

## *The Word “Kingdom” from Acts through The Revelation*

The word “kingdom” occurs 34 times in 33 sentences, with 1 TP. in Rev 5:10.

There appear to be two distinct uses in these passages: 1) The Davidic (mediatorial) Kingdom, and 2) the Universal (entire creation) Kingdom. The phrase “heavenly kingdom,” which occurs twice, appears to refer to the Universal Kingdom from the perspective of a location, heaven.

Abbreviations: DK = Davidic Kingdom.

UK = Universal Kingdom.

OK = Other Kingdom.

1. Acts 1:3	...to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.	οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις δι ἡμερῶν τεσσαράκοντα ὄπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ·	DK: 1) A continuation of Luke’s Gospel. 2) Not the UK, as held by BKC (why? not answered), an unlikely topic during the 40 days. 3) Disciples interest was in the DK, Acts 1:6. 4) See 1:6: the DK is spoken as part of the discussion connected to verse 3. 5) See diagrams. Note the introductory καὶ beginning vs. 4.
2. Acts 1:6	Therefore, when they had come together, they asked Him, saying, Lord, will You at this time restore the kingdom to Israel?	οἱ μὲν οὖν συνελθόντες ἐπήρωτων αὐτὸν λέγοντες κύριε εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ	DK: 1) A question stemming from mention of the kingdom in vs. 3. 2) Question is one of restoration of the DK. 3) Note the article of previous reference, <i>τὴν βασιλείαν</i> .
3. Acts 8:12	But when they believed Philip as he evangelized the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized.	ὅτε δὲ ἐπίστευσαν τῷ φιλιππῷ εὐαγγελιζομένῳ τὰ περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ ἔβαπτιζόντο ἄνδρες τε καὶ γυναῖκες.	DK: 1) First mention of the Kingdom in the early transition. 2) Philip was evangelizing in Samaria, proclaiming the Christ (vs. 4, τὸν Χριστόν), that is, the Messiah.
4. Acts 14:22	...strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, We must through many tribulations enter the kingdom of God.	ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν παρακαλοῦντες ἐμμένειν τῇ πίστει καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.	DK: 1) Refers to Paul and Barnabas when they returned to Lystra, Iconium, and Antioch to minister to believers during the early transition. 2) Entering the kingdom cannot refer to the UK. 3) Members of the body of Christ, will enter the eschatological kingdom of God at the time of its establishment at the beginning of the millennial age.
5. Acts 19:8	And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God.	εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρησιάζετο ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ	DK: 1) The reason Paul spoke of the kingdom here is the same transitional one as in the other places he presented his message. Jesus is the Messiah, the future king of Israel. 2) These synagogue Jews needed to hear that message as part of bringing them to the point of understanding Christ’s sacrifice, and the further message of the new body.

## *The Word “Kingdom” from Acts through The Revelation*

6. Acts 20:25	And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more.	καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες ἐν οἷς διῆλθον κηρύσσων τὴν βασιλείαν τοῦ θεοῦ.	DK: 1) Paul is speaking to the Ephesian elders. 2) Paul’s ministry consisted in part of proclaiming the DK. 3) In proclaiming the kingdom Paul probably explained God’s future program on the earth, and distinguished its various peoples, (Jews, Gentiles, and the Church). 3) One teaching the grace of God for the church should present its true relationship to the future kingdom.
7. Acts 28:23	So when they had appointed him a day, many came to him at <i>his</i> lodging, to whom he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening.	ταξάμενοι δὲ αὐτῷ ἡμέραν ἤκουον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ πείθων τε αὐτοὺς τὰ περὶ τοῦ ἰησοῦ ἀπὸ τε τοῦ νόμου μωσέως καὶ τῶν προφητῶν ἀπὸ πρωῒ ἕως ἑσπέρας.	DK: 1) Paul is presenting Christ to Jews in Rome. 2) Paul’s ministry continues to be Messianic to the Jews. 3) This period of time of ministering to Israelites allowed the division between the believers and unbelievers within Israel to be identified (see vs. 24). So the temporary activity of transitioning believing Israelites from their Old Testament program to the program of grace continued throughout the period during which NT Scripture was being written.
8. Acts 28:31	...preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, no one forbidding him.	κηρύσσων τὴν βασιλείαν τοῦ θεοῦ καὶ διδάσκων τὰ περὶ τοῦ κυρίου ἰησοῦ χριστοῦ μετὰ πάσης παρρησίας ἀκωλύτως.	DK: 1) Paul proclaimed the truth of that kingdom as a future realization for the nation of Israel and the Gentiles. 2) The future for the church is also kingdom related, though not kingdom dependent, as the church will not become subjects of the king, as will the future Gentile and Israelite believers of the previous day.
9. Ro 14:17	...for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.	οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ βρώσις καὶ πόσις ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ.	DK: This passage, and others like it, view the DK from the resurrected believer’s perspective.
10. 1 Cor 4:20	For the kingdom of God <i>is</i> not in word but in power.	οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ ἀλλ’ ἐν δυνάμει	UK: 1) The phrase kingdom of God in this passage refers to the universal kingdom of God, the kingdom over which the Father now reigns, rather than the future Messianic kingdom over which Christ will reign. 2) The universal kingdom, to which all creatures belong and in which they are subjects of God, is characterized by the power of God Himself, since it was created directly by that power. 3) Paul is not dealing with unbelievers here. When he did deal with unbelievers and

## *The Word “Kingdom” from Acts through The Revelation*

			their secular power, God did not provide him with supernatural ability to overcome their evil. Paul sometimes suffered terribly at their hands. 4) With believers, Paul was confident in his power, the power that God had given him to deal with specific needs within the body of Christ.
11. 1 Cor 6:9-10	Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.	ἢ οὐκ οἶδατε ὅτι ἄδικοι βασιλείαν θεοῦ οὐ κληρονομήσουσιν; μὴ πλανᾶσθε. οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενικοῦται <sup>10</sup> οὔτε πλεονέκται οὔτε κλέπται οὔτε μέθυσοι οὐ λοῖδοροὶ οὐχ ἄρπαγες βασιλείαν θεοῦ οὐ κληρονομήσουσιν	DK: Interpretive key is the word κληρονομήσουσιν, the future active of κληρονομέω. The UK cannot be inherited in the future. The word unrighteous (ἄδικοι) refers to functional unrighteousness, not positional unrighteousness.
12. 1 Co 15:24	Then <i>comes</i> the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.	εἶτα τὸ τέλος ὅταν παραδῶ τὴν βασιλείαν τῷ θεῷ καὶ πατρὶ ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν.	DK: This appears to be referring to the end of the millennial period. At that time, probably on the new earth, the only authority and power on earth will be God’s authority and power.
13. 1 Co 15:50	Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.	τοῦτο δέ φημι ἀδελφοί ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐ δύνανται οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ	DK: 1) See number 11. above. 2) Must refer to after the resurrection.
14. Gal 5:21	...envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told <i>you</i> in time past, that those who practice such things will not inherit the kingdom of God.	φθόνοι φόνοι, μέθαι κῶμοι καὶ τὰ ὅμοια τούτοις ἃ προλέγω ὑμῖν καθὼς καὶ προεἶπον ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.	DK: See number 11. above.
15. Eph 5:5	For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God.	τοῦτο γὰρ ἔστε γινώσκοντες ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης ὅς ἐστιν εἰδωλολάτρης οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ θεοῦ.	DK: See number 11. above.
16. Col 1:13	He has delivered us from the power of darkness and conveyed <i>us</i> into the kingdom of the Son of His love...	ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ...	DK: See position paper, “The Meaning of Basileia in Col. 1:13.”
17. Col 4:11	...and Jesus who is called Justus. These <i>are my</i> only fellow workers for the kingdom of God who are of the circumcision; they have proved to be a comfort to me.	...καὶ ἰησοῦς ὁ λεγόμενος ἰουδοτος, οἱ ὄντες ἐκ περιτομῆς οὗτοι μόνον συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ οἵτινες ἐγενήθησάν μοι παρηγορία.	DK: Commentators avoid the phrase “kingdom of God” in this sentence like the plague. It is most likely referring to the DK, since Paul indicates that his co-workers, Aristarchus, Mark, and Justice are “of the circumcision” (ἐκ

## *The Word “Kingdom” from Acts through The Revelation*

			περιτομῆς), and that they are workers “for” the kingdom, a weak translation. Here εἰς means “with reference to” rather than “for,” or “into.” Even the KJV “unto” is better than “for.” These transitionalized Hebrews were probably evangelizing with Paul among other Israelites, proclaiming the messianic message.
18. 1 Th 2:12	...that you would walk worthy of God who calls you into His own kingdom and glory.	εἰς τὸ περιπατῆσαι ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.	DK: J. Vernon McGee is correct when he says, “God has called the saints unto ‘his kingdom,’ which refers to the millennial kingdom.” God does not call people into the UK.
19. 2 Th 1:5	... <i>which is</i> manifest evidence of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer...	...ἔνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ εἰς τὸ καταξιοθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ ὑπὲρ ἧς καὶ πάσχετε...	DK: Many make this the UK (BKC for example), but there is no compelling reason to do so. The concept of suffering for the UK is odd, at best. But for the presentation of the DK, with its fulfillment in Jesus of Nazareth as rejected king, would certainly produce suffering of the part of believers at that time.
20. 2 Ti 4:1	I charge <i>you</i> therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom...	διαμαρτύρομαι οὖν ἐγὼ ἐνώπιον τοῦ θεοῦ καὶ τοῦ κυρίου ἰησοῦ χριστοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ·	DK: A reference to the judgment of the unbelieving dead who will be resurrected and judged at the second coming of Christ to establish the earthly kingdom.
21. 2 Ti 4:18	And the Lord will deliver me from every evil work and preserve <i>me</i> for His heavenly kingdom. To Him <i>be</i> glory forever and ever. Amen!	καὶ ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου ποιηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.	UK: The term “heavenly” (ἐπουράνιον) indicates the nature of this kingdom. ἐπουράνιος is regularly used to distinguish heaven from earth, as it does here. This is not the earthly kingdom, but the heavenly one. Here the UK is viewed from the created heavens perspective, as the ultimate destination of the resurrected saint of this age. (Some have thought that this is a reference to the DK as expressed in the phrase “kingdom of the heavens.” This is unlikely, since ἐπουράνιος does not mean “of heaven.” It seems better to consider it heaven as the abode of the king of the universe, and therefore the heavenly kingdom.)

## *The Word “Kingdom” from Acts through The Revelation*

22. Heb 1:8	But to the Son <i>He says</i> : Your throne, O God, <i>is</i> forever and ever; A scepter of righteousness <i>is</i> the scepter of Your Kingdom.	πρὸς δὲ τὸν υἱὸν ὁ θρόνος σου ὁ θεός εἰς τὸν αἰῶνα τοῦ αἰῶνος ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου.	DK: This reference to Psalm 45:6-7 is applied to the Son, from what is generally considered a messianic Psalm.
23. Heb 12:28	Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear.	διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες ἔχωμεν χάριν δι᾽ ἧς λατρεύομεν εὐαρέστως τῷ θεῷ μετὰ αἰδοῦς καὶ εὐλαβείας.	DK: This is probably referring to the second coming of Christ, though some take it to when God forms the new heaven and earth. At any rate, the present participle παραλαμβάνοντες refers to that which is in the process of being received, but not yet acquired. It’s a futuristic present.
24. Jam 2:5	Listen, my beloved brethren: Has God not chosen the poor of this world <i>to be</i> rich in faith and heirs of the kingdom which He promised to those who love Him?	ἀκούσατε ἀδελφοί μου ἀγαπητοί· οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν	DK: James’ readers would have understood that the earthly kingdom is in view, and that no one had yet entered it. An heir is looking forward to his inheritance; he has not yet received it.
25. 2 Pet 1:11	...for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.	οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος ἰησοῦ χριστοῦ.	DK: <i>Entrance</i> signals the earthly kingdom. If referring to the UK, everlasting (εἰς τὴν αἰώνιον) is inappropriate. This kingdom belongs to “our Lord and Savior, Jesus Christ.”
26. Rev 1:6	and has made us kings and priests to His God and Father, to Him <i>be</i> glory and dominion forever and ever. Amen.	καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.	OK: This is a metaphorical use of the word βασιλεία ( <i>basileia</i> ), which is strangely translated “kings” in the KJV and NKJV. Believers of this age are being compared to a kingdom. The phrase is not “kings and priests,” but “a kingdom, priest to God <i>the</i> Father.”
27. Rev 1:9	I, John, both your brother and companion in the tribulation and kingdom and patience of Jesus Christ, was on the island that is called Patmos for the word of God and for the testimony of Jesus Christ.	ἐγὼ ἰωάννης ὁ ἀδελφὸς ὑμῶν καὶ κοινωνός ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν χριστῷ ἰησοῦ ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ πάτμῳ διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν ἰησοῦ χριστοῦ,	DK: John, for the third time, refers to himself, this time as a companion to his audience “in the trouble and kingdom and endurance of Jesus Christ.” In the immediate context of vs. 10, he continues by referring to the “Lord’s day,” referring to the future day of the Lord. See my notes on Revelation.
28. Rev 5:10	And have made us kings and priests to our God; And we shall reign on the earth.	καὶ ἐποίησας αὐτοὺς τῷ θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς	TP. Cr reads βασιλείαν, kingdom. MT reads βασιλεῖς, kings.

## *The Word “Kingdom” from Acts through The Revelation*

29. Rev 11:15	Then the seventh angel sounded: And there were loud voices in heaven, saying, The kingdoms of this world have become <i>the kingdoms</i> of our Lord and of His Christ, and He shall reign forever and ever!	καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν· καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγουσαι, ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ χριστοῦ αὐτοῦ καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων	OK: The phrase “the kingdoms of this world” (βασιλεία τοῦ κόσμου) is best understood as the kingdoms that consist of the world system. This current world system cannot co-exist with the kingdom of God, and will be totally eliminated by it.
30. Rev 12:10	Then I heard a loud voice saying in heaven, Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.	καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαι, ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ ὅτι ἐβλήθη ὁ κατηγορὸς τῶν ἀδελφῶν ἡμῶν ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός	DK: The salvation in view is best understood as the eschatological salvation of Israel rather than spiritual salvation of the individual believer. The context bears this out by the statement that “the kingdom of our God and the power of His Christ have come.” While it is not yet established at this point in the book of Revelation, the kingdom is on the way and no one can stop it. The events described here are the opening salvos that result in the establishment of the kingdom of God on the earth.
31. Rev 16:10	Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became full of darkness; and they gnawed their tongues because of the pain.	καὶ ὁ πέμπτος ἄγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη καὶ ἐμασῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου	OK: The fifth bowl is similar to the fifth trumpet in that both deal with darkness. But there the similarity ends, as the fifth trumpet deals with demonic activity upon the population of the Empire, while this bowl is specific in its judgment against “the throne of the beast and his kingdom.” This terminology makes it clear that the leadership of the Revived Roman Empire is being judged, as distinct from the general population of that Empire which was judged by the fourth bowl.
32. Rev 17:12	The ten horns which you saw are ten kings who have received no kingdom as yet, but they receive authority for one hour as kings with the beast.	καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν οἵτινες βασιλείαν οὐπω ἔλαβον ἀλλ’ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου.	OK: The “no kingdom” phrase refers to the future kingdoms of the ten kings that, at this point in the narrative, they have not yet received. For a discussion of the identity of the ten kings, see my notes on this verse.
33. Rev 17:17	For God has put it into their hearts to fulfill His purpose, to be of one mind, and to give their kingdom to the beast, until the words of God are fulfilled.	ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ καὶ ποιῆσαι γνώμην μίαν καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ ἄχρι τελεσθῶσιν οἱ λόγοι τοῦ θεοῦ.	OK: This continues the narrative concerning the ten kings from vs. 12.