

# Focus on the Kingdom

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### Hallowed Be Thy Name

by Kenneth LaPrade, Texas

When it comes to considering the wonderful Kingdom-focused prayer which Jesus taught his disciples, a number of salient truths are worth exploring in relation to this simple, five-part instructional exhortation. Here is the basic prayer itself in Matthew 6:9-13, including the part of verse 13 which is not in all old manuscripts:

“Therefore, pray in this way: ‘Our Father, who is in the heavens, let your name be held holy;

Let your Kingdom come; let your will come to pass, as in heaven so also upon earth;

Give us today bread for the day ahead;

And excuse us our debts, just as we have excused our debtors;

And do not bring us to trial, but rescue us from him who is wicked. [For yours is the Kingdom and the power and the glory unto the ages.]” (David Bentley Hart, *The New Testament: A Translation*).

First of all, we might ask: **what** is God’s name which is to be set apart, reverently honored, and sanctified as holy? The specific context here certainly makes it clear that He should be primarily held as holy for being our unique Father who is in heaven! Let’s briefly back up, and slowly ponder seven general factors regarding the dynamic truths of this prayer — and the emphatic exaltation of God’s name.

(A) As an old-time Dispensationalist, who formerly held fast to “Once Saved, Always Saved” (OSAS) false theology for decades, I had actually been urgently indoctrinated into the idea that this prayer was **not** relevant for Christians, but rather was a part of past Jewish instructions before the Christian era. Since “forgiveness” is emphatically portrayed as **conditioned** on our conscientious forgiveness of others (in verses 14, 15), this prayer was vehemently disregarded by our assertively OSAS-centered group. But, as we shall see briefly, this marvelous prayer speaks boldly of vibrant new covenant truths relevant to true believers nowadays!

(B) Being able to address God personally as our Father who is in heaven speaks to the truth that open **access** to God (Eph. 3:11-12) is already being conceded to the “blessed” who change their hearts (or repent) to

heed the Kingdom gospel message (Matt. 4:17; 5:3-12). In a short time the **veil** (which effectively blocked access to God — as per the symbolism present in the tabernacle and the temple of old covenant times) would be literally torn (Matt. 27:50-51). Thus, entrance to God or access to the Father (beyond the **veil**) was in the process of being powerfully wrought by Jesus’ new covenant words and redemptive accomplishments: Hebrews 6:19-20; 10:19-23.

(C) Addressing God as our Father displays the tender intimacy of such loving access given to us to approach the One True God, who is our Abba, Father! (See the uses of “Abba” in Mark 14:36; Rom. 8:15; Gal. 4:6.) He is our very, very dear Father!

(D) In speaking of God’s **name**, we are also welcome to reflect on God’s solemn, specific name in Old Testament Scriptures. It is the name by which God chose to be called and known: **YHWH, Yahweh** or **Yehovah** (Ex. 6:6-8). Though this awe-inspiring name is somewhat lost to most English readers, it is used 6,828 times in the Hebrew Scriptures. The name’s pronunciation (which is not known for certain) is **not important**, but its **meaning** provides some beautiful food for thought! “Yahweh” essentially means the One who has always existed, the One who presently exists, and the One who will always be existing. The one true God is the **only one** who fits this all-embracing description! The truth of this meaning is reflected in Revelation 1:4 and 4:8. Zechariah 14:9 uses the name in the context of the hope of future restoration: “Yahweh will be king over all the earth. On that day Yahweh will be one and His name one.” As we pray the prayer which Jesus taught us, we can thoughtfully combine points (C) and (D) in our reverential awe toward the one true God. Our dear, loving Abba Father is the unique One who always **was**, and now **is**, and always **will be** — in His eternal holiness, power, and wisdom toward us!

(E) The **name** of God is far more than a casual reference. God’s name, in ancient Hebrew contexts, always stands for everything which God’s integrity embodies. The footnote for Matthew 6:9 in *The One God the Father* translation presents the following: “‘Name’ in the Bible stands for the whole agenda, character, and purpose of a person — certainly not how to pronounce a name in Hebrew!” So, as we reverently and joyfully approach Him, we must be dedicated to honoring His whole Kingdom agenda and ultimate restorative purpose, as described here in Matthew 6:10.

(F) The usage of the plural terms of “we,” “our,” and “us” in this prayer make this a dynamic intercessory plea on behalf of the whole family of God! As we humbly follow Jesus’ instructions here in Matthew 6:9-13 (and also in Luke 11:1-4), we mutually participate in a simple, unanimous joint prayer priority for all of God’s children everywhere — which comprehensively covers all the bases!

(G) After having given priority to honoring God’s name, and holding it high as holy, the remaining four points of the prayer are simple and straightforward — as vital new covenant standards. Here is a paraphrase (with a few explanatory points) of the four remaining points:

(1) May Your Kingdom arrive on earth in a perfect way in which Your will is to be accomplished completely on this earth (as totally renovated in the future) just as His will is done now in the heavenly realm.

(2) Feed us according to our physical bread needs, which would include our needs for health and strength, the simple ability to pay bills, etc., and enough to help others generously. We could also include asking God asking for our collective mental and spiritual needs to be supplied — for our metaphorical “bread” of having understanding and wisdom to be able to apply Scriptural truths lovingly and honestly!

(3) Forgive us our debts as we have forgiven anyone whose “debts” have somehow affected us. Verses 14 and 15 remind us that our forgiveness **is conditioned** upon our integrity to be resolved to forgive others from the heart. See Matthew 18:21-35 to view this urgent priority regarding forgiveness. Though, as dedicated believers, we are committed not to sin intentionally, we humbly realize that in human weakness and immaturity, we might sin inadvertently (Ps. 19:12). We might hurt others and need to honestly make amends. So, if we are honest, gentle, and humble, we will be proactive to forgive others from the heart while meekly asking God to forgive us our sins! Ephesians 4:30-32 and 1 John 1:5-2:2 are both relevant passages to consider here.

(4) We ask that You guide us and protect us in a way that steers us clear from trials and attacks from the evil one. We might want to remember the comforting promise that as we are careful (and not arrogant) the truth of 1 Corinthians 10:13 is keenly applicable to us: “No temptation has overtaken you except what is common to man. God is faithful, and will not allow you to be tempted beyond what you are able to bear, but with the temptation will provide a way of escape so that you will be able to endure it.”

By being devoted to praying in harmony with Jesus’ simple instructions concerning this Scriptural five-point prayer of Matthew 6:9-13, we **do** honor our Father God! By paraphrasing the prayer (as I have done here a bit), or by thoughtfully citing it from different translations, or by pausing mentally to consider certain biblical truths involved (as done in this article), one is not being sloppy to convert “the lord’s prayer” into a mindless “vain repetition” — which the context warns us against in Matthew 6:7-8. So, along with other aspects of daily petitions and giving of thanks, let’s joyfully, mutually pray for one another as fellow “saints” by employing this vastly pertinent five-point Kingdom prayer in a constant, faithful way! ✧

## Jesus Was and Is the Mediator of the New Covenant, not the Old!

You might think that our title is a self-evident truth, but it is not! Many professing Christians have been lured into the appalling, false idea that Jesus belonged primarily to the Old Covenant only!

Let F.F. Bruce help to correct this very widespread error in Bible-reading: “Where food laws were concerned, Paul’s conscience was completely emancipated. He knew *from the teaching of Jesus* that no species of food was religiously impure or contaminated in itself.”<sup>1</sup>

Bruce was referring of course to Mark 7:19 where Jesus had expressly canceled the Old Covenant distinction between clean and unclean food — what animals could be eaten and what animals were forbidden as food. Jesus here changed a significant regulation and commandment of the Old Covenant. He altered the Law of Moses in a major way. Jesus was therefore not committed to supporting and affirming the Old Covenant.

Missing from many Bible readers is this core concept: **The Gospels show that Jesus was the first preacher of his own Gospel** (Mark 1:14-15).

Yes, Jesus is the one who announced the Gospel of Salvation, the Gospel about the Kingdom of God, that is, how humans are to gain immortality. So important is that fact that Hebrews, in a wonderful treatise, aims to instruct us all how “that great salvation” (Heb. 2:3) is to be grasped. Salvation, how to live forever, is after all the only issue of ultimate importance for every human being: “God, after He in the past **spoke** to the fathers through the prophets at many times and in many ways, has at the end of these days **spoken** to us in His Son... How will we escape if we neglect so great a salvation? This salvation had its **beginning** when **spoken** through the lord” (Heb. 1:1-2; 2:3).

<sup>1</sup> Paul, the Apostle of the Heart Set Free, p. 187.

Note that Jesus spoke and taught the Gospel. He certainly died on the cross for the same Gospel, but the Gospel *begins*, has its foundation, in the word and words and teaching of Jesus. The comment of the *Cambridge Bible for Schools and Colleges* catches the vast and solemn point of the book of Hebrews' beginning.

"It must be regarded as one of the most pregnant and noble passages of Scripture. The author [of Hebrews] does not begin, as Paul invariably does, with a greeting which is almost invariably followed by a thanksgiving; but at once, and without preface, **he strikes the keynote**, by stating the thesis which he intends to prove. His object is to secure his...readers against the peril of an apostasy to which they were tempted by the delay of Christ's personal return, by the persecutions to which they were subjected..."

"He wishes therefore not only to warn and exhort them, but also to prove that Christianity is a Covenant indefinitely superior to the Covenant of Judaism, both in its agents and its results. The words 'how much more,' 'a better covenant,' 'a more excellent name' might be regarded as the **keynotes** of the epistle (3:3; 7:19-20, 22; 8:6, 9:23, 10:34, 11:40, 12:24, etc.)."

"In many respects [Hebrews] is not so much a letter as an address. Into these opening verses he has compressed **a world of meaning**, and has also strongly brought out the conceptions of the contrast between the Old and New Dispensations — a contrast which involves the vast superiority of the latter.

"Literally, the sentence may be rendered, 'In many portions and many ways, God having of old spoken to the fathers in the prophets, at the end of these days **spoke** to us in a Son.' It was God who **spoke** in both dispensations; of old and in the present epoch: to the fathers and to us; to them in the prophets, to us in a Son; to them 'in many portions' and therefore 'fragmentarily,' but — as the whole epistle is meant to show — to us with a full and complete revelation; to them 'in many ways'...but to us in one way..."

"**'spoke'**... This verb is often used, especially in this epistle, of divine revelations (Heb. 2:2-3; 3:5; 7:14, etc.)."

The New Testament declares a supreme and non-negotiable truth: The Gospels — Matthew, Mark, Luke and John — show that Jesus was the first preacher of his own Gospel (Mark 1:14-15). The Gospel as preached by Jesus has a defining label. It is called "God's Gospel about the Kingdom of God" (Mark 1:1, 14, 15). About 40% of our New Testament contains the words and teachings of Jesus.

All teachers of the Bible must understand this easy fact, and be warned by this: Misrepresenting the words

or *teachings* of Jesus is to be avoided like the plague. It is the ultimate danger of Christian failure. Jesus said, "Why do you call me, 'lord, lord' and refuse to do what I teach?" (Luke 6:46). The ultimate disappointment will be suffered when multitudes of so-called believers protest that they had "taught in the name of Jesus and done great works in his name," only to hear the chilling words, "Depart from me; I never recognized you" (Matt. 7:22-23).

Take your own spiritual temperature! Are you suitably shocked at these words from leading preachers of huge congregations?

D. James Kennedy wrote: "Many people today think that the essence of Christianity is the teachings of Jesus. That isn't so...**Christianity centers not in the teachings of Jesus** but in the person of Jesus as the Incarnate God who came into the world to take upon Himself our guilt and to die in our place."<sup>2</sup>

And how do you react to this statement:

"Christianity takes its name from its founder, or rather from what he was called, the Christ...The Christian faith is **not belief in his teaching**, but in what is taught about him."<sup>3</sup>

Reader, are you suitably appalled and distressed at these amazing propositions?

Now note the comments of leading evangelicals. Michael Green (author, evangelist and theologian), speaking at the Lausanne Conference on Evangelism, 1974, said: "How much have you heard here about the Kingdom of God? Not much. It is not our language, but it was Jesus' prime concern."

Peter Wagner (famous church planter and author) wrote: "I have never preached a sermon on the Kingdom of God."

Professor of Evangelism, Dr. Taber: "I was dismayed and amazed that none of the nine writers on 'What is the Gospel?' mentioned the Kingdom of God."<sup>4</sup>

Alvin Reid, *Introduction to Evangelism*: "Jesus also practiced mass evangelism or evangelistic preaching. **He preached the gospel of the kingdom to the masses**. The message of Jesus was succinct: Repent and believe the good news of the Kingdom of God (see Mark 1:14-15). The Kingdom of God, the rule of God over all creation, has received little attention by evangelicals" (p. 31).

The Kingdom is not just the "rule of God over all creation." This is much too vague! The Kingdom of God is firstly the rule of God in the world to be inaugurated at the second coming (Luke 21:31; Rev. 11:15-18; Mark 11:10). The power of the Kingdom is to be tasted in advance through the spirit. But future Kingdom verses

<sup>2</sup> D. James Kennedy and Jerry Newcombe, *The Presence of a Hidden God*, 2008, chapter "How I Know Jesus Is God," p. 82, emphasis added.

<sup>3</sup> Dr. Harold O.J. Brown, *Heresies*, 1984, p. 13.

<sup>4</sup> Letter to *Christianity Today*, April, 2000.

outnumber so-called “present Kingdom” verses by about 7 to 1 in the New Testament.<sup>5</sup>

The same point about the absence of the Kingdom in evangelicalism is made in the *Schaff-Herzog Encyclopedia* under “Salvation”: “Christ as teacher and prophet becomes an enduring pattern also. In himself, as well as in his message, was light. It may be queried whether in consequence of the strong inclination of Evangelical Protestantism to exalt the priestly work of our Lord as central, that this prophetic mission has not been relatively too much ignored.” Jesus “ignored”!?

Professor Jim Packer, author of *Knowing God*, in his chapter on “The Heart of the Gospel” makes not a single reference to the Kingdom of God. C.S. Lewis wrote: “The Gospel is not in the Gospels.”<sup>6</sup> Jesus has been effectively removed from the heart of the faith!

May I suggest now how we must avoid the risk of the ultimate disaster of rejection. Failure is built into much popular, but unexamined “Christianity.” The public has been taught to start at the *end, not the beginning*, of the Gospel of Jesus. Thus the foundation is never put in place. Without the Gospel-Kingdom preaching of Jesus you are building your faith on sand.

Mark (1:1) deliberately and systematically opens his account by speaking of “**the beginning** of the Gospel of Jesus Messiah, the Son of God.” That title is the appropriate heading over his whole book. He then defines that saving Gospel as “the Gospel of God” (v. 14) originating, that is, in God Himself. God Himself, the ultimate authority, has spoken to us in the Gospel announced by Jesus. Then follows the definition of that saving Gospel. It is the Gospel *about the Kingdom of God* (v. 15). It is not **firstly** a Gospel about the death and resurrection of Jesus. Repentance for Mark and Jesus is deliberately linked to and dependent on Jesus’ first and fundamental command to us: “Repent, change your mind and life, and **believe that Gospel of the Kingdom.**” That is where the Christian faith begins. The public is almost always invited to start with the death and resurrection of Jesus, and not at “the beginning of the Gospel” as announced so clearly in Mark 1:1.

The writer to Hebrews, as we pointed out, follows the same systematic pattern in his defining of the Gospel. The Greek text is exact: “The great salvation,” which we are warned never to neglect, and the content of which tells us how to gain immortality, “had its beginning” in the words of Jesus (Heb. 2:3), not in the death of Jesus. The Apostolic warning is dramatically strong in 1 Timothy 6:3: “If someone comes to you and does not bring the teachings of Jesus,” you are being scammed. The Apostle John foresaw the very same danger in 2 John 7-9: “Many deceivers have gone out into the world...Anyone who in the name of ‘progress’ does not

abide in the **teaching of Jesus** does not have God. The one who has that teaching has both the Father and the Son.” These Apostles well understood the strategy and deception of the Devil. But are we heeding their warning?

The severity of the widespread misinformation and disinformation about the Gospel has reached a high point in our time. It is systematically taught by so-called “Dispensationalism” that Jesus’ **Gospel of the Kingdom** is *not* the saving Gospel for you, unless you are Jewish by blood! Otherwise put, you are told not to believe the Gospel of the Kingdom! You are instructed by this very false system to refuse obedience to the opening words of Jesus in Mark 1:14-15! Disobedience to Jesus and refusal to believe and obey his words is the fatal trick by which the Devil diverts attention from Jesus and his saving words and Gospel.

Peter, whose teaching is reflected in Mark, presents the same systematic teaching and warning about the saving Gospel in Acts 10. The Gospel preaching is dated to the time of John the Baptist, who as the greatest man who ever lived apart from Jesus, introduced Jesus. God, Peter says, **announced salvation** through the words of Jesus. Peter “opened his mouth” (an expression for solemn discourse) and said, “I now truly understand that God does not show favoritism, but He welcomes from every nation the person who fears Him and does what is right. He sent His word to the children of Israel, announcing the **Gospel of peace** through Jesus Messiah, who is lord of all. You yourselves know what happened throughout Judea, **beginning** in Galilee, after the baptism which John proclaimed” (Acts 10:34-36).

If you do not start where Jesus started you risk building your house on a sandy foundation which is no foundation at all.

#### **Four Examples of How Jesus Was Not a Faithful Israelite under the *Old Covenant***

Jesus expressly changed the Law of Moses as follows (in addition to the 6 “opposites” in Matt. 5):

1. Jesus said that the Law of Moses regulating divorce was to be changed: What Moses had allowed as grounds for divorce “because of the hardness of their hearts” was no longer valid (Matt. 19:3-9). Jesus in this respect was deliberately *not faithfully obedient to Moses*.

2. Jesus cannot have been an obedient person under the Law of Moses when he altered and nullified the food laws as to clean and unclean foods (Mark 7:14-19).

3. Jesus also sanctioned a much looser view of the Sabbath when he pointed out that even in the times of the Old Testament, the priests, when working in the temple, were not bound by the strict law of the Sabbath. They “break the Sabbath” (Matt. 12:5).

<sup>5</sup> See our article “The Kingdom of God: Present or Future?” at [www.restorationfellowship.org](http://www.restorationfellowship.org)

<sup>6</sup> Introduction to J. B Phillips, *Letters to Young Churches*, p. 10.

4. A fourth example of Jesus not being a faithful Israelite under the Law of Moses was Jesus' stating that he and his disciples were exempt from the Mosaic temple tax (Matt. 17:24-27). That tax was commanded in the Law of Moses (Ex. 30:13-16).

Such facts show that it is misleading to describe Jesus as a "faithful Israelite under the Old Covenant," when the Bible tells us that the Lord Jesus was the "Mediator of the New Covenant." That fact is stated unequivocally in Hebrews 8:6, 9:15, and 12:24.

We also know that Paul later clarified further elements of the Mosaic Law, which were no longer binding for Christians. Paul declared that circumcision in the flesh under the New Torah of Messiah was no longer meaningful or necessary (1 Cor. 7:19). Under the New Torah of Messiah, physical circumcision and calendar keeping were forbidden. This is a drastic revision of the law of physical circumcision and the Jewish calendar. Paul listed the trio of calendar observances — annual, weekly and monthly (Col. 2:16-17) — and taught that they were a mere shadow, negatively compared with, and abrogated by, the reality of the risen Jesus Christ.

So we see that the spiritualizing of the Law of Moses into the New Covenant, the Torah of Jesus, took place over a period of time, starting with Jesus whom we now see was not a faithful Israelite obeying the Law of Moses in every point. If someone argues that Jesus was following Moses in the letter, he effectively puts Jesus and his teachings back under the Old Covenant! That amounts to the frightening rejection of Jesus, against which he and the Apostles warned so severely. "Why do you call me 'lord,'" Jesus protested, "and will not do what I teach?!" Many will imagine that they have been true believers and teachers, when in fact they have been sorely deceived by clever false teachers.

No wonder that closing his ministry Jesus raised his voice for emphasis and to make his final powerful point: "Jesus raised his voice and said, 'He who believes in me does not believe in me but in Him who sent me... I have come as light into the world into the world so that everyone who believes in me will not remain in darkness. If anyone hears my **words** [teachings] and does not obey them, I do not judge him, for I did not come to judge the world but to save the world. He who rejects me and does not receive my **words** [teachings] has one who judges him. The **word** I spoke is what will judge him at the last day'" (John 12:44-48).

There it is in black and white. The Gospel teaching of Jesus is the gold-standard for true Christianity — not just the death and resurrection of Jesus, which of course are essential parts of the Gospel, but not the whole Gospel.

The importance of the Kingdom of God as the Christian Gospel cannot be overemphasized. As one

dictionary says well, "The circumstances in which the unique word 'covenant' was spoken by Jesus make 'covenant' the key to Jesus' understanding of his mission."<sup>7</sup> Yes, indeed, Luke 22:29, hidden in many translations, makes the Kingdom of God the core and center of the **New Covenant**: "Just as my Father has granted a Kingdom to me by **covenant**, so I grant you a Kingdom by **covenant**, and you will sit on twelve thrones to administer the twelve tribes of Israel."

This very little known information corresponds to Isaiah 55:3: "I appoint to you a covenant — namely the promises assured to David" = "I give you a binding promise of the mercies of David" (see also Isa. 49:8: "I will make you a covenant mediator," NET). The "mercies of David" are simply the regal glory and the Kingdom of the coming new age (see 2 Sam. 7:16). The gifts which were graciously promised to David and his house are the very ones which Christ promised to his own elect people, the international true believers. This is the promise of the Gospel of the Kingdom, the subject demanding our initial repentance in Mark 1:1, 14, 15.

The Christian faith of our New Covenant documents is an invitation to all who choose to prepare now, amidst trials and tribulations (Acts 14:22), to qualify for a position of government and management with Jesus when the Kingdom comes at the second coming of the Messiah. It is then that the world will be under new management — a new genuine world order, in which war and crime will be no more. This is the heart of the Christian Gospel which Jesus commands as the object of our belief and obedience (Mark 1:14-15).

I leave you with a further shock. A current (unitarian) translation of the Bible, the Revised English Version, blinded by its false presuppositions, contains the following: "Because John penned the Book of Revelation and sent it to those seven churches, many commentators have falsely assumed that the letters to those same churches in the Book of Revelation, which are in Revelation 2 and 3, are written to Christians. They are not!"

The same very misleading translation notes say, "**There is no reason to baptize in water today.** Nevertheless, the practice continues, and sadly some even teach that it is necessary for salvation." With refusal of the command to baptize in water, the translation merely proves that it learned nothing about obedience. The Pharisees of the time of Jesus committed the same error. "The Pharisees and the lawyers rejected God's purpose for themselves, by not having been baptized by John" (Luke 7:30).

The following comment reinforces our point: "Every generation finds something in the Gospel which is of special importance to itself and seems to have been overlooked in the previous age or (sometimes) in all

<sup>7</sup> *Theological Word Book of the Bible*, p. 56.

previous ages of the Church. The great discovery of the age in which we live [20<sup>th</sup> century] is the immense prominence given in the Gospel to the Kingdom of God. **To us it is quite extraordinary that it figures so little in the theology and religious writings of almost the entire period of Christian history.** Certainly in the Synoptic Gospels [Matthew, Mark and Luke] it has a prominence that could hardly be increased.”<sup>8</sup>

It is almost impossible to exaggerate the significance of this observation of the Archbishop. A glance at the Gospel accounts of Jesus’ ministry will reveal to every reader the simple fact that Jesus, the original herald of the Christian Gospel (Heb. 2:3), was a preacher of the Gospel of the Kingdom of God. There can be absolutely no doubt about this.

Can anyone question F.C. Grant’s assessment of Jesus’ purpose? “It may be said that the teaching of Jesus concerning the Kingdom of God represents His whole teaching. It is the main determinative subject of all His discourse. His ethics were ethics of the Kingdom; His theology was theology of the Kingdom; His teaching regarding Himself cannot be understood apart from His interpretation of the Kingdom of God.”<sup>9</sup>

My question to you is this: Is the preaching you are hearing in church filled with information about the Gospel of the Kingdom of God? Is the Kingdom Gospel the constant and central theme of what *you* preach as Christianity? If not, be warned; you could be falling into the danger so dramatically warned against by Jesus in Luke 6:46, and by the Apostles Paul and John in 1 Timothy 6:3 and 2 John 7-9, quoted above.

The risk of deception and scam is very great, and wisdom dictates that you begin at the beginning, as Mark did in Mark 1:1, 14, 15. And remember that Jesus is the minister of the New, not the Old Covenant, as was Paul also (2 Cor. 3:6).

A useful memory guide to the centrality of the Gospel of the Kingdom and the teaching of Jesus is to remember the excitement of the crowds when Jesus entered Jerusalem on Palm Sunday. They were ecstatically excited as we should be about the “coming Kingdom of our father David,” the heart of the Christian Gospel (Mark 11:10).

To “enter the Kingdom of God,” not “go to heaven when you die,” means much more than being a passive subject in the Kingdom to be ruled by Jesus. It means to be a co-regent and co-manager in that world-government, Kingdom to come. It means to be one appointed to rule as royal family. ✧

*The diagram on the next page shows that salvation is based on the Seed Message of the Gospel about the Kingdom (Matt. 13:19).*

<sup>8</sup> William Temple, *Personal Religion and the Life of Fellowship*, 1926, p. 69.

## Comments

• “Thank you and your staff for the March issue of *Focus on the Kingdom*. There it is: The brilliantly written article by Dale Tuggy (‘A Letter from the Lord Jesus: About God and Me’). I just love it! Thanks and honor to God for the talent He has given to Dale. I would like to translate it into German. I am absolutely convinced that many a German reader will be happy to have this piece of uplifting and God-centered literature at his or her reach.” — *Florida*

• “I was so impressed by ‘A Letter from the Lord Jesus.’ I translated it into Romanian in case someone is interested.” — *Romania*

• “You may remember I contacted you by email about eighteen months ago, to let you know how blessed I was to have found your site. Since then I have purchased many of your books, and printed many articles from your site. Thank you so much for your efforts in spreading the Good News of the Kingdom of God. Every Sunday I listen and watch your live podcast — and I thank Carlos for his fine efforts. I look forward to Q and A every other Friday as well.” — *England*

• “I just want to thank Carlos and Sir Anthony and all the other folk who are putting up the information on the Youtube channels that you are affiliated with. We look forward to hearing about the truths in the Scriptures that you bring out in your teachings every week. My husband and I have been Christians for around forty years and have never felt comfortable with the Trinitarian views. It has given us such joy and a renewed hunger for learning what the Bible really teaches, and I feel like a light has been switched on and the Scriptures have come to life now.” — *New Zealand*

• “I was reading in Hebrews 4 and to the end along with 2 Timothy today. I find it absolutely astounding that the word of the Kingdom simply permeates throughout those passages. The ‘good news,’ ‘word of God,’ ‘word of truth,’ ‘truth,’ ‘message,’ etc.” — *Washington*

## Scattered Brethren

Robin Todd’s Scattered Brethren Network continues its mission to connect scattered biblical unitarians around the world for local fellowship opportunities. Currently there are over 1000 of you on that network list. Unfortunately, some of you who signed up have since changed your email address, without notifying Robin of the change. Please email him at [robinsings4u@comcast.net](mailto:robinsings4u@comcast.net) to update your email address. Also, there is a Scattered Brethren Network Facebook page for you to “Like,” as well as a YouTube channel to which Robin livestreams every Monday night at 6:30 PST.

<sup>9</sup> “The Gospel of the Kingdom,” *Biblical World* 50 (1917), p. 121.

# The Immortality Plan

Jer. 27:5; Luke 4:43

**How to Gain Indestructible Life =**

The Life of the Age to Come (Dan. 12:2) = Immortality (2 Tim. 1:10)

**from the SEED** (Mt. 13:19; Lk. 8:11; 1 Pet. 1:23; James 1:18; 1 John 3:9)

**The SEED is Jesus' Saving Gospel about the Kingdom** (Luke 16:16; Heb. 2:3-4; **2 Chro. 13:8**)

2 Pet. 1:4: Promises/words which confer the divine nature

Gal. 3:8, 29: The Gospel preached to Abraham; cp. Gen. 22:18: obedience and blessing

Obedying Jesus (1 Pet. 1:2; Heb. 5:9); Reward = Dan. 7:27; 1 Cor. 6:2; Acts 1:6; **8:12**

Romans 1:5; 16:26: the obedience of faith

