

# Kingdom of God — Kingdom of Heaven

There are many strange ideas around about the difference between the terms “Kingdom of God” and “Kingdom of Heaven”. It has been taught that the Kingdom of God is spiritual and heavenly, whereas the Kingdom of Heaven is temporal and earthly, and that the two cannot be mixed. Actually, if there were any truth in that, it still sounds backwards! Some say that the Kingdom of God is an eternal kingdom of God over all and that the Kingdom of Heaven is an earthly and temporal program, some future divine dynasty to be established on earth, and that it is of special significance only to the Jews, who, still awaiting their Messiah, will see His righteous government in control of the world, and in their hands, during the Millennium. Others assume that the Kingdom of Heaven means a kingdom in heaven, so they are waiting to die so they can go to their kingdom in heaven where they intend to spend eternity strumming harps and dancing up and down the streets of gold.

Ignorant men have long tried to make a distinction between the Kingdom of God and the Kingdom of Heaven, as though they were two separate kingdoms. They often explain that the Kingdom of Heaven embraces the “Church age” and the Kingdom of God will be set up during the “Millennium”. The simple truth is that the two terms are used interchangeably in numerous places in scripture. To cite only a few of several examples, when Matthew recorded the Sermon on the Mount he quoted Jesus as saying, “Blessed are the poor in spirit: for theirs is the kingdom of heaven.” But when Luke recorded the same saying of Jesus he said, “Blessed be ye poor: for yours is the kingdom of God.” Again, Matthew quoted the Lord, “And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the law and the prophets prophesied until John” (Mat. 11:12-13). Luke says, “The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it” (Lk. 16:16). In these two passages the messenger spoken of in both cases is John. His message was said to begin where the law and the prophets left off. His message was announcing a kingdom. In one passage that kingdom is called the Kingdom of God, while in the other it is called the Kingdom of Heaven. The time was the same, the man was the same, the message was the same, and the kingdom was the same in both cases.

Our Lord’s instructions upon sending out the twelve were, according to Matthew, “And as ye go, preach, saying, The kingdom of heaven is at hand” (Mat. 10:7). According to Luke, “He sent them forth to preach the kingdom of God, and to heal the sick” (Lk. 9:2). Certainly Jesus did not preach two conflicting messages at the same time! Certainly He was not announcing two separate and distinct kingdoms and declaring them both to be at hand! These, and many other passages, show the Kingdom of God and the Kingdom of Heaven are one and the same. Yet — there is a difference! God does not have TWO KINGDOMS — He has only ONE. There is not one Kingdom of God and another Kingdom of Heaven. There is only one Kingdom. However each of these two terms is not

without its special significance. For, you see, heaven is a REALM and God is a PERSON. The Kingdom has its origin in the REALM OF HEAVEN, and in the PERSON OF GOD. The term “Kingdom of Heaven” denotes, on the one hand, from whence (from what place, location, realm or dimension) the Kingdom proceeds, while the term “Kingdom of God” reveals, on the other hand, from whom (from what person or being) the Kingdom originates. When we consider these two items, place and person, it immediately follows that as to REALM the Kingdom is out of the heavenlies, but as to PERSON the Kingdom comes from God. It is called the Kingdom OF God because it is from and by God. He is the Instigator and Head of the Kingdom. It is called the Kingdom OF Heaven because it has its inception in heaven — the invisible realm of Spirit.

The prophet Daniel brings the two together when by inspiration he says, “And in the days of these kings shall the GOD (person) of HEAVEN (place, realm) set up A KINGDOM, which shall never be destroyed” (Dan. 2:44). Jesus then brings the two together when He says to Pilate, “MY (person) kingdom is not of THIS WORLD (place, realm): for if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now MY (person) kingdom is not from HENCE (place, realm)” (Jn. 18:36). Through their relationship we understand there cannot be a Kingdom of Heaven without the presence of God. On the other hand, where the presence of God is, there is a manifestation of Heaven’s Life.

Ah, then, this Kingdom of God may also be called the Kingdom of Heaven! To call, then, the Kingdom of God the Kingdom of Heaven is to ascribe to the Kingdom of God every heavenly and spiritual perfection. The Kingdom of God is, for example, heavenly in its origin — that origin is the bosom of the eternal Father. The Kingdom of God is heavenly in its purpose — that purpose is to restore creation to its original glory. The Kingdom of God is heavenly in its king — that king is the Son of the Highest, Head and body. The Kingdom of God is heavenly in its subjects — those subjects are the children of God. The Kingdom of God is heavenly in its nature — that nature is righteousness and peace and joy in the Holy Spirit. The Kingdom of God is heavenly in its entrance — that gateway is not by birth of blood, nor of the will of the flesh, nor of the will of man, but by birth of God. The Kingdom of God is heavenly in its laws — those laws are not ordinances, rules, or regulations — they are spiritual principles. The Kingdom of God is heavenly in its method — that method is not by might, nor by power, nor by the enticing words of man’s wisdom, but by the Spirit of the living God. The Kingdom of God is heavenly in its prerogatives — those prerogatives are for the sons of God to be the salt of the earth, the light of the world, a kingdom of priests after the order of Melchizedek, Saviours on mount Zion. The Kingdom of God is heavenly in its privileges — those privileges are to be heirs of God and joint heirs with Christ to the inheritance which is incorruptible, undefiled, and that fadeth not away. In brief, the Kingdom of God is the Kingdom of Heaven — it is the Kingdom of Heaven because it is the kingdom or dominion of the GOD OF HEAVEN!

---

Revision #1

Created 2026-07-04 12:22:29 UTC by sysadmin

Updated 2026-07-04 12:23:04 UTC by sysadmin