

Focus on the Kingdom

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“Yes, Lord, I Trust...but Wait” Learning to Trust God in Real Life

by Jennie Wyeth, Australia
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Many of us have heard Sir Anthony use the phrase: “We are training for reigning, and schooling for ruling.” It’s a powerful phrase. But today I want to ask a very ordinary question: What does this actually mean for me — in my life, my circumstances, my day-to-day reality? Theology is not meant to float above real life. It is meant to form real life.

I am no biblical or academic expert. I do, however, want to learn more and more what it is to live a holy and godly life. So, this presentation is more of a fireside chat. It’s more about learning to live each day with what we might call, in very Aussie terms, a ridgy-didge, genuine, honest and down-to-earth faith — a faith that doesn’t collapse under pressure, a faith that endures.

Training Now for Life in the Kingdom of God

Now Scripture tells us that if Christ returns while we are alive, we will be changed in an instant, and if we are asleep in the grave before then, we will be resurrected — never to die again. Today we are being prepared for immortality. We are being prepared to assist Jesus in the administration and restoration of this current broken evil system.

Paul compares this preparation to an athlete running a race. We are not running for a perishable medal, but for an imperishable one (1 Cor 9:24-25). So, if I know I have been born from above, been water baptised, and I’m living each day in the hope of being an integral member of this future Kingdom of God on earth, the question becomes: What exactly am I meant to be learning now, along the narrow path?

In my early adult years, in a former church context, I learned that a holy faith meant giving, serving, helping:

- giving tithes and offerings
- serving in ministries
- helping the needy
- and always showing up, contributing, staying involved.

I want to say clearly: I was then, and still am today, deeply blessed. I live in a country where I can still

worship freely. I am blessed to have safety, shelter, abundant food, work, electricity, water, and family, when many do not.

But here’s the tension: If I am genuinely praying for Father God and our Lord Jesus to orchestrate the events in my life — that is, to shape me into maturity or completeness as Hebrews 6:1 says — then why is it that when difficult circumstances occur, the very ones meant to train me, I can find myself anxious, having no peace, angry, fearful, or even ashamed? Why do I react the way I do?

Hardship Is Not an Interruption

Scripture is uncomfortably clear about this. If we are truly desiring to be prepared to reign with Jesus at his Second Coming — to participate in the restoration of this broken world — then *now* is the training ground. Jesus said plainly that hardship and persecution are normal for his followers — not occasional, not unusual, but expected.

Listen to his words: In the Gospels Jesus says:

- “If anyone wants to come after me, let him deny himself, take up his cross, and follow me” (Matt. 16:24)
- “In this world you will have tribulation” (John 16:33)
- “If they persecuted me, they will also persecute you” (John 15:20)

Jesus even tells us that being loyal to him and obeying his words may cost us relationships — including those closest to us. As human beings, most of us would prefer a quiet life. But Jesus does not offer that. He offers the grace, the tools, and the learning, so that we will be fit to inherit the Kingdom of God. And included is this fact: tribulation, suffering, sacrifice, and even shame are certainties, and not optional.

Why, Then, the Shock?

After being stoned and left for dead, Paul tells new believers in Acts 14:22 that “through many tribulations we must enter the Kingdom of God.” So let me ask: Why are we still surprised when tribulation arrives? We sometimes hear believers cry out:

- “Why can’t I just live a peaceful life?”
- “Why can’t I find work?”
- “Why did my marriage fail?”
- “Why this illness, or pain?”
- “Why my child?”

Some suffering is simply the result of living in a fallen world. Some is the consequence of immature choices. If I eat poorly, my body will suffer. If I never move, my joints will stiffen. If I spend recklessly, debt follows. If I speak harshly, relationships fracture. If I neglect wisdom, consequences arrive — eventually.

Not all suffering is discipline, but all discipline involves suffering. Hebrews tells us: “Endure hardship as discipline; God is treating you as sons” (Heb. 12:7). This is not punishment. This is preparation. So stand tall.

Refined, Not Rejected

David writes: “The righteous person faces many troubles” (Ps. 34:19). Repeat: “many troubles,” not a few. Yet he also says: “The Lord hears them and delivers them from them all.”

Psalm 37 urges us to:

- Trust in the Lord
- Cultivate faithfulness
- Be still
- Wait patiently

Beautiful words. But I want to tell you honestly: I did not truly understand what trust meant until I was forced to learn it in practice.

Learning What “100% Trust” Actually Means

Many years ago, I faced a sudden and deeply serious crisis involving someone I loved dearly. I won’t describe the event. I won’t name the person. That’s not important. What is important is this: I had absolutely no control over the outcome. Zero. One ordinary morning began with a phone call that changed everything. Within minutes I was driving, my heart racing, toward a hospital. As I drove, I began to pray out loud: “Father...what do I even pray for?” I prayed for mercy. I prayed for healing. I prayed for repentance, for restoration, for life, for future testimony.

And then I realised something. Every one of those prayers assumed an outcome. So, I asked myself a harder question: Do I trust God — really? Or only if the outcome matches what I hope for? I decided to be honest. I put a percentage on my trust. And I realised that anything less than 100% was not trust at all. It was negotiation. Then I committed this person — fully — into God’s hands. I said, “Father, whatever happens, You alone receive the glory.” And in that moment, I understood that to waver from that trust was to doubt God’s sovereignty.

The Peace That Followed

When I arrived at the hospital, I was met by kindness — human kindness. And I found myself able to say, calmly and sincerely: “Whatever happens, I am trusting God.” During those days, prayer surrounded us — from women in my Bible study, and from friends around the world. One message said: “Across the world, a continuous prayer is rising to the Father of mercies for you and your family. We may be far away, but He is near.”

And yes — by God’s grace — I witnessed what I can only describe as a miracle. But the deeper miracle had already occurred. God had taught me how to trust Him before I knew what the outcome would be.

How to Trust — Especially with Our Children

I want to speak now about something deeply personal for many of us: Our adult children. And this is a gentle warning about a subtle tendency to apply excessive devotion, which over time can lead to the idolatrous worship of our offspring, rather than God.

Is it wrong to pray for specific things or outcomes for our children, particularly those who are not yet walking on the narrow path? Of course not. Jesus tells us to pray for daily bread. He tells us to ask, seek, and knock. He wants us to pray about everything, large or small. David prayed boldly, specifically, without apology. But Jesus, in Gethsemane, teaches us something deeper. He names what he wants: “Remove this cup from me.” And then he surrenders it: “Yet not my will, but yours.” That is trust.

Isaiah prophesied that the Messiah would have a firm, unwavering resolve to face suffering and to accomplish God’s will: “But the Lord GOD helps me; therefore I have not been disgraced; therefore I have set my face like a flint, and I know that I shall not be put to shame” (Isa. 50:7). Jesus had a resolute commitment to face opposition, including mocking and physical abuse, without turning back.

In relation to our children, problems arise:

- When we attempt to manage God through prayer.
- When our peace depends on God saying yes.

Remember: Israel wanted a king. They got Saul. Sometimes God gives us what we insist on when we pray and, in the end, it costs us dearly.

Trust Means Releasing Control

If I am praying for the salvation of my child, and I truly trust God for His will to be done, then while I am faithfully waiting, I continue to pray for opportunities — not opportunities to lecture, not opportunities to force an outcome, but opportunities to speak, when God opens the door.

I do not try to manipulate or pressure my child into turning to God. I simply trust that God Himself will intervene, and that He will provide one opportunity after another for my son or daughter to eventually respond. In doing this, I am learning something very important. I am learning not to be afraid of the storms swirling around me, especially when those storms involve family. If we are honest, this is where trust is most severely tested.

It is so tempting to place the people we love above God and effectively idolise them. It is so tempting to grip tighter, to rescue faster, to control outcomes. And I must be careful not to fall into the trap of something I once heard Carlos say, which has stayed with me ever since: “Blood can be thicker than your faith.” That sentence exposes me every time.

Can I trust God that they will survive what they are going through? Can I trust Him even when I cannot see how the story will end? Whether a child repents or not is ultimately the responsibility of the child. Not everyone will turn to God. But when we trust 100%, we can be confident of this: God is continually working in that person’s life, giving them opportunity after opportunity to respond. As we pray over weeks, months, and sometimes even years, we can faithfully ask God to continue placing those opportunities in their path.

And sometimes, the child even knows. They know that your prayer for them is that they would recognise God’s hand — that they would see He is drawing them through the very circumstances unfolding in their lives.

One of the most humbling things I’ve discovered as a parent is this: Often it is not the big speeches that matter most. It is the small, quiet moments when a seed is planted: a gentle word; a simple truth; a comment offered without pressure. And then sometimes months or even years later, it comes back to you: “Yes, Mum, I remember what you said back then. I really appreciated your wisdom in that moment.”

God wastes nothing — not one prayer, not one quiet word, not one tear. Philippians 4:6 says, “In everything by prayer and supplication [that is pleading humbly for specific and/or urgent requests] and with thanksgiving, let your requests be made known to God.”

When Desire Becomes an Idol

Our prayers become idolatrous when:

- we refuse to trust God if He says no
- our joy depends on a particular outcome
- our peace disappears when things go off-script

¹ “Remnant,” *Dictionary of the Apostolic Church*, Vol. 2, p. 315, emphasis added.

Jesus gives us the test in Matthew 6:21: “Where your treasure is, there your heart will be also.” Whatever we value most in life will ultimately guide our lives. Trust is revealed, not always when things go well, but when they don’t.

So I leave you with this question: Do I trust God only when He agrees with me, or even if He doesn’t? Because *that* is the faith of Jesus. His faith was exemplified in his obedience to his Father. At the cross Jesus trusted 100% that his Father would raise him up again — to be the first fruit of resurrection for us all.

Our faith is characterised in being obedient to the words of Jesus, and trusting that we are being schooled today, to reign later in the age to come. That is how we learn to trust God in real life. That is how we are being trained to reign. ✧

The Assyrian in Messianic Prophecy

by Anthony Buzzard

“The prophet [Isaiah] is convinced that the Assyrians, the instruments of God’s punishment, will overthrow not only Samaria but **Jerusalem**. As a State, **Judah** will be destroyed.”¹

“The very earliest Messianic prophecies of the OT represent the Golden Age [the Millennium, the first stage of the worldwide Kingdom of God] as preceded by a time of conflict — the conflict which will destroy the particular oppressor of Israel at the time, and wipe out the ungodly in Israel itself. The power to be overcome is in each case an actually existing Empire — Assyria, Babylon, or Persia — whose downfall will immediately usher in the glorious reign of peace.”²

Yet in history, Assyria never defeated Judah and Jerusalem. The golden age has never yet followed the defeat of Assyria.

“Micah 5:6...states that the armies of the Messiah will waste the land of Assyria ‘with the sword’...The important fact to maintain — at least in the **still unfulfilled** Micah passage — is that whatever be the particular weapons, there *will* be a conflict, at the time and place identified, and with the results that are indicated...”

“A.B. Davidson...grants that ‘**the Scriptures represented the Assyrian as existing in the time of the Messiah**’; but he concludes, ‘We must distinguish between the general idea and the particular form, *not now likely to be realized*.’ If one then asks what effect this has on the inspired truthfulness of the Scriptures,

² *Ibid*, Vol. 2, p. 572.

Davidson is forced to confess, ‘It makes them share in the imperfection of the dispensation to which they belonged.’”³

These quotations sum up the conflict over prophecy, which has often prevented the simple predictions of the prophets from being heard. In some circles the devastating effects of “criticism” mean that anyone who thinks the Bible predicts anything is suspect! Payne, however, is among those conservative scholars who admit **that Assyria⁴ is to be on the scene when Jesus returns**. Davidson also admits that this is so; he then circumvents the information by saying that we cannot expect the prophecy to be fulfilled as the prophets say! He believes that the prophets wrote imperfectly.

But should believers in the inspiration of Scripture accept such a “low” view of the words of the prophets of Israel? I agree with Payne that:

“The NT, along with the Old, speaks of **eschatological military campaigns in this same area east of the Euphrates river** (Rev. 16:12). It would appear best to recognize that while the particular people, the Sargonid dynasty of the 8th- and 7th-century BC Assyrians, may come to an end, *the land still remains*; and it is the land [of Assyria] which will experience precisely these events which Scripture forecasts in its regard.”⁵

The Messiah and the Assyrian

What information does Micah convey to us in Micah 5:5-7?

“This one [**the Messiah**, v. 2] will be our peace when the **Assyrian** invades our land, when he tramples on our citadels. Then we will raise against him seven shepherds and eight leaders of men. And they will shepherd the land of Assyria with the sword and the land of Nimrod at its entrances; and thus he will deliver us from the **Assyrian** when he attacks our land and when he tramples our territory. **Then** the remnant of Jacob will be among the peoples like dew from the Lord.”

It would be hard to imagine a more obviously Messianic end-time prophecy than this. We surely must agree with Payne: “Such a Messianic deliverance has never been accomplished in the past.”⁶ It is indeed a *still unfulfilled* passage.

In Numbers 24:23-24 “Ships from the coast of Kittim will afflict Assyria and Eber.” This prophecy is

elaborated in Daniel 11:30: “Ships from Kittim will come against him [the king of the North, the Assyrian].” Assyria is a Mesopotamian power.

In Ezra 6:22, the King of Assyria designates the king of Persia. It is important to remember that Rome was not a *Mesopotamian power*, its main geographical area being Europe, not the Middle East. Prophecy focuses on the “northern,” Mesopotamian power.

The Assyrian in Isaiah

Let us look at Isaiah’s material on **Assyria**. It is fully granted, of course, that the Assyrian attacked Judah in 701 BC. The Assyrian army was supernaturally dealt with. At the time 185,000 died at the hands of an angel and the king escaped to Nineveh, where twenty years later he was murdered by his two sons (Isa. 37:36-38).

Can we say that this is the end of the story of the Assyrian? Several passages make us think not. In Isaiah 11:4 the king of Assyria is to be punished in a way hardly compatible with the demise of the historical king of Assyria. We pick up the story in Isaiah 10:16-25:

“Therefore the Lord, the God of armies, will send a wasting disease among his [the **Assyrian’s**] stout warriors; and under his glory a **fire** will be kindled like a burning flame. And the light of Israel will become a fire and His Holy One [the Messiah] a flame, and it [or he] will burn and devour his thorns and his briars in a single day...Now in that day the remnant of Israel, and those of the house of Jacob who have escaped, will **never again** rely on the one who **struck them** (Assyria, v. 5), but will truly rely on the Lord, the Holy One of Israel. A **remnant** will return, the remnant of Jacob, to the mighty God. For though your people, Israel, may be like the sand of the sea, only a remnant within them will return. A destruction is determined, overflowing with righteousness. **For a complete destruction, one that is decreed**, the Lord God of Armies will execute in the midst of the whole land. Therefore this is what the Lord God of Armies says: ‘My people, you who dwell in Zion, do not fear the **Assyrian** who strikes you with the rod, and lifts up his staff against you the way Egypt did. For in a very little while my indignation against you will be directed toward their destruction.’”

The same **Assyrian** is then described as approaching Jerusalem *from the north* (Isa. 10:28-32). Commentators are found in some embarrassment

³ Barton Payne, *Encyclopedia of Biblical Prophecy*, p. 80-81, emphasis added.

⁴ I.e. the area of modern Iraq, Iran, or Syria. The Middle East continues to be a troubled area, with power to disturb others on a gigantic scale.

⁵ *Encyclopedia of Biblical Prophecy*, p. 81.

⁶ *Ibid.*, p. 433.

trying to explain why Isaiah's geographical sense was so poor! The historical attack by Assyria in 701 BC was *not from the north* but from Lachish, south-west of Jerusalem (Isa. 36:2). According to Isaiah 10:32 the **Assyrian** will "shake his fist at the mountain of the daughter of Zion, the hill of Jerusalem." Then in 11:1 "a shoot will spring from the stem of Jesse." A clear millennial scene follows, initiated by the destruction of the **Assyrian** when "he [the Messiah] will strike the earth with the rod of his mouth and with the breath of his lips he will slay the wicked (one)" (Heb. *rasha*, LXX *asebe* = "wicked one," singular, Isa. 11:4 = 2 Thess. 2:8).⁷

The Isaiah 11:4 → 2 Thessalonians 2:8 Connection

Remarkably, Paul cites this Assyrian text from Isaiah 11:4 when he describes the death of the Antichrist at the hands of the returning Messiah in 2 Thessalonians 2:8: "Then that lawless one will be revealed, the one whom the lord Jesus will destroy by the breath of his mouth and obliterate by the brilliance of his coming." It is difficult to resist the conclusion that Paul saw in the evil **Assyrian** of Isaiah 10-11 the final Antichrist. We have no difficulty in recognizing Paul's quotation of Isaiah 10:22-23 in Romans 9:27-28 — "the remnant will return" — as a prophecy of the future restoration of Israel. There is no good reason to overlook his quotation of the destruction of the Assyrian as the destruction of the eschatological Antichrist. The "**114 → 228 Connection**" (Isa. 11:4; 2 Thess. 2:8) deserves careful examination.

The secret of much good Bible study is discovering *the links* between the Old and New Testaments. Most mistakes occur when the connections are broken, especially when the Old Testament is neglected. Much of traditional Christian orthodoxy is based on a Greek philosophical reading of the New Testament severed from the Old. But when Jesus explained the Bible, he "**began** with Moses and with all the prophets, expounding the Scriptures" (Luke 24:27).

Another remarkable fact emerges from Isaiah 10:23: "**a complete destruction, one that is decreed**, the Lord will execute." This prediction is almost word for word identical with an end-time statement in Daniel 9:27b, where the Abomination of Desolation (identified as "he" in Mark 13:14) will cause desolation until "**a complete destruction, one that is decreed**, is poured out on the desolator." The

destruction of the **Assyrian** which Paul sees as the destruction of the Antichrist (Isa. 11:4; 2 Thess. 2:8) is seen by Daniel as the destruction of the final desolator.

Further Material in Isaiah

There is more data concerning the Assyrian in Isaiah 30:25-33. It is very hard to see how this material has ever been accomplished in history. It must therefore lie ahead of us:

"And on every lofty mountain and on every high hill there will be streams running with water on the day of the great slaughter, when the towers fall. And the light of the full moon will be like the light of the sun, and the light of the sun will be seven times brighter, like the light of seven days, **on the day** the Lord binds up the fracture of His people and heals the wound He has inflicted. Behold, the name of the Lord comes from a remote place; His anger is burning and dense with smoke; His lips are filled with indignation, and His tongue is like a consuming **fire**; His breath is like an overflowing river which reaches to the neck, to shake the nations back and forth in a sieve...And the Lord will cause His voice of authority to be heard; and the descending of His arm to be seen in fierce anger, and in the **flame of a consuming fire**, in cloudburst, downpour, and hailstones. For at the voice of the Lord **Assyria** will be terrified, when He strikes with the rod. And every blow of the rod of punishment, which the Lord will lay on him [the Assyrian], will be with the music of tambourines and lyres; and in battles, brandishing weapons, **He will fight them**. For Topheth [the place of human sacrifice to Molech, Jer. 7:31] has long been ready; indeed it has been prepared for the king [of Assyria]. He [the Lord] has made it deep and large, a pyre of fire with plenty of wood. **The breath of the Lord, like a torrent of brimstone, sets it afire.**"⁸

Then, continuing in the same context, Isaiah 31:4-32:4:

"So will the Lord of armies come down to wage war on Mount Zion and on its hill. Like flying birds so the Lord of armies will protect Jerusalem. He will protect and save it; He will pass over and rescue it...For **in that day** every person will cast away his silver and gold idols, which your hands have made for you as a sin. And the **Assyrian** will fall by a sword **not of man**, and a sword **not of man** will devour him [cp. Dan. 8:25: "the little horn will be broken without human agency"]. So he will not escape the sword, and

⁷ Cp. the Greek masculine participle in Mark 13:14 designating a single individual: "the abomination of desolation standing where **he** ought not to." Cp. NEB: "usurping a place which is not his." Also Weymouth: "standing where he ought not to."

⁸ Cp. "the beast [the Antichrist] and his false prophet were thrown alive into the lake of fire which burns with brimstone" (Rev. 19:20).

his young men will become forced laborers. ‘His rock will pass away because of panic, and his officers will be terrified by the flag,’ declares the Lord, whose **fire** is in Zion and whose **furnace** [lake of fire] is in Jerusalem. [Then follows the Kingdom of God.] Behold a king will reign righteously, and officials will rule justly [cp. Rev. 20: “the saints begin to reign with Messiah for a thousand years.”] Each will be like a refuge from the wind and a shelter from the storm, like streams of water in a dry country, like the shade of a huge rock in an exhausted land. Then the eyes of those who see will not be blinded, and the ears of those who hear will listen. The mind of the rash will discern the truth, and the tongue of the stammerers will hurry to speak clearly.”

Can we seriously doubt that the **Assyrian** is active in the punishment of Israel just before the Messiah intervenes; and that he will be supernaturally destroyed by fire in Messianic times?

The Assyrian Is the Final Beast (Antichrist) and the King of the North

Since Paul takes his Antichrist data from the Assyrian material in Isaiah 11:4, as well as from Daniel 11:36, it is reasonable to conclude that the final “Beast” is not only the Assyrian but the King of the North of Daniel 11:21-45. Of the Antichrist Paul says, “he will elevate himself over everything that is called god and all that people hold in reverence. He finally even installs himself in the temple of God, claiming to be God” (2 Thess. 2:4). This is a direct citation of Daniel 11:36. It is hardly surprising to find Jesus elaborating his end-time prophecy in Matthew 24 by working from the same text-plot, Daniel 11.

It has been, in my view, a serious weakness of prophetic study to overlook the directed *link, authorized by Jesus himself*, between Matthew 24:15 — “When you see the Abomination of Desolation spoken of by Daniel...” — and Daniel 11:31 — “they will set up the Abomination of Desolation.” Commentators seem to be determined to find an Abomination of Desolation *other than* the one to which Jesus directs us in Daniel 11:31, where a final **King of the North** terrorizes God’s people and Jerusalem. Jesus is our infallible commentator and he sees in Daniel 11:31 (with the additional chronological information of 12:11) the Abomination which will trigger the Great Tribulation (Matt. 24:15-21). Daniel 11:31, 12:11 locks us into a terrible period of 1290 days, or its approximate equivalent of 3 1/2 “times,”

which in Daniel means 3 1/2 years, this being half as long as Nebuchadnezzar’s seven-year madness (Dan. 4:16, 25, 32). By synthesizing this data, we may safely say that the Assyrian (Isa. 11:4 = 2 Thess. 2:8; Dan. 11:36 = 2 Thess. 2:4) will go on the rampage for 3 1/2 years just before the return of the Messiah.

Additional Evidence from the Prophets

It will not be surprising, then, that Micah promises deliverance from the **Assyrian** through the Messiah at his coming (Micah 5:5) and that Zechariah predicts that God “will bring back [His people] from the land of Egypt and gather them from **Assyria**...and the pride of **Assyria** will be brought down” (Zech. 10:10-11). This prediction was uttered in 520 BC. But the ancient Assyrian empire had fallen in 612 BC, almost a hundred years earlier! Its fulfillment must therefore lie in the future.

A similar prediction about the fate of **Assyria** is found in Zephaniah 2:13, and its Messianic context suggests an eschatological fulfillment; moreover, it is parallel to the prophecy in Zechariah which has never been fulfilled. Zephaniah equates “the north” with the area belonging to Assyria.

Parallel also to the data we have collected so far is the remarkable prophecy in Zechariah 5:8-11 where “Wickedness” (Greek *anomia*, cp. “man of wickedness” in 2 Thess. 2:3, 8) is sent back to Babylon and “set on her own pedestal” (5:11). This forecast of Babylon active at the end-time is confirmed by the reference in Revelation 16:10-13 to the River Euphrates in connection with the kingdom of the “Beast.” There is an obvious parallel between the plagues which ravaged Pharaoh’s Egypt and those which strike the Beast’s kingdom at Babylon on the Euphrates (Rev. 16). It should also be remembered that the prophecies of Babylon never being inhabited again have not been fulfilled in the way demanded by Jeremiah 50, 51, etc. This might also be the moment to question the commonly held view that the seven-hilled city of Revelation 17:9 is really Rome. The “mountains” are defined as “seven rulers” (v. 10); similarly the waters “where the harlot sits” (v. 15) are not to be taken literally, but are symbolic — so we are told — of multitudes and nations and tongues (v. 15).⁹

Daniel the Prophet

Daniel 11 similarly describes **the king of the north** at war with the king of the south, until the king of the north finally places the Abomination of

mountains and kings. Mountains are, according to the prophetic view, symbols of world government (cf. Ps. 68:17; 76:5; Jer. 51:25; Ezek. 35:2)."

⁹ Cp. Keil, *Commentary on Daniel*, p. 278: “The reference of the mountains to the seven hills of Rome is to be rejected, because it is difficult to understand how the heads can represent at one and the same time both

Desolation in the temple (11:31). I submit that Jesus understood Daniel 11:31 to be an event of the *future* in Messianic times (Matt. 24:15-31), and Paul found the same Antichrist in Daniel 11:36. The king of the North of that verse is the king whose wicked career begins in Daniel 11:21. In Daniel 11:40 we find that “at the time of the end” the king of the South will collide with him (i.e. the king of the North — the only antecedent of v. 36-39), and the king of the North (so described to avoid the ambiguous “he” which might refer to the king of the South) will storm against him (the king of the South). The same wicked king of the North “comes to his end” in Daniel 11:45 as does the wicked prince of Daniel 9:26. Neither reference can be to Titus in AD 70. He died naturally, and he was not “king of the North.”

Moreover the final king of the North meets his death at the time of the Great Tribulation and the resurrection (Dan. 12:1-2). A quite specific piece of time information tells us that “from the time that the regular sacrifice is abolished and the Abomination of Desolation is set up [11:31], there will be 1290 days” (Dan. 12:11). And the Abomination was set up by the wicked king of the North who does away with the daily sacrifice and desecrates the sanctuary in Daniel 11:31. The whole picture seems coherent when all the facts are gathered and the all-important **Assyrian** material is not omitted. Crucially important are Jesus’ instructions for understanding the Abomination to which Daniel had referred. We follow him by finding that Abomination in Daniel 9:27, *and in 11:31 (12:11)*.

Conclusion

We have dealt with a fraction of the biblical material relating to the great end-time tyrant.¹⁰ The books of Nahum and Habakkuk contain references to an end-time Babylonian/Assyrian tyrant also. The sheer volume of the biblical data suggests that the subject is of the utmost importance. We should remember that during the awful reign of the Antichrist “those who have insight will give understanding to many” (Dan. 11:33; cp. Dan. 12:3 and Isa. 53:11, where knowledge is indispensable for “making righteous the many”). May Bible expositors play their vital role in giving insight in every area of Christian teaching (including the important area of prophecy) to the many *now* and to many more in those terrible times which lie ahead.

¹⁰ There is another remarkable prophecy of Assyria in Psalm 83:1-8. A confederation of **ten** Middle Eastern nations are here attacking Israel. This block of ten nations did not attack Israel in history. The conspiring together

Our struggles to proclaim the Truth in the present evil age will be rewarded when we receive our “relief when the lord Jesus will be revealed from heaven with his mighty angels, in flaming fire dealing out punishment to those who do not know God” (2 Thess. 1:7-8), and when the **Assyrian** Antichrist will be eliminated by the brightness of Messiah’s glorious coming. Prophecy is part of the “every word” by which man is to live. Its place in the doctrinal system of the Church can serve as a stimulus to holy living now in preparation for entrance into the Kingdom of the Age to Come, when the Messiah returns in glory. The chronology of such predictions is not given in Scripture, and any application to contemporary events is speculative only. At least one can say that the political shape of the Middle East in 2026 makes possible fulfillment a reality. ✧

God Wants to Give You Property!

“God is interested in the subject of property — His own and other people’s. As to His own, He says things like this: ‘The earth is the LORD’s, and the fullness thereof’ (Psalms 24:1; 50:10).

“As to other people’s, no sooner did Adam blink in the light than he was entrusted with real estate (Genesis 2:15). God knew that ownership is good for a man, and that ownership responsibility fosters flourishing.”

— Andree Seu Peterson, “Who Really Owns Your House?” *World* magazine, March 2026.

And see **Jeremiah 27:5, Matthew 5:5, and Romans 4:13!**

Comments

• “Thank you for the article in the June *Focus* regarding ‘The Principle of Biblical Agency’ by Bob Shutes. I appreciated the simplicity of the article. I’m older now, but Jesus Christ not being God was made clear to me in 1977. I continue to teach people to this day on the subject.” — *Indiana*

• “I am very happy to have recently found out about your existence and your wonderful debates, books, articles, and website. It is a great relief to find out that I am not crazy for believing in unitarianism after all (which seems like the only logical conclusion of reading the Bible).” — *Belgium*

“Thank you for all those good, educational monthly newsletters!” — *Sweden*

“with one mind” reminds us of the ten kings of Rev. 17:12-14, who have “one purpose,” give their allegiance to the Beast and wage war with the Lamb at his coming.