

KE AUPUNI O KE AKUA

The Kingdom of God Press

The Kingdom Is Here

What Jesus Actually Preached

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Chapter 1: The Forgotten Message

Thirty years of studying the Bible. Thirty years of sitting with the ancient texts, learning the Hebrew and Greek words behind the English translations. And one day a question stopped me cold:

If Jesus preached the Kingdom of God 53 times in the four Gospels — and the church only twice — why are we so focused on the church and so silent about the Kingdom?

This booklet is the result of that question. It is not an attack on the church. The church is the body of Christ and I love her. But I believe that millions of people are living far below the authority and provision they were designed for, simply because they have not heard the full message that Jesus brought.

He did not come to start a religion. He came to announce a Kingdom.

The Numbers Don't Lie

Let us look at what Jesus actually said. In the four Gospels — Matthew, Mark, Luke, and John — Jesus uses the phrase "Kingdom of God" or "Kingdom of Heaven" 53 times. He uses the word "church" (ekklesia) only twice, and both in Matthew.

Basileia (Greek): *Kingdom — literally the domain, rule, and reign of a king. Not a building. Not a denomination. A living reality of royal authority.*

| *"From that time on Jesus began to preach, 'Repent, for the kingdom of heaven has come near.'" — Matthew 4:17*

The very first words of Jesus' public ministry were about the Kingdom. Not about going to church. Not about following religious rules. The Kingdom has come near. It is here. It is now.

Chapter 2: What Is the Kingdom?

When most people hear the word "Kingdom," they think of heaven — a place you go after you die if you have lived a good life. But this is not the Kingdom Jesus preached.

The Kingdom of God is not a future destination. It is a present reality. Jesus said it clearly:

| *"The Kingdom of God does not come with observation... for indeed, the Kingdom of God is within you." — Luke 17:20-21*

Entos (Greek): *Within, inside, in the midst of — the Kingdom is not external, not distant, not future. It is inside you, available to you right now.*

Think about what this means. The same King who spoke creation into existence — who parted the Red Sea, who raised Lazarus from the dead — that King has established His domain inside of you. His authority. His provision. His healing. His peace. All of it is resident within every believer right now.

The question is not whether the Kingdom is available. The question is whether we are walking in it.

A Kingdom Is Not a Democracy

A kingdom operates differently from a democracy. In a democracy, the people vote on the rules. In a kingdom, the king's word is law. Whatever the king declares, it is so.

This is why the Hawaiian people historically had such a powerful encounter with the Gospel — they already understood kingdoms. They understood the authority of a chief, an Ali'i. They understood that when a king speaks, things change.

When you understand that God is a King — not a president who can be voted out, not a judge who can be overruled — everything about your prayer life, your faith, your identity changes.

"The Lord has established His throne in heaven, and His Kingdom rules over all." — **Psalm 103:19**

Chapter 3: Kingdom vs. Religion

Religion gives you rules to follow. The Kingdom gives you a King to serve.

Religion says: perform correctly and perhaps God will accept you. The Kingdom says: you are accepted, now walk in your authority as a Kingdom citizen.

This is not a small difference. It changes everything about how you approach God, how you face your problems, and how you live your daily life.

Doulos (Greek): *Servant, bond-servant — but in the Kingdom context, a servant who serves by choice because of love for the King, not out of fear of punishment.*

"The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship."
— **Romans 8:15**

You are not a slave trembling before an angry God. You are an adopted child of the King. You have legal standing in the Kingdom. You have access to the throne room. You have the name of the King behind your prayers.

The Trap of Religion

Religion keeps people small. It keeps them focused on their failures, their unworthiness, their inability to measure up. And while humility before God is absolutely right and pono, there is a difference between humility and powerlessness.

Jesus did not commission His disciples to go and be humble and quiet. He said:

"All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations..." — **Matthew 28:18-19**

Exousia (Greek): *Authority — delegated power, the right to act on behalf of the one who sent you. Jesus delegated His authority to His disciples. That delegation extends to you.*

You carry delegated Kingdom authority. That is not arrogance — that is obedience to what the King has declared.

Chapter 4: The Hawaiian Connection

There is a reason why the Hawaiian people had a 98% conversion rate to Christianity within a generation of the first missionaries arriving in 1820. Historians have puzzled over this. Some say it was social pressure. Some say it was the dismantling of the kapu system.

But I believe there is a deeper reason. The Hawaiian people already understood kingdoms.

They understood that a king's word carried absolute authority. They understood the concept of kapu — that there are things set apart, consecrated to the king. They understood that to stand in the presence of royalty required a different posture than ordinary life.

When the missionaries came with the message of a High King — a King above all kings, a King whose authority extended over life and death — something resonated deep in the Hawaiian soul. This was not a foreign concept. This was the fulfillment of something already written in their cultural understanding.

Mana (Hawaiian): *Spiritual power, authority, presence — the same concept the Bible calls the glory and authority of God. The Hawaiians already had a word for it.*

| *"God did this so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us." — Acts 17:27*

God placed an understanding of Kingdom in the Hawaiian people before the missionaries ever arrived. He was already drawing them to Himself through their own culture. This is the heart of Kingdom — God reaching every people, every culture, in the language they already speak.

Ke Aupuni — The Kingdom

The Hawaiian word for Kingdom is Ke Aupuni. Literally: the governing authority, the reign, the domain of a chief. When I named this ministry Ke Aupuni O Ke Akua — The Kingdom of God — I was not translating a foreign concept into Hawaiian. I was reclaiming a truth that was always there.

The Gospel is not a Western religion imported to the islands. The Gospel is the fulfillment of what God planted in every culture from the beginning. The Kingdom of God has always been the message. Jesus just made it clear.

Chapter 5: Walking in Kingdom Authority Today

So what does this look like in practical life? What does it mean to walk as a Kingdom citizen right now, today, on Moloka'i or wherever you are reading this?

It means three things:

1. You Pray Differently

Kingdom citizens do not beg. They petition. There is a difference.

Begging comes from a place of uncertainty — I hope God hears me, I hope He will act, I am not sure if I qualify. Petitioning comes from a place of legal standing — I am a citizen

of this Kingdom, I have the right to bring this request to the throne, and I trust that my King will answer.

| *"Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."* — **Hebrews 4:16**

Parresia (Greek): Boldness, confidence, freedom of speech before a person of authority — not arrogance, but the confidence of someone who knows they have access and standing.

2. You See Problems Differently

Kingdom citizens do not face problems as victims. They face them as stewards. Every challenge is an assignment from the King. Every difficulty is an opportunity to demonstrate Kingdom authority.

This does not mean life is without hardship. The Paniolo knows that working cattle in the mountains is hard work — there are storms, injuries, long days. But the Paniolo also knows who owns the land. He works from a position of belonging, not of desperation.

| *"And we know that in all things God works for the good of those who love him, who have been called according to his purpose."* — **Romans 8:28**

3. You Give Differently

Kingdom citizens understand that giving is not a transaction — it is a declaration. When you give, you are declaring that your trust is in the King's provision, not in your own resources.

Zōē (Greek): Abundant life — not merely existence, but the full, rich life of the Kingdom. This is what Jesus said He came to give. Not survival. Life.

| *"I have come that they may have life, and have it to the full."* — **John 10:10**

The King does not call you to poverty. He calls you to pono — righteousness, right relationship with God, with others, and with provision. Poverty is not a spiritual virtue. Stewardship of abundance is.

Chapter 6: Next Steps

This booklet is just an introduction. The Kingdom of God is a deep well — thirty years of study and I am still drawing from it.

At Ke Aupuni O Ke Akua Press, everything we produce is built on this foundation. The Aloha Wellness book applies Kingdom principles to physical health. The Kingdom Keys pamphlets go deeper into specific aspects of Kingdom living. And our teaching resources are designed to help you walk in the full authority you were given.

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