

**THE KINGDOM OF GOD:
ITS ORIGIN AND STRUCTURE, ITS RELATION WITH THE
SALVATION OF MEN, ITS KING AND HIS ROYAL ACTS,
POWERS AND HANDOVER.
*A SYSTEMATIC-THEOLOGICAL REFLECTION***

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**The Concept of ‘Kingdom’ and of ‘God’ at the base of the term
‘Kingdom of God’**

The concept ‘Kingdom’ cannot be defined because it is an aggregate, and aggregates are not definable, they cannot be defined but rather described. Being an aggregate, a Kingdom can be described in two diverse modes: (i) through the indication of its components or constitutive elements, namely the persons and the things (acts, states and facts) that constitute it; or (ii) through the enunciation of a characteristic property, i.e. enunciation of a law that establishes if a certain being belongs or not to the Kingdom and, thus, defines the kingdom.

A most characteristic property – a law that establishes if a certain being belongs or not to a kingdom – through the enunciation of which a kingdom can be described, states that ‘Kingdom’ expresses the experience of the peak, the zenith, and of the seven levels of the transcendental belonging of realities. For, every reality belongs somewhere and there are seven transcendental groups to which a reality can belong, and the highest of such groups is kingdom. For a reality can belong to a specie, or to a genus, or to a family, or to an order, or to a class or to phylum or to a kingdom. For instance, the human being as a reality, i.e. as existing being, is a genus (called *genus humanum*) that has two species (called man and woman, or male human being and female human being respectively, whereby the male is said to be of masculine gender, while the female is of feminine gender), and the two species of the human being as a genus can together generate a child or children, procreate a child or children (whereby they as the father and the mother of the child or of the children are called the parents of the child or of the children, and the child or each of the children can be a male child like the father is male, or a female child like the mother is female) and together with their male or female child or their male and female children the parents of the child or of the children constitute a family (a human family or a family of human persons) within which there is an order, whereby the members are ordered,

(1) not only in the sense of being arranged into two types of classes, (1a) the first class is that of ‘the parents and their children’ (whereby the parents comprise the father and the mother of the children, while the children comprise the male child or male children called the sons of the parents of the family and the female child or female children called the daughters of the parents of the family, whereas the sons as the male children and daughters as the female children of their two parents, relate to themselves as brothers and sisters of one another), (1b) the second class is that of “the male members and the female members of the family” (whereby the male members comprise the father of the child or of all the children of the family and the male child or male children called the sons of the parents of the family, while the female members comprise the mother of the child or of all the children of the family and the female child or female children called the daughters of the parents of the family, (2) but also in the sense of being commanded by law to do or not to do certain things: (2a) the child is, or the children are, to be sub-ordinate to their parents, and not vice versa, since the child is born or the children are born by the parents and not vice versa, (2b) the male child is not, or the male children are not, to generate with the mother of the family any child, (2c) the female child is not, or the female children are not, to generate with the father of the family any child, (2d) the male child or the male children and the female child or the female children of the family, as son or sons and daughter or daughters of the parents and hence as brother and sister or as brothers and sisters, are not to generate with one another any child. The families together give rise to a clan, and the clans together give rise to a tribe (*phylum*), and tribes as ethnic groups give rise to a people of one kingdom (*regnum*).

A kingdom can thus be described as that collectiveness of persons in a particular space and time which is under a King as the person that is reigning over the rest of the persons in that collectiveness. The reigning act of the King is called the royal act of governing. The King as Governor is that Ruler who has a throne on which he is seated and from where above He reigns. The King governs over His people with the help of laws (*leges*) made as rules (*regulae*) to regulate the rights and duties (*jura et onera*) of his royal subjects (comprising his people and his ministers) towards himself their King, and towards their fellow royal subjects, and towards the royal objects (as the place and time in which the King reigns) and as commands (imperatives in the form of dos and don’ts) which contain the will of the law-making King (hence the first of the three constitutive dimensions of Government is the Legislative), whereby these royal commands are to be observed and obeyed, and the therein contained will of the King is to be done, by both the people and the ministers of the King, whereas the enforcement of the royal laws and seeing to the execution, or practice, or keeping of the rules and regulations is to be carried out by the ministers (hence the second of the three constitutive dimensions of Government is the Executive), while the rightness

and correctness, or not, of the practice of the rules and regulations by the subjects for the maintenance of peace and order in the objects (territory and period) of the King of the kingdom is to be judged, and rewarded, or penalized, respectively, by the King as Judge through his ministers (hence the third of the three constitutive dimensions of Government is the Judiciary). The royal throne is the high throne on which the King as Ruler is seated and from the height of which He reigns.

The term ‘Kingdom of God’

The term ‘kingdom of God’ is not definable, not only because it is an aggregate but also because God Himself who is inseparable from His Kingdom, is undefinable. The concept of the Kingdom of God can only be described, and a working descriptive definition of it can be concluded from two premises constituted by the descriptive definition of the two terms ‘God’ and ‘Kingdom’ that constitute the term ‘Kingdom of God’.

On the one hand, being an aggregate, the Kingdom of God can be described in two diverse modes.

With regard to the description of the Kingdom of God through the indication of its components or constitutive elements, namely the persons and the things (acts, states and facts) that constitute it, Jesus described in parables how the Kingdom of God is under five centres of gravity: (i) God’s inauguration of His kingdom as grace (cf. Mt. 13:31-32: the mustard seed), the grace that is indispensably necessary for the attainment of salvation, the salvation to be given to humans by God in its three (material, moral and spiritual) forms and in three stages of history (namely before death, after death but before the end of times, and at the end of times), and in its three grades: from giving to man the grace of knowledge of God the Father and of His Son Jesus Christ before man’s death, through giving of the grace of beatific vision of God to man after man’s death but before the end of times, to giving to man the grace of the eternal banquet as of man’s participation in the eternal life of God as in the life of the eternal love of one another, eternal joy at one another, eternal glorification of one another, eternal peace with one another, which is going on inside God among the three persons in one God, called the Father, the Son and the Holy Spirit, who have created man in the image and likeness of themselves (cf. Gen. 1:26), so that man might have something in common with them on which they would build such human communion of life with them in their divine community of eternal love, peace, joy and glory (cf. Mt. 13:33: the yeast); (ii) the four varied degrees of the preparedness of humans to receive the preaching on the Kingdom of God (Mt. 13:4-9: the sower) and consequently the four unequal grades of the productivity or success of humans in using the grace of God (cf. Mt. 13:18-23: the sower), as

reflected by the four – resulting from the two pairs of – varied states of life in which Christ's faithful live: the pair of the states of life lived by the laity comprising the consecrated lay called the religious and the non-consecrated lay faithful, and the pair of the states of life lived by the clergy comprising the anointed clerics called priests as presbyters and as bishops and the non-anointed clerics called deacons; (iii) Man's meeting or encounter with the Kingdom of God, be it surprisingly and fortunately without having first to search for it (cf. Mt. 13:44: the hidden treasure), be it rather after having begun to search for it (cf. Mt. 13:45-46: the pearl); (iv) the devil's work of confusion in the Kingdom of God and the wisdom of exercising patience till the end before separating the devilishly introduced evil from the divinely implanted good (cf. Mt. 23:24-30: the cockle); (v) the filtering of the Kingdom of God at the end of time (cf. Mt. 13:47-50: the dragnet). From this teaching of Christ in parables on how the Kingdom of God as of our heavenly Father, hence on how the Kingdom of heaven is, results that the Kingdom of God concerns: 1) on the one hand persons, beginning with: 1a) God Himself, the God of the Kingdom (cf. Mt. 13:47-48) as the Alpha and the Omega, embracing the three divine persons, namely God the Father (cf. Mt. 13:4-9) and His only begotten Son (cf. Mt. 13:24-30) and the Holy Spirit as the Spirit of the Father and of the Son together, the Spirit that proceeds from them contemporaneously (cf. Mt. 13:31-32), and 1b) other persons in the divine Kingdom namely the angels and the people of God as an aggregate of human persons, beginning with Mary who is the darling Daughter of God the Father and the Mother of the Son by the power of the Holy Spirit, and therefore heavenly Princess and Queen of the world (cf. Mt. 13:44), and embracing the disciples as imitators of Christ (cf. Mt. 13:45) as of that incarnate Son of the living God (cf. Mt. 16:16) that is the image of the invisible God (cf. Col. 1:15), and 2) on the other hand the transcendentals, namely unity as oneness, goodness, trueness and truth and truthfulness, beauty and beautifulness: particularly the organic unity of the deep relationships from which this Kingdom has not only its existence, subsistence, persistence and insistence on the Holy Spirit, its resistance to the evil spirit, and its assistance to the benign spirit, but also its consistency, as evidenced by the organic unity of the above named five aspects of basic facts of the Kingdom of God (the royal quintet) which Jesus has revealed through his parables on the kingdom of heaven. From the teaching of Christ in parables on how the Kingdom of God is, derives also the insight that to have a Kingdom the following components as persons and things that constitute the kingdom are required: (1) the King himself who reigns; (1a) his royalty which embraces the sovereign powers of the King, (1b) his supreme authority and his most prestigious dignity based on his rights of primacy, precedence and on his execution of his duties; 1c) his royal government, namely application of his powers and of his authority not only to protect, defend and guard over the people

and place under his royalty and grant them security of life and of their property, but also to lead, guide, direct the steps of his people on the way of truth, justice and love to peace, welfare and happiness, as well as to feed very well his royal people and beautify the place in which he reigns; (2) the people that the King is leading and protecting, directing and defending; (3) the royal domain within which the King is the unitriune Lord, the *Dominus unitrinus*, who, while never domineering over people, rather ever dominates against evil things, subduing evil forces as adverse powers through and with His own as sovereign spiritual power to the glory of His indivisible, almighty and invincible divine Trinity; (4) the length of the period of the Kings' government and of his royalty; (5) the ministers – authoritative servants – of the Kings, his servants vested with authority and power, with rights and privileges with which to execute their responsibilities, duties and tasks.

With regard to the description of the Kingdom of God through the enunciation of a characteristic property, i.e. enunciation of a law that establishes if a certain being belongs or not to the divine Kingdom and, thus, defines the kingdom, the Kingdom of God is described as being given when a divine law is known through which one recognizes whether a being belongs or not to the divine Kingdom, and such law in question is that of the commandment to do of the Will of God, for God reigns only there where His will is being done. To make the divine law known is called Revelation. The *spatio*-temporal propagation of the already revealed divine law is called the proclamation of the salvific will of God or of the divine truth or of the Good News (the Gospel, *Evangelium*) and is hence at the centre of that missionary activity of the royal people of God in the world which is called Evangelization. Evangelization is the act and action and activity of bringing God, His incarnate Son and Word, Jesus Christ, and the Church of Christ as His people to men and bringing Men into the Church, into Christ, and into God through the guide and in the light of the Holy Spirit by the missionary people of the King of the Kingdom of God.

On the other hand, the God of the Kingdom is the unitriune God, the one and triune God, the numerically one and structurally triune God who always exists as a community of three distinct but inseparably united and mutually inherent eternal persons, called the Father, the Son and the Holy Spirit, who are equal in might and power and thus in majesty and honourability and are united by the one and indivisible divine essence (consisting in God's being the first and the last Being) from which derives the one and indivisible divine nature (consisting in the eternally indissoluble union of all the attributes of God that derive from the divine essence and comprise the eternity, absoluteness, catholicity or all-embracing character, hence the omnipresence, omniscience, omnipotence, the holiness, perfection, plenitudinal or pleromatic character, etc, of God) from which in turn derives the one and indivisible divine substance (consisting in that all-embracing power constituted by the unity

resulting from the divine nature – as from union of the divine attributes that derive from the divine essence – which underlies and sustains the infallible efficacy of the words and actions – and hence the infallible efficiency – of the three persons in the numerically one God) with which each of the three persons is united to be a divine person and hence truly God and with which the three persons together are united to constitute only together with it the triune God and on account of the indivisibility of which the three divine persons are not altogether three gods but rather only one and indivisible God. The substance of God is that essential truth which underlies, lies under, the surface of the divine reality and subsists solely in the three divine persons, grounding and sustaining their unity, and this truth consists in the fact that the triune God is capable of satisfying the need of every other reality, and that He is thus the sole omnipotent reality and thus the only God that can save. Person is that spirit that is so capable of judging and of speaking that it both can understand the judgment and the word of its fellow spirits and can communicate itself by expressing its judgments in words intelligible to its fellow spirits. The omnipotence as all-embracing power that characterizes the divine substance distinguishes itself as the principle of the infinite freedom of God.

Drawing conclusions from these distinctions made in the analysis of the concepts that compose the term ‘Kingdom of God’, one can formulate in a synthetic way a descriptive definition of the reality of the Kingdom of God as follows: the Kingdom of God is that religious and dynamic reality that has the triune God as the King and the Church instituted by the Christ and sustained by the Holy Spirit as the royal people, such that on the one hand neither God nor his royalty, nor his royal domain, nor the length of the period of his reign or government, nor the Church that is His people, shall have an end, and on the other hand, being the Kingdom of the triune God it is at the same time the Kingdom of eternal light, of eternal love, of eternal Spirit, of infinite freedom, and of eternal justice, of eternal peace, of eternal life, of eternal love, of eternal unity and truth, of eternal of eternal goodness and love, of eternal grace and holiness and perfection, of eternal beatitude, happiness, gladness, joy and jubilation.

The kingdom of God the Creator differs from the kingdom of creatures basically because of the difference between the Creator and His creatures. God the Creator as the proper King of the Kingdom of God, the God of the divine Kingdom, is that First and Last Being that is numerically one God (“I am the first and the last. Besides me there is no other God” Is. 44:6), but who is not one single person (cf. “God said ‘Let us make man in our own image, in the likeness of ourselves’” Gen. 1:26) but rather in whom there are three persons, called the Father, the Son, and the Holy Spirit (cf. Mt. 28:19). The Kingdom of God differs further from the kingdom of creatures centrally because the Kingdom of God as of the eternally

reigning God has no end and boundaries, it transcends time and space, periods and places. God's reign inside and outside – around, above, and underneath - His entire creation consists in His application of His sovereign powers to direct the course of His creatures to their divinely defined (determined or destined) divergent and diverse individual goals and their all-uniting common ends (goals) at which the diverse individual goals converge.

The domain of the divine King is not solely in the external – be it in time, namely in history, thus it is not solely in the past, in the present and in the future, be it in space, namely in the universe, thus it is not solely above the earth, on earth and underneath the earth, be it in the human collectiveness, thus it is not solely in the human family, human community, human society, in the State and Nation, in the Church – but also in the internal, namely in Man, and in the eternal, namely in the Supernatural, thus it is also in heaven, in paradise. The Kingdom of God is there where God reigns, and God reigns where He is glorified by His creatures – not only by His material creatures (cf. 'the heavens are telling the glory of God, the firmaments display the wonders of His work', 'great and wonderful are you works, O Lord God,' 'heaven and earth are full of your glory, hosanna in the highest') but also and more especially by His spiritual creatures, called the angels and humans, particularly by the people of God. But God is glorified there where His will is being done. Hence God reigns in particular there where His will is being done by His spiritual creatures, by humans, by the people of God. And since it is only by doing the will of God the Father that one becomes the brother or sister or mother of the Son of God and hence one becomes a son or daughter or mystical bride respectively of God the Father, and it is with God the Father and His Son and sons and daughters and mystical bride that the family of God is constituted, it follows that the reign of God begins particularly there where the family of God is. And since it is by doing the Will of God that one becomes holy, it follows that God reigns particularly there where holy people, the saints, are. Thus the Kingdom of God is there where certain inseparably united realities are, the aggregate of which has a Trinitarian structure: on other one hand in the world of material creatures and on the other hand in the family of God charged with three inseparably united tasks: the glorification of God, active obedience to the Will of God, and, through this obedience, the holiness of him who obeys God. The Kingdom of God is celestial (Kingdom of heaven) but becomes experienced already in this world, even though in an inchoative (incipient) manner. The experience of its fullness is only in heaven at the end of man's earthly pilgrimage to heaven. At all times in man's life on earth he experiences the kingdom of God as a reality characterized by that dialectics of 'being there already but not yet in its full stature that will come at the end of times' which is called the eschatological reservation. The Kingdom of God is perceptible already in this world not only

there where man gives himself completely to God but also there where one gives and receives gratuitously daily bread (the bread of life from heaven), forgiveness of trespasses (the remission of sins), protection (the prevention from falling into danger) and deliverance from evil (the liberation from the trap set and ditch dug by the evil One into which one has already fallen) – cf. Mt. 6:9-13).

The Origin of the Kingdom of God

With regard to the origin of the endless Kingdom of the eternal King, the Kingdom of God is the fruit of the inner-divine joint-love of the three persons in one God (called the Father and the Son and the Holy Spirit) for the third of the three persons (namely for the Holy Spirit); hence the Kingdom of God which as a reality that cannot be defined but rather can only be described, is in fact described as the righteousness and peace and joy brought by the Holy Spirit (cf. Rom. 14:17).

God is the supreme being as the highest good in person¹ in whom all things good are present²; hence in him nothing good is lacking. God is ever active³, never was his working interrupted (cf. Jn. 5:17) rather his act is ever continuous, he operates incessantly, his act is always something good, and he never ceased to be good and to do good (cf. Acts 10:38) and to do it well (cf. Mt. 7:37). God knows all things, knows the past, the present, the future, he foresees all things, and makes provision for all things in advance. He is not one that can be surprised by anything or anybody, or at anything or anybody, because before anything or anybody comes to be he had already foreseen it or him or her. Consequently, he is not one that has got to make up for what he should have done earlier. In God there is no forgetfulness and no oversight and hence no room for blame, no regret, no ‘Had I known’, no ‘I should have done this or that, or done it so or so.’ God is almighty, all-powerful; in him there is no failure, no working in vain, no fruitlessness (or sterility), no mistake, but rather success, fecundity, and correctness. God is eternal, He has no beginning and no end; in him there is no before, and no after, no succession, but rather contemporaneity, simultaneity.

Since God has no beginning and no end, He has always been there, even before his creating the world. And since He is always active, the question arises: what was God then doing before he created the world? And since his action was never interrupted, that thing which he was doing before creation he must be doing it also during and after his creating the world.

¹ AUGUSTINE, *De moribus ecclesiae*, cap. 14:24; idem, *De Spiritu et littera*, cap. 27:47.

² ANSELM OF CANTERBURY, *Monologion*, cap. 2.

³ JOHN PAUL II, *Crossing the threshold of hope*, 1994, “God never ceases to operate”.

Seeing that, before creation, nothing else existed except that which God is, namely love (for 'God is love', 1Jn. 4:8,16), then what he was doing before he created the world was nothing else than loving. Who then was he loving?

Seeing that before creation, no one else existed except God, then God was loving himself. In what way? And why?

Seeing that in God nothing good is lacking, God's way of loving Himself was then not by giving to Himself anything that He might be lacking. In God there is no privation of anything good, no lacuna, no lack of anything good or true or beautiful, rather he himself is goodness (beauty, truth) in person, and as such the origin and source (the homeland, the point of departure) and the goal (point of arrival and convergence) of all things good. Consequently, God's proper way of loving Himself is that of self-admiration and self-affirmation and of being 'proud' of Himself as the only One more than whom or equal to whom there can be none and less than whom all others will ever remain. The merit on the basis of which God loves himself is that which no other reality has, namely his holiness by nature, not by grace (cf. Rev. 4:8; 6:10). The only one who by himself is good is God (cf. Mk. 10:18) and He alone is eternally perfect in His being (cf. Mt. 5:48) and in His doing (cf. Dt. 32:4). Alone by virtue of this habitual and actual eternal perfection God is the most loveable of all beings. God loves Himself not as if he is, in need of love but rather because He as Love is, by nature, loving and therefore most loveable, most worthy of being loved. God is 'worthy of being loved' means 'worthy of being glorified, honoured and exalted' (cf. Rev. 4:11), admired and adored (cf. Mt. 2:1-12; Lk. 2:8-20; 25-52). Hence God loves himself by giving himself glory, honour and power/exaltation. He loves himself by admiring Himself for the wonder that He is. He admires Himself by glorifying and exalting Himself. Therefore, God loves Himself not in order to be able to live but rather in order to be just towards Himself. For every loveable reality merits (immediately) attention, (proximately) admiration and (remotely) imitation or reproduction. God is supremely loveable and merits all these three. And if he should not give to Himself that which He merits, He would be unjust towards Himself. But an unjust God would be an imperfect God. God in His justice loves Himself admiring Himself through a self-esteem that expresses itself in God's self-testimony about who He is and about what He does as the only God and Lord (cf. Is. 44:6-8; 45:5-6,17,22; 46:9) and as the only Saviour (cf. Dt. 32:39; Is. 43:10-11; 45:21) and most reliable unchangeable One (cf. Exod. 3:14; Is 43:12). God's love (admiration) of Himself is an act, a continuous act, that requires energy. Which?

Seeing that before creation no other energy existed except that which God is, namely light (for 'God is light' 1Jn. 1:5), the energy with which God was loving Himself before He created the world is light. With which consequences?

The consequence of God's love of Himself by admiring Himself or the consequence of God's admiration of Himself, is God's imitation of Himself, and the result of God's imitation of Himself is God's reproduction of Himself, and the fruit of God's self-reproduction is that image of God (cf. 1 Cor. 11:7; Col 1:15) who is not only similar to God and born from the one and indivisible essence, substance, nature of God – and is called the Son of God (cf. Jn. 3:1b-17; 5:25; Mt. 3:17) and because of whom God is called Father even before creation – but also is coessential, consubstantial, co-natural (hence co-omnipotent and co-eternal) with God the Father and as such is God. The Son of God is immediately the fruit of the self-reproduction of God, by proximately the fruit of God's self-imitation, and remotely the fruit of God's self-admiration (as God's *modus amandi seipsius*). The fruit of God's self-reproduction is to God as an offspring is to its origin. Such fruit (the Son of God) is thus not identical with God his origin and is not to be confused with his origin, thus it is related and similar to his origin and is inseparable from the origin and is one with the origin in the will, and equal to the origin in power (omnipotence) and majesty (eternity and supreme goodness). The Son of God is he who, i) from point of view of God's self-reproduction, is the substantial image of God, and ii) from point of view of the nature of God as eternal person, eternal spirit capable of speaking, of producing words intelligible to his fellow spirits, is the Word (*Logos*) of God, and iii) from point of view of the substance of God as All-powerful (almighty) All-knower (omniscient), is the Wisdom of God. In God the Father is the divine Word (cf. Jn. 1:1) and in the divine Word is the divine Wisdom, and in the divine Wisdom is the Spirit of God (cf. Wis. 7:22-23).

The fruit of God's love for himself, namely the Son of God, by deriving from the self-loving God (cf. 'God from God'), derives also from the energy with which God loves himself, hence from eternal light (cf. 'Light from Light'), and from the act itself of God's self-love, hence from God's act of admiring, honouring and glorifying (imitating, reproducing) himself (cf. 'true God from true God'). The Wisdom of God by deriving from that eternal light (which is the energy with which God loves himself eternally) is eternal "irradiation of the eternal life, most clear mirror of the activity of God and image of God's goodness" (Wis. 7:28); She is "more beautiful than the sun and beats every constellation (of stars); even compared to light, she emerges "as more beautiful" (Wis. 7:29); she is "splendid and incorruptible" (Wis. 6:12a); "there is nothing impure in her" (Wis. 7:25b) and "through this her purity she pervades and penetrates into everything" (Wis. 7:30b). The Wisdom of God by deriving from God's very act of self-love, namely from God's admiration, honouring, glorification (imitation and reproduction) of himself, is "the release of the power of God and the pure outflow of the glory of the Almighty (Wis. 7:25a). And because the Spirit of

God in the wisdom of God is dynamic, the Wisdom of God is “more mobile than any movement” (Wis. 7:24a).

In short, since there is no time in which God was not loving himself or will not be loving himself, and since there is never sterility nor failure in him but rather ever fecundity, ever success, and never any lateness but rather punctuality, never any interruption, nor any ‘before and after,’ never succession, but rather ever instantaneity (immediacy) between the act and its effect, ever simultaneity (concomitance) between the action and the fruit of the action of the Agent, ever contemporaneity between the Origin and the Offspring, then there is no time in which God was or shall be without His image/His Son/His Word/His Wisdom, or in which the latter was not existing or will not exist, hence no time in which God was not called or will not be called Father. The Son/Word/Wisdom of God was in God from eternity; God let him/it/her come out of his very womb (essence or substance and nature) already before his creation of the world (cf. Prov. 8:22-26). And this existence of the Son/the Word/the Wisdom of God even before all ages makes God be called eternal Father/eternal Speaker (cf. *Deus loquens in aeternum*). God has always been and shall ever be Father and the speaking God, the only eternal Father of all and the only eternal Speaker to all and the Interlocutor of all that exist.

The Son and the Father from whom he originates are too different persons. On the one hand, that which distinguishes the person of the Father from that of every other person (created or non-created) is that although all persons have it in common to be a spirit (intelligent living reality) who is capable of understanding that which he (as living reality) perceives and of producing and communicating words that are intelligible to one’s fellow spirits and of dialoguing with them, yet only the person of the Father is that Spirit which not only is capable of understanding what it perceives, of producing and of communicating intelligible words and of dialoguing with his fellow spirits but is all the more the origin and source itself of such capacity, since he is the origin and source of all goodness, of all life, and of all holiness. Consequently, to the concept of such a person belongs that he can never be united to matter (*nunquam est in materia*), hence that he cannot suffer (cannot have passion) but can have and show compassion (can be compassionate). On the other hand, that which distinguishes the Son from every other person is that only the person of the Son is that spirit which is not only capable of understanding the reality it has perceived, of producing and communicating intelligible words and of dialoguing with his fellow spirits but is all the more ‘Word in person’. To the concept of such a person belongs that he can at times be united to matter (*quandoque est in materia*), at times separated from matter (*quandoque non est in materia*). For the spoken word travels from the speaker to the addressee (thereby uniting itself to matter) and returns from the addressee to the speaker (thereby separating itself from matter) after accomplishing what God the

speaker has intended with his speaking (cf. Is. 55:10-11). The second divine person as 'the Word in person' that contains the irreprehensible Will of the speaking God (the Father) is not only wise but Wisdom itself.

God the Father loves his Son who, being his perfect image, is worthy of being loved and capable of loving. The Father loves his Son in the same way as He (the Father) loves Himself, namely by admiring him, esteeming him highly ("This is my Son, the Beloved, in whom I am well pleased" Mt. 3:17; Mt. 17:5). But this love of the Father for his Son does not interrupt the Father's love for Himself; for in God there is no interruption. The effect of the Father's love for His Son is his full authorization and glorification of the Son. In other words, the consequence of the Father's admiration of his Son is not his imitation of the Son – given the irreversibility of the order of the inner – divine originations (generations) according to which (even in the natural order between parents and their children) it is only the parents that generate the children, not vice versa). The consequence of the Father's loving admiration of his Son is that the Father gives glory, honour and power to the Son. "Father... that they may contemplate my glory, the one which you have given to me, because you have been loving me even before the creation of the world" (Jn. 17:24). "Every authority (i.e. honour and power) in heaven and on earth has been given to me" (Mt. 28:18). And seeing that there has never been any time in which the Father did not love His Son, no time therefore in which the Father does not give every authority, honour, power and glory to the Son, the Son is always having all powers, and he thus, by virtue of this his omnipotence, is God. Similarly, given the fact that there was no time in which God did not love himself and in which God's self-love was without effect and that there will never be such a time, and that the effect of God's love for himself is concomitant, simultaneous, contemporaneous with the very act of God's self-love, it follows that God's self-reproduction as effect of his self-love is eternal and that the perfect image of God (the Son, Word, Wisdom of God) as the fruit of his self-reproduction, is coeternal with God (cf. *DH* 75) and, by virtue of this eternity, is God.

The Son being perfect image of God the Father, inseparable though distinct from the Father, and existing immediately as fruit of the self-reproduction of God, and deriving proximately from the self-imitation of God, does not do and cannot do any other thing except what he sees the Father is doing (cf. Jn. 5:19). In the same vein, in natural phenomena the shadow of a reality is inseparably united with the reality itself and follows it whenever it goes and does only what the reality does. Thereupon, that which the Son/Word of God says, he says it only as the Father has told it him (cf. Jn. 13:50). Consequently, in words or in action the Son who originates from the Father takes his orientation from the Father and their will is one. For this, the Father loves the Son more and more forever. The Father loves the Son

so much that he shows the Son all that himself (the Father) does (cf. Jn. 5:20). And the Father has put everything into the hands of the Son (cf. Jn. 3:35), in such a way that all that belong to the Son belong to the Father, and vice versa (cf. Jn. 17:10), and the Father is always together with the Son (cf. Jn. 16:32), and the two operate contemporaneously (cf. Jn. 5:17) and always together with one another (cf. Jn. 8:28-29), seeing that they are in one another (cf. Jn. 10:38; 14:10-17; 17:21) and are one in the will (cf. Jn. 10:30; 17:11-12). Seeing that what the Father as God is doing is self-love, self-admiration, high self-esteem, self-imitation, self-reproduction, and that what God as Father is doing is to love both Himself and His Son (cf. Jn. 10:17; 15:9; 17:24,26), the Son of God consequently not only loves Himself (since God as Father loves the Son) but also loves the Father (since the Father as God loves Himself) cf. Jn. 14:31. The Son loves himself in the same way that the Father as God loves himself, namely admiring himself, and he admires himself by esteeming himself highly: "I am the first and the last, the Living One...; in my hands are the keys of death and of hades" (Rev. 1:17-18); "I am the Alpha and the Omega, the Beginning and the End" (Rev. 21:6); "I am the Son of God" (Jn. 10:36); "Everything has been entrusted to me by my Father; and no one knows the Son except the Father, just as no one knows the Father except the Son and those to whom the Son chooses to reveal him" (Mt. 11:27); "The Father knows me and I know the Father" (Jn. 10:15); "If you had known me, you would know the Father" (Jn. 14:17a); "Whoever has seen me, has seen the Father" (Jn. 14:9). "I am in the Father and the Father is in me" (Jn. 14:11). "I am the way and the truth and the life. No one can come to me if the Father who has sent me does not draw him" (Jn. 6:44); "Everything the Father has is mine" (Jn. 16:15) and vice versa ("Father... all I have is yours and all you have is mine, and in them I am glorified" Jn. 17:10). "The Father and I are one" (Jn. 10:30). Thus, while the Father as God says that there is no other God and no other Saviour than Himself, the Son of God says that He is the First and the Last, the Alpha and the Omega, the Beginning and the End. While the fruit of the love of the Father as God for himself is the Son, the fruit of the love of the Son for himself is called grace; besides, the Son is the truth (cf. Jn. 14:6) from point of view of his being image of the Father, because the truth is the correspondence of the offspring with its Origin (cf. "I and the Father are one"). For this, it is said that through the Son made man as the Word made flesh, "grace and truth have become reality" (Jn. 1:17b), i.e. through Jesus Christ the fruit of the love of the Son for himself and the correspondence of the Son with the Father have been concretely revealed. The pre-creational existence of grace is the reason for the superiority (or primacy) of divine grace to the life of the creatures. "Because your grace worths more than life, my lips shall proclaim your praises. Thus, I will bless you all my life, upon your name I shall expand my palms" (Ps. 63:4-5). The Son loves the Father in the same way that

the Father loves himself, which is the best way of loving the Father. And seeing that the Father as God loves himself by high self-esteem, the Son loves the Father by esteeming him highly, admiring him, magnifying his name, honouring him, blessing (i.e. speaking well of) him: "I bless you, Father, Lord of heaven and of earth" (Mt. 11:25). The result of such admiring love of the Father by the Son is that the loving Son glorifies the Father not only with words but also by deeds (cf. Jn. 14:13; 15:13). In effect there is a mutual everlasting glorification between the Father and the Son, and such mutual glorification exists permanently, both before and after their creation of the world. "Father, the hour has come. Glorify your Son that he may glorify you" (Jn 17:1). "I have glorified you on earth, having accomplished the work which you have given me to do. Now glorify me, Father, in front of you, with the glory which I had while with you before the world came to be" (Jn. 17:4-5).

Seeing that each of the two, namely the Father and the Son, is in the other (cf. *perichoresis*), each, in loving himself, loves (glorifies) at the same time the other in himself and, in loving the other, loves at the same time himself in the other (cf. Jn. 13:31-32; 14:13). The fruit of such reciprocal love between the Father and the Son is the Holy Spirit. In other words: Since the Father loves himself and loves the Son, and the Son loves Himself and loves the Father, then the two jointly love themselves together. And the fruit of this joint love of the Father and of the Son for the Father and for the Son together is called the Holy Spirit. For this, it is said that the Holy Spirit proceeds jointly from the Father and from the Son (cf. *Patre et Filioque procedit*).

The Holy Spirit is distinct from the Father and from the Son.

(a) The Holy Spirit is the synthesis of 'the fruit of the joint love of the Father and the Son for the Father' and 'the fruit of the joint love of the Father and the Son for the Son'. For this, though each of the two - the Father and the Son - is holy and a spirit, hence a Holy Spirit, none of the two, but rather the synthesis of the fruits of their joint love to each of themselves, is the Holy Spirit.

(b) The divine person of the Holy Spirit differs from the divine person of the Father and of the Son⁴. What distinguishes the person of the Holy Spirit from that of any of the rest two divine persons is that only his person is that Spirit which is

⁴ It is true, like them, he is a person, a spirit capable of speaking and of communicating words intelligible to other intelligent living realities. The Holy Spirit speaks. That is revealed first by the Son: "When the Spirit of truth comes, he shall lead you to the complete truth. He shall not speak from himself but shall announce to you the future things" (Jn. 16:13-15). The same fact is confessed by the believers in Christ: "I believe... in the Holy Spirit... who has spoken through the prophets" (DH 150). And the praying faithful experience him as he who in them cries "Abba, Father" (Gal 4:6) and without whom they themselves cannot cry 'Abba, Father' (Rom. 8:15), nor can anyone proclaim that "Jesus Christ is the Lord if not in the power of the Holy Spirit" (1 Cor. 12:3).

not only capable of grasping, understanding, what it has perceived, of producing, of communicating intelligible words and of dialoguing with his fellow spirits but is all the more 'mutual communication in person', 'mutual comprehension in person', 'reciprocity in person'. To the concept of such person belongs not only that it cannot be united to sensorily perceptible matter (*'materia communis'*, *'materia non signata'*, which is not capable of communicating nor of understanding anything) but also that it functions as the bond (*vinculum*) of communion between other (especially) divine persons (the Father and the Son) and as the artifex of the union between a non-created and particular created realities, i.e. between a divine reality and such matter which, by its nature, is capable of signalling, hence of communicating (*'materia particularis, materia signata'*), e.g. between the divine Logos and the human flesh of the Virgin, or between divine grace and human nature.

(c) Seeing that there is no time in which the Holy Spirit as fruit did not result from the eternal joint-love of the Father and of the Son for themselves together, the Holy Spirit is coeternal with the Father and with the Son and is thus truly God. The divinity of the person of the Holy Spirit is furthermore rooted in his co-substantiality with the Father and the Son, namely in the fact that he is omniscient and omnipotent (cf. Wis. 7:22-23) – he possesses every knowledge and every power.

The Father and the Son love the Holy Spirit as the fruit of their eternal mutual love. The Holy Spirit being of the same substance and nature as the Father and the Son, from both of whom together he proceeds (cf. DH 853), does not speak from himself but rather says only that which he hears from the Father and the Son together (cf. Jn. 16:13-16). Hence, he does only what he sees the Father and the Son are doing together, just like the Son does not do anything except what he sees the Father, from whom alone he originates, is doing. The Holy Spirit, seeing that the Father and the Son love not only themselves jointly but also love him, loves the Father and the Son together and loves himself, he loves them especially by glorifying them (cf. Jn. 16:14-15). Consequently, there is the love of the three divine persons, the Father, the Son and the Holy Spirit, (i) jointly for the Father and for the Son together and (ii) jointly for the Holy Spirit. The love of the three jointly for the Father and for the Son together comprises both (a) the joint-love of the Father and Son for themselves together and (b) the love of the Holy Spirit for them together. The love of the three jointly for the Holy Spirit comprises both (1) the joint love of the Father and Son for the Holy Spirit and (2) the love of the Holy Spirit for himself. None of these series of love has another divine person as its fruit, because there cannot be more than three persons in God as long as God is structurally triune.

God is structurally triune and cannot be otherwise as long as He is Spirit (cf. Jn. 4:24), supernatural Spirit, and as long as He is Light (cf. 1Jn. 1:5), supernatural Light, and as long as He is Love (cf. 1Jn. 4:8,16), supernatural Love.

(a) The Supernatural realities are superior to, and decisive for, the (success of the) existence of the created beings and, thus, the human being must maintain contact with them and can communicate with them and about them in symbols, since words are not enough for created beings to express the eternal, supernatural non-created, realities, hence the divine realities, since God is ever greater than Man (*Deus semper major quam homo*) and, thus, than the human capacity to understand God adequately, hence the practice of thinking in symbols, in literary symbols and in mathematical symbols, especially in geometrical symbols.

(b) God is structurally triune means that He has a trinitarian structure. A trinitarian structure consists in that indivisible unity which results from the indissoluble union of three realities of the same nature with and or by another reality of a contrary – opposite but not opposed – nature (e.g. the unity resulting from the union of three male children by and with one female parent, or of three female children with and by one male parent in the human family – and such is the human trinity as the positive but imperfect trinity, imperfect because, though ‘one as singular’ and ‘three as plural’ number, as well as ‘the male’ and ‘the female’ creatures, are pairs of contraries, yet there is missing the contrariety of ‘person and thing’, for, both male and female are ‘persons’, and there is no ‘thing’, furthermore there is missing the contrariety of ‘created being’ and ‘non-created being’, for what is at hand is only created being, there is no non-created being), or the unity resulting from the union of three created things (the human body and soul and spirit) with, not by one non-created thing, the divine life, in the incarnate Word - and such is the theandric, i.e. divine-human, trinity as the comparative trinity as trinity that is neither imperfect nor perfect), or the unity resulting from the union of three created things with, not by, one non-created person (e.g. the unity resulting from the union of the one divine, eternal, non-created Logos with the three connected created components of the human being, namely with the human body, the human soul and the human spirit contained in the body and containing the soul and thus uniting the soul and the body – and such is the theandric, i.e. divine-human, trinity as a relatively superlative trinity), or the unity existing out of the three persons in one God united by and with the one and indivisible divine essence, nature and substance as thing that the three own together – and such is the divine Trinity as the Most Holy Trinity, the absolutely superlative Trinity).

(c) God is triune and cannot be otherwise as long as He is Love, eternal Love (supernatural Love, non-created Love), that is Love in so far as Love means Goodness itself in person that, as Goodness, has a trinitarian structure. For, since, i) Trinity is the unity resulting from the union of three realities with and by another reality of a nature contrary to the common nature of those other three realities, but, ii) Goodness is interchangeable with the unity (cf. *unum et bonum convertuntur*)

resulting from the union of, on the one hand, the threefold status or quality of the Good as of that being (cf. *ens et bonum convertuntur*) which is suitable (or befitting) to the nature (or to the substance) of a person (or thing) and which, on account of this suitability, is useful and, on account of this usefulness or utility and suitability, is desirable object of the natural or supernatural tendencies or needs of a created being, with, on the other hand, the one essential act of goodness, namely the act of self-diffusion (cf. *bonum sui ipsius diffusivum*) *ad extra* as gift (*donum*) to another being that is in need, desirous, of it and tends towards it, longing and searching for it, iii) it follows that Goodness has the structure of the Trinity, hence a trinitarian structure.

(d) God is triune and cannot be otherwise as long as He is Spirit, eternal Spirit (supernatural Spirit, non-created Spirit), that is Spirit in so far as Spirit means intelligent living being that, as living being, is, on the one hand (in correspondence to the one divine essence and nature), irritable, i.e. capable of perceiving other realities and of reacting to what He has perceived, and on the other hand (in correspondence to the three persons in one God), i) capable of making a movement of himself (in correspondence to the Father), ii) capable of reproducing Himself by multiplying Himself by Himself, and not by another being than Himself, and capable of multiplying Himself by Himself by casting His very rays *ad intra* on his very innermost, on his *gene*, on His substance, and generating thereby a certain substantial image of Himself that can be numerically only one, since it is the product of God's multiplication of Himself by Himself, but Himself is numerically one, but the product of one multiplied by one is one, wherefore the fruit of God's self-reproduction through His self-multiplication by Himself, can be numerically only one (in correspondence to the Son of the Father), and iii) capable of respiring – breathing in from, and breathing out to, another than Himself a certain eternal and most pure Air in person that indispensably sustains the movement of life going on inside the ones breathing it in from, and out to, one another (in correspondence to the Holy Spirit that proceeds from the Father and the Son).

(e) God is triune and cannot be otherwise as long as He is Light, eternal Light, supernatural Light, non-created Light, that is Light in so far as it shines (cf. the divine essence), and that shines by emitting rays, rays with which to illumine the world outside the Light (cf. the divine nature) and to strike objects outside the light (cf. the divine substance) strokes with which to generate in the struck objects warmth (*calore*) with which to make them glad or to gladden them (cf. the Father), heat (*caldo*) with which to make them rejoice or to give them joy and enjoyment (cf. the Son) and fire (*fuoco*) with which to make them jubilate or set them jubilating, bouncing and exulting (cf. the Holy Spirit). The structure of the supernatural Light is that which is reflected by the structure of the Sun as of that natural light created

by God which is most high above all other created lights and which from on high, from up there in the heavens, shines upon all beings down here on earth. And since the structure of the Sun is Trinitarian, or since the Sun has a Trinitarian structure, the structure of the supernatural Light that is reflected by the structure of the natural light called the Sun must therefore be Trinitarian. The proper structure of God is Trinitarian. For as long as God is eternal, non-created, hence supernatural Light in person, His structure must be reflected by the structure of the Sun. The Trinitarian structure of God - as reflected by the Trinitarian structure of the Sun - is that which consists in the indivisible unity resulting from the indissoluble union of the one and indivisible divine essence (and hence divine nature and hence divine substance) with (each, and with all together, of) the three persons in the numerically one God. In other words, the divine Trinity consists in the indivisible unity resulting from the indissoluble union of (each, and with all together, of) the three ('tri') persons in the numerically one ('une') God with the one and indivisible divine essence (and, hence, divine nature and, hence, divine substance) to form (three divine persons each of whom is eternal and almighty and hence truly God but without the three divine persons being altogether three gods, rather they together constitute one God) the numerically 'one' but structurally 'triune' God, the 'one and triune' God as the 'unitriune' Lord (*unitrinus Dominus*, cf. '*unitriunoque Domino sit sempiterna Gloria*' in the traditional Eucharistic hymn '*O Salutaris Hostia*').

The Trinitarian structure of the Sun consists in the indivisible unity resulting from the indissoluble union of 'the one and indivisible stable and static face of the Sun as from the common source of the rays' with 'the three, and only three possible, complex aggregates of rays each of which is constituted by two contrary – opposite but not opposed - subsets of rays. For, from the one and indivisible stable and static face of the Sun as from their common source, the rays travel in bundles and with speed and to all the only three possible pairs of contrary – opposite but not opposed – directions, namely 'upwards and downwards', 'rightwards and leftwards', 'forwards and backwards', at the same time, making in each direction the alternating journey of going outwards from the source to an external object, an object existing outside the Sun, and coming back from the external object towards their common source after striking the external object, enkindling in the object warmth, heat and fire, rendering the object warm, hot and fiery).

(i) The first complex aggregate of rays is that the constitutive elements of which are 'those two contrary subsets of rays, the first subset of which comprises the rays moving upwards from the common source outwardly to an external object existing up above the source, and the rays moving downwards from the external object back to the common source, while the second subset comprises the rays moving downwards from the common source outwardly to an external object existing down

below the source, and the rays moving upwards from the external object back to the common source', and this first complex aggregate forms with one another a vertical straight line that has the common source at the middle of the line, whereby this vertical line formed by the togetherness (union) of the two subsets of rays (by, and) with the common source of the rays, symbolizes the first of the three divine persons in the divine Trinity, namely God the Father, while the togetherness (union) of the two subsets of rays (but) without the common source of the rays symbolizes the Father as the first of the three persons in the numerically one God.

(ii) The second complex aggregate of rays is that the constitutive elements of which are 'those two contrary subsets of rays the first subset of which comprises the rays moving rightwards from the common source outwardly to an external object existing at the right of the source, and the rays moving leftwards from the external object back to the common source, while the second subset comprises the rays moving leftwards from the common source outwardly to an external object existing at the left of the source, and the rays moving rightwards from the external object back to the common source', and this second complex aggregate forms a horizontal straight line that has the common source at the middle of the line, whereby this horizontal line formed by the togetherness (union) of the two subsets of rays (by and) with the common source of the rays symbolizes the second of the three divine persons in the divine Trinity, namely God the Son, while the togetherness (union) of the two subsets of rays (by, but) without the common source of the rays symbolizes the Son (of God) as the second of the three persons in the numerically one God.

(iii) The third complex aggregate of rays is that the constitutive elements of which are 'those two contrary subsets of rays the first subset of which comprises the rays moving forwards from the common source outwardly to an external object existing in front of the source, and the rays moving backwards from the external object back to the common source, while the second subset comprises the rays moving backwards from the common source outwardly to an external object existing behind, at the back, of the source, and the rays moving forwards from the external object back to the common source', and this third complex aggregate forms an oblique or slant line that has the common source at the middle of the line, whereby this oblique or slant line formed by the togetherness (union) of the two subsets of rays (by and) with the common source of the rays symbolizes the third of the three divine persons in the divine Trinity, namely God the Holy Spirit, while the togetherness (union) of the two subsets of rays (but) without the common source of the rays symbolizes the Holy Spirit, the Spirit of the Father and of the Son, as the third of the three persons in the numerically one God.

However, there is a great dissimilarity – in spite of the above delineated similarity – between the trinitarian structure of the Sun as of a natural, created Light

and the trinitarian structure of God as of a supernatural, non-created Light. For, unlike the three and three pairs of bundles of sunrays, each of which is outside the others while however containing the common source of the rays – each of the three divine persons, being truly God and hence omnipresent (present everywhere at the same time and at all times), is at the same time inside, and inherent in, each of the rest two divine persons and outside, but adherent (since there is no interval in space nor in time and hence no discontinuity but rather continuity, and no separation but rather inseparability between any two realities in the eternal God) to, (what only) the two (own) together. For, as long as each of the divine persons is truly God and therefore omnipresent, ubiquitous, present everywhere at the same time and at all times, He must be contemporaneously present inside and outside each of the rest two divine persons, whereby to be inside each of the rest two is to be inherent in each of them, whereas to be outside each of the rest cannot mean to be separated from any of them, for between any two realities in the eternal God as into the Being that has neither a beginning nor an end, there is no interval of space nor of time, hence no interruption, no discontinuity, but rather continuity, and no separation but rather union and inseparability, thus no succession but rather contemporariness, and no mediation but rather immediacy, with the consequence that a divine person is outside each of the rest two divine persons does not mean that He is separated from them but rather adheres, is adherent, to (what only) the two (own) together.

Thus, each of the three divine persons is, as long as He is truly God, and hence omnipresent, thus contemporaneously inherent in each of the rest two divine persons and contains what only the two own together and each person adheres to only what the three own together.

Since there cannot be more than three persons in one God it follows that the love of the three divine persons jointly for the Father and for the Son together and jointly for the Holy Spirit does not have another divine person as its fruit. But this does not mean that it is fruitless; for in God there is no sterility. The fruit of this love is rather a thing, God's decision to stabilize outside of Himself the reign of that eternal love going on inside Him among the three persons in Him - i.e. to establish the eternal Love into a kingdom of the eternal Love that Himself is, hence the Kingdom of God - and this turn of God *ad extra* is natural, not constrained, because since God is goodness (*bonum*) in person, and goodness diffuses itself, giving itself as gift (*donum*) to another than itself, God, the *summum Bonum*, turns to give Himself to another outside of Him. And since there is no other outside Him, God calls into existence another than Himself, and this other is intended to be the beneficiary of God's overflowing goodness (benevolence, benediction, beneficence), thus came God to create Man in the image and likeness of Himself, so that Man might have something in common with Him on which He can divinely build up a

certain communion with man, and in such communion of man with God consists the salvation of Man. God's establishment of His Kingdom, His external stabilization outside of Himself of the internal reign of love eternally going on inside Him among the three persons in Him as in the numerically one God is the reason for God's creation of the universe (unity resulting from the union of the natural world of visible creature and the preternatural word of invisible creatures) and history (aggregate of the events as actions of – human, angelic and divine persons and as occurrences of things) in which God the King reigns, governs, as well as His creation of the humans (as His royal people) and the Angels (as His royal ministers) over whom He governs, as King reigns, applying His sovereign powers to lead them on the way of justice and peace to prosperity and fulfilled life, directing their steps as of His flock of sheep and lambs towards green pastures. His creation of the different components of His Kingdom passes through His calling into existence, through His eternal creative Word, of His royal objects (comprising the two things: space, and events as actions of persons and occurrences of things taking place in time and space, in which He reigns) and of His royal subjects (comprising the two collective persons: the people of the King, and the ministers – authoritative servants – of the King). The correlate of the Kingdom of God is the divine donation of Salvation to humans, the decision to make such donation is the fruit of the inner-divine joint-love of the three persons in one God, namely the Father and the Son and the Holy Spirit, for the first person and the second person together, namely for the Father and the Son together. Salvation as a reality that cannot be defined can only be described (i) liberation from evil (fear, sin, sickness, death, poverty, impiety), (ii) security of the human life effected through man's return to God till into the deep bosom of God to which the Evil One has no access, (iii) participation of man in the eternal life as life of eternal love for one another, eternal joy at one another, eternal glorification of one another, eternal peace with one another which is going on inside God among the three persons in one God.

The Structure of the Kingdom of God

God is unitrine, one and triune, numerically one and structurally triune. Therefore, the Kingdom of God as that which is established by Him ought to be one and triune, numerically one and structurally triune, seeing that *agere sequitur esse*. The unity of the numerically one Kingdom of the numerically one God is imperative because a Kingdom divided in itself collapses. The Trinity of the structurally triune Kingdom of the structurally triune God is imperative because a triple or triadic or tripartite Kingdom has no unity that underlies and sustains it and, hence, it tends to be disintegrated, because the three parts cannot have an indissoluble union among

them and, hence, they cannot have an inseparability among them, rather they are susceptible to separation from one another them, since they do not have another reality of a diverse nature which holds them together.

The trinitarian structure of the Kingdom of the structurally triune God is not only a principle of the ‘intelligibility, understandability’ (hence a hermeneutical key) and hence of the ‘cognoscibility’, ‘knowability’ (thus epistemological status) of the Kingdom of God, but also the principle regulating i) the structure of the content-component of the same Kingdom and ii) the structure of the container-component of the divine Kingdom. The trinitarian structure of the content-component of the Kingdom of the structurally triune God consists in the unity resulting from the union of the majesty of the Kingdom, which in the eternal and universal Kingdom of God, is ‘the immense divine majesty’, with the three groups of transcendental virtues lived in the divine Kingdom which are interchangeable with the unity lived by the persons within the Kingdom: (i) Goodness which in the divine Kingdom is the divine holiness and the divine grace (cf. *regnum sanctitatis et gratiae*), (ii) Truth, which in the Kingdom of God is the divine truth and the divine life (cf. *regnum veritatis et vitae*), and (iii) Beauty, which in the divine Kingdom is divine justice, divine love and divine peace (*regnum justitiae, amoris et pacis*)⁵. The Trinitarian structure of the container-component of the Kingdom of the structurally triune God consists in the unity resulting from the union of the numerically one King Himself who, in the divine Kingdom, is God the Creator, with that triad the three constitutive elements of which are: (1) as far as the things created by the King are concerned, 1a) the space in which God reigns, and which, in the divine Kingdom, is the universe as the unity resulting from the mediated union of the natural world of partly directly and partly indirectly visible creatures and the preternatural world of invisible creatures through the Sun as the connecting member and mediating centre between the two halves of the universe, and (1b) the time in which the events – actions of persons and occurrences of things – take place, and which in the divine Kingdom, is rather eternity in which the history made by the God of salvation takes place, and (2) as far as the persons created by the King are concerned, (2a) the ministers as authoritative servants of the King, who in the divine Kingdom are the Angels, and (2b) the people of the Kingdom, who in the divine Kingdom are that humans that result from the self-multiplication of the first couple, Adam and Eve, and whom God has sanctified with His Holy Covenant transforming them into His elected and holy people, and (3) the sovereign powers with which the King reigns over His people and over His ministers, and such sovereign powers of the King in the Kingdom of God are those three most powerful powers that exist which are embraced by that all-embracing

⁵ Cf. *Preface of the Solemnity of Christ the Universal King*.

power which constitutes the omnipotence of God, namely (i) the power to do all good things and do each of them on the absolutely superlative level of doing it well and of its being well done, (ii) the power never to do any evil, a bad thing, and never to make a mistake; (iii) the power to overpower, overcome, overthrow, conquer every evil and to uproot it and eliminate it.

The God of the Kingdom of God

The God of the Kingdom of God is the triune God, the God whose trinity, the divine Trinity consists in the unity existing out of, and in, the eternal and indissoluble union of (1) the three distinct but inseparably united, intertwining, i.e. mutually inherent and adherent, co-eternal, co-substantial, co-equal persons, called the Father who has no origin, the Son who originates from only the Father that generates Him from the very substance of God, and the Holy Spirit who originates from the Father and Son together by proceeding from both at the same time, with (2) the only one and indivisible, ineffable (i.e. nameless) thing that the Father and the Son and the Holy Spirit (as the three persons in the numerically one God) own only together with one another (hence something that none of the three persons can call His own, instead of their own, or can own privately or separately from any of the other two persons). Such an indivisible and ineffable (i.e. nameless) thing is namely the name – not names – which the three persons own only together with one another. For, only name has no name, or has no other name than itself, name is the only thing the name of which is name, and such name of each, and of all together, of the three persons in one God constitutes, and is, primarily and basically the essence of God (the divine essence which consists in God's being – *esse* - the first and the last Being, *ens*), secondly and centrally the nature of God (the divine nature which consists in the union of those attributes of God that derive from the divine essence as from God's being the first and the last Being. Such attributes of God are His eternity, absoluteness, immensity as immeasurability, His all-inclusiveness, i.e. all-embracing, thus catholic, character, hence His omnipresence, omniscience, omnipotence, holiness and perfection, etc.), (3) finally the substance of God (the divine substance which consists in that all-embracing power that not only is constituted by the unity that results from the divine nature as from the union of the divine attributes that derive from the divine essence but also embraces all the three most powerful powers that can exist. In effect, the one divine essence, divine nature and divine substance, which the three divine persons own only together with one another is the thing that unites them with one another all the more (beyond their being already inseparably united by one another through that intertwining relationship, *perichoresis*, among them according to which each one

of them, comprising two components, namely what is peculiar to only Himself and what the three own only together with one another, is inherent – having penetrated (*circumincessio*) and taken seat (*circuminsessio*) – in each of the rest two, and every pair of whom is inherent in the remaining person through that which only the two components of that pair own together).

The King of the Divine Kingdom and His Royal Acts, Powers and Handover of His Government

The proper King of the Kingdom of God is God Himself, and His essential royal act consists in reigning by applying His sovereign – legislative, executive and judicial – powers to govern His people like a shepherd governs his flock. The structure of God's government of the world is Trinitarian, as it consists in the unity resulting from the union of the tripod of His government as that triad the constitutive elements of which are 'the Legislative itself in person that the Father is', the Executive itself in person that the Son is', and 'the Judiciary itself in person that the Holy Spirit is', with the absolute authority which the three divine persons have over the whole of creation as long as they are its author and which subsists in the one and indivisible omnipotence as the all-embracing power that the substance of God constitutes and that embraces all the three most powerful powers that can exist, namely the power to do all good things and do each well at the absolutely superlative level of doing it well and of its being well done, the power never to do any evil nor make any mistake, and the power to overpower and overthrow, uproot and eliminate every evil. The Universe is the unity resulting from the mediated union of the preternatural world of visible creatures and the natural world of directly or indirectly visible creatures through the sun. The natural world of visible creatures itself is structured into two parts: The planetary and the extra-planetary halves. The planetary halve of the natural world embraces the terrestrial and the extra-terrestrial planet. The human being is at home in the planet earth and it does not seem, from scientific research into space so far that he can live in any other planet as long as he is a synthesis of corporal and spiritual components. And since the human being cannot with the human body survive in any other planet outside the earth nor live in the sun nor even approach the sun without been burnt, nor shift from his position in the planet earth to another planet without been frozen, it means the judgement of human being after his death can only take place in those extra-terrestrial planet or in the extra planetary part of the natural world. It means also that the retribution that follows after the judgment of man at the end of his life on earth namely purgatory or hell would take place in the preternatural, for the souls of the unjust, while it will take place in paradise for the souls of the just. Paradise is both a place (where God

and the Holy creatures dwell) and a state (in which God is in man and man in God). Purgatory as well is a place (for the purgation of the sins of those souls imprisoned there for the unpaid debt of the sins they committed on earth) and a state (in which God is in man and man is not in God). Finally, hell is also a place (of eternal absence of all that God is, hence eternal absence of light and presence of darkness, absence of love and presence of hatred, absence of goodness and presence of evil, absence of spirit as of intelligent living being and presence of foolishness and death) and a state (in which man is not in God and God is not in man). History is the aggregate of events – as actions of person and occurrences of things – which take place in time as programmed by God.

God's hand-over of the whole of His Kingdom – comprising both the royal things called the Universe, and history and sovereign powers with which the King reigns, and the royal persons called the Angels and humans over whom the King reigns – and hence handover of His reign, His government, of the whole creation to His Son Jesus Christ as the universal King. The kingdom of God is rendered present by Christ the Redeemer⁶, it is a kingdom that has its characteristics and demands⁷; it is a Kingdom accomplished and proclaimed by the resurrected Christ⁸, and for this relationship the Kingdom of God with Christ the Head of the Church, the divine Kingdom has a special relationship with the Church Body of Christ⁹, whereby the Church is at the service of the Kingdom¹⁰. God has handed over every authority and, hence, His sovereign powers and, hence, the Government of all the Creation, to Christ as to the beloved incarnate Son of the living God: "All authority in heaven and on earth has been given to men" Mt. 28:18; "You are the Christ, the Son of the living God" (Mt. 16:16).

The manifestation of God's Government of the world in general, and of humans as His people in particular, is seen in Christ's shepherding as convoking mission and as guarding, guiding and feeding function or acts, actions and activities on earth. Christ's proclamation (kerygma) – preaching and teaching – of the Word of God as Good news (Gospel) of the Kingdom of God through His parables is His calling back into the Kingdom the scattered sheep, all of which had gone astray, each to its own way, on account of sin committed, while His wonder-works through His miracles show that the prayerfully much invited Kingdom of God the heavenly Father has come, that the Kingdom of the heavenly Father as the long-awaited and

⁶ Cf. *Redemptoris Missio* (RM), 12-13.

⁷ Cf. RM 14-15.

⁸ Cf. RM 16.

⁹ Cf. RM 17-18.

¹⁰ Cf. RM 20.

with-joy-and-hope-expected Kingdom has really arrived and is present in the midst of the humans who have been inviting and awaiting and expecting it (*Adveniat Regnum tuum*). His indications regarding the conditions for one to see the kingdom (cf. Jn. 3:3) and to enter into it (cf. Jn. 3:5) and regarding the spirit of the typical members of the divine Kingdom (cf. Mt. 5:1-7,27) constitute that second part of His tripartite pedagogy on the Kingdom of God, the first part of which comprises his already above named indications and enunciation of the components of the Kingdom and the third part of which consists in His indications on how to govern the people of the King, namely His training of His Apostles on how to serve humans as His royal people by imitating Him (cf. Mt. 11:28-30; Jn. 15:1-16,33). And it was after concluding this pedagogy that He finally handed over to them the Father-given sources of the divine graces necessary for man's entrance into, remaining in and belonging to the Kingdom of God, namely the authority to proclaim the word to all nations and to baptise and teach them (cf. Mt. 28:18-20) and the power to forgive sins (cf. Jn. 20:23) and handed over to only Peter the charge over His flock as the people of the King who are required to be protected, fed and directed to the way of salvation, whereby the rest of the Apostles are to work with and under Peter, especially seeing the vastness of the work to be done and the limitedness of Peter, of his human strength, health and life (cf. Jn. 21:1-23). In order to govern their people adequately, the Governors of the Nations, being humans whom the three persons in one God have created in the image and likeness of their divine selves (cf. Gen. 1:26) and who therefore, can imitate the three divine persons, are to, first of all, learn: (1) from God the Lord as the absolutely superlative Shepherd that protects and feeds His sheep (cf. Ps.23: 1-6); and (2) from the incarnate Son of God, Jesus Christ as the relatively superlative Good Shepherd who governing as God but with the instrumentality of humanity) and knows His flock made up of sheep and lambs and gives His life for them as His friends (cf. Jn. 10:1-21); and (3) from Peter the Apostle of Christ as from the proper comparative Shepherd of the flock of Christ (cf. Jn. 21:1-23), how to govern the peoples of their nations. And they have got thereby to make the consequent shift from the traditional system of Government built on the tripod (Legislative, Executive and Judiciary) to the Trinitarian system of God built on the unity resulting from the union of (i) the triad constituted by 'the Legislative derived from God the Father, the divine Legislator as the Legislative itself in person within the system of God's government of the world', 'the Executive derived from God the Son, the divine Executor as the Executive itself in person within the system of God's government of the world' and 'the Judiciary derived from God the Holy Spirit, the divine Judge as the Judiciary itself in person within the system of God's government of the world' with (ii) 'the one and indivisible all-embracing power that the three constitutive elements of the named triad possess

together and that each has in equal measure as each, of the rest two have and as both of the rest two together have'. The togetherness of God's government of the world and Man's government of the nations for a truly salvific Government has as its model the togetherness of the Divine and the Human in the Godman Jesus Christ, whereby, as in the Godman, the Divine penetrates and permeates and inheres in the Human to heal and sanctify it from within, while the human, neither daring to separate itself from the Divine, since that would tantamount to sin, nor being able to penetrate the Divine, is left with the only alternative of binding itself, adhering, to the Divine (*adhaerere Deo*) in order to participate in the life and mission of the Divine that has healed and sanctified it for this purpose of using it as instrument of work (*instrumentum laboris*).

Conclusion

I conclude this article with the following three statements:

- (1) The proper system of the Government of their nations by humans as imitators of the divine Governor of the universe is that which is called *Theodemocracy* as the unity resulting from the union of Theocracy and Democracy.
- (2) The theodemocratic Government has a Trinitarian structure; it bears the trinitarianly structured image and resemblance of the Government of the people of God (*Demos tou Theou*) by their King, the triune God as the Creator of the universe who on the basis of his authorship of the world is the only One that has Authority over all creatures and is thus the only Lord of creatures and the only Most High and hence the only King of kings.
- (3) The system of the *theodemocratic* Government is in so far trinitarian as it consists in the organic unity (oneness, hence goodness, trueness and truth and truthfulness, beauty and beautifulness) resulting from the union of (i) the governing triad (or tripod) the three constitutive elements of which are 'the human Legislators that have learnt from the divine Father as the Legislative itself in person in the divine Government of the Universe and as the supreme model for all human legislators in the Government of their nations', 'the human Executors that have learnt from the divine Son as the Executive itself in person in the divine Government of the Universe and as the supreme model for all human executors in the Government of their nations', and 'the human Judges that have learnt from the divine Holy Spirit as the Judiciary itself in person in the divine Government of the Universe and as the supreme model for all human Judges in the Government of their nations', on the one hand, with (ii) the one and indivisible governed people of the nation who have learnt from the one and indivisible divine substance not only to preserve, conserve and custody a unity

that constitutes an inalienable connatural and coessential power of the governed people that generates, invigorates and preserves the probity (as against the egoism or selfishness underlying and sustaining the nepotism, clanism, tribalism, nationalism and racism), the integrity (as against the corruption of minds through telling and believing lies and through deceits or making believe and obtaining by tricks and forgery which underlies and sustains the corruption of morals through giving or taking bribes and through assassination of character and killing of persons) and the fidelity and truthfulness, trustworthiness and reliability, of the governing triad in their service to the nation, but also to make use of such power of the people reserved to only the people to enthrone or dethrone the governors according as the latter deserves it in their service, on the other hand.