

Focus on the Kingdom

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Anthony Buzzard, editor

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2015 Theological Conference

April 30-May 3, 2015

Calvin Center, Hampton, GA

Please join us for our annual gathering of passionate Kingdom and biblical unitarian believers. We will have a full schedule of speakers, as well as your “faith stories.” We really need you to be there as a blessing for us all. The Abrahamic promise is that the seed of Abraham would not only be blessed but be a blessing. With the new venue this year, prices are even more reasonable:

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	Single	Double (per person)	Triple (per person)
Hotel-style room (2 double beds with bath)	\$405	\$250	\$200
Bunkbed room (6 per room with bath) <i>We can assign roommates</i>	\$180 per person +\$15 for sheets and towels or bring your own		

Please note that our new location means there are **only 24 hotel-style rooms available**, so please register early. First come, first served! (There are other hotels 15 minutes away by car.)

Three ways to register:

1. Online at theologicalconference.org
2. Mail the form on the back page
3. Call Atlanta Bible College at 800-347-4261

Registration deadline: April 10, 2015

Airport Transportation (Judy: 678-485-8492)

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

Airport to Calvin Center		
Thurs. April 30	2:00 pm	4:00 pm
Calvin Center to Airport		
Sun. May 3	1:00 pm	

Please arrange your arrival time on Thursday early enough to catch one of the two shuttle runs. On Sunday, May 3 we will provide **only 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 pm.

The conference begins with registration at 4 pm on Thursday and ends with lunch on Sunday. Driving directions to Calvin Center are at calvincenter.org. The address is 13550 Woolsey Rd., Hampton, GA 30228.

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The Christian Gospel of the Kingdom as Announced by Daniel, Jesus and the Whole Bible

You and the Future of the Whole World

The finest of expert Hebrew scholars, in this case, Dr. Driver of Oxford, Regius Professor of Hebrew, was writing in 1912 an excellent exposition of the language and meaning of Daniel (excepting the fact that he is not a believer in the evangelical sense). He has this to say about Daniel 7:26ff: “At the end of 3½ years [the second half of the 70th ‘week’] the power [of the final wicked antichrist] will be taken away from him; and the persecuted saints will receive the Kingdom of the entire world.”

Let your mind grasp the full implication of this amazing prophecy of Daniel. Driver explains that the antichrist’s awful but brief empire will perish forever. What then? “Then the kingdoms under the whole heaven, that is, not only the kingdom ruled by the little horn [the antichrist] but all the kingdoms of the earth, will be given to the saints of the Most High. Then all dominions will serve and obey the people who are the saints of the Most High.” “In this verse, 27, even more distinctly than in vv. 18, 22, the universal and never-ending dominion, which in v. 14 is given to the Son of Man, is conferred on the people of the saints” (*Daniel, Cambridge Bible for Schools and Colleges*, p. 93). He goes on to say that the same idea exactly is found in Revelation 5:10; 11:15; 12:10; 22:5 and 20:4-6. We might add the amazing 2:26-27. All this merely shows how much Jesus as the source of the book of Revelation loved the book of Daniel! So should we.

What you have just read is the astonishing and challenging climax to world history, at the future coming of Jesus in power, his Parousia. *Your* destiny as a believer is inscribed here in sacred Scripture. To take part in that Kingdom of God on earth, *under* the whole heaven, is the whole point of your faith and your struggle of faith. You are called and chosen to be God’s elect sons and daughters as associate rulers with the Messiah (Matt.

19:28; Luke 19:17; 1 Cor. 6:2; 2 Thess. 2:12; James 2:5; Isa. 16:5; 32:1; Ps. 115:16) in what will be the first ever successful world government, which will bring blessed relief to our present troubled societies and world. Daniel 7:14, 18, 22, 27 describes the goal of history and the end point of the Gospel as Jesus preached it. This is the Gospel which we must believe to be saved. We are saved *from* our sins. But saved *for* what? To govern the world with the Messiah. God is seeking His own people, His obedient children, brothers and sisters of God's unique Son. Jesus' Sonship is defined by Luke 1:35. He is uniquely God's Son because God is uniquely his Father, by miracle in Mary.

The future Kingdom of God on earth is the "end-game" of God's whole Plan for Man. Tell your friends and everyone! Daniel 4:25 informs us that God gives the power of the kingdoms to whomever He pleases. This was the intention of God from the beginning, as in Jeremiah 27:5: "By My great strength and outstretched arm I made the earth and the people, and animals on the face of the earth. I give it to anyone I please."

Now comes the most amazing fact. Driver rightly says that the kingdoms in Daniel chapters 2 and 7 are the same. He then adds that **the Kingdom which follows the 4th — that is the 5th Kingdom — is the Kingdom of God. This is right, and the Kingdom of God is the subject of the Christian Gospel! (Mark 1:14-15).**

So then when Jesus came into Galilee and began to announce the Christian **Gospel of the Kingdom** (Mark 1:14-15, as John in Matt. 3:1) it was the proclamation about **Daniel's fifth empire which audiences would have understood clearly**. Jesus commanded belief in that Kingdom or Messianic empire, which Daniel and other prophets had seen as the goal of history. It is the empire to be ruled and headed by the Messiah, the office which Jesus claimed for himself! Faith in God's future and God's dream for our world is the heart of the Christian faith. Jesus commands belief in that future world event. The Christian Gospel is a call and invitation to prepare for a place in the administration of that Kingdom which Jesus will inaugurate at the 7th trumpet of Revelation 11:15-18. Driver again gets this right with his comment on Daniel 7:27. He equates the event with Revelation 11:15. For this staggering event, the core of the Christian Good News, I give you this verse which recalls Daniel 7:18, 22, 27 in three versions for maximum effect!

Rev. 11:15: "Then the seventh angel blew his trumpet, and there were loud voices shouting in heaven: 'The world has now become the Kingdom of our Lord and of his Christ, and he will reign forever and ever'" (NLT).

"Then the seventh angel blew his trumpet, and there were loud voices in heaven saying, 'The kingdom of the

world has become the kingdom of our Lord and his Christ, and he will rule forever and always'" (CEB).

"The seventh angel sounded his *shofar*; and there were loud voices in heaven, saying, 'The Kingdom of the world has become the Kingdom of our Lord and his Messiah, and he will rule forever and ever!'" (JB).

These words have been heard in public every time Handel's Messiah has been performed, the oratorio containing this section of the Bible. During the "Hallelujah Chorus," following King George, the public was required to stand in awe of the event celebrated and in deference to King Messiah. Little did the churches understand that the Gospel of the Kingdom, the Christian Gospel, announces a world empire on a renewed earth at the one return (there is no PRE-Trib rapture/resurrection) of Jesus to the earth!

The words "our Lord and His Christ" recall at once, of course, the second Psalm. In the Hebrew Bible Psalm 1 is treated as a suitable introduction to all the Psalms, and so Psalm 2 is really the key, opening announcement of the whole psalter. It provides us with 12 amazing verses as a vivid prophecy of the scene which will be enacted on the future occasion when the Messiah returns to take over the government of the world! This is your future too.

Psalm 2: "Why are the nations so angry? Why do they waste their time with futile plans? The kings of the earth prepare for battle; the rulers plot together against the LORD and against his anointed one. 'Let us break their chains,' they cry, 'and free ourselves from slavery to God.' But the one who rules in heaven laughs. The Lord (*ADONAI*) scoffs at them. Then in anger he rebukes them, terrifying them with his fierce fury. For the Lord declares, 'I have placed my chosen king [the Messiah Jesus] on the throne in Jerusalem, on my holy mountain.' [If you go there today you will see that the Messiah is not yet there!] The king [Messiah] proclaims the LORD's decree: 'The LORD said to me, "You are my Son. Today I have become your Father. Only ask, **and I will give you the nations as your inheritance, the whole earth as your possession. You will break them with an iron rod and smash them like clay pots**"' [see Rev. 2:26, 27; 12:5; 19:15]. Now then, you kings, act wisely! Be warned, you rulers of the earth! Serve the LORD with reverent fear, and rejoice with trembling. Submit to God's royal Son, or he will become angry, and you will be destroyed in the midst of all your activities — for his anger flares up in an instant. But what joy for all who take refuge in him!"

This prophecy is applied to the events of the second coming of Jesus in Revelation 11:15-18. Verses 8, 9 are promises given to Jesus and to the people of God, the saints of all ages (see Rev. 2:26-27).

The detailed article on the book of Revelation in the *Hastings Bible Dictionary* compares the book of Daniel,

from which so much of Jesus' Revelation is taken: "In Daniel literal world rulership is unquestionably hoped for...Many Jews [based on Daniel] expected that world rulership was to come to them through God's direct intervention...nor can we say with confidence that world rulership was not in the mind of the author of Revelation [who was Jesus, giving his message to John!]." Note how the author of the article is shocked and reluctant to accept the idea of Jesus and a real Kingdom! He refers to Revelation 2:26-27 and then 3:21: "He who overcomes, I will grant to him to sit down with me on my throne, as I also overcame and sat down with my Father on His throne." Further confirmation is given in Revelation 5:9-10: "You, Jesus, were slain, and you purchased for God with your blood men and women from every tribe, tongue, people and nation. You made them into a Kingdom and priests to our God and **they will reign as kings upon the earth.**"

This of course was the original destiny of Israel, and it is now extended to embrace people of all nations who become God's people and God's Israel (Gal. 6:16; Phil 3:3). These are "the saints of the Most High" of Daniel 7. **This encapsulates the whole Gospel program.** It receives further clarification in Revelation 20:4: "I saw thrones and those who sat on them, and judgment was given to them [Dan. 7:18, 22: 'judgment was given to the saints, and the time came when the saints took possession of the Kingdom']. And I saw those who had been beheaded because of the testimony of Jesus and the word of God [Gospel of the Kingdom] and those who had not worshiped the Beast or his image and had not received the mark on their forehead and on their hand. And they came to life [in resurrection] and began to reign as kings with the Messiah for a thousand years."

The story is clear. God's people and Jesus will one day be allowed to direct the world and its people in such a way that justice, joy and peace will prevail for all peoples. The Kingdom will come! And we are to pray for that great day.

There are 404 verses in Revelation and 550 references to the Old Testament. Nowhere is the mind of Messiah so dramatically revealed. Immerse yourself in the words of Jesus in Revelation and ponder the 550 connections to passages in the OT, especially in Daniel, Isaiah, and Zechariah. Enjoy the rich feast of spiritual understanding and energy and hope which all this provides. And be warned of this: Martin Luther at one stage did not think that Christ was preached at all in Revelation. So much for the crippling effects of his inherited tradition. ✧

What Is Going to Happen to Israel in the Middle East? A Future Vision

Some 2600 years ago Jeremiah informed us with this clear prediction: "The days are coming, declares the Lord God, when **I am going to restore the fortunes of My people Israel. I will bring them back to the land which I gave their forefathers and they will possess it.**

"These are the words which the LORD spoke concerning Israel and Judah [first the bad news]: I have heard a sound of terror and dread and there is no peace. Ask now and see if a man can give birth. Why do I see every man with hands on his loins, like a woman in childbirth, and why have all faces turned pale? Alas, that coming day is great, and there is no day like it. It is the time of Jacob's distress [great tribulation]. [Now the good news]: **But he will be saved from it.** It will come about on that future day, declares the LORD of Hosts, that I will break his [the enemy of Israel's] yoke from off their neck and will tear off their bonds, and foreigners will no longer be able to make them their slaves. Instead they will serve the LORD their God and **David their King** whom I will raise up [i.e. **resurrect**] for them.

"Don't be afraid, Jacob, My servant, declares the LORD. Do not be dismayed, Israel. For look, I am going to save you from afar and your offspring from the land of their captivity. And Jacob will return and will be quiet and at ease, and no one will make him afraid. For I am with you, declares the LORD, to rescue you. For I will completely destroy all the nations where I have scattered you, but I will not destroy you completely, and will by no means leave you unpunished" (Jer. 30:3-11).

This passage and the parallel in Jeremiah 33:14ff are some of the OT's beautiful prayers and prophecies telling of an **ideal ruler to come forth from the Davidic line who will bring the justice, security, and well-being that the continuing line of Davidic rulers never did.** The NET Bible notes: "Though there were periodic kings like Josiah who did fulfill the ideals set forth in Jer. 22:3 (see Jer. 22:15), by and large they were more like Jehoiakim who did not (see Jer. 22:13). **Hence the LORD brought to an end the Davidic rule.** The potential for the ideal, however, remained because of God's promise to David (2 Sam. 7:16).

The Davidic line became like a tree which was cut down, leaving only a stump. But from that stump God would bring forth a "shoot," a "sprig" which would fulfill the ideals of kingship. (See Isa 11:1-6; Zech. 3:8; 6:12 for this metaphor and compare Dan. 4:14-15, 23, 26 for a different but related use of the metaphor.)

The promised ideal king is of course Jesus who will yet inherit the throne of his father David and rule over the house of Jacob forever (Luke 1:32-33). The Christian destiny is to be part of that future administration with Jesus.

More from the NET Bible notes: “It should be noted that this brief oracle of deliverance implies the reunification of Israel and Judah under the future Davidic ruler. Jeremiah has already spoken about this reunification earlier in 3:18 and will have more to say about it in 30:3; 31:27, 31. This same ideal was espoused in the prophecies of Hosea (1:10-11), Isaiah (11:1-4, 10-12), and Ezekiel (37:15-28), all of which have messianic and eschatological significance.

“The Hebrew word translated ‘justice’ in Jeremiah’s prophecies is very broad in its usage, and it is hard to catch all the relevant nuances for this word in this context. It is used for ‘**vindication**’ in legal contexts (see Job 6:29), for ‘**deliverance**’ or ‘**salvation**’ in exilic contexts (see Isa. 58:8), and in the sense of **ruling, judging with ‘justice’** (see Lev. 19:15; Isa. 32:1). **Here it probably sums up the justice that the LORD provides through raising up this ruler as well as the safety, security, and well-being that result** (see Jer. 23:5-6).”

Now a comment, relevant to our days, on the extreme danger of false teaching: “Concerning the false prophets: My heart and my mind are deeply disturbed. I tremble all over. I am like a drunk person, like a person who has had too much wine, because of the way the LORD and his holy word are being mistreated” (Jer. 23:9).

“Jeremiah has already had a good deal to say about the false prophets and their fate (see 2:8, 26; 5:13, 31; 14:13-15). Here he parallels the condemnation of the wicked prophets and their fate with that of the wicked kings (21:11-22:30). ‘My heart is crushed within me. My bones tremble.’ It has already been noted several times that the ‘heart’ in ancient Hebrew psychology was the **intellectual and volitional center of the person**, the **kidneys were the emotional center**, and the **bones the locus of strength and also the subject of joy, distress, and sorrow**. Here Jeremiah is speaking of his distress of **heart and mind** in modern psychology, a distress that leads him to trembling of body which he compares to that of a drunken person staggering around under the influence of wine.”

Jeremiah was appalled at the way Scripture was being mishandled. He stood almost alone against a mass of misleading religious teachers. Are you stirred into action by a “washed-out” version of the Gospel?✧

Bishop Tom Wright

N.T. Wright rightly calls the original Christian faith a **Kingdom of God movement**, but he then forgets that there is no completion of the Kingdom of God in the Bible **until Abraham is resurrected** (Matt 8:11: “when you see Abraham and Isaac and Jacob in the Kingdom”). So evangelicalism and Tom Wright give us a part of the Gospel for the whole, the means for the end. A car is not an engine, and NT Christianity is **not just a dying and rising Messiah movement**. I wrote this to the good bishop:

“Dear Bishop Wright,

Thanks so very much for making so clear the unarguable fact that Christianity at its rise was a **Messianic movement, a Kingdom of God movement**. This is the content too of the saving Christian Gospel. BUT Christianity never was just a ‘dying and rising Messiah’ movement! That is inadequate.

There is no complete Kingdom of God movement and no Messianic movement or Gospel until we **include the return of Jesus to sit on the throne of David in Jerusalem in the Kingdom**, and with the faithful of all ages **resurrected** to be with Jesus in Jerusalem ruling the world with Messiah. This is simply Daniel 2:44 7:14, 18, 22, 27. That is the climax of the covenant.

The first-century Jewish context demands this simple plan. As my cousin J.A.T. Robinson said, ‘Heaven in the Bible is nowhere the destination of the dying.’

As you said so nicely: One can speak of a sense of the presence of Christ or of God with us, but don’t make the colossal mistake of calling that the Kingdom of God! Unless Jesus is back on earth on the restored throne of David, we have a huge anti-climax.”✧

True and False Narratives

God has a **Kingdom of God or Restoration** movement under way as His Project for man, Plan for Man. This is God’s response to the failure and disobedience of the first Adam. This Gospel (Good News) of the Kingdom project (God’s *logos*) is an invitation to **all who choose** to participate. The narrative goes like this. Each participant must embrace the challenge by first believing in the project; then he must be forgiven for his past. He must then embark on the journey that ends in immortalization and co-rulership of the new world order which will be the world inaugurated at the last trumpet to be blown as in Revelation 11:15-18. This is the future return of the Messiah to the earth.

For the narrative to be true, the characters in the narrative must be identified correctly. The man Messiah Jesus is the pioneer participant in the Kingdom project. He is also the announcer of the Project, the Gospel preacher. The God who plans and directs the entire

project is the God of Israel, of Abraham and Isaac and Jacob, the God of Jesus. Candidates to participate in the Kingdom Project are men and women of all nations, not just Jews (cp. the international Church which is God's Israel, Gal. 6:16; Phil. 3:3).

False narratives are those which do not match the only true narrative, the Biblical one. False narratives fail because they miss the biblical climax by diverting the narrative, taking a wrong turn, by offering the participants a false hope of disembodied existence in heaven at death.

This destroys the actual objective of the Kingdom project, which is to govern and administer the world with the Messiah Jesus, when he comes back. Jesus and his associate administrators will be empowered and authorized to subdue the world, that is, the Messiah's enemies, led by a final antichrist.

The book of Revelation is a concentrated account of that future encounter of Messiah with hostile, resistant man. This is the climax of the whole Kingdom movement, the object and conclusion of the True Narrative and Project. Psalm 2, in 12 verses, reveals in advance the endpoint of the Kingdom project. The hostile world is bidden to submit to the Messiah whom God will have then placed (at the second coming of Jesus) on Mount Zion. Verse 10 bids the hostile world submit to the authority of the arriving Messiah, and not to resist him, lest they be destroyed by the overwhelming authority of God's agent the Messiah.

Appropriately then verse 9, "The Messiah will break them with a rod of iron and shatter them like earthenware," is recalled 3 times in the book of Revelation (2:26-27; 12:5; 19:15). These passages declare the goal and reward of the Kingdom project, and they remind the reader of the need for human subjection to the great Kingdom project of the one God of Israel. They also describe the authority conferred on Jesus and the saints, recalling Daniel 7:14, 18, 22, 27 ("obey them") and Daniel 2:44-45, the Kingdom world empire which replaces all rivals.

The biblical true narrative is falsified when it is never allowed its climax. The project is falsified when it is reduced, shrunk, to a "dying and rising" Messiah project, which allows for no denouement of the grand project — which is the subjection of rebellious man and governments to the risen and exalted, and returning Messiah and his saints. Thus Psalm 2 finds its fulfillment as the vision of the returning Messiah who takes control of chaotic human societies and turns them (at the future 7th trumpet, Rev. 11:15-18) into the Kingdom of God, which is the end-game of the entire Kingdom project. This is the Gospel as announced by Jesus (Heb. 2:3) and all the NT Christians.

Briefly, any attempt to describe the Biblical narrative without its climax at the future return of Jesus and the resurrection of all the saints (1 Cor. 15:23) is a failed and inadequate narrative, not fully true to the Bible. ✧

God: One Person

How do we know that God is only one Person? The easy answer is that singular personal pronouns (14 forms) designate **one single person**. This is true in English and Hebrew and Greek. It is a fact known to all speakers of these languages that **I, me, my, myself, mine, thou, thee, thy, thyself, thine, he, him, his, himself** describe a single person. In the Bible these singular personal pronouns describe God thousands upon thousands of times!

God and Jesus are two distinct persons, as are all sons and fathers. But only one of the two persons is GOD. That one God is the Father of Jesus.

Jesus' favorite verse, the most important of all commands, is found in Mark 12:29: "The LORD our GOD is ONE LORD." Or the LORD our GOD is ONE person. He is "our God," the God of all the people of God, the God of Abraham, Isaac and Jacob and the God of Jesus.

Jesus said that those who love him must keep his commands. His favorite and first command is that we are to listen to the true God who is "the LORD our GOD" and is a single LORD — certainly not two Lords.

Jesus, as master-teacher, professor, rabbi, went on to quote Psalm 110:1 where the One God, YHVH speaks to another person, the Messiah, who is to sit at the right hand of YHVH. That second lord is not a second LORD GOD. That would make two GODs, which is not monotheism! The second lord is the lord Messiah. In Hebrew this word is *adoni* (pronounced "adonee"), and it is never a reference to Deity, but always to human (or occasionally angelic) superiors.

The following is excerpted from "The Trinity on Trial" or "The Trinity Delusion" at angelfire.com/space/thegospeltruth

God: One Soul

The Hebrews and Greeks did indeed have a word for a person. It is the word we most often see translated as "soul." When the Bible talks about souls it is a reference to persons. For example, when Peter says eight souls were saved through water he means eight persons were saved through water. When Luke writes that three thousand souls were saved he means three thousand persons were saved.

The Bible indicates that God is **a single soul**. He is a single Person.

Old Testament – Hebrew: *nephesh*

“And I [Yahweh] will raise up for myself a faithful priest, who shall do according to what is in My heart and in My **soul**” (1 Samuel 2:35).

“Yahweh tests the righteous and the wicked, and His **soul** hates him that loves violence” (Psalm 11:5).

“There are six things which Yahweh hates, seven which are an abomination to His **soul**” (Proverbs 6:16).

[Yahweh]: “Your new moons and your scheduled feasts My **soul** hated” (Isaiah 1:14).

[Yahweh]: “Behold, My servant-son, whom I uphold, My chosen one in whom My **soul** delights” (Isaiah 42:1).

“Shall I [Yahweh] not punish these people?” declares the LORD. “And on a nation such as this shall My **soul** not avenge itself? (Jeremiah 5:9; cf. 5:29; 9:9).

[Yahweh]: “Be warned, O Jerusalem, lest My **soul** be alienated from you” (Jeremiah 6:8).

“I [Yahweh] have given the beloved of My **soul** into the hands of her enemies” (Jeremiah 12:7).

“Have You [Yahweh] completely rejected Judah? Has Your **soul** abhorred Zion?” (Jeremiah 14:19).

“Then Yahweh said to me, ‘Even though Moses and Samuel were to stand before Me, My **soul** would not be with this people’” (Jeremiah 15:1).

“I [Yahweh] will rejoice over them to do them good and will faithfully plant them in this land with all My heart and with all My **soul**” (Jeremiah 32:41).

[Yahweh]: “And she uncovered her harlotries, and she revealed her nakedness, and My **soul** turned away from her as My **soul** turned away from her sister” (Ezekiel 32:18).

“The Lord Yahweh has sworn by his own **soul**” (Amos 6:8).

New Testament – Greek: *psyche*

[Yahweh]: “Behold, My servant whom I have chosen, My beloved in whom My **soul** is well pleased” (Matthew 12:18).

[Yahweh]: “But my righteous one shall live by faith and if he shrinks back, My **soul** has no pleasure in him” (Hebrews 10:38).

What an unusual and confusing way for a three-Person God to refer to Himself! Do Trinitarians really expect anyone to believe these are references to a three-Person being? No. they are the words describing one person, one soul, individual.

God: One “I,” One “Me,” One “He,” One “Him”

In the Bible, God is profusely referred to by the personal pronouns “I,” “Me,” “He,” “Him” and “You.” He refers to Himself in this way and inspires His prophets in this way. These are terms that we use to identify a single person. And this is something God

knows. Would not God be very deceptive, using these single-Person terms, if indeed He is not one Person but three?

In addition to this, we find that the Father says in Deuteronomy 32:6-39, “There is no God besides ME.” Is this not clear enough? And further we find God is the Father of Israel His firstborn. A three-Person Father? God portrays himself as one Person who has a heart and eyes and hands and feet and goes for walks in the Garden of Eden. Three Persons? And God sits on a throne in heaven? Three Persons?

The One and Only God of Jesus

Was Jesus’ God a three-Person being or a one-Person being? Jesus did say, “my Father and your Father, my God and your God.” Is it not clear that Jesus’ Father was his God and his Father alone? Are we to actually believe that Jesus’ one God was a three-Person being? And he did say also that his God is our God. Is it not clear that our God then is one Person, Jesus’ Father?

God is a soul, a person, and He identifies **Himself** as such in the Bible. Jesus identifies his one God as his Father. This God is an “I” and “Me” who, specifically identifying himself as the Father of Israel, declares “there is no God besides **Me**.” Just how again can these facts possibly transmit the concept of a three-Person God? ✧

First One God and the Messiah Conference in Lima, Peru

It was a very great honor to be able to speak for long hours, over a period of 4 days, to the some 120 Peruvians who gathered in Lima under arrangements made by Edwin Mauricio. The Church of God Abrahamic Faith building in Lima was the venue. We received a warm welcome from Maria Poma, widow of Beder who was pastor there. Carlos did excellent live-streaming of the proceedings, and journey of faith stories were delivered by some of the 10 pastors who had (after many years) exited, with many of their congregations, a former very oppressive “charismatic” cult. The obvious delight expressed by these men and women, pastor’s wives, were testimony to the huge excitement they experienced in learning that God is ONE Person and that Jesus is the man Messiah.

The task of re-education is huge. There must be millions of folk out there who will respond to the great truths which, as I kept saying, are not complicated (“no es complicado”). Preaching was facilitated by proficient translation into Spanish by Alex Davila, who came over from Nicaragua. I baptized a pastor and his wife and several others are wanting to be baptized.

Paul, I reminded them, taught the Kingdom of God Gospel from dawn to dusk for months and years! To

equip others with a solid Bible understanding, sufficient training to be able to teach it to others, is a very taxing endeavor. We can and must all prepare now to teach others, which is the heart of the Great Commission. Many can be reached by Internet. South Americans have a humble and childlike approach to learning, which Jesus commended, as we know. ✧

Comments

“We have both very much enjoyed *Focus on the Kingdom* and look forward to it eagerly and share the Kingdom news with our neighbors. What a blessing to have others who understand the Kingdom Gospel. Do you have thoughts on Hebrews 1:2 and 1:8?”

Hebrews 1:2 states that God created all the ages of times with the Son in mind. God then addresses this royal son as “god” in v. 8. This is from Psalm 45:6 where the Messiah is designated “god” in the Messianic sense. NAB has “god” here. We all know from thousands of singular pronouns that there is only one Person who is GOD! And the context in Psalm 45:6 immediately tells us that the Messianic “god” has his own GOD. Both cannot be God of course, which would make two Gods! Note John 20:28 where Thomas finally sees (cp. ch. 14) that Jesus is the Messiah, my lord, and that the one God is seen in him. John had already quoted Jesus as affirming that the Father is the “the only one who is true God” (17:3).

“I just read your booklet, *The Law, the Sabbath, and New Covenant Christianity*. It helped me let go of some beliefs that my Seventh-Day Adventist neighbor was trying to tell me about, and to realize that we are under the New Covenant. It was very freeing.” — *Facebook*

“I do know that you teach nothing new, and that you do not teach fables and fairy tales as the traditional churches do, including the deceptive Trinity. I do love your teachings and your videos. I formally was a hot and cold Jehovah’s Witness for 15 years. I have kept the teaching of One God and had no former interest in mainstream traditional churches.” — *email*

“Having come from a family legacy of JW’s, I deeply appreciate the Messianic nature of your *One God, the Father, One Man Messiah Translation* as well as the very clear references to ‘the Gospel of the Kingdom’! I received an email from a Trinitarian friend of mine who is establishing his own fellowship because all the churches he’s visited that are Trinitarian do not teach the Gospel of the Kingdom as an earthly hope. He shared the results of a group text that he sent out to his budding flock asking, ‘What is the gospel in the Gospels?’ A thought I borrowed from you and shared with him. The answers he received were essentially identical: ‘salvation through the

death and resurrection of Jesus Christ.’ We spoke about it this morning and he humbly admitted how biblically Kingdom illiterate his brethren are. I must add that the footnotes in your translation are amazing and clear up so much fog with regard to the ‘incarnated Archangel Michael’ and many other vital points that obscure the human Jesus. You make clear the ‘code’ words for the Kingdom. Additionally, Philippians 2:6-7 in your NT is so illuminating that no humble student of the Scriptures should be without it. It’s my sincere hope that in due time, I can share a copy of your NT with my friend and his congregation members to help free them from the opaque Trinity doctrine. I’ve been reading all morning long from this version to my heart’s delight. I will be purchasing several copies for myself and family members who will listen. They currently seriously mislead students of the Bible who ‘have zeal without knowledge.’ It’s awesome to be making headway in bringing many of my ‘once saved always saved’ friends to an accurate knowledge of what salvation is through the Kingdom.” — *email*

“Thank you, Brother Anthony, for your work. You know I left the Oneness (Modalist) movement due to your teaching. Of course, the Scripture was the most evident source. You and many others were vessels of confirmation on my journey and truth. For that, I highly respect you, sir. All praise to God our Father and the lord Jesus Christ.” — *Facebook*

“I have been a unitarian for a long time, even though I attend a United Methodist church. For a long time I really thought there was something wrong with me and that I was not a ‘true Christian,’ because I didn’t ‘get it’ (Trinitarianism). So I was so happy to find your site and your videos on the Internet to know that there are other biblical unitarians who believe as I do.” — *Oklahoma*

“I still read *Focus on the Kingdom* cover to cover the day it arrives and have been much blessed by your work and writing.” — *New Zealand*

“I’m a new Christian unitarian having recently departed the Catholic Church due to long held theological differences. I’m quite excited about the reemergence of historical Christian unitarianism, and feel I have found my true home. Over the past several months I’ve enjoyed your videos on your website and YouTube.” — *Germany*

To our international readers: If you would like to receive *Focus on the Kingdom* by **email** each month (and save us postage), please sign up at www.restorationfellowship.org with your name and email address, or send us an email to anthonybuzzard@mindspring.com

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Focus on the Kingdom
February, 2015

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