



## How did Jesus Describe the Kingdom of Heaven?

**Matthew 13:44: (NRSV)** *The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.*



We all know Jesus came to save the world from sin and death. We all know Jesus opened the way to heaven for his truest followers. We all also know Jesus taught frequently about *the kingdom of heaven*. What we may not know is what he meant by that phrase, because it is used in a variety of ways that seem to contradict one another. So, how do we figure out what Jesus was really talking about when he spoke of *the kingdom of heaven*?

First, a look at the different ways *the kingdom of heaven* or *the kingdom of God* is used. Are they exactly the same or is there a difference between the two?

### The kingdom is here - Jesus himself “carried” the kingdom:

**Matthew 4:14-17: (NRSV)** <sup>14</sup>so that what had been spoken through the prophet Isaiah might be fulfilled: <sup>15</sup>Land of Zebulun, land of Naphtali, on the road by the sea, across the Jordan, Galilee of the Gentiles <sup>16</sup>the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned. <sup>17</sup>From that time Jesus began to proclaim, repent, for **the kingdom of heaven** has come near. (Jesus is saying, “I am here. Where I am, there is the kingdom of heaven.”)

### The kingdom is in you - Jesus’ true followers also “carry” the kingdom:

**Luke 17:20-21: (KJV)** <sup>20</sup>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: <sup>21</sup>Neither shall they say, lo here! Or, lo there! For, behold, the **kingdom of God** is within you.



Is the *kingdom of God* exactly the same as the *kingdom of heaven*? Through Bible study, we believe both are the same. Please see this CQ Rewind Bonus Material.

The Pharisees were looking for the kingdom of God and questioning Jesus. Jesus answered the Pharisees saying, *The kingdom of God is within you*. But how could it be coming if it is within you? Jesus himself carries the kingdom and Jesus’ true followers also carry the kingdom. This could be confusing!

### The kingdom as future - so, why would you pray for something to come that you already carry?

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

So far, Jesus brings the kingdom, it is within his followers and you have to pray for it to come. Hmmmm...we need to pay close attention to what was said, to whom it was said and why it was said.

### The kingdom as a message to be spread:

**Matthew 4:23: (KJV)** *And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of **the kingdom**, and healing all manner of sickness and all manner of disease among the people.*

Jesus preached and healed sickness. He was previewing what the kingdom would be like at resurrection. So then, how is that within us? *Confusing?* Answer to follow.



**The kingdom is difficult to enter - how do you enter something that is in you?**

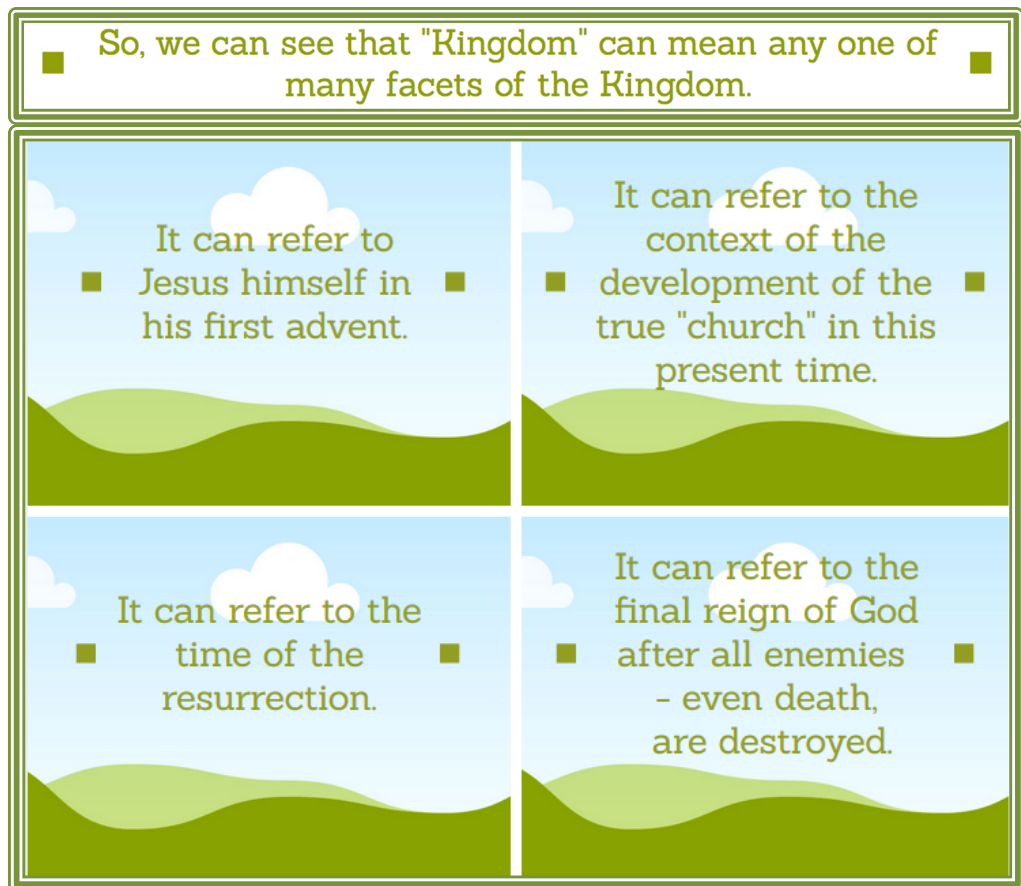
Matthew 18:3: (KJV) *And said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into **the kingdom of heaven**.*

**The kingdom associated with the resurrection:**

1 Corinthians 15:21-25: (NRSV) <sup>21</sup>*For since death came through a human being, the resurrection of the dead has also come through a human being;* <sup>22</sup>*for as all die in Adam, so all will be made alive in Christ.* <sup>23</sup>*But each in his own order: Christ the first fruits, then at his coming those who belong to Christ.* <sup>24</sup>*Then comes the end, when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power.* <sup>25</sup>*For he must reign until he has put all his enemies under his feet.*

So, we have this kingdom Jesus brought when he was here the first time. It is something his followers can have within them. You have to pray for it to come, but it is a message that has to be spread! And finally, it is associated with the resurrection.

**Great...now on top of being curious, we are confused! Now what?**



The *kingdom of God* and the *kingdom of heaven* were used in many ways. With all of these meanings, how can we know which one fits where? Context!





We will look at four parables that center on *the kingdom of heaven* to unfold this apparent mystery:

**The Treasure in the Field, The Pearl of Great Price,  
The Fishing Net (Dragnet) and  
The Master of a House Bringing Out His Treasure**

First, this is the *context* of the four parables. Jesus had just spoken the **Wheat and Tares** parable to many:

Matthew 13:34-36: (NASB) <sup>34</sup>*All these things Jesus spoke to the crowds in parables, and he did not speak to them without a parable.* <sup>35</sup>*This was to fulfill what was spoken through the prophet: (Psalms 78:2) I WILL OPEN MY MOUTH IN PARABLES: I WILL UTTER THINGS HIDDEN SINCE THE FOUNDATION OF THE WORLD.* <sup>36</sup>*Then he left the crowds and went into the house. And his disciples came to him and said, explain to us the parable of the tares of the field.*



Jesus often spoke in parables. It is important to realize the book of Matthew specifically was meant for a Jewish Christian audience to show Christianity was built on the foundation of the Old Testament.

We suggest the explanation Jesus gave of the Wheat and Tares helps us to unlock the meaning of the next four parables.

*We will break down the explanation of  
the Wheat and the Tares into four different phases.*



Matthew 13:37-38: (NASB) <sup>37</sup>*And he said, the one who sows the good seed is the Son of Man,* <sup>38</sup>*and the field is the world.*

Jesus is the catalyst, as it is he who spreads the seeds of the Gospel of the kingdom in the world. It all starts with him.



## First Parable



### Personal sacrifice for something of great value

**Matthew 13:44:** (NRSV)

*The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.*

*The kingdom of heaven is like a treasure hidden in a field.*

The clue! Jesus just explained what that means in the Parable of the Wheat and Tares - the field is the world.



Who goes into the world, finds a treasure of such great value that he sells all he had to purchase the world? **Jesus!**

**Isaiah 6:8:** (NRSV) *Then I heard the voice of the Lord saying, whom shall I send, and who will go for us? And I said, here am I; send me!*

Jesus was talking about himself, just like he did in the first part of the Parable of the Wheat and the Tares. **Proverbs 8:22-30** describes the beautiful relationship between Jesus and his Father in heaven before Jesus volunteered to purchase the world.

*He found and hid* - the treasure he bought the field for was hidden. Remember Jesus had just said he would speak to his followers in parables - hidden parables. There is a sense of a great purchase going on but no one could really understand why. He hid the purpose to fulfill prophecy. These little two lines of text are profound in explaining Jesus' role.

**Jesus paid the price - he truly "sold" all that he had:**

**Philippians 2:5-11:** (ASV) *Have this mind in you, which was also in Christ Jesus: <sup>6</sup>who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, <sup>7</sup>but emptied himself, taking the form of a servant, being made in the likeness of men; <sup>8</sup>and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. (He gave up the heavenly glory to be an earthly servant. Then he gave up earthly servitude by the death of the cross.) <sup>9</sup>Wherefore also God highly exalted him, and gave unto him the name which is above every name; <sup>10</sup>that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, <sup>11</sup>and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

Justice was satisfied - a perfect man (Jesus) for a perfect man (Adam) to buy back the human race. This particular parable focuses on one individual, Jesus, and his relationship to the world by his recognizing the great value in reconciling the world back to God and purchasing it.

We have the context of the Parable of the Wheat and the Tares and in the explanation Jesus gives the keys for his next parables. Jesus bought the world for the sake of the great treasure.





## The Progression of the Kingdom

*Clues from the Parable of the Wheat and Tares help us understand the next four parables describing the gradual stages of the kingdom.*

First Parable



Personal sacrifice for something of great value

Jesus is the focal point –  
the Gospel starts with him.  
The field is the world.

It can refer to  
■ Jesus himself in  
his first advent. ■

The Gospel starts with  
Jesus making a great  
sacrifice for the great  
treasure of the world.

**So, Jesus paid the price - does the second parable about the pearl of great price mean the same thing?**

**In the process of paying the price and purchasing the world, Jesus brought light and the Father's will to the world:**

John 12:46-49: (NRSV) <sup>46</sup>I have come as light into the world, so that everyone who believes in me should not remain in the darkness. <sup>47</sup>I do not judge anyone who hears my words and does not keep them, for I came not to judge the world, **but to save the world.** <sup>48</sup>The one who rejects me and does not receive my word has a judge; on the last day the word that I have spoken will serve as judge, <sup>49</sup>for I have not spoken on my own, but the Father who sent me has himself given me a commandment about what to say and what to speak.



**This is where the kingdom begins - Jesus coming into the world.**

**The price was paid once for all!**

Hebrews 10:7,10: (NRSV) <sup>7</sup>Then I said, see, God, I have come to do your will, O God (in the scroll of the book it is written of me.... <sup>10</sup>And it is by God's will that we have been sanctified through the offering of the body of Jesus Christ once for all.

*The kingdom of heaven is illustrated in the first parable by showing the magnitude of the sacrifice of Jesus (selling all), to buy back the human race from its sentence of death. This is where the kingdom begins.*



A caller from Connecticut agrees that context is the key to harmony. The parable is not revealed to the casual reader. You need to be willing to search. Luke 17:21: (KJV) *Neither shall they say, lo here! Or, lo there! For, behold, the kingdom of God is within you.* The Moffatt Translation states: *The Royal Majesty is among you.* Before you have a kingdom, you have to have a king!



Matthew 13:38: (NASB) *...and the field is the world; and as for the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one;*

In the Wheat and the Tares, Jesus sows in the field - the world. In the Hidden Treasure Parable, he "buys" the world. Now the Wheat and the Tares parable introduce the wheat as *the sons of the kingdom* and as the next most important thing in the kingdom. How are these *sons of the kingdom* represented next?



Personal sacrifice based on Jesus' example for great value

Let us look at how the second story begins:

Matthew 13:45-46: (NRSV)

(NRSV) <sup>45</sup>*Again <3825>, the kingdom of heaven is like a merchant in search of fine pearls; <sup>46</sup>on finding one pearl of great value, he went and sold all that he had and bought it.*

**Again:** Strong's #3825 palin; (through the idea of oscillatory repetition); (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctively) furthermore or on the other hand

That sounds similar to the first parable. When you see the word *again* it means "once more" or "furthermore." Is there a difference or simple repetition in different words? A parent explains things using different words several times. Is Jesus doing that OR is he saying, "Furthermore, let me build upon what I just told you?"

The second phase of the parable of the Wheat and Tares is talking not only about Jesus but also about his followers.





If we understand "again" to mean "furthermore," then we can tie these two stories together. Based on Jesus' ransom purchase of the world (first parable), we now have a merchant and a pearl of great value.

*The Merchant* - those called to a life of sacrifice as footstep followers of Jesus (equivalent to *the wheat* in the Parable of the Wheat and Tares)

Philippians 2:5: (ASV 1901) *Have this mind in you, which was also in Christ Jesus.*

What mind? We are supposed to be like Jesus. How?

Luke 18:22-24: (NASB) <sup>22</sup>When Jesus heard this, he said to him, one thing you still lack; sell all that you possess and distribute it to the poor, and you shall have treasure in heaven; and come, follow me. <sup>23</sup>But when he had heard these things, he became very sad, for he was extremely rich. <sup>24</sup>And Jesus looked at him and said, how hard it is for those who are wealthy to enter the kingdom of God!

Christianity is about divesting yourself of all earthly interests and worldly attachments. It is not just about being a good person, but instead what you can do for others and how you can honor God.

*Life's most persistent and urgent question is, "What are you doing for others?"*  
— Martin Luther King, Jr.

Romans 12:1: (NASB) *Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.*

This was the greatest thing ever offered to fallen humanity! This must have a great price. The merchant is in search of something wonderful and finds this one pearl of great value and then sold everything he had because that pearl was more valuable than anything else.

We are learning that the kingdom of heaven is a process.

The Merchant represents: Those called to a life of sacrifice as footstep followers of Jesus.

The Merchant (Jesus' followers) sold all that he had to buy the one pearl. Jesus bought the whole field (the world).

The Pearl represents: The unspeakable value of the call of the Gospel church. That call is the most amazing thing ever offered to humanity.

Interestingly, in ancient times the pearl occupied the chief place among the jewels of personal adornment. This helps us to understand why the Merchant does not represent Jesus, but instead represents the followers of Jesus - this pearl is something we put on - not something we have inherently. Jesus' followers are said to be "covered with the robe of Christ's righteousness."



### **We are to be clothed - covered with Christ:**

Galatians 3:26-29: (NASB) <sup>26</sup>*For you are all sons of God through faith in Christ Jesus. <sup>27</sup>For all of you who were baptized into Christ have clothed yourselves with Christ. <sup>28</sup>There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. <sup>29</sup>And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.*

It is not about having something that can make you rich in an earthly fashion. The pearl is this great value that is worth selling all that you had. We "sell" our earthly ambitions to be able to have the privilege of having a heavenly ambition and reward of helping all the families of the earth.

### **We are to be adorned (covered) with the beauty of holiness:**

Revelation 21:2: (NASB) *And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.*

The *bride* is a picture of the followers of Christ.

### **We are to follow him to death and then to life to overcome evil:**

Revelation 17:14: (KJV) *These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.*

When we read kingdom of heaven or kingdom of God, we have to ask ourselves what phase of that kingdom is being referenced in order to help us understand the correct application.

*The kingdom of heaven is illustrated in the second parable by showing the calling out of the true Christian church, those who see the great value of that call to follow in Jesus' footsteps and give up their lives for it, just as Jesus gave up his life for the world.*

## **The Progression of the Kingdom**

*Clues from the Parable of the Wheat and Tares help us understand the next four parables describing the gradual stages of the kingdom.*



**Jesus' followers are next and referred to as the "sons of the kingdom."**



It can refer to the context of the development of the true "church" in this present time.



Personal sacrifice based on Jesus' example for great value

**Jesus' followers give up their earthly ambitions to follow Christ.**

So, the kingdom starts with the King himself - his attitude and actions. The next phase of the kingdom is the footprint followers of Jesus - their attitude and actions.





Next, is the third Parable of the Dragnet. In order to pre-explain the Dragnet we will go back to the third phase of the Parable of the Wheat and the Tares.



Matthew 13:39-42: (NASB) <sup>39</sup>*and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels. <sup>40</sup>So just as the tares are gathered up and burned with fire, so shall it be at the end of the age. <sup>41</sup>The Son of Man will send forth his angels, and they will gather out of his kingdom all stumbling blocks, and those who commit lawlessness, <sup>42</sup>and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.*

(This is not referring to eternal torment. To understand the meaning of *weeping and gnashing of teeth*, please refer to our series of programs called "Do the Fires of Hell Come From God?" (Part I) June 7, 2015, (Part II) July 26, 2015 and (Part III) August 30, 2015. Part I specifically deals with all usage of this phrase.)

Phase three now deals with separating out the true from the false. Jesus sowed the good seeds of the Gospel at the beginning of the Gospel Age. The good true wheat (true Christianity) was allowed to grow alongside of tares (a corruption of the system). At the end of that phase was a harvest. The Parable of the Wheat and the Tares described a separation of false and true Christian systems.



To the listening crowd, Jesus gave this broad overview of what the Gospel would look like and how there was going to be corruption within the Christian system. Next when Jesus spoke to his truest disciples, he personalized the message by giving the details of the four parables to show how the Gospel was going to have an individual effect.

The Dragnet Parable is still a picture of separation but now on an *individual* basis instead of that of a broad system of Christianity.



Matthew 13:47-50: (NRSV)

<sup>47</sup>*Again <3825> (furthermore), the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; <sup>48</sup>when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. <sup>49</sup>So it will be at the end of the age. The angels will come out and separate the evil from the righteous <sup>50</sup>and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.*



Third Parable:  
The Dragnet

Jesus is not repeating himself but is *building new details* of what he already set as a foundation in the

Wheat and the Tares. He not only gives us the answer within the four parables but he gives us the way to interpret the answer in his explanation of the Wheat and the Tares.

### Personal results of the Kingdom call of the Gospel Age

The context of the call and journey of the true Christian church was established in the second parable. The third parable illustrates and focuses on the broader circumstances of the entire Gospel Age on a personal basis.

**What about the net - what does it symbolize - is it a trap?**



A caller from Connecticut questions: If we take an hour a day and talk to our family about what Jesus wants us to do, is that what God wants? To take an hour as a family to talk about God and how the kingdom of heaven is going to be? I think this is the beginning of the kingdom of heaven.

We agree! Part of the kingdom is the message. Witnessing in the lives of people of something greater is opening up the message of the goodness of God. This is a very practical way to witness to the kingdom - by making it part of our lives. If not appropriate to specifically bring up God, we can still talk about righteousness and high standards.

The dragnet represents: The Gospel message that pulls in fish (true and false Christians) of every kind. This is just like how the wheat and tares grew together.

Matthew 13:47: (NRSV) *Again <3825>, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind.*

**First, the invitation is cast to be different from others:**

Matthew 4:18-20: (NASB) <sup>18</sup>Now as Jesus was walking by the Sea of Galilee, he saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. <sup>19</sup>And he said to them follow me, and I will make you fishers of men. <sup>20</sup>Immediately they left their nets and followed him.



The Merchant and the Pearl identified the true followers of Christ. This would take several thousand years during the call of the Gospel.

Next, we are to fish for followers throughout the world. (In Scripture, *the sea* generally pictures the restless masses of humanity.) When Jesus said, *I will make you fishers of men*, he meant, "The dragnet is going to be in operation throughout the entire age of the Gospel, drawing many people to the Gospel message. There will need to be a separation of true and false followers."

This shows us the time factor - the kingdom of God is a process that takes a long time (by our standards) to develop.

#### **Next, the command to fish for followers throughout the world:**

Matthew 28:18-20: (NIV) <sup>18</sup>*Then Jesus came to them and said, all authority in heaven and on earth has been given to me. <sup>19</sup>Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.*

In the Parable of the Wheat and the Tares, they grow in the same field together and need to be separated later. They look similar but are different. The parable is about systems, not people.

In the Parable of the Dragnet they are all in the same net together and need to be separated later.

Summing up the first three Parables (Treasure, Pearl, Dragnet): The kingdom is a process that began with Jesus and worked through the true followers over a long period of time.

An important point about God's plan is everything has to come to its fullness - allowed to be mature in its development. By why does it seem to take so long? When developing the kingdom, an eternal fixture for the human race, what is a few thousand years when compared to eternity?

Matthew 13:48-50: (NRSV) <sup>48</sup>*when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad.*

It comes to a point when the net is full and we are no longer fishing! The call of the Gospel is over and the separation phase is in place.

#### **There were many warnings about the danger of corruption within Christianity through the age:**

Acts 20:28-30: (NIV) <sup>28</sup>*Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood. <sup>29</sup>I know that after I leave, savage wolves will come in among you and will not spare the*



flock. <sup>30</sup>Even from your own number men will arise and distort the truth in order to draw away disciples after them.

**This Scripture describes good and bad fish!**

Drawing in so many will by its very nature draw in corruption. There are corrupt Christian systems in place that teach us about things that are not Christ-like, bringing us to end results that are *not* based on Scripture but based on satisfying what YOU want (based on ritual and tradition). That is what the Wheat and the Tares are about. Those systems will be destroyed.

Here, the Dragnet is about individual separation between those who really follow after the will of God through Christ, and those who follow partially.



Now at the end of the age of the Gospel, the fishing ends and the next phase is the separation.

**Now the end result:**

**Matthew 13:49-50:** (NRSV) <sup>49</sup>So it will be at the end of the age. The angels will come out and separate the evil from the righteous <sup>50</sup>and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

Weeping and gnashing of teeth is *not* associated with hellfire. (Please refer to our series of programs called "Do the Fires of Hell Come From God? (Part I)" June 7, 2015.) Can you imagine waking up on the wrong side of Christianity and having the disappointment of not making the reward? That is when there will be *weeping and gnashing of teeth!*

What is this *furnace of fire*? It is a time of purification and destruction, what the Scriptures describe (see Daniel 12:1, for example) as *the great time of trouble* at the end of the Gospel Age.

**How do we know? The good news is we are watching the kingdom of heaven develop:**

**Malachi 4:1:** (NASB) *For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze, says the LORD of hosts, so that it will leave them neither root nor branch.*



**Observations:**

- Now we are clearly set at the end of the age when *the great time of trouble* arrives.
- This *furnace of fire*, the *great time of trouble*, is a time of (among other things) a final separating out and destroying of nominal Christian systems and the separating of those truly faithful individuals from others.
- The "true colors" of the systems are here revealed and are now exposed to the fire of God's wrath.





- A *furnace of fire* is a contained and controlled fire versus *Gehenna* which utterly destroys all therein. (The imagery of the *furnace of fire* does not mean the same thing as *Gehenna*.) (Please refer to our series of programs called "Do the Fires of Hell Come From God? (Part III)" August 30, 2015.

*The kingdom of heaven is illustrated in the third parable by showing the broad attraction the Gospel has, and the necessity for a separation at the end of the call to show the true colors of those involved. The true and false growing together is lesson often taught by Jesus.*

### The Progression of the Kingdom

Clues from the Parable of the Wheat and Tares help us understand the next four parables describing the gradual stages of the kingdom.



Phase three of the explanation of the Wheat and the Tares





Third Parable: The Dragnet

Personal results of the Kingdom call of the Gospel Age

True Christianity (wheat) and corrupted Christianity (tares) allowed to grow together during the Gospel Age; then comes a separation.

It can refer to the time of the resurrection.

Fish (Christians) of every kind caught in the "net" of the Gospel together; then comes a separation.

The kingdom process starts with Jesus paying the price, then his true followers follow in his footsteps through the whole age of the Gospel. It follows with the development of the true church and the challenges they face. There will be a full number brought to the end when the fishing stops and a separation process begins. Now onto the last Parable...

The last Parable speaks of scribes in a good way -  
weren't they always doubters of Jesus?



Jesus gives us a hint from the Wheat and the Tares on how to view the fourth parable:

Matthew 13:43: (NASB) *Then THE RIGHTEOUS WILL SHINE FORTH AS THE SUN in the kingdom of their Father. He who has ears, let him hear.*



In the Wheat and the Tares, once all else is done and the judgment time is over, the bright shining of the true followers of Jesus will forever shine as lights in the fully-established kingdom of God wherein finally the Abrahamic promise comes true in its fullest sense and *all the families of the earth are blessed*. Finally, we have an end result after all the turmoil - a bright shining like the sun.

Jesus asks for their comprehension so he can finish his progressive lesson:

Matthew 13:51: (NRSV) *Have you understood all this? They answered, yes.*



**Matthew 13:52:** (NRSV) *And he said to them, Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.*

Why would Jesus focus on a scribe? Usually we hear *the scribes and Pharisees* being against Jesus. We need some biblical history to understand what a scribe was.

(Source: Biblical commentary by Matthew Poole) Verse 52: *Seeing you understand these things, communicate your knowledge of them unto others, do not know for yourselves alone. Every scribe, which is instructed unto the kingdom of heaven. The scribes amongst Jews were not only clerks that were employed in writing, but teachers of the law; such a one was Ezra, Ezra 7:6. Our Savior here by every scribe instructed unto the kingdom of God, understandeth every good minister of the gospel, fitted to promote the kingdom of God, to be employed in the church of God: should be like a good householder...*

Just like Ezra, a scribe not only did the writing but they were also supposed to be teachers of the law. Jesus is speaking in Jewish terms saying, "*Therefore* (meaning look back to the three previous parables), you now know the kingdom of heaven starts with me - it is passed onto you - you pass it on through the whole age of the Gospel to others - there is going to be corruption - but it is all going to come to an end. There is going to be a separation that has to happen. Now that you know about the developmental stages of the kingdom of heaven, *therefore*, you should be taking what you have learned here and be able to teach it to others. He is telling the scribe to bring out both old and new treasure.

#### **New treasure:**

**Hebrews 10:19-20:** (NRSV) <sup>19</sup>*Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus,* <sup>20</sup>*by the new and living way that he opened for us through the curtain (that is, through his flesh)...*

Jesus brought the new and living way to earth. He is saying, "I am teaching you something higher and better," something with a different purpose and end result than ever before was available in God's dealing with humanity.

**John 13:34-35:** (NRSV) <sup>34</sup>*I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another.* <sup>35</sup>*By this everyone will know that you are my disciples, if you have love for one another.*

The Jewish Law taught them to love each other, but this new kind of love for one another extends beyond the physical realm and rules of living. It is a selfless love in the context of God's mercy.

#### **...built on old treasure:**

**1 John 2:7-8:** (NRSV) <sup>7</sup>*Beloved, I am writing you no new commandment, but an old commandment that you have had from the beginning; the old commandment is the word that you have heard.* <sup>8</sup>*Yet I am writing you a new commandment that is true in him and in you, because the darkness is passing away and the true light is already shining.*

Jesus is saying to his truest followers, "This is what the kingdom of heaven is like. It is your responsibility as a good scribe to give what you know to others. Pass it on. The kingdom process has already begun."




The kingdom of heaven is not just about something in the future. The kingdom process has already begun and has been functioning, though not mature, since Jesus came.

**Matthew 6:33:** *But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.*


### The Progression of the Kingdom

*Clues from the Parable of the Wheat and Tares help us understand the next four parables describing the gradual stages of the kingdom.*




Phase four of the explanation of the Wheat and the Tares

The righteous overcomers shine forth as the sun – Jesus' followers are rewarded.



It can refer to the final reign of God after all enemies – even death, are destroyed.



Personal reward of those who have had the Kingdom within them

As trained scribes and masters, we are tasked to go forth with the "new" and "old" treasures and teach the Gospel.

*The kingdom of heaven is illustrated in the first parable by showing the magnitude of the sacrifice of Jesus (selling all), to buy back the human race from its sentence of death.*

Without a king, there could not be a kingdom. Jesus bought the whole world, allowing there to be two phases to God's kingdom: 1) The heavenly call (...behold in my Father's house are many mansions...) and 2) the earthly call *Tthy kingdom come, Thy will be done on earth as it is done in heaven...*

*The kingdom of heaven is illustrated in the second parable by showing the calling out of the true Christian church, as those who see the great value of that call to follow in Jesus' footsteps and give up their lives for it, just as Jesus gave up his life for the world.*

This is our role in finding that great value to follow Jesus. What a privilege it is to answer that call of service and sacrifice!

*The kingdom of heaven is illustrated in the third parable by showing the broad attraction the gospel has, and the necessity for a separation at the end of the call to show the true colors of those involved. The true and false growing together is lesson often taught by Jesus.*

*The kingdom of heaven in the fourth parable is described as a synopsis of the previous three parables - new truth built upon old truth that together give a prophetic look at the path the kingdom must take in order for it to be fully established.*





The secret of Scripture is something glorious. *The kingdom of heaven* has begun its developmental process with Jesus coming the first time and it is still in the process of growing and developing until such a time when it will become obvious not only to those of us who want to follow Christ but to every other human being through the resurrection because of his ransom. That is the fruition of *the kingdom of heaven*. We want to be a part of God's will and plan!

*So, how did Jesus describe the kingdom of heaven?  
For Jonathan and Rick and Christian Questions...  
Think about it...!*

*And now even more to think about...  
only in the **Full Edition** of CQ Rewind!*



There is much discussion among Christians about whether *the kingdom of heaven* and *the kingdom of God* are the same or different. Our discussion today laid out the idea that the *kingdom* is a process - a development beginning with Jesus, working its way through the true church and culminating with the entire world living in harmony. There are many Scriptures that use these two phrases. We have assembled a long, though not exhaustive list. At the end we have pulled several comparisons from this list to show that *both phrases do in fact mean the same thing!*

**First, many uses of the phrase *the kingdom of God*:**

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

Mark 1:15: (KJV) And saying, the time is fulfilled, and *the kingdom of God* is at hand: repent ye, and believe the gospel.

Mark 4:11: (KJV) And he said unto them, unto you it is given to know the mystery of *the kingdom of God*: but unto them that are without, all these things are done in parables:

Mark 4:26: (KJV) And he said, so is *the kingdom of God*, as if a man should cast seed into the ground;

Mark 4:30: (KJV) And he said, whereunto shall we liken *the kingdom of God*? Or with what comparison shall we compare it?

Mark 9:1: (KJV) And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen *the kingdom of God* come with power.

Mark 9:47: (KJV) And if thine eye offend thee, pluck it out: it is better for thee to enter into *the kingdom of God* with one eye, than having two eyes to be cast into hell fire:

Mark 10:14: (KJV) But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is *the kingdom of God*.



Mark 10:15: (KJV) Verily I say unto you, Whosoever shall not receive *the kingdom of God* as a little child, he shall not enter therein.

Mark 10:23: (KJV) And Jesus looked round about, and saith unto his disciples, how hardly shall they that have riches enter into *the kingdom of God*!

Mark 10:24: (KJV) And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into *the kingdom of God*!

Mark 10:25: (KJV) 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*.

Mark 12:34: (KJV) And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from *the kingdom of God*. And no man after that durst ask him any question.

Mark 14:25: (KJV) Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in *the kingdom of God*.

Mark 15:43: (KJV) Joseph of Arimathaea, an honourable counsellor, which also waited for *the kingdom of God*, came, and went in boldly unto Pilate, and craved the body of Jesus.

Luke 4:43: (KJV) And he said unto them, I must preach *the kingdom of God* to other cities also: for therefore am I sent.

Luke 6:20: (KJV) And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is *the kingdom of God*.

Luke 7:28: (KJV) For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist: but he that is least *in the kingdom of God* is greater than he.

Luke 8:1: (KJV) And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of *the kingdom of God*: and the twelve were with him.

Luke 8:10: (KJV) And he said, Unto you it is given to know the mysteries of *the kingdom of God*: but to others in parables; that seeing they might not see, and hearing they might not understand.

Luke 9:2: (KJV) And he sent them to preach *the kingdom of God*, and to heal the sick.

Luke 9:11: (KJV) And the people, when they knew it, followed him: and he received them, and spake unto them of *the kingdom of God*, and healed them that had need of healing.

Luke 9:27: (KJV) But I tell you of a truth, there be some standing here, which shall not taste of death, till they see *the kingdom of God*.

Luke 9:60: (KJV) Jesus said unto him, let the dead bury their dead: but go thou and preach *the kingdom of God*.

Luke 9:62: (KJV) And Jesus said unto him, no man, having put his hand to the plough, and looking back, is fit for *the kingdom of God*.

Luke 10:9: (KJV) And heal the sick that are therein, and say unto them, *The kingdom of God* is come nigh unto you.

Luke 10:11: (KJV) 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.



Luke 11:20: (KJV) But if I with the finger of God cast out devils, no doubt *the kingdom of God* is come upon you.

Luke 12:31: (KJV) But rather seek ye *the kingdom of God*; and all these things shall be added unto you.

Luke 13:18: (KJV) Then said he, Unto what is *the kingdom of God* like? and whereunto shall I resemble it?

Luke 13:20: (KJV) And again he said, whereunto shall I liken *the kingdom of God*?

Luke 13:28: (KJV) There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in *the kingdom of God*, and you yourselves thrust out.

Luke 13:29: (KJV) And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in *the kingdom of God*.

Luke 14:15: (KJV) And when one of them that sat at meat with him heard these things, he said unto him, blessed is he that shall eat bread in *the kingdom of God*.

Luke 16:16: (KJV) The law and the prophets were until John: since that time *the kingdom of God* is preached, and every man presseth into it.

Luke 17:20: (KJV) 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 17:21: (KJV) Neither shall they say, Lo here! Or, lo there! For, behold, *the kingdom of God* is within you.

Luke 18:16: (KJV) But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is *the kingdom of God*.

Luke 18:17: (KJV) Verily I say unto you, whosoever shall not receive *the kingdom of God* as a little child shall in no wise enter therein.

Luke 18:24: (KJV) And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into *the kingdom of God*!

Luke 18:25: (KJV) For it is easier for a camel to go through a needle's eye, than for a rich man to enter into *the kingdom of God*.

Luke 18:29: (KJV) And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for *the kingdom of God*'s sake.

Luke 19:11: (KJV) And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that *the kingdom of God* should immediately appear.

Luke 21:31: (KJV) So, likewise ye, when ye see these things come to pass, know ye that the *kingdom of God* is nigh at hand.

Luke 22:16: (KJV) For I say unto you, I will not any more eat thereof, until it be fulfilled in *the kingdom of God*.

Luke 22:18: (KJV) For I say unto you, I will not drink of the fruit of the vine, until *the kingdom of God* shall come.

Luke 23:51: (KJV) (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*.



John 3:3: (KJV) *Jesus answered and said unto him, verily, verily, I say unto thee, Except a man be born again, he cannot see **the kingdom of God**.*

John 3:5: (KJV) *Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into **the kingdom of God**.*

Acts 1:3: (KJV) *To whom also he shewed 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 8:12: (KJV) *But when they believed Philip preaching the things concerning **the kingdom of God**, and the name of Jesus Christ, they were baptized, both men and women.*

Acts 14:22: (KJV) *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 19:8: (KJV) *And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning **the kingdom of God**.*

Acts 20:25: (KJV) *And now, behold, I know that ye all, among whom I have gone preaching **the kingdom of God**, shall see my face no more.*

Acts 28:23: (KJV) *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 28:31: (KJV) *Preaching **the kingdom of God**, and teaching those things, which concern the Lord Jesus Christ, with all confidence, no man forbidding him.*

Romans 14:17: (KJV) *For **the kingdom of God** is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit.*

1 Corinthians 4:20: (KJV) *For **the kingdom of God** is not in word, but in power.*

1 Corinthians 6:9: (KJV) *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, <sup>10</sup>nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit **the kingdom of God**.*

1 Corinthians 15:50: (KJV) *Now this I say, brethren, that flesh and blood cannot inherit **the kingdom of God**; neither doth corruption inherit incorruption.*

Galatians 5:21: (KJV) *Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit **the kingdom of God**.*

Colossians 4:11: (KJV) *And Jesus, which is called Justus, who are of the circumcision. These only are my fellow workers unto **the kingdom of God**, which have been a comfort unto me.*

2 Thessalonians 1:5: (KJV) *Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of **the kingdom of God**, for which ye also suffer:*

## **Second, ALL uses of the phrase **the kingdom of heaven**:**

Matthew 3:2: (KJV) *And saying, Repent ye: for **the kingdom of heaven** is at hand.*

Matthew 4:17: (KJV) *From that time Jesus began to preach, and to say, Repent: for **the kingdom of heaven** is at hand.*

Matthew 5:3: (KJV) *Blessed are the poor in spirit: for theirs is **the kingdom of heaven**.*





Matthew 5:10: (KJV) *Blessed are they which are persecuted for righteousness' sake: for theirs is **the kingdom of heaven**.*

Matthew 5:19: (KJV) *Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in **the kingdom of heaven**.*

Matthew 5:20: (KJV) *For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into **the kingdom of heaven**.*

Matthew 7:21: (KJV) *Not every one that saith unto me, Lord, Lord, shall enter into **the kingdom of heaven**; but he that doeth the will of my Father which is in heaven.*

Matthew 8:11: (KJV) *And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in **the kingdom of heaven**.*

Matthew 10:7: (KJV) *And as ye go, preach, saying, **The kingdom of heaven** is at hand.*

Matthew 11:11: (KJV) *Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in **the kingdom of heaven** is greater than he.*

Matthew 11:12: (KJV) *And from the days of John the Baptist until now **the kingdom of heaven** suffereth violence, and the violent take it by force.*

Matthew 13:11: (KJV) *He answered and said unto them, because it is given unto you to know the mysteries of **the kingdom of heaven**, but to them it is not given.*

Matthew 13:24: (KJV) *Another parable put he forth unto them, saying, **The kingdom of heaven** is likened unto a man which sowed good seed in his field:*

Matthew 13:31: (KJV) *Another parable put he forth unto them, saying, **The kingdom of heaven** is like to a grain of mustard seed, which a man took, and sowed in his field:*

Matthew 13:33: (KJV) *Another parable spake he unto them; **The kingdom of heaven** is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.*

Matthew 13:44: (KJV) *Again, **the kingdom of heaven** is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.*

Matthew 13:45: (KJV) *Again, **the kingdom of heaven** is like unto a merchant man, seeking goodly pearls:*

Matthew 13:47: (KJV) *Again, **the kingdom of heaven** is like unto a net that was cast into the sea, and gathered of every kind:*

Matthew 13:52: (KJV) *Then said he unto them, Therefore every scribe which is instructed unto **the kingdom of heaven** is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.*

Matthew 16:19: (KJV) *And I will give unto thee the keys of **the kingdom of heaven**: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.*

Matthew 18:1: (KJV) *At the same time came the disciples unto Jesus, saying, who is the greatest in **the kingdom of heaven**?*

Matthew 18:3: (KJV) *And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into **the kingdom of heaven**.*



Matthew 18:4: (KJV) *Whosoever therefore shall humble himself as this little child, the same is greatest in **the kingdom of heaven**.*

Matthew 18:23: (KJV) *Therefore is **the kingdom of heaven** likened unto a certain king, which would take account of his servants.*

Matthew 19:12: (KJV) *For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for **the kingdom of heaven's** sake. He that is able to receive it let him receive it.*

Matthew 19:14: (KJV) *But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is **the kingdom of heaven**.*

Matthew 19:23: (KJV) *Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into **the kingdom of heaven**.*

Matthew 20:1: (KJV) *For **the kingdom of heaven** is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.*

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

Matthew 23:13: (KJV) *But woe unto you, scribes and Pharisees, hypocrites! for ye shut up **the kingdom of heaven** against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.*

Matthew 25:1: (KJV) *Then shall **the kingdom of heaven** be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.*

Matthew 25:14: (KJV) *For **the kingdom of heaven** is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.*

**Third, several comparisons of the phrases - note how many times these phrases are Jesus speaking the exact same teaching but it is recorded in different Gospels:**

Matthew 3:2: (KJV) *And saying, Repent ye: for the kingdom of heaven is at hand.*

Mark 1:15: (KJV) *And saying, The time is fulfilled, and **the kingdom of God** is at hand: repent ye, and believe the gospel.*

Matthew 5:3: (KJV) *Blessed are the poor in spirit: for theirs is **the kingdom of heaven**.*

Luke 6:20: (KJV) *And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is **the kingdom of God**.*

Matthew 18:3-4: (KJV) <sup>3</sup>*And said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into **the kingdom of heaven**.* <sup>4</sup>*Whosoever therefore shall humble himself as this little child, the same is greatest in **the kingdom of heaven**.*

Luke 18:16-17: (KJV) <sup>16</sup>*But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is **the kingdom of God**.* <sup>17</sup>*Verily I say unto you, whosoever shall not receive **the kingdom of God** as a little child shall in no wise enter therein.*

Matthew 6:31-33: (NASB) <sup>31</sup>*Do not worry then, saying, what will we eat? Or what will we drink? Or what will we wear for clothing?* <sup>32</sup>*For the Gentiles eagerly seek all these things; for **your heavenly Father** knows that you need all these things.* <sup>33</sup>*But seek first **His kingdom** and His righteousness, and all these things will be added to you.*



Luke 12:31: (KJV) *But rather seek ye **the kingdom of God**; and all these things shall be added unto you.*

Matthew 19:23: (KJV) *Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into **the kingdom of heaven**.*

Matthew 19:24: (KJV) *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**.*

Luke 18:24-25: (KJV) <sup>24</sup>*And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into **the kingdom of God**!* <sup>25</sup>*For it is easier for a camel to go through a needle's eye, than for a rich man to enter into **the kingdom of God**.*

Matthew 13:11: (KJV) *He answered and said unto them, because it is given unto you to know the mysteries of **the kingdom of heaven**, but to them it is not given.*

Mark 4:11: (KJV) *And He was saying to them, To you has been given the mystery of **the kingdom of God**, but those who are outside get everything in parables.*

Luke 8:10: (KJV) *And He said, "To you it has been granted to know the mysteries of **the kingdom of God**, but to the rest it is in parables, so that SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND.*