

**Now Concerning Spiritual Things**  
an historical account of one man's walk with God

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**THY KINGDOM COME**  
**Part One**

In an effort to understand the biblical term *the kingdom*, I have tabulated references to the kingdom that are found in the four Gospels. From that record we find that the kingdom, the kingdom of heaven, the kingdom of God, or the kingdom of Christ, were spoken of frequently by Jesus, twice by John the Baptist, once by the mother of James and John (the apostles) and once by Gabriel to Mary. The kingdoms of David and King Herod are each referenced once and there are five references by Jesus to the kingdom of Satan in the following two Tables, which were sourced from STRONG'S Concordance of the Bible based on the Authorized Version.

**TABLE ONE**

<u>K. of heaven</u>	<u>Matt.</u>	<u>Mark</u>	<u>Luke</u>	<u>John</u>	<u>Total</u>
Jesus	32				32
John the Bap.	1				1
<u>K. of God</u>					
Jesus	7	15	33	2	57
John the B.		1			1
<u>Kingdom</u>					
Jesus	11	3	6		20
Mother of J & J	1				1
K. Herod**		1			1
Thief on the cross			1		1
<u>K. of Christ</u>					
Jesus	2		2	3	7
Gab. To Mary			1		1
<u>K. of Satan</u>					
Jesus	2	1	2		5
<b>Totals</b>	<b>56</b>	<b>21</b>	<b>45</b>	<b>5</b>	<b>127</b>

**TABLE TWO**

<u>Spoken by</u>	<u>King. of h.</u>	<u>King. of G.</u>	<u>King.* (of C.)</u>	<u>King. of S.</u>	<u>Total</u>
Jesus	32	57	27	5	121
John the Bap.	1	1			2
Mother of J & J			1		1
Gabriel to Mary			1		1
King Herod**			1		1
T. on Cross to J.			1		1
<b>Totals</b>	<b>33</b>	<b>58</b>	<b>31</b>	<b>5</b>	<b>127</b>

\*This column combines data tabulated under the Kingdom and the Kingdom of Christ as reported in Table One.

\*\*The Kingdom of Herod shown in Table One was included as a matter of convenience in Table Two, Col.3.

There is one thing obvious from Table One:

Matthew records that Jesus said, "the kingdom of heaven" 32 times, while neither of the other gospel writers record Him saying that a single time. This may give you an idea of where I am going. Provided my tabulation is reasonably accurate, this appears to be unusual, to say the least. This, however, may give insight as to the meaning of the four phrases Jesus used in speaking of the kingdom. One additional thing which helps with my conclusion on the meaning of the four kingdom "phrases" are two *parallel* Gospel records: (1) The same event is recorded in Matthew 8:11, 12 and in Luke 13:28, 29 where Jesus is recorded by Matthew as saying, "the kingdom of *heaven*" while Luke reports His saying "the kingdom of *God*." Obviously both reports cannot be accurate. (2) Another *parallel* event is also recorded in Matthew 13:11 and Mark 4:11, 12 where Jesus is recorded by Matthew as saying, "the kingdom of *heaven*, while Mark reports His saying, "the kingdom of *God*." Likewise, both of these conflicting accounts cannot be accurate records of what Jesus said.<sup>1</sup> Three things seem to point to the same conclusion, (1) disparity in the two *parallel* passages, (2) the absence of the phrase *the kingdom of heaven* in the records of Mark, Luke and John and (3) the context within which Jesus used all four terms in all four Gospels which seem to be consistently the same. For these reasons I believe *the four kingdom phrases* are synonymous and may be used interchangeably. I also believe that may be why Matthew used *the kingdom of heaven* where other Gospel writers may have used another kingdom phrase, for example. I do not think they felt they felt free to use their own phraseology, but understood that

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<sup>1</sup>Conflict in reporting the same *parallel* event by the Gospel writers is not too unusual. For example, Matthew reports that there were *two Gadarene demoniacs* (Matthew 8:28) while Mark and Luke report that *there was only one* (Mark 5:2; Luke 8:27). It appears that either Matthew or Mark and Luke were not present when this incident occurred or their accounts would not have varied on whether *one* or *two* demon possessed men were set free by Jesus. Another conflict in reporting occurs with regard to the two thieves who were crucified on either side of Jesus. Matthew and Mark report that *both thieves reviled or blasphemed* Jesus (Matthew 27:44; Mark 15:32) while Dr. Luke reports that *only one thief* blasphemed Jesus while *the other one* rebuked him saying, "Do you not even fear God, seeing you are under the same condemnation?" And we indeed justly, for we receive the due reward of our deeds, but this Man has done nothing wrong." Then he said to Jesus, "Lord remember me when you come into your kingdom." And Jesus said to him, "Assuredly, I say to you, today you will be with me in Paradise." [Luke 23:40(b)-43] If Luke had not written his report for Theophilus, this conflict would not have been known except to eye witnesses of the crucifixion.

the meaning of the terms were synonymous and therefore wrote what they remembered without doing harm to the record. If these terms as used by Jesus were synonymous, and I believe they are, then regardless of the *kingdom phrase used*, it would do no harm to the message. Let not these few differences in the written record, including those noted in footnote #1, deter your faith. Far too often dedicated servants of God are more zealous (should I say legalistic?) about knowing the book of the Lord than they are in knowing the Lord of the book. The latter is more important, particularly during these last days prior to the Rapture. From the beginning, Christianity was intended to be a relationship, not a religion. While knowledge of the book of the Lord is of the utmost importance, it does not necessarily equate to spirituality. Revelation is the source of true knowledge.

Notice in Table Two that Jesus is recorded as using one of the four *kingdom phrases* 121 times. Subtract 1 from that total based on the two footnotes (\* and \*\*) to column three and the corrected figure is 120. Any time Jesus says something once in the Gospels it is noteworthy and important, but when He mentions something 120 times, it deserves careful consideration. Come along with me on my investigation. I believe you will enjoy the trip.

Now that we have determined that the four kingdom phrases are synonymous, let's see if we can define the kingdom.

Jesus instructed us to pray these words from the model prayer as recorded in Matthew Chapter 6. "10 Thy kingdom come, thy will be done on earth as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts as we forgive our debtors." He would not have taught us to pray, "*Thy kingdom come*, thy will be done on earth as it is in heaven" if it were not possible for us to attain that in our daily walk with Him. That is far removed from teaching we hear in the Church today. I believe it is thought to be unattainable and therefore isn't taught. Jesus taught it so we must embrace it. Here are seven suggested steps as a beginning:

(1) In Matthew Chapter 6, Jesus gives us a first step by saying, "33 But seek first the kingdom of God and His righteousness and all these things shall be added to you." The *things* Jesus referred to are what we eat, drink and wear; that is, the necessities of life. As I have previously written, God has shown me that the way to seek first the kingdom of God and His righteousness is to pray boldly for great spiritual blessings for yourself. That's the way we obtain our inheritance in the kingdom in order to become better qualified and equipped to serve Him. If He were to so endow us without our asking, that would open the door to pride. But if we will ask for bold spiritual blessings for

ourselves, and He then responds, it will slam the door in the face of the enemy and give God the praise, glory and honor. He will have it no other way. He must be first. The Lord has said my prayer to know more of the Lord Jesus than any man since Adam is the most powerful prayer one can pray because Jesus is without limit.

(2) Next, as you learn to listen for and to hear the light intuitive thought or "voice" of the Lord, it will change your life. No exceptions. I am not talking about an occasional quickening of a scripture to our heart by the Holy Spirit that is characteristic of Charismatics. I'm talking about allowing the Bridegroom to speak His heart to His bride. You fall in love in the natural like you do in the supernatural. A love affair comes alive when the Bridegroom is invited to, is allowed to, and is expected to speak to His bride. As a matter of fact, the bride will get to the point where she looks forward to intimate "quiet" time alone with the Bridegroom just to hear His voice. I know one who looks forward to such meetings, in some of which the Bridegroom does most *all* of the talking while the "listener" eagerly awaits every word. Those words are Spirit and Life for that is the way of rhema words. As the bride becomes accustomed to hearing the voice of the Bridegroom, time spent alone with Him will become equal time intimacy so that more or less half of prayer time is spent listening.

(3) Keep a journal and record the words of the Bridegroom. If possible, transcribe, read and reread what the Bridegroom says. Since they are rhema words, they are Spirit and Life and will lead, guide, instruct, train, admonish, bless, equip and change you. One purpose of hearing rhema words is to be changed into His likeness.

(4) Graduate from Romans Chapter 7 to Romans Chapter 8. Live in Romans Chapter 8. The crux of Romans Chapter 8 is verse 14: "For as many as are led by the Spirit of God, these are the sons of God." When you are led by the Spirit of God, you are not led to sin.

(5) Words of your mouth must change. Jesus said, "Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man."<sup>2</sup> What comes out of your mouth must line up with the Word of God. If you confess defeat, or confess that you can't keep from sinning, for example, that is what you will get. Start every day with a clean slate. Leave yesterday behind. Claim the total Victory Jesus gained for us at Calvary. You must thank Him for that and claim it every day. That's what Jesus meant when He said, "Give us this day our *daily bread*." This means to walk in the complete Victory that Jesus has given us, we must make our choice and claim it

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<sup>2</sup>Matthew 15:11.

every day. We may not can nor preserve yesterday's spiritual manna or blessing, opening it up to use again today. If you attempt to do so, you will find it spoiled. Daily bread [manna] is necessary to keep the Victory. It is exactly like the manna Israel gathered in the wilderness. You must gather it every day, preferably in the morning. Otherwise the sun may spoil your manna.

(6) You must not complain.<sup>3</sup> Complaining is very unhealthy. Read the scriptures in footnote #3 for the reason. For example, if you are ill and confess and complain about your illness, *you will strengthen and reinforce your illness*. This was also confirmed by the Lord to me one day when He said, "You are propelled in the direction of your confession." That's one of His spiritual laws. "Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O Lord, my strength and my Redeemer"<sup>4</sup> is good spiritual medicine.

(7) Realize that Jesus defeated all disease and all pain at Calvary about which I have previously written. "By His stripes we are healed." (Isaiah 53:5) But this must be claimed every day. Jesus also defeated sin on the cross. He won the battle over Satan and disarmed him so that he has no power over you unless you give it to him. You, therefore, must not sin. Sin gives the enemy access to your life and is the door through which he comes to steal from, kill and destroy you. You may remember that Jesus healed a man at the pool of Bethesda who had been crippled for 38 years because of unconfessed sin. He [Jesus] later told the man to, "Sin no more, lest a worse thing come upon you" [John 5:14(b)]. If it were possible for that man to live without sin on the other side of the cross, it is certainly possible to do so on this side of the cross today, or Jesus would not have said it. Mistakes are not sin. God has said to me, "I have a short memory on mistakes." A mistake is a wrong done unintentionally. The examples He gave me as proof were the two mistakes made by Abram and Abraham concerning his wife (about which I have written previously). His faith remained intact in spite of these two mistakes and faith pleases God, even as we make mistakes.

The most profound statement I have ever read on sin and illness was this one made by John G. Lake in two sermons preached in London, England and Washington, D. C.: "The reason people become sick is the same reason they become sinful. They surrender to the suggestion of the thing that is evil, and it takes possession of the heart."<sup>5</sup>

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<sup>3</sup>See Numbers 11:1-4; Philippians 2:14, 15.

<sup>4</sup>Psalms 19:14.

<sup>5</sup>**John G. Lake**, published by Kenneth Copeland Publishing, Ft. Worth, Texas, p.36.

Another of his statements in the same sermon is, "Illness is incipient death and death is the result of sin."<sup>6</sup>

Before we define the kingdom, let's look at the history of the kingdom, with whom it originated, how and why it fell and how it is being restored.

Before Adam sinned, in him the Kingdom of God had come and God's will was done on earth as it is in heaven.<sup>7</sup> He therefore met the criteria Jesus set forth for you and me in part of the model prayer as quoted in this *letter*, page 2 column 1. But when Adam sinned, Satan took from him everything God had given him which I present herewith without comment. Satan took from Adam and as a consequence, took from mankind:

- (1) his life.
- (2) his health and immunity from illness and disease
- (3) his authority and dominion over the earth.
- (4) his sinlessness.
- (5) his supernatural status.
- (6) his protection from demonic attack.
- (7) his joy.
- (8) his purpose in living.
- (9) ample provisions for his sustenance.
- (10) a peaceful environment.

For almost four thousand years after Adam's sin, Satan went virtually unopposed as he raped mankind. The reason God occasionally dealt so drastically with man during these years was because of the position held by Satan during that period. God was prevented from intervening directly in Satan's conquest of man because the laws of the creation of Cherubs prevented him from doing so. When the Lord Jesus spoke into existence the earth and everything therein and thereon, for example, He spoke into existence laws governing the whole creation. As God has said to me, He may take exception to some of those laws. For example, he caused an axe-head to float and turned the sundial back ten degrees, but He cannot change the laws of the creation of Cherubs for those laws govern the war in progress that began when Adam sinned. There are some things God cannot do or His word would not be Truth.

Because Satan took from the God-Man Adam everything God had given him, another likened unto that same God-Man, a second or last Adam, had to come onto the scene to redeem what the first Adam lost. This had to happen because of laws spoken into existence when both Cherubs and man were created. It could be no other way.

As I have previously written, Satan, his fallen

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<sup>6</sup>Ibid., p.5.

<sup>7</sup>That's the reason Jesus said, "The kingdom of God is within you." It literally was in Adam prior to his sin.

angels and his demons went virtually unopposed for almost four thousand years. During that period of time, except for eight people, God completely destroyed civilization a second time with Noah's flood and started all over again because of Satan's demonic hold on man over which God at that point had no control.<sup>8</sup> Therefore destruction of Satan's evil by Noah's flood was used to once again cleanse the earth of Satan's pollution (unrighteousness).<sup>9</sup> The pollution was caused when angels cohabited with the daughters of men so that every thought man had was evil continually.<sup>10</sup> God then repented that he had made man and sent Noah's flood to again cleanse the earth of Satan's evil, all because Satan took God's gifts from Adam.

Fast forward now almost four thousand years from Adam's sin to the birth of another God-Man whose Name was Jesus. Two thousand, one hundred and sixty-one years<sup>11</sup> before His birth, beginning with the birth of Abram, God established a bloodline to bring into existence that sinless perfect God-Man like Adam, to ultimately give His life as a ransom [purchase price] for mankind. For Christ appeared to put away sin by the sacrifice of Himself to forever negate the sin of Adam and bear the sins of many to provide an entrance into eternal life for all who trust in Him by faith.<sup>12</sup>

Jesus was born as the son of man, since He was born through the birth canal of a woman, and as the sinless son of God, because the Holy Spirit deposited a seed in the womb of Mary [the seed of woman, not the seed of man] thereby avoiding the Adamic sin-curse. That beginning made Him the son of man and the supernatural Son of God, as was the first Adam before sin. The only difference in the two Adams was that the first Adam was created or formed as an adult from the dust of the ground, believed to be about 30 years of age, whereas Jesus began in Mary's womb and spent 30 years maturing to the first Adam's starting point. Here are some rhema words given to me by the Father about His only Son:

**Rhema words given on September 1, 2005**

“Adam was created full grown fully matured as a man. The second Adam started another way, as a babe.

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<sup>8</sup>Jesus had to defeat Satan at Calvary and take from him that which he took from Adam in order to render Satan a defeated foe of both God and mankind. Jesus took that Victory and delivered it to the Father Who then gave it back to Him to deliver to believers in the Great Commission.

<sup>9</sup>The first cleansing of the earth is the flood of Genesis 1:2 about which I have previously written in detail.

<sup>10</sup>See Genesis 6:1-5.

<sup>11</sup>This date of Abraham's birth was sourced from PC Study Bible, version 4.1, New Unger's Bible Dictionary.

<sup>12</sup>See Hebrews 9:24-28.

Throughout His maturing years, since He was born with the triune nature and without sin, He was therefore supernatural, but had to grow in wisdom and stature and in favor with God and man over a 30-year period. This 30-year period was His learning curve. It was at age 30, the same age as Adam at his creation, that the Father called Him to begin His earthly ministry. Water baptism and Spirit baptism preceded His earthly ministry. He was brought up in the synagogue and His family traveled to Jerusalem for certain feasts and Temple celebrations, requirements or formalities. So He knew the Torah and was taught in synagogue the Psalms and Prophets so as to have a good background for His future ministry. But there was another thing that made Jesus unique as compared with His parents, for example. He was born as a sinless, supernatural babe while His parents were born under the Adamic sin-curse. And that is a big difference. He was supernaturally endowed with an intellect beyond that of His parents and everyone else born under the Adamic sin-curse. For that reason, He was an unusual supernaturally gifted student from the beginning.

“When Adam sinned, good and evil were diffused within him so that he was unable to distinguish between the two and so became lost – confused. That was the whole object and object lesson of disobedience. Every prohibition in the bible is put there for protection from the enemy and his wily ways.

“One difference in the two Adams was that Jesus knew the scriptures, had spent 30 years in God's school which Adam did not have. He was taught line upon line, precept upon precept, and being supernatural, was much, much more than an ordinary student.

“One qualification Jesus had was being born for the specific purpose of His calling by the Father. He was taught as He matured and prepared for everything He was born to do in obedience to the Father. So that except for water baptism and Holy Spirit baptism, he had been taught by the Father from infancy about the road ahead. He spoke of the cross often to His disciples but they did not understand the full impact of His teaching until His capture, beating, crucifixion, death, burial and resurrection became a reality. Only then did His disciples begin to understand retrospectively what He had said to them.

“Jesus had to be trained and schooled and prophesied to by His Father in preparation for the cross.”