

A. D. :: “The Year of the Reign”

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The abbreviation “A. D.” represents the very essence of the Gospel of the Kingdom of God; it expresses the glad tidings which the Justified of every age have longed to hear; it is an assertion of the most important truth ever proclaimed in all of human history.

1 Proclamation of the Fulfillment of an Ancient and Well-Known Prophecy

The designation “A. D.” proclaims that the *head-and-heel* prophecy,¹ spoken by the Lord Christ himself in the *Garden of Delights*, has been fulfilled, and that the *Reign of the Anointed* is a present reality. Though not many have given thought to the matter, fulfillment of that misunderstood and undervalued prophecy was been the focus of the Plan of God from the creation of Adam until the ascension and session of Christ Jesus.

Throughout the Twentieth Century, the abbreviation “A. D.” was in common use; it was employed in correspondence, bank draughts, and legal documents. And though the abbreviation still is recognized widely, it has been seen less and less in the past several decades, as Society increasingly casts off propriety, manners, and civility. Curiously, even among those who recognize the abbreviation and those who still make use of it, few correctly apprehend its meaning; still fewer perceive its profound significance.

¹Genesis 3:14–15.

1.1 From the Latin

The abbreviation “A. D.” stands for the Medieval Latin phrase, “*anno Domini*,” which is a truncation of the phrase, “*anno Domini nostri Jesu Christi*.” Translated into English, the full phrase is, “*In the year of our Lord, Jesus Christ*.”²

From ancient times, events within a kingdom have been reckoned in terms of the year of the reign of the King. The reckoning begins when the King ascends to the Throne and ends with his death or dethronement. The Lord God has caused the practice to be carried over into the present age, which is the age of the *Reign of the Christ*. More properly, the age should be termed the *Reign of the Anointed*.³

1.2 The Beginning of the Epoch is the Session, Not the Birth

The significance of the designation “A. D.” is obscured by the widespread notion that the epoch of reference is day of the *birth* of Jesus of Nazareth. But the date on which the King is *born* has no bearing on the matter. The epoch of reference is the day on which the King is seated upon the Throne and begins his Reign.

1.3 Sorting Out the Demarcation Between B. C. & A. D.

The historical era which precedes the era of the *Reign of the Christ* is designated by the abbreviation “B. C.”; the initials stand for the English phrase “*Before Christ*.” As indicated previously, the transition took place immediately after the ascension of Jesus into Heaven.

Though many in the present day erroneously consider the division between B. C. and A. D. to be the birth of Jesus of Nazareth, the current tradition concerning the line of demarcation developed over many years.⁴ And historians are not able precisely to determine dates which fall within a few years of the transition. Consequently, in the present day it appears impossible to establish precisely the year of the Ascension.⁵ Nonetheless, the Session of Jesus upon the revived Throne of David and the commencement of the *Reign of the Anointed* took place shortly after Jesus ascended into Heaven.

2 An Erroneous Expectation Taught by a Spurious Document

According to the *Book of Revelation*, the *Reign of the Anointed* lies yet in the future. But that is a deception.

The *Book of Revelation* is a forgery which has no rightful place in the Canon of Scripture. It is obvious to Greek scholars that the Apostle John, an uneducated fisherman,⁶ was incapable of writing in the literary style of the *Book of Revelation*. The style of the Greek of the *Book of Revelation* is ornate or grandiose; the style of the epistles of John is simple and earthy.

Moreover, it is obvious to any objective student of the Scripture that, at every turn, the *Book of Revelation* contradicts the teaching of the Scripture. Accordingly, in obedience to the command, “*Prove all things*,”⁷ the Christian must disregard the teaching of the *Book of Revelation*, despite Protestant veneration of the book.

Although the Protestant envisions a “Millennial Reign” which lasts but a *single* millennium and has yet to begin, the truth of the matter is that Christ Jesus has been reigning for *two* millennia.

²Regrettably, some have the erroneous notion that the designation “A. D.” is an abbreviation of the phrase, “*After Death*,” which is to say, after the death of Jesus.

³The English term “Christ” is a *title*, and not a *name*; it is a transliteration of the Greek term *christos*, which means “anointed,” anointing being the manner in which the individual to be crowned King officially is designated. In the Scripture, *christos* typically appears with the definite article *o*, and the appellation *o christos* should be translated “*the Anointed*.”

⁴Note also that there is no year zero.

⁵The year of the Ascension also is the year of the Resurrection. Note also that, in the present day, the year of the birth of Jesus cannot be determined precisely.

⁶Acts 4:13.

⁷1 Thessalonians 5:21.

3 An Important Guide: *The Parable of the Nobleman*

Though it appears impossible for scholars of the present day to establish with precision the date of the Ascension, it is certain that the reign of Jesus began prior to the destruction of Jerusalem in A. D. 70; the fact is established by the *Parable of the Nobleman*.⁸

3.1 The Scenario of the Parable

The *Parable of the Nobleman* is based on a custom of the time.⁹ A man aspiring to be ruler of a particular territory would travel to Rome and there present his petition for appointment as vassal ruler over the territory. The appointment entailed of the applicant that he:

- Pledge loyalty to Rome.¹⁰
- Pledge to maintain order and justice within the territory.¹¹
- Agree to pay tribute to Rome.¹²

The nobleman of the parable represents Jesus. The far country to which the nobleman travels represents Heaven.

3.2 “We Have No King but Caesar.”

In the *The Parable of the Nobleman*, the citizens of the territory hate the nobleman. Consequently, they immediately dispatch to Rome a message declaring their refusal to have the nobleman as their king. The insubordinate Populace represents the unregenerate among the Remnant of Israel, and in particular, the leaders of the Jews. The message which the defiant Jews send to Heaven takes the form of the murder of Jesus, attended by the declaration, “*We have no king but Caesar*.”¹³

Despite the intense animosity of the Jews, God the Father subjected them to the rule of Jesus. The parable ends with the slaughter of the insubordinate Populace.¹⁴ The judgment portrayed in the parable fell upon the Jews in A. D. 70, when Jerusalem was besieged by the Romans and the Temple was destroyed. More than a million Jews perished in that calamity, some by starvation, some by the sword, and not a few by crucifixion.

4 The Astounding Power of the Gospel

The Gospel is a proclamation of “glad tidings.”¹⁵ But unlike the pseudo *Gospel of Personal Salvation*, the *Gospel of the Kingdom of God* has power which can so influence thinking as to alter the course of history. The Gospel, which is the proclamation that the Reign of the Christ has become a present reality, is stated repeatedly in the Scripture, from many perspectives, for example:

- “Another is King—Jesus.”
- A Renewing of the Mind.
- Turning the World Upside-Down.
- Deliverance From Him Who Had the Power of Death.
- A Change of Dominion.

⁸Luke 19:11–28. The parable sometimes is termed “*The Parable of the Pounds*.”

⁹There are at least two precedents of the custom within Judaea, which then was under the rule of Rome.

¹⁰John 19:9–13.

¹¹Acts 16:35–39, Acts 19:35–41, Acts 22:24–29.

¹²Matthew 22:17, Mark 12:14, Luke 20:22.

¹³John 19:15.

¹⁴Luke 19:27.

¹⁵The English word “Gospel” translates the Greek word *euaggelion*; both have the literal meaning, “glad tidings.”

4.1 “Another is King—Jesus”

In the *Book of Acts* is a passage which receives little notice,¹⁶ though perhaps no passage better demonstrates the power of the Gospel when it is communicated accurately. The passage records the indictment which the Jews of Thessalonica leveled against Paul and Silas, because of their proclamation and teaching of the *Gospel of the Kingdom of God*.

In the *King James Version*, the indictment reads:

But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. — Acts 17:5–9

But consider the reading of the Greek original:¹⁷

... and these all do contrary to the decrees of Caesar, saying that another is King, Jesus.

This charge made against the Christians conveys the essence of the Gospel, which is the truth, that God the Father has set his king upon the Throne of David.

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. — Psalm 2

In any realm there can be but one legitimate King. Thus, if another (someone other than Caesar) indeed is King, then Caesar is not King. Upon the “holy hill of Zion,” which is to say that, for all of the Justified, walking in the *Way of Life*, Jesus, and not Caesar, is the reigning King.

In the bungled translation found in the *King James Version*, it appears that Paul and Silas are alleging Jesus to be a pretender to the throne,¹⁸ which is to say that Jesus is a rival to Caesar. But the reading of the Greek shows clearly that the declaration of Paul and Silas is that the King is Jesus, and not Caesar.

4.2 A Renewing of the Mind

The man who hears, understands, embraces, and obeys the Gospel of the Kingdom of God enters the *Way of Life*. As he walks within the *Way*, he undergoes a profound change of thinking and behaviour. Through the indwelling Spirit of God, he receives enlightenment concerning the Scripture and thus perceives from the Scripture an understanding of the things of God. As his understanding of the Scripture increases, he develops a viewpoint like that of the incarnate Christ Jesus. The Scripture describes this transformation as a “*renewing of the mind*”:

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. — Romans 12:2

If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness. — Ephesians 4:21–24

¹⁶Acts 17:1–9.

¹⁷This English translation is from *Young's Literal Bible*.

¹⁸The definition of “pretender” is “One who lays claim to a throne, usually without just title.”

The renewal, which also is termed “Sanctification,” is a life-long endeavour; it is the primary business of those who are walking in the *Way of Life*.

4.3 Turning the World Upside-Down

When many members of a Society experience such a renewal, the Society is transformed. Figuratively, the World is turned upside down.¹⁹

*But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, **These that have turned the world upside down are come hither also**; whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that another is king, Jesus.*
— Acts 17:5–9

Of course, in such a transformation, many established practices and all manner of wickedness fall out of favour with the Populace, and no longer are tolerated within the Land. Those whose thinking is renewed become sources of light;²⁰ in conversation and by example, they make known to their countrymen the way of peace.²¹

The ruler whose power and wealth is based upon warfare and looting of foreign lands, and upon terror and oppression within his own realm, rightly perceives that the most grave threat to his dominion is posed by the proclamation and teaching of the *Gospel of the Kingdom of Heaven*.

4.4 Deliverance from Him Who Had the Power of Death

In a familiar but mistranslated and misconstrued passage, the author of the *Epistle to the Hebrews* appears to speak of deliverance from enslavement by means of destruction of the one having the power of death. Speaking of Christ Jesus, the passage says:

*Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; **that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.***
— Hebrews 2:14–16

4.4.1 The Protestant Conception of “the Devil”

The Protestant Pulpit teaches that the passage has to do with the destruction of a rebellious angelic creature called “the Devil” or “Satan.”²² Buried in tradition of Protestantism (though undocumented) is the notion that God has delegated to this “fallen angel” a mystical power of death. But all that is nonsense. Angels are incapable of rebellion,²³ and there is no such thing as a “fallen angel.” The Lord God alone has the power of death.²⁴

¹⁹Greek, *oikoumene*, meaning the inhabited portion of the Earth, *anastatoo*, meaning to turn upside down, upset, unsettle.

²⁰Matthew 5:13–16, Luke 8:16, Luke 11:33, Philippians 2:14–16.

²¹Romans 3:10–18.

²²Fundamental to Protestant Faith is belief in a prehistoric rebellion in the Angelic Realm led by an archangel named “Lucifer” and titled “Satan” (Hebrew) or “the Devil” (Greek). This belief is part of the Talmudic Judaic legacy which Protestantism inherited from the Church of Rome. The Protestant misconstrues the concept of immortality; he believes that a creature which is created immortal cannot be destroyed, even by its Creator, the Lord God. Mistakenly believing the *Book of Revelation* to be authentic and canonical, the Protestant feels no outrage at the blasphemous assertion of the book, that the Lord God subjects his creatures to everlasting torture. Having been persuaded that the innermost essence of man is an “Immortal Soul,” the Protestant also considers everlasting torture an appropriate punishment for the Wicked and all of the “Unsaved.” The supposed place of torture is a lake burning with fire and brimstone, which the Protestant terms “Hell.” Thus the Protestant has redefined death as unending life in a state of constant torture.

²³Hebrews 1:13–14.

²⁴Deuteronomy 32:39, I Samuel 2:1–10, Matthew 10:28.

4.4.2 Abrogation, Not Destruction

The Greek term, *o diabolos*, which the *King James Version* translates “the devil” is mistranslated; the term means “the adversary.” And the adversary in view is not angelic; rather, the adversary is Caesar, which is to say, human government.

The passage does not say that adversary wielding the “*power to inflict death*” has been killed or done away. In the *King James Version*, the Greek word, *katargeo*, is mistranslated “destroy”; the word means “to reduce to inactivity.” It may be translated by the verbs “nullify,” “abrogate,” “annul,” or “invalidate,” and by the phrases “to make of no effect” or “to bring to naught.”

4.4.3 Deliverance Through Confidence in the Resurrection

The passage is speaking about how, by his death, Jesus sets man free from servitude to Caesar. Every man starts out in life as a slave of Caesar; he obeys Caesar, because he has only the present life, and disobedience is punishable by death. Apart from the sacrificial death of Jesus, each man all his life would be servile to Caesar. But once a man is Justified, he no longer is under the dominion of Caesar. The threats of Caesar do not intimidate the Christian having confidence in the promise of resurrection to Life Everlasting.

4.5 A Change of Dominion

When a man is justified²⁵ and enters the *Way of Life*, God the Father removes him from the dominion of Caesar and places him in the Kingdom of Christ Jesus, and gives him the promise of Resurrection to *Life Everlasting*.²⁶

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
– Colossians 1:12–14

Though having been translated out of the *dominion* of Caesar, the individual continues to reside in the earthly *domain* governed by Caesar; however, he no longer is the *subject* of Caesar. Confidence in the promise of resurrection takes away the fear of death and gives the Justified boldness to defy Caesar and serve his King, Jesus. The threats of Caesar ring hollow in the ears of the Justified who, with eyes of faith, sees his King, Jesus, seated upon his throne in Heaven.²⁷

The pseudo-Gospel of the Protestant, the so-called “*Gospel of Personal Salvation*,” produces no such transformation; it is impotent; it poses no threat whatsoever to the governments of man. The *Gospel of Personal Salvation* promises deliverance from the fate of everlasting torture in Hell. But the fate is imaginary, as is the promise of deliverance.

5 Global & Universal Acknowledgment of the Reign

A fact which is nothing less than astounding is that global use of the designation “A. D.” constitutes *de facto* recognition by the populace of the Earth that the prophesied *Reign of the Christ* is a present reality. And though the Populace of the Earth may not discern that the epoch of reference is the beginning of the everlasting reign rather than the birth of Jesus, global use of the abbreviation testifies that the session of the Christ brought about a vital transition in the affairs of the World. Moreover, global use of the year tally, which, at the time this document is being penned, is 2022, constitutes acknowledgment that the reign of Jesus commenced twenty centuries ago.

5.1 The Continued Animosity & Defiance of the Jew

The Talmudic Jew always has been and evermore shall be the principal enemy and persecutor of Christ Jesus and of the Church.²⁸ Contrary to the balderdash flowing from the Protestant Pulpit, the continued existence of the Jew as an

²⁵Justification is granted upon obedience of the command to repent and be baptized for the remission of sins, Acts 2:36–42.

²⁶II Timothy 1:1, Titus 1:2, I John 2:25.

²⁷Compare the account of the murder of Stephen, Acts 7:55–60.

²⁸The Church is the figurative *Body of Christ*, Romans 12:5, I Corinthians 12:27, Colossians 1:24.

ethnic group and the prominence and wealth of the Jew in contemporary society are not indicators that the unregenerate Jew continues to enjoy covenantal relationship under the Old Covenant.²⁹

Nor is the status of the contemporary Jew proof that the promises³⁰ of blessing and cursing which the Lord God made regarding association with Abraham somehow pertain to the unregenerate Jew in the present day.³¹

The contemporary prosperity of the unregenerate Jew is explained by the fact that the Lord God is employing the Jew as an instrument of Judgment.³² In the present day, the Jew wields great influence and control in almost every activity on the face of the Earth. The Jew is prominent in education, medicine, law, manufacturing, agriculture, religion, music, art, banking, media, literature, and publishing. Every field of endeavour in which the Jew participates is cursed by that participation.

And though the Jew finds highly offensive the abbreviations “A. D.” and “B. C.,” he is unable to alter the calendar by which the Western World reckons the date, despite all of his influence and wealth. Having no option but to reckon dates with reference to the *Reign of the Christ*, the Jew attempts to obscure the epoch of reckoning. Thus, when writing dates, the Jew uses the terms “*Common Era*” (abbreviated “C. E.”) and “*Before Common Era*” (abbreviated “B. C. E.”). But the epoch of reckoning for “C. E.” and “B. C. E.” is none other than the epoch of reckoning for “A. D.” and “B. C.” To paraphrase Shakespeare: *By any other name, a rosebush still has thorns.*³³ Though the Jew defiantly use “C. E.” and “B. C. E.,” with each use he bows the knee to Jesus.

Though few in the World are aware of the present reign of Christ Jesus, there are, in all of the World, but two major entities which ardently deny the reality of the reign. The first entity is the Talmudic Jew. The second entity is the Protestant Pulpit.

5.2 Caesar Deposed by Proclamation of the Gospel

The accounts recorded in the Scripture testify to the effectiveness of the Gospel in the deposition of the governments of man.

²⁹Both the Old Covenant and the New are covenants of marriage. ¶ In both covenants, the Husband is the Son of God. The Old Covenant continued with the Incarnation, but ceased for ever upon death of the Husband, the incarnate Christ. The Husband of the New Covenant is the resurrected Christ. ¶ In the Old Covenant, the Wife is comprised of the entirety of the physical line of Abraham-Isaac-Jacob; the Old Covenant provided benefit to the Unjustified as well as to the Justified, without discrimination. In the New Covenant, the Wife is comprised exclusively of the Justified of the physical line of Abraham-Isaac-Jacob. ¶ By design, the Old Covenant was temporary; for each Israelite, covenantal relationship began with birth and ended upon death. Inasmuch as death terminates any covenantal relationship, the Old Covenant provided no benefit beyond the grave. The New Covenant is everlasting, for neither Husband nor Wife are subject to death. ¶ The New Covenant is the sole covenant which provides *Life Everlasting*. Abraham, Isaac, Jacob, many of their descendants, and many others (going back to Adam and the Woman in the Garden) were justified by faith prior to inception of the New Covenant; these all looked forward to implementation of the New Covenant. Once the New Covenant was implemented by the death of Christ Jesus in the role of *Covenant Sacrifice*, all those who were justified by faith in previous generations retroactively were made partakers of the New Covenant. ¶ The Protestant Pulpit appears unable to discern the temporary nature of the Old Covenant, and continues to call the unregenerate Jew “the People of God.”

³⁰Genesis 12:1–3.

³¹The Scripture uses the term “Jew” with a variety of meanings; the proper interpretation depends upon the context. The situation is confusing because the nation of Israel has gone through several existential stages. In the last stage of the nation as a physical entity, the term “Jew” generally refers to the Remnant of Israel, who were survivors of the siege of the Chaldeans in 586 B. C. These were carried off as captives to Babylon, returning to the Land of Promise after a captivity of seventy years. The Remnant was comprised of three of the thirteen tribes of Israel: Judah, Benjamin, and Levi. The existence of the physical nation ended in A. D. 70, with the destruction of the Temple and the city of Jerusalem. ¶ The promises which the Lord God made to Abraham and his Seed were to be fulfilled beyond the Grave; this is evident, in that the promises were addressed only to the Justified of the line Abraham-Isaac-Jacob, Galatians 3:16. Only the Justified have the promise of resurrection. The Protestant Pulpit appears unable to apprehend from expressions such as “*all Israel is not Israel*,” “*if ye be Christ’s, then are ye Abraham’s seed*,” and “*the Israel of God*” that the Lord God reckons as Israelites only those of the physical line of Abraham-Isaac-Jacob who have been justified by faith. The status of a “Kingdom of Priests” is not applicable to the entire physical nation, but it is applicable to the new spiritual nation, which is comprised exclusively of the Justified; Exodus 19:3–6, Deuteronomy 14:2, Deuteronomy 26:16–19, Psalm 135:4. Another key to understanding is that the name, “Jew,” was to be abandoned, and associated with cursing. Under the New Covenant, the People of God are called by a new name, “Christian.” Consider Isaiah 62:2, Isaiah 65:15, Acts 11:26.

³²Consider Daniel 4:17.

³³As Shakespeare put it, “*What’s in a name? That which we call a rose by any other name would smell as sweet. . .*” *Romeo & Juliet*, Act 2, Scene 2.

It is not by inciting the Populace to violent overthrow of the government that the Gospel of the Kingdom of God brings about the dethronement of Caesar. Caesar is dethroned because embrace and obedience of the Gospel brings about a radical change of thinking within the domain of Caesar, a change which renders Caesar powerless over his former subjects.

Those who once were subjects of Caesar no longer heed the commands of Caesar, because they no longer fear Caesar. The people no longer fear Caesar, because they no longer fear the threat of death with which Caesar motivates obedience. The people no longer fear death, because they no longer are the subjects of Caesar, and their new King, Jesus, has given them the promise of resurrection to *Life Everlasting*.

There are many ways to proclaim the Gospel. A simple yet effective way is use of the abbreviation "A. D." as a matter of routine. By using the abbreviation "A. D." when writing the date on a cheque, a letter, a document, or even an informal note, the Christian invites others to comment or to request of him an explanation; thus opening opportunity for detailed proclamation of the Gospel of the Kingdom of God.

Russell Lee Harris

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