

The Kingdom of God



Part 2

In Part 1, we examined the proclamation of the Kingdom of God by Jesus Christ, Our Lord, how it was indeed perceived as "good news," and how the material signs of its coming consisted of healing various people of their infirmities, satisfying their hunger, and even raising them from the dead. The proclamation of the Kingdom of God brought liberation from physical, spiritual, and material oppression. We also identified a structure that was fundamentally opposed to the coming of this kingdom. We called it the kingdom of the anti-God, a structure that fought the values Jesus preached in radical contrast to the values and societal organization of the historical time in which He lived. These values included detachment from wealth, mercy as the force to do good, and to be of service to all mankind

in an anti-sectarian approach that knows no boundaries (Mark 3:7-12, Mark 10:23-26, Luke 10:25-37). In short, LOVE for all.

It could be argued that this Kingdom of God, announced by Jesus and supported by His miracles (Mark, 6, 53-56), is in fact not only a project but a *cause*. Jesus' cause is the implementation of a specific community of life: That of the Communion of Saints, where SIN and the actions of the Devil have no hold on human souls. A cause which, however, its very announcement provoked a violent reaction from those whose interests are diametrically opposed to what His Kingdom proclaims. Perhaps one of the episodes that best conveys the threat that Jesus posed to the system is found in Luke 13:10-17. A stooped woman. In this episode of Jesus' life, we see Him heal a woman possessed by a spirit that kept her bent over, unable to look up and worship God Almighty. Jesus saw her and immediately liberated her from this infirmity; "she was made straight and glorified God," we read. But three important things also transpired: Jesus healed her on a Sabbath (against the interpretation of the law), outside the temple (where healing and medical advice was given), and for free (without paying a fee to the temple). The religious elite ultimately conclude that He had to be eliminated because His message, His miracles, and the spreading of His cause (the proclamation of the Kingdom of God) among the people were a real threat to them, to those in power. In contrast, the miracles are the sign that what God is offering as an alternative is *true*. They do not put an end to all misfortune and evil, but they clearly signal the direction that Faith in Him should lead. His most important task is to fight against all human misery: disease, hunger, ignorance, and all kinds of inhumanity. And blessed are those who are not scandalized that the Kingdom of God is like this (Luke 7:23).

The Kingdom of God, Jesus' project, was a radical reordering of two fundamental relationships: First, the relationship of men with God, whom they are to treat as a Father. Second, the relationship among human beings themselves, who are to treat one another as brothers and sisters, God's family living on Earth; the common heritage given by God the Father for the life of all. Thus, human beings should live dependent on God in Faith and Hope, and on one another in the practice of Charity. The Devil, in his attempt to impede the advancement of this kingdom, employs four tactics: Money, Prestige, Power, and Pleasure.

Money becomes an idol that seeks to be an absolute. It becomes the measure of all things, displacing love from the soul. Prestige (attaining the highest social status while

being recognized for it) becomes a powerful force that hardens the soul and divides society, creating a sectarian mentality of those who can belong versus those who do not. Power becomes murderous because it remains at the top only by dominating and oppressing the rights of those under it. Whether political, religious, or otherwise, this kind of power becomes another idol and as such requires sacrifice. The sacrifice is imposed on those necessary for the elite to continue to hold it. Finally, pleasure, the inordinate appetite of concupiscence, which weakens the mind and the body, while blinding the soul from understanding the Will of God and preventing the person from practicing the virtue of Charity. Regarding money, Jesus tells us that it is not possible to serve God and money (Matthew 6:24). On the power of prestige, Jesus shows a radical way to counteract it. Jesus is on the side of those who have no value to society, those with whom no one wants to be associated (Matthew 18:10). He attacks the elite, the scribes and the Pharisees for their hypocrisy (Luke 11:45-52), and He rejoices that the revelation of His Kingdom was made by the Father to the simple and not to the wise (Matthew 11:25).

Jesus Christ Our Lord began to transgress the Jewish laws of cleanliness as He increased His public activities. In addition to healing on the Sabbath, He becomes unclean by physically touching the unclean (Mark 1:3-31), like the leper (Mark 1:41-45), precisely to make them feel the closeness of God of which the establishment had deprived them, declaring them accursed by God (John 7:39). He calls a tax collector to follow Him and eats with him and his friends (Matthew 9:9), and He is not afraid to deal with prostitutes, to whom He opens the door of hope in the Kingdom (Luke 7:36-50, Matthew 21:31). In addition, He allows a number of women to work with Him, women who had been barred from any activity for the Kingdom by the very same Jewish laws of cleanliness that Jesus Our Lord transgressed (Luke 8:1-3). The quarrels with the Pharisees, priests, scribes and the rich continued and the moment came when Jesus decided to confront the establishment at its heart during the Passover. The circle closes around Him and He understands that this is not the time to flee. The time for denunciation is over, it is time to renounce, so that His death will openly reveal the murderous nature of a seductive power, exercised in God's name, but which continues to oppress its own people and kill every prophet. In a prophetic act of deep symbolic meaning and eschatological certainty that the Kingdom will triumph, Jesus expresses the meaning of His life. He departs and gives Himself for the life of the people, so that they may have life in Him, please the Father and

save their souls. He pours out His life as food and drink so that the Communion of Saints may be an organized people, the People of God, the Catholic Church, the only Church founded by Jesus Christ Our Lord for the salvation of mankind.

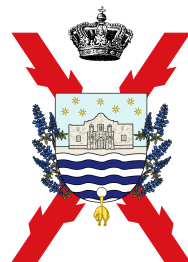
The murder of Jesus was an absolute offense to the Father. In the end, Death resolves nothing, only Life does. Therefore, God, in His infinite wisdom and almighty power, brings His murdered Son back to life and accomplishes not only the redemption of human life, but also the material and physical certainty that no one can defeat His Love . Moreover, the Resurrection of Our Lord validates His Cause and shows us the model of how human relationships and the values that organize society should be.

The horizon of our understanding of the Resurrection and our incorporation into His Body through the Sacrament of Baptism is the ultimate hope for history. Only those who hope for better possibilities in history can realize the infinite good that Jesus, God the Son, has done for humanity. And the realization of this experience will irrevocably lead us to promote His Cause, the Kingdom of God.

“Almighty and everlasting God, who in thy beloved son, the king of the whole world, has willed to restore all things, mercifully, grant that all the kindreds of the nations that are divided by the wound of sin, may be brought under the sweet yoke of his rule who lives and reigns with God the father.”

To be continued.

by **Tomasino de Larrasoña**
Ad majorem Dei glóriam



Traditionalist Carlist Circle
“Camino Real De Tejas”