

# Focus on the Kingdom

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## Have You Heard the Gospel?

In 1 Corinthians 15:3 Paul “declares that he received *en protois*, as one of the fundamental tenets of the Apostolic faith, that Christ died for our sins according to the Scriptures.”<sup>1</sup>

It was not the whole Gospel. Paul highlighted, as does any good teacher, that part of the Gospel, the death and resurrection of the Messiah, which required urgent attention and correction. Amazingly, some at Corinth were beginning to throw away the faith. Nothing is more horrifying than to ditch the faith which leads to immortality. Imagine renouncing God’s promise that we can live forever and ever, “into the ages of the ages”!

Now notice very carefully a popular misunderstanding about the content of the saving Gospel. The Gospel in the Bible is not remotely about “going to heaven when you die”! A leading expert makes our point well for us:

“The Kingdom of Heaven is fundamentally the Kingdom of earth. While the majority of Christendom has been in the habit of thinking of ‘heaven’ as the place for which the children of God are destined, Jesus makes the startling statement that the meek are to possess the earth (Matt. 5:5; Rev. 5:10; cp. Ps 37, repeatedly). This is in agreement with the prophetic and apocalyptic traditions.”<sup>2</sup> The Gospel is firstly about the Kingdom of God for which we pray “May Your Kingdom come”! The Gospel of course is also about the sacrificial death of Jesus for the sins of the world, and about Jesus’ return to life on the third day.

## Have You Heard the Gospel?

Stupid question — or is it? Christianity, we all agree, is based on the Gospel. But what is the Gospel?

Well-known evangelistic organizations are ready with the answer. The gist of what they have to say is this:

“Faith is rationally impossible where there is nothing to believe. Faith must have an object. The object of Christian faith is Christ...Faith always implies an object — that is, when we believe, we must believe something. That something I call the ‘fact’...If you are saved from

<sup>1</sup> *Dictionary of Christ and the Gospels*, Vol. 1, p. 377. Henry Alford, *Commentary on Greek NT*: “not merely the death and resurrection which were primary parts of the whole Gospel.”

<sup>2</sup> G.R. Beasley Murray, *Jesus and the Kingdom of God*, Eerdmans, 1986, p. 163.

sin, you are saved through a personal faith in the Gospel of Christ as defined in the Scriptures...The Bible says, ‘I declare to you the gospel which I preached to you...For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures; and that he was buried, and that he was raised from the dead the third day according to the Scriptures’ (1 Cor. 15:1, 3, 4).”<sup>3</sup>

**I invite you to think hard about what you just read in this quotation.** It all sounds most plausible — but for one major fact. **Jesus preached the Gospel for several years, without saying, at that stage, a single word about his death and resurrection.** Not only this, he sent out the disciples to preach the Gospel, *before* they understood or believed that he was going to die for the sins of the world and be raised.

So, then, it would be dangerously misleading to say that the Christian Gospel is a message about the death and resurrection *only*. The facts are that the Gospel which Jesus preached for a large part of his short ministry had to do **firstly** with the Kingdom of God, and not yet with his death and resurrection.

Let us demonstrate our point from the text of Scripture. The Gospel as defined by Jesus was about the Kingdom of God. Mark 1:14-15 summarizes his whole mission: “Jesus came into Galilee proclaiming God’s Gospel and saying, ‘The time is fulfilled. The Kingdom of God is approaching: Repent and believe in the Gospel [about the Kingdom].’” The preaching of the Gospel about the Kingdom was the basis of his entire mission:

That Kingdom Gospel Jesus called “God’s Gospel.” No message could be more sacred and hallowed than that. “This is my Son,” God said. “Listen to him!” (Mark 9:7).

Jesus was in full possession of the vital, saving Message: “I must proclaim the Gospel about the Kingdom of God to the other cities also: that is the reason for which I was commissioned” (Luke 4:43).

The same preaching of the Gospel about the Kingdom of God is the task Jesus gave to the Church: “This Gospel **about the Kingdom of God** shall be proclaimed in the whole world as a witness; then the end will come” (Matt. 24:14). Only when this is complete will the end of the age, the future coming of the Kingdom on earth, happen.

Christian discipleship means that we become preachers of the Gospel about the Kingdom: “Jesus said,

<sup>3</sup> Billy Graham, “Facts, Faith and Feeling.”

‘Follow me and proclaim everywhere the Gospel of Kingdom of God’” (Luke 9:60).

The disciples went out to preach the Gospel about the Kingdom: “He called the twelve together...and sent them out to proclaim the Gospel of the Kingdom of God” (Luke 9:1, 2).

**Now note carefully: At this stage, Jesus had said nothing about his death and resurrection, and later they did not believe it when he told them! (See Luke 18:31-34: “They understood nothing of these things [Jesus’ death and resurrection].”) Yet Jesus and the disciples had been preaching the Gospel for two or three years. The Gospel, then, cannot be a message confined to the death and resurrection of Jesus.**

After the resurrection, in obedience to Jesus, the Church persisted with exactly the same message, amplifying it of course with the new facts about the death and resurrection of Jesus:

(Philip in Samaria): “When they believed Philip preaching **the Gospel about the Kingdom of God** and the name of Jesus, they were being baptized [in water, of course, and to receive the spirit], both men and women” (Acts 8:12) Jesus had continued lecturing on the Kingdom of God for some 6 weeks after his resurrection (Acts 1:3). The Kingdom of God was Jesus’ favorite topic, and if you are following Jesus it will be yours!

(Paul in Ephesus): “Paul continued speaking out boldly for three months, reasoning and persuading them about **the Kingdom of God**” (Acts 19:8).

(Paul summarizing his whole mission): “[I solemnly testified] to the Gospel of the grace of God...to you among whom I went about **proclaiming the Kingdom**” (Acts 20:24-25). Note that “the Gospel of the grace of God” is exactly a synonym for the proclaiming of the Kingdom. There is no difference!

(Paul in Rome to Jews): “Paul was explaining to them by **solemnly testifying about the Kingdom of God** and trying to persuade them concerning Jesus from the Law and the Prophets from dawn till dusk” (Acts 28:31).

(Paul in Rome to Gentiles): “This [same] salvation of God [cp. Gospel of God, Mark 1:14-15] has been sent to the Gentiles...And he stayed two full years in his own rented quarters and was **welcoming** all who came to him, **proclaiming the Gospel of the Kingdom of God** and teaching them about the Lord Jesus Christ.” Compare: “Jesus **welcomed** them and began speaking to them about the **Kingdom of God**” (Luke 9:11).

With this data before us, we are in a position to evaluate the definition of the current “evangelical” Gospel. From a tract entitled “What is the Gospel?” we read:

“Our message is the Gospel of the Lord Jesus Christ...the Gospel of the Son of God...the Gospel of the grace of God...Paul said, ‘I am not ashamed of the

Gospel of Christ, for it is the power of God leading to salvation to everyone who believes.’

“In this little booklet, I want us to find out what the Gospel really is. There is a widespread ignorance even among Christians as to what ingredients are necessary to compose the Gospel...

“The word Gospel occurs over one hundred times in the New Testament...What then is the Gospel of the grace of God? Let us ask Paul. He would point us to 1 Cor. 15:1-4: ‘I declare to you the gospel which I preached to you...that Christ died for our sins, that he was buried, and that he rose again the third day’...Paul never discussed the earthly life of our Lord...**The fact that the Lord Jesus died to save is one half of the Gospel! The fact that he rose from the dead...is the other half of the Gospel.**”

But is that true? Why is there not a **single sentence about the Gospel which Jesus preached**, i.e., the Gospel **about the Kingdom of God**? Why are we not pointed to Paul’s own definition of the Gospel of God given in the very next verse after he speaks of the “Gospel of the grace of God”? “The ministry which I received from the lord Jesus [was to] testify solemnly of the Gospel of the grace of God...to you among whom I went about proclaiming **the Gospel of the Kingdom**” (Acts 20:24-25). Then see Acts 28:23, 31 where Paul preached precisely the same message to Jews and Gentiles!

No fact could be more demonstrable than this. The Gospel of the grace of God *is* the Gospel of the Kingdom. There is no difference. God’s grace is proclaimed in the proclamation about the Kingdom of God — that great world government which Jesus has promised to establish, with his followers ruling the nations with him, on earth when he returns (see Dan. 7:13, 14, 18, 22, 27; 1 Cor. 6:2: “manage the world”; Rev. 2:26-27; 5:10; 20:1-6; 2 Tim. 2:12).

## Summary

The Christian Gospel of salvation was proclaimed by Jesus (Heb. 2:3-4) and the Apostles. It was (and is) the Gospel about the Kingdom of God and the things concerning Jesus Christ (Mark 1:14-15; Luke 4:43; Matt. 4:23; 9:35; 24:14; **Acts 8:12**; 19:8; 20:25; 28:23, 31).

This saving Gospel — “the Message about the Kingdom” which Jesus stated is necessary for salvation (see Matt. 13:19; Luke 8:12; Acts 8:12) — was the central core of all biblical preaching. It is the Message which Satan hates (**Luke 8:12; Matt. 13:19**).

It appears that we have abandoned Jesus’ Gospel of the Kingdom, or at the very least watered it down! To abandon Jesus’ Gospel is to abandon him (Mark 8:35, 38; 10:39, 1 Tim. 6:3; 2 John 7-9, John 12:44-50). There can be no “believing” in Jesus without believing his

teachings. “Why do you call me ‘lord,’ and will not do what I say?” (Luke 6:46; Matt. 7:21-27).

Many have claimed, by proof-texting from one passage in Paul, 1 Corinthians 15:1-3, that the Gospel is a message *only* about the death of Jesus for our sins and his resurrection. That this is untrue is proved by the fact that Jesus and the disciples preached the Gospel, calling it “the Gospel about the Kingdom” and “the Gospel” long before a word was said about his death for sin and his resurrection!

The “evangelical Gospel” in contemporary America leaves out Jesus’ own Gospel preaching and distorts the Gospel of Paul, dividing the Apostle from Jesus and omitting vital information. Without the right facts, how can we truly believe for salvation?

The tract we quoted at the beginning is right: Faith must have an object. We must believe some fact. But it must be the right facts! The question is, what facts are we going to believe? It is a question of obedience and the lordship of Jesus. Are we willing to obey his first commandment: “Repent and believe in the Gospel about the Kingdom of God” (Mark 1:14-15; cp. Acts 19:8; 28:23, 31)?

Should we pit the evidence of one passage in 1 Corinthians 15:3 against the witness of hundreds of verses which state or imply that the central ingredient and content of the Gospel was the Kingdom of God?

The Christian faith is defined by its Gospel. That Gospel is the actual Message about the Kingdom of God **on Jesus’ lips** as well as the facts about his death and resurrection which later fully supported the Message about the coming Kingdom. To alter the Message by adding extra material or leaving out essential elements is to pervert the Gospel, which then loses its saving power (Gal. 1:9; 2 Cor. 11:4).

Paul, on the other hand, faithfully preached “the Gospel of God” as Jesus had (2 Cor. 11:7), and this “Gospel of God” is defined for us by Mark 1:14-15: It was the Gospel about the Kingdom, including of course the news of Jesus’ death and resurrection.

Our point was tellingly made by Archbishop William Temple when he observed that the Gospel as Jesus preached it **is absent from Church History:**

“Every generation finds something in the Gospel which is of special importance to itself and seems to have been overlooked in the previous age or (sometimes) in all previous ages of the Church. The great discovery of the age in which we live is the immense prominence given in the Gospel to the Kingdom of God. **To us it is quite extraordinary that it figures so little in the theology and religious writings of almost the entire period of Christian history.** Certainly in the Synoptic Gospels

[Matthew, Mark and Luke] it has a prominence **that could hardly be increased.**”<sup>4</sup>

It is almost impossible to exaggerate the significance of this observation of the Archbishop. A glance at the Gospel accounts of Jesus’ ministry will reveal to every reader the simple fact that Jesus, the original herald of the Christian Gospel (Heb. 2:3), was a preacher of the Kingdom of God. There can be absolutely no doubt about this. Can anyone question F.C. Grant’s assessment of Jesus’ purpose?

“It may be said that the teaching of Jesus concerning the Kingdom of God represents His whole teaching. It is the main determinative subject of all His discourse. His ethics were ethics of the Kingdom; His theology was theology of the Kingdom; His teaching regarding Himself cannot be understood apart from His interpretation of the Kingdom of God.”<sup>5</sup>

Have you understood the Gospel of the Kingdom which conveys the life-giving and energetic power of God and Jesus to us all (Rom. 1:16), if we believe it and pass it on? No question could be more relevant to us all as believers.

Please use these articles as a basis for Bible study with your friends. ✧

Dr. Dale Tuggy’s reprints of historical unitarian works:  
[www.lulu.com/spotlight/trinities](http://www.lulu.com/spotlight/trinities)

***The God of Jesus  
in Light of Christian Dogma***  
by Kegan Chandler  
Available at Amazon.com

***The One: In Defense of God***  
by Pastor Dan Gill  
Available at Amazon.com

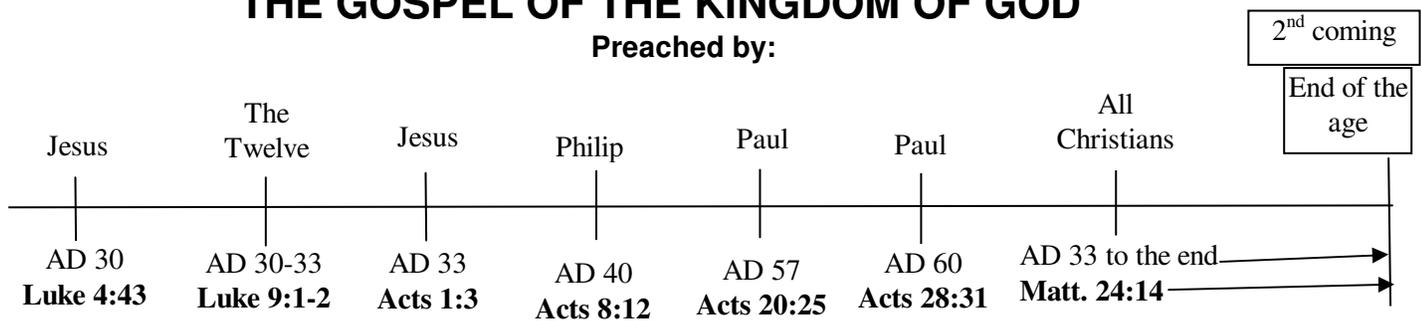
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<sup>4</sup> William Temple, *Personal Religion and the Life of Fellowship*, 1926, p. 69.

<sup>5</sup> “The Gospel of the Kingdom, *Biblical World* 50 (1917), pp. 121-191.

# THE GOSPEL OF THE KINGDOM OF GOD

Preached by:



- Luke 4:43** Jesus said, “I must preach the **Gospel of the Kingdom of God**...because that is why I was sent.”
- Luke 9:1-2** Jesus called the Twelve together...and sent them out to preach the **Kingdom of God**.
- Acts 1:3** Jesus appeared to them over a period of 40 days and spoke to them about the **Kingdom of God**.
- Acts 8:12** “When they believed Philip as he preached the **Gospel of the Kingdom of God** and the name of Jesus Christ, they were being baptized, both men and women.”
- Acts 20:25** [Paul went about] **preaching the Kingdom**.
- Acts 28:31** Paul “boldly and without hindrance preached the **Kingdom of God** and taught about the lord Jesus Christ.”
- Matt. 24:14** “This **Gospel of the Kingdom** will be preached in the whole world as a testimony to all nations, and then the end will come.”

Jesus said, “Therefore every scribe who has been instructed about the Kingdom of heaven is like a head of a household, who brings out of his storeroom new treasures as well as old.” — Matthew 13:52

“Modern scholarship is quite unanimous in the opinion that the kingdom of God was the central message of Jesus. If this is true, and I know of no reason to dispute it, I cannot help wondering out loud why I haven’t heard more about it in the thirty years I have been a Christian.

“I certainly have read about it enough in the Bible. Matthew mentions the Kingdom 52 times, Mark 19 times, Luke 44 times, and John 4 times. But I honestly cannot remember any pastor whose ministry I have been under actually preaching a sermon on the kingdom of God. As I rummage through my own sermon barrel, I realize that I myself have never preached a sermon on it.

“Where has the Kingdom been?” — C. Peter Wagner

Certainly the Gospel consists of the good news of Christ’s atonement for our sins. Within the Gospel is the truth that Christ died, was buried, and on the third day raised from the dead (1 Cor. 15:1-8). Scripture also speaks of “the gospel of the glory of Christ, who is the image of God” (2 Cor. 4:4).

Did you know that the Bible includes the message of the Kingdom of God as Gospel? Jesus in Matthew 24:14 mentioned “this Gospel of the Kingdom.” Luke 9:2 tells us that Jesus sent the Twelve out “to preach the Kingdom of God,” while Luke 9:6 reveals that preaching the Kingdom is synonymous with “preaching the Gospel.” In light of this, Acts 8:12 comes to life.

## Jesus Is the Supreme Human Agent of the One God

The agent man-Messiah acts for YHVH and plays the role of Yahweh. Thus, some Old Testament YHVH texts are applied to Jesus and some to the Church. This of course does not mean that either Jesus or the Church are actually YHVH. Jesus gives privileges, honors and function to the believers, because God first gave them to Jesus. He shares them with us.

“As I received from my Father power over the nations to rule them with a rod of iron, so I give this privilege to those who overcome” (Rev. 2:26-27).

This is a YHVH text from Psalm 2:7-9: “I will declare the decree of YHVH...I will give you power over the nations...You will break them with a rod of iron; you will shatter them like earthenware.”

So also the Son of Man in Daniel gets the Kingdom as do the saints (Dan. 7:13, 18, 22, 27). “A people whose kingdom is a lasting kingdom, to be served and obeyed by all dominions” (7:27, Moffatt). The power of the Kingdom is given to the Son of Man by YHVH (Dan. 7:13-14).

From Isaiah 42:6 and 49:6 the suffering servant predictions of the Messiah, YHVH’s servant, are applied to Paul and Barnabas in Acts 13:47.

Israel, the nation, were to be priests and kings for God in Exodus 19:6. In the New Covenant the saints, the international “Israel of God” (Gal. 6:16), “the true circumcision” (Phil. 3:3) are appointed by God to be priests and kings (1 Pet. 2:9) with Jesus, who is the High Priest. Jesus cannot be God since all “priests are selected from among men” (Heb. 5:1)! Jesus is *the* king and priest. ✧

## Frank Concessions

Many, many scholars and expert writers on the Bible fully admit that the Trinity is not a biblical teaching. Jesus did not believe himself to be GOD! Why try to be more “intelligent” than Jesus?

Here are some powerful quotations to open minds:

“It must be admitted by everyone who has the rudiments of an historical sense that the doctrine of the Trinity **formed no part of the original message**. St. Paul did not know it, and would have been unable to understand the meaning of the terms used in the theological formula on which the Church ultimately agreed” (Dean Matthews, DD, D. Litt., *God in Christian Experience*, p. 180).

“The evolution of the Trinity: No responsible NT scholar would claim that the doctrine of the Trinity was taught by Jesus, or preached by the earliest Christians, or

consciously held by any writer of the NT. It was in fact slowly worked out in the course of the first few centuries in an attempt to give an intelligible doctrine of God” (Dr. A.T. Hanson, Professor of Theology, University of Hull, *The Image of the Invisible God*, SCM Press, 1982, p. 87).

“It might tend to moderation and in the end agreement, if we were industrious on all occasions to represent our own doctrine (the Trinity) as wholly *unintelligible*” (Dr. Hey, *Lectures in Divinity*, 2, p. 235).

We are most grateful to Dr. Hurtado in the recent webinar discussion with him (at [youtube.com/abrahammovement](https://www.youtube.com/abrahammovement)), for sharing his great interest in Christology.

I did later respectfully point out that in his 1983 commentary on Mark he cited the second lord of Psalm 110:1 as *Adonai* (p. 197). This of course is not the fact. The second lord is *adoni* which is a **non-Deity title** all 195 times, of course.

There are two additional appearances in the Aramaic of Daniel where *mari* is “my lord,” not GOD!

It will I think be a bombshell revelation to searchers after truth, when they see that Psalm 110:1, which is by far the OT verse most often cited/alluded to in the NT — by Jesus himself in Mark 12:36, then by all the NT writers — has actually been **mistranslated and misreported!** Psalm 110:1 is designed by Jesus, who quoted it, to bring us back to the monotheism of Israel, of Jesus in Mark 12:29, and of the whole NT church. This will affect our relationship to billions of Christians and Muslims and Jews who rightly shudder at “God speaking to God”!

No mistranslation or misreporting can match that of Psalm 110:1. It raises suspicions almost amounting to conspiracy!

The Bible is about **God and man, not God and God!** 1 Timothy 2:5 is all that is needed to silence the endless argumentation and confusion.

Note that Dr. Murray Harris in the *International Standard Bible Encyclopedia* under “lord” says that “ADONAI [Lord] and ADONI [my lord] must always be carefully distinguished.”

Nothing could be truer, and no blunder and fudging can match what translations and often even commentaries have done with that brilliant verse.

We need to follow Jesus, “listen to the Son” (Mark 9:7) by promoting everywhere Jesus’ master-text in Psalm 110:1. Jesus got the conversation started on Psalm 110:1!

Psalm 110:5 deliberately reverses the picture in verse 1 by telling us that YHVH will also be at the right hand

of the Messiah to assist him in battle (cp. Ps. 109:31; 16:8; 121:5; Isa. 63:12).

*Adoni* (my lord) is never, ever an address to Deity.

Note that a famous rabbi of the 1100's, Kimchi, complained that Jerome in his Latin Vulgate mistranslated Psalm 110:1 by putting a capital "D" on the second lord — *Domino*! This forced the word "lord" to become "Lord."

A Lutheran pastor, Hackspan, in 1666, was complaining rightly that *adoni* (my lord) is a **non-Deity title**.<sup>6</sup> We join that campaign in the interests of the simple truth that the Father is "the only one who is true God" (John 17:3; 5:44) and that Jesus is the man Messiah (1 Tim. 2:5). Quote Psalm 110:1 everywhere, relentlessly and correctly, if you want to sound like Jesus and be like him.

We are for **FBI: Focus on Biblical Information**. The system has been tragically careless or confusing at Psalm 110:1. That verse can bring much-needed light. ✧

## Comments

• "I am very comforted to listen to your videos, because I agree with a lot of it. I began to read the Bible and only the Bible in 2010 (clearing all backgrounds and theology). I found it like you say and got kicked out of my church the first day I questioned the Trinity doctrine. That was 2.5 years ago. I miss fellowship that believe like us, in Denmark....It comforted me that you are there." — *Denmark*

• "I would like to take this opportunity to thank you for being so loyal to the real truth of the Kingdom good news. At 18 I found I wanted to get to understand the Bible, as a Methodist youth. Basically I ended up reading Christadelphian and Watchtower books and decided since there were no others similar in 'anti Trinity' in Brisbane, Australia, I became a zealous J.W. After raising my 6 children to adulthood, my dear wife helping, I lost 5 of them to 'no religion, thank you.' Five hours a week in JW meetings for 15-18 years was too much. Add to walking house to house on weekends with dad for years. My eldest boy is a zealous Bible student. I lend some of your copies of *Focus* to him. He's in complete agreement as we wait for the 7th trumpet to announce the return of earth's new King, the Messiah Jesus, the anointed one. Agreeing with Apostle Peter, according to the promise of Isaiah 65:17, he and I eagerly await the New Heavens and New Earth." — *Australia*

• "When I was 8 years old (long before I became a Christian), I thought Christianity doesn't work. If Jesus is God, how can there be two Gods? If Jesus was God, why would he be praying as God is all-knowing? The maths

also doesn't work in the Trinity.  $1+1+1=3$  and no one claims they are each a third of God, so the maths doesn't check out, and this does not equal monotheism. I also believed Jesus' main preaching point was about the glory of God, wanting people to come to God and him. After becoming a Christian I learned John 14:6: Jesus said, 'I am the way, and the truth, and the life; no one comes to the Father but through Me,' so why do Trinitarians see any point in going to the Father if they have reached the Son who they claim to be God? Not meaning to be rude to them, but it just seems like basic reading comprehension that there is only one God in the Bible. There are so many reasons why the Trinity doesn't make sense. I became a Christian 5 months ago and was led to your youtube channel and other youtube channels which talk about the Kingdom which will be on earth, and God being the Father only." — *England*

• "Once again, I have received your *Focus on the Kingdom*, and let me tell you, it is most gratefully received! You have been sending me your publication for many, many years now, and each one is received with delight and anticipation! We (all of us who share these insightful writings) are provoked to further searching and discovery, and are continually thankful that we are so blessed to be learning so much truth about our Father, and His most unique and blessed Son, Messiah!" — *Canada*

• "I can't express what a blessing it is to read each issue of *Focus on the Kingdom*. It is wonderful to hear G-d's truth. For so long, I wrestled with the Scriptures. G-d's word appears clear to me from Scripture, but it seems that every commentary I read distorted that word. At first, I began to doubt myself. I felt I was guilty of eisegesis [reading *into* the text of the Bible] instead of exegesis! But the more I read Scripture, the clearer certain passages seemed to me. G-d answered my prayers in leading me to you." — *California*

• "I am overwhelmingly thankful to live in an age in which access to good unitarian, monotheistic observations freely abound. Thanks, specifically, for letting us know about J. Dan Gill's book *The One*, with its wonderful insights into the biblical worldview about who YHWH is as our heavenly Father. Also, thanks for the publishing of *The God of Jesus* by Kegan Chandler, with such meticulous historical details (in the first part) about how Scriptural integrity was quickly compromised by Gnostic influences among those who supposedly refuted Gnosticism. After having for years enjoyed your books, Joel Hemphill's books, Eric H.H. Chang's book, your Human Jesus DVD, an out-of-print book by Donald Snedeker, your N.T. translation (with valuable notes) and several other well done presentations; I'm amazed at the extensive accuracy and clarity that is currently available about this subject. I'm reminded of God's grace in my life

<sup>6</sup> My thanks to Clifford Durosseau of Turkey for good research on the history of Psalm 110:1.

as a young, struggling Christian in college. I participated enthusiastically in about 6 or 7 groups, all Trinitarian. I did not know that an alternate view existed. When I tried praying to 3 ‘persons’ equally, I felt I was in a confusing, dark cloud. I stopped trying to practice such confusion, and I decided to simply pray to God as one. When I spoke to an old friend about my idea that Jesus was God, she asked me how that could be if Jesus prayed to God. Was he talking to himself? I kept a simmering doubt about the Trinity in the back of my mind. Would I find it spelled out somewhere in the pages of the Bible? A few months later, I heard a Bible teaching mentioning (from the prologue of John) that Jesus was in God’s plans and thoughts before his literal existence as a human. That made sense to me! That distinction between God and Jesus has made sense to me ever since that day. Almost 44 years ago, I did not have access to a single book (as far as I knew) to help a person focus on this Biblical priority. Thanks again for your years of extensive work to present detailed information about this all-important subject! May YHWH be praised as such information ‘may have free course’ (2 Thess. 3:1.)” — *Texas*

- “I grew up in an evangelical Baptist church. However, I realized years later that I didn’t actually believe in the Trinity doctrine. I still believed though in Jesus’ double nature (man and God). Then began a long journey: who is God? Is the Trinity right? I remember being stuck one day, unable to answer my 4-year-old son at that time when he said, ‘How can Jesus be God when he prays to God? Who is he talking to? How many Gods are there? Is Jesus the Son of God or God the Son?’ It has been a very difficult road as my husband is Trinitarian and we were very involved in a church that was fundamentally Trinitarian. I struggled with the assumed double nature of Jesus until not long ago, it shifted and for the first time in years, God feels near and I have a peace I never had before. I had given up knowing the truth, as I didn’t think the God of Israel wanted to be known, at least not by me. It was the result of failed attempts to find answers after years of studying Hebrew, reading, comparing all English and French Bible versions. I loved it as I am a linguist, but it exhausted me. I felt like I was losing my sanity so in the end I gave up. Something happened when a friend tried to convince me about the Trinity, then gave up saying I had the heart of a Jew and that he needed a different approach. He was right. I am offended by what Trinitarians have done to the concept of the Messiah making him God, therefore impossible to be accepted. I believe like you that Jesus was a man, exalted, chosen to reveal God’s words and receive worship as God’s agent, that he claimed only to be the Son of God though in the form of God, and that he died for us. I believe it is time to give the historical Jesus back to the Jews, and they will return. Anyway, thank you for all

your work that helps clearing this narrow path to the truth. May God continue to guide you and give you strength and wisdom to continue for many years! There are not enough people like you out there.” — *France*

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](mailto:anthonybuzzard@mindspring.com) or enter your email address at [focusonthekingdom.org](http://focusonthekingdom.org) Thank you!

The Church of God General Conference in partnership with Anthony Buzzard and the Restoration Fellowship, is making plans to plant new churches starting next year in the following locations:

Los Angeles, California  
 Hayward, California (Bay area)  
 Dallas, Texas  
 Ft. Worth, Texas  
 Houston, Texas  
 Denver, Colorado  
 Colorado Springs, Colorado  
 Miami, Florida  
 Tampa, Florida  
 Orlando, Florida

Please get in touch with Robin Todd, U.S. Mission Coordinator, if you would like more information or would like to be a part of the core membership and/or leadership in these communities. His email address is [robinsings4u@comcast.net](mailto:robinsings4u@comcast.net). Phone number is 360-701-9219.

## News

As of July 17, 2016 the Restoration Christian Church in Oklahoma City is now open. They meet on the 1<sup>st</sup> and 3<sup>rd</sup> Sundays of every month, beginning at 10:00 a.m. at the Elks Lodge, 5550 NW 72<sup>nd</sup> St. in Oklahoma City. For more information, call Pastor Scott Perciful at 918-863-5656, or [sp@scottperciful.com](mailto:sp@scottperciful.com)

The first pilot congregation, which is in Washington State, is about to finish its third year. Starting with about a dozen attendees, the Western Washington Church of God now consists of around 50 men, women and children. The group meets on the 2<sup>nd</sup> and 4<sup>th</sup> Sundays, beginning at 10:00 a.m. at the Columbian Hall, 6794 Martin Way in Olympia. A smaller second group meets on the 3<sup>rd</sup> Sunday each month at the YWCA, 3609 Main St., Vancouver, Washington. For more information, contact Pastor Robin Todd at 360-701-9219, or [robinsings4u@comcast.net](mailto:robinsings4u@comcast.net)