at the beginning of the ministries of John the Baptist and Jesus of Nazareth in order to avoid any misunderstanding. The facts are that John and Jesus made the announcement of the *Kingdom* on the presumption that their audience knew what the *Kingdom* was. The people reacted by coming to John and Jesus for baptism, signifying that they were to be identified as being submissive to the new order of things which were “*at hand.*” They would not have done this without understanding what the *Kingdom* meant.

So, the announcement about “*the Kingdom of God*” was not a new concept. However, the added ingredient, “*at hand,*” was new. “*At hand*” simply means to draw near, to approach, or soon to come-to-pass. John the Baptist and Jesus Christ clearly stated, “*Repent for the Kingdom of God is at hand.*” The phrase means that the Kingdom was the next scheduled prophetic event which is to take place. What would change the “*at hand*” status would be if God had a hidden purpose which He chose to insert into time.

The Kingdom, when announced, was indeed “*at*

1. [Editor:] The use of the term “New Testament” as a reference to the books of the Greek Scriptures is actually a misnomer. The term “new testament” is a reference to a covenant that God made with the two houses of Israel. In a “new covenant,” God made the “first [covenant] old” (Hebrews 8:13).



Young's Literal Translation of the Holy Bible

Robert Young (1822 – 1888)

First published in 1862, this is the 3rd and last edition of Young's translation (1898). It is a literal translation of the Old and New Testaments, making it a perfect study tool. The 9-point print is larger and easier to read than those published in the past. Young was also the compiler of Young's Analytical Concordance to the Bible.

864 pp., PB

8 ½ x 11 Format

See order form.

hand.” It was *the next prophetic event to take place*. Yet, God would suspend all prophecy by ushering in a secret dispensation – the Mystery – that temporarily suspended the “*at hand*” position of the Kingdom.

The prophets had already set forth a period of time when this Earth and all of the nations upon it would be governed by God:

O let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon Earth. Selah (Psalm 67:4).

“*The Kingdom of God*” was an ancient body of truth set forth under this very descriptive term. God spoke about the coming Kingdom of God “*by the mouth of all His holy prophets since the world began*” (Acts 3:21). All of the prophets foretold and wrote about the time when the Heavens would rule over mankind.

We will consider some important points which are of paramount importance for understanding the scope of “*the Kingdom of God*.”

- It was “*the Kingdom of God*” that Christ proclaimed when He began His public ministry:

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God (Mark 1:14).

- The proclamation of “*The Kingdom of God*” was the work that God had commissioned Him to do:

And He said unto them, “I must preach the Kingdom of God to other cities also: for therefore am I sent” (Luke 4:43).

- It was “*the Kingdom of God*” that He proclaimed and demonstrated in every city:

And it came to pass afterward, that He went throughout every city and village, preaching and showing the glad tidings of the Kingdom of God: and the Twelve were with Him (Luke 8:1).

- It was the message the Twelve were sent to herald:

And He sent them to preach the Kingdom of God, and to heal the sick (Luke 9:2).

- The Seventy were also sent forth to preach “*the Kingdom of God*”:

After these things the Lord appointed another Seventy also, and sent them two and two before His face into every city and place, whither He Himself would come ... “And heal the sick that are therein, and say unto them, “The Kingdom of God is come nigh unto you” (Luke 10:1, 9).

- Christ’s disciples were taught to pray for it to come:

And He said unto them, “When ye pray, say, ‘Our Father which art in heaven, Hallowed be Thy name. Thy Kingdom come. Thy will be done, as in Heaven, so in Earth’” (Luke 11:2).

- The disciples of the Lord Jesus Christ were encouraged to give “*the Kingdom of God*” first place in their lives:

But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you (Matthew 6:33).



Who Is Jesus? A Plea for a Return to Belief in Jesus, the Messiah

by — Sir Anthony Buzzard

A work dispelling the error of the Trinity.

48 pp., PB

See order form.

- “The Kingdom of God” was the hope and ultimate destination of Abraham, Isaac, Jacob and all of the prophets:

... Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God ... (Luke 13:28).

- “The Kingdom of God” was the hope of Joseph of Arimathaea, who arranged for the entombment of the Lord Jesus Christ:

And, behold, there was a man named Joseph, a counselor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the Kingdom of God (Luke 23:50-51).

- “The Kingdom of God” was the subject of the following parables as spoken by the Lord Jesus:

- a. the sower (Matthew 13:19),
- b. the tares among the wheat (:24),
- c. the mustard seed (:31),
- d. the leaven (:33),
- e. the hidden treasure (:44),
- f. the pearl of great price (:45-46),
- g. the net cast into the sea (:47),
- h. the laborers in the vineyard (20:1),
- i. the marriage of the king’s son (22:2),
- j. the wise and foolish virgins (25:1), and
- k. the seed growing secretly (Mark 4:26).

- “The Kingdom of God” was the subject of Jesus Christ’s teachings for forty days between His resurrection and ascension:

To whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God (Acts 1:3).

- “The Kingdom of God” was the theme of some of His most important dissertations that He made while on the Earth:

But if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you (Matthew 12:28).

And when He was demanded of the Pharisees, when the Kingdom of God should come, he answered them and said, “The kingdom of God cometh not with observation” (Luke 17:20).

Neither shall they say, “Lo here!” or, “Lo there!” for, behold, the Kingdom of God is within you² (Luke 17:21).

Jesus answered and said unto him, “Verily, verily, I say unto thee, ‘Except a man be born again, he cannot see³ the Kingdom of God’” (John 3:3).

2. “Within you” means that the Kingdom is spiritually perceived, or discerned, within the heart or mind.
3. “See,” meaning to comprehend.



Smaller Works of George Rogers (1869-1947)

The First Dispensation

38 pp., PB

Grace Tabernacle Studies

This booklet contains two articles written by two former teachers at the Grace Tabernacle, Almont, MI. (1) George L. Rogers’ study is titled, *Race-wide Condemnation and Vivification* and (2) E. Lynwood Crystal’s article is titled, *Correctly Partitioning the Word of Truth*. [34 pp., PB]

The Promises to the Fathers

[34 pp., PB]

See order form.



- “The Kingdom of God” was the hope of believers under Paul’s Acts ministry:

Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the Kingdom of God (Acts 14:22).

- “The Kingdom of God” was the subject of Paul’s reasoning out of the Scriptures in the synagogue in Ephesus:

And he went into the synagogue, and spoke boldly for the space of three months, disputing and persuading the things concerning the Kingdom of God (Acts 19:8).

- Paul’s three years spent in Ephesus is summed up as proclaiming “the Kingdom of God:”

And now, behold, I know that ye all, among whom I have gone preaching the Kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel⁴ of God (Acts 20:25-27).

- “The Kingdom of God” was Paul’s message throughout the day-long meeting with the chief Jews of Rome:

And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening (Acts 28:23).

- It was at the close of that day that Paul made the momentous pronouncement officially ending the Acts (or Pentecost) Dispensation:

Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and

4. Declaring “all [the whole] counsel of God” is intimately linked to the proclamation of the Gospel of the Kingdom of God; having done so made it possible for him to be pure from the blood of all men.

that they will hear it (Acts 28:28).

Nevertheless, “the Kingdom of God” continued to be part of Paul’s message for the two whole years that he dwelt in his own hired house after Acts 28:28.

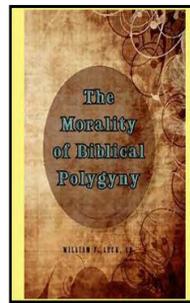
*And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him (Acts 28:30-31). **BSN***

(abridged & edited)

TOPICS:

Major: Israel; Kingdom of God

Minor: Jesus Christ; Paul



The Morality of Biblical Polygyny

by — William F. Luck, Sr.
28 pp., PB (see order form)

This is an amazing, courageous, contemporary work. William Luck is the son of Moody Bible Institute’s Dr. G. Coleman Luck, Sr., Chairman of the Department of Theology, and a capable biblical scholar in his own right.

“God didn’t ask me my opinion about the issue. He expected me to represent His. I’ve tried. If you can prove I’m mistaken, I’ll be the first to thank you. But I’m not holding my breath in the meanwhile.” – the Author, from the Introduction
“To date [over twenty years after its original publication], I find the arguments ‘pro’ quite superior to those ‘con.’” – the Author, from the Conclusion

- The Background
- Laws That Imply the Moral Propriety of Polygyny
- Passages That Appear To Prohibit Polygyny
- The Association of Polygyny with Other Evils
- Alleged Prohibitions of Polygyny
- The Implications of “Adultery” in the “Vice Lists”
- Questions Concerning the Possibility of Moral Polygyny



Hi, you do not know me but I have been listening to your messages for years. I have learned so much from you. Thank you. – **Bangkok, Thailand**

I've had a lot of ... issues over the last 15 years or so, probably brought on by stress of my Mennonite background of "religious" fervor and legalistic tendencies contrasting to my beautiful wife's more Christ-like views. Lots of stress between us over the years and I often thought it was her fault ... until recently the Lord has shown me a better way of viewing life, and the freedom that Universal Reconciliation has brought me.

Learning that Christ has a called-out group of believers outside of the building, so to speak, has also been very freeing. We can worship at home or in the mountains or in our garden, etc. Tithing, church attendance, baptism, membership, "repentance," accepting the Lord, free will saving us, etc. were all deceptions of the Babylonish system we were under. – **VA**

I have been called out. I am an outsider. After reading your *The Church in Ruins* I am inquiring how I could obtain a number of them. This encapsulates all that God divulged to our beloved Apostle and initiated to Timothy and beyond. – **WA**

Thank you so much for putting these great Scripture truths in front of our eyes in your *BSN, Daily Email Goodies* and your video teachings. You and your ministry mean the world to me and I hope I can continue to

support your efforts in my own small way. – **GA**

Thank you for providing a phenomenal resource for Scripture study materials. Thank you for laboring for long hidden truths, from God through the Apostle Paul! – **IN**

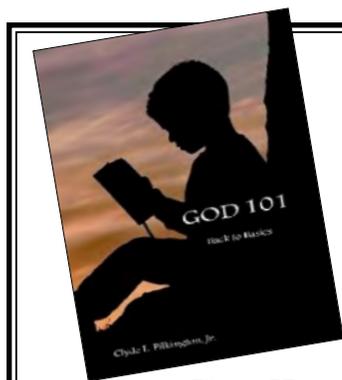
I live near Johannesburg, South Africa ... We have a very small group who meet more or less every second Sunday morning at my office. About six months ago I discovered that the traditional views on eternal hell fire for the majority of mankind are horribly wrong. ... The more I looked into the matter the more convinced I became that God will ultimately save every human being. What a liberating truth to know!

When I introduced this truth to our small group, one person objected and decided not to fellowship with us. The others were open-minded enough to stay and I'm sensing that they do embrace what God has shown me. One other person who, independently of us, came to the same conclusion, joined us. He attended a few meetings, became ill, and died in hospital about a month ago. ...

I made contact with one other like-minded person in our area who is formerly from Nigeria. He has attended a few of our recent meetings and he was actually the one who told us about you and your ministry.

Our group has lately, during our meetings, been watching videos ... We love it! One of the most profound messages I've ever heard was the one (actually three in one series) you gave about [The Greatest Truth I Know](#). It was awesome! ... Earlier today, I ordered a number of books from the Study Shelf website and I'm looking forward so much to get them in hand. Thank you for the wonderful work you are doing. – **South Africa**

BSN



70 pp., PB.

God 101: Back to Basics

by — Clyde L. Pilkington, Jr.

Sadly, there are some who would teach of a god who somehow does not know all things, is not all powerful, is not sovereign, and is always changing his mind. This may be a god of religion, but it is not the God of Scripture. This work goes back to the basics, back to a scriptural foundation of the True and Living God.

See order form.