



The "**Kingdom**", according to Jesus, was to be like a man who "scatters seed on the ground." He plants it and leaves it; he sleeps and rises, "night and day". Meantime the seed springs up and grows, "though he does not know how, all by itself the soil produces grain; automatically". **It is self-acting spontaneous energy!** "I tell you the truth," Jesus said, "unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds." Death, burial and resurrection are one seed; planting and harvest. **This is the mystery of Christ Jesus, the eternal seed planted in us by a loving Creator.**

Jesus is "**the Word**" and the "**Planted Seed**" of the Kingdom. He is the expression of the will of the Father in the earth, "*the image of the invisible God, the first born over-all-creation*". The Kingdom is among us, within the planted seed in the parable of the sower. The Kingdom is here; our failure is in Kingdom proclamation.

Jesus message of the Kingdom was his passion and it should be our kerygma, inspired by the urgency in the heart of Jesus. Jesus uttered, by far, the largest predictions and spoke most concerning the spread of his spiritual empire. "**A Kingdom not of this World**" no temporal sovereignty no force was to be used in the founding or extension of it, however, it would be an influence far deeper and wider than any secular rule. Like the plant that springs from the tiny mustard-seed or a man that scatters seed on the ground, this is what the Kingdom of God is like, Jesus says.

The phrase Kingdom of God/Heaven in the New Testament shows up 122 times, 99 of those are in the Synoptic Gospels, and 90 of the 99 are predicated of Jesus.

When you read the gospels, instead of church teaching...Think Kingdom!

When you read the parables of Jesus, in lieu of church doctrine...Think Kingdom!

When you read the scriptures old or new, rather than church theology... Think Kingdom!

The *Gospel* “good news” of the Kingdom was the only message of Jesus. A message embedded in every parable, conversation and sermon.

We must “think” and “preach” with passion, “the Gospel of the Kingdom”, for it is “good news” to a world weary of injustice, prejudice and hatred. Paul S. Minear wrote these profound words in May of 1942, which are as needed today as then, “*If the kingdom be a reality, the gospel has inescapable significance; if the kingdom be a delusion, the power of the gospel evaporates*”.

In every generation God has had a voice attempting to call us to preach the Kingdom. But it constantly falls on deaf ears. This is the consistent cry in the book of Revelation, “*he who has an ear, let him hear what the Spirit says to the church*” [Gr. *Ecclesia*]. Paul S. Minear was such a voice in 1942 and still his words, years later, go unheeded. As he said, the Kingdom must become a reality so the gospel of that Kingdom can have inescapable significance, for if it is a delusion the gospel indeed evaporates.

In you and in me the gospel of the Kingdom will reach a point of inescapable significance or evaporate. Become what Walter Marshall Horton described as “*the inner core of vital sanctity in the church*”. By “church” apply the true translation of the Greek word “*ecclesia*” and dismiss the traditional understanding of organized religion, which the word church has come to mean. The “*ecclesia*” is those separated from among the congregation for the purposes of God. An “*ecclesia*” is from “ek” in the Greek, “out of” and “klesis” meaning “a calling”. The Old Testament prophetic equivalent is remnant that which is left after a part has been removed, the remainder. In that sense I say, “Oh, how I long to be left behind”. You and I need to become the “church” in the real meaning of the term “*ecclesia*”, an assembly “called out” to discuss something specific apart from the main body, summoned for a definite purpose. The “*ecclesia*” must answer the call of the Lord and join others in the earth, to preach the gospel of the Kingdom.

Horton says it so well, “*The visible church in its ‘spotted actuality’ is not the Kingdom of Christ. Only the inner core of vital sanctity in the church (the ecclesia), the ‘una sancta ecclesia Dei’, answers to that description*”. You and I need to be the *ecclesia* the precious inner core of vital sanctity and preach the message of Jesus.

“*And this Gospel of the Kingdom will be preached in the whole world as a testimony to all nations, and then the end will come*”. — Jesus; Matthew 24.14

*The dream of Jesus Christ is the Kingdom of God, and the committed Christian buys into his dream*  
– Brennan Manning, *A Glimpse of Jesus*

*Our Father...may your Kingdom be blessed; may your will be done on earth as it is in heaven"*  
– Matthew 6:10