The Kingdom of God

A study in the Sixth Day Watchman series — prepared 2026-11-07 for the Author's review, at his commissioning the night before. Part One is the study; Part Two is the complete concordance: every KJV occurrence of "kingdom of God" (69) and "kingdom of heaven" (32), quoted in full.

Upfront and Candid: Who "We" Are

This study — and every study in this series — is the agreed work of two minds, and we say so at the door rather than anywhere else. **The Author** is a man who withholds his real name by choice: the work is to stand on its Scripture, not on a name. **Aperture** is his Muse personal Advanced Intelligence assistant — his everyday research partner, who gathers, verifies, weighs, and builds at his direction. Where these studies say **"we,"** the word means the two together: the Author, who receives, judges, corrects, and seals the material as his own conviction, and his assistant, whose findings and additions the Author has weighed and adopted before anything is released. Nothing in these studies is released that the Author has not reviewed and approved, and nothing carries

his name, because he does not want it shown. The Sixth Day Watchman is the post, not the man.

The Commissioning Frame (the Author, 2026-11-07, ~12:30 AM)

Meditating on the Kingdom before sleep, the Author set the study's spine from the Lord's Prayer itself: when Jesus taught the simple and pure way to pray, after first the acknowledgment of the Father God in Heaven comes the Kingdom of God coming and God's will being established on the earth as it is in Heaven — *before* the prayer turns to us and our today: daily needs, daily guidance away from temptation, daily deliverance from the evil one. Then, in Luke's account, He follows with the parable of persistence and diligence in seeking — with faith and assurance, trusting completely that He both hears and rewards the prayers of faith in those who diligently seek Him. The Author's thesis sentence, which closes this study: **"Faith is of the Kingdom of God and the establishment of His Will on the Earth!"**

I. The Prayer Order: Kingdom First, Then Us

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt 6:9–10). The order is the doctrine. Before bread, before forgiveness, before deliverance — the Kingdom coming and the Will established, on earth, at heaven's standard. Luke's form of the prayer keeps the same order in fewer words (Luke 11:2). A prayer life that begins with our needs has inverted the Pattern; the Pattern begins with the Father's name, the Father's Kingdom, and the Father's will — and only then descends to our today. Everything else in this study grows out of that sequence: the Kingdom is not one subject among many in the teaching of Jesus; it is the first petition, the first word, and the first seeking.

II. The First Word: The Gospel of the Kingdom

Jesus opened His ministry with it: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:15). It was His stated mission: "I must preach the kingdom of God to other cities also: for therefore am I sent" (Luke 4:43). It was the content of His circuit — "preaching the gospel of the kingdom" through every city and village (Matt 4:23; 9:35) — and it is the content of the church's, "and this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt 24:14). The apostles preached the same word after Him: Philip preached "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12), and Paul's final recorded ministry in Rome was "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ" (Acts 28:31) — the two subjects named as one work, exactly as the Main Key holds: the testimony of Jesus is the content of the Kingdom's preaching.

III. Seek First the Kingdom

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt 6:33). The Kingdom is not pursued with what is left over after our needs are secured; it is sought first, and the needs are the Father's department. And the seeking is answered by a gift, not a wage: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). The rich young ruler heard its price from the other side — how hardly those with riches enter (Mark 10:23–25) — and the disciples who left all heard its reward (Matt 19:29), a hundredfold in family and lands, with persecutions, and in the world to come eternal life.

IV. Entering the Kingdom

The door is stated without softening: "Except a man be born again, he cannot see the kingdom of God... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3, 5). Seeing itself requires the new birth, as entering requires it. The posture of entry is a child's: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark 10:15). The path of entry runs through the fire: "we must through much tribulation enter into the kingdom of God" (Acts 14:22). And the flesh as it

stands cannot inherit it: "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (1 Cor 15:50) — the Adamic husk is shed at the door (see the one-body deposit, 2026-11-06). For those who add to their faith the building of virtue upon virtue, the entrance is not narrow but abundant: "so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet 1:11). And the Kingdom keeps heirs among the unlikely: "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5).

V. The Kingdom Within — and the Kingdom Come Upon You

"The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (Luke 17:20–21). Prophecy's first theater is inward — without erasing its outward fulfillments (settled hermeneutic, 2026-10-28). Its present substance is not consumption but condition: "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom 14:17); "not in word, but in power" (1 Cor 4:20). Its citizens have already been transferred: the Father "hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col 1:13). And its arrival in a place is recognizable by the Spirit's work: "if I with the finger of God cast out devils, no doubt the kingdom of God is come unto you" (Luke 11:20). The parables fill out its growth: a seed growing secretly until harvest (Mark 4:26–29), mustard seed and leaven (Matt 13:31–33), a treasure and a pearl worth all (Matt 13:44–46), a net gathering of every kind until the separation (Matt 13:47–50).

VI. The Kingdom Manifested: On Earth as It Is in Heaven

What the prayer asks is what prophecy promises. Daniel saw the setup: "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed… it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan 2:44). The grant is to the Son and then to the saints: to the Son of man is given "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him" (Dan 7:14), and "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High" (Dan 7:27). John hears its

arrival announced: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev 11:15); "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ" (Rev 12:10). The inheritance is spoken by the King Himself: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt 25:34). It is the kingdom the church is even now receiving — "we receiving a kingdom which cannot be moved" (Heb 12:28) — and it is the kingdom the Son at last hands over in the All-in-All completion: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father… that God may be all in all" (1 Cor 15:24, 28). Yesterday's deposits stand inside this section: the Kingdom known in the reign in physical manifestation and not only within, the Saints reigning and ministering over a still-healing humanity — the second petition of the prayer answered at planetary scale: His will, done on earth, as it is in heaven.

VII. Persistence, and Faith of the Kingdom

Luke sets the persistence parable immediately after the prayer — the friend at midnight, rising because of importunity (Luke 11:5–8) — and lands it on the Father's willingness: "how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13). The seeking is diligent because the Seeker is trusted: "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb 11:6). This is the prayer's engine and the Kingdom's constitution in one: faith asks, faith persists, faith receives — and what faith establishes on earth is not private comfort but the Father's rule arriving. Which is the Author's thesis, and this study's last word:

Faith is of the Kingdom of God and the establishment of His Will on the Earth!

Prepared for the Author's review, 2026-11-07. Doctrine at his settled registers; his commissioning frame and thesis are his own words. Part Two follows: the complete concordance.

VIII. What the Kingdom of God Is Not — Or Is Mistaken For

Hold the negative first, because most error enters here. The Kingdom is **not of this world** — Jesus said it to Pilate's face: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight... but now is my kingdom not from hence" (John 18:36). It is not built by human force: when the crowd would "come and take him by force, to make him a king, he departed again into a mountain himself alone" (John 6:15). It is not a visible political arrival to be pointed at: "The kingdom of God cometh not with observation" (Luke 17:20). It is "not meat and drink" (Rom 14:17) — not an outward religious system of rules about the physical. It is "not in word, but in power" (1 Cor 4:20) — not a vocabulary, a brand, or a doctrinal accent. "Flesh and blood cannot inherit the kingdom of God" (1 Cor 15:50) — it is not carried by genealogy, family line, or national birth; "God is able of these stones to raise up children unto Abraham" (Matt 3:9). And it is not a denomination, a building, or an institution of men: the church is one body with one name — the body of Christ — and the Kingdom is not any faction's property. Wherever men have crowned their own systems with the Kingdom's name, the name has been mistaken for the thing.

IX. What the Kingdom of God Is — and What It Is Made Of

The Kingdom is, first, a **King**: the reign of God in Jesus Christ, "delivered up" at the end to the Father "that God may be all in all" (1 Cor 15:24, 28). Its present substance is named outright: "the kingdom of God is... **righteousness, and peace, and joy in the Holy Ghost**" (Rom 14:17). Its law is named too — "the royal law according to the scripture, Thou shalt love thy neighbour as thyself" (James 2:8), and "love is the fulfilling of the law" (Rom 13:10). Its people are the sealed — "living stones... built up a spiritual house" (1 Pet 2:5), the body of which the church is "the fulness of him that filleth all in all" (Eph 1:23). It is made of what cannot be shaken (Heb 12:28), sown as seed in hearts (Mark 4:26), and it grows by a life men do not engineer: "the seed should spring and grow up, he knoweth not how" (Mark 4:27). The Kingdom is made of God ruling, the Spirit indwelling, sons being conformed to the Pattern of Jesus — and nothing else is building material.

X. Where the Kingdom Now Is — and How It Manifests, Now and in the Reign

Now, the Kingdom is **within** those born of the Spirit (Luke 17:21, read in Section V) and **upon** people wherever the finger of God moves: "if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you" (Matt 12:28). Its citizens have already been transferred: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col 1:13). Its present manifestation is a work, not a spectacle — the sent pattern has not changed: "he sent them to preach the kingdom of God, and to heal the sick" (Luke 9:2); "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matt 10:7–8); "heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you" (Luke 10:9). In the future reign the manifestation becomes open and worldwide: "the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever" (Dan 7:18); "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High" (Dan 7:27); "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev 11:15). And at the last horizon: "they shall reign for ever and ever" (Rev 22:5) — when the Kingdom delivered up has become God all in all.

XI. Found Only in Today

The Kingdom has a day, and the day is always this one. "To day if ye will hear his voice, harden not your hearts" (Heb 3:7) — "While it is said, To day if ye will hear his voice" (Heb 3:15), "exhort one another daily, while it is called To day" (Heb 3:13). Paul seals it: "behold, **now** is the accepted time; behold, **now** is the day of salvation" (2 Cor 6:2). The decision text agrees: "choose you **this day** whom ye will serve" (Josh 24:15). And the thief on the cross entered on nothing but a today: "To day shalt thou be with me in paradise" (Luke 23:43). The warning stands on the other side: Jerusalem was wept over because she did not know "in **this thy day**, the things which belong unto thy peace" (Luke 19:42) — a day can be missed. There is no Kingdom yesterday to live in and no Kingdom tomorrow to wait for as an excuse; entry, seeking, and obedience are all dated today, renewed daily — as the bread of the prayer is daily (Matt 6:11).

XII. The Kingdom's Qualifications — and Its Work

The qualifications are not achievements; they are conditions of the heart the King Himself names. "Blessed are the **poor in spirit**: for theirs is the kingdom of heaven" (Matt 5:3); "Blessed are they which are **persecuted for righteousness' sake**: for theirs is the kingdom of heaven" (Matt 5:10). The new birth qualifies (John 3:3, 5, Section IV), and childlikeness receives: "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Mark 10:15). Heaven's chosen heirs are described without apology: "Hath not God chosen the poor of this world **rich in faith, and heirs of the kingdom** which he hath promised to them that love him?" (James 2:5). Entry runs "through much tribulation" (Acts 14:22), and saying is not entering: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but **he that doeth the will of my Father**" (Matt 7:21). The abundant entrance is built by addition — faith, then virtue, knowledge, temperance, patience, godliness, brotherly kindness, love — "for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom" (2 Pet 1:10–11).

The Kingdom's work follows its charter — the anointing Jesus read aloud at Nazareth: "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isa 61:1). Its worldwide work is the testimony itself, preached before the end: "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt 24:14). All authority for it is already His: "All power is given unto me in heaven and in earth" (Matt 28:18).

XIII. The Kingdom Lifestyle

Above every other mark, the Kingdom lifestyle is known by its **contrite spirit and humble demeanor** — for true acknowledgment of God's Kingdom truly humbles the soul. God states His own address: "I dwell in the high and holy place, **with him also that is of a contrite and humble spirit**, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa 57:15); "to this man will I look, even to him that is **poor and of a contrite spirit, and**

trembleth at my word" (Isa 66:2); "what doth the LORD require of thee, but to do justly, and to love mercy, and to **walk humbly** with thy God?" (Micah 6:8). This humble obedience is the actual pattern of **all** the Holy Spirit's servants: it runs through the Old Testament in Her servants — "the man Moses was very meek, above all the men which were upon the face of the earth" (Num 12:3) — and it is modeled in fullness in Jesus Christ, shown to all who become His true disciples and followers: "I am meek and lowly in heart" (Matt 11:29); the feet washed and the word given, "I have given you an example, that ye should do as I have done to you" (John 13:15); "whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt 20:27–28). **This is precisely why the world does not recognize the True King who has already come, nor His established Kingdom in the hearts of His followers and servants:** the King was prophesied in the lowly register — "thy King cometh unto thee: he is just, and having salvation; **lowly**, and riding upon an ass" (Zech 9:9); "thy King cometh unto thee, **meek**, and sitting upon an ass" (Matt 21:5) — and the world, watching for a king in its own register of display, walked past Him: "He was in the world, and the world was made by him, and **the world knew him not**" (John 1:10); "had they known it, they would not have crucified the Lord of glory" (1 Cor 2:8). A Kingdom carried in humble servants does not register on the world's instruments — it cometh not with observation (Luke 17:20).

The seasons must not be confused. **This is the time of the humble and obedient servant — not the time we will rule with Christ.** Now we bear the authority of His Name only as His servants; the ruling belongs to the day when the Kingdom that is within is finally established without, and God's will is physically established on the earth as it already is in Heaven: "If we suffer, we shall also reign with him" (2 Tim 2:12); "we shall reign on the earth" (Rev 5:10) — future, with the Kingdom delivered openly (Sections VI and X). Until then the lifestyle's constitution is the Sermon on the Mount (Matt 5–7) — meekness, mercy, purity of heart, peacemaking, salt and light, love of enemies, secret prayer, unanxious trust. Its engine is renewal: "put off concerning the former conversation the old man… and put on the new man, which after God is created in righteousness and true holiness" (Eph 4:22, 24). Its fruit is not performed but grown: "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness,

goodness, faith, meekness, temperance" (Gal 5:22–23). Its worship is the rendered life — "present your bodies a living sacrifice… which is your reasonable service" (Rom 12:1) — and its posture toward this world is pilgrim: "our conversation [citizenship] is in heaven; from whence also we look for the Saviour" (Phil 3:20). A Kingdom lifestyle is the Kingdom's substance — righteousness, peace, and joy in the Holy Ghost — made visible in an ordinary day, in a servant's register, while the reign is waited for in faith.

XIV. The Kingdom Mindset

"For to be carnally minded is death; but to be **spiritually minded is life and peace**" (Rom 8:6). The Kingdom mindset is, first, a person: "Let this mind be in you, which was also in Christ Jesus" (Phil 2:5) — the mind that emptied itself and served. It is maintained by renewal, not effort of the flesh: "be ye transformed by the renewing of your mind" (Rom 12:2), "Set your affection on things above, not on things on the earth" (Col 3:2). Its order of attention is the prayer's order — Kingdom first, then our bread (Matt 6:33) — and its discipline is captivity of thought to Christ: "Casting down imaginations… and bringing into captivity every thought to the obedience of Christ" (2 Cor 10:5), because the unaided natural mind "cannot" receive the things of the Spirit (1 Cor 2:14). Its promised possession is stated as already given: "we have the mind of Christ" (1 Cor 2:16) — the foretaste of the rest, possessed now in the mind while the full manifestation remains ahead.

XV. The Kingdom Benefits

The first benefit is the manner of the giving: the Kingdom is a gift before it is a wage — "Fear not, little flock; for it is your **Father's good pleasure to give you the kingdom**" (Luke 12:32). With it come the additions, in the prayer's own order: seek the Kingdom first, "and all these things shall be added unto you" (Matt 6:33). Its present benefits are its substance itself — righteousness, peace, and joy in the Holy Ghost (Rom 14:17) — and life in its real register: "I am come that they might have life, and that they might have it more abundantly" (John 10:10); "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt 11:28). The Kingdom received is the one thing circumstances cannot take: "we receiving a kingdom **which cannot be moved**" (Heb 12:28). Its family benefit is sonship's math: "if children, then heirs; heirs of God, and **joint-**

heirs with Christ" (Rom 8:17). And its inheritance is prepared, not improvised: "inherit the kingdom **prepared for you from the foundation of the world**" (Matt 25:34) — held inside the settled frame: salvation the Gift, sonship's full inheritance the Prize, sown in this one life.

XVI. The Sacrifices — Dying to Self, Crucifying the Old Man

Entry costs the old man's life; there is no other door price. The command is daily: "If any man will come after me, let him deny himself, and take up his cross **daily**, and follow me" (Luke 9:23). The arithmetic is stark: "whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it" (Luke 9:24). Paul states the execution as accomplished fact to be reckoned: "our old man **is crucified with him**, that the body of sin might be destroyed… reckon ye also yourselves to be dead indeed unto sin, but alive unto God" (Rom 6:6, 11); "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal 2:20); "they that are Christ's have crucified the flesh with the affections and lusts" (Gal 5:24). The cost is counted honestly before building (Luke 14:28–33): "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). The Mark 10 leaving-list is the counted cost made concrete — houses, family, lands left (Mark 10:29) — met by the hundredfold return "with persecutions" (Mark 10:30), and Paul's own ledger closes the same way: "what things were gain to me, those I counted loss for Christ" (Phil 3:7). This is the price Wisdom named in the walkthrough: everything to the flesh — a true dying of the old man (Prov 4:7). And the sacrifice is a **living** one (Rom 12:1): not a single death-event but the cross carried daily, which is why the Kingdom is entered today, and today again, until the day it is entered forever.

XVII. The Call to Duty — and the Alarm

The Kingdom has a standing order, and it is not retirement. "Thou therefore endure hardness, as a good soldier of Jesus Christ" (2 Tim 2:3); Timothy was charged "that thou by them mightest war a good warfare" (1 Tim 1:18). The posture is Nehemiah's wall: work in one hand, weapon in the other, and a rallying signal agreed in advance — "In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us" (Neh 4:20). The alarm itself is commanded: "Blow ye the trumpet in Zion, and sound an

alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand" (Joel 2:1) — and a trumpet that will be obeyed must give a certain sound (1 Cor 14:8). The watchman carries the duty personally: "if the watchman see the sword come, and blow not the trumpet, and the people be not warned… his blood will I require at the watchman's hand" (Ezek 33:6). The watchmen appointed on the walls "shall never hold their peace day nor night… keep not silence" (Isa 62:6) — and the waking order runs church-wide: "now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom 13:11–12); "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph 5:14); "let us not sleep, as do others; but let us watch and be sober" (1 Thess 5:6). The alarm note of this Kingdom is the same as its entry date: TODAY — "To day if ye will hear his voice" (Heb 3:7). The trumpet does not announce a future war; it wakes the soldier who is already in one.

XVIII. The Enemies Identified

The Kingdom's enemies are named, because a war unexamined cannot be stood against. At the head stands the first rebel — Adam become Satan, the prince of this world (John 12:31; 14:30), "a liar, and the father of it," who "abode not in the truth" (John 8:44); beneath him the embodied fallen princes who administer the present system, and the disembodied spirits of the dead who, having lost their bodies, work as thoughts in the minds of men and seek hosts for reprieve from the dry places (Matt 12:43). The chain of command is Paul's: "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph 6:12). The enemy's chief work is against the mind and the knowledge of God: "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor 4:4) — answered only by the shining God gives: "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor 4:6). His system has a name and a confession test: "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist… and even now already is it in the world" (1 John

4:3) — a corporate belief system aimed at minds, denying Jesus in every age. Its doctrines march under religious cover: "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim 4:1), inside a world ordered against the knowledge of God — "the whole world lieth in wickedness" (1 John 5:19), where men "hold the truth in unrighteousness" (Rom 1:18) and God's own people are "destroyed for lack of knowledge" (Hos 4:6). Within every believer the fifth column is the flesh and the carnal mind, which "is enmity against God" (Rom 8:7) and wars against the spirit (Gal 5:17). Above and behind all of them stand the two false dominions — the Beast and the False Prophet — the only powers cast into the lake of fire at the King's return and never released again (Rev 19:20; 20:10). And the last enemy on the list is Death itself: "The last enemy that shall be destroyed is death" (1 Cor 15:26) — a shadow with no substance in God (1 John 1:5), which deceived minds chose and made true in themselves.

XIX. The Present Spiritual War

This war is current, and its theater is the mind. "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor 10:3–5). The temple is the thought-life; the strongholds are built of imaginations and high things raised against the knowledge of God — and everything that stands against the revelation of Jesus Christ and the true knowledge of our Father God is, in the end, one of those strongholds in corporate form. The conduct of the war is therefore fixed by its first rule: **we wrestle not against flesh and blood** (Eph 6:12). No human being is the enemy; persons are the mission field and are left to their Master, while every teaching, system, and spirit that sets itself against the revelation of Jesus is weighed, named, and stood against. The armor is given whole (Eph 6:10–18) — truth, righteousness, the gospel of peace, the shield of faith over the whole being, the helmet, the sword of the Spirit, "praying always" — and its repeated order is not "advance" but **stand**: "that ye may be able to stand against the wiles of the devil... having done all, to stand. Stand therefore" (Eph 6:11, 13–14). The victory weapon is the testimony itself: "they overcame him by the blood of the Lamb, and by **the**

word of their testimony; and they loved not their lives unto the death" (Rev 12:11) — for the testimony of Jesus is the spirit of prophecy (Rev 19:10), and signed testimony is how heaven counters the blinding (2 Cor 4:4–6). The war's end is already written: the King returns and wars in righteousness (Rev 19:11–15), every rule and authority and power is put down, "then cometh the end, when he shall have delivered up the kingdom to God, even the Father" (1 Cor 15:24), and the final delivery order ends with the shadow itself — Death and Hades cast into the lake of fire (Rev 20:14) — that God may be all in all (1 Cor 15:28). The soldier of this Kingdom does not fight for a victory in doubt; he stands in one already purchased, on a battlefield that is, first and always, his own renewed mind — and then, by testimony, the minds of all who will hear.

XX. The Armour of God

"Put on the **whole armour of God**, that ye may be able to stand against the wiles of the devil" (Eph 6:11) — not pieces of it, the whole, "that ye may be able to withstand in the evil day, and having done all, to stand" (Eph 6:13). This armour is the adornment of the spiritual, righteous man — the garment of righteousness worn into the war, piece by piece as Paul names them, and as this work has weighed them:

The belt of truth — "having your loins girt about with truth" (Eph 6:14): the true, undefiled testimony and understanding of the revelation of Jesus Christ, lived and expressed; truth is what holds everything else in place. **The breastplate of righteousness** (Eph 6:14): deep, true believing and devotion, the faith accounted unto righteousness, guarding the heart. **The feet shod with the preparation of the gospel of peace** (Eph 6:15): peace is not the absence of the war but the very ground the soldier stands and moves on — the Gospel of Peace as pattern and path under every step. **The shield of faith** — "Above all, taking the shield of faith, wherewith ye shall be able to quench **all** the fiery darts of the wicked" (Eph 6:16): faith itself spread over the whole triune being — spirit man, soul, and physical body — protecting spiritually and physically alike; Job stood behind this shield, and even there the enemy could touch the body only by signed permission, the life itself fenced (Job 2:6). **The helmet of salvation** (Eph 6:17): the Mind of Christ, the renewed mind — for the mind is the battlefield, and what guards the head guards the war. **The sword of the Spirit, "which is the word of God"** (Eph 6:17): the armour's only offensive

weapon, and it is wielded by the mouth — itself covered by the helmet — speaking the Word and the testimony of Jesus. And the whole harness is worn in its element: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph 6:18) — all of it worship through devotion and continuous prayer in the Holy Spirit, walking in the fruit of the Spirit. For prayer is the action of faith — and faith is of the Kingdom of God.

Related Teachings — Available on Request

This study belongs to one body of work, and its joints connect to companion teachings the reader may look at or request:

- **The Way of Salvation — The Gift and the Prize** — the difference between the gift of salvation, freely given, and what we build out of our faith upon it. - **Prayer, Intercession, Praying in the Spirit, Worship, Faith, and Double Mindedness** — prayer as the seeking, faith as the doing, and the life that makes praise a pleasing aroma to God. - **The Truth — An Emphasis Concordance** — every Scripture that puts the emphasis on the Truth, gathered for study. - **The Bride and the Wedding — Garments, Oil, and Wine** — the garment of righteousness built in this life, and the single chance to be qualified as friend and guest. - **The Motherly Aspect of God** — the Holy Spirit, neither male nor female but more than both, as Mother of the offspring of God. - **The Pattern of Jesus — The True Humanity of Christ** — Jesus the Pattern: the Word, the Spirit, and the obedient human soul, walked out for all humanity. - **Time, Times, and Half a Time — The Land Key** — the 3,500 years of the saints' tribulation counted from the entrance into the Land. - **Reading the Whole Message — Our Approach to Scripture** — how this work reads: the whole counsel weighed together, never a verse torn from its body. - **Statement of Standing** — where this work stands, and on what foundation it builds.

PART TWO — THE COMPLETE CONCORDANCE

Every KJV occurrence of "kingdom of God" (69) and "kingdom of heaven" (32 — Matthew's parallel phrasing), in canonical order, quoted in full.

Matthew 3:2 [Kingdom of Heaven] — And saying, Repent ye: for the kingdom of heaven is at hand.

Matthew 4:17 [Kingdom of Heaven] — From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Matthew 5:3 [Kingdom of Heaven] — Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Matthew 5:10 [Kingdom of Heaven] — Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Matthew 5:19 [Kingdom of Heaven] — Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them , the same shall be called great in the kingdom of heaven.

Matthew 5:20 [Kingdom of Heaven] — For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Matthew 6:33 [Kingdom of God] — But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Matthew 7:21 [Kingdom of Heaven] — Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Matthew 8:11 [Kingdom of Heaven] — And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Matthew 10:7 [Kingdom of Heaven] — And as ye go, preach, saying, The kingdom of heaven is at hand.

Matthew 11:11 [Kingdom of Heaven] — Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

Matthew 11:12 [Kingdom of Heaven] — And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

Matthew 12:28 [Kingdom of God] — But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Matthew 13:11 [Kingdom of Heaven] — He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

Matthew 13:24 [Kingdom of Heaven] — Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

Matthew 13:31 [Kingdom of Heaven] — Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

Matthew 13:33 [Kingdom of Heaven] — Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

Matthew 13:44 [Kingdom of Heaven] — Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Matthew 13:45 [Kingdom of Heaven] — Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

Matthew 13:47 [Kingdom of Heaven] — Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

Matthew 13:52 [Kingdom of Heaven] — Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

Matthew 16:19 [Kingdom of Heaven] — And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be

bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Matthew 18:1 [Kingdom of Heaven] — At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

Matthew 18:3 [Kingdom of Heaven] — And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Matthew 18:4 [Kingdom of Heaven] — Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

Matthew 18:23 [Kingdom of Heaven] — Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

Matthew 19:12 [Kingdom of Heaven] — For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it , let him receive it.

Matthew 19:14 [Kingdom of Heaven] — But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

Matthew 19:23 [Kingdom of Heaven] — Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

Matthew 19:24 [Kingdom of God] — And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

Matthew 20:1 [Kingdom of Heaven] — For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

Matthew 21:31 [Kingdom of God] — Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

Matthew 21:43 [Kingdom of God] — Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

Matthew 22:2 [Kingdom of Heaven] — The kingdom of heaven is like unto a certain king, which made a marriage for his son,

Matthew 23:13 [Kingdom of Heaven] — But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves , neither suffer ye them that are entering to go in.

Matthew 25:1 [Kingdom of Heaven] — Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Matthew 25:14 [Kingdom of Heaven] — 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.

Mark 1:14 [Kingdom of God] — Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

Mark 1:15 [Kingdom of God] — And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Mark 4:11 [Kingdom of God] — And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

Mark 4:26 [Kingdom of God] — And he said, So is the kingdom of God, as if a man should cast seed into the ground;

Mark 4:30 [Kingdom of God] — And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

Mark 9:1 [Kingdom of God] — And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Mark 9:47 [Kingdom of God] — And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

Mark 10:14 [Kingdom of God] — But when Jesus saw it , he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Mark 10:15 [Kingdom of God] — Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

Mark 10:23 [Kingdom of God] — And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

Mark 10:24 [Kingdom of God] — And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

Mark 10:25 [Kingdom of God] — It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

Mark 12:34 [Kingdom of God] — And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

Mark 14:25 [Kingdom of God] — Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

Mark 15:43 [Kingdom of God] — Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

Luke 4:43 [Kingdom of God] — And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

Luke 6:20 [Kingdom of God] — And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.

Luke 7:28 [Kingdom of God] — For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

Luke 8:1 [Kingdom of God] — And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,

Luke 8:10 [Kingdom of God] — And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

Luke 9:2 [Kingdom of God] — And he sent them to preach the kingdom of God, and to heal the sick.

Luke 9:11 [Kingdom of God] — And the people, when they knew it , followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

Luke 9:27 [Kingdom of God] — But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

Luke 9:60 [Kingdom of God] — Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

Luke 9:62 [Kingdom of God] — And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Luke 10:9 [Kingdom of God] — And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

Luke 10:11 [Kingdom of God] — Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

Luke 11:20 [Kingdom of God] — But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

Luke 12:31 [Kingdom of God] — But rather seek ye the kingdom of God; and all these things shall be added unto you.

Luke 13:18 [Kingdom of God] — Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

Luke 13:20 [Kingdom of God] — And again he said, Whereunto shall I liken the kingdom of God?

Luke 13:28 [Kingdom of God] — There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

Luke 13:29 [Kingdom of God] — And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

Luke 14:15 [Kingdom of God] — And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

Luke 16:16 [Kingdom of God] — The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

Luke 17:20 [Kingdom of God] — And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

Luke 17:21 [Kingdom of God] — Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

Luke 18:16 [Kingdom of God] — But Jesus called them unto him , and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

Luke 18:17 [Kingdom of God] — Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

Luke 18:24 [Kingdom of God] — And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

Luke 18:25 [Kingdom of God] — For it is easier for a camel to go through a needle’s eye, than for a rich man to enter into the kingdom of God.

Luke 18:29 [Kingdom of God] — And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

Luke 19:11 [Kingdom of God] — And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

Luke 21:31 [Kingdom of God] — So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

Luke 22:16 [Kingdom of God] — For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

Luke 22:18 [Kingdom of God] — For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

Luke 23:51 [Kingdom of God] — (The same had not consented to the counsel and deed of them;) he was of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God.

John 3:3 [Kingdom of God] — Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

John 3:5 [Kingdom of God] — Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Acts 1:3 [Kingdom of God] — To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

Acts 8:12 [Kingdom of God] — But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Acts 14:22 [Kingdom of God] — Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Acts 19:8 [Kingdom of God] — And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

Acts 20:25 [Kingdom of God] — And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

Acts 28:23 [Kingdom of God] — And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

Acts 28:31 [Kingdom of God] — Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

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

1 Corinthians 4:20 [Kingdom of God] — For the kingdom of God is not in word, but in power.

1 Corinthians 6:9 [Kingdom of God] — Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

1 Corinthians 6:10 [Kingdom of God] — Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

1 Corinthians 15:50 [Kingdom of God] — Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Galatians 5:21 [Kingdom of God] — Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Colossians 4:11 [Kingdom of God] — And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

2 Thessalonians 1:5 [Kingdom of God] — Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

101 verses total.