

# Chapter 1 The Kingdom of God

## *Is Righteousness*



**For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Romans 14:17**

The phrase “kingdom of God” and the “kingdom of Heaven” are mentioned over one hundred times in the New Testament. They are not found in the Old Testament at all.

Paul tells us that the *Kingdom of God is righteousness*. *Righteousness* is translated from the Greek *dikaioisune* which is defined, “in a broad sense: state of him who is as he ought to be... the doctrine concerning the way in which man may attain a state approved of God ... in a narrower sense, justice or the virtue which gives each his due.”

The idea of God’s dominion does begin early in that first Testament. Beginning in Genesis Chapter 1 Verse 26 we see God entrusting Adam with dominion over His creation and later commanding him to “dress it and keep it”.<sup>1</sup>

This command, *to dress it and keep it*, is telling us that this man called Adam is being entrusted with the care of God’s dominion or kingdom on earth. The second part of the command, *to keep it*, infers the possibility that man could loose that dominion granted by God to another who desires that power and right.

The dominion given to Adam was called *radah* in the Hebrew. It is a root word that does mean dominion but also “scrape out” or “tread upon”.

There are over fifteen other Hebrew words found in the Bible that are translated into or defined *as dominion*. None of them mean exactly the same thing. English like most languages can have several different definitions for the same word.

### **“Translators are traitors”<sup>2</sup>**

There are many kingdoms mentioned in the Old Testament. The first was Cain’s city state named after his son, Enoch. This institution of iniquity was followed by Nimrod’s civil Kingdoms of benefits, Sodom’s city of sin, Pharaoh’s bondage of Israel and many more.

The whole context of the Bible is centered around men who serve and walk with God or men who establish their own governments with a central leader exercising authority, granted by or taken from the people who become its subjects or servant citizens.

For the LORD [is] our judge, the LORD [is] our lawgiver, the LORD [is] our king; he will save us. Isaiah 33:22

In the Greek the Kingdom of God is “*Basileia Theos*”. *Basileia* means “royal power, kingship, dominion, rule” while *Theos* was a common word used to denote a *ruling judge* or any judge or magistrate with an *exercising authority*. The same is true for the Hebrew word *‘elohiym* commonly translated *god* or *God*. Both terms were used every day to address magistrates and judges in common courts in the respective nations, Greece, Rome and Israel.

When these words are capitalized in the Bible we are to assume that they are referring to the God of the created universe, or Nature’s God, YaHWeH or Jehovah. The God of

<sup>1</sup> Ge 2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

<sup>2</sup> “Il traduttore è traditore” Ancient Roman Proverb

Creation holds dominion over the universe and all His creation. His dominion is called the Kingdom of God.

God's kingdom could be considered the vastness of the universe in both a spiritual and physical sense, but His kingdom on this planet was entrusted to Man. As long as some men walked with God, His kingdom was represented by His faithful children or servants.

**Possession is, as it were, the position of the foot.<sup>3</sup>**

Jesus gives us some insight into the kingdom of God in Matthew 20 through 25:

For [the kingdom of heaven is] as a man travelling into a far country, [who] called his own servants, and delivered unto them his goods. Mt 25:14

Some men, like Enos, called upon the name of God and some men like Enoch "walked with God" and some men strayed and disobeyed God becoming *like gods* of men. Men like Cain and Lamech, who set up their own dominion to oppress men,<sup>4</sup> did not call upon God but seduced men to go under their exercising authority.

All men sinned but one man was "perfect in his generations, Noah walked with God"<sup>5</sup>.

All thy works shall praise thee, O LORD; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. Psalms 145:10-15.

These few men and those who followed their lead were the generations of God's people on earth. They were the Kingdom of God on earth. God prevailed in their lives and they walked in the ways of the LORD God. We see this idea again described by a king of the earth, Nebuchadnezzar.

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion [is] an everlasting dominion, and his kingdom [is] from generation to generation: Daniel 4:34:

God's kingdom was from *generation to generation*. It was from Adam to Christ. During the lineal consanguinity of the kingdom, Israel became known as God's kingdom on earth. It was not a kingdom or government like what we commonly see today in most nations, but it was a nation where every man was prince in his own house. Each family shared in the occupying of God's dominion on earth "under the perfect law of liberty". His Kingdom had no king or ruling body, but only God the Father living within the tabernacle of each man's soul and mind. This was Israel, the dominion "Where God Prevails".

*A Man as King*

In those days [there was] no king in Israel, [but] every man did [that which was] right in his own eyes. Jud 17:6

The inhabitants of Israel were free to obey or disobey God. The people called for other men to rule over them and chose to sin against God as they had since the day he took them out of Egypt.<sup>6</sup> In 1 Samuel chapter 8 we see this displeased God and he warned the people

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<sup>3</sup> Possessio est quasi pedis positio. 5 Coke, 42.

<sup>4</sup> Ge 4:23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

<sup>5</sup> Genesis 6:9 These [are] the generations of Noah: Noah was a just man [and] perfect in his generations, [and] Noah walked with God.

<sup>6</sup> According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. 1 Samuel

that this desire for a central government with *exercising authority*, common in most nations, would lead to terrible oppression, tyranny and bondage. They would not relent. Samuel, God's prophet, appointed the popular Saul as king of God's kingdom on earth.

“Are men the property of the state? Or are they free souls under God?  
This same battle continues throughout the world?”<sup>7</sup>

Saul was intrusted with an office that seized the *imperium* which each patriarch had once enjoyed as free men in the kingdom of God. “Saul took [from *lawkad'*, to capture, take, seize] the kingdom [from *maluwkah* meaning kingship, royalty, kingly office] over Israel, and fought against all his enemies on every side... ”<sup>8</sup> Saul now possessed the kingship of Israel that was once vested in every household.

His reign was called *salvation*<sup>9</sup> but Saul in this centralized office of power did many foolish things. There is a great temptation with the power to command allegiance and obedience. With such great powers comes great corruption. Few on this earth could remain pure under such temptation of dominion and power.

The high office of government did not automatically pass to the sons of Saul. Eventually, before Saul was dead, David would be anointed king. The word *anointed* is translated from the Hebrew word *mashiyach* which in English is written Messiah. When ever you see Saul or David or any king of Israel called the LORD's *anointed* they are being called the Messiah in the Hebrew. The Messiah was simply the anointed King of God's kingdom on earth. He was the trustee of God's dominion on this planet since the son of Seth, called Enos, when 'men began to call upon the name of the LORD'.

When Jesus said that, “The time is fulfilled, and the kingdom of God is at hand”<sup>10</sup>, many people were angry because they did not want to believe in him or have him as king. His policies and doctrines were contrary to what that kingdom had become. Yet, many called him *Messiah* which in the Greek would be written *Christos*. This is where we get the word Christ. *Christos* means anointed and is a way of saying that Yeshua *Mashiyach*, a.k.a. Jesus the Anointed is the King of Israel, God's kingdom on earth.

This Jesus Christ was and is the Anointed King of the kingdom of heaven on earth, He is the *ruling judge* of Judea which was the remnant Israel, the kingdom *where God prevails*.

Of course unlike other rulers in other nations Jesus did not fall to the temptation of ruling over men. He only came to serve and trained ministers to do the same. They were not to *exercise authority* like the other nations, but truly be servants in a government based on the *perfect law of liberty*, where each man must learn to walk with God according to His ways. This was the kingdom Jesus preached and which he appointed to his ambassadors, called Apostles.

God's kingdom on earth has been here from generation to generation. Jesus became its king in spirit and in truth by his birth, anointing and his sacrifice. There is a common and religiously held misunderstanding concerning the phrase the kingdom of Heaven. God's kingdom can be called the kingdom of God or the Kingdom of Heaven. These two phrases are just the results of translation from one language to another.

The only author in the Bible who used the phrase *kingdom of heaven* was Matthew and if we compare the Gospels we can see that the phrases were used interchangeably within the different Gospels when speaking of the exact same incident.<sup>11</sup>

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<sup>7</sup> Cecil B. DeMille in “The Ten Commandments.”

<sup>8</sup> 1Samuel 14:47.

<sup>9</sup> And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel. 1 Samuel 11:13

<sup>10</sup> Mark 1:15

<sup>11</sup> See Appendix A-1

Matthew wrote in Aramaic. In translating from Aramaic to Greek the word *malluthach* becomes *basilia ouranos*, *kingdom of heaven*. It actually means a *realm* on the earth or a *dominion*. The word *ouranos* in Plato's Dialogues is translated *world* not some mystical ethereal or spiritual realm called 'heaven'.<sup>12</sup> The *Kingdom of heaven* can mean the Kingdom of the *world* since the same word is commonly translated world by Greek scholars.

*Ouranos*, is from a root word meaning "to cover, encompass." The meaning of *ouranos* includes the *vaulted expanse of the sky*, from the outer edge of the atmosphere to the center of the earth. Many other cultures believed that if a man actually owned the land as a *true and actual* dominion then he owned it from the *sky above* all the way to the *center of the earth*. This is clearly expressed in the maxim of the Roman law:

He owns the land from the heavens and to the center of the earth.<sup>13</sup>

When someone actually owns land, holding more than a mere legal title, the maxim in American courts states, "that a man's land extends to the center of the earth below the surface, and to the skies above, and are absolute in the" ownership of the land.<sup>14</sup> Land owned with a true and actual title by an individual was his realm, his kingdom. Land owned by a mere legal title does not even include the *beneficial interest* of the property in question.<sup>15</sup>

Although the kingdom of God may include dominion on earth in a godly way it is far more than that. In order to understand the Kingdom of God, a.k.a. the kingdom of Heaven, this Righteous Dominion of God granted to Adam and preached by Jesus, we should examine its history as presented in the Bible and the Historical record.

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<sup>12</sup> "...indeed we have no suitable word to express what the Greeks at first called an *ouranos*. It will be convenient to use the term 'world' for it"; Plato's Dialogues, Early Greek Philosophy, Introduction, John Burnet.

<sup>13</sup> Cuius est solum, ejus est usque ad caelum et ad inferos.

<sup>14</sup> "that a man's land extends to the center of the earth below the surface, and to the skies above, and are absolute in the owner of the land." Taylor v Fickas, 64 Ind. 167, 172 (1878)

<sup>15</sup> See Law vs Legal in The Covenants of the gods.