

This is true of them whether translated *reign* or *kingdom*; and it is very evident that frequently the original word *basileia* ought in preference to be regarded *reign*, inasmuch as this term better suits all those passages where *coming* or *approaching* is spoken of: for while reigns or administrations approach and recede, kingdoms have attributes and boundaries which are stationary.—Reign and Kingdom of God, though sometimes applicable to the same subject, never contemplate it in the same light. They are, indeed, as intimately connected as the reign of King William and the Kingdom of Great Britain. The former represents the administration of the kingdom, and the latter the state over which this administration extends.

Two good reasons may be offered why Matthew, the oldest Christian writer, generally prefers Kingdom or Reign of Heaven, to the phrase Kingdom or Reign of God: I say generally, for he occasionally uses *both* designations. (See Matthew vi. 33. xii. 28. xix. 24. xxi. 31, 43.) He wrote to Jews in Judea who expected a Messiah, a King, and a Kingdom of God on earth, a mere improvement of the Jewish system; and, therefore, to raise their conceptions, he delights to call it the Reign or Kingdom of Heaven, in contrast with that earthly Kingdom of God, of which they were so long in possession.

He also found a good reason in the idiom of the Jewish Prophets for using the word *Heaven* (both in the singular and plural form) for *God*. Daniel told the Assyrian monarch that his kingdom would be sure to him when he should have learned that "the Heavens do rule;" yet, in the preceding verse, he says, "Till thou knowest that the Most High rules in the kingdom of men"—thus using *Heavens* and *the Most High* as synonymous. The Psalmist says, "The wicked set their mouths against the Heavens." The Prodigal confesses that he had "sinned against Heaven," and Jesus himself asked whether the baptism of John was "from Heaven or from men." Thus he was authorised from the Jewish use of the word to regard it as equivalent to *God*. If, then, Matthew had meant no more by the phrase "Kingdom of Heaven" than the "Kingdom of God," he was justified by the Jewish use of the word *Heaven*, to apply it in that sense.

When compared with the earthly kingdom of God among the Jews, it is certainly the kingdom of *Heaven*: for Jesus alleges that his kingdom is not of this world; and Daniel affirmed that in the days of the last worldly empire the God of Heaven would set up a kingdom unlike all others then on earth; in which, as Paul teaches, men are "blessed with every spiritual blessing in heavenly places in Christ:" (Eph. i. 3.) for he has raised us Jews and Gentiles, and "has set us down together in the heavenly places by Christ Jesus." (Eph. ii. 6.)

But most evidently the kingdom of Heaven is "the kingdom of Christ and of God." (Eph. v. 5.) It is the kingdom of