

# Focus on the Kingdom

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## The Principle of Biblical Agency

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The basic principle of agency is that an agent functions as the one who sent him. Thus, for example, the agent of the king functions as the king himself. Consequently, dealing with the agent is the same as dealing with the sender (the principal) himself. According to the noted biblical scholar, G.B. Caird, "This practice of treating the agent as though he were the principal is of the **greatest importance** for New Testament Christology."

The *Oxford Dictionary of the Jewish Religion* defines the Torah's principle of agency this way: "A person's agent is regarded as the person himself; therefore any act committed by a duly appointed agent is **regarded** as having been committed by the principal." (Note that the key word here is "regarded.")

This short treatise is related to the principle of agency as it is revealed between Deity and humanity, between God and His human agents ("agent" is *shaliach* in Hebrew). I agree wholeheartedly with G.B. Caird that understanding this principle has a profound impact on our understanding of God and Christ. There are many examples in Scripture of how the Jewish law of agency also affects relationships between human principals and their agents, but that is not the focus of this essay.

I think we all agree there is nothing on earth more precious than the message of God and Christ. A Biblical understanding of God's exclusive Deity and Jesus Christ's unique humanity is our great treasure. As biblical unitarians we are blessed to have received the knowledge and revelation of God and Christ and have become the stewards of a glorious mystery. We are eager to share what we have found, but it seems hard to give it away. We struggle to be heard. The obstacles are many and we look for ways to overcome them. We have learned the truth of Jesus' words, "Without me you can do nothing" (John 15:5). So we pray for his help and guidance.

Many Christians are skeptical of anything outside mainstream belief, and the scales of religious tradition have blinded many eyes. Most believers read Scripture exclusively through the lens of Trinitarian theology. It is all they know. There is no doubt that the prince of

this world, the Devil, exerts frightening influence over the minds of men.

Besides all this, Christianity in general has fallen into serious disrepute because of greedy and scandalous leaders. The world gets more cynical every day because so much trust has been broken. Christians have become the butt of many jokes and are widely mocked. We are a laughing stock to the world. Those Christians who do make the news usually do so because of scandal or their extreme views. It is fair to say that the biblical unitarian message is largely invisible in the United States. Few people have ever heard of us or have any idea at all of what we believe. Ultimately this may somehow work to our advantage.

The whole world is fallen and chaos reigns. "Truth is fallen in the street" (Isa. 59:14), and we see the book of Revelation beginning to unfold right before our eyes. Regardless of all this there is hope. There is *always* hope, so we press on. Surely the Lord is coming soon! We are drawn forward by the promise of immortality and our place in the Kingdom to come. A glorious destiny awaits us if we endure and remain faithful, and in the meantime we have work to do. We have a great message to share with the world, and God surely wants to help us, so let's just go ahead and dig in.

In spite of the wonderful beauty and simplicity of the revelation of one God and His human Son, Jesus the Messiah, I have found that successfully sharing the essence of biblical unitarian belief is a tall order. Our message is simple, biblical and utterly comprehensible, but most people have a host of questions and objections due to a lifetime of hearing nothing but Trinitarian dogma. How are we supposed to clear away enough theological "underbrush" in people's minds to create room for biblical truth? Sometimes it's hard to even know where to begin, but we have to start somewhere, so here are a few thoughts that I've found helpful.

The Bible says, "He who wins souls is wise" (Prov. 11:30). Much of that wisdom involves accepting that it takes time for people to embrace new beliefs. It rarely happens all at once but is generally by way of many small steps. That was my experience and maybe yours too. In Isaiah 28:9-10 we find these words: "To whom would He teach knowledge, and to whom would He interpret the message? For precept must be upon precept; line upon line; here a little and there a little." Biblical enlightenment often comes a

little bit at a time. Then the lights finally come on, illumination hits your mind like a lightning bolt, and truth is revealed. But the little steps matter.

I will never forget the day when the light of the One God and His human Son finally penetrated my darkened mind. This came after years of many small steps and questions about a whole host of issues. It was Anthony Buzzard's writing about the distinction between God and man in Psalm 110 that finally opened the floodgates of understanding in my mind. So many things fell into place so quickly that it was like an epiphany. It took me nearly 70 years to finally understand the Father and the Son because I can be a little slow at times. My hope is that we can help speed things up for other people.

The precept of *biblical agency* gets little attention, but its importance is on par with grasping the significance of Psalm 110. Although most people have never even heard of the phrase, many are vaguely aware of the notion of biblical agency on an intuitive level. Our job is to help them understand it clearly on an intellectual level. The principle of biblical agency reveals something vitally important about the relationship between the Father and the Son.

Psalm 110 frames the discussion about the Father and the Son in terms of the relationship between God and man. We read, "The LORD said to my lord: Sit at My right hand until I make your enemies your footstool." In this passage, the LORD God spoke to "my lord" (a word that only refers to human or angelic masters or superiors). In other words, The LORD (God) spoke to my lord (human). The principle of biblical agency helps to refine our understanding of how that relationship is expressed in the Scriptures.

### The Greatest Importance

Back to the significant quotation from scholar G.B. Caird: "This practice of treating the agent **as though he were the principal** is of the **greatest importance** for New Testament Christology." Note that the key words here are "treating the agent **as though** he were the principal."

Please let that sink in for a minute. This statement was written by someone who is widely regarded as one of the most important Bible scholars of the 20th century, and he is advancing an idea that is of far greater help to the biblical unitarian position than to his own Trinitarian view! Let's look at a few Scriptures and their implications.

In regard to Jesus, Caird writes, "So completely is the ideal Davidic king identified with the purposes of God that he can be dignified **with the titles of God Himself.**"

As God's agent Jesus can be *regarded* as God Himself and he can be treated *as if* he were God. The key words here are "**as if he were God.**" This describes a **functional equivalence, an equivalence of action, not an equivalence of being.**

In Psalm 45 the Psalmist declares of the coming Messiah:

"My heart is moved with a good theme;

I address my verses to the King;

My tongue is the pen of a ready writer.

You are the most handsome of all the sons of mankind;

Grace is poured upon your lips;

Therefore God has blessed you forever.

Strap your sword on your thigh, mighty one...

Your throne, O god, is forever and ever;

The scepter of your kingdom is a scepter of justice.

You have loved righteousness and hated wickedness;

Therefore God, your God, has anointed you

With the oil of joy above your companions."

This clear prophetic example of equating the agent with the One he represents is indeed of *the greatest importance* to New Testament Christology. Without understanding the principle of agency, it would be easy to confuse the human agent (Jesus) with the divine principal (God).

### An Example of Agency from Deuteronomy 29

"Moses summoned all Israel and said to them: 'You have seen all that the LORD did before your eyes in the land of Egypt, to Pharaoh and all his servants, and to all his land; the great trials which your eyes have seen, those great signs and wonders...And I have led you in the wilderness for forty years; your clothes have not worn out on you, and your sandals have not worn out on your feet. You have not eaten bread, nor have you drunk wine or other strong drink, in order that you may know that **I am the LORD your God.**'"

These are the words of Moses, but he alternates between his own voice and the voice of God. He speaks as himself and he also speaks as if he were God. We can see that some of Moses' words were indistinguishable from the words of God. According to the Cambridge Bible, "here the speaker's personality is merged in that of the deity." In speaking for God in the first person (as "I") Moses was simply speaking as God's agent. No one has ever imagined that Moses was claiming to *be* God. Israel knew that Moses was speaking on God's behalf and was not claiming to be God Himself. It should not be hard to understand that Jesus also spoke this way without claiming to be God Himself.

This usage of language is typical of virtually all the Old Testament prophets. They spoke for God in the first person as God's agents, but they and everyone else knew the prophets were not claiming to be God. The books of Isaiah, Jeremiah, Ezekiel, Daniel, Joel, Amos, Obadiah and Malachi and many others are filled with examples of this. It was a well-known idiom of Jewish religion and thought. The New Testament writers understood and incorporated this prophetic use of language and expression into their own writings.

If the prophets of the Old Testament were able to speak for God in the first person without claiming to be God, then certainly God's own beloved Son could do the very same thing — and that is exactly what Jesus did. He could and did speak the words of the God he called his Father without claiming to be God. Jesus was God's beloved son and **agent** and said so clearly, emphatically and repeatedly.

Jesus said a lot of things that sound like how only God could talk. That shouldn't surprise us since Jesus did say the words he spoke were not his own. The Father had plainly declared, "I will put my words in his mouth!" (Deut. 18:18). Jesus confirmed this by saying, "The words that I speak are not mine but my Father's" (John 14:24). Jesus came in his Father's name, spoke his Father's words, and did his Father's works, but that didn't make him God. That made him God's unique human agent on our behalf.

The Book of Proverbs begins with these words: "The proverbs of Solomon the son of David, king of Israel: To know wisdom and instruction, to discern the sayings of understanding...to give prudence to the naive, to the youth knowledge and discretion. A wise person will hear and increase in learning; and a person of understanding will acquire wise counsel, to understand a proverb and a saying."

Let's keep in mind that the Bible was not written as a dry academic lecture. It is a book filled with songs and poems, visions and dreams, and some sayings are hard for some to understand.

It is worth noting that much of Scripture is written in a variety of Hebrew poetical forms that achieve their timeless dignity and beauty by rhyming thoughts and ideas rather than simply rhyming word sounds. The loveliness of expression this creates requires something of the reader in order to genuinely appreciate its nuances. In today's discussion the notion of biblical agency requires that the reader be able to comprehend the difference between the agent and the principal who sends him. Some people, especially theologians, struggle with this.

### **The Principle of Agency in Matthew 25:34-40**

"Then the king will say to those on his right, 'Come, you who are blessed by my Father, and inherit the Kingdom which has been prepared for you from the foundation of the world: For I was hungry, and you gave me food to eat: I was thirsty, and you gave me a drink: I was a stranger and you invited me in; I was naked and you clothed me; I was sick and you looked after me; I was in prison and you visited me.'

"Then those who did right will answer, 'lord, when did we see you hungry and feed you, or thirsty and give you a drink? When did we see you as a stranger and invite you in, or naked and clothe you? When did we see you sick, or in prison, and visit you?' The king will say to them, 'I am telling you the truth: whatever you did for one of these least important brothers and sisters of mine, you did for me.'"

Without understanding the Jewish use of language and the principle of agency, this passage would almost seem to blur the lines of identity between the King and his people, between Jesus and his disciples. But it doesn't do that at all, does it?

### **In the Gospel of John**

"Jesus called out, 'The person who believes in me does not believe in me, but in the One who sent me. And the one who sees me see Him who sent me. [Remember: "He who has seen me has seen the Father"?]...The person who rejects me and refuses to accept my teachings has this as his judge: the Gospel-word I have spoken will judge him on the last day. For I have not spoken on my own initiative, but the Father Himself who sent me has given me a command as to what I should say and what I should speak. And I know that His command means life in the coming age. So the things I speak I speak just as the Father instructed me" (John 12:44-50).

"He who receives anyone whom I send receives me, and he who receives me receives the One who sent me" (John 13:20; the principle of agency in all 4 gospels: see Matt. 10:40; Mark 9:37; Luke 9:48).

These statements are in complete harmony with the principle of Jewish agency. They are not about identity and being; they are about agency.

"Jesus was making and baptizing more disciples than John — although Jesus himself was not performing the baptisms, but his disciples were" (John 4:1-2).

Skeptics like to claim this reveals a glaring inconsistency in the Scripture that somehow discredits the Bible. They fail to recognize that when Jesus'

disciples baptized people, this was functionally equivalent to Jesus baptizing them. We, on the other hand, simply claim it is another clear example of the principle of biblical agency.

### On The Day of Pentecost (Acts 2)

“Peter, standing up with the eleven, raised his voice and spoke to them: ‘People of Judea and all of you living in Jerusalem, let this be known to you and pay attention to my words. These men are not drunk, as you suppose, as it is only nine in the morning. But this is what was **spoken by the prophet Joel:**

“It will be in the last days, **says God,**  
That I will pour out from My spirit on all people;  
Your sons and daughters will prophesy.  
Your young men will see visions,  
And your old men will dream dreams.  
On My servants, both men and women,  
I will pour out from My spirit in those days,  
And they will prophesy.

The words were **spoken by the prophet Joel** but the Bible declares “**says God.**” This is not hard to understand. Joel was simply God’s agent. He was not claiming to be God. Does anyone seriously think otherwise? Does the simple fact that Jesus spoke God’s words mean Jesus was God? If so, does that mean that when the prophet Joel spoke God’s words, he was God too?

### On the Road to Damascus (Acts 9)

After Jesus was crucified and resurrected, a Pharisee named Saul was heading to Damascus to persecute the believers there.

“Saul, still breathing out threats of murder against the disciples of the Lord, went to the high priest and requested letters from him to the synagogues in Damascus, so that if he found any who belonged to the way, either men or women, he would bring them in chains to Jerusalem. As Saul came near Damascus, suddenly a light from the sky flashed around him. He fell to the ground and heard a voice saying to him,

‘Saul, Saul, why are you persecuting **me?**’  
Saul asked, ‘Who are you, lord?’

He answered, ‘I am Jesus who you are persecuting.’”

Saul was in the business of persecuting Jesus’ **followers** but Jesus said, “Saul, why are you persecuting **me?**” This use of language is in perfect harmony with Jesus’ teachings to his disciples in Matthew 25:24-40, and it is also completely in keeping with the principle of biblical agency.

These few examples illustrate the *functional equivalence* between the agent and the one who sends him, and how the use of language in Jewish thought expresses those ideas. These examples emphatically do not illustrate an *equivalence of person, being or identity* between the agent and the one who sends him. They are not about identity or being; they are about the institution of agency and the due respect the agent is entitled to.

### Summary

Let’s tie all these things together now. The noted Catholic scholar Raymond Brown sums it up this way: “Much of the equivalence between Father and Son in John is phrased in language that stems from the Jewish concept that the one who is sent (*shaliach*) is **completely the representative of the one who sends him**...Because Jesus is an agent who is God’s own Son, John deepens the legal relationship of agent and sender to a relationship of likeness of nature (still not in philosophical terms, however).”

Brown refers to Norwegian scholar Peder Borgen who points to the rabbinic legal principle that “An agent ranks as his master’s own person. The basic principle of the Jewish institution of agency is that ‘an agent is like the one who sent him,’ regardless of who was the sender. Thus, for example, the agent of the ruler is like the ruler himself. Consequently, to deal with the agent was the same as dealing with the sender himself.”

Remember these things when you read Jesus’ words, “He who has seen me has seen the Father” (John 14:9). The idiomatic language Jesus used was based on a shared background of Jewish culture that was well known and clear to his listeners. They absolutely understood him to mean that he was the Father’s *shaliach* or representative. As G.B. Caird said, “the practice of treating the agent as though he were the principal is of the **greatest importance** for New Testament Christology.”

Centuries later, philosopher-theologians who were unfamiliar with Jewish customs and the use of language completely misunderstood what Jesus was saying. They espoused the outlandish idea that Jesus was claiming to be God Himself. They were somehow unable to make the distinction between the Father (the principal) and His Son (the human agent) who spoke on His behalf. Their failure to understand and appreciate Jewish thought, linguistics, and rabbinic law was a contributing factor to the development of the distorted theological invention called the Trinity. ✧

## The Curse Lifted: The “No Mores”

by Terry Anderson, Minnesota

**B**ecause of Adam and Eve’s sin, mankind has had to pay an enormous price. God’s intended purpose for mankind was not what happened after Adam and Eve left the garden. God placed a curse on mankind and the earth. From painful childbirth, to an earth that is less efficient than God intended in yielding abundant produce, to the terrors of natural disasters, the curse is evident on a daily basis. I think we all, from time to time, like to fantasize about what the earth will be like in the **Millennium** when the curse will be lifted. Satan is also a part of that curse and will be locked away for 1000 years.

Here are a few thoughts on what might change when Jesus finally takes over rulership of the earth:

**NO MORE WARS:** This is an obvious one and fully supported by Isaiah 2:4.

**NO MORE PANDEMICS:** I’m talking here about diseases that take the lives of thousands or millions. That doesn’t mean that the mortal people won’t get sick from time to time, but for the most part I doubt we’ll have pervasive sickness. In Revelation 22 a tree is mentioned, with the power to heal the nations. Maybe some of that will be witnessed in the millennium. And with Jesus, the greatest healer of all, I doubt much sickness will be experienced during this time.

**NO MORE STARVATION (FAMINE):** In first world countries this is not nearly the issue that it is in much of the third world, except for the homeless in this country. In our instant news generation we can’t escape the pictures coming to us showing emaciated children with distended bellies just hoping for a morsel of food to get them through the day. I think I can safely say those conditions will cease immediately. Not only will there be plenty, but the food that will be available to all will be pure and taste far better than anything we experience today.

**NO MORE NATURAL DISASTERS:** It hasn’t been that long since we all witnessed the horrendous flash flooding in Texas where so many, including children, were killed. Floods, tornadoes,

hurricanes, earthquakes, volcanoes, wildfires, and excessive heat and cold will be occurrences of the past.

**NO MORE INSECT INFESTATIONS:** I’m not saying that all flies, mosquitoes, cockroaches, etc. will be eliminated. After all, animals and birds need a food source. But I don’t think they will be the nuisance they are today. History is filled with events where insects have wreaked havoc on crops, resulting in famines. And insects are a source for many diseases as well. I don’t think that will be a problem in the millennium.

**NO MORE TOWERS OF SILOAM:** I assume you are familiar with this story told by Jesus (Luke 13). Every day you can read of horrible accidents taking the lives of one or more people. Whether it is car/truck accidents, drownings, fires, or airplane crashes, humans are dying sometimes horrible deaths on a daily basis. Obviously, there is the command not to tempt God, but acknowledging that exception these accidents still happen way too often. I would hope that Jesus would bring these events to a halt.

**NO MORE RAMPANT IMMORALITY:** I qualified this with the word “rampant” because human nature is still in play. The part that will be irradiated is in the communication of immoral acts. No more TV, Internet, phone, magazines, etc. with immoral content. That’s a given. No more LGBTQ+ nonsense. No more prostitution. No more perversion of the rainbow. No more perversion of God’s intended purpose for man and woman. Consider Isaiah 30:21: “And your ears shall hear a word behind you, saying ‘this is the way, walk you in it, when you turn to the right or you turn to the left.’” Does this not indicate that those who are kings and priests in the Kingdom will have wide latitude to direct and teach the masses?

**NO MORE FIAT CURRENCIES:** Governments throughout history have depreciated their currencies to fund projects they wanted but couldn’t support through taxation. In modern times we call it inflation, and it is nothing more than theft. Leviticus 19:36 and Deuteronomy 25:13-16 instruct us about fair and honest economic intercourse and sound weights and measures. With little respect for God’s Scriptures, the nations have adopted money systems which are designed to benefit the rich over

the poor. This too is an abomination to God. Jesus will institute a sound money policy in the Kingdom and all nations will abide by it. There will be no more buying an apple for \$1.00 one year only to spend \$2.00 the next.

**NO MORE POLLUTION:** As humans we tend to waste and disorder. We accumulate and discard. We buy things, hold on to them for a while, and then throw them away. Our modern life and economy are set up for convenience over maximum utility and order. Pollution comes to us in our air, our water and solid waste. God and Jesus know how to solve these problems. All we have to do is watch what is happening in the Pacific Ocean. Millions of tons of plastic are floating around in huge plastic islands. This and air and water pollution will become a thing of the past. I've often thought that it would solve a lot of problems if garbage could be tossed into a "disintegrator." Poof! Anything thrown in would revert to molecules and energy.

**NO MORE ABORTIONS!** I don't think there is a greater abomination than killing the unborn. I say this with 100% confidence: it will end abruptly upon Jesus' return. This and child abuse of any kind will come to a screeching halt.

**NO MORE VIOLENCE:** Hardly a day goes by without hearing of atrocities committed by one or more individuals against innocents and our law enforcement personnel. Murders and property destruction occur daily because there is no fear of God in people's hearts/minds. This will cease when Jesus returns. Whether or not it will come to a grinding halt immediately remains to be seen. But I think it will be curtailed dramatically because the law shall go forth from Zion and the word of the Lord from Jerusalem (Isa. 2:3). With Jesus' saints ruling I don't think there will be a need for law enforcement — police, FBI, etc.

**NO MORE CHILDHOOD BIRTH DEFECTS:** I know it wasn't God's intent that children would be born with horrendous defects at birth. You have all probably seen the commercials showing children in hospitals waiting for surgeries to repair and reconstruct body parts that, for whatever reason, did not result in a complete and healthy baby. That plus childhood diseases like cancer will cease. I would think Jesus would remedy this immediately.

**NO MORE POVERTY:** And that includes homelessness. Everyone will work (2 Thess. 3:10), and everyone will have a home and food. Since drug abuse is a primary cause and result of homelessness, I think it goes without saying that this abuse will come to a screeching halt. I'm not talking about socialism here. I'm talking about compassionate and honest free markets and enterprise. Micah 4:1-4 says:

"It will come about in the last days that the mountain of the house of the Lord will be established as the chief of the mountains. It will be raised above the hills, and the peoples will stream to it. Many nations will come and say, 'Come and let's go up to the mountain of the Lord, and to the house of the God of Jacob; so that He may teach us His ways, and that we may walk in His paths.' For from Zion will go forth the law, and the word of the Lord from Jerusalem. And he will judge between many peoples, and render decisions for mighty, distant nations...Each of them will sit under his vine and under his fig tree, with no one to make them afraid, because the mouth of the Lord of armies has spoken."

**NO MORE SUFFERING IN CHILDBIRTH:** Genesis 3:16 describes the curse placed on women because of Eve's disobedience. I believe this pain in childbirth will be greatly reduced, if not eliminated altogether.

**NO MORE DRUGS:** Drug addiction includes all substances that alter the state of mind, including, but not limited to, cocaine, heroin, fentanyl, etc. Alcohol addiction is directly addressed in 1 Corinthians 6:10 where it says no drunkard will inherit the Kingdom. Drug addiction leads to all sorts of sins from murder, theft, and prostitution to general violence, sloth, filth and disorder. Much homelessness is the result of addictions.

**NO MORE LANGUAGE CONFUSION:** I realize that we now have language apps to perform instant translations. But Zephaniah 3:9 indicates that there will be one language in the days after the Kingdom is established: "At that time I will change the speech of the peoples to a pure speech, so that all of them may call on the name of the Lord and serve Him shoulder to shoulder."

**NO MORE ELECTIONS:** We in the United States, and to some degree in Europe and South

America, have had the privilege of living under a political system that has granted us the most incredible lifestyle and freedom of any peoples in the history of the world. A democratic republic, with representative government, is the best political system that man has been allowed to live under. But this type of governance is only as good as the people. This quote attributed to two English ministers, Andrew Reed and James Matheson in the 1830s, says a lot about how the world viewed the United States: “America will be great if America is good. If not, her greatness will vanish away like a morning cloud.” It has taken 250 years but that greatness is quickly slipping away.

The people elect representatives to supposedly voice the people’s desires at the local and national levels. The problem arises when the character of not only the elected officials but also that of the masses begins to deteriorate. An immoral people electing immoral representatives begets lawlessness and confusion. This won’t be a problem in the millennium. I think that God and Jesus have been filling in an organizational chart for the Kingdom for the last 2000 years. Only those who have proven their worth, character and faith will be allowed to assist Jesus in ruling the nations. *These are appointments, not elections.* The chains of a constitution are fine to restrict the power of elected officials, but they won’t be needed in God’s Kingdom. The value and qualifications of individuals deemed worthy to rule will have been determined far in advance of the coming Kingdom. God and Jesus know what is in our hearts, and by our repeated good works and commitment to the Gospel and New Covenant Law, those who will assist Jesus will have demonstrated their worthiness beyond question. Luke 19 indicates how Jesus will distribute responsibility in the Kingdom.

I’m sure you could all add to this list. Suffice it to say that a comparison of today’s world to what will be in the Kingdom is dramatic and welcome.

Don’t get me wrong: In many respects, the world to come (God’s Kingdom on earth) will not be perfect to begin with. It will take time, education and leadership. In Zechariah 14 there is an indication of a still-imperfect world when we read, “If the nation of Egypt does not come up to worship the King [Jesus], there will be no rain on that nation.” This indicates that perfection is not a given at the beginning of the millennium. In addition, one has to ask why a rod of iron would be needed by

Jesus and the saints (Ps. 2:9 and Rev. 2:27; 19:14), if the Kingdom is instantly perfect. And consider Revelation 20:7-8 where Satan is loosed from his prison and goes out to gather Gog and Magog to fight against Jesus and the saints. This is after the millennium! Perfection will come as a result of years of righteous rulership by Jesus and his saints.

I realize that the church of Philadelphia has little strength (Rev. 3:8), but wouldn’t it be nice to be able to reach the masses with this hope? Put it in every newspaper, broadcast it on every TV news system, get it into every podcast, and every online news aggregating system? When Jesus began his ministry, he was commissioned to preach the Gospel of the Kingdom (Luke 4:43). That message has been partly obscured by focusing on the death and resurrection of Jesus. That, of course, is an essential part of the Gospel. It is the means of entering the Kingdom, not the end result. The promise is to rule with Jesus for a thousand years and govern the earth and humanity, and to bring in everlasting peace, love and joy for every human who has ever lived and has a desire to repent and live in accordance with God’s laws. In the process of time, when the “no-mores” have fully been realized, then mankind will finally fulfill God’s original purpose in creating the earth. ✧

## Comments

- “I am very glad I purchased your translation of the New Testament. How much I have been learning! I am now seeing everything in a whole different light.” — *Louisiana*

- “I have followed the *Focus on the Kingdom* for many years. I got out of the Worldwide Church of God cult in 1974. I joined the Plymouth Brethren group until they threw me out for challenging their belief in the Trinity. Thank you for all that you and Barbara do for all of us who are your brothers and sisters in the lord Messiah Jesus. I would appreciate it if you would let your contacts know about my blog: [thefaihofjesus.blogspot.com](http://thefaihofjesus.blogspot.com)  
— *Canada*

- “I recently told my daughter that my position has changed, that there is one God, the Father, and one Lord Jesus Christ. She responded very enthusiastically by saying that the Bible makes so much more sense now!” — *Kentucky*