

Focus on the Kingdom

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Watch Out for Faulty Translations!

It may well be that your translation gives you in Colossians 1:16: “By him [Christ] all things were made in the heavens and on the earth.” To which a classic commentary on Colossians helpfully responds, “This does not mean ‘by him’” (*Expositors’ Greek Testament on Colossians*, p. 502).

The author cites Moule, Ellicott and Meyer in support of the idea that creation “depends *causally* on the Son,” that is, that all things were made “*because of* the Son” — not “by the Son.”

Thus also these two helpful translations:

Complete Jewish Bible (Stern), Colossians 1:16: “Because in connection with him were created all things — in heaven and on earth, visible and invisible, whether thrones, lordships, rulers or authorities — they have all been created through him and for him.”

MacDonald Idiomatic Translation: “Because for him everything in the heavens and on earth was created, both phenomena and noumena, whether thrones, dominions, administrations, or authorities. All were created through him and for him.”

In my translation, *The One God, One Man Messiah Translation of the NT* (Amazon.com or 800-347-4261): “Because in him in intention everything was originally created by God, in heaven and on earth.”

“We must render ‘in [*en*] him’ as ‘because of’ in Col. 1:16” (Nigel Turner, *A Grammar of NT Greek*, Vol. 3, p. 253).

Dr. James Dunn translates “in him in intention” (*Christology in the Making*, p. 190).

Jesus was not the Creator of heaven and earth. He never claimed that, and he knew of Isaiah 44:24: Yahweh made everything alone and unaccompanied. ✧

The Creed of Jesus Is the Place to Start

The key issue in the discussion about who God and Jesus are is easily solved by the creed Jesus called the Great Commandment (Mark 12:29). The loss of this creed of Jesus, defining God, is a gaping hole in the current system. Jesus is not being heard and obeyed at the most fundamental level.

By **strict monotheism** I mean the unitary monotheism of Jesus and of Jews. Deuteronomy 6:4 (=Mk 12:29) is the unitary monotheism of Israel and of Jesus. Jesus agreed entirely with a Jew, whom Mark does

not present as unfriendly, that Deuteronomy 6:4 is the Great Command. This, then, must be the teaching also of those who claim to follow Jesus. Amazingly many in church seem not to think of the teachings of Jesus as of vital importance! This ground fallacy must be corrected, if we are to make sense of Biblical Christianity. Christianity in the NT is to be based on the “obedience of faith” (Rom. 1:5; 16:26; Heb. 5:9), and the words and teachings of Jesus are for us all. Why not return to Jesus by starting with his Great Command in Mark 12:29? Muslims and Jews would find this intriguing too! “Strict monotheism” is also known correctly as Jewish monotheism, or unitary or unipersonal monotheism. God is one single Divine Person. That is the monotheism of Jesus. God is one Person, the Father.

Mark 12:29 will yet solve denominational chaos. Jesus followed Mark 12:29 with a brilliant anticipation of what might happen to his own status! Jesus, asking them *the* question, cites the massively important Psalm 110:1. He defines his status as the Messiah, Son of God, as David’s lord, *adoni* (*kurios mou*), “my lord,” which is a non-Deity title all 195 times in the OT. On no account can Psalm 110:1 yield **two** who are YHVH! God cannot speak to God. Jesus meant to block this frightful idea! Paul, following Jesus, repeats the Shema (“Hear, O Israel”) in 1 Corinthians 8:4-6, and then puts Jesus, as the Messiah lord, not Lord God, at the right hand of YHVH.

Luke 2:11 solves all problems. The one born in Bethlehem is the “Messiah lord,” not the Lord God! All the troubles and confusion arise from not knowing the vast difference between the Lord GOD and the Messiah (anointed lord) of Luke 2:11. Paul referred to Jesus as the lord Jesus Messiah some 100 times! None of this is in any way difficult. Jesus is the man Messiah Jesus (1 Tim. 2:5). To confess Jesus as lord is to confess him with Peter as the Messiah, not God (Matt. 16:16).

It is a simple falsehood to say that *echad* (Hebrew for “one”) somehow implies a plurality in GOD! The fact is that the adjective “one” in Hebrew and English can modify (describe) any noun in the universe! One family, one nose, one finger, one cluster of grapes, etc. “One” means exactly “one” in these examples. God is one single Person in the OT — one Father, one YHVH, thousands of times. Jews were and are always unitarians on the basis of Deuteronomy 6:4. Jesus was a unitarian, as he said in Mark 12:29. The word GOD in the NT means the Father about 1300 times and never means a triune God.

These are startlingly interesting facts. Let your friends know about them at every opportunity. Read about the Shema (“Hear, O Israel”) in any encyclopedia. One (*echad*) means one, and never more than one!✧

The Hebrew Word You Really Must Know!

There is a Hebrew word found in your Old Testament 195 times. It is the word for “my lord” which tells you that the one it describes is *not* God, not Deity! There is a similar word which by clear contrast means the Lord God. Here are the words which will yet change the face of churches and preaching! The first is the word *adoni* (pronounced in Hebrew “adonee”). This word, which appears 195 times, tells you that the one so titled is *not* God, not Deity. The other word is *Adonai* (pronounced in Hebrew “Adon-eye,” rhyming with El Shaddai). That word Adonai (450 times) refers to God, to Deity, i.e., the Lord God. It appears in most Bibles as “Lord” (capital L) and means Lord God. The other word *adoni* (“adonee”) appears in your Bible as “my lord” or “master.” It ought always to be written as “lord” (lower case “l”). But now note this amazing trick: In Psalm 110:1, which is a “John 3:16” of the Bible, cited massively because of its central importance, you will find the word for the second lord written as “Lord” (capital “L”) instead of *correctly* “lord” (lower case “l”). The Hebrew word (tell your friends) for that second lord in Psalm 110:1 is *adoni* (my lord).

Many translators are misleading you. They are trying to make you think that the second lord (Ps. 110:1) is Lord God! They are trying to make you read, “The oracle of the LORD (YHVH) to my Lord God (ADONAI, Deity): Sit at my right hand until I make your enemies your footstool.” But the Hebrew reads in fact, “The oracle of the LORD (YHVH) to my lord (*adoni*).” The difference is huge — between Lord (Deity) and lord (non-Deity).

The word *adoni* (my lord) occurs as we have said 195 times in the Hebrew Bible. I want to introduce you to just three of these, and you will see the clear distinction between LORD GOD (Yahweh) and my lord (*adoni*). These samples are from the beautiful account of Abigail and her meeting with King David.

1 Sam. 25:28: “Please forgive the transgression of your maidservant, for the LORD [Yahweh] will certainly make for **my lord** [*adoni*, David] an enduring house, because **my lord** [*adoni*, David] is fighting the battles of the LORD [Yahweh].”

1 Sam. 25:30-31: “And when the LORD [Yahweh] does for **my lord** [*adoni*] according to all the good which He has spoken to you, and appoints you ruler over Israel, this will not cause grief or a troubled heart to **my lord** [*adoni*], both by having shed blood without cause and by

my lord [*adoni*] having avenged himself. When the LORD [Yahweh] deals well with **my lord** [*adoni*], then remember your maidservant.”

Now compare the famous verse Psalm 110:1 which is cited all through the NT. “A psalm of David: The LORD [Yahweh] says to **my lord** [*adoni*]: Sit at My right hand until I make your enemies a footstool for your feet.”

The RV, RSV, NRSV and NAB versions correctly translate the second lord as “lord,” non-Deity. Most other translations mistranslate the second lord as “Lord,” “misleading you into belief that there are two who are GOD — two LORDS!

These (above) are only a few out of the 195 samples of *adoni* (my lord), the amazing word which tells you that Jesus is the human lord Messiah (Luke 2:11) and not the Lord GOD. Jesus did not believe in any Trinity and nor should his followers if they are going to take Jesus’ words with utmost seriousness!✧

Christian Non-Violence

by Etienne Curnow, France

Here’s a rough outline of my attempt to get to the heart of what Jesus expects of us all in terms of being non-violent.

1. Peaceable Christian Conduct. Is it acceptable to resort to violence in self-defense?

Jesus’ teaching says no (Matt 5:39).

Jesus’ example says no (1 Pet 2:23).

Failure to comply carries its own perfectly proportioned punishment (Matt 26:52).

The ultimate death penalty awaits all who make themselves enemies of Jesus by refusing to abide by his non-violent code of conduct (Luke 19:27).

To save one’s life in this way is to lose out on immortality (Luke 9:24).

Is it permissible to defend another with violence?

When Peter sought to assist his Master in this way he discovered that this, too, is out of the question (John 18:10; Matt 26:51-52).

Are there any exceptional circumstances where violent resistance is allowed?

Peter states the general principle that we are not to repay evil for evil (1 Pet. 3:9).

Paul indicates that this principle applies in our dealings with absolutely everybody (Rom. 12:17)

So non-violence is a normative rule binding in all cases.

What can we do then?

How about mobilizing some spiritual weaponry? Prayer is not the only thing to do, but it should have a high profile in our response. Jesus often found himself facing such situations and he habitually committed them to the Father (1 Pet. 2:23). Only the fact that he had a mission to accomplish kept him from calling for divine

assistance when the evil authorities came to arrest him (Matt. 26:53-54). An audible prayer would be extremely frightening to any assailant who happens to be a Satanist. That's just one possible example of being creative, and looking for ways to turn the situation upside down and overcome the aggressor peaceably with good.

2. Violent Law Enforcement

The kingdoms of the world have a law enforcement function which can sometimes necessitate the use of violence (Rom. 13:4).

Our future role as kingdom of God citizens will be to exercise such authority justly in the millennial kingdom, where violence will be called for to subdue residual opposition to the Messiah. Is it appropriate for us to be jumping the gun now in order to participate in enforcing the laws of a worldly kingdom to which, as aliens and kingdom of heaven citizens (Phil 3:20), we do not even belong?

Some of the laws enacted by worldly kingdoms are unjust. Why enter a profession which would oblige us to uphold such laws? This could only result in compromise or refusal to perform one's duty to the state. The former option would displease God and neither option would be a praiseworthy Christian witness. So let the kingdoms of the world police their own, and let us be policed by Jesus until he returns to make us his law enforcement officers in the millennial kingdom.

3. Military Involvement

Christians are not to use physical violence to repel attacks on Jesus' kingdom (John 18:36). How, then, can it possibly be acceptable to fight for any other kingdom? This amounts to fighting for a rival kingdom against the non-violent values of the kingdom to which we profess to belong. Does Jesus' teaching all of a sudden become null and void on a battlefield?

As already noted, violence to defend others is forbidden by Jesus. So much for the notion of a "just war."

Ultimately, all worldly kingdoms will have to make way for the Messianic kingdom (Rev. 11:15). In the meantime we owe those kingdoms obedience (insofar as they do not cut across Jesus' values) but not our allegiance, especially not to their violent projects. We must decide whose side we are really on. We do not have dual nationality in this matter. Nor are we to act as duplicitous double agents.

Conclusion

Paul reminds us that we are non-violent combatants in a spiritual conflict (Eph. 6:12).

Jesus was a non-violent extremist in this present evil age. Are we prepared to step that far out in order to follow his lead? Are we willing to put aside all carnal

weapons and stratagems in order to do battle spiritually as inoffensive lambs in constant danger of being slaughtered (Rom. 8:36)? Or are we violently opposed to the idea? ✧

Jesus Believed in the Real Daniel of History, not a "Pseudo-Daniel" of Unbelieving Critics

A savage attack was mounted against the book of Daniel by some self-proclaimed "scholars." Such doubt and unbelief should never affect the true believer in the authority of Jesus, and Jesus' view of Scripture. The single decisive point is whether we take note of **Jesus** as commentator on Daniel in Matthew 24 and in Revelation! Are we willing to take Jesus as our rabbi and instructor?

The "liberal commentators" do not care what Jesus said on this issue! Jesus said that the real "prophet Daniel" (who lived in the 6th century BC) predicted a yet future (to us) Abomination of Desolation and Great Tribulation. These are to be events close to the one future Second Coming of Jesus predicted in Matt. 24:3; 1 Cor. 15:23, etc.

This information is an important part of preaching the Gospel of the Kingdom and obeying the teachings of Jesus. We need every word of Jesus since his words "are spirit and life" (John 6:63). They impart life to us and eventually immortality.

Jesus recognized Daniel as predictor of the future Abomination and Great Tribulation (Matt. 24:15, 21).

Antiochus Epiphanes, a persecutor of Jews in the second century BC, is certainly an anti-God figure, but our concern, according to Jesus, needs to be with the future fulfillment, as Jesus taught it ("let the reader understand," Matt. 24:15, Mark 13:14).

It is as simple as that. Jesus reads the second half of the 70th "week" (Dan. 9:27) as future in Revelation 11:1-3 (42 months); 12:6, 14; 13:5 (Dan. 7:25).

The book of Daniel predicts the future death of the final antichrist, the King of the North (Dan. 11:45; 9:26b: "his end"). That event is followed by the future resurrection of all the faithful dead (Dan. 12:2). Antiochus (second century BC) did not die at the time of the future resurrection! The final King of the North in Daniel 11:45 dies just before the resurrection in 12:2.

Antichrist (1 John 2:18; 2 Thess. 2:8) will come to "his end" in the land (11:45) just as the same future wicked prince comes to "his end" in Daniel 9:26b.

Antiochus did not die in the land nor in the flood of judgment mentioned in Daniel 9:26. This future flood of judgment will destroy the antichrist. It did not destroy Antiochus (cp. Isa. 8:8 for the "flood" of an invasion).

I am saddened that such obvious things have to be stated! Do not be deceived!

Joyce Baldwin's commentary on Daniel in the *Tyndale Commentary* series and many other evangelical commentaries make our point: "To confine the meaning of Daniel to the 2nd century BC is to close one's eyes to the witness of Jesus and the New Testament writers" (p. 173).✧

Shocking Admissions about What Happened to Truth after NT Times

Dr. Harold O.J. Brown: "It is impossible to document what we now call orthodoxy in the first two centuries of Christianity."¹

Dr. Harold O. J. Brown again: "It is a simple fact and an undeniable historical fact that several major doctrines that now seem central to the Christian faith — such as the **doctrine of the Trinity** and the doctrine of the nature of Christ — **were not present in a full and self-defined generally accepted form until the fourth and fifth centuries**. If they are essential today — as all of the orthodox creeds and confessions assert — it must be because **they are true**. If they are true, then they must always have been true; they cannot have become true in the fourth and fifth century. But if they are both true and essential, how can it be **that the early Church took centuries to formulate them?**" (p. 20).

The "church fathers" contradicted Jesus in the process of moving beyond the NT (2 John 9). Jesus affirmed the non-Trinitarian creed of Israel in Mark 12:29.

"Salvation is derived from obedience to Jesus." That is the clear and simple message of Hebrews 5:9. It is repeated in hundreds of verses which make the same easy point. If you want to think and be like Jesus, if you want to believe what Jesus believed, if you desire to have the mind of Jesus (1 Cor. 2:16), then the following easy statement from Dr. James Dunn will make an obvious appeal to you and your friends:

"The point, then, is that **Jesus is remembered** in earliest Christian tradition not simply for putting the love commandment ('love your neighbor as yourself') at the **heart of his teaching**. The influence of that teaching on the first Christians is clear enough from first-century Christian writings, and there are no grounds for denying that the inspiration for that focus in early Christian teaching is to be attributed to Jesus. For such a consistent singling out of just this commandment (Lev. 19:18) can

¹ *Heresies, The Image of Christ in the Mirror of Heresy and Orthodoxy from the Apostles to the Present*, Doubleday and Co., 1984, p. 5.

hardly be coincidental. More to the point, **Jesus is remembered** as also putting the love command second to the primary command, to love *God* with all one's being (Mark 12:30 and parallels). For Jesus **the Shema** [Mark 12:29] was indeed fundamental, fundamentally determinative of the whole orientation of life. It is *not* the case that Jesus' ethic can be boiled down to love of neighbor. On the contrary, the implication is that the two go together, and perhaps also that the second is only possible in long-term reality as the corollary to the first.

"The conclusion is strong, then, that **the Shema** continued to be of central importance for Jesus during his mission and in the teaching he both gave and lived out. Which also means that the conviction that God was one continued to be a basic axiom for Jesus, a core principle from which he drew his inspiration and instruction. To that extent, at least, in other words, we have to answer the question 'Was Jesus a monotheist?' with a clear affirmative...

"The clear implication of Mark's account [10:18] is that Jesus declined the epithet 'good,' because properly speaking only God is good...Its theological rationale is obvious: God alone is worthy of such devotion, because God alone is the source and definition of all goodness...the God-foundation of Jesus' whole mission."²

Be very careful to note that by "monotheism" is meant the unitary, unipersonal monotheism of Israel (Deut. 6:4), which Jesus endorsed as the greatest of all the commandments. Could you be breaking that commandment?

More from Dr. Harold O.J Brown: "For those who seek to be and remain fully orthodox, evangelical and catholic, the loss of the Chalcedonian Creed (AD 451) as a standard may not be a disaster, but it causes tremendous disorientation. It involves a transformation the magnitude of which cannot be ignored. This goes beyond anything that has happened so far in the history of Christianity with its constant interplay of heresy and orthodoxy. The great historians of the faith may contend, from their various viewpoints, that the development of early catholic, medieval, or Reformation theology **represented a distortion** [cp. Loofs' "perversion"] of the NT message...but the eclipse of Chalcedon (451 AD) — whether it is permanent or transitory — is more ominous than anything that has happened before."

Note how this professor tries to defend what is called "orthodoxy" and is appealing to a church council 450 years after the time of Jesus and the Apostles! He then goes on:

"In theology we have to say that we now seem to have entered a post-Chalcedonian era [he laments what he

² Dr. James Dunn in *Early Christian and Jewish Monotheism*. ed. Stuckenbruck and North, p. 109-110.

thinks is the loss of truth established in 451 AD!). The transformation this development portends is greater than anything which has yet happened within Christianity. It can be compared only to **the transition within biblical monotheism itself, from the unitary monotheism of Israel [I add, and of Jesus] to the Trinitarianism of the council of Chalcedon.** The **difference** is symbolized by the **transition from the prayer Shema Israel of Deut. 6:4** (“Hear O Israel, the Lord our God is one Lord” [Jesus’ creed! Mk. 12:29] to the confession of the Athanasian Creed: ‘We worship one God in Trinity and Trinity in unity.’

“Was **the transition** from the personal monotheism [God is one Person, Jesus’ creed!] of Israel to the tripersonal theism of Nicea a legitimate development of Old Testament revelation? Christians affirm that it is [i.e., *that it is fine to discard Jesus’ creed!*], holding that Nicea [AD 325] represents a fuller unfolding, not a distortion [contra Loofs who rightly says it was a perversion] of the **self-disclosure of the God of Israel.** Indeed the Trinitarianism of Nicea (325) and the Christological definitions of Chalcedon (451) are seen as the valid and necessary interpretation of the claims of Jesus Christ in the context of the OT witness to the God who is. [But did not Jesus affirm explicitly that OT definition of God? Did not Jesus claim that the one God was one Lord? One Person? agreeing with a Jew? How is it a valid ‘interpretation’ of Jesus to move beyond his explicit definition of God? Note the warning of John in 2 John 9 about going ahead of Jesus!]

“Without Nicea and Chalcedon, it would not have been possible to maintain that Christianity is a biblical religion, the legitimate daughter of OT Judaism [but Jesus affirmed the unitary monotheistic creed of Judaism, Mark 12:29, and made it thus the Christian creed, unless we argue that Jesus’ teachings are not Christian!].

“Today the clarity and necessity of Chalcedon, if not refuted or disproved, has been widely forgotten and ignored. Christianity took four centuries to formulate its witness to the deity and humanity of Christ in the context of the One God of Abraham, Isaac and Jacob in such a way that it preserved a coherent approach to the unity of truth [!]. It has taken 15 centuries more to forget Chalcedon again; as it loses touch with Chalcedon, the Christian world is in the process of losing its coherence. [It lost its coherence long before that, when it abandoned its own founder’s creed!] It is in fact losing the conviction that there is any final truth about the one who said ‘I am the way, the truth, and the life’ (John 14:6).”³

Would not real coherence mean that followers of Jesus would believe and teach what Dr. Brown fully admits is the unitary monotheistic, Jewish creed of Jesus,

³ *Heresies*, p. 43.

who claimed to be the Truth? Is not real coherence refusing to go beyond the teachings of Jesus? How does one legitimately transition from and out of the creed of Jesus into Chalcedon?

All readers should meditate on the facts here admitted by Dr. Brown! They present a startling admission that contemporary Christianity is not founded on the creed of Jesus Christ.

Dr. Martin Werner, DD, makes our point beautifully:

“For according to the NT witnesses, in the teaching of Jesus and the Apostles relative to the **monotheism** of the Old Testament and Judaism, **there had been no element of change whatsoever. Mark 12:29 recorded the confirmation by Jesus himself, without any reservation, of the supreme monotheistic confession of faith of Israelite religion in its complete form.**”⁴

Is not the teaching of Jesus Christ normative, i.e., the only true foundation, for Christianity?

More amazing quotations:

“A second major theme of Jesus’ teaching was the *fundamental* validity of what Scripture and tradition of old had taught. Jesus repeated **the Shema** and acknowledged the law in the OT as the source of God’s will for human conduct. But he also displayed a new way of allowing it to shape human life and conduct, apart from all casuistry...If the historical Jesus ever explicitly claimed to be God, the Gospels have not so presented that claim. They never put on his lips ‘*ego eimi theos*’ (‘I am God’).”⁵ (He adds John 1:1; 20:28; Heb. 1:8 as referring to Jesus as God.)

“During ten centuries of blindness and servitude, Europe received her religious opinions from the oracle of the Vatican; and the same doctrine, already varnished with the rust of antiquity, was admitted without dispute into the creed of the Reformers, who disclaimed the supremacy of the Roman Pontiff. The synod of Chalcedon still triumphs in the Protestant churches; but the ferment of controversy has subsided, and **the most pious Christians of the present day are careless of their own belief concerning the mystery of the Incarnation.**”⁶

Jesus was a unitary monotheist. Jesus was a Jew, and Jews were willing to die for this unitary monotheistic belief — “The unitary monotheism of Israel” (Dr. Brown, *Heresies*). “Jews were always unitarians” (Dr. Hodgson lecturing at Oxford on the Trinity in 1944).

I hope this article has given you food for much thought and meditation. Your friends are captive to an

⁴ *Formation of Dogma*, p. 215.

⁵ Joseph Fitzmyer, SJ, *A Christological Catechism; NT Answers*, Paulist Press, 1981, p. 23

⁶ Edward Gibbon, *The Decline and Fall of the Roman Empire*, Vol. 11, pp. 1574, 1575.

amazing tradition about GOD as a Trinity. This concept was not imagined as true for some 300 years after the time of Jesus. Jesus said that the way to the life of the age to come (“eternal life”) is by coming to know the Father as “the only one who is true God, and Jesus Christ, the one whom You sent” (John 17:3). Calling the Father “the one who alone is God” was merely repeating what the NT says 1300 times: that the Father of Jesus is the one GOD of biblical monotheism. This is the great command of Mark 12:29, agreed by Jesus as founder of the Christian faith and by a Jew. This marvelous text rivets the Old Testament Hebrew Bible to the New Testament Greek Scriptures.

As Paul said, the God of the Jews is the also the God of the Gentiles (Rom. 3:29). That rock-solid truth became unsettled and confused when Greek philosophically minded Gentile church leaders, not liking the God of the Jews taught by Jesus, decided on a new definition of God as three-in-one. This amazing development has led to the separation of and enmity between three major world religions: Christianity, Islam and Judaism. This false development has led to about a third of the world being at loggerheads in defining who God is! You can be part of repairing this damage and helping others to learn from Jesus himself. Jesus was a Jew, and salvation is from the Jews, as Jesus said in John 4:22. Tell everyone and help them to read the Bible with clarity and understanding. ✧

The Devil and Demons are Real and Active (Rev. 12:9; I John 5:19)

A curious error has invaded the thinking of some biblical unitarians. The false theory is that the “Devil” is not a supernatural personality, and the “demons” mentioned in both Testaments are unreal! This theory involves setting oneself up above Scripture and above Jesus himself. The very false theory imagines that Jesus “accommodated” himself to the ignorance of the people who ignorantly believed in the existence of demons! But that is an invention on the part of those taken in by this amazing theory. We must be aware of the grave danger of knowing more than the Bible and more than Jesus. It is parallel to the false theory that Jesus and God forbid even the very moderate use of alcohol. Let us never try to be more righteous than Jesus!

***The One: In Defense of God* by Pastor Dan Gill**

This exciting new book is a persuasive call to return to the genuine monotheism of Jesus and Scripture.

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Comments

- “It’s a privilege to have a brother like Anthony publishing and writing books, tracts and letters in our modern age. Despite the fact he is incredibly humble and modest (you can see him in the videos interacting with young people in the streets as if he’s just one of them!), he is one of the greatest theologians alive in our modern times and a living blessing not only for believers but for honest people from different religions and faiths. We can say if Trinitarian sectarianism is a cancer, Anthony is an oncologist with a whole life work on the cure: the strictly literal monotheism, the worship of the Only One God of Israel, God of Abraham. A cure that can stop every war in the world and unify Judaism, Christianity and even Islam in only one faith: Abraham’s faith with only one True God: the Father! I wanted to share this with you with all my love and thanks because all that I learned from you: ‘Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us’ (Titus 2:7-8).” — *Uruguay*

- “When the Worldwide Church of God started instituting changes and there became less and less distinction between the WCG and other denominations, there seemed little point travelling many miles when the churches around the corner were teaching the same things. It also forced my friend and I (and many others) to very carefully examine what was now being taught — grace, Trinity, evangelical aspects, etc. We began a deep search for the ‘real truth’ and ‘only the truth,’ and attended many different church/denominational gatherings, but always found something amiss. We have read and studied very extensively and widely over the last 10 years or so (in a sincere search), and we have been, to say the least, very disappointed to find the error we have believed in the past, errors that are being taught by almost everyone now alongside certain valid truths, and particularly the extent of the mis-translations in the various Bibles along with the extent of the mis-interpretations. I guess that you can relate to this. Needless to say, our studies have led us to One God/One Lord, the human Messiah, a disregarding of the ‘triune God,’ etc. We are also trying to get through the main material on your website.” — *England*

• “Thank you for the years of work you’ve put into expounding your position on the Trinity/unitarian issue. I was raised believing in the Trinity as a Catholic. At age 18 I was born again and joined a Oneness Pentecostal church and, of course, embraced the Oneness theology. Recently I’ve been reading some about the unitarian position and it so far makes sense. Believe it or not, I wasn’t even aware that there are evangelicals today who hold to unitarianism until someone told me relatively recently that he had some friends who had embraced it. This spurred me to start reading about it here and there on the web. I’ve read some of your literature and it’s been very helpful, and I’m certain I’ll find your videos helpful as well. However, I need to do much more study before I can make a decision on the matter, just as it took me a considerable amount of study before I was convinced that the doctrine of Conditional Immortality [sleep of the dead] was true. What a difference it has made in my life to correctly understand that doctrine. It’s so very important to understand the nature and character of God. No wonder Satan works so hard to impart dogmatic fear within the Church concerning questioning these doctrines.” — *email*

• “Many years ago I went to a Messianic church of Jews and Gentiles. It was perfect but when the rabbi would talk about the Trinity it just didn’t make any sense. So one day I humbled myself and asked the Almighty through Messiah Yeshua of course, and that very moment things became clear. I mean by that, I knew why Yeshua was called God. I knew what his role was. Everything that I read just made sense (talk about the holy spirit!). It was amazing. A radio program would help get this out to Catholics and Protestants. Sadly it’s not for everyone but we can make a huge dent in these horrible teachings.” — *Michigan*

• “Your videos are very misleading and simplistic to what the gospel really is about. Jesus is God. Read John 1:1.” — *Youtube*

• “Basically, my journey in seeking the truth started when I was in my early teens (probably 13 or 14). I made a decision to be objective in assessing the doctrines that were derived from the Bible. Although I came to the wrong conclusions in the process, God eventually guided me to these Biblical Truths: 1) there is only One God, the Father, and Jesus Christ is His supreme agent (a special man and not a mere man) and 2) the Gospel about the Kingdom will be a literal Kingdom that will be established here on earth not in Heaven (no concept of immortal souls whatsoever). I am turning 25 this September and I am really really glad to have known the truth. Although you are 81 years old, I pray to God that He would prolong your life. Without you, I may not have been able to know the truth about the Gospel about the Kingdom. May you continue your passionate mission to

let the world know that God is One and the Kingdom of God on earth is coming. This beautiful message of hope now resides deep in my heart as it promises a new heaven and a new earth where righteousness dwells. I just want to let you know that my faith in the Bible and in Christianity would not have been stronger without you. Thank you for the love and the support.” — *Philippines*

In the hopes of keeping in closer contact with you, our faithful readers, please send us your email address if you have one. There is news from time to time we would like to share with you, and having your email address could save us a substantial amount in postage. Please send an email to anthonybuzzard@mindspring.com or enter your email address at focusonthekingdom.org Thank you!

Oklahoma!

The Church of God General Conference, in partnership with Anthony Buzzard and the Restoration Fellowship, have launched a new congregation in Oklahoma City. The first meeting took place on Sunday, July 17th at the Oklahoma City Elks Lodge, 5550 NW 72nd Street, starting at 10:00 a.m. Leading the new congregation is Pastor Scott Perciful. For more details he can be reached by phone or email. Phone is (918) 863-5656; email is sp@scottperciful.com We look forward to seeing you there as we share our common faith in the coming Kingdom of God and the things concerning the Messiah Jesus.

The Western Washington Church of God meets at the following locations once each month:

2nd Sunday: Columbian Hall, 6794 Martin Way, Olympia; 10:00 a.m.

3rd Sunday: YWCA, 3609 Main St., Vancouver; 10:00 a.m.

4th Sunday: Columbian Hall, 6794 Martin Way, Olympia; 10:00 a.m.

For more information contact Pastor Robin Todd at robinsings4u@comcast.net, or call him in Olympia at (360) 701-9219.

Robin also has information about others around the U.S. looking for contact with other believers. You can see a list of those contact cities/towns by going to www.scatteredbrethren.org and then clicking on the appropriate “region,” or by emailing him at the above address.