

The Kingdom of Heaven

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.

ALL BIBLICAL QUOTATIONS ARE TAKEN
FROM THE AV “KING JAMES VERSION”

I USE ‘IESU’ FOR ‘JESUS’ FOR THAT IS
HIS DIVINE NAME.

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The two kingdoms

The kingdom of heaven in Matthew is a metaphor for the Christian Way (the gospel of the Kingdom of Heaven, or the teaching of The Master called “The Faith of Jesus” in the AV). You must enter the kingdom of heaven and live this Faith of Iesu (Jesus) to be made ready for the kingdom of God.

(Matthew 24:14) And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

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In the Kingdom of Heaven Iesu teaches us how to live on the bread of life, and how to make it for others.

“I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.” John 6:48-51, KJV.

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We graduate from the Kingdom of Heaven and enter into [the Kingdom of God](#) when we “see” the Father through Iesu. After we have completed our apprenticeship in the Kingdom of Heaven and have received the gifts of The Father which are the Virtues of His Son, and have begun to live those virtues, then The Father and Son can enter us.

Compare Matthew with Thomas

The Kingdom of Heaven in the Gospel according to “Matthew” is mentioned 32 times, but none of the other canonical Gospels mentions it.

Nor is the Kingdom of Heaven mentioned in any other New

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Testament writing. But it is mentioned in the Gospel of Thomas. So, although the Bishops set aside the Gospel of Thomas, and forbade the Bishops to teach from it, the sayings of Thomas were very important, and were copied into Matthew.

For examples:

KING JAMES VERSION “ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: (Mt 13:47)..”

And here it is in Thomas.

(8) And he said, "The man is like a wise fisherman who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a fine large fish. He threw all the small fish back into the

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sea and chose the large fish without difficulty. Whoever has ears to hear, let him hear.”

And again

KING JAMES VERSION
“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: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.”
Matthew 13:31, 32, KJV.

And here it is in Thomas:

(20) The disciples said to Iesu, "Tell us what **the kingdom of heaven** is like."

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He said to them, "It is like a mustard seed. It is the smallest of all seeds. But when it falls on tilled soil, it produces a great plant and becomes a shelter for birds of the sky."

And again:

KING JAMES VERSION "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Matthew 13:44, KJV.

And here in Thomas:

(109) Iesu said, "The kingdom is like a man who had a hidden treasure in his field without knowing it. And after he died, he left it to his son. The son did not know (about the treasure). He inherited the field and sold it. And the one who bought it went plowing and

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found the treasure. He began to lend money at interest to whomever he wished.”

And again in Matthew:

KING JAMES VERSION “Again, **the kingdom of heaven** is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.” Matthew 13:45, 46, KJV.

And here it is in Thomas:

(76) Iesu said, "The kingdom **of the father** is like a merchant who had a consignment of merchandise and who discovered a pearl. That merchant was shrewd. He sold the merchandise and bought the pearl alone for himself. You too, seek his unfailing and enduring

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treasure where no moth comes near to devour and no worm destroys."

And again in Matthew:

KING JAMES VERSION "And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18:3, KJV.

And her it is in Thomas in a rather mysterious saying:

(22) Iesu saw infants being suckled. He said to his disciples, "These infants being suckled are like those who enter the kingdom." They said to him, "Shall we then, as children, enter the kingdom?" Iesu said to them, "When you make the two one, and when you make the inside like the outside and the outside like the inside, and the above like the below, and when you

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make the male and the female one and the same, so that the male not be male nor the female female; and when you fashion eyes in the place of an eye, and a hand in place of a hand, and a foot in place of a foot, and a likeness in place of a likeness; then will you enter the kingdom.”

Who was Thomas?

Thomas was the Apostle called Thomas the Twin, because he was like Iesu in many ways. He was among the seven Apostles that Iesu trained according to John’s Gospel, and according to Acts. His Gospel, which was well known to the early Bishops, and was taught to priests, was eventually banned by the catholic Church because it disagreed with their own idea of Iesu. Many Bishops

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criticized Thomas, His disciples book was removed from circulation in the 4th century and copies were hidden by Coptic monks for safe-keeping. The Gospel of Thomas was discovered in 1945 in Egypt, and has been translated into English. There is a general consensus among scholars that the Gospel of Thomas – discovered over a half century ago in the Egyptian desert – dates to the very beginnings of the Christian era and may well have taken first form before any of the four traditional canonical Gospels.

The opening lines include this statement by Iesu:

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Yeshua says: Let him who seeks not cease seeking until he finds; and when he finds he shall be troubled; and being troubled he shall marvel, and he shall reign over the totality {and find repose}.

Iesu talks before the ascension

In another book found at Nag Hammadi in 1945, called “The Book of Thomas the Contender,” authored by Mathaias Iesu says this to Thomas.

"Now, since it has been said that you are my twin and true companion, examine yourself, and learn who you are, in what way you exist, and how

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you will come to be. Since you will be called my brother, it is not fitting that you be ignorant of yourself. And I know that you have understood, because you had already understood that I am the knowledge of the truth. So while you accompany me, although you are uncomprehending, you have (in fact) already come to know, and you will be called 'the one who knows himself'. For he who has not known himself has known nothing, but he who has known himself has at the same time already achieved knowledge about

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the depth of the all. So then, you, my brother Thomas, have beheld what is obscure to men, that is, what they ignorantly stumble against."

And Thomas replied:

Now Thomas said to the lord, "Therefore I beg you to tell me what I ask you before your ascension, and when I hear from you about the hidden things, then I can speak about them. And it is obvious to me that the truth is difficult to perform before men."

The savior answered, saying,

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"If the things that are visible to you are obscure to you, how can you hear about the things that are not visible? If the deeds of the truth that are visible in the world are difficult for you to perform, how indeed, then, shall you perform those that pertain to the exalted height and to the pleroma which are not visible? And how shall you be called 'laborers'? In this respect you are apprentices, and have not yet received the height of perfection."

Now Thomas answered and said to the savior, "Tell us about these things that you

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say are not visible, but are hidden from us."

And the document runs on for several pages in this dialog between Iesu and Thomas that occurred before the ascension.

Thomas says:

And Thomas answered, "Therefore I say to you, lord, that those who speak about things that are invisible and difficult to explain are like those who shoot their arrows at a target at night. To be sure, they shoot their arrows as anyone would - since they shoot at the target - but it is not visible. Yet when the light

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comes forth and hides the darkness, then the work of each will appear. And you, our light, enlighten, O lord."

And Iesu said:

And the savior answered, saying, "Blessed is the wise man who sought after the truth, and when he found it, he rested upon it forever and was unafraid of those who wanted to disturb him."

You can read the rest of the conversation [here](#):

Matthew, who was he?

Matthew on the other hand was not one of the Original Apostles, and in

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fact John had never heard of Matthew. There are no writings of any conversation between Matthew and Iesu. It seems to me that Matthew was a person created by the catholic Bishops c. 350 AD and the sayings of Thomas were attributed to Matthew. Matthew was the spokesman for the Bishops. In Matthew are some of the most important sayings of Iesu remembered by the Bishops.

Matthew is the only voice in the canonical Gospels that mentions the kingdom of heaven.

Mark and Luke?

Mark and Luke of course never heard Iesu speak. That leaves only John as an auditor of Iesu himself,

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and John never mentions the Kingdom of Heaven in the canonical Gospel of John.

Heaven or skies?

The earliest record we have of Matthew that includes the statements about the Kingdom of Heaven is from the 4th century, but for most of the sayings about the Kingdom of Heaven we have to depend on the 4th century *Vaticanus* Bible. And it doesn't even mention the word 'heaven' at all. It says 'of the ones of skies.'

Here is Mt 18:3 from [Vaticanus](#)

and it-had-said, Amen I-forth unto-ye, if-ever lest ye-might-have-had-been-beturned and ye-might-

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have-had-became as the-ones
childlets, not lest ye-might-have-had-
came-into into to-the-one to-a-
ruling-of of-the-ones of-skies.

This was gobbledegook to the
priests, and so this Bible was shelved
and never used in the liturgy. It was
replaced by Jerome's Vulgate Bible in
the late 4th century.

The original word 'skies' was
translated in the English King James
Version as 'heaven.'

Jerome had written in Latin:

et dixit amen dico vobis nisi
conversi fueritis et efficiamini sicut
parvuli non intrabitis in regnum
caelorum

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and **caelorum** is almost always translated as ‘heaven’ not ‘skies.’

A seeker after truth

To be ‘like a child’ is to enter the Kingdom of Heaven celibate like a child is celibate. The celibate man has never known a woman. Often called a virgin in the text.

Believers can, however, enter into the Kingdom of Heaven whether celibate or not. Iesu gives these examples of the types of people who might enter the Kingdom of Heaven.

a farmer

a merchant man

a single woman

a field worker

indicating that it is not your profession that determines your qualification for entry into the Kingdom of Heaven. In other words you don't have to be a Pharisee or a priest to qualify for entry into the Kingdom of Heaven.

What you must be is a seeker after the truth, for it is this that enables a person to live in the Kingdom of Heaven. If you step out of the Kingdom of Heaven, you temporarily abandoned your search.

A dream of the Kingdom

I had a dream once in the very first year after I was baptized which illustrated this idea.

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MAY 2004

The Kingdom of Heaven is like this: A man stands barefoot on a sunny beach listening to the surf and feeling the wind on his body. He watches another man who is standing knee deep in the surf, fishing with three rods, and with no shirt. The fisherman notices him and calls out.

“Come and help me, for two of my rods are bending and I have caught two fish at the same time and expect the third at any moment. I can handle a rod with each hand, but the third I cannot handle unless I let go of one of the others. Come and hold a rod for me, and we shall both eat well today”. The man started towards the fisherman, when another voice from calls to him.

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“Sir, I see you walking on the beach barefooted, and perceive that you are in need, I can help you.”

The man turns around and listens.

“Sir, you must be aware that the beach contains many sharp oyster shells and before you walk too far along this beach, you will undoubtedly cut your feet. I can give you a pair of fine beach shoes that will protect your feet. All that I ask is that you work a day for me and the shoes will be yours.”

The man replied. “I have a friend along the beach who needs my help. He is standing in the surf under the hot sun, wrestling with two rods. The sun beats down upon his body and I am afraid that his fair skin may burn even before the fish are landed.”

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“Well, if you are so worried about him, come and work just three hours for me and you will certainly be able to buy sun tan lotion for your friend, and a pair of sandals for yourself.”

“If I were to work for three hours the sun would be down, and the fish no longer biting. What use would the sun tan lotion be to him. And what use the sandals to me; for it would be too dark to walk along the beach? I would rather work just an hour for you in exchange for a simple cotton shirt to protect my friend from the sun, then I can return to him in time to help with his fishing.”

The salesman agreed and for an hour the man stepped out of the kingdom of Heaven and entered the World, a sacrifice he was willing to make so that his friend could have a cotton shirt.

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It was just a dream, but helped me to visualize what it might be like to live in the Kingdom of Heaven.

To enable one to continue to experience the Kingdom of Heaven you must do what Iesu teaches in the Least Commandments (below.)

To live in the Kingdom of Heaven is to learn how to prepare for the Kingdom of God. Once you have ‘graduated’ from the Kingdom of Heaven you will be ready to enter the Kingdom of God.

Training of Apostles

In the early Church there was a rigorous apprenticeship program of three years in which the initiate

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studied under a tutor whilst living the life of a Monk. The disciples (some seventy are mentioned in the NT) were trained to show others how to observe everything The Master showed them. They tramped the Holy Land in pairs and taught small groups what to do. Apprentices (called *children*) who stayed with the disciple for a year or so, were afterwards given authority to teach others.

There was a primary training center in Jerusalem, where James, John and Peter trained new leaders. By tradition of the Church, leaders were called Bishops. We have the names of the first fifteen Bishops trained in Jerusalem - all circumcised Judeans.

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Today Our church leaders Priests, Pastors, Deacons, teachers are expected to teach “The Way” of Iesu, or the Faith of Iesu as it says in the KJV, to those who enter into the Kingdom of Heaven. We hope that members are taught how to make the Master’s *bread of life* (see footnote 1.) for later entrance into the kingdom of God.

Mt 3:2 And saying; Repent ye: for the kingdom of heaven is at hand.

Mt 4:17 From that time Iesu began to preach; and to say; Repent: for the kingdom of heaven is at hand.

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The kingdom of heaven is “*at hand*,” means that we can reach out and touch the kingdom of heaven which had been inaugurated by The Master through *the Gospel of the kingdom of God*. The Master’s apprenticeship program demonstrated to His disciples how to make *the bread of life* ¹ in the kingdom of heaven. The first step in making the bread was to become *poor*.

Mt 5:3 Blessed are the poor in spirit: for theirs is the **kingdom of heaven**.

¹ Read the PDF [Bread and the Recipe or Eternal Life](#)

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But in Luke Iesu called on The Father to bless His Apostles and make them actually poor in order to also enter the Kingdom of God.

Lu 6:20 "And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the **kingdom of God.**"

The Kingdom of God

In early Christianity the poor were called Ebionites by others. Later these people were Monks, or other religious who took a vow of poverty, as do the Monks and Nuns of today.

Mt 5:10 Blessed are they which are persecuted for

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righteousness' sake: for theirs
is the kingdom of heaven.

Those who were actually poor needed support, and those who provided that support, were often criticized by the Pharisees for opening *the door of the kingdom of heaven* to any sinner who knocked..

The poor were not allowed to obey Pharisaical laws because of their impurity. They were left in a spiritual wilderness. They were not even invited to join in worship. Iesu's teachers must show people how to do these commandments of Iesu, which He referred to as **the least commandments**. A person who taught these things would be “great

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in the Kingdom of Heaven.” Here is a warning to the *teachers* of those poor.

Mt 5:19 Whosoever therefore shall break one of **these least commandments**; and shall teach men so; he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them; the same shall be called great in the kingdom of heaven.

So, here I will teach you those thirty least commandments.

The 30 Least Commandments

From Mt 5;21 - Mt 7:29

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“Thou shalt not kill;”
though Talmud explains that Jews must not kill Jews, there is no prohibition against killing gentiles unless doing so would give Judaism a bad name.

In Catholic orthodoxy it is written ‘do no murder,’ which means to kill someone while being angry or with hatred for them. Augustine explained that what is in the heart at the time the physical act is performed condemns one, or not. It is not the act itself.

“be not angry with a brother
[without a cause]”

the last phrase was added by the Bishops, but Iesu taught never to allow anyone to make you angry. And Iesu defined a brother as someone who does the Will of the

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Father. Anger, He said, is 'murder in the heart,' In the New Testament there are examples of Iesu overturning tables and chasing out people from the Temple, these actions were not done out of anger though the Church would have you think Iesu was an emotional human being — something He taught was undignified for an Apostle even. A man had to be unemotional, as The Father is unemotional (impassionate,) as we all must become 'like a Monk,' in order to 'see' The Father.

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“whosoever shall say to his brother, Raca,” ²

will be punished. It is not likely that a gentile would ever use this word.

“whosoever shall say, Thou fool,” ³ *will be punished. This is like calling someone ‘a*

² Strong's #4469. raca rhaka rhak-ah'; of Aramaic origin [compare 07386]; O empty one, i.e. thou worthless (as a term of utter vilification):-- Raca.

³ 3474. fool: mo-ros'; probably from the base of 3466; dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd:-- fool(-ish, X -ishness).

We might say “moron,” and Iesu would not have condemned that.

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moron,' which easily slips out of the mouth when incompetence is presented to us, avoid saying it, even under your breath.

“Therefore if thou bring thy gift to the altar, and there rememberest that **thy brother** hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to **thy brother**, and then come and offer thy gift.”

In the time when the Temple was active, gifts were brought to the Temple for the benefit of the priests, this was food of course. This was not a sin offering. And here Iesu is

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saying that before you give a gift to someone you hardly know, make sure that you don't owe a brother something — an apology, the repayment of a loan and so on — and if you do go and settle with your brother, before you hand something over to a stranger. This same applied today. If you owe money to a brother, pay him first and then contribute to the church.

“Agree with thine adversary ⁴ quickly, whiles thou art in the way with him;”

⁴ 476. adversary: antidikos an-tid'-ee-kos; from 473 and 1349; an opponent (in a lawsuit); specially, Satan (as the arch-enemy):-- adversary.

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Sometimes the adversary's advice is good for one — he may want to stop you committing sin. On the other hand the adversary might try to harm you spiritually by encouraging you to sin. Don't fight openly with your adversary. Agree with him in public, but follow your conscience and do the right thing. This is one way to love your enemies. It was permissible to lie to gentiles for the sake of peace.

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“whosoever looketh on a woman to lust ⁵ after her hath committed adultery with her already in his heart.”

Adultery was a specific charge of having sex with the Jewish wife of a Jewish man. Here the admonition is to stay away from a Jewish wife, not even look upon her with any desire at all. The law was not harsh if a Jew had sex with a gentile woman, even if she was married — it was not called ‘adultery.’ The gentile woman still was stoned for

⁵ 1937. lust after: to set the heart upon, i.e. long for (rightfully or otherwise):-- covet, desire, would fain, lust (after). ed: to make plans to have her.

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her action, and the man reprimanded.

“if thy right eye offend thee, pluck it out, and cast it from thee:” *Aramaic expression: means to stop envying others.*

“if thy right hand offend thee, cut it off, and cast it from thee:” *Aramaic expression: means to stop stealing.*

Thou shalt not forswear ⁶ thyself, but shalt perform unto the Lord thine oaths:
don't commit perjury

⁶ 1964. forswear thyself; to commit perjury:-- forswear self.

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Swear not at all; let your communication be, Yea, yea; Nay, nay: ***Be straightforward with your answer.***

“That ye **resist** not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.”

Don't give others power to make you do something you will later regret. Keep your emotions under control. The enemy wants to make you behave against your good conscience.

“if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.”

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This is love your enemies, again. A man that has to take you to court to gain something to wear against the cold is a very poor man and you should offer whatever you can to help him. This law only applied to Jews. Gentiles could not even get a lawyer to sue a Jew. In your case could you feel sorry for such a man who sues you? Better to settle with an old debt quickly than to be taken to court.

“whosoever shall compel thee to go a mile, go with him twain.”

Also an example of ‘love your enemies.’ This has nothing to do with making the man feel ‘small,’ as some have said. By

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walking the extra mile it affords more time to talk about the Gospel with a stranger. Today we might drive someone closer to home than they ask of us.

"Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

Give what your conscience dictates, which is the Spirit talking to you, and experience something of how the Father responds to your own needs. If a man wants to borrow, invite him in to have a meal with you, or offer him work so that he would have money of his own, and then he will not be indebted to you.

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“Love your enemies, bless them that curse you, **do good to them that hate you**, and pray for them which despitefully use you, and persecute you;”

The phrase underlined has been removed from Evangelical Bibles, because Evangelicals blanch at the prospect of doing good to other religions that ‘hate’ them. But orthodoxy requires us to obey this commandment of Iesu. It is designed to bring us peace of mind. To remove any idea of retaliation in kind. Imagine that the person who hates you is instead offering you a nice gift and accept it warmly. Pretty soon any bad feeling

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you have for the person dissolve away, as does the memory of him.

Be ye therefore perfect, even as your Father which is in heaven is perfect.

To be perfect is to live life without sinning. I have a Jewish book that is all about how to stop sinning. And another Catholic book called ‘The way to perfection.’ Obviously people ‘who know’ understand what it means to be perfect. I have heard fundamentalists say that no one can become perfect, that everyone is a sinner and always will sin, then they quote something from the Old Testament to show that God

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said it was impossible to be righteous. But they have misunderstood what Hashem said about the children of men. The Father didn't say it through Iesu.

"do not your alms before men, to be seen of them: "

It is better to give anonymously, and to not brag about it. Only The Father's opinion counts.

"when thou prayest, enter into thy closet,⁷ and when thou hast shut thy door, pray

⁷ Closet: a secret place of solitude - a metaphor for going inside yourself to communicate with The Father. Inner prayer called Noetic prayer.

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to thy Father which is in secret;"

Make your prayers an internal spiritual communication with the center of your intelligence which is the 'heart', and The Father can hear.

"when ye fast, be not, as the hypocrites, of a sad countenance: when thou fastest, anoint thine head, and wash thy face;"

In other words don't make a public show of your 'holiness.' Seem to be not fasting at all.

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'Lay not up for yourselves treasures upon earth,'

Begin to treasure the virtues given to you through the Son and take these with you wherever you go.

"Ye cannot serve God and mammon."

He means you can't worship both the Father and Hashem. You must give up Hashem and follow The Father, or stay with Hashem if you are under a Covenant. This is similar to Iesu saying you can't put new wine into old wine skins, or they will burst and the wine be lost.

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“Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.” *Don't worry, be happy! Trust the Father to provide whatever you need, an instruction to the Apostles to prepare them for their ministry. The Roman Catholic Church provides its clergy with everything they need. This admonition doesn't apply to lay people who have children or who work for a living. This is good advice to help you stop worrying about the future, but you still must work for food and housing and so on.*

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“But seek ye first the kingdom of God, and his righteousness;”

Go and find Iesu who is the Kingdom of God. Find it by being like Iesu. Read ‘Making the Divine Bread.’ to see what you would have to do to be like the Apostles. For most people to enter into the Kingdom of God in this life is almost impossible, because the demands on your time require you to have no other obligations. It can happen when you retire, but you would have to be prepared

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mentally for a life centered on doing the Will of the Father. ⁸

“Judge not, that ye be not judged.”

It is okay to judge righteously, that is: to warn people that they are about to commit sin. But it is not okay to criticize people just because their way of life is different to yours. Don't be prejudiced. Don't condemn the Priest and the Levite who passed by the

⁸ Church of Iesu Christ of the Latter-day Saints say that the Kingdom of God can only be entered properly after death and after a life of following the ordinances of the Gospel, which they teach people.

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injured man in the story of the Good Samaritan.

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:”

Ask your Father for whatever you need. He will give it to you, without judging your motive. This is another important lesson about how The Father treats His children. Seek for virtue. Ask the gatekeeper to allow you to enter into the Kingdom of Heaven, and you will be made ‘free.’

“Therefore all things whatsoever ye would that

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men should do to you, do ye even so to them:"⁹

This is the 'royal road,' which leads to knowledge of The Father. You must DO for others. This is not the same as 'don't do unto others, what you would not want done to you.' It is a positive behavior. What you desire others to do from the heart, pass this behavior on to other brethren.

⁹ Don't confuse this with "love your neighbor" - read the Good Samaritan.

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“Beware of false prophets, which come to you in sheep’s clothing,” ¹⁰

Be wary of people who profess to be one of brethren yet their behavior is unlike the Apostles.’ Especially be wary if they ask to be paid for preaching, or want to remain in the community without working to support it. False prophets are also known as ‘wolves.’

“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction,”

¹⁰ He defines them as teachers who ask for money, food and lodging above three days.

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The implication is that few people will enter into the Kingdom of God, only those who enter the gate held open for them by the Son, who recognizes them and beckons them in.

Do all these things: vs 24
"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25* And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26* And every one that heareth

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these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27* And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

And a warning:

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22* Many will say to me in that day, Lord, Lord,

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have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23* And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”

The lowest kind of teacher

A teacher who shows people *that there is no need to obey these least commandments* above is the lowest kind of teacher, according to The Master. Whereas one who shows others how to observe all that The

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Master has commanded here, “Teaching them to observe all things whatsoever I have commanded you: ...” is the greatest teacher in the kingdom of heaven. A person who obeys these laws will be more righteous than the Pharisees.

Mt 5:20 For I say unto you; [disciples] That except your righteousness shall exceed the righteousness of the scribes and Pharisees; ye shall in no case enter into the kingdom of heaven.

The disciples were called **sinner** *under the law* by Pharisees because they were not under the Covenant. In fact the disciples were unable to

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observe Torah because of their jobs as Tax collectors, and fishermen as these occupations were not accepted as pure enough to recline at table with righteous scribes and Pharisees.

Mt 7:21 Not every one that saith unto me; Lord; Lord; shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

To enter the kingdom of heaven one must be doing the Will of *The Father* - which means to obey the voice of Iesu. Calling out 'Lord Lord' would not do.

Mt 8:11 And I say unto you; That many shall come from

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the east and west; and shall sit down with Abraham; and Isaac; and Jacob; in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

That is: the followers of **HASHEM** (who claims to be the God of Abraham, Isaac and Jacob) will teach the old way and mislead the children in the kingdom of Heaven, and those

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children will be cast out because they listened to these old teachers. ¹¹

Mt 10:7 And as ye go; preach; saying; The kingdom of heaven is at hand.

i.e. the teachers have come to show you the Gospel of the Kingdom of Heaven that Iesu taught.

Mt 11:11 Verily I say unto you; Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is

¹¹ Today what **YHWH OF TORAH** teaches can be read in the [Stone edition of the Chumash](#), which has the Torah text with rabbinical commentary.

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least in the kingdom of heaven is greater than he.

John the Baptist was considered by The Master to **not** be as righteous as even the least in the kingdom of heaven because he was living according to the Pharisaical laws, which he inherited because he was born of a Jewish mother, which laws demanded a totally repentant life, with constant attention to purity laws, such as washing themselves to cleanse themselves of sin, which “all of Jerusalem,” understood was necessary by law. John accommodated the law by baptizing Jews in the river Jordan.

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“Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,” Mt 3:5.

“And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.” Mr 1:5.

John never baptized gentiles - they were not under the law of Moses. Iesu baptized no-one with water, only with fire and the Spirit.

Iesu never taught these methods of asceticism and purification that John taught. Iesu taught that purity came from the heart - that the proper

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baptism was of fire and spirit from above. He said you must be “born from above.” And, while He was with the disciples, His Spirit would make them clean on the inside and this would make them ready for the *Holy Spirit of Eternal Life, The Comforter* which would help to keep them pure to be made ready for the indwelling of the Son and The Father.

Why did he allow John to baptize Him in the Jordan? He said He allowed John to baptize Him for appearance sake. It was not needed - because it was **not** effective for cleansing a person **on the inside**. The outside was not important spiritually. Iesu said:

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Joh 6:63 "It is the spirit that quickeneth; **the flesh profiteth nothing**: the words that I speak unto you, they are spirit, and they are life."

Pharisees cleaned the outside just for show, to prove to the Priests that the person being washed was obedient to the Pharisaical law, and therefore suitable to sit at table with the pure people.

Jesus accepted the impoverished, the harlots and the lepers to his table as long as they were clean on the inside. He told the Pharisees that the "Publicans and Harlots" would go into the Kingdom of God ahead of them - because they had been

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cleansed by the Holy Spirit on the inside. (Mt 20:31)

From the time of Iesu's appearance at the Jordan, baptisms were by fire and spirit. John the Baptist's was prevented from teaching old methods to Iesu's converts. He was killed off in the Gospels. ¹²

Iesu discouraged his disciples from fasting like John the Baptist who ate locusts and dressed like a tramp to show that he was fasting, but rather to dine with other brethren. Iesu

¹² John was killed by the Romans for sedition according to Josephus - a contemporary Jewish authority. The story we have of his head being served to the daughter of Herod is probably specious.

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made a show of this, and the Pharisees called Him “a glutton and a wine bibber.” Iesu called the Pharisees “hypocrites.”

John the Baptist had been trying to prepare people for a Messiah. The Messiah would, he said, enforce the Mosaic Law because the Messiah would be a descendant of David and therefore the rightful King of Judea. But Iesu did not consider John to be teaching the right things. John was a great “prophet” for the Jews, but not for the “lost sheep of Israel” who were the people who were outcasts of society, and not under the Covenant. As Iesu said to the Pharisees “You have shut up The Kingdom of Heaven to people and do not enter in

yourselves.” And this was the same with John Baptist. He taught the people to live according to the Pharisaical Law.

IESU, instead, taught **The Gospel of The Kingdom of heaven.**

In the Kingdom of Heaven converts would be schooled in the methods needed to attain the virtues which would lead them to *The Father of the Son* and the *Kingdom of God.*

To enter the *Kingdom of God* a man had to be reborn from above and live as Iesu has described in “the least commandments.”. This life was a virtuous life - a “victorious” life as my friend would put it. To live with

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virtue is to live and obey his 30 commandments described above.

“Iesu 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 God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” John 3:5, 6, KJV.

The Master’s disciples had to prepare themselves for a baptism of fire and the Holy Spirit (given to them in the room where they gathered.) Only then would they be made holy and given the power to “bind and

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loosen,” and to lead others to salvation.

“... the doors were shut where the disciples were assembled for fear of the Jews, came I to you and ... Then said I to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, **Receive ye the Holy Ghost:**” Joh 20:19 -22.

The mysteries, that The Master showed to his teachers, during the forty days after his resurrection, were not made public. Most lay

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people today remain oblivious to the mysteries unless they are revealed by teachers through sacramental worship, and explanation of Iesu's sayings.

Mt 13:11 He answered and said unto them; Because it is given unto you to know the mysteries of the kingdom of heaven; but to them it is not given.

"And **Philip** ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he

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desired Philip that he would come up and sit with him. ...Then **Philip** opened his mouth, and began at the same scripture, and preached unto him Iesu." Acts 8:30-35, KJV.

Few people have read the Gospel of **Philip**, which was discovered in 1945. Here is an excerpt.

"Before Christ came, there was no bread in the world, just as Paradise, the place where Adam was, had many trees to nourish the animals but no wheat to sustain man. Man used to feed like the animals, but when Christ

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came, the perfect man, **he brought bread from heaven** in order that man might be nourished with the food of man. The rulers thought that it was by their own power and will that they were doing what they did, but **the Holy Spirit in secret was accomplishing everything through them as it wished**. Truth, which existed since the beginning, is sown everywhere. And many see it being sown, but few are they who see it being reaped. ... It is through water and fire that the whole place is purified - the visible by the visible, the hidden by the

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hidden. There are some things hidden through those visible. There is water in water, there is fire in chrisem."

From The Gospel of Philip. ¹³

IESU gave the keys to the Kingdom of Heaven to Peter, so that Peter was to be held responsible for teaching the Gospel to all people.

Mt 16:19 And I will give unto thee [Peter] the keys of the

¹³ Ought we not also to read this Gospel from the disciple who was a teacher trained by The Master? This Gospel like many others was eliminated from the canon of the catholic Church in the 4th. cent.

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kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. **“Then charged he his disciples that they should tell no man that he was Iesu the Christ.”**
Matthew 16:20, KJV.

The keys of the kingdom of heaven were given to Peter by authority of The Master so that Peter could reveal the mysteries of God to the initiates - to *open the door to the kingdom of heaven* for them.

By the way, The Master never rescinded the last command **“tell no man that he was Iesu the Christ”** SO,

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disciples never called The Master ‘The Christ’¹⁴ It was always “Master” or “rabbi” or teacher” or “Lord,” in public. The name Iesu was used in prayer.

Mt 18:1 At the same time came the disciples unto Iesu; saying; Who is the greatest in the kingdom of heaven?

Mt 18:3 And said; Verily I say unto you; Except ye be

¹⁴ In the Greek text after the 5th. cent this is transliterated as Iesus and pronounced ee-shoe. In all Bibles before the the 5th. cent The Master’s name never appeared, only a symbol such as IC. For a discussion on where the name “Iesu” originated read this PDF [THE LETTER](#)

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converted; and become as little children; ye shall not enter into the kingdom of heaven.

In order to be made ready for the kingdom of heaven, the initiate must give up his previous lifestyle of following **HASHEM** and enter into an apprenticeship agreement with The Master or one of his teachers.

Mt 18:4 Whosoever therefore shall **humble himself** as this little child; the same is greatest in the kingdom of heaven.

One of the Church Fathers said that *this little child* meant the Holy Spirit

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of life ¹⁵within man. And surely the Holy Spirit is greatest in the kingdom of heaven for as Iesu said: it will remind us of everything He showed the disciples.

Mt 23:13 But woe unto you; scribes and Pharisees; hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves; neither suffer ye them that are entering to go in.

¹⁵ This is different than the Comforter, or the Holy Spirit of Eternal Life, which was given at Pentecost, and in the locked room to the disciples.

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The Master is saying that the Scribes and Pharisees teach men about Hashem and Torah, but they refuse to teach the way to enter the Kingdom of Heaven. Men who are beginning to go deeper themselves in understanding are discouraged by the old teachers.

Iesu said: “I cannot put new wine into old bottles” meaning the Pharisees will not understand his new teaching about ***The Father of the Son.***

Today are many teachers who, *though they know more*, behave like “Pharisees”and dissuade *members who are preparing to enter the kingdom of heaven*, from becoming

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more knowledgeable about the teachings of The Master.

In summary

This is only an introduction to the meaning of the kingdom of heaven. In the New Testament there are many other similitudes that you should study. I have written about them in other articles, so won't repeat them here as they are rather long. Here is a summary.

Mt 13:24 Another parable put he forth unto them; saying; The kingdom of heaven is likened unto a man which sowed good seed in his field:

Mt 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:

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- Mt 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.
- Mt 13:44 Again; the kingdom of heaven is like
unto treasure hid in a field; the
which when a man hath found; he
hideth; and for joy thereof goeth
and selleth all that he hath; and
buyeth that field.
- Mt 13:45 Again; the kingdom of heaven is like
unto a merchant man; seeking
goodly pearls:
- Mt 13:47 Again; the kingdom of heaven is like
unto a net; that was cast into the
sea; and gathered of every kind:
- Mt 13:52 Then said he unto them; Therefore
every scribe which is instructed
unto the kingdom of heaven is like
unto a man that is an householder;
which bringeth forth out of his
treasure things new and old.

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Anderson, SC Thursday, March 2,
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2019

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