

Notes on Sermons on  
“The Kingdom of God and the Kingdom of Heaven”  
Pastor Benjamin Hickam  
October, 2018

So far, as of 10/11/18, Pastor Ben has preached 2 sermons on the KG and the KH. I will add to these notes when he preaches more on this. This document also contains my notes and thoughts which are being developed as I study his sermons and other teachings on this matter which is very important for the mature believer to study and understand. Heresies on this matter abound in teaching and practice.

**MY NOTES, THOUGHTS AND ADDITIONS ARE IN BLUE. THIS IS TO BE A CONTINUING STUDY OVER AS LONG AS IT TAKES TO FINISH AND AS THE LORD LEADS.**

There is a difference between the 2 kingdoms.

Ex. 20.1-17. God gives 10 commandments **to the children of Israel**. [My observation: not to the Gentiles, only to Israel.]

Ex. 19:3-8 “And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.”

God promised them a kingdom if they would obey his commandments.

Nu. 24:17 “I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.”

They were looking for a star, a scepter.

[Some thoughts. The OT explained to the Jews both the 1<sup>st</sup> and 2<sup>nd</sup> advents of Christ. For study notes on the 2 advents of Christ from both the Old and New Testaments see 1. Advents, the two [Jesus Christ \(Various Topics concerning\)](https://jeraldfinney.com/course/jerald-finneys-bible-study-notes/jesus-christ/jesus-christ-various-topics-concerning/) <https://jeraldfinney.com/course/jerald-finneys-bible-study-notes/jesus-christ/jesus-christ-various-topics-concerning/>. The Jews had no excuse. God revealed Jesus Christ to Adam and Eve and to their descendants. He called out Abram to be a Father of the Jews. By faith Abraham obeyed. Many other OT Jews believed and acted according to their faith in God and His Word. The Jews were called out by God and chosen for several reasons, one of which was to write (under the inspiration of God) and to preserve the Scriptures. Had they studied and believed the Scriptures, they would have understood that there were to be two advents. They would have recognized the Messiah when he came because of all the details of His coming recorded in the OT. Some of them did, but few of the “religious” Jews who transgressed the commandment of God by their tradition.]

Psalms 72:1-10 <<A Psalm for Solomon.>> **“Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as**

showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.” [For many more examples, see, [The Kingdom of Heaven/The Kingdom of God](https://jeraldfinney.com/course/jerald-finneys-bible-study-notes/the-kingdom-of-heaventhe-kingdom-of-god/) (https://jeraldfinney.com/course/jerald-finneys-bible-study-notes/the-kingdom-of-heaventhe-kingdom-of-god/)]. I

If the KH & the KG are the same, why does He not have dominion? Why is He not over His visible earthly kingdom ruling the nations from Jerusalem? The kingdom of heaven is a literal reign:

Daniel 2:31-35 “Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.”

Daniel 2:43-45 “And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.”

Jesus breaks the 10 commandments into 2:

Mark 12:28-34 “And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. 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.”

So, even in the 10 commandments you see the KG (& the KH). The 1<sup>st</sup> 4 have to do with man's relationship with God, how a man loves God. The last 6 have to do with man's relationship to man, with the treatment of others. 1<sup>st</sup> the KG & then the KH.

Mt. 6:33 is 1<sup>st</sup> time the KG is mentioned in the Bible. Matthew 6:33: “**But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.**”

KH mentioned only in book of Matthew. [See [All Bible references to the specific phrase “Kingdom of Heaven”](#)]. Matthew is a Jewish book written [primarily] to the Jews about their king and nation. [My comment: Although it, even though primarily to the Jews also deals with their rejection of their Messiah and some of His actions and teachings after that rejection.]

Jesus is never in the Bible said to be the king of the church. Matthew 1 is the geneology of the King on Joseph, the Husband of Mary's, side. Matthew 2 deals with the birth of Jesus. Matthew 3 Hearlds the KH. Matthew 4 is preparation for the KH. Matthew 5 is the constitution of the KH. Mt. 8-9 gives the credentials of the King. Mt. gives the message of the King – did not go but to the lost sheep of Israel.

The First time the KH is mentioned is:

## **Ways the KG & the KH are alike**

Those who try to prove that the KG & the KH are the same point to the ways they are alike.

Matthew 3:1-2 **“In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand.”**

Isaiah 40.3 echoes Mt. 3.1-2. Is. 40.3-10 (Christ's 2<sup>nd</sup> advent):

Isaiah 40:3: **“The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.”**

John the Baptist was preaching the Kingdom of Heaven. Both the KH & the KG could have been instituted then. [had the Jews received their King. Christ. God knew they would not, hence the prophecies of the 2 advents.]

[Luke 16:16: **“The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.”**]

The Jews were waiting for a scepter, for a king.

### **1. Both are close**

Luke 17:20-21: **“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: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.”**

The KG cannot be seen (without observation). [“within you” Jesus is speaking to the Pharisees. Certainly He did not mean that the KG was in them who hated the Messiah. The definition that applies in context is as follows: “2. In the limits or compass of; not beyond; used of place and time. The object is *within* my sight; *within* the knowledge of the present generation; *within* a month or a year.” [1828 WEBSTER'S DICTIONARY](#), definition of “within.”]

The KG is nigh unto you:

Luke 10:11: **“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.”**

The KH is nigh:

Matthew 3:1-2: “**In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand.**”

The King of both kingdoms was here. Matthew 6:33: “**But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.**”

## **2. Both are more easily received by children.**

Mark 10:14-16: “**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. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.**”

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

## **3. Both are hard for a rich man to receive.**

Matthew 19:24: “**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.**”

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

In the tribulation it will be hard for a rich man not to take the mark.

## **4. Both bring suffering.**

2 Thessalonians 1:5: “**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.**”

Matthew 5:10 “**Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.**” Matthew 11:12: “**And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.**”

## **5. Both are said to be like a grain of mustard seed.**

Luke 13:18-19 “**Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.**”

Matthew 13:31: “**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.**”

## **6. Both are compared to leaven.**

Luke 13:20-21: “**And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.**”

Matthew 13:33 “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.”

There are more, but let’s go to the things omitted by those who try to prove the KH is the same as the KG.

## **7. Christ spoke in parables to his disciples and others of the mysteries of both the KH and the KG (KH Mt. 13.11; KG Lk. 8.10).**

### **Some ways the KG & the KH are different**

#### **MY ADDITIONS ARE IN BLUE**

#### **1. Treatment of the tares in the KH. There are no tares in the KG.**

Matthew 13:24-30: “Another parable put he forth unto them, saying, The **kingdom of heaven** is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”

The wheat and the tares in the KH look alike.

2 Thessalonians 2.1-12: “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.”

There are no tares in the KG.

#### **2. There are good fish and bad fish in the KH. There are no bad fish in the KG (even though there are imposters who are not really in the KG).**

Matthew 13:47-50: “Again, the **kingdom of heaven** is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked

from among the just, And shall cast them into the **furnace of fire**: there shall be wailing and gnashing of teeth.”

### 3. There is no fire in the KG.

There is no fire in the KG. The fire is missing as in Luke 14.15-24:

Luke 14:15-24: “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**. Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought a five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.”

The KH ends in torment for the one who has no wedding garment.

Matthew 22:1-14: “And Jesus answered and spake unto them again by parables, and said, The **kingdom of heaven** is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.”

4. The KH is physical: “inherit the earth” (Mt. 5.1-5). The KG is spiritual.

5. The KH will have a physical throne (Lk. 1.32-33). The KG has a spiritual throne which is in my heart, a spiritual throne (Lk. 17.20-21; Rom 14.17). *I disagree with the latter. I do not believe that the throne of the KG is in my heart for many reasons which will be developed. For example, a kingdom must have a king, officers, subjects, laws and ordinances. “Within” does not mean in or inside plus Jesus was speaking to the Pharisees and saying that the KG is among you or in your midst which agrees with one definition of “within.” One enters and can see the KG (e.g., Jn. 3.3, 5); how can one enter and see it if it is within himself? Etc.*

6. John the Baptist preached the KH. He never preached the KG. He did preach that Jesus would baptize “with the Holy Spirit.” Joh preached repent (to the Jews) introduced the Lamb of God. He never preached the resurrection, only the death of the Lord Jesus Christ. Ro. 1 says that the power comes from Christ’s resurrection.

Paul never preached a physical king; he was beaten for what he preached. Paul is our apostle (apostle to the Gentiles). He never preached a physical kingdom; he preached the KG (Ac. 14.22, 19.8, 20.25, 28.23, 28.31). Paul preached the death, burial and resurrection. He preached salvation through repentance toward God and faith in our Lord Jesus Christ. Jesus Christ is the high priest for those who are saved (Heb. 7.22-28).

**7. The KH is established by force by our Lord Jesus Christ. The KG is not established by force; Those who enter the KG make a choice to repent toward God and put their faith in the Lord Jesus Christ (Jn. 3.19-21, 36 and many other verses). See, for more on this, [SCRIPTURE STUDY ON “REPENTANCE, THE NEW CREATURE, THE NEW LIFE, AND CHANGED BEHAVIOR AFTER SALVATION”](#) [REPENTANCE, THE NEW CREATURE, THE NEW LIFE, AND CHANGED BEHAVIOR](#) and [GOD’S PLAN OF SALVATION](#)**

Romans 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

8. The KH will be earthly, visible to all, and all will be in it. The KG is spiritual and can be seen only by those who are born again of the spirit (Jn. 3.5).

9. All who are born of the flesh will be in the KH. Only those born of the flesh and the spirit enter the KG (Jn. 3.5).

10. The KH is will be an earthly kingdom (Lots of OT passages prove this. I will develop this later). The KG is spiritual kingdom which one can choose to enter (Jn. 3.5-7).

11. The KH and the KG have different parables. Christ went onto the mountain and preached the Sermon on the Mount; He preached the KH (Mt. 5-7). He came down off the mountain and preached the KG. He preached the parable of the sower as to both the KH and the KG (; Lk. 8.4-15). That is the only parable preached of both the KH and the KG.

Parables of the KG which are not also preached of the KH or can be distinguished from parables regarding the KH in Matthes:

- Parable of the house built on the rock. (Lk. 6.47-49).
- Parable of the lighted candle (Lk. 8.16-18). This parable can be distinguished from that of Mt. 5.15-16. Remember:

The Gospel of Matthew was written to the nation Israel. It was first written in Hebrew, and it was directed primarily to the religious man. Matthew emphasizes that Jesus was born the Messiah, King, and Redeemer of the Jews. Luke stresses the fact that Jesus was the perfect man. The Gospel of Luke was written to the Greek, the thinking man. Luke’s purpose (1) literary and historical, and (2) spiritual.

Of especial note is that the candle in Mt. 5.15-16 is verse 16: “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” This is not mentioned in Lk. 8.16-18. Our good works are as filthy rags to God. It is not our good works, but His good work in us, the work that makes us a new creature, a spiritual being, quickened by Him to walk in newness of life, etc.

- Etc. I will add to this over the next few months as I continue this study which as of 10/11/18 will be interrupted work helping churches and a UBF and BLC conference Oct. 15-18.
-

Moses went onto the mountain, got the 10 commandments, came down and three thousand were killed. The church (Jesus' assembly) waited at Jerusalem as instructed by the Lord (Ac. 1.4-5, 8), Jesus baptized them with the Holy Ghost (Ac. 2.1-4), and three thousand were saved (Ac. 2.41).

END OF SERMON BY PASTOR BEN HICKAM

### **SOME OF MY THOUGHTS (WHICH ARE SUBJECT TO BIBLE CORRECTION)**

My thoughts. One, the Kingdom of God is a spiritual kingdom that comes not with observation. A kingdom must have a king, subjects, ordinances and laws. Jesus is to be the head over all things to a church of Christ. See Mt. 16.18, Ep. 1.22, and Col. 1.18.

Individuals who are born again of the Spirit of God enter the family of God.

#### **The Kingdom of God is made up of local visible spiritual bodies.**

Even though spiritual, they are bodies. The noun is stronger than the adjective. The local visible church of Christ is a body, a spiritual body. That spiritual body is made up of born again believers. Ep. 4; 1 Co. 12. A kingdom cannot be one individual. A kingdom cannot be inside an individual. A spiritual kingdom can be within an earthly kingdom.

Luke 17:20-21 **“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: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.”**

The KG cannot be seen (without observation). [“within you” Jesus is speaking to the Pharisees. Certainly He did not mean that the KG was in them who hated the Messiah. The definition that applies in context is as follows: “**2.** In the limits or compass of; not beyond; used of place and time. The object is *within* my sight; *within* the knowledge of the present generation; *within* a month or a year.” **1828 WEBSTER’S DICTIONARY**, definition of “within.”]

As Pastor Ben pointed out, the KG is nigh you. See above. If nigh you it cannot be inside you. If you are a born again believer and a member of a New Testament church, you are part of the KG; you are a subject of the KG.

#### **Every Believer is a Child of God adopted into the family of God**

**Romans 8:14-17:** “For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.”

**2 Corinthians 6:18:** “And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

**Galatians 3.26:** “For ye are all the children of God by faith in Christ Jesus.”

**Galatians 4:1-7:** “Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.”

**Philippians 2:15-16:** “That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; laboured in vain.”

**Hebrews 2:10-11:** “For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who *are* sanctified are all of one: for which cause he is not ashamed to call them brethren[.]”

**Hebrews 12:5-8:** “And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.”

**1 John 3:1-2:** “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”

**Ephesians 1:5:** “ Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,” [Adoption into sonship means regeneration. We have been regenerated by the Spirit of God. The child of God has been born again, “Not of corruptible seed, but of incorruptible, by the work of God, which liveth and abideth for ever” (1 Pe. 1.23). He is born into a new relationship. Adoption also means a place of position and privilege. When we are saved, we are born into the family of God as a babe in Christ; but, in addition, we are given the position of an adult son. We are in a position where we can understand the Word of the Father because He has given us the Holy Spirit as our Teacher. “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God” (1 Co. 2.12).]

**Ephesians 3:15:** “Of whom the whole family in heaven and earth is named[.]” Barnes correctly says of “the whole family of God:” “The whole "family of God" means all his children; and the idea is, that they all bear the same name, derived from the Redeemer; all are Christians. No matter where they are, in heaven or in earth; no matter from what nation they are converted, whether Jews or Gentiles, they have one name, and one Redeemer, and all belong to one family.” It does not say, “belong to one church.” One cannot conclude, from the Bible, that the family of God and “the church” are the same.”

**John 20:17:** [Jesus speaking to Mary after his resurrection] “Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.” [Her father by the new birth, his Father because of his position in the Trinity.]

Everyone who is saved is an adopted son or daughter of God, a member of the family of God. Some believers are not only children of God, but also of the household of God, that is a local New Testament church:

Ephesians 2:19-22: “Ephesians 2:19-22 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.”