

Once you retire from Occupational Cultures (when you have saved enough to transition to investing full-time), retire into full-time ministry—so that all efforts are condensed into Sabbatical Cultures, whereby you are storing up treasures for the next cosmos (Rev. 21&22).

- Live to seek first His Kingdom and righteousness (Matt 6:33),
- Focused on making disciplemakers (Matt 28:19-20),
- Learn to communicate (teaching/preaching) the Gospel of the Kingdom (Matt 24:14).
- Seek to persuade all to join the Son in His objectives:

**I. Creator's Vision:** When God “looks down the road” what is the ending He is intending?

- Cosmos 2, the new heavens and new earth (Rev 21 & 22),
- the Eternal Kingdom,
- the pre-eminent satisfaction where we reign with Father, Son, Spirit in perpetual perfection (Rev. 22:5).

**II. Creator's Missions:** Where are we and where do we go from here?

- From Now to Eternity.
- Since the first Christmas, humans are in the year of our Lord, *anno domini*<sup>i</sup>—
  - the Church Age for all Nations to enjoy what the former missions prepared us for—
    - that God so loves the creatures of this cosmos, particularly the humans driven by DNA,
    - that He provided perfection for us.
    - We just receive Him.
- “But to as many as received Him to them He gave the right to become children of God, even to those who believe on His name” (John 1:12-13).
- “He who has the Son has the life” (1 John 5:12).
- See the Scriptures above for facts about his Missions (Matt 28:18-20 – “All authority on heaven and earth has been given” to the Son).
- Son Saves.

**And the testimony is this:**

**that God has given us eternal life, and this life is in His Son.**

**The one who has the Son has the life;**

**the one who does not have the Son of God does not have the life.**

**III. Creator's Values:** What should we value now? How do we store up treasure in heaven?

- See the Sermon on the Mount (Matt 5-7).

- Here is a **half-page chart** that **exegetes** and **exposits** the *Sermon on the Mount* (Matthew 5–7), structured around the **topics Jesus covered**, as an expression of **His Values for His People**:

Section	Topic/Theme	Jesus' Value for His People	Scripture
<b>1 Kingdom Character</b>	The Beatitudes	Humility, mercy, purity, peacemaking, joy in suffering	Matt. 5:1–12
<b>2 Kingdom Influence</b>	Salt & Light	Public witness, cultural impact through good works	Matt. 5:13–16
<b>3 Kingdom Righteousness</b>	Fulfilling the Law	Heart-level obedience, surpassing external religion	Matt. 5:17–20
<b>4 Kingdom Relationships</b>	Anger, reconciliation, lust, marriage, oaths	Radical love, forgiveness, purity, truthfulness	Matt. 5:21–37
<b>5 Kingdom Generosity &amp; Grace</b>	Retaliation, love for enemies	Non-retaliation, proactive love, reflection of God's mercy	Matt. 5:38–48
<b>6 Kingdom Devotion</b>	Giving, prayer, fasting	Sincere, God-centered worship and dependence	Matt. 6:1–18
<b>7 Kingdom Priorities</b>	Treasures, anxiety	Eternal perspective, trust in God's provision	Matt. 6:19–34
<b>8 Kingdom Relationships with Others</b>	Judging others	Gracious discernment, humility	Matt. 7:1–6
<b>9 Kingdom Prayer</b>	Asking, seeking, knocking	Persistence in prayer, trusting God's goodness	Matt. 7:7–12
<b>10 Kingdom Discernment &amp; Commitment</b>	Narrow gate, false prophets, wise builder	Discernment, wholehearted obedience to Jesus' words	Matt. 7:13–27

<sup>i</sup> You're referring to the term "**Anno Domini**", which is Latin and indeed became widespread in **medieval** and **early modern Europe**, including the **16th century**.

Let's break it down:

### **Meaning**

**Anno Domini** = "*In the year of (our) Lord*"

- **Anno** = *year*
- **Domini** = *of the Lord* (genitive of *Dominus*, meaning *Lord*, referring to Jesus Christ)

👉 It is usually abbreviated as **A.D.** and placed *before* the year number in older English usage:

**A.D. 1500** = *In the year of our Lord 1500*.

### **Historical Background**

- The system was devised in **AD 525** by **Dionysius Exiguus**, a Scythian monk, to calculate the date of **Easter**.
- He sought to replace the previous system, which counted years from the accession of **Emperor Diocletian**—an emperor known for persecuting Christians.
- Dionysius chose to **count years from what he calculated as the birth year of Jesus Christ**, although modern scholars believe Jesus was likely born a few years earlier.

### **Usage in the 16th Century**

By the **16th century**, *Anno Domini* was a common term in European legal documents, religious writings, and scholarly texts.

It served several purposes:

- To **Christianize the calendar**, framing all of time around the incarnation of Christ.
- To mark important legal and royal documents with an explicit **reference to Christ's lordship** over history.
- To provide a **unified dating system** in international and ecclesiastical correspondence.

In **Latin**, you would often find phrases like:

*Factum est hoc anno Domini millesimo quingentesimo nonagesimo quinto.*

(*This was done in the year of our Lord 1595.*)

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### A Few Notes

- The phrase *Anno Domini* was part of a broader worldview that saw **Christ at the center of history**.
- It was typically used in **formal contexts** (not everyday speech).
- The corresponding "**Before Christ**" (B.C.) terminology came **later**—in the 17th century.