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The Kingdom of God

As understood by Waeshael 2021

I am not uttering a final pronouncement nor expressing an established doctrine, but I am researching to the limit of my ability, I am discussing the meaning of the Scriptures and I do not claim to have understood that meaning wholly or perfectly, on many points I have a preliminary idea.

Note on the proper names for God: I use the Greek word *Theos* meaning the Deity whom The Begotten Son called 'My Father.' The name of the God of Israel is *HaShem* used by followers of Moses in their literature.

Whenever you hear *Theos*, you know that The Begotten Son is referring to His Father, not any God of the followers of Moses. This should reduce the confusion about which Deity The Begotten Son is talking about.

You need to know that The Begotten Son distinguishes between you and your body. You are the spirit, you have a body. It is the spirit that enters the Kingdom of God not the body. 1 Co 15:50 was written by the Church, but it has some truth in it: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

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(Lu 17:20-23) And when he was demanded of the Pharisees, when the kingdom of Theos should come, he answered them and said, The kingdom of Theos cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, **the kingdom of Theos is within you.** ...

Origen said: “Christ who is all **virtue**, has come. For this reason He says that the kingdom of Theos is within His disciples - not here or there.”

Cyprian c. 250 said: “Dearest Brethren **Christ himself may be the kingdom of Theos**, whom we day by day desire to come ... The kingdom of Theos may be understood to be Himself, since in Him we will reign.”

Mk 1:14 Now after that John was put in prison, Jesus came into Galilee, preaching *the gospel of the kingdom of Theos*, And saying, The time is fulfilled, and the kingdom of Theos is at hand: repent ye, and believe the gospel.

This is the only occurrence in the text of "gospel of the Kingdom of Theos", though the phrase "gospel of the kingdom" appears in Matthew three times. But here Mark does not explain what this word gospel means. The Kingdom of Theos is a spiritual state of a man in which the Holy spirit rules over "man", which means it rules over the soul/spirit. Remember, the Kingdom of Heaven is the state in which the man is preparing his soul for entry into the kingdom of Theos.

Mt 6:33 But seek ye first the kingdom of Theos; and his righteousness; and all these things shall be added unto you.

In order to enter the Kingdom of Theos, one must first enter the Kingdom of Heaven as an apprentice to a teacher.

Mt 21:31 ... Verily I say unto you; That the publicans and the harlots go into the kingdom of Theos before you.

Why do they go in first? Because they **do** the will of the Father, they are not doing the Will of HaShem as do the Pharisees and Sadducees.

Joh 3:3 Jesus answered and said unto him; Verily; verily; I say unto thee; Except a man be born again [from above]; **he cannot see the kingdom of Theos.**

Joh 3:5 Jesus answered; Verily; verily; I say unto thee; Except a man be born of water and of the Spirit; he cannot **enter into the kingdom of Theos.**

Because you must first be declared righteous by The Father of The Son , and this comes after the Holy Spirit dwells within you. Strangely, it is not essential to be baptized before the Holy Spirit dwells in you-that is up to The Father of The Son. Mark who wrote the memoirs of Peter was not a disciple, nor baptized-we know this from Bishop Eusebius-nevertheless must have had the Holy Spirit indwelling him.

And remember how at Pentecost hundreds of foreigners received the Holy Spirit though they were not baptized, nor did they know anything of The Begotten Son or The Father of The Son. The gift of the Holy Spirit is an action by The Father of The Son. He was not persuaded by any man to offer this grace. The Father of The Son is completely unaffected by anyone's emotional outpourings. He does what ever is best for His children.

He treats the just and the unjust, the good and the evil, exactly the same.

If you accept the idea of Cyprian 250AD that Christ *is* the kingdom of Theos, then to enter into the kingdom can be thought of as being in Christ. If we accept the offer of the seven virtues, we enter into a spiritual state we call *the kingdom of Heaven*, and when a person manifests the seven virtues of The Begotten Son in their life, their soul is said to be *in the kingdom of Theos*.

The Seven Virtues of The Begotten Son
**The sevenfold operation of the Holy Ghost
 vs. the Beatitudes
 Augustine - Chapter IV. 11.**

Hence also the sevenfold operation of the Holy Ghost, of which Isaiah speaks, seems to me to correspond to these stages and sentences. But there is a difference of order: for there the enumeration begins with the more excellent, as with wisdom, and closes with the fear of Theos: but "the fear of the Lord is the beginning of wisdom." And therefore, if

we reckon as it were in a gradually ascending series, there

1. the fear of God is first,
2. piety second,
3. knowledge third,
4. fortitude fourth,
5. counsel fifth,
6. understanding sixth,
7. wisdom seventh.

The **fear of God** corresponds to the **humble**, of whom it is here said, "Blessed are the poor in spirit," i.e. those not puffed up, not proud: to whom the apostle says, "Be not high-minded, but fear;" i.e. be not lifted up.

Piety corresponds to the **meek**: for he who inquires piously honours Holy Scripture, and does not censure what he does not yet understand, and on this account does not offer resistance; and this is to be meek: whence it is here said, "Blessed are the meek."

Knowledge corresponds to those that **mourn** who already have found out in the Scriptures

by what evils they are held chained which they ignorantly have coveted as though they were good and useful.

Fortitude corresponds to those **hungering and thirsting**: for they labour in earnestly desiring joy from things that are truly good, and in eagerly seeking to turn away their love from earthly and corporeal things: and of them it is here said, "Blessed are they which do hunger and thirst after righteousness."

Counsel corresponds to the **merciful**: for this is the one remedy for escaping from so great evils, that we forgive, as we wish to be ourselves forgiven; and that **we assist others** so far as we are able, as we ourselves desire to be assisted where we are not able: and of them it is here said, "Blessed are the merciful."

Understanding corresponds to the **pure in heart**, the eye being as it were purged, by which that may be beheld which eye hath not

seen, nor ear heard, and what hath not entered into the heart of man: and of them it is here said, "Blessed are the pure in heart."

Wisdom corresponds to the **peacemakers**, in whom all things are now brought into order, and no passion is in a state of rebellion against reason, but all things together obey the spirit of man, while he himself also obeys God: and of them it is here said, "Blessed are the peacemakers."

Moreover, the one reward, which is the kingdom of heaven, is variously named according to these stages. In the first, just as ought to be the case, is placed the kingdom of heaven, which is the perfect and highest wisdom of the rational soul.

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