

The Kingdom of Heaven and of God

Part 1

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Duration	01:01:24
Online version	https://www.audioteaching.org/en/sermons/na013/the-kingdom-of-heaven-and-of-god

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[00:00:01] Here is a recording of a question with its answer, the answer given by our brother, late brother, George Davison, on the subject of the Kingdom.

The question is, can you help me with a clear distinction between the Kingdom of God and the Kingdom of Heaven?

Are there different kingdoms as I have been informed? Answer no.

There is only one kingdom for God is the blessed and only ruler. 1 Timothy chapter 6, verse 15, new translation.

The Kingdom of Heaven is the Kingdom of God viewed dispensationally. [00:01:04] There are in fact ten different titles used to describe the Kingdom, and a word on each of them may be of help to you. We will take them in the order in which they appear in the New Testament, and this will facilitate the study of them.

The Kingdom of Heaven, Matthew chapter 3, verse 2.

This is the first title given to the Kingdom in the New Testament, and conveys the thought that the heavens rule the earth.

The anointed of God was here to establish this rule in the midst of Israel and would have done, had they accepted him.

Matthew is the only writer who uses this title, having for his theme the dispensational aspect [00:02:09] of the Kingdom.

This can be seen in type in the book of Daniel, where Nebuchadnezzar has to learn that God is the sovereign ruler in the universe. Though God gave to him rule over all the earth, heaven was still in control.

As we read, the heavens do rule. Daniel chapter 4, verse 26.

Not that the kingdom of heaven, as Matthew presents it, was set up in those days, but in type we see

this feature that the heavens do rule, and the proud king is made to own this. [00:03:02] The Kingdom of God, Matthew chapter 6, verse 33.

The bearing of this title is, the will of God is supreme. It is the kingdom of God. He ordains the statutes of it, and everyone in that kingdom must be subject to his rule and authority.

To us today, this kingdom is entirely spiritual, as we read, for the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. Romans chapter 14, verse 17.

The kingdom of the Son of Man, Matthew chapter 13, verse 41.

[00:04:04] The universal aspect of the kingdom is in view here. The Son of Man will have all authority, all power, all rule, and all judgment in his hands, and will order the whole universe, heaven and earth, in accord with the will of God. This is clearly seen in 1 Corinthians 15, verses 24 to 26, and also John chapter 5, verse 29.

The kingdom of their Father, Matthew chapter 13, verse 43.

This title carries us in thought to the kingdom established in the world to come, and the [00:05:01] saints of this dispensation having their part on the heavenly side of it. Our Lord says they will shine forth as the sun, pointing thus to heaven as the place from which they will shine.

My Father's kingdom, Matthew chapter 26, verse 29.

In using this title, our Lord has in view his return to set up the kingdom, but instead of those who enter it being there in the kingdom of Jehovah, they will know God as Father. The kingdom, according to all the prophetic promises, will surely come, but much that has already come to light in Christianity will also be there, hence this title. [00:06:05] Israel is known throughout the gospel of Matthew as Heavenly Father, and this will yet shine out in public display with the remnant of Israel who will be there. The kingdom of our Father, David, Mark chapter 11, verse 10.

This title is used by the disciples when our Lord rode into Jerusalem. They had in mind the glowing prophecies of the entry of the Son of David to his throne in Jerusalem, his law going forth from Jerusalem, the deliverance of Israel from all their enemies of God dwelling in their midst.

[00:07:01] Had the leaders accepted him, all this would have been established. Psalm 72, Isaiah 11, and Zechariah 9 are in view in this title, but as we know, he was rejected and these blessings for Israel are in abeyance. The kingdom of Christ, Ephesians chapter 5, verse 5.

This title teaches us that when the kingdom is brought in by power, the anointed of God will administer it and use it for the display of the glory of God.

Headship with lordship and kingship are involved in this title. Second Samuel 22, verse 44, and First Chronicles 29, verse 11 have this in view.

[00:08:13] The kingdom of his dear son, Colossians chapter 1, verse 13.

This title speaks of the kingdom as embracing the children of the Father today, and to us the rule of

the kingdom is love.

We believe it involves that we are in the kingdom more as sons than as servants, hence this endearing title is used. Our hearts have been subdued by divine love which has reached us through the son of his love, and as the result of being affected by this love, by love we serve. [00:09:08] Galatians chapter 5, verse 13.

His heavenly kingdom, Second Timothy chapter 4, verse 18.

This title presents the kingdom as standing in contrast to every earthly kingdom. The kingdoms of this earth have been marked by unrighteousness in the hands of fallen men, but the heavenly kingdom will be marked by light and righteousness and will bring blessing to men instead of war.

Paul knew that the Roman power was about to end his life here most unrighteously, but [00:10:03] he knew his place and reward was sure in that heavenly kingdom for which he had labored all his apostolic life.

The everlasting kingdom, Second Peter chapter 1, verse 11.

This title assures us that once the kingdom has been set up in power it will never be succeeded by another as it will last as long as time lasts. It does not mean that the kingdom will go on forever in the eternal state, but rather that it will not have a successor.

Kingdoms are established to keep adverse powers in subjection as well as to protect their [00:11:05] subjects. Indeed, one is the outcome of the other, but as there are no adverse powers in the eternal state, the kingdom will not be needed.

This is clear from 1 Corinthians chapter 15, verses 24, 25, and 26.

This may not be a complete list of all the titles, but will serve to show how vast the subject is and how much is said about it in the scriptures.

Signed, J. Davison.

The following subject is taken from issue number 5 of the year 1956, Precious Things.

[00:12:15] The title is The Kingdom of God.

The kingdom of God is not only described by ten distinctive titles, it is presented in three distinctive aspects, as we shall see, and all three run on together today.

The first embraces only those who are born of water and of the Spirit, as seen in John chapter 3, verses 3-6.

The second embraces all who profess Christ as Lord, as seen in Matthew 13, verses 24-50.

[00:13:08] While the third embraces the whole universe, heaven and earth, as seen in Daniel chapters 2 and 4.

Another place where these three circles are clearly seen is in Ephesians chapter 4, verses 5-6. There is one body and one spirit, even as you are called, and one hope of your calling. Here we have the first circle in line with John chapter 3.

One Lord, one faith, one baptism.

Here we have the second circle in line with Matthew chapter 30.

[00:14:04] One God and Father of all, who is above all, through all, and in you all.

Here we have the third circle, as seen in Daniel chapters 2 and 3.

It is often been pointed out that only believers are in all three circles, lifeless professors in circle 2 and 3, while the rest, outside of professed Christianity, come under the rule of God, as the sovereign ruler of the universe. We have in view a short word on each of these, and will take them in the inverse way to which [00:15:01] they are stated above, taking the widest one first, in Daniel chapters 2 and 4.

In this image of Nebuchadnezzar's dream, we have the whole course of Gentile dominion, from the kingdom of Babylon to the revival of the Roman Empire, which will be the last kingdom in the times of the Gentiles.

The stone cut out without hands, which brings this image to an end, is the introduction of the everlasting kingdom of our Lord and Saviour, Jesus Christ. He is the stone cut out without hands, meaning without human aid, who at his appearing and [00:16:05] kingdom will bring to an end all these kingdoms, and his kingdom will fill the whole earth, that is, where these other kingdoms have been seen.

The first thing to note in this image is the deterioration of the value of the methods used to describe the various kingdoms they represent, and incidentally giving us the divine estimation of the decreasing glory in the kingdoms of men. First, we have the gold as representing Babylon, the kingdom in its best state as given to Nebuchadnezzar by God, verse 37.

[00:17:03] The silver represents the media Persian, the brass represents the Grecian, the iron represents Rome past, and the iron and clay of the Toz, Rome future.

Moreover, looking further into this prophecy of Daniel, we read in the subsequent visions given to him that one head controlled the Babylonian empire, chapter 2, verse 37.

Two horns controlled the media Persian, chapter 8, verse 3.

Four heads ultimately controlled the Grecian empire, chapter 7, verse 6.

[00:18:05] Seven heads controlled the Roman empire in its original form, Revelation chapter 13, while ten horns or Toz will control it in its future revival.

Revelation 13, verse 1, Daniel chapter 2, verse 42.

Almost all known characters of government are seen here. First, absolute autocracy as seen in

Nebuchadnezzar, then monarchy in the media Persian, but not now the absolute autocracy of Babylon, then in the Grecian empire dividing into four heads [00:19:02] we have oligarchy, then in Rome past we have imperialism, while in the ten Toz or horns in Rome future we have boasted democracy.

Adding to this the further details of these kingdoms, as before noted, we see how it decreases in power and glory.

First one, then two, then four, then seven, then ten.

So God foretold this degeneration by clearly stamping it on this image.

Man may boast of progress in his character of rule, but the scriptures leave no doubt [00:20:05] as to the divine estimation of the matter. The last phase of the image will be in the future when the ten kings receive power, one hour with the beast.

It will be in this state when Christ appears, and as the stone smote the image on the feet, so he will destroy this power and bring to an end for all time Gentile dominion. He will set up his kingdom, which will stand forever and use it to bring to an end the time ways of God, verse 44.

Note in this passage how God is called the God of heaven, verse 44.

[00:21:06] So he will abide in relation to the kingdoms of the Gentiles till the times of the Gentiles come to an end.

Then he will once more assert his claim to this earth as seen in Revelation chapter 11 verse 4.

He will not take possession of the earth through any Gentile power, but will take it through Israel when they come unto their rightful place in the kingdom of the Christ.

If in chapter 2 we have an outline of the history of the times of the Gentiles, in chapter 4 we have an outline of their moral state described in God's dealings with Nebuchadnezzar. [00:22:06] This king stands out as an apt picture of the pride of the heart of man who, instead of giving thanks to and glorifying God, the source of all power, boasts of it as though it were his own doing, brought about by his own wisdom. Do we not still hear on every hand words pretty much like those coming from the lips of this king? Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty? God is not in all his thoughts, Psalm 10 verse 4.

[00:23:04] Instead of ascribing glory to God, he accredits it to himself. The very power put into his hands by God was used to persecute the saints on the one hand and put to death the Son of God on the other. This is pictured in the three in the faras and Daniel in the den later. So it has ever been.

Put power into the hands of any fallen son of Adam, and he will use it to exalt himself and dare to use it against the saints of God and even God himself. Hence this stroke of chastisement upon Nebuchadnezzar. It is a fitting picture of the turmoil amongst the nations today. [00:24:04] What is God seeking to teach these men? That the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

When will they learn this lesson?

When, like this king, they lift up their eyes to heaven, verse 34, their understanding will then return, and instead of praising themselves, they will bless and praise and honor the Most High.

The very experience through which the king passed was to teach him that the heavens do rule. Daniel chapter 4, verse 26, this goes beyond earth, for God is in sovereign control of [00:25:02] the universe, both heaven and earth, and he doeth according to his will in the army of heaven and among the inhabitants of the earth, and no one can stay his hand or say to him, What doest thou?

If then, in verse 17, we read, he setteth up, we read also in verse 37, he is able to Here is another paper on a different aspect of the kingdom by the same writer, George [00:26:03] Davison, it appeared in Precious Things, the title of it is The Kingdom of Heaven.

Since our last paper appeared, further inquiries have come to hand about the distinctions we pointed out.

A few days ago we came across the following extract which may help to make the subject a little clearer, this is the extract, Matthew only uses the expression kingdom of heaven, it is often, in a general sense, capable of being interchanged with the kingdom of God, as we see by comparing Luke, notwithstanding the two phrases cannot always replace each [00:27:03] other, and Matthew uses the kingdom of God in a few passages where the kingdom of heaven could not be used, Matthew 6.33, 12.38, 21.43, Thus the kingdom of God was there when Christ the king was there, the kingdom of heaven began with Christ going to heaven, by and by when Satan ceases to rule it will be the kingdom of heaven, and of God too, of course, not in mystery but in manifestation. The kingdom of God is also a moral force which [00:28:06] the kingdom of heaven has not, and in this way it is frequently used by Paul and was peculiarly suitable to the Spirit's design in Luke, this extract is from John Nelson Darby, In resuming our paper on the kingdom of heaven, following the outline of the kingdom in its widest form, we come now to regard it in a more restricted way, dispensationally, as presented to us in the seven parables of Matthew chapter 13. Here we have an outline [00:29:02] of the whole Christian profession which began on the day of Pentecost and will continue till the end of this age. Beginning with only good seed, it has become a mixture of good and bad, but the resolving of this will take place when the saints are taken to heaven and the rest left for judgment in this world. As this character only came into existence after Christ is in heaven, the kingdom is looked at as in mystery, for we have a kingdom without a visible king. It is an aspect that only those who have eyes to see can understand, since our Lord spoke to them of the mysteries of the kingdom of heaven.

[00:30:10] We must note that the first parable was not called the similitude of the kingdom, though there can be little doubt it prepared for it. The sewer, rather, covered the later part of the ministry of our Lord and only came in after his rejection by Israel. He accepts his rejection in chapter 11 and formally rejects the nation in chapter 12. Then he begins a new work as the sewer, not this time with Israel in view, but with the assembly in view, for this is bound up with these parables. Moreover, we have no mention of a field in [00:31:05] the parable which our Lord says in this chapter is the world. Again, the reason is his work did not go beyond the confines of Palestine. The kingdom as outlined in the other six parables did not begin till Christ was in glory. This is clearly seen in the next parable, where the field is in the hands of men. No doubt the sowing by our Lord produced the company who received the Spirit on the day of Pentecost, and it was to them the care of the field was committed, and it has been in the care of men ever since. In support of this, we note [00:32:04] that their field, verse 38,

becomes his field, verse 24, and thy field, verse 27. When did their field become his field? When he sold all that he hath and bought it. A reference to the death of our Lord. So the second parable speaks of his field. It clearly indicates that the kingdom as outlined in these other six parables had its beginning after the cross in the coming of the Holy Spirit into this world. The Lord as the sower in the first [00:33:03] parable prepared for this, but only as the sower in the second parable did he bring it into being in this world. In the first similitude of the kingdom, beginning in verse 24, we see the introduction of the kingdom into this world by our Lord the sower, but through the apostolic company called man here. It was while they slept, not the sower, that the enemy sowed among the wheat. Here is the secret of all the evil that is found in the bosom of Christendom today. Both wheat and tares growing together as far as the field is concerned, and this state [00:34:05] will abide till the end of the age. At the end of this age, the angels will come forth and bind the tares together to burn them, and the Lord will gather his own to himself. We believe the order is, first the tares bundled, then the wheat gathered into the barn, then lastly the tares burned after the wheat has been taken away. This is all in preparation for the righteous to shine forth as the sun, thus pointing to heaven as the place from which they will shine, verse 43. At the close, he will bind all the enemy's work in bundles. That is, he will prepare them in this [00:35:10] world for judgment. He will then take away the church. This sentence, by the way, is extracted from Mr. Darby's Synopsis, Volume 3, page 93. While speaking of the assembly being bound up with these parables, we do not fail to distinguish between the kingdom and the assembly. The fact is the kingdom had been introduced into the world in the power of the Holy Spirit with a view to securing the assembly. There could be no thought of good and bad in the assembly, but this will come out more clearly as we follow our Lord's teaching in the other parables. [00:36:06] Next, we have the parable of the mustard tree, verse 31. This shows to us the kingdom of heaven becoming a great world power, though of quite small beginning. No doubt affiliation with the political powers has brought this about. So worldly has the professing church become that the devil and his angels are firmly established therein. The word of the Lord to Pergamos clearly states this. They were dwelling where Satan's throne is, Revelation chapter 2, verse 13. For [00:37:03] the full result of this, we have to turn to Revelation 18, verse 2, where we read, The habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. Such the sphere of the kingdom is rapidly becoming. Then in the next parable of the woman hiding the leaven in the three measures of meal, we are given to say that along with external greatness there is internal corruption. No doubt the two go together. Comparing this with Zechariah chapter 5, verses 5 to 11, where the ephah is the same measure as three measures, three seers, idolatry is clearly [00:38:10] intimated and we believe will be seen in its full-blown character when apostate Christendom bows down to the image of the beast. The fact of the simile of the woman being used refers to the Babylonish character of things and running these two similitudes together, it is the scarlet beast being ridden by the woman clothed in purple and scarlet. Such will be the end as the result of the tares being left after the wheat is safely in heaven. It is of interest to note that all [00:39:01] these parables were given by our Lord publicly outside of the house and refer to the character of the kingdom as seen publicly in this world. He has much more of this instruction to pass on to them, but the rest he speaks to them inside the house for if all this serious corrupt condition needed to be pointed out there is much of a very blessed character to pass on to them, but this is now for those only who have eyes to see and ears to hear. Explanations are given inside the house and we may be deeply thankful that we are permitted to hear our Lord explaining what he had said to the multitude and adding for their ears alone. For the three parables where all that is vital and precious to his heart is opened out to them. In this connection [00:40:09] it is well to remind ourselves that our Lord is not only the field owner he is also the householder verse 27. It is not quite by surveying the field that we are taught about the mysteries of the kingdom, but rather by coming to the householder for an explanation. The result is that we ourselves will become householders verse 52 and thus able to teach others also, but the rest we

must leave for another time. To resume the kingdom of heaven Matthew chapter 13.

[00:41:05] The first thing to note about the last three parables given in this chapter is they were uttered in the house. We can expect something now that is not so manifest in the world and can be understood by those only who have eyes to see and hearts to understand verse 51. The first three already briefly considered show the pretentious character of the kingdom in this world as seen by all. These things being the direct outcome of the tares sown among the wheat. Now however we are going to hear from the lips of our Lord that in spite of all this false [00:42:05] manifestation there is that in the kingdom which is valuable to him no doubt the outcome of the wheat. Some have thought that Israel the church and the nations are prefigured here, but had they considered that it is the mysteries of the kingdom in this age verse 49 of the new translation they would not have fallen into this mistake. Moreover the treasure coming before the pearl would forbid this for surely the assembly will take precedence over Israel in the kingdom in the world to come. But it is not the kingdom in the world to come but the kingdom of today which was set up when [00:43:10] the Holy Spirit came down from heaven in which neither Israel nor the nations as such of any part. This chapter teaches as clearly as words can teach that all that is spurious in this kingdom will be burned up and all that is good will be in heaven verses 30 and 43. A place where neither Israel nor the nations will be. In this first parable of the treasure hid in the field quite a few things need considering. First it was hidden then found then hidden again and only known [00:44:11] to be there by the one who bought the field. No stretch of imagination could make this Israel on the earth known to all the nations as the people of God. Have we any light about this hidden treasure? We certainly have not in Exodus 19 verse 5 but in this very chapter verse 35. It was the secret of the Godhead which Christ had come to effect. A secret which had not been made known in this world before. Our own judgment is that this parable does go further than the assembly [00:45:05] and includes all the Old Testament saints. We'll compose the heavenly company of Hebrews chapter 12 verse 22 called 4 and 20 elders in Revelation chapter 4 verse 4. Every instructed believer knows that the saints who have died in a former dispensation will be raised when the Lord comes for his own and we have long considered that the treasure will include them as forming the whole family who take up priesthood in heaven. We believe they will all shine forth as the sun verse 43. But the next parable so well known to us brings out the assembly in her own distinctiveness [00:46:12] as the one pearl of great price verse 46. Should any doubt arise as to this one passage in Revelation 21 verse 21 where every gate is of one pearl would show a value and preciousness to the one who bought it. We have long understood that the 24 elders are composed of all the heavenly company and this we suggest is the answer to the treasure. But when we come to the marriage of the lamb in chapter 19 verse 7 the assembly is there seen in her own distinctiveness and the rest [00:47:06] of the heavenly company called to have fellowship in the event. After this ceremony the 24 elders are never seen again. This to our mind is why we have these two parables the treasure all the heavenly company the pearl the assembly which Christ loved and gave himself for. It is worth considering that he found the treasure and bought the field to obtain it. He was seeking goodly pearls and bought it not this time the field nor was he seeking treasure. Facts we judge which bear out what we have suggested as to their meaning. [00:48:06] Lastly we have the parable of the net which clearly shows the means used to bring the kingdom into being. Again we are back to man for it was through man the lord sent out the gospel which has gathered the whole company called Christendom today good and bad. We might notice that in the former parable of the tares and the wheat we have men brought in so we have in the net but with the treasure and the pearl no men are mentioned as taking part in this matter. This was all of himself and we may thank god that all he does himself is good and will abide for [00:49:01] his eternal pleasure and our eternal blessing. One other matter is worthy of note it is the work of angels to deal with the bad and the work of men to deal with the good. Do not let us be found doing the work allotted to angels and waste our time trying to turn

bad into good rather let us be active to secure and help that which is clearly good and thus be found fellow workers unto the kingdom of god. Colossians chapter 4 verse 11 if then we have learned rightly from our lord the bearing of these parables and it is only in the house we can learn rightly we shall be householders [00:50:01] capable of bringing out of our treasures things new and old not things new and future but things new and old that is to say the things of the kingdom of heaven in its mystery form as we are in it today yet securing all the saints who will yet be in heaven at the coming of our lord need we add that his coming will bring this age to a close so far as we are concerned all after that connected with this age will be burned in the fire where we shine forth as the sun in the kingdom of our father verse 43 in bringing to a close these papers on the kingdom we come now to the third [00:51:07] and most restricted aspect of it we have already considered it in its widest aspect as taught us in the prophecy of daniel secondly in its dispensational aspect as taught in the gospel by matthew in this present paper we have before us the vital and spiritual aspect of it as taught in the gospel by john in john 3 it is very clearly stated in our lord's discourse to nicodemus we have noted in daniel that up to a point men are allowed to act in willfulness even if god is the ruler of the universe [00:52:09] then in matthew 13 we have noted that tares are allowed to grow alongside of the wheat children of the wicked are allowed to live within the bounds of the kingdom and testimony in the kingdom as we now have it in john 3 only living spiritual believers who are born of god can ever enter into it in the other three gospels the kingdom as a sphere of profession is presented and this may be true or false but here in john chapter 3 only those born of god ever enter it and children of the wicked one [00:53:05] can never find entrance into it it is composed only of those who are born of god and who believe in the son receiving in result salvation and eternal life chapter 3 of john verse 16 born of god has been mentioned in this gospel before in chapter 1 verses 12 and 13 we read that two things marked those who received the son they believed on his name verse 12 and they were born of god verse 13 the verb used here were born is in the past tense [00:54:03] teaching us that they believed on his name because they were born of god the same order is found in chapter 3 where we are told that anyone who enters the kingdom is first born again verse 3 to 5 then they believe on the son verse 16 it is in this way living spiritual believers are formed and brought into the kingdom there are four statements in this verse chapter 1 verse 13 one is positive and three are negative the one positive statement is which were born of god the three negatives are not of blood [00:55:05] not of blood nor of the will of the flesh nor of the will of man these three things are the component parts of our human birth into this world blood would refer to the nature of that birth flesh to the agent and man as the source this is what our lord refers to in chapter 3 that which is born of the flesh is flesh we learn that new birth is not the product of nature nor brought about by the flesh nor does it spring from man but is altogether of god [00:56:01] which were born of god more details are given in chapter 3 as to the agents god does use to bring this about in chapter 1 stress is laid upon what the new birth is not while in chapter 3 stress is laid upon what it is and how it is brought about by god when Nicodemus came to our lord seeking light he was told at once that before anyone could see the kingdom of god he must be born again anew or from the outset new birth was not needed to see a man performing miracles but to see the kingdom of god introduced in the spiritual way by jesus [00:57:01] needed a completely new work in the soul moreover when he sought further light as to how these things could be he was assured that this work could only be brought about by the word of god and by the spirit these are the agents which god uses to do a work which not all only opens the eyes of men but begets within them a new moral and spiritual nature which fits them for entrance into the kingdom other servants are used to substantiate these things james tells us in his epistle of his own will begat he us with the word of truth chapter 1 of james verse 18 peter also tells us being born again by the word of god first peter chapter 1 verse 23 james has mostly in mind [00:58:13] the source peter rather emphasizes the agents john adds a further point what it is in its nature spirit the result of this work is shown in its completion in john chapter 3 verse 16 those who are born anew by the word and the

spirit believe on the son and thus enter the kingdom where they obtain salvation and eternal life through the son it may be verse 3 presents the beginning of this work verse 5 its continuation for we can hardly think that one who is born anew [00:59:04] and sees the kingdom does not enter it however it is certain that only as one is born again by the word and the spirit can one enter no other person will find a place in this kingdom who is not thus wrought upon by god this is the true kingdom and all in it are of god john does not present the kingdom dispensationally as a sphere of profession be it true or false as we have said this is the kingdom in its vital and spiritual form and only those born of god and having believed the gospel are sealed by the spirit and have part therein it is not the sphere of the kingdom but the kingdom itself which is in view in this chapter [01:00:08] this is the aspect of the kingdom referred to in romans chapter 14 verse 17 for the kingdom of god is not meat and drink but righteousness and peace and joy in the holy spirit it is into this kingdom god has brought us by begetting us anew and giving us of his spirit if in the meanwhile we are linked outwardly with much that is spurious in the sphere of the kingdom of heaven the fact remains that we are the true children of the kingdom living and moving and moving in the power of the spirit of god it is our privilege to walk subject to his will [01:01:06] manifesting clearly that we are such being marked by righteousness peace and joy in the holy spirit conclusion of these papers by j davis