

Focus on the Kingdom

Vol. 12 No. 6

Anthony Buzzard, editor

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2010 Theological Conference

Registration Deadline: April 2

The 19th annual "Theological Conference" sponsored by Atlanta Bible College and Restoration Fellowship will be held in Atlanta at Simpsonwood Retreat Center from **April 25-28, 2010**.

We are hoping to bring together a sizeable group of keen students of the Bible who are impassioned about the Kingdom of God Gospel and the great issues of the identity of God and Jesus. Christians obviously want to take fellowship seriously as part of our mutual responsibility to each other. All are welcome, and interaction with the speakers by way of questions and comments is a feature of our meetings.

These three days together in a beautiful Georgia setting are invigorating and life-changing. Believers in the human Jesus are often scattered and isolated. Do please seriously consider spending these precious days with believers of like mind. Your presence there will be an enormous encouragement and blessing to others. You may want to give your own faith story, a brief account of your faith journey so far. These "stories" are often amongst the most gripping and memorable parts of our time together. Participants report on their (often long) search for good biblical sense and thus a closer knowledge of God and Jesus.

The power of the internet, websites and publication and week by week distribution via Amazon, etc, of existing and brand new books about Jesus and his relationship to the One God have vastly widened the availability of truth. Within a few years, multitudes of the nearly 7 billion people on earth will be reachable via the Internet. Already more than 1 1/2 billion are! Do come and celebrate these advances and the vital importance of truth with us, and learn of the recent appearance of very significant biblical unitarian sites. The impact on the world for the Gospel of the Kingdom is becoming limitless (Matt. 24:14). The world of communication is unlike anything our forebears would have imagined. We are all part of the Great Commission, as servants of Jesus the Messiah. Many of the leaders of the One God movement will speak and exhort us to faithful and instructed discipleship.

To register please call Atlanta Bible College at 800-347-4261 or 678-833-1839 or mail the form on the back page by **April 2**. The minimum deposit is \$50 per room.

Registration deadline: April 2

Conference Cost

Includes 3 nights, all meals, snacks, conf. fee, and tax

Single	Double (per person)	Triple (per person)	Quad (per person)
\$322	\$247	\$234	\$218

Transportation

We will provide transportation between Atlanta airport and Simpsonwood for \$25 round-trip or \$15 one-way, at the following times:

Airport to Simpsonwood		
Sunday, April 25	1:00 pm	3:30 pm
Simpsonwood to Airport		
Wed., April 28	1:00 pm	

Please arrange your arrival time on Sunday early enough to catch one of the two shuttle runs. On Wednesday, April 28, we will provide one (1) shuttle run. In order to allow you enough time to catch your return flight, we suggest you not book your return flight prior to 3:30 p.m.

The conference begins with registration at 4 pm on Sunday and ends with lunch on Wednesday. Driving directions to Simpsonwood Conference Center are at www.simpsonwood.org The address is 4511 Jones Bridge Circle NW, Norcross, GA 30092.

Post-conference Class

Anthony Buzzard will teach "Valiant for Truth (Jer. 9:3): Persuading Others to Believe" from Wednesday afternoon, April 28 to Friday, April 30. The cost for the class is \$350 for credit or \$175 for continuing education. The total cost for room/meals at Simpsonwood for Wed. and Thurs. nights is \$201 single, \$151 double (per person). Please call Atlanta Bible College at 800-347-4261 or 678-833-1839 before **April 2** to register.

Focus on the Kingdom is available in Spanish! Please email Carlos at copy_1@hotmail.com if you would prefer to receive the Spanish edition (by email).



They never told me *this* in church! by Greg Deuble

Second edition now available (\$16)
www.focusonthekingdom.org/books.html
800-347-4261

The Amazing Power of Religion to Deceive

How do you get a billion religious folk, not more or less intelligent than you, to believe that Jesus is the Messiah, but *not* the Son of God? That Jesus was virginally conceived but did *not* die on the cross (Judas died in his place — God put the face of Jesus on Judas and allowed him to be killed)? I am talking about Islam.

How do you get millions of intelligent folk to believe that God was a man before becoming God and that He has several wives? You know what group is meant here — the Mormons.

How do you get billions of people to believe that the God who says He is one Person, over and over again, is really three Persons?

How do you get people to believe that the dead are alive and conscious when Scripture states, “The living know that they will die, but the dead do not know anything; they have no further reward — and even the memory of them disappears...Whatever you find to do with your hands, do it with all your might, because there is neither work nor planning nor knowledge nor wisdom in the grave, the place where you will eventually go” (Ecc. 9:5, 10). Jesus said, “‘Our friend Lazarus has fallen asleep. But I am going there to awaken him’...Then Jesus told them plainly, ‘Lazarus is dead’” (John 11:11, 14).

How do you get millions of Bible-reading churchgoers to believe that Jesus might come at any moment and snatch the believers up into the sky *before* (pre) the time of the final Great Tribulation when Jesus said: “Immediately **after** [post] the tribulation of those days...he will send out the angels and gather his elect from the four winds, from the end of the earth to the end of the sky” (Matt. 24:29; Mark 13:27)?

When droves of churchgoers embrace ideas which so obviously collide with simple propositions, it must be a miracle of misunderstanding. False ideas appear to have a widespread and pernicious effect on the way people think about the most important of all issues, who the true God and who the true Jesus are. Do they not point to the urgent question: What can we do to repair this tragic and confusing state of affairs?

The answer is clear: the miracle of Internet provides just the tool we need for communication. Internet is now available, we are told, to nearly two billion people worldwide. The arrival of Internet is parallel to the invention of printing. Already we are able to reach truth-seekers across the world — and without traipsing to the post office or writing letters with a typewriter!

Paul, the apostle of Jesus driven by the Great Commission to preach the Gospel of the Kingdom (Acts 19:8; 20:24-25; 28:23, 31), used the means available to

him to get his message out to as many as possible. He lobbied people in the marketplace of his day: “So he debated in the synagogue with the Jews and with the worshipers, **and daily in the public square with whoever happened to be there**” (Acts 17:17).

What today is the equivalent of the marketplace or public square? Who is going to do Paul’s work today? I think we all can. Is it not obviously the Great Commission which commands us to go to the world with the Gospel of the Kingdom (Matt. 24:14)? The resources of the Internet are already being pressed into service for the saving Gospel. Could we not all, individually or collectively, add more and more weight to the presence of the Gospel “out there” in Internet-land?

Nothing is more delightful than to speak of the coming Kingdom of Messiah Jesus to a world which has so evidently lost its way. The doctrine of the Kingdom is one that no one with the reading ability of a school child can miss. Jesus made his classic announcement when asked to remain in Capernaum as a treasured resident rabbi. He replied, “I am compelled by God to preach the Gospel about the Kingdom to the other cities also. That is why God commissioned me” (Luke 4:43). “As God sent me, so I send you,” Jesus said later (John 20:21).

The body of Christ today is the international group of true believers (Gal. 6:16). We are charged with taking the saving Message, “the Gospel of the Kingdom and the name of Jesus Christ” (Acts 8:12; 28:23, 31) to the world, and apparently the Internet is given us, in God’s grace and providence, as the tool for our activity in service of God, of Jesus and of the world.

A paralyzing mistake has crippled much of the Gospel theology of churches. It is this: People are told that the Gospel to be believed is strictly that Jesus died, was buried and rose again. Nothing is to be added to that. But a great falsehood underlies that proposition. If the Gospel is the “three days work of Jesus” (Billy Graham and many others), **what was Jesus doing preaching the Gospel long before he even mentioned his death and resurrection?**

Matthew 16:21 marks the *first* announcement of his death. Jesus had been preaching the Gospel long before that. He was the model Gospel preacher and salvation began with him (Heb. 2:3). But until Matthew 16:21 Jesus had said nothing about his death and resurrection!

Paul has been twisted in 1 Corinthians 15:3, where he did *not* say that the death and resurrection was the *whole* Gospel, but rather “among things of first importance” (*en protois*). Paul himself was a tireless preacher of the Gospel of the Kingdom, in obedience to Jesus (Acts 20:24-25; 19:8; 28:23, 31). Not for one moment did Paul give up preaching the Kingdom as the saving Gospel. In fact he warned against any who would deprive the Gospel of its primary element, the Kingdom

of God (see 2 Tim. 3:13 and cp. 2 John 9 for a fair warning).

Whole systems of mistaken theology underlie the Kingdomless Gospel preached by many. Many are happy to quote Acts 20:24, where Paul described his career as the faithful preaching of the “Gospel of the grace of God.” But who goes on to read the next verse, which *defines* that Gospel of grace? It was the announcement of the Gospel of the Kingdom! (Acts 20:25). Of course, since that was the Gospel to be announced by Jesus’ command until the end of age, when he will return to implement that Kingdom worldwide.

May we all follow the extensive exhortations of our leaders (over many years) in doing everything we can to announce the Kingdom Gospel. The tools are ready and waiting. The Internet is the window to the world, a facility which our forebears would have dreamed of having as a tool, but did not.

Acts 8:12 and Matthew 24:14 are still the driving texts of the “Abrahamics” (i.e. those who see that the promises to Abraham in Christ are the basis of the Christian Gospel — Gal. 3:8; Rom. 4:13). **Luke 8:12** (easy to remember as another “8:12” with Acts 8:12) is a fair warning about where the Devil is active: trying to block all efforts to preach the word of God, the Gospel of the Kingdom (Luke 8:11; Matt. 13:19), the vitalizing seed of the life of the age to come found in Christ only.

Jesus came to bring “life and immortality to light through the Gospel.” God “saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus *before the ages began*, but now has made visible through the appearing of our Savior Christ Jesus. He has broken the power of death and **brought life and immortality to light through the gospel!**” (2 Tim. 1:9-10).

One would imagine that everyone everywhere would be drawn to these amazing words and seek the secret of immortality. But the pernicious power of deception has worked its evil effects, and many mock at the idea that we humans can indeed, if we listen obediently (“the obedience of faith”) to Jesus and his Gospel, attain to indestructible life, literally forever. ✧

Anthony's radio discussion with Dr. Michael Brown can be heard at <http://lineoffire.askdrbrown.org> (Feb. 8). His debate with Dr. James White on the British radio show “Unbelievable” is at www.premier.org.uk/unbelievable

*When pious “fathers” had their “fun,”
They went to work on John 1:1
They turned the ‘word’ into the Son —
But long before God made His Son!
And thus they made God more than one.*

Evangelical Candor and the Trinity

Prodigious amounts of energy have been expended by evangelicals in an effort to demonstrate that the doctrine of the Trinity, enshrined at Nicea in 325 AD, is implied in the canon of the New Testament, though (as many evangelicals admit) not explicitly stated. The Apostles are often portrayed as would-be Trinitarians struggling to express their faith in both Jesus and his Father as fully God in a way which did not contradict the heritage of Israel — in the Hebrew Bible’s belief in **One God**. And yet, so the argument goes, the oneness of God is no longer, as in the Old Testament, a oneness of unipersonal monotheism. We are asked to confess a tri-personal God, the Trinity.

This magazine is dedicated, amongst other things, to demonstrating that such harmonization of Jesus and the Apostles with the later creeds of the 4th and 5th centuries is impossible. The battery of subtle arguments proposed by evangelicals is suspect at every point (their zeal in promoting the very complex Trinity is not in doubt). But when all is said and done, the Old Testament has been abandoned, and the New Testament is claimed as support for a radically *new* view of the Godhead.

But is such a thing credible? Where in the New Testament is there the faintest hint that the cardinal tenet of Judaism, the belief attested by the presence of thousands and thousands of **singular personal pronouns** to describe the One God, has been drastically modified to include two further distinct Persons in the Deity?

The *New Bible Dictionary* represents a showcase of contemporary evangelical scholarship, a mine of valuable information on biblical topics. The article on the Trinity proceeds as follows:

“Without the titanic disclosure of the Christ event no one would have taken the Old Testament to affirm anything but the *exclusive*, i.e., **unipersonal monotheism** that is the hallmark of Judaism and Islam. It was the New Testament writers exploring the implications of the revelation of God in the Son, who first provided the basis for interpreting this monotheism *inclusively*.”¹

Now does that thesis really hold up under investigation? Did Jesus or Paul really add to, or in any way alter the central creed they had learned from their Scriptures (Deut. 6:4)?

Firstly, Jesus committed himself to belief in the age-old creed of Judaism, and is found affirming it as the basis of true religion (Mark 12:28-34). If Jesus had

¹ I. Howard Marshall, A.R. Millard, J.I. Packer, D.J. Wiseman, eds., *New Bible Dictionary*, Intervarsity Press, 1996, p. 1209-1211.

secretly thought of a modification and alteration of this creed to include himself and a third Person, the evidence is entirely lacking. To imply, as evangelicals do, that Jesus authorized a departure from that strict monotheism of his heritage is to do violence to the divine records.

The argument creeps on. We next learn of a “few hints” in the Old Testament that God was in fact more than one Person, although “no one would have taken the Old Testament to affirm anything but exclusive unitary monotheism.” So then, those poor Jews: they failed to see the hints which would have undermined their cardinal tenet, the conviction for which they were prepared to die! Furthermore, Jesus gave every impression of strengthening them in their concept of God, yet at the same time clandestinely held to a different view of God.

I have to register my sense of puzzlement at the words of theologian Warfield, quote by James White in his *The Forgotten Trinity*: “The mystery of the Trinity is not revealed in the Old Testament [this is very frank]; but the mystery of the Trinity underlies the Old Testament revelation, and here and there *almost comes into view*” (italics mine, p. 166). Was the God of creation really teasing His people with an underlying revelation of His threeness, while not revealing it, though letting it “almost come into view”? Such language arouses my suspicions.

What then will modern evangelicals make of the awkward fact that “Son of God” is as our article states (above, *New Bible Dictionary*) “a **Messianic title**, rather than an ascription of divinity [Deity] in the synoptic gospels, though filial uniqueness of some kind is indicated in Matt. 11:27; Mark 12:6; 13:32; Luke 1:35”?

A glance at the verses which are supposed to push Jesus’ Sonship *beyond* Messiahship (the category of Messiahship was entirely sufficient for the whole purpose of John in writing his book – 20:31) shows them to be inadequate to the task. “Filial uniqueness” is already rooted in the concept of the Messiah, and Luke 1:35 *expressly* places the *begetting of the Son in history*, not eternity. The miracle in Mary by which God fathered the Messiah is stated by Luke to be *the reason why* Jesus is entitled to be God’s Son. That concept is easy, straightforward and clear.

Our article then cites a number of further descriptions of the Savior and concludes that they are consistent with Trinitarian (or at least binitarian) thinking. Now note the candor:

“But taken on their own, **they stop somewhat short of a claim to eternal divine Sonship**. The claims above are thus overpressed when taken (with the resurrection) as hard ‘proofs’ of Jesus’ divinity. It needs to be remembered that the disciples *too* worked miracles, were given the authority to forgive sins (John 20:23), and were called to share in the sort of unity with the

Father and the Son, that the Son himself had evinced (so John 17:21, 22).”

It is interesting to find our writer’s candor at this point aligning him precisely with the argument used by Jehovah’s Witnesses (and all unitarians) to show that “I and the Father are one” (John 10:30) gives no support at all to the Trinity. But there is more honest concession to come: “Even Jesus’ claim to pre-exist Abraham (John 8:58) does not itself ‘prove’ eternal divinity.” (Robert Young, LLD of *Young’s Concordance* is most candid: “‘I am he’ means a claim to be the Messiah and implies neither divinity nor preexistence.”)

Yet John 8:58 continues to be submitted as out and out demonstration of the “Deity” of Jesus by scores of evangelical tracts. It is heartening to find that argument now undermined by a distinguished evangelical writer. Our writer has recognized that John 8:58 says nothing of an eternal Son, because “the angels and other heavenly creatures were considered to preexist the world.”

Our writer (*New Bible Dictionary*, above), despite his admission about the weakness of traditional Trinitarian argument, goes on to find Jesus’ distribution of the spirit from heaven a decisive proof of his Deity. Of course, it could easily be replied that the God who authorizes **the man** Jesus to resurrect the dead and conduct the judgment can equally well empower him to pour out the Father’s spirit on the Church.

The fatal flaw which continues to confuse the church into thinking that Jesus “is God” rather than the appointed *agent* of God, His unique Son, involves a demonstrably false deduction from the facts of Psalm 110:1. Our article claims that Psalm 110:1 is one of those telling hints of at least a duality in the Godhead: “The Lord said to my lord...”

This argument fails immediately when the original Hebrew and New Testament Greek text are consulted. The Psalm assigns Deity and humanity respectively to the two exalted personages. Yahweh is the speaker and the one addressed is *adoni*, a title which in every one of its 195 occurrences designates a human or angelic superior *as distinct from* the One God who is 449 times *Adonai*.

Psalm 110:1, whose influence pervades the New Testament (it is cited or alluded to some 23 times), should have blocked any suggestion that the Messiah is God Himself. On the contrary the Messiah in both Testaments is a **unique man**, who is mentioned separately and distinctly from the one God of Israel.

In the classic credal statement of Paul, where evangelicals hope at last to find the Apostle in support of their post-biblical creed, he is explicitly loyal to his Jewish **unipersonal monotheism**. In contrast to the many gods and lords of the pagan world, Paul holds to the view that for us Christians “there is one God, the Father, and no one besides Him” (1 Cor. 8:4-6). The

typical exclusive language describing the One God of Israel in the Old Testament is here applied to the Father *only* and not to “Father, Son and Holy Spirit.”

Paul believed of course also in “one Lord Jesus Christ,” but he has already defined the One God as *the Father*. Once again the controlling influence of Psalm 110:1 and the whole of the rest of Scripture comes into play. The One God is the Father alone, and Jesus is the one Lord *Messiah*, the *adoni* of the oracle uttered by Yahweh (Ps. 110:1).

Jesus is the Lord Messiah (Christ). In the New Testament there are 516 references to Jesus as the Messiah, not God. Paul refers to Jesus as the Lord (Jesus) Christ over 60 times. God’s anointed (Messiah) cannot be God Himself, making two Gods. The one born in Bethlehem is introduced into the biblical drama as “the Lord Messiah (Christ)” (Luke 2:11). This should put an end to the mocking words of atheist Richard Dawkins who ridicules those who believe that “the Inventor of the laws of physics and Programmer of the DNA code decided to enter the uterus of a Jewish virgin, got Himself born...”

This is in fact not the biblical story at all. Rather, as Matthew and Luke report, the One God decided to initiate the new creation by means of a biological miracle worked in Mary, certainly and positively not by getting “*Himself* born.” God who is eternal cannot be born! He never comes into existence. He has always existed. But He graciously generated, brought *into* existence, a human Son (Luke 1:35; Matt. 1:18, 20), using the human biological process. Jesus, the Son of God, is the fullest expression of God in a human being. Jesus is the incarnation, the coming as human, of the very expressive mind and purpose of the One God his Father (John 1:14).

Jesus the Son is what the “word” (not Word as a second Person) *became* when the time arrived for God to beget the Son. But the Son of God is *not* the incarnation of a “God the Son,” a second eternal God alongside the Father. Jews were able to think of Moses as the “embodiment of God’s law according to God’s plan and purpose.”² Moses even “preexisted” **in God’s plan**. So did the Son of God.

Jesus is God’s word as a fully human, mortal person. The capitalized “Word” in John 1:1 is an imposition on the text by translators and is not in the original. God’s word was fully displayed and embodied in “the man Messiah Jesus” (1 Tim. 2:5). If Jesus were fully God, and we know that the Father is God (so called — *o theos* — over 1300 times in the New Testament), that would make two who are God and thus two Gods. This multiplication of God is not in line with the most fundamental requirement laid down by Scripture, that

we never create any sort of rival to the One God of the Bible. Some groups have dared to speak of “two Gods in the God family” or of “God speaking to God” in Psalm 110:1. But the second “lord” there is positively not God, the One God.

The source of Trinitarianism is not the Bible, but the failed attempts of Gentile church fathers to comprehend Judaism’s and Jesus’ crowning doctrine of one God in one Person. The promotion of Jesus to coequal Deity undermined the great unifying doctrine of the Bible, the sacred treasure of Israel. Demoting the Father in the interests of elevating the Son is a theological disaster in need of urgent repair. More and more information is now available for us all to retrace our steps to the pristine creed of Jesus, whom we claim to love and obey.

In my files I have a copy of the *East and West Clandon Parish Magazine* for June, 1961. This was the village in which I grew up, some 30 miles from London. The local minister informed us:

“The church is now in the season of the Trinity, which will last until Advent (some six months). The word Trinity is not in the Bible, but it is a word which the church uses to help us understand something of the wonder of God. It means three in one, and the three Persons who are really one God: God the Father (who made us and all the world), God the Son (who lived and died and rose again for us) and God the Holy Spirit. Yet these are not three *separate* Persons but one God, and as we read on this page last March in the story of St. Patrick, it will help us if we think of the three parts of a shamrock leaf, which are not three leaves, but one. Thinking of the Trinity is really like thinking of God in three ways.”

The problem is that Trinitarian exponents have always resisted the idea of God as in “parts.” In the Trinity each Person is supposed to be fully God, not a part of God. So the shamrock leaf illustration fails immediately, as does the analogy with water, steam and ice, since they cannot all exist at the same time. Even worse is the analogy with a pair of trousers. Is this one or two?

Is it not time for churchgoers to use their God-given intellects to probe and question the Trinitarian umbrella under which they assemble week by week? Do they know that their finest Trinitarian evangelical scholars are candid enough to admit the highly problematic nature of the churches’ central doctrine? Millard Erickson in his labored defense of the idea that God is both one and three quotes the top logician as unable to say in what way God is one and in what different way He is three.³

² Philo, *Life of Moses*, I, 28.

³ *God in Three Persons*, p. 258.

James White struggles to explain that God is “one *what* and three *who*’s.” That indeed is what the Trinity proposes, but can anyone find in the Bible a God who reveals Himself as one “what”? The glaring difference between Trinitarian theory and biblical fact is striking.

Erickson unpacks the struggle of experts to make God clear: “In recent years, some theologians, drawing on the insights of analytical philosophy, have intentionally utilized grammatical ‘category transgressions’ or ‘logically odd qualifiers’ to point out the tension between the oneness and the threeness. Examples of their attempt at clarification are statements like ‘God are one’ and ‘they is three.’ Yet these odd sentences serve better to state the issue than clarify it[!]”

Erickson says “the Trinity is incomprehensible.” He admits that he himself has sometimes said, “He are three” or “They is one.” “This,” he adds, “means using language in such a way as intentionally to commit grammatical errors.” He cites with approval a scholar who believes that the Trinitarian concept has so far never been shown to be coherent (p. 256).

God in Scripture never said that His Person was a mathematical mystery, nor did He break the laws of grammar or urge us to do so. There are some 60,000 occurrences of singular personal pronouns in the Bible, in 14 forms: **I, me, mine, my, myself, thou, thee, thine, thy, thyself, he, him, his, himself.** These little words produce very little difficulty, and they are used uniformly and repeatedly to describe human individuals and the one Divine Individual, God, who claims to be “by Myself,” “alone,” unaccompanied as the Creator of the universe (Isa. 44:24). Just imagine what reconciliation might at least be initiated if Jews, Muslims and Christians, claiming the creed of Jesus (Mark 12:29), found fruitful dialogue. ✧

Comments

“Just a note to thank you for making available your well-researched book *The Doctrine of the Trinity: Christianity’s Self-Inflicted Wound*. Having been raised Roman Catholic, my questions regarding the Trinity and the distinctions between Jesus Christ and God began in elementary school. I have continued to seek after the truth regarding this whole topic ever since. Your book has filled in some details for me that would have taken me years to try and discover on my own. I believe our heavenly Father has a way of bringing us in contact with the right people as we endeavor to come to a knowledge of the truth. As an adult, I have pretty much obliterated the fear of discussing the topic — even if I’m ill-thought of by mainstream trends or even friends and family. It’s amazing the spiritual grip that Roman Catholicism has over the hearts and minds of people, even those who profess to be non-Roman Catholic. Only those who are truly seekers of the truth, who will rise above the fear of

inquiry and dare to look under the carpet, will be set free in their hearts and minds. Thank you for your courage in pushing beyond the boundaries of conventional religious thought. Honest questions deserve honest answers. I believe God is in the business of giving honest, truthful answers to those who hunger and thirst after truth and righteousness. I certainly wouldn’t want my daughter going through life living a lie and continuing in ignorance. How much more must our heavenly Father want us to walk wisely as his sons holding the truth in our hearts!” — *Georgia*

“I want to thank you for all of your hard work and for speaking the truth in love. The work done on your website on the Trinity has helped me immensely. I had a question in regard to the Kingdom of God. I am amazed because I have never really considered the Kingdom of God as you put it, and I just now became aware of my ignorance of it. I have always believed in a kingdom as a ‘spiritual realm’ where God exists outside the visible universe. I had thought that God’s Kingdom would be restored in that unshakable realm where He resides now. Physics ideas like the multi-verse and space-time relativity cause me to doubt the Kingdom coming in the observable universe as we know it today. This is not to say that is cause for me not to believe, but it is sort of a stumbling block for my mind. I want to know if you have any ideas or comments in regard to that. Also in regard to Enoch I have a hard time making sense of what is the meaning of him not dying and where he would be. Also the transfiguration. I don’t really have a specific question, just how you view these in light of the Kingdom of God. Thank you again. I can’t tell you enough how incredible and refreshing it has been for me to learn from you.” *Our article “Enoch and Elijah” can be read at our site www.focusonthekingdom.org/Enoch.htm*

“I would say that I have been a fan of yours for the better part of a year. I have read your book on the Trinity being Christianity’s self inflicted wound (it was too deep for me at that time). I have been Anti-Trinitarian for many years. My first taste of it came from the cult of the Jehovah’s Witnesses back in the mid-1970s (although it was them who taught me to question the so-called Orthodox Faith). In 2003 I became a true child of God, by being washed in the precious blood of God’s Son, Jesus Christ. I was baptized in 2006. At that time I threw away the baby (the truth about God and His Son Jesus Christ) with the bath water (the cult of the Jehovah’s Witnesses) and joined the Baptist Church in which I had been baptized. I was never truly satisfied, although I enjoyed much of what took place in the Baptist Church. I read the English translation of the Paulicians’ *Key of Truth* (I haven’t finished it yet) and rediscovered the basic truth about God and Jesus. Although the Jehovah’s Witnesses and the Paulicians are adoptionist [i.e. Jesus became Son

only at his baptism] in their Christology, I am not. I struggled for a time with John chapter 1, but I emerged from that struggle believing in what is called ‘Conception Christology’ [i.e. Jesus was procreated as Son of God in Mary].

[I am reading your great story so far and thrilled. So Luke 1:35 is no problem for you. Adoptionism is wrong and I did not know that the Paulicians did not believe in the virginal conception.]

Although there are no Churches of God of Abrahamic Faith here in Maine, I have studied a lot by that Church and the Christadelphians, and find that I am in much agreement with the Church of God of Abrahamic Faith and also the Christadelphians (but I hold some differences with the Christadelphians).

[Please avoid their very serious denial of the Devil as a real invisible person. Do keep in touch and tell us how it goes with your faith journey.]

I have a page on Facebook called ‘The Word of God’ where I promote the truth about the One True God and His Son Jesus Christ. I also promote the message of health there. I have been bashed hard by some of my Trinitarian brothers and sisters, but I promised God that on Facebook I would promote His word. I have listened to you and read you on the 21st-Century Reformation site (www.21stcr.org), and I have received one paper from you called *Focus on the Kingdom*. Awesome paper. I love it. I ask you please to keep sending it to me. I also receive *The Restitution Herald* and have enjoyed many articles there. May God bless you abundantly, as you continue to show the falseness of the Trinity teaching.” — *Maine*

“After watching your DVDs and clips on the internet and reading your books and articles I ask you, is there any organization or group here in Germany which distributes the message of the age to come and the Kingdom of God? I have been a pastor for years and I now see we have been telling a wrong message to our people. How can we work together and promote the Good News that there is one God and a great age to come, the Kingdom of God? God bless you.”

— *Germany*

“We ‘converted’ from Protestantism to unitarian monotheism at the start of 2009, and have never really looked back, thanks in large part to your books, of which we have a few: *The Amazing Aims and Claims of Jesus*, *The Doctrine of the Trinity – Christianity’s Self-Inflicted Wound*, and the booklets, *Who Is Jesus?* et al. But we came across these verses, which don’t seem to be covered in any of the books of yours which we have, and are at a loss to reconcile the language with what we now believe about the singularity of YHVH, and the non-deity of Yeshuah. We will deeply appreciate any clarification which you may be able to afford us.

Isaiah 48:12-17: “Listen to me, O Jacob, and Israel, whom I called! I am he; I am the first, and I am the last.

My hand laid the foundation of the earth, and my right hand spread out the heavens; when I call to them, they stand forth together. Assemble, all of you, and listen! Who among them has declared these things? The LORD loves him; he shall perform his purpose on Babylon, and his arm shall be against the Chaldeans. I, even I, have spoken and called him; I have brought him, and he will prosper in his way. Draw near to me, hear this: from the beginning I have not spoken in secret, **from the time it came to be I have been there.**” **And now the Lord GOD has sent me, and his Spirit.** Thus says the LORD, your Redeemer, the Holy One of Israel: ‘I am the LORD your God, who teaches you to profit, who leads you in the way you should go.’”

“We looked at several different Bible versions, but could find no serious difference of translation which would avoid the obvious Trinitarian and pre-existence of Yeshuah import of these verses.” — *Florida*

This text is generally not used by schooled Trinitarians any more. Do you have access to the best modern commentaries? (for example, Word Biblical Commentary). The change of speaker is clear: “And now the LORD and his spirit have sent me.” This is an abrupt change of speaker as not infrequently in the prophets.

Calvin even (who was once on trial for not believing the Nicene Creed!) does not read a preexisting Jesus here! And many older writers confirm: “I not only deny that those words treat of the Messiah, but wonder that any should imagine that he uttered them; since the person who speaks is sent by the Holy Spirit.”

Of course we can certainly think of this as also prophetic of the Messiah whom God eventually sent. Isaiah was also sent by God and His spirit. The NIV Study Bible (otherwise very Trinitarian) says “either Isaiah or the servant” speaks here. There is of course only one Yahweh and not two. The creed of Jesus is clear: “The Lord our God is one Lord.” One is not two. Yahweh is the personal name of a single Individual in the Bible, thousands and thousands of times defined by singular personal pronouns. Each of these singular personal pronouns designates a single Person as God.

*You might try this: **How many Yahweh’s** is your Trinitarian friend proposing? If Jesus is Yahweh and the Father is Yahweh how many Yahweh’s does that make? This is the core of the grand muddle.*

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