

Focus on the Kingdom

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Anthony Buzzard, editor

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Impersonal Word of God Becomes Personal Son of God

by Robin Todd, Washington

What does Luke 1:35 have in common with John 1:14? Let's find out.

Luke 1:35: "The angel answered, 'Holy spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy child will be called the Son of God.'"

As has been pointed out by several astute teachers of the Bible including Anthony Buzzard, the angel Gabriel declares to Mary that her child will *be* the Son of God specifically because he is miraculously begotten by the power of the holy spirit of God. We don't have to speculate as to why (or when) Jesus would be the Son of God — it is because he begins to exist (the meaning of "begotten") in his mother Mary due to a miracle of the holy spirit.

This truth given to Luke is, not surprisingly, shared by John in his gospel.

John 1:14: "And the word became flesh, and lived among us, and we saw his glory, glory as of the only begotten from the Father, full of grace and truth."

Here we see the impersonal word of God in John 1:1, coming into existence as a person ("begotten") from God the Father. The impersonal word of God becomes the Son of God at the moment the human Jesus comes into existence (begotten). Translation bias has caused "word" to be given an upper case "W" in verse 1 and onward so as to suppose an actual person. That bias also gives us "he" and "him" instead of "it" in verses 2-4.

Both Luke and John report something foundationally important for Bible readers and believers to understand. Jesus is the model of a human being who is in full Father/child fellowship with God. He is everything God intended humans to be in order for them to take their God-given place as successful rulers of this planet, faithfully and accurately representing the Creator in doing so (Gen. 1:26-28; Heb. 2:5-10).

The word of God conveys His spirit and mind and so, in a practical sense, the spirit of God and the word of God are barely distinguishable from each other. Over and over again Jesus tells us that he speaks only the words of his Father, and that these words are spirit and truth (John 6:63). The sword of the spirit is the word of God (Eph. 6:17).

The point here is: when the spirit of God overshadowed Mary to beget Jesus, it was the word of God which was the seed of that new human life. Everything that God purposed to do when He spoke the creation (including mankind) into existence was embedded in the man Jesus. As the impersonal word of God made flesh, Jesus was everything it means to be a personal human son (or daughter) of God destined to lead mankind in the ruler-ship of His created order.

Being the embodiment of the word of God, it is no surprise at all that Jesus began his ministry by announcing the coming Kingdom of God (Mark 1:1, 14, 15), which is the good news that God has made a pathway to accomplish His original purpose for humanity. That, of course, is the rest of the story. But here we see that Luke and John agree: Jesus the begotten (coming into existence) human *is* himself the Messiah. At this moment the impersonal became personal, and not before. ✧

More on John 1:14

From the editor

John 1:14 provides one of the most solemn statements in the whole of Scripture. That verse announces that "the word **became** flesh [a human being] and tabernacled among us." The word "became" tells us with complete clarity and certainty that the word became something it was *not* before. **The word (not a person) became a human person, Jesus.**

We have no difficulty grasping that "the water **became** wine" (John 2:9), or "command these stones to **become** bread" (Matt. 4:3), or Paul "**became** a minister" (Col. 1:25). The water was not wine until it **became** wine! The same *change* came to the "word": It became what it was not before. It became a human person, the Messiah Jesus.

It is therefore most confusing to evacuate the word "became" of its easy meaning by suggesting that "the word" in John 1:1 means the human Jesus. Such a misreading of John 1:1 cancels the easy meaning of John 1:14 where the word became what **it** (not he) was not before. The word (not Word) became the human Jesus in John 1:14. On no account should such a stupendous and central truth be lost to our understanding.

Wherever the word "became" has a complement, i.e. "flesh" in 1:14, the sense is more than clear. I think that no lexicon would disagree here. "The word **became** flesh" gives us "flesh" as the subject

complement. It is not the same as or parallel to “there came a man called John” (John 1:6). My concern is that we will put people off by saying that “the word **became** flesh” means the word **was** flesh.

Bauer’s Lexicon makes the same point under *ginomai* (to become). It would be very false to say that the “word **was** flesh.” No, the word **became** flesh. There are just lots of parallels to this which are unambiguous.

By contrast, John uses the word “**was**” (*een*) in 1:1. The word “**was** with God” — not “became God.”

Note too, I suggest, that when a person is *with* a person, then the preposition “with” in the Gospel of John is *para* and not *pros*. In the Gospel of John, *pros* means a **thing** with a person as also in Paul: “the Gospel is **with** (*pros*) you” (Gal. 2:5). Since the word became what it **was not** before, i.e. **it**, the word, **became** the human Jesus (John 1:14), then Jesus cannot possibly be the word in 1:1. The word “became” in 1:14 prevents any misunderstanding. ✧

Grace, Faith and Works: Some Biblical Clarifications

by Kenneth LaPrade, Texas

I will begin my thesis by briefly recounting some of my former beliefs and attitudes on basic concepts regarding “grace,” “faith,” and “works,” before offering some Scriptural rebuttal toward my previous mindset. Just like multitudes of Protestants (and especially “dispensationalists”), I was on a bandwagon of easy-believism in terms of salvation “by faith alone” (or “by grace”) and, emphatically, **not by works!** Of course, we (my peers and I) dogmatically used Ephesians 2:5b, 8-9, Romans 3:21-30 and other similar passages (*without* proper contextual study) in order to bolster certain wildly misguided notions (like a formulaic “once saved, always saved” presumption).

As time went by, while embracing such foundational errors, the development of starkly “corrupt fruit” became more and more apparent among us (who perpetually thought in terms of having a **done deal** salvation status). I remember vividly (some 40 or more years ago) that my buddies or I might say, “Boy, I really *graced out* in that difficult situation!” Instead of using the cliché “lucked out,” we wrongly *spiritualized* a terribly bad concept by saying “*graced out*,” indicating that we **got away** with some sort of foolish behavior — without suffering immediate consequences. The tragic errors of our arrogant, warped view of “grace” itself are now so obvious to me! We were not at all like Paul who tightly linked and equated the “Gospel of the grace of God” with repentant, Kingdom-focused Gospel preaching in Acts 20:24-25!

If certain folks somehow became conscientious (within our old group) about *doing the right thing* (according to simple Bible norms), they were sometimes actually been frowned upon by a disapproving level of peer pressure not to be too “religious” — a cliché among us for a very negative reality. Such “do-gooders” might have been severely cautioned about not depending on their “works” or warned about being too “goody two shoes.”

Such adamant attitudes about “grace” and **not works** (allowing a gigantic, behavioral loophole among us) led eventually to pervasive use of vulgar cursing, widespread drunkenness, and even over-the-top sexual immorality among many of us. To summarize, those of us who taught and emulated such flaky thinking about “grace” were clearly in the category of having been “false prophets” and “wolves in sheep’s clothing,” since we were **misled** into **misleading** others, by cleverly dissuading them from “entering by the narrow gate” of wisely heeding/obeying Jesus’ words: Matthew 7:13-27.

Those who have been *misled* — and have consequently become *misleading* (as many of us have been!) — can thus easily fall into the solemn **rejection** (from the future Kingdom) by Jesus, even among those of us who have quite sincerely called him “lord, lord” and even offered miraculous evidence of our “faith”: Matthew 7:21-23. This bold warning by Jesus himself (disregarded, sadly, by dispensationalists who relegate Jesus’ actual words to a former time period) not only strongly applies to those from my particular background (The Way International and its varied offshoots), but to **all** who, for whatever reason, are deceived into *ignoring* Jesus’ central focus of **repenting** (being dedicated to change from the mind and heart) in light of God’s future Kingdom plans (Luke 4:43; Mark 1:14-15; Matt. 13:18-19; 28:18-20; Luke 8:12).

So, if misguided concepts regarding grace, faith, and works can be so disastrous, what kinds of biblical clarity can rescue us from dark, erroneous thinking? Though time and space here do not permit a thorough study of each of these terms (as one can individually do, simply using a Bible concordance), a few logical guidelines can help us to get on track and stay on track, according to Jesus’ call to obey the Gospel, the message of the Kingdom of God (Mark 1:14-15).

A. Remember that “the **obedience** of faith” is vital (effectively bracketing the vast doctrinal truths in the book of Romans — 1:5 and 16:26). Faith is not a vague term in the Bible for merely giving “mental assent” or “emotional acceptance” to certain appealing theological ideas. Faith (*pistis*) often indicates **faithfulness**: relentless perseverance in faithful,

obedient actions in light of biblical promises and truths (as seen clearly in the dynamic list of *faithful* examples in Hebrews, chapter 11). What is true about such active “faith” in Romans is also true throughout all the New Testament Scriptures. Faith of course, as “the faith,” often means the *content* of correct Christian belief.

B. Never downplay any books of the New Testament as if they are less weighty than other writings (for example: relegating the book of James to an epistle of straw — Luther; making it less relevant to Christians than Paul’s letters, etc.) Don’t latch onto systematic, manmade theories (like “dispensationalism”) which pit certain ideas **against** other Scriptures!

C. Look carefully at **all** Scriptures connecting “grace” and “faith” to “works”; notice how “works” themselves, as obedient actions, are never despised as bad, misleading obstacles to be carefully avoided! (Examples will follow later about the absolute necessity of **good works**, for **faith** to be real!)

D. Notice very carefully the special contexts in which the term “works” refers to “the **works** of the [Mosaic] Law” (Gal. 2:15-16), referring to old covenant rituals (like obligatory circumcision: Gal. 5:2-6), Levitical food laws (Rom. 14:2, 14), calendar observances (including the mandatory weekly Sabbaths: Col. 2:16-17), animal sacrifices (the book of Hebrews), and other rites which once separated Jews from Gentiles (people of other nations). Within the one international body of the Messiah, such old covenant “works” (which formerly separated people) are now abolished/canceled.

E. Notice carefully that the biblical commands in Messiah to move away from such outdated, Mosaic “works” is **not** to be misinterpreted as being a ban on doing desirable “good works” — in the positive sense of performing godly, obedient actions which essentially correspond to genuine **faith**: James 2:14-26. Once again, “works of the [Mosaic] law” — which are no longer to be applied — are **not** in the same category as the “works” (obedient actions or “good works”) which are undoubtedly **required** for faith to be authentic! By the way, the context concerning Abraham in Romans 4:1-25 *does* touch on circumcision (as a “work,” eventually part of the Law of Moses) in contrast with Abrahamic and Messianic obedient faith. If *we* (whether circumcised or not) obediently **believe** God’s promises and follow in the steps of the “faith” of our father Abraham, our active faith is really genuine, and the truth of James 2:14-26 is not at all contradicted!

F. Please do not disregard the context and wording of Ephesians 2:5b, 8-9, so as to misinterpret its bona fide meaning! Verses 4-5 state, “But God, who is rich in mercy, because of His great love with which He loved us, even though we were dead in our sins, made us alive together with Messiah. It is by grace that you have been saved and are being saved” (OGF).¹ Before we began to repent and believe the Gospel of the Kingdom of God (preached by Jesus), we were **dead in our sins** and totally impotent to have saved ourselves! So it is clearly God’s unfathomable grace, mercy, and love which initially put us in a position to hear Jesus’ Gospel of the Kingdom and then respond with intelligent faith/obedience. We had previously done **nothing** to *deserve* such a marvelous opportunity, so the whole salvation event is obviously made possible in the first place “by grace.” This simple truth (about salvation not originating in previous “works” done by us) is repeated in 2 Timothy 1:9 and Titus 3:5.

Ephesians 2:8-10: “By grace you have been saved and are being saved through faith, and this [the whole, initial salvation event] is not from you; it is the gift of God, not from works [previously done], so that no one can boast. For we are His handiwork, created in Messiah Jesus for **good works**, which God prepared ahead of time so that we would conduct our lives in them.” Now nothing about verse 10 or its new covenant context makes the proactive doing of **good works** hazy, as if it were a vague, optional reality! We are to obey Jesus and continue to “strive (or struggle) to enter the narrow doorway [to ultimately enter the Kingdom]” (Luke 13:24). We must obediently **work out** our own salvation with fear and trembling, according to Philippians 2:12, according to God’s energy at work within us, “empowering us to will and to act for His good purpose” (v. 13). We must be folks “who listen to the Gospel-word with an honest and good heart,” and who “hold onto it and produce fruit with perseverance” (Luke 8:15). We must “hold fast our confidence and the hope...firm to the end” and “hold our initial assurance firm to the end” (Heb. 3:6, 14).

To glean more detailed insights into Ephesians 2:8-9 and other aspects of my overall thesis here (including pertinent truths in Romans 3 and 4), please read Robin Todd’s brief article, “The Faith of Jesus” in the September, 2022 issue of *Focus on the Kingdom*.

Under letter (C) above, I mentioned that I would provide more Scriptural examples of “works” as good, necessary aspects of legitimate “faith.” So I would like to conclude this brief study with a cursory overview of such Scriptural evidence. I already mentioned the great importance of James 2:14-26 under letter (E), and I

¹ Onegodtranslation.com

encourage you to thoughtfully peruse it on your own, with no prejudice against the revealed truths in James — point B. **Faith without corresponding works** is very obviously dead and useless. Thus, a “faith” without works is plainly **false faith** according to James’ keen emphasis; such “faith” without **works** simply *cannot save* a person (James 2:14).

Our concerted efforts to do “good works” can ultimately motivate others to end up “glorifying God”! 1 Peter 2:12: “Conduct yourselves honorably among the non-believers, so that although they now malign you as evildoers, they may see your **good works** and glorify God in the coming day of visitation.” See also Matthew 5:16.

The book of Titus provides some very rich encouragement:

Titus 2:11-14: “For the **grace** of God has appeared, bringing salvation for all people, training us to reject godlessness and worldly desires and to live in a self-controlled, upright and godly way in the present age, while we wait expectantly for the blessed hope — the appearing of the glory of our great God and of our Savior, Jesus the Messiah. He gave himself for us to redeem us from all iniquity and to purify for himself a people of his own, who are eager to do what is **good**.”

Titus 3:4-8: “But when God our Savior’s kindness and love for mankind appeared, He saved us not because of upright works which we had done [previously] but because of His mercy, through the washing of rebirth and renewal of holy spirit. This spirit He poured out on us abundantly through Jesus Messiah our Savior, so that being made right by His **grace**, we become heirs with the hope of the Life of the Age to Come. This saying is trustworthy. And I want you to emphasize these things, so that those who have believed God may be careful to devote themselves to **good works**.”

Finally, here is just one reference (among several) which indicates that our **works** (as Christian believers) are surely relevant to judgment in the future and ultimate entrance into the Kingdom of God: Revelation 2:26: “To the one who overcomes and **continues in my works until the end**, I will give authority over the nations.” See also Matthew 16:27. One can read in many places how Jesus himself actively **did the works** commanded by his God and Father (John 10:25, 31-38); he not only did many miracles, but he committed himself to teaching and emulating the truths concerning the gospel of the Kingdom of God (Luke 4:43). As believers devoted to obeying Jesus (Heb. 5:9), we must **continue in his works**: living his love and keeping his words (including his Gospel-Kingdom message, John 15:1-17).

We have merely scratched the surface of a vast topic here, yet we have seen enough already to know

biblically **not** to dogmatically pit our salvation by “grace” and by obedient “faith” **against** the dire need to be zealous to do the **good works** (Titus 2:14, 3:8) which corroborate our **faith** as bona fide (James 2:14-26). Whatever our prior attitudes might have been, it is not too late to **change** and acquire a more Scripturally accurate view of grace, faith, and works! ✧

The New Exodus and New Passover

by Carlos Xavier

The Gospel writers present Jesus as the new Moses, who leads a new people of God (i.e., Jews and Gentiles) in a new Exodus. So throughout the Gospels we see a contrast between the new covenant ministry of Jesus with that of the old covenant ministry of Moses.

“For the Law was given through Moses, but grace and truth came through Jesus the Messiah” (John 1:17).

In Luke’s record of the Transfiguration, Jesus is overheard talking with Moses and Elijah about his upcoming “**departure** [Greek *exodos*] which he was about to accomplish [bring to fulfilment] at Jerusalem” (Luke 9:31).

So just as Moses led the Israelites out of slavery from Egypt, now Jesus, the new Moses, will lead a new people towards a new exodus, out of the slavery of sin and death.

Also note how Jesus chose to have his last Passover meal to mark the start of the new covenant Communion service by declaring in Luke 22:20: “This cup is the new covenant in my blood, which is poured out for you.”

The Apostles must have been reminded of the words of Moses in Exodus 24:8, at the ratification of the Old Covenant: “This is the blood of the covenant that the Lord has made with you.”

In contrast Jesus now says to his 12 Jewish Apostles, now including us Gentiles, in Luke 22:19: “Do this in remembrance of me.”

Again, Jesus contrasts what Moses had previously said to Israel when they observed their first Passover back in Exodus 12:14: “This is a day you are to remember.”

So in his last Passover meal Jesus has replaced the old Jewish “remembrance” of the exodus from Egypt with himself, that is his Gospel-teaching ministry and sacrifice for the world.

Paul reminds the early church of what Jesus had said, and rightly adds the words “as often as you drink it” in 1 Corinthians 11:25: “Do this, **as often as you drink it**, in remembrance of me.”

“The verb is in the present imperative. Its connotation is ‘keep on doing this in memory of me.’”²

The New International Commentary on the New Testament agrees: “This addition in particular implies a **frequently repeated action**, suggesting that from the beginning the Last Supper was for Christians **not an annual Christian Passover**, but a regularly repeated meal in ‘honor of the Lord,’ hence the Lord’s Supper.”

This further tells us that Jesus had established a new institution for a new system, as foretold by the prophet Jeremiah: “Indeed a time is coming,” says the LORD, “when I will make a new covenant with the people of Israel and Judah. It will not be like the old covenant that I made with their ancestors when I delivered them from Egypt” (Jer. 31:31-32).

This “represents and serves to reaffirm the new covenant established by Christ’s sacrificial death on the cross for us. The cup was often used figuratively ‘of undergoing a violent death’ (BDAG). Jesus’ statement that the cup ‘is the new covenant in my blood’ fuses together the language of Jeremiah 31:31 (‘a new covenant’) and Exodus 24:8 (‘This is the blood of the covenant that the LORD has made with you’). The latter text refers to the establishment of the covenant at Sinai, while the former consists of God’s promise to establish a new covenant in the time of postexilic restoration. By fusing the two texts together Jesus interprets his impending death as the sacrifice that establishes the new covenant associated with the **second exodus**.”³ ✧

Three Questions for Amillennialists

Premillennialism describes the belief that at the Second Coming Jesus, as Messiah, will raise the faithful dead and establish with them a thousand-year long (millennial) Kingdom on the earth (Rev. 3:21; 2:26; 5:10). Jerusalem will be the capital of the Kingdom.

It is a well-documented fact that this belief was considered part of orthodox Christianity for some 300 years after the death of the Apostles. Justin Martyr, writing about 150 AD, speaks of his expectation that Christ will return to rule from Jerusalem. He then writes: “but I have also signified to you [Trypho, a Jew with whom he was in dialogue] that many — even those of that race of Christians who do not follow pure and godly doctrine — do not acknowledge this [the coming millennial kingdom].”

The German theologian Rothe says, “The Apostles unanimously expected the return of Christ to enter upon the [millennial] Kingdom on earth.”⁴

1. The first question which must be put to anti-millennialists is this: **Why do you not see the future millennial Kingdom in Revelation 20:4?** The text reads: “I saw the souls of those **who had been beheaded** for the word of God...and they came to life and began to reign with Christ for 1000 years.”

According to the ordinary rules of English what is described here is a coming to life *after a beheading*. Surely, then, this cannot be a description of figuratively “coming to life” at *conversion*! Surely the text speaks not of a figurative resurrection (conversion) but of an actual resurrection of dead people who had been previously beheaded?

If so, the resurrection described by John is a resurrection from death followed by a reign with Messiah for 1000 years. No such resurrection of decapitated martyrs has ever happened. It must therefore occur in the future. This is premillennialism.

Can any amillennialists answer this point satisfactorily?

2. Secondly, in Jeremiah 3:14-18, the Lord appeals to His people:

“Return to Me, My wayward sons,” says the Lord, “for I am your true master. If you do, I will take one of you from a town and two of you from a family, and I will bring you to Zion. Then I will give you shepherds after My own heart, who will feed you knowledge and understanding. It will be in those days when you are multiplied and increased in the land, that people will no longer say, ‘The ark of the covenant of the Lord.’ It will not come to mind, nor will they remember it, nor will they miss it, nor will it be made again. At that time the city of Jerusalem will be called, ‘The throne of the Lord,’ and all the nations will be gathered to Jerusalem, to honor the Lord’s name. They will no longer follow the stubborn inclinations of their own evil hearts. In those days the nation of Judah and the nation of Israel will be reunited, and they will come together from the land of the north to the land that I gave your fathers as an inheritance.”

What is the meaning of this passage if not what it plainly predicts? The throne of God is to be located in Jerusalem. Israel and Judah are to be reunited in a condition of permanent righteousness. They will arrive in Jerusalem from the land of the north. They will inherit the land promised to Abraham and be instructed

² Collins, *First Corinthians*, *Sacra Pagina* 7, 1999, p. 433.

³ Ciampa, Rosner, *The First Letter to the Corinthians*, 2010, p 552.

⁴ *Dogmatics* II, p. 58.

there by true prophets. The nations will also gather in Jerusalem and never again turn to unrighteousness.

To our amillennial friends we say: **Where will you fit such predictions into your system?** Clearly this is not a description of the Church. The Church does not assemble from the north country. The throne of God is not at present in Jerusalem. Why will you not believe that this is a description of the new society to be born at the Second Coming?

3. Finally, amillennialists maintain that Revelation 20:1-4 describes the present time. The text says that Satan is thrown into a pit and sealed there. He is removed from the earth, “so that he **would not deceive the nations any longer**” (Rev. 20:3). Yet throughout the New Testament Satan is most active in the earth, “seeking someone to devour” (1 Pet. 5:8) and “deceiving the whole world” (Rev. 12:9; 1 John 5:19; 2 Cor. 4:4). How can Satan *at the same time* be both active in the earth and removed from it so that he can “no longer deceive the nations”?

The amillennial system seems to be committed to a logical impossibility — that Satan is *at the same time* on the earth (Rev. 12:13) and not on the earth (Rev. 20:3), and deceiving the whole world (Rev. 12:9) and no longer deceiving the nations (Rev. 20:3). Please explain. ✧

Confirmation from current scholars on *adoni*, “my lord”

“F. Brown, S.R. Driver, and C.A. Briggs observe further that variations of pointing, particularly between *adoni* and *adonay*, are set forth to **distinguish between human and divine** referents, respectively. In our analysis of all 774 occurrences of the *adon* root in the Hebrew Bible, we have found this to be **strikingly true** in the case of these two forms: *adoni* (see Ps. 110:1) almost always refers to a human lord/master (in a handful of occurrences, the referent is an angelic figure), while *adonay* (see Ps. 110:5) **always** refers to the divine Lord.”

— Murray Smith, Ian Vaillancourt, “Enthroned and Coming to Reign: Jesus’s Eschatological Use of Psalm 110:1 in Mark 14:62,” *Journal of Biblical Literature*, Vol. 141:3, 2022, p. 516-517

In other words, as we have been saying constantly, *adoni* is never God, and *Adonai* is always God!

Proposition 154. **This Theocratic Kingdom includes the visible reign of the risen and glorified saints here on the earth.**

G.N.H. Peters, *The Theocratic Kingdom*, 1884, p. 571-593

“[The saints] are ‘joint heirs’ (Rom. 8:17) with the Christ, who graciously divides...His own inheritance with them...How else can we explain the phrases to ‘reign with Him,’ ‘to sit on His throne,’ ‘to be ruler over His goods,’ ‘ruler over many things,’ ‘to have power over and rule nations,’ to be ‘crowned,’ to be ‘kings’ and ‘judges’ and ‘princes,’ ‘to inherit and possess a Kingdom,’ etc. If these do not denote a real, substantial elevation to rulership, great exalted honor and authority in the Coming Kingdom, then language itself has no precise, adequate meaning. This the words plainly denote, and however much we may feel that such a position is far above [what we deserve], the astonishing grace of God will bestow it...”

“We are indebted to the Origenistic opposition to Millenarianism for the introduction of the theory that saints are *now* reigning in the Church — driven to it in the effort to *spiritualize away* Rev. 20:4. Augustine [was] one of the advocates of this view...”

In Rev. 20:4 “by judgment being given to those that sat on the thrones is meant that they received authority to reign and govern, or the right of exercising judgment **according to the Hebrew sense of the word ‘judge,’ which is equivalent to that of ‘reigning,’** or putting forth the judicial and executive acts of the governing power...**The word ‘judging’ includes the idea of ‘governing’** according to its ancient [meaning]; for the idea of a participation of believers with Christ in the *government* and judgment of the future world is bound up with the whole mode of representing the Kingdom of God in the New Testament...”

“This future Kingship is really the secret cause of that chastening that oftentimes is now so grievous. God designs that by our trials we may become fitted and prepared for the position in the Coming Kingdom. These...qualify them for the honor of kingship and priesthood, making them intelligent and wise kings, sympathetic and loving priests. Suffering, etc. prepared the blessed Master for His Theocratic position, and the disciple is not above the Master in this respect, but must fill up the measure of His sufferings, inasmuch as he shall also be allied with Him in the joy and glory of reigning...”

“The higher management and control of the world will be in the hands, first of Christ Himself, and under Him, in the hands of men — of men, once like the mortal sojourners they govern, but now glorified like their Lord, and living amid their mortal kindred as *benefactors, princes, and kings.*”

Comments

- “Thank you for the insightful newsletters of September and October. Aborticide — what a terrible mark on our countries that endorse it and/or let it happen. It’s so gruesome when one gets into the details of it, as you know. How a supposed doctor, who has taken an oath to do no harm, turns into butcher/murder is beyond my understanding. This and a whole lot more makes one so yearn for the Theocratic Kingdom of God. On that note, it was great to see George N.H. Peters’ work still influencing the great subject matter of true hope. Also great to see Jesus the Christ being presented as He truly is.” — *Canada*

- “Less than a month ago, I came upon a video of Carlos and Nehemia Gordon, discussing some aspect of the Scriptures (dual causality, I think). At that time, my wife and I had been evangelical Trinitarians for many years. But there was something about the way Carlos reasoned that caught my attention enough for me to be curious to find out more; while you seemed to be some sort of Bible believing Christian, I could tell you were coming from a different paradigm. Anyway, in just a few weeks of research (carefully reconsidering the Scriptures in light of videos posted by Focus on the Kingdom and others, as well as just about every video debate available), we are now pleased to call ourselves Biblical Unitarians, and we are more comfortable in our understanding of the Holy Scriptures than before. Thank you for being part of our Biblical reformation. Also (speaking for myself) I was especially discouraged to see that in every debate, the Trinitarian side was more or less arrogant and condescending, and always willing to consign its opponents to damnation; I especially include in this group James White, Michael Brown and Anthony Rogers. While this consistent pattern of an unchristian spirit is not why I came to forsake ‘trinitarianism’ as various expressions of unbiblical modalism or tritheism, it certainly hastened my flight. Sadly, even the JW’s and Mormons had better exegesis and arguments than the Trinitarians, who generally seemed unwilling or unable to be reasonable. Now that we are doctrinally anathema to almost everyone we once saw as fellow Christians, we look forward to what the Savior has for us.” — *Email*

- “Just want to say thank you for all your work. I’ve been enjoying your New Testament translation and appreciate your hard work and commitment. I know many people have been touched and improved by your generous work. I wanted to say thank you and pray God’s richest blessings on you and your family.” — *Missouri*

- “Thank you for the tools you provide to aid us in spreading the true Gospel of the Kingdom. Recently a fellow inmate received from you *The One God, the*

Father, One Man Messiah Translation and a copy of Greg Deuble’s *They Never Told Me This in Church!* These are much appreciated and put to good use.” — *Florida*

Comments on our Youtube channel: [Youtube.com/focusonthekingdom](https://www.youtube.com/focusonthekingdom)

- “Thank you for shining a light on the evil teaching of the Watchtower. It’s a shame that a group of men twist Scripture to create a doctrine that’s used to control their followers.”

- “Good to see someone who understands what Scripture teaches regarding clean food laws no longer being required. It’s amazing that the Seventh Day Adventists and others cannot comprehend this simple truth!”

- “A tree is known by its fruit, and the Bible is clear about defending the truth gently. So thank you for the content [about Calvin and Servetus]. I have really been getting a lot out of Church history in the last few years!”

- “Very good. Jesus is the Son who was born, resurrected, and now alive forever and ever. He preexisted in the plan of God.” — *Youtube*

- “God sent and gave the Son. God did not send God. Christ died for us. God did not die for us. Christ is visible. God is invisible. Christ is a man, and God is not a man!”

“Then the people of Judah and the people of Israel will be gathered together. They will appoint for themselves one leader, and gain possession of the land. Certainly, the day of Jezreel will be great” (Hos. 1:11).

“The Israelites must live **many days** without a king or prince, without sacrifice or sacred fertility pillar, without ephod or idols. Afterward the Israelites will return and seek the Lord their God and their Davidic king. Then they will submit to the Lord in fear and receive His blessings **at the end of the age**” (Hos 3:4).

“It is the good time in the future when everything is put right (Job 42:12)...The term ‘many days’ in v. 4 implies that this will happen after a considerable, but indeterminate period of time. **There is no hint that this is the end of the story or of history**; or, if there is a continuation, that it now moves into a transcendent mode of being ‘beyond history.’ The events of ‘the end of the age’ grow out of current events, and the historical realities are the same — Israel and the nations...What is unmistakable is the note of finality, **not in a cessation of time**, but in the achievement of a state of affairs after which no new decisive events will occur.”

—*Hosea, Anchor Bible Commentary*, p. 309