

# Focus on the Kingdom

Vol. 17 No. 8

Anthony Buzzard, editor

May, 2015

## Our Recent Conference

A sincere thanks to each of you who traveled from near and far to Hampton, GA to attend the recent 24th Theological Conference. It was an exceptionally exciting event for us all, with a wonderful international flavor and a solid unity round the great truth that God is the Father alone and that Jesus is the Messiah promised by the Hebrew Bible and confirmed in the New Covenant. Do please keep in touch, if you like (it seems odd to get to know you and then forget you!), and let us know how your evangelistic work for truth is going. We gained hundreds of new brothers and sisters, thanks to the presence of the late Eric Chang's "successors," Bentley and Sylvia Chan, and Stanley and Pamela Chee. We were thrilled to find common ground too on the essential Gospel of the Kingdom (Matt. 13:19; Mark 4:11-12; Luke 8:12; Isa. 53:11; Heb 5:9). This is the beginning of a huge increase of truth-finders and seekers. Do plan on coming again next year. We will announce a date soon for the event, God willing, of 2016.

See our site [restorationfellowship.org](http://restorationfellowship.org), and other sites linked, for a mass of free materials on the great teachings of Jesus, and do please reflect in depth on Isaiah 53:11, Acts 8:12 and Hebrews 5:9!

For a compelling faith story among many fine ones, see the story of Alex from Switzerland's move from Trinity to the One God at [youtube.com/AbrahamicMovement](http://youtube.com/AbrahamicMovement)

## A Plea for a Return to Messianic Christianity

### Part 2 (continued from April)

An Australian theologian has put his finger on this vital, basic issue when he says that "the term **Gospel** has been too narrowly construed, too personalized and too subjectively applied from a base which can be described as too restrictively redemptive."

He contends that "the preaching of the Gospel must be allowed to demonstrate the fullness of the content with which the New Testament endows it."

This leads him to the conclusion: "The content of the Gospel as linked in the Synoptics [Matthew, Mark, and Luke] to the concept of the Kingdom or in Paul to God's fidelity to the Abrahamic promises has direct reference to the intention of God through the ministry of Jesus to accomplish by the act of redemption in Christ not merely

the salvation of the redeemed, but 'the restitution of all things.'"<sup>1</sup>

This statement merits careful examination. It points to the flaw in any preaching of the "Gospel" which does not give full account of the Kingdom of God as "Yahweh's universal victory over the world and His consequent kingly rule, with a new era beginning in this way."

If, in other words, the return of Christ to reign on the earth is not incorporated into the preaching of the Gospel, the Gospel has not been preached. It must be made fully clear that Jesus, as the promised Messiah, is destined, according to the whole biblical revelation, to become the divine world ruler in the Age to Come to begin at his future coming. To omit these sublime truths from any invitation to believe the Gospel is to encourage faith in a Jesus who is not the promised Messiah, but "another Jesus." Faith in this other Savior may be comforting, but can it establish a firm foundation for salvation? It may, in fact, turn out to be no more than a projection of the evangelist's imagination, and thus an empty illusion, for the Jesus who is proclaimed will not correspond to the biblical Savior, in whom alone salvation is possible (Acts 4:12).

A simple analogy may help to convey the point. If we ask a man to believe in "John Baker," we would be presenting no clear idea of what is involved in that belief. If, however, we urge belief in "John the baker," we at once clarify the object of belief by describing the man's function. In much contemporary preaching Jesus Christ is being presented as though "Christ" were simply a family name (i.e., Jesus, the son of Mary and Joseph Christ!). But Jesus, the Messiah, designates the lord as the ultimate "anointed one," the culmination of a rich history of prophets, priests and kings who were also designated as "messiahs." They foreshadowed the arrival of the Messiah, "his Majesty, King Jesus of Israel."

David, king of Israel, is the nearest to the ideal and his reign in Jerusalem is a "rehearsal" for the reign of the Messiah Jesus, his greater son. The term Christian means "Messianist," that is, one who believes in the teaching and work of the Christ and who expects to share in the Messianic world rule to be inaugurated when Jesus returns. The church is therefore the Messianic fellowship

---

<sup>1</sup>W.J. Dumbrell, MA, BD, MTh (London), ThD (Harvard), in *Reformed Theological Review of Australia*, May-Aug, 1981.

in training for its royal function in the Age to Come, the age of the reign of Christ in the Kingdom of God.

Once these basic concepts are dropped from the preaching of the Good News, another Jesus steps in to replace Jesus, the Messiah. A Jesus who died for our sins and went to heaven to receive us there at the moment of death is positively not the Jesus of the Bible. He is a Jesus who is not the Messiah, since there is no room in the description of him for his Kingship in the Coming Age. Yet Jesus of Nazareth was born to be King! He will return to the earth to awake the faithful dead and grant them a place in the Kingdom (Dan. 12:2; Rev. 2:26; 3:21; 5:10; 20:1-6, etc).

We may have a friend called John Smith; an acquaintance of ours also knows a John Smith. How shall we discover whether we have a mutual friend? Only by giving a description of John Smith to see if this applies identically to both John Smiths. Similarly, it is only by describing the function of the biblical Jesus as the Messiah appointed by God, not only to die for the sins of the world but to regather the tribes of Israel and preside over a world government (Matt. 19:28; Luke 22:28-30), that we give meaning to the term Jesus Christ. The Jesus Christ of popular preaching can so easily be no more than a phonetic symbol divorced from the actual Jesus Christ of history and prophecy.

In Mark 1 the beginning of the Good News is found in a quotation from Isaiah 40: "The voice of one crying in the wilderness..." This is the biblical root of the glad tidings and it introduces the national salvation of Israel and announces the coming establishment of the reign of the Messiah. When Mark further describes the entrance of Jesus upon his ministry, he quotes the lord as saying: "Repent and believe (in) the Good News [of the Kingdom]" (Mark 1:15). The Greek here is unusual and it is probable that we should follow Professor Dumbrell's suggestion that the meaning is: "Believe on the basis of the Good News" or "believe within the terms of the Good News."

The emphasis is therefore on believing what had been promised to Abraham and David and to all the prophets as the Good News of the long-awaited Savior and King. It should be noted that the disciples went out to preach the same Good News of the Kingdom before they had even understood that Jesus was to die for the sins of the world (Luke 9:2, 6; cp. 18:31-34). This demonstrates beyond question that the Good News of the Kingdom is not the Good News of the death of Christ for sin, as the contemporary "gospel" so often appears to be. The essential facts about the death of Christ for sin were later incorporated into the Gospel Message and a new formula appears in Acts 8:12: "When they believed Philip announcing the Good News about the Kingdom of God

and the name of Jesus Christ, they were submitting themselves to baptism, both men and women."

This is a beautiful early Christian "creed" and sums up what Luke saw as the process of initiation into the faith. But how many today have ever had the Gospel proclaimed to them from this precious verse (cp. Acts 28:23, 31, where Luke repeats the same formula and makes it the climax of his entire presentation of the Christian faith)?

It is quite insufficient to announce the "things concerning the Name of Jesus Christ" while excluding all reference to the "things concerning the Kingdom of God." A Gospel from which the knowledge of the Kingdom has been omitted is simply a perverted Good News since it demands no faith in the Messiahship of Jesus which is inseparable from his coming in glory to reign. Christians would do well to refer constantly to Jesus, the Messiah, to speak of the Life of the Age to Come (KJV, "eternal life") and to remember Paul's last urgent words to Timothy in view of the encroaching apostasy: "Before God and the Lord Jesus Messiah, who is about to judge the living and the dead, I solemnly declare to you his coming and his Kingdom. Proclaim the Message..." (2 Tim. 4:1-2). ✧

## Do All Speak with Tongues? A Study of 1 Corinthians 12

by Mark Clarke, Washington

The words of Paul in 1 Corinthians 12 have been misunderstood and misinterpreted when it comes to "speaking in tongues." The last five verses clearly say that not everyone spoke in tongues. Not everyone had that gift. But in the organization I was involved with for many years, Paul was contradicted by a couple of "explanations." First, it was stated that the context was speaking of a church meeting, and so not everyone would speak in tongues *in the meeting*. "If they did, you'd never get home," said our teacher. The problem with this is that the context of the chapter is clearly talking about members in the body of Christ as a whole, and their various functions, not a church meeting. Besides, tongues is not the only thing mentioned in this section. That same explanation cannot be applied to apostles, or workers of miracles. Nobody in our meetings ever said, "Someone please stand and work a miracle," or "stand and raise the dead."

Another explanation, still frequently used, is that everyone who is born again has the ability to "**operate all nine [gifts] all the time,**" but not everyone does, depending on their willingness or their believing. According to this explanation, different people have different adeptness, different "long suits" in one or more manifestations. But they really should or could operate all

nine gifts. The basis of this was the result of misinterpreting the earlier part of the chapter, especially verses 4-11. Verses 4 to 6 speak of **varieties of gifts**, ministries, and effects (**gifts**, administrations, and operations in the KJV). Then verse 7 begins with “but.” It was said that this set in contrast what follows with what came before. Thus manifestations were different from gifts. The gift, we were taught, is the holy spirit, and the nine things listed in the following verses were manifestations of that gift.

The word for “but” in verse 7, however, is not the word *alla*, which marks a strong contrast. It is *de*, which is used to mark a transition between phrases, or a contrast that is not a strong one. It can be translated “and,” “thus,” “now,” or “moreover.” The next verses list ways in which the spirit is manifested, but there is nothing to indicate that they are not gifts. They are all gifts listed in no particular order, and when compared with other lists of gifts (Rom. 12:4-8; 1 Cor. 12:27-31; Eph. 4:7-13; 1 Pet. 4:10-11), it can be seen that these nine are gifts, but not an exhaustive list.

In addition, verse 7 speaks of “the manifestation of the spirit,” not “manifestation**S**.” It means evidence, or showing forth. There are many varieties of gifts, ministries, and effects, but the same spirit energizes them; thus the evidence of the spirit is given to each one for the common good.

“For **to one** is given the word of wisdom through the Spirit, and **to another** the word of knowledge according to the same Spirit; **to another** faith by the same Spirit, and to **another** gifts of healing by the one Spirit, and to **another** the effecting of miracles, and to **another** prophecy, and to **another** the distinguishing of spirits, to **another** various kinds of tongues, and to **another** the interpretation of tongues. But one and the same Spirit works all these things, distributing **to each one individually** just as He wills” (1 Cor. 12:8-11).

I was once taught that the word for “to” in verse 8 should be “for” and the “one” meant “one profit,” and these verses should read: “For one profit is given the word of wisdom, and to another [profit] the word of knowledge...” However, the Greek does not give even a hint of evidence for such a grand mistranslation, and many followers or former followers have rightly given up this explanation. However, it is still maintained that anyone who is born again has the ability to operate all nine of these gifts. Verse 11 says they are distributed to each individual as “he” wills. I was taught that “he” referred to the one who receives the gift, thus indicating that what manifestations one operates is up to one’s own will. But regardless of how you interpret the “he” in verse 11, verses 18 and 28 still clearly state that God has put the members of the body where He wants them. No

commentary imagines that the “he” in verse 11 refers to the Christian believer.

Verses 12 and following compare the Church with the human body. The foot doesn’t say it’s not a part of the body because it’s not a hand. The ear doesn’t say it’s not part of the body because it’s not an eye. Each member has a particular function, and is placed in the body to perform it. But notice what this passage does *not* say. It does not say that every part of the body has the ability to be any other part. It doesn’t say that the eye is not an ear, but it could be if it wanted to, or that the foot could be a hand if it wanted to. Nor does it say that every part of the body should aspire to do all functions. Every member has its own function which is determined by God.

Furthermore, verses 7-11 clearly state that to **one** is given a gift, and to **another** is given **another** gift. If a gift is not given to you, you don’t have it! This is another proof that verse 11 can’t mean “As the person wills.”

“Now you are Christ’s body, and individually members of it. And God has appointed in the church, first Apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues. All are not Apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they? All do not have gifts of healings, do they? **All do not speak with tongues, do they?** All do not interpret, do they? But earnestly desire the greater gifts. And I show you a still more excellent way” (1 Cor. 12:27-31).

The whole notion that all believers have the ability to operate all the gifts has been read into this and other passages, but there is no Scriptural basis for it. One of the reasons for reading it into the Scripture is the misunderstanding of what the holy spirit is. In the Bible, it is the presence and power of God, or the risen Jesus, at work in people or events. I cover this in detail on my website, [www.godskingdomfirst.org](http://www.godskingdomfirst.org), in the article called “Holy Spirit.” Please feel free to check it out. In upcoming articles I will deal with what the purpose of tongues in the first century was, and whether or not it was intended to be a “**private prayer language**.”✧

**Most refuse to engage this subject.** Why not write to the local newspapers or invite others to tackle this topic, or blog or hold forth on Facebook (see Acts 17:17 for Paul’s example). Or ask the local pastor:

Do you really think that Jesus, the Jew, who expressly affirmed the unitary monotheistic creed of Israel (Mark 12:29; John 17:3), agreeing with a Jew, **could possibly agree** to the Triune God affirmation of post-biblical and contemporary Christianity? Is your church keeping Jesus out with its Trinitarian statement?

## Daniel 9 and the 70 Weeks

According to Daniel chapter 9 a period of 70 years had been divinely marked off for the completion of the desolations of Jerusalem inflicted by Babylon. Daniel's knowledge (from reading Jeremiah) of this allotted span of time destined **to end with the restoration of the city** led him to pray for the promised restoration. This he knew must occur after 70 years. Daniel's plea was for God's face to shine once again on the desolate sanctuary (9:17). In his own words his prayer was "on behalf of the holy mountain of God," i.e., the temple mount in Jerusalem (v. 20).

It is in the light of these facts that the famous **70 "weeks"** prophecy is presented to us, the foregoing context in 9:1-23 being **essential to our understanding**. Gabriel's revelation in Daniel 9:24-27 is in direct response to Daniel's request. The new information revealed to Daniel discloses that a *further* period of seventy "sevens" (Heb. *shavuim*) of years, i.e., 490 years, has been mapped out in the divine plan for Daniel's people and the holy city. **The end result will be an ultimate completion of desolations**, this time not after 70 years but after 490 years. Following this period everlasting righteousness will be introduced **and peace will be restored to the holy city** (v. 24).

To think of the end of this period as 33 AD or 70 AD would be impossible.

### War Until the End

At the heart of Gabriel's message is the fact that "until the end there will be war; *desolations* are determined...until a complete destruction is poured upon the desolator" (vv. 26-27). There is a parallel here with the previous desolation of 70 years during the Babylonian captivity. At the end of it Jerusalem was restored. So also, during the last seven of the 490 years "there will be war...desolations are determined." After that all will be well. Restoration will follow. No such thing occurred in AD 33 or AD 70.

### The Logic of Daniel 9

The seventy "weeks" prophecy must be understood in terms of the inner logic of the whole of chapter 9. In other words, the revelation provided by Gabriel must answer to the request made by Daniel. Request and response must correspond. The terminus of the 490 years must provide the desired solution to Daniel's problem: How long will it be until **the city is finally restored?**

It has been maintained that AD 33/34 marks the end of the 490 years. We may test that hypothesis by asking whether any war ceased and whether the city was restored at that time. The answer is that no war was going on in the seven-year period AD 27-34, and no restoration

occurred at the end of that period. It is therefore impossible that AD 33/34 can mark the end of the 490 years.

The so-called historical view claims that the seventy weeks ended in 33/34 AD. But no restoration of the city occurred then. Desolations did not terminate. What's more, a further desolation of Jerusalem followed forty years later! The missing element in this historical view (often associated with amillennialism) is the real restoration of Israel and the city of Jerusalem.

### The End of the Age

What, then, is the proper time for the end of the 490 years? Clearly, the same end to which all the other prophetic chapters in Daniel direct us — the end of the age marked by the return of Jesus to establish the Kingdom. It is disturbing to the organic unity of Daniel to recognize in chapters 2, 7, 8, and 11-12 the "end" marked by the resurrection and *parousia*, but to place the "end" in chapter 9 in AD 34. There is an impressive harmony to be found in the events described by all the predictive chapters. In each the eschatological tyrant comes to an end at the hands of the Messiah. Chapter 2 shows us the ten toes crushed by the arrival of the Messianic Kingdom. Chapter 7 shows the 3 ½-year reign of the tyrant followed by the Kingdom to be administered by the Son of Man and the saints (cp. Luke 8:12: "Fear not little flock; it is your Father's good pleasure to give you the Kingdom"). Chapter 8 describes how the tyrannical king will oppose the Messiah, but be brought to ruin. Verse 11:45 sees the same king destroyed just prior to the resurrection in 12:1.

Chapter 9 follows the same pattern. The desolator is annihilated at the completion of the seventieth week. The week will terminate when "destruction is poured out on the desolator" (Dan. 9:27). No such event occurred in AD 33/34. AD 33/34 cannot be the terminus for the 70 weeks. The proper terminus is the time of the arrival of the Messiah at the second coming. In this way the organic harmony and logic of Daniel is preserved.

Daniel asks for information about the length of time which must run before the desolations come to an end and the sanctuary is restored. It would be little comfort to be told that the moment of triumph is AD 34 since Jerusalem was totally destroyed again 40 years later in AD 70. In fact, that date would fall entirely outside the allotted 490 years, if they ended in AD 34. This seems to be quite contrary to the natural sense of the whole of chapter 9.

### The Gap

Since the 490 years must run until the Kingdom is established, desolation comes to an end, and Jerusalem is restored, there must be a gap between the 69<sup>th</sup> and 70<sup>th</sup> weeks. Gabriel's striking presentation of the 70 weeks in the form 7+62+1 allows for the possibility of the gap and

suggests that the periods are not necessarily one immediately after the other. Moreover, the gap principle is established by the other chapters of Daniel. In chapter 11 a gap must exist somewhere between the reference to history (four kings yet to arrive in Persia — 11:2) and the description of antichrist in verse 21 onwards. All systems of interpretation recognize a gap in this chapter (except the critical school which would not allow that anything beyond Antiochus Epiphanes is described). In chapter 8 a gap must exist between the reference to Alexander as the notable horn and the subsequent description of Antichrist.

The logic of Daniel's request and Gabriel's reply demands that on the completion of the 490 years final restoration will occur. During the final seven years before the "end" there will be a war and a desolator who comes on the "wing of abominations" (Dan. 9:26-27). The phrase reminds us, of course, of Jesus' reference to Daniel and the Abomination of Desolation in Matthew 24:15. The appearance of the Abomination in the Holy Place is to be the sign for Judean Christians to flee and the trigger for the onset of the great final tribulation.

At this point it is **all-important to follow Jesus' interpretation**. He must be allowed to settle the question of the 70<sup>th</sup> week for us. It is clear that he saw the Abomination and consequent unprecedented tribulation as events of the (to him) far future closely connected with **the second coming**. This point is proved by the temporal phrase "immediately after" in Matthew 24:29. It is to be *immediately after* the period of tribulation triggered by the Abomination of Desolation that Jesus reappears in glory. It is not possible, therefore, that Jesus could have had in mind the destruction of Jerusalem in AD 70 (even though the AD 70 event may be seen as a "type" of the yet future destruction). Jesus clearly did not appear *immediately after* the tribulation in AD 70, and yet he promised to return immediately after the tribulation to which he refers in Matthew 24:21. Logically, therefore, he cannot have meant the events of AD 70. Nor did Daniel with his reference to the Great Tribulation in Daniel 12:1.

It is the disregard of this strikingly simple and clear adverbial phrase "immediately after" which has caused all the problems in the reading of Matthew 24. Commentators seem mesmerized by the idea that prophecy must already be history. The simple sequence given by Jesus in Matthew 24 has been overlooked by countless commentators. Jesus foresees tribulation, heavenly signs, second coming in quick succession. Liberal commentators have been ready to admit that Jesus thought he would return after the great tribulation, but they then place that event in AD 70 — making Jesus a false prophet! Why not give Jesus the credit and honor due to him as God's Son and understand that there is a

yet future abomination and tribulation just prior to his return?

### The Link with Daniel

Jesus was, after all, merely following the scheme laid out by Daniel. Daniel 11:31 foresaw the Abomination of Desolation during the career of the evil ruler, and some 3½ years were to elapse between the placing of the abomination and the "end" (Dan. 12:11). Moreover, the resurrection was to follow the tribulation initiated by the placing of the Abomination in Daniel 11:31:

Daniel 11:31: They will set up the Abomination of Desolation.

Daniel 12:1: There will be a time of unprecedented tribulation.

Daniel 12:2: Many of the sleepers in the dust shall awake, some to life in the coming age.

Daniel 12:11: 3 ½ years will elapse between the setting up of the Abomination and the end of the vision.

Jesus works with the same framework:

Matthew 24:15: When you see Daniel's Abomination of Desolation, flee.

Matthew 24:21: Then shall be unprecedented tribulation.

Matthew 24:29-31: *Immediately after* the tribulation the Son of Man will appear.

Combining the data of Daniel 9 and Matthew 24 we have the following picture: The 70<sup>th</sup> week contains wars in connection with the Abomination of Desolation. Jesus places the Abomination immediately before his return. The 70th week must therefore lie in the future, just before Jesus' advent.

To end the 70th week in AD 34 destroys the connection between chapter 9 and the other prophetic chapters. It also disturbs the link between the 3½ years of Daniel 9 and the 3½ years of Revelation 11:2-3; 12:6, 14; 13:5, which is clearly future. AD 34 does not end a period of war, but Daniel's 70<sup>th</sup> week does. Gabriel sees ultimate relief from trouble and full restoration for Jerusalem at the close of the 70th week. But in AD 70 no such end to trouble came.

### A Future Covenant

Furthermore the natural grammatical sequence of Gabriel's message is overlooked by those who see Jesus in the "he" who makes a covenant for seven years. The Hebrew word order makes this clearer than most of the English versions. In Hebrew the prince who is to come appears as the last element in the sentence just before the pronoun "he." We may show this by citing the Jerusalem Bible: "The city and the sanctuary will be destroyed by

the people of the **prince who is to come**, and **his [the prince's] end will come in the flood**" (9:26).<sup>2</sup> The point to be noted is that the masculine pronoun ending on the Hebrew word for "end" refers naturally to the nearest masculine antecedent, the *prince*. The next sentence begins with "he," which must refer to the masculine antecedents "the prince" and "his." It would be most strange for the "he" to refer to the Messiah who was "cut off" in the first half of verse 26!

It is "he," the evil prince, who makes a covenant for seven years and breaks it after 3½ years. It is also the same "he" who carries on a desolating campaign (v. 27). The masculine present participle connects easily with the same masculine subject, the prince. Moreover it is the same wicked prince who interferes with the sacrifices in the parallel chapters 7, 8, 11, 12. Once again the organic unity of Daniel is preserved when we see the same wicked desolator in each chapter.

#### Another Essential Connection: "Stringing the Pearls" or "Connecting the Dots"

Paul says:

<sup>NAU</sup> Romans 9:28: "FOR THE LORD WILL EXECUTE HIS WORD ON THE EARTH, THOROUGHLY AND QUICKLY."

Paul is quoting:

<sup>LXE</sup> Isaiah 10:23: "He will finish the work, and cut it short in righteousness: because the Lord will make a short work in all the world."

<sup>NAU</sup> Isaiah 10:23: "For **a complete destruction, one that is decreed**, the Lord GOD of hosts will execute in the midst of the whole land."

And **Isaiah 28:22**:

<sup>LXE</sup> Isaiah 28:22: "Therefore do not ye rejoice, neither let your bands be made strong; for I have heard of works **finished and cut short** by the Lord of hosts, which he will execute upon all the earth."

<sup>NAU</sup> Isaiah 28:22: "And now do not carry on as scoffers, or your fetters will be made stronger; for I have heard from the Lord GOD of hosts of **decisive destruction** on all the earth."

And now compare these with:

<sup>NAU</sup> Daniel 9:27: "And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until **a complete destruction, one that is decreed**, is poured out on the one who makes desolate."

<sup>2</sup>See Keil's exhaustive discussion in his OT commentary and my "A Close Look at Dan. 9:26b: Antichrist's Reign of Terror," at [restorationfellowship.org](http://restorationfellowship.org)

The final and future end is described in Daniel, quoting Isaiah and then by Paul quoting Daniel and Isaiah. All point to the future.

#### Summary

The opposite conclusion to the one described here (i.e., that the seventieth week ended in AD 33/34) can only be arrived at by overlooking the context of Daniel 9:24-27, namely, the desire for Daniel to see a complete and final restoration for his people. Though certainly the death of Jesus prepared for this, its fulfillment for the **city and people of Israel** awaits the second coming. Most significant of all is the teaching of Jesus himself, who refers to Daniel for information about the future. Directing us to Daniel 9:27 and 11:31, he connects the Abomination of Desolation with the time of unparalleled tribulation followed, as in Daniel, by the resurrection and the second coming. The point may be made as follows:

**Jesus places the awful horror in the future yet.**

**In Daniel's seventieth week the abomination will be set;**

**That the seventieth week is future, therefore, let us not forget.** ✧

For our readers in Washington state who may not be aware, a congregation of the General Conference Church of God was formed a year and a half ago west of the Cascades. The Western Washington Church of God meets at the following locations once each month:

**2nd Sunday:** Tenino High School, 500 W. 2nd St., Tenino; 10:00 a.m.

**3rd Sunday:** Kent Senior Activity Center, 600 E. Smith St., Kent; 10:00 a.m.

**4th Sunday:** Vancouver YWCA, 3609 Main St., Vancouver; 10:00 a.m.

No Bible studies or worship services on the 1<sup>st</sup> and 5<sup>th</sup> Sundays at this time. For more information contact Pastor Robin Todd at [robinsings4u@comcast.net](mailto: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](http://www.scatteredbrethren.org) and then clicking on the appropriate "region," or by emailing him at the above address.

## ***The One God, the Father, One Man Messiah Translation***

### ***New Testament with Commentary***

The notes confirm belief in the unitary monotheistic creed of Jesus and his Gospel of the Kingdom. Jesus' allegiance to the One God of his Jewish heritage ought to provide for us, his claimed followers, our own definition of God.

Hardback \$20 • Kindle edition \$8  
Amazon.com or 1-800-347-4261

## **Comments**

"I want to thank you for your ministry and express how it is changing my life. Your echo of the call to 'Repent (change your mind!) and focus on the coming Kingdom of God' is in fact changing my entire perspective on life. I have been a Christian for 4 years now. Under the direction of Trinitarian pastors, I read the Bible through the lens of the assumption that Jesus is God. I then started to study original language meanings of certain words and passages throughout the entirety of scripture, using *Strong's* and a Bible dictionary. (I wanted to know God!) This led to many discrepancies and gaps in my learned theology being exposed. There was a disillusionment and many new questions were left unresolved by the church leaders' attempted answers. I was losing hope in the façade, knowing that it wasn't the true gospel. It was then that I was ready to be introduced to the only true God and his Promise. I must say that, as a former Trinitarian, it really feels as if scales have been lifted from my eyes by your teachings which, of course, are ultimately Jesus' teachings. The entire Bible seems to be coming into 3-D and I can see themes and purpose — a vitality that wasn't previously visible. There is constant revelation and simply not enough time in the day for my studies! That is how enthusiastic I am — truly inspired." — *Maine*

"Greetings to you from Surrey, a place with which I know you are familiar. I woke early this morning and still horizontal was thanking Yahweh for all his blessings to me and my house, the latest being the arrival on my tablet of your translation of the N.T. I write to thank you and to congratulate you on completion of a very much needed and welcome publication. I can imagine the amount of time and work you and your collaborators must have spent on it. In the little time so far that I have spent delving into it I can see that it is going to take up a great proportion of my reading, which is my greatest enjoyment. The commentary is so easy to refer to and so informative. Having received for some years your *Focus on the Kingdom* magazine, I know that we are of one mind. It's good to have that mind collected together in one parcel, so to speak. Some years ago now I read the

first edition paperback book *They Never Told Me This in Church*, which achieved the author's intention of waking me from my slumbers. I realized that I had been misinformed — made an honest mistake. I send you my thanks again for your translation and my love in Yeshua, the Mashiach of Israel." — *England*

"It was indeed kind of you to share your wonderful experience working with our fellow Filipinos in Cebu City, Davao and Manila ('A Visit to the Philippines,' Sept. 2006). I grew up Roman Catholic, going with the crowd. I left that Trinitarian concept, then followed the Family of God, an ex-Worldwide Church of God binitarian group, then joined the Sacred Name group. Now I found you through your elite literature *Focus on the Kingdom* which teaches the saving good news for mankind. It is hard to find fellowship in our locality as our neighbors are either trinity, two-nity, or one-nity. Our belief is in monotheism, the existence of the only true God of the Bible." — *Philippines*

"I wanted to say a massive thank you for organising the conference. It was just so encouraging to meet so many people who have been on such a journey and to know that I am far from alone. It was wonderful to meet quite a few new people and hear their testimony. I had a lot of memorable conversations at the conference." — *England*

"It was a tremendous opportunity to come to the conference. I made so many wonderful contacts and the presentations were amazing! Look forward to coming next year. It's very exciting to see how many are coming to understand the message of the Kingdom Gospel and understand about the only true God and His precious Son Jesus, who had his beginning in the womb of Mary as a uniquely begotten Son of God!" — *Canada*

"My wife and I have watched the conference videos (at [youtube.com/AbrahamicMovement](http://youtube.com/AbrahamicMovement)) and found them very upbuilding. Please thank the persons concerned for their time and effort." — *Australia*

"I would like to thank you so much because of your good teaching about the Kingdom of God through your *Focus on the Kingdom* magazine which you are sending to me. This magazine is helping us to teach our group for Bible study. Many souls are served with your good teaching. Many people have believed in a false teaching. I am teaching people and encouraging them with these *Focus on the Kingdom*." — *Malawi*

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