

# THE ELEMENTS OF THE KINGDOM

*Luke 4:43 But He said to them, "I must preach the kingdom of God to the other cities also, for I was sent for this purpose."*

## DEFINITION

The best way to begin is to at least define what we mean by the word "**Kingdom**." I would like to believe that our nation began as a Republic and this being so it was, as other Republics, forced into existence by war. They are a reaction to force, fraud, cruelty and oppression and are sustained by the remembrance of the evil that occasioned them. Republics are most always peaceable rather than warring. (Republican officials are better than monarchs in that we can get rid of them sooner).

The **Kingdom of Heaven** is better adapted to a state of war than a Republic. The word Kingdom appears one hundred and fifty times in the New Testament and very often in the Old and presupposes a state of war in the universe. God Himself is absolute Monarch of this universe. When the drama of rational existence, with all of its influence of sin shall be completed, God will be supreme Monarch again. **(1 Cor. 15:25-28) "For He must reign until He has put all His enemies under His feet... When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all."** As we see, this Kingdom which Jesus has received from His Father, is only temporal. It had a beginning and will have an end.

Jesus now reigns as absolute, hereditary Monarch of the universe and is proper King of His own Kingdom. He now reigns, as did His Father before Him, absolutely over all principalities, hierarchies, and powers, celestial and terrestrial. The **Kingdom of Heaven** owes its origin to the celestial and terrestrial apostasies - the revolt of Satan and of Adam. The object of this remedial reign of Jesus is to destroy the preternatural (nonnatural) state of things - to put down sin. Let us view the **King and Kingdom** and all that pertains to them.

## THE ELEMENTS OF THE KINGDOM

We must understand the type in order to understand the antitype. We must understand that which is natural before we can understand the spiritual. The essential elements of a Kingdom is five: **King, Constitution, Subjects, Laws and Territory**. In forming a state, the essential elements are people and country. The people make a constitution, and this makes a king or a president, citizens or subjects, and every thing else belongs to the state. Let's say the people choose a monarchy. They first choose a constitution, and this places one upon the throne- makes them subjects, and he gives them laws.

The kingdom which God set-up through Moses stood in this order. The constitution was first proposed under which God condescended to be their King and they were regarded as his people or subjects; He then gave them laws and established them in the territory before promised. But in the original kingdom of God or kingdom of nature, only the King, Subjects, Laws and Territory were in order. God being the absolute, Sovereign whose will is supreme law over all of nature needed no constitution as such. Before we begin a study into the order of the elements, let's ask why this kingdom is called the Kingdom of Heaven.

## NAME OF THE KINGDOM

Heaven and the kingdom of heaven is not the same thing. God is not the kingdom of God, so the kingdom of heaven is something pertaining to heaven, and consequently to God. The "Kingdom of

Heaven” and the “Kingdom of God” are often applied to the same thing. See the scriptures that follow: **(Mat 4:17)** “From that time Jesus began to preach and say, **“Repent, for the kingdom of heaven is at hand.”** **(Mar 1:15)** and saying, **“The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”** **(Luk 4:43)** But He said to them, **“I must preach the kingdom of God to the other cities also, for I was sent for this purpose.”** One can readily see that the two phrases, Kingdom of God and Kingdom of Heaven, are interchanged.

There is good reason why Matthew generally prefers the phrase “Kingdom of Heaven” to the phrase “**Kingdom of God.**” By generally I mean he occasionally uses both terms. **(Mat 19:23-24)** And Jesus said to His disciples, **“Truly I say to you, it is hard for a rich man to enter the kingdom of heaven. (24) “Again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.”** He wrote to Jews in Judea who were expecting a Messiah, a king and kingdom of God on earth: a mere improvement of the Jewish system. He used the phrase “**Kingdom of Heaven**” to contrast the earthly “Kingdom of God” of which they were so long in possession of. Note that Mark, Luke and John **NEVER** use the phrase “Kingdom of Heaven” in their gospels.

It seems that the Jews were under the rule of God on earth. Notice Matthew’s words, **(Mat 21:43)** **“Therefore I say to you, the kingdom of God will be taken away from you and given to a people, producing the fruit of it.** However, it could not be said of these Jews that they had the “**Kingdom of Heaven.**” Jesus alleges that, **“My kingdom is not of this world.”** **(John 18:36)** The contemporary Jews of Jesus’ day were, to be sure, in the **Kingdom of God** on earth only. Daniel affirms that in the days of the last worldly empire, the **God of heaven** will set up a Kingdom unlike all of the others. **(Dan 2:44)** **“In the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and *that* kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever.** The apostle Paul adds. **(Eph 1:3)** **“Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ,”** **(Eph 2:6)** **“and raised us up with Him, and seated us with Him in the heavenly *places* in Christ Jesus.”**

Most evidently the Kingdom Heaven belongs to God and Christ. **(Eph 5:5)** **“For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.”** It is the Kingdom of God because He set it up and it is the Kingdom of Christ because the Father gave it to Him. **(Joh 17:10)** **“and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them.”** **(Col 1:16)** **“...all things have been created through Him and for Him.”** **God gave the constitution, the King and the materials out of which the kingdom is erected.**

### CONSTITUTION OF THE KINGDOM

*{The act or process of composing, setting up, or establishing}*

This Kingdom was eternally set up for the saved - before time began. **(Eph 1:3-6)** **“Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ,** **(Eph 1:4-6)** **just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love (5) He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, (Eph 6) to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.”** See the “glory He had before the world was.” He that was “in the beginning with God” - “the wisdom and power of God” : was set-up (constituted) from everlasting. **(Pro 8:30-31)** **“Then I was beside Him, *as* a master**

**workman; And I was daily His delight, Rejoicing always before Him, (31) Rejoicing in the world, His earth, And having my delight in the sons of men.”**

It was to do the will, or fulfill the items of the constitution that, **(John 1:14)** “the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. **(John 4:34)** Jesus said to them, **“My food is to do the will of Him who sent Me and to accomplish His work. (John 17:4) “I glorified You on the earth, having accomplished the work which You have given Me to do. (John 10:18) “No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.” (John 17:2) even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life.**

In consequence of the eternal setting-up of the constitution of the Kingdom, Jesus - **“emptied Himself, taking the form of a bond-servant, and being made in the likeness of men” : “took part with us in flesh and blood.”** The promised glory with the Father determined Him - **“who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.” : (Heb 2:10) “For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.”**

## THE KING

The Lord Jesus Christ is the constitutional monarch of the kingdom of heaven. The privileges guaranteed to him in reference to the kingdom are as follows: As king, he is to be the *oracle* of God—to have the disposal of the Holy Spirit—to be prophet and high priest of the temple of God—to have the throne of his Father—to be governor of all nations on earth, and head of all hierarchs and powers in heaven—the supreme lawgiver, the only savior—the resurrection and the life, the ultimate and final judge of all, and the heir of all things.

These honors, privileges, and powers are secured to him by the irrevocable grant of the God and Father of all; therefore, as said Isaiah, “Behold, the Lord GOD will come with might, With His arm ruling for Him. Behold, His reward is with Him And His recompense before Him.” “I have set my king upon my holy hill of Zion.” “Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” “I have made him a leader and commander of the people”—“a light to the Gentiles”—“salvation to the ends of the earth,”—“a priest forever after the order of Melchizedek.” “Sit thou at my right hand till I make thy foes thy footstool.” “The government shall be upon his shoulders.” “All things are delivered to me by my Father.” “He is Lord of the dead and living.” “Angels, authorities, and powers are subjected to him.” “The Father gave the Spirit without measure to him.” “He received of the Father the promise of the Holy Spirit.” “The kingdom is the Lord's, and he is the governor among the nations.” “He shall have dominion from sea to sea, and from the Euphrates to the ends of the earth” “They shall fear thee as long as sun and moon endure to all generations.” “The Father has committed all judgment to the Son.”

I never tire of Isaiah. **(Isa 42:1-7) “Behold My Servant, whom I uphold; My Elect, in whom My soul delights. I have put My Spirit on Him; He shall bring out judgment to the nations. (12) He shall not cry, nor lift up, nor cause His voice to be heard in the street. (3) A bruised reed He shall not break, and a smoking wick He shall not quench; He shall bring out judgment to truth. (4) He shall not fail nor be discouraged until He has set judgment in the earth; and the coasts shall wait for His Law. (5) So says Jehovah God, He who created the heavens and stretched them out, spreading out**

**the earth and its offspring; He who gives breath to the people on it and spirit to those who walk in it. (6) I Jehovah have called You in righteousness, and will hold Your hand, and will keep You, and give You for a covenant of the people, for a Light of the nations; (7) to open the blind eyes, to bring out the prisoners from the prison, those who sit in darkness out of the prison house.”**

### **THE SUBJECTS OF THE KINGDOM**

They are all born again. Their privileges and honors are the following:

*First.* Their constitutional king is the only begotten Son of God; whose titles and honors are—Image of the invisible God—Effulgence of the Father's glory—Emanuel—Upholder of the Universe—Prophet of the Prophets—High Priest of the Temple of God—King of kings —Lord of lords—the only Potentate—Commander and covenant of the people—Captain of Salvation—Counselor, Lawgiver, Redeemer, Deliverer, Mediator, Savior, Advocate, Judge. He is the Sun of Righteousness, Prince of Peace, Lamb of God, Lion of the tribe of Judah, the Root and Offspring of David, the Bright and Morning Star, Light of the World, the Faithful and True Witness, Bishop of Souls, Great Shepherd of the Sheep, Head of the Church, Lord of all, Heir of the Universe, the Resurrection and the Life, the Son of Man, the Alpha and the Omega, the Beginning and the End, the Amen, etc., etc. Such is the Christian's king, whose assistance in all these characters, offices, and relations, as exhibited under all these figures, is guaranteed to him in the constitution. Indeed, it is all expressed in one promise:—***"I will be your God, and you shall be my people."***

*Second.* It is guaranteed that **"their sins and iniquities are to be remembered no more."** **"There is no condemnation to them who are under Christ."** **"Sin shall not have dominion nor lord it over them."** **"The Lord imputes to them no sin."** **"They are all pardoned, justified, and saved from sin."**

*Third.* They are adopted into the family of God; made sons and daughters of the Lord Almighty, children of God, and heirs—joint heirs—with Christ. They have an advocate in the heavens, through whom their persons and prayers are accepted.

*Fourth.* **(Heb 8:10-11) “For this is the covenant (*constitution*) that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: (11) And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. (12) For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. KJV**

*Fifth.* They have the promise of a resurrection from the dead, and eternal life; an inheritance incorruptible, undefiled, and unfading — new heavens and a new earth, in which righteousness alone shall dwell forever.

Such are the constitutional rights and privileges of the citizens of the kingdom of heaven. And these have obtained for them the following titles and honors: — kingdom of heaven; Israel of God; chosen generation; body of Christ; children of God; habitation of God; family of God; Jerusalem from above; Mount Zion; peculiar people; the elect of God; holy nation; temple of the Holy Spirit; house of God; city of the living God; pillar and ground of the truth; living stones; seed of Abraham; citizens of heaven; lights of the world; salt of the earth; heirs of God; joint heirs with Christ, etc.

## THE LAWS OF THE KINGDOM

The supreme law of this kingdom is *love* — love to the king and love to each other. From this law all its religious homage and morality flow.

Romans 13:8-10 Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled [the] law. 9 For this, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and if there is any other commandment, it is summed up in this saying, "You shall love your neighbor as yourself." 10 Love does no wrong to a neighbor; love therefore is the fulfillment of [the] law. (NASB)

John 13:33-35 "Little children, I am with you a little while longer. You shall seek Me; and as I said to the Jews, I now say to you also, 'Where I am going, you cannot come.' 34 "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. 35 "By this all men will know that you are My disciples, if you have love for one another." (NASB)

1 John 2:8-10 On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away, and the true light is already shining. 9 The one who says he is in the light and [yet] hates his brother is in the darkness until now. 10 The one who loves his brother abides in the light and there is no cause for stumbling in him. (NASB) See also 1 John 3:11-12; 4:7-8

2 John 5-6 And now I ask you, lady, not as writing to you a new commandment, but the one which we have had from the beginning, that we love one another. 6 And this is love, that we walk according to His commandments. This is the commandment, just as you have heard from the beginning, that you should walk in it. (NASB)

Precepts and examples innumerable present this to the mind of all the citizens. The kingdom of heaven is divided into small societies, called *churches*, or *congregations of the Lord*. Each of these communities, in the reception of members, in the education and discipline of them, or in excluding them when necessary, is to be governed by the apostolic instructions; for to the apostles the Savior committed the management of his kingdom. After they had made citizens by preaching the gospel and baptizing, they were commanded to teach them to observe whatsoever the Savior had commanded them.

These laws and usages of the apostles must be learned from what the apostles published to the world, after the ascension and coronation of the king, as they are recorded in the Acts of the Apostles and epistles; for we shall see that the gospel was fully developed, and the whole doctrine of the reign of Christ began to be proclaimed in Jerusalem, on the first Pentecost after the ascension.

The old Jewish constitution (covenant) was announced first on Sinai on the first Pentecost after the redemption of Israel from Egyptian bondage; and from that day, and what is written after it in Exodus and Leviticus, Numbers and Deuteronomy, all the laws, manners, and customs authorized by the national constitution are to be found. They are not to be sought after in Genesis. Neither are the statutes and laws of the Christian kingdom to be sought for in the Jewish Scriptures, nor antecedent to the day of Pentecost; except so far as our Lord himself, during his lifetime, propounded the doctrine of his reign.

There is one universal law of naturalization, or for making citizens out of all nations, enjoined upon those citizens of the kingdom who are engaged in the work of evangelism; but the laws of this kingdom, like the laws of every other kingdom, are obligatory only on the citizens.

The weekly celebration of the death and resurrection of Jesus, and the weekly meeting of the Saints for this purpose, and for the edification of one another in their most holy faith, are the only positive statutes of the kingdom; and, therefore, there is NO law, statute, or observance in this kingdom, that in the least retards its extension from east to west, from north to south, or that can prevent its progress in all nations of the world.

“It is, however, worthy of observation, that every part of the Christian worship in the small communities spread over the territory of the kingdom of heaven, like so many candlesticks in a large edifice, are designed to enlighten and convert the world; and, therefore, in all the meetings of the family of God, they are to keep this supremely in view; and to regard themselves as the ‘pillar and ground of the truth.’” AC

**(Titus 2:11-15)** “For the grace of God has appeared, bringing salvation to all men, (12) instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, (13) looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, (14) who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds. (15) These things speak and exhort and reprove with all authority. Let no one disregard you.” Every Elder and Evangelist in the kingdom should instruct in this.

### THE TERRITORY OF THE KINGDOM

In all other kingdoms, except the kingdom of heaven, the territory is the national domain and inheritance. It was so in the first kingdom of God under the constitution from Sinai. But in that typical kingdom they lived at a distance from their inheritance for one generation. During these forty years, in which they pitched their tents in the wilderness, *God was their inheritance*. He rained bread from heaven upon them, and sent them flesh upon the east wind. He made the flinty rock Horeb a living spring, whose stream followed them all the way to Jordan. He renewed their garments every day, so that for forty years they grew not old, nor needed a single patch. A pillar of fire by night and a cloud by day guided them towards Canaan, the land of their inheritance.

The whole earth is the present territory of the kingdom of heaven, but the new heavens and earth are to be its *inheritance*. The earth, indeed, is the Lord's, and the fullness thereof; but the children of God and the children of the wicked one—the *wheat* and the *darnel*—are both planted in it, and must grow together till the harvest. The righteous have their bread and water guaranteed to them while they live; (1Tim 4:8) “for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and *also* for the *life* to come.”

But the joint heirs of Christ are never taught to regard the earth as their inheritance. They may indeed say, though poor and penniless, " (1 Cor 3:22-23) whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all things belong to you, (23) and you belong to Christ; and Christ belongs to God. But, like the Jews on their journey to Canaan, "they seek a better country"—"they seek a city yet to come." "My kingdom," says Jesus, "is not of this world." And, therefore, in the world, Christians are strangers and pilgrims, and may expect tribulation.

The earth is the present *theater of war*; therefore, all Christians in the territory are *soldiers*. Their expenses, their rations, are allowed, the arms and munitions of war are supplied them from the magazines in Mount Zion, the stronghold and fortress of the kingdom; where the King, the heads of departments, and all the legions of angels, are resident. So that on entering the army of the faith every soldier is equipped with the armor of God; and when inducted into the heavenly tactics

under the captain of salvation, he is expected to be a good soldier of Jesus Christ, and to fight the good fight of faith courageously and victoriously.

The kingdom of heaven on this territory is greatly opposed by the kingdom of Satan, which ever seeks to make *an inheritance* out of the territory of the militant kingdom of righteousness; and therefore the citizens have not to wrestle with flesh and blood, but with the rulers of the darkness of this world—with spiritual wickedness in high places.

Ever since the commencement of this kingdom, the governments of this world have either been directly opposed to it, or, at best, pretended friends; and therefore their influence has always been opposed to the true spirit and genius of the Christian institution. Christians have nothing to expect from them except liberty of conscience and protection from violence, while leading peaceable and quiet lives, in all godliness and honesty, till Jesus take to himself his great power, and hurl all these potentates from their thrones and make his cause triumphant,—a consummation devoutly to be wished, and which is soon coming: MARANATHA!

### INDUCTION INTO THE KINGDOM OF HEAVEN

*{There are only two doors of legal admission — birth or rebirth — there are no others}*

As Christ, the first born from the dead, entered the heavenly kingdom, so must all his brethren. And as to this kingdom of which we speak, as now existing in this world, Jesus himself taught that into it no person can legally enter who is not born again, or "*born of water and the Spirit*" (John 3:5). The analogy is complete between the kingdoms of nature, of grace, and of glory. Hence we have **natural birth**, metaphorical or **spiritual birth**, and **supernatural birth**. There is a being born of the flesh—born of the Spirit—born of the grave; and there is a kingdom for the flesh—a kingdom for the Spirit—and a kingdom for the glorified man.

This second or new birth, which inducts into the kingdom of God, is always subsequent to a **death and burial**, as it will be into the everlasting kingdom of glory. It is indeed a literal death and burial before a literal resurrection into the heavenly and eternal kingdom. It is also a metaphorical or figurative death and burial, before the figurative resurrection or new birth into the kingdom of heaven. Water is the element in which this burial and resurrection are performed, according to the constitutional laws of the kingdom of heaven. Hence Jesus connects the water and the Spirit when speaking of entering the kingdom of God. (Joh 3:5) Jesus answered, "**Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.**"

In naturalizing aliens, the commandment of the king is first—submit to them the constitution, or *preach to them the doctrine of the kingdom*. Soon as they understand and believe this, and are desirous of being translated into the kingdom of Christ and of God, that "they may receive the remission of sins and inheritance among all that are sanctified," they are to be buried in water into the name of the Father, Son, and Holy Spirit, and raised out of it confessing their death to sin, their faith in Christ's sacrifice and resurrection: and thus they are born of water and the Spirit, and constituted citizens of the kingdom of heaven. *To as many as thus receive him, he gives privilege to become the children of God*; for they are "*born of God*"—born of God, when born of water and the Spirit, because this is the institution of God.