

Kingdom of Heaven

Part One

(A place for me, too)

It may not be apparent to many of those who ponder the location in reality of the Kingdom of Heaven by looking up, as an indication of its relative location; but, "up" is relative. It is easy to evaluate the relativity of the word, up, when we think of the positioning of the human body relative to other structures. For a man standing on the ground, the eighth floor is usually perceived to be up, from where he is standing. But for the person standing on the eighth floor, the eighth floor is level with his position in reality. Furthermore, for the person standing on the ninth floor, the eighth floor is down, from his position in reality; unless his mind's positioning of his perceived reality is, for instance, standing on the seventh floor, or below. The same thing holds true for the kingdom of heaven, except in a much more metaphysical fashion.

One of the things that one needs to do when one is perceiving of the Kingdom of Heaven, is to stop looking at the stars and the planets. The celestial bodies bear absolutely no relationship to the Kingdom of Heaven. It will be clearer when we visualize this Kingdom, if we think of the actions that are performed from there. The LORD spoke of many of these actions through the words of the prophets. One of the times that the LORD spoke directly of the nature of the actions that are performed in the Kingdom of Heaven, was when He delivered the following message to mankind.

Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

(Isaiah 55:6-9)

In the latter day, the Prophet Jesus Christ, too, spoke of the actions that emanate from the Kingdom of Heaven. A summary of those actions is included in the last sentence of this, his clarification of reality in the Kingdom of the Father, wrapped in a message of understanding that was given to his disciples.

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, show us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

(John 14:6-11)

The expression, *for the very works' sake*, captures the essence of the Kingdom of Heaven. Wherefore when we consider this Kingdom from the standpoint of the work that is performed, then we understand that the "up-ness" of that Kingdom is a matter of the grandeur of the operations, and not of its spatial positioning relative to our present location on the earth. In fact, the Kingdom of Heaven is not really in an independent space from the reality in which we exist; actually, it occupies the same space and time as the earth does. The only thing that is different about the *location* of the two spheres of existence, are their structures. Once again, we turn to the words of the Lord Jesus Christ for the description of the structure of the components of the earth versus that which is of Heaven.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

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. Marvel not that I said unto thee, Ye must be born again.

(John 3:1-7)

As Jesus said, *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit*. However, we must not draw lines around these realities, and perceive of them as being totally independent of one another. In fact, the makeup of the kingdom of the flesh is dependent on the Kingdom of Heaven. The apostle Paul explains this dependency.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath showed it unto them.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

(Romans 1:18-21)

Wherefore it behooves us to understand, as best we can, the Kingdom of Heaven. This is the purpose of our travels in the word of God during this session. This is a part of the persuasion of the apostle Paul, toward our completion, in righteousness

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

(2 Timothy 3:14-17)

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### **Proposition**

We begin our study by recalling to our mind a state of being that is somewhere before time, and even before the first word of the Bible. In this time, there must have been a portion of reality that, shall we say, imagined that there would be such a thing as our reality. This portion of reality is what I have referred to in other works as, the First Cause. The First Cause is that which started the first thing that is a component of our reality. The scope of the First Cause is a subject unto itself. In fact, in due time, the book will be released that delves more completely into the operation of this Cause. For now, think of the First Cause as being God; for, indeed, the thing that starts everything, is, in fact, the thing that has caused that thing to occur, first; which thing is, by definition, God. It seems circular, but that is the nature of beginning; at least, for now. So for now, let us accept God's "definition" in the fashion that the LORD God presented Himself to Moses.

*And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?*

*And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.*

*And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?*

*And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.*

*And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.*

(Exodus 3:11-15)

Somewhere down the road--if the LORD provides the time and energy--I will expand on this thought of reality's beginning; but, not in this work. For now, as a prerequisite to this message to you, the first assumption is that God exists, and that He is the Creator of all that exists. To say that God is the Creator of all that exists means that He is the Creator of **everything**: this is true either through direct command of the LORD, or by the creation of the means whereby other things--including ideas and attitudes--are created. The statement about the "**everything**" of God's creation is a part of one of the LORD'S statements about Himself; it is not an independent thought of mine, as a concoction of my mind.

*I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.*

*Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Woe unto him that saith unto his father, What begetteth thou? or to the woman, What hast thou brought forth?*

*Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.*

(Isaiah 45:5-12)

So, in the pre-beginning (as we know the beginning to be), God formed a--for lack of a better word--thought. This thought became an actuality, as the LORD expressed it into existence.

*In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*

(Genesis 1:1-2)

Now, let's pause for a moment on that phrase, *created the heaven and the earth*. The reason we need to pause at this point, is because we need to realize that there was a time when God did not have a Kingdom of Heaven, as it is configured in current reality. This is the time before there were angels, or demons; and definitely before there was mankind. So, somewhere before we can even think about our reality, the LORD populated His Kingdom with some things. Pardon me for using the word, things, but there is no specification in the Genesis account of creation as to what these were. The way we are introduced to them is through a kind of side statement, almost a remark only, of the LORD: *Let us*.

*And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*

*So God created man in his own image, in the image of God created he him; male and female created he them.*

(Genesis 1:26-27)

The words, *Let us*, are sometimes thought to be just a grammatical construct. That thought could be accurate, if the LORD God were more than one thing. However, when Moses and the children of Israel were allowed to express their understanding of God as given to them by God, indicated that the LORD God is one thing. Again, forgive me for the use of the word, thing.

*Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.*

(Deuteronomy 6:4-5)

Later, as revealed in the Bible, we start to be introduced to some of those other things, and they are given the classification of being entities. The most generalized term for them is angels. This term, angels, however, does not totally capture the nature of the members of the collection of entities. We could include the word, demons, but even then we would not have captured full scope of the natures of the members of the collection of things. For instance, there is a reference to the entity, throne in heaven; as well as other very robust types of non-creature entities.

*And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.*

(Revelation 16:17-18)

In the Kingdom of Heaven, even inanimate (according to earthly definitions) things have an animation to them. Though, in the expression, "*in our image, after our likeness*", does seem to limit that particular set of entities to animate beings (by earthly definitions) that were like unto the VERY Animate Lord God. But still, this is only the start of the occupants for which the Kingdom of Heaven was designed.

The expression, *created the heaven and the earth*, might be more broadly thought of as pertaining to the Kingdom of Heaven, too; as well as being a reference to the celestial reality of mankind's awareness. As such, it must, too, be perceived as one of the things that the LORD took some special care to outfit with the requirements of its service. This seems to be a reasonable conclusion about the Kingdom of Heaven, since we see many examples of the outfitting of our visible heaven and earth, for service.

Example in the visible heaven:

*And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.*

*And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.*

(Genesis 1:14-18)

Examples in the visible terrestrial landscape (including the waters and the air):

*And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.*

*And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.*

*And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.*

*And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.*

*And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.*

*And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.*

(Genesis 1:11-12; 1:20-22; 1:24-25)

Indeed, the earth was also equipped with a very important component, from a human perspective; one that is no longer fully appreciated for its worth to mankind. This very important component is the dust of the earth.

*These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.*

*But there went up a mist from the earth, and watered the whole face of the ground.*

*And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

(Genesis 2:4-7)

Yes, the Kingdom of Heaven had to have a very broad design; for, the Kingdom of Heaven had to be outfitted for things that did not even exist at the time that it was created.

There might be some folks who quibble about whether the angels existed at the time of the creation of the Kingdom of Heaven, and we will not try to address that, at this time; howbeit there is ample support for the fact that mankind did not exist at the time of the creation of the Kingdom of Heaven by God. Be that as it may, still the LORD God made provision for our residency in the Kingdom of Heaven. Three of us have even been seen in residence in that Kingdom: *Abraham, and Isaac, and Jacob.*

*And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.*

*And Jesus saith unto him, I will come and heal him.*

*The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.*

*When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 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.*

*And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee.*

*And his servant was healed in the selfsame hour.*

(Matthew 8:5-13)

"Ah, but that does not say that *Abraham, and Isaac, and Jacob* were in the Kingdom of Heaven," you say. "It might only mean that they would be there later, after the settlement of reality of the judgment of which John wrote; which, historically, was yet to occur in the time of Jesus of Nazareth.

*And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.*

(Revelation 20:11-13)



"Well," I say, "please read the following Scripture; not only does it indicate that Abraham is in the separate structure of existence that is the Kingdom of Heaven, it also indicates that not every one of us will be there."

*There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.*

*But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.*

(Luke 16:19-26)

Another one of us, from a place in history that is after Abraham's, was seen in his departure to that Kingdom.

*And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day?*

*And he answered, Yea, I know it; hold ye your peace.*

*And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan.*

*And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee.*

*And they two went on.*

*And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee.*

*And Elisha said, I pray thee, let a double portion of thy spirit be upon me.*

*And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.*

*And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.*

*And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof.*

*And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.*

(2 Kings 2:5-12)

So, from even before the beginning, the proposition for the full functioning of the Kingdom of Heaven included a place for us. This is an awe inspiring thought. It is even more awe inspiring to know that we received a direct announcement from God about its availability to us; this announcement was made by John the Baptist, during the days of Jesus of Nazareth.

*In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

(Matthew 3:1-3)

Of course, there will have to be some changes in the original equipment of mankind, for us to be able to endure residency in the Kingdom of Heaven; but once that has taken hold of us, we will see it.

*But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body.*

*All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown*

