

The Kingdom of Heaven and the 30 Least Commandments

Thursday, April 12, 2018 by Waeshael

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



The 30 Least Commandments that you must teach

From Mt 5;21 - Mt 7:29

1. “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 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.*
2. “be not angry with a brother [without a cause]” *the last phrase was added by the Bishops, but Jesus taught never to allow anyone to make you angry. Jesus*

also defined a brother as someone who does the Will of the Father. Anger, He said, is ‘murder in the heart.’ In the New Testament there are examples of Jesus overturning tables and chasing out people from the Temple, these actions were not done out of anger though the Church would have you think Jesus 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.

3. “whosoever shall say to his brother, Raca,” ¹ *will be punished. It is not*

¹ 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.

likely that a gentile would ever use this word.

4. “whosoever shall say, **Thou fool,**”² *will be punished. This is like calling someone ‘a moron,’ which easily slips out of the mouth when incompetence is presented to us, avoid saying it, even under your breath.*
5. “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*

² 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 Jesus would not have condemned that.

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 Jesus is 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.

6. “Agree with thine adversary ³ quickly, whiles thou art in the way with him;”
Sometimes the adversary's advice is

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

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.

7. “whosoever looketh on a woman to lust ⁴ 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*

⁴ 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.

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 her action, and the man reprimanded.

8. “if thy right eye offend thee, pluck it out, and cast it from thee:” *Aramaic expression: means to stop envying others.*
9. “if thy right hand offend thee, cut it off, and cast it from thee:” *Aramaic expression: means to stop stealing.*
10. Thou shalt not forswear ⁵ thyself, but shalt perform unto the Lord thine oaths: *don’t commit perjury*

⁵ 1964. foreswear thyself; to commit perjury:-- forswear self.

11. Swear not at all; let your communication be, Yea, yea; Nay, nay: *Be straightforward with your answer.*
12. “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.*
13. “if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.” *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.

14. *“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 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.*
15. *“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.

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

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

need to write an article on the meaning of perfection.

18. “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.*

19. “when thou prayest, enter into thy closet,⁶ and when thou hast shut thy door, pray 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.*

20. “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*

⁶ Closet: a secret place of solitude - a metaphor for going inside yourself to communicate with The Father. Inner prayer called Noetic prayer.

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

21. '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.*
22. "Ye cannot serve God and mammon." *He means you can't worship both the Father and YHWH. You must give up YHWH and follow The Father, or stay with YHWH if you are under a Covenant. This is similar to Jesus saying you can't put new wine into old wine skins, or they will burst and the wine be lost.*
23. "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.

24. *“But seek ye first the kingdom of God, and his righteousness;” Go and find Jesus who is the Kingdom of God. Find it by being like Jesus. 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 mentally for a life centered on doing the Will of the Father. ⁷

25. *“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 injured man in the story of the Good Samaritan.*

⁷ Church of Jesus 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.

26. “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.’*
27. “Therefore all things whatsoever ye would that men should do to you, do ye even so to them:” ⁸ *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*

⁸ Don’t confuse this with “love your neighbor” - read the Good Samaritan.

desire others to do from the heart, pass this behavior on to other brethren.

28. “Beware of false prophets, which come to you in sheep’s clothing,” ⁹ *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.’*

29. “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction,” *The implication is that few people will enter into the Kingdom of God, only those who enter the gate held open for them*

⁹ He defines them as teachers who ask for money, food and lodging above three days.

by the Son, who recognizes them and beckons them in.

30. *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 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:

31. “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, 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.”

An introduction to the kingdom of heaven

The kingdom of heaven in Matthew is a metaphor for the Christian Way (the gospel of the Kingdom of Heaven, or the preaching of The Master). You must enter the kingdom of heaven 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.

In the Kingdom of Heaven Jesus 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.

We enter the Kingdom of God when we “see” the Father through Jesus, after we have completed our apprenticeship in the Kingdom of Heaven and have received the gifts of The Father which are the seven Virtues of His Son, and we have begun to live those virtues, and The Christ is finally within us.

The “Kingdom of Heaven”

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

THE ORIGINAL JEWISH BISHOPS OF THE CHURCH AT JERUSALEM AS LISTED BY EUSEBIUS:

- 1. James, ‘the Lord’s brother,’ First Bishop of Jerusalem**
- 2. Symeon, Second Bishop of Jerusalem**
- 3. Justus, Third Bishop of Jerusalem**
- 4. Zacchaeus, Fourth Bishop of Jerusalem**

5. Tobias, Fifth Bishop of
Jerusalem
6. Benjamin, Sixth Bishop of
Jerusalem
7. John, Seventh Bishop of
Jerusalem
8. Matthias, Eighth Bishop of
Jerusalem
9. Philip, Ninth Bishop of
Jerusalem
10. Seneca, Tenth Bishop of
Jerusalem
11. Justus II, Eleventh Bishop of
Jerusalem
12. Levi, Twelfth Bishop of
Jerusalem
13. Ephres, Thirteenth Bishop of
Jerusalem

**14. Joseph, Fourteenth Bishop of
Jerusalem**

**15. and Judas, Fifteenth Bishop of
Jerusalem,**

Today Our church leaders Priests, Pastors, Deacons, teachers are expected to teach “The Way” of Jesus, or the Faith of Jesus 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 Jesus began to preach; and to say; Repent: for the kingdom of heaven is at hand.

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*¹⁰ in the kingdom of heaven. The first step in

¹⁰ Read the PDF [Bread and the Recipe or Eternal Life](#)

making the bread was to become
poor.

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

But in Luke Jesus called on The
Father to bless them 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.”**

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. Read the Chapter on the Kingdom of Heaven and see what are the differences.

Mt 5:10 Blessed are they which are persecuted for 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. Jesus's teachers must show people how to do these commandments of Jesus, which He referred to as ***the least commandments***. A person who taught these things would be "great 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.

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 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 twelve disciples were called **sinners** *under the law* by Pharisees because they did not observe Oral Torah. In fact the disciples were unable to 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 Jesus. Using his name and calling Lord Lord would not do.

**Mt 8:11 And I say unto you;
That many shall come from
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 YHWH OF
TORAH (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 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 Jesus
taught.

**Mt 11:11 Verily I say unto
you; Among them that are**

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.

**born of women there hath
not risen a greater than John
the Baptist: notwithstanding
he that is 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.

“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. Jesus baptized no-one with water, only with fire and the Spirit.

Jesus never taught these methods of asceticism and purification that John taught. Jesus taught that purity came from the heart - that the proper 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 - though John did not know he was without sint, - because it was **not** effective for cleansing a person **on the inside**. The outside was not important spiritually. Jesus said:

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

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

Jesus 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 often with other brethren. Jesus made a show of this, and the Pharisees called Him "a

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.

glutton and a wine bibber.” Jesus 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 Jesus 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. As Jesus 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.

Jesus, 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 Jesus has described in Matthew (pps 2-4 above) entitled

“the least commandments.”. This life was a virtuous life - a “victorious” life as my friend would put it. To live with virtue is to live and obey his 31 commandments described above.

“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 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 loosen,” and to lead others to salvation.

“... the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and ... Then said Jesus 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 people today remain oblivious to the mysteries unless they are revealed by teachers through sacramental worship, and interpretation of Jesus.

**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 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 Jesus.”
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 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 hidden. There are some

things hidden through those visible. There is water in water, there is fire in chiasm.”

From The Gospel of Philip. ¹³

Jesus 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.

**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 Jesus 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 Jesus the Christ**” so, disciples never called The Master by his given name.¹⁴ It was always “Master” or “rabbi” or teacher” or “Lord.” As we should also call him.

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

¹⁴ In the Greek text after the 5th. cent this is transliterated as iesous 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 “Jesus” originated read this PDF [THE LETTER J](#)

Mt 18:3 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.

In order to be made ready for the kingdom of heaven, the initiate must give up his previous lifestyle of following YHWH OF TORAH 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 of life ¹⁵ within man. And surely the Holy Spirit is greatest in the kingdom of heaven for as Jesus 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**

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.

**go in yourselves; neither
suffer ye them that are
entering to go in.**

The Master is saying that the Scribes and Pharisees teach men about **YHWH OF TORAH** , and the Mosaic Law, 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.

Jesus 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 more knowledgeable about the teachings of The Master.

Anderson, SC Thursday, March 2,
2017

END



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. Read about them on the web site of hwylcom.org

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:

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.

Also read the commentary I have written on [the kingdom of God.](#)