

The Berean

*A Christadelphian Magazine devoted to the exposition
and defense of the Faith once for all delivered
to the Saints; and opposed to the dogmas
of the Papal and Protestant Churches!*

**Buy the truth, and sell it not; also wisdom, and instruction, and
understanding – Prov. 23:23.**

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**...they received the word with all readiness of mind, and
searched the Scriptures daily, whether those things were so.”**

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Editorial

Our attention was drawn, this month, to a lecture on a Central web site concerning fellowship. Now, I can't stress often enough how unfortunate it is that some brethren who wish to remain firm in the truth go to websites hosted by these assemblies of our adversaries. In doing so, we are giving the antitypical Balaamites and the antitypical Jezebelites, access to our minds. Now, if we are going there to see what effect the "itching ears" of the Adversarial Assemblies are having on each other, that we might be better prepared to deal with their arguments when they arise, that is one thing. But if we are going there thinking we will be elevated in divine matters, then that is impossible, and we will be sorely disappointed.

The title of the talk I was directed to was called "The Heritage of the Truth and Fellowship Practice." Now, one might think that with a title such as that, we would be instructed in what the heritage views of foundation brethren were and what they practiced in regards to fellowship. But we very soon found that the speaker believed that bre. Thomas and Roberts did not have a Biblical basis for their fellowship practices. Instead, the speaker advanced a practice called "at the door" fellowship. A practice whereby we only concern ourselves with what a person may believe, not with who they may disobediently fellowship. In speaking about a group who had separated from Central over their toleration of "Clean Flesh," (the speaker's words). The speaker said:

"What seems to happen, particularly with smallish fellowship groups is they become very insular and very focused on themselves on why they are holier than everyone else. They have to have a continued justification as to why they are separate from everyone else. So they seem to have all these terrible things that Central do, and how good they are by way of contrast to justify, especially to their younger members why they are a separate fellowship group.

"One of the questions we asked [that group] in our early discussions based on this passage in Timothy [2 Tim. 2:19], was "Do you believe that there are any members of [your fellowship] that may not be in the kingdom." And they said, "well yes, we'd have to believe that. Then we said, and are there any members of Central fellowship that might be in the kingdom. And they said, well, yes there could be.

"So we said, could you please explain why it is that you are breaking bread and fellowship some who will not be in the kingdom, and refusing to break bread with others who will be in the kingdom. 9:36 And that was a very difficult question for [that group], because they tended to have a holier than thou attitude that separated them from the Central fellowship community and that wasn't an easy question for

them to answer, and that became in fact the basis that we then launched on our main fellowship discussions with [that group].

“We opened our Bibles, we got down to Scriptures, and we made really good progress, once we got our Bibles opened. When [the separated group] came along to the meeting, they had reams and reams and reams of writings from bro. Thomas, bro. Roberts, brother so and so, brother so and so and brother so and so; but the minute they went to their Bibles they started to flounder. So that in the end the Bible becomes the basis, doesn’t it, to resolve all these issues. Getting back to a Bible basis and process.”

Of course, not being there we have no idea as to the accuracy of the speaker’s historical facts relevant to the group in question. But we can judge that a talk which was supposed to consider the heritage position of the brethren on fellowship, but that rather expressed disdain at the advancement of reams of writings from bre. Thomas and Roberts (and we agree that there are “reams” of writings from the pioneer brethren that would exhibit this speaker as astray) is hardly making a heritage point.

When we quote from bre. Thomas, Roberts or any other pioneer writer, we do so, not to necessarily prove what the Scriptures say (though that is inevitably involved as their writings are anchored in the Scriptures) but we do so to show what was the heritage position of the Christadelphians. After that position is clearly established, then we can examine the Scriptures to determine whether or not the heritage position was right or wrong.

This speaker contends that when the Bible is opened, we would start to flounder, and we cannot answer his question. We can honestly say that of course we can answer his question, as this charge is quite routine. It was made from the earliest days in the truth. In 1892, a fellow opposed to the true heritage practice of the Christadelphians penned a paper he named “The Open Door.” It is from this letter that the expression “open door fellowship” arose.

The first point in that letter—which the Christadelphian Magazine for 1892 regarded as error—was this question concerning the kingdom. Does our fellowship practice have anything to do with a judgment about who will or won’t be in the kingdom? To answer this question, bro. Jannaway, (labeled T for True below, while the errorist arguing for the open door has his remarks labeled FG for false) answer thus:

T: In many cases we have to refuse fellowship to those we hope to see accepted by-and-by through the mercy of God. But it would not be scriptural to allow this hope to be the ground of fellowship.

F: I cannot agree. I only hope to see men in the Kingdom when I believe there is some possibility of them being there. When I could see NO reason for hoping, THERE I should refuse fellowship, but NOWHERE ELSE.

From our heritage then, it is clear that the question of fellowship is not “who will be in the kingdom,” but rather, “who is walking in light.”

1 John 1:6-7 “If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

Fellowship, John says, is contingent upon walking in the light. It is a matter of obedience. Nowhere does the Bible tell us to base our fellowship upon whom we speculate may be in the kingdom, and who will not be. And according to the Bible, you cannot be said to be walking in the light, and be in fellowship with the “clean flesh” errors prominent in the Central body. John says in his second epistle:

2 John 1:9-11 “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.”

The word partaker there, should be translated fellowship. If someone is teaching one of the versions of “clean flesh” such as the modern version called “Partial Atonement,” then they do not have the doctrine of Christ, and to fellowship that error, is to fellowship that evil deed, which is walking in darkness, not in the light.

The Psalms

By G.V. Growcott

The Psalms are much more than the emotional outpourings of a human mind. They speak freely and surely of prophecy and eternity, and the deep original causes and purposes which only the Spirit knows. They portray the development of the mind and character of the multitudinous Christ, centering particularly in the training and perfecting of its glorious head. The Psalms fill in the gaps and omissions of the Gospels. They take us behind the scenes, and give us an inner view of the Gospel picture. In them we are with Christ during those years when he was hid from the world, and during those hours when He was alone with the Father.

"His delight is in the law of the Lord; and in his law doth he meditate day and night" (Psa. 1:2).

This is the godly man. The fact that such a character seems extreme and unattainable is illustrative of the depravity of the flesh, and its deceptive ability to present its own deformity and illness as the standard of health. But this is the true standard—anything less is a diseased condition.

This ideal character, the godly man, appears throughout all the Psalms, weaving them into an epic of the perfect fulfillment of man's destiny.

"The Lord hath set apart him that is godly for Himself" (Psa. 4:3).

The world rushes by and around him, but it all has the unreal atmosphere of a dream. God has called him aside out of the throng into the quiet sanctuary of divine favor, and has shown him the plans for the eternal building that is to be erected on the site of all the present purposeless bustle and strife.

For peace of mind, and for the single-minded and effectual accomplishment of the work to which he is divinely appointed, the godly man does well to remember that he has been set apart. But still, he is not a cold, unfeeling spectator, hardly regarding the world's troubles and, like Jonah, impatient for its destruction. Repeatedly we are told that Christ was moved with compassion for the vast droves of shepherdless sheep and was never far away from tears when he contemplated the benighted misery of the world, but still ...

"Thou hast put gladness in my heart" (Psa. 4:7).

Gladness is our true foundation. The deepest layer of the life of the righteous is pure gladness. Underneath and surrounding the transient sorrows of the present, God has put an all embracing gladness in his heart. It is not a shallow gladness that ignores sorrow, but one that sees through and beyond it. This is real. All else is passing. This is God's gift of peace in the midst of storm—received and enjoyed in direct proportion as it is perceived and drawn upon.

"Out of the mouths of babes and sucklings hast thou ordained strength" (Psa. 8:2).

The weak things of the world are used to carry on God's mighty purpose and confound the wise. "I thank thee, Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto the babes." The last shall be first, the weak shall be strong, the abased shall be exalted, the poor shall be rich. Is it that God just set out deliberately

to reverse every human trend or value, or is it that all man's views and standards are in direct and presumptuous defiance of eternal reality and truth? Can it be possible for proud, self-satisfied man to be consistently wrong? "That which is highly esteemed among men is an abomination in the sight of God." And to our minds comes that vicious parade of selfish virtues and glorified vices that comprise the philosophy of the natural brute beast called man. Let us distrust every natural thought and inclination.

"What is man, that Thou are mindful of him?" asks the Psalmist (v. 4) contemplating this sad spectacle.

Then, illustrating the rich inter-weavings of the mind of the Spirit, Paul takes up this very passage and focuses it on THE Man, Christ: "Thou has made him a little lower than the angels, and hast crowned him with glory and honor ... O Lord, our Lord, how excellent is Thy Name!" Thus is man brought from the depths. But so few rise to the call of this glorious destiny.

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside" (Psa. 14:2).

Many wonder about the countless millions that come and go entirely outside the scope of God's plan, but God has looked them all over. The material that God desires is very rare—almost non-existent—true humility that seeks God's will in all things, and has no ideas of its own. Man's major problem is to get his estimation of himself and his own ideas down to its true level of utter insignificance. Then he will not wonder why God can find no use for so many creatures like him, but he will bend every effort to make himself of some value to God.

Psalm 15 gives eleven points which mark the man that God can use. Among them:

"He that sweareth to his own hurt and changeth not" (v. 4).

There are few tests of character more decisive, especially in little things. There are many things that seem too small to make it necessary to be careful to adhere to principles; little infractions that we can laugh off, or dismiss lightly.

"He that is faithful in that which is least is faithful in much: he that is unjust in the least is unjust in much."

If we are unfaithful in little things, then we can be sure that our faithfulness in big things has no sound basis, but is merely the result of fear, necessity, or pride.

In any accepted benefit, there is an implied covenant. The limitations of our circumstances may confine the return to simple thanksgiving, but usually there is much more to be done. The person who fails to realize this—that whenever he accepts, he is obliged to give—has not learned the first law of the spirit of life. The life of Christ was in its entirety a complete and continual giving, and it was the only perfect life. He came not to be ministered unto, but to minister—not to get, but to give—not to accumulate, but to distribute. He fully realized the implications of the everlasting covenant.

"He that doeth these things shall never be moved" (Psa. 15:5).

What is it that moves us when others find fault? It is the half-conscious fear that somewhere we have lost contact with the mind of the spirit and the fault-finder may have some ground of fact at the bottom of the grievance he has built up. And in God's wise provision for the mortification of the flesh, we usually find that to a larger or smaller degree this is true. Rarely, if ever, are we permitted to enjoy the sweet but dangerous gratification of having been entirely right.

"The Lord is the portion of mine inheritance" (Psa. 16:5).

The mind that has fully grasped this has solved all problems and achieved perfect peace. All fear is removed and all desire is satisfied. Verse 11, "In thy presence is fullness of joy." How remote, and ineffectual, are the vain chatterings and clamorings of men!

"Men of the world, which have their portion in this life" (Psa. 17:14).

David was king of a prosperous and successful nation. He subdued all his enemies round about, and enjoyed all the power and wealth and respect that natural man could wish. But he was never a "man of the world having his portion in this life." God was too real to him. He was too simple and genuine and unaffectedly humble. Weak though he was, these were the basic qualities of his heart, and he was chosen as the most suitable medium for the recording of the Psalms. They are far more than David's thoughts, but David was the one whose mind was most in tune with them. He says in the next verse—

"As for me, I will behold Thy face in righteousness, I shall be satisfied when
I awake with Thy likeness ... The LORD is my portion."

Many of the holy garments portrayed in the Psalms are far too large to fit David, but David, more than any other, burned with a realization of the infinite desirability of the full stature of the perfect man in Christ Jesus. "I shall be satisfied when I awake with Thy likeness."

Psalm 18 is majestic and warlike throughout. Its theme is vengeance and victory. All the destructive elements of nature are marshalled on the side of omnipotence, but right in the midst of it we read (v. 35), "Thy gentleness hath made me great." The destructive power is the outer shell. The Lord is not in the whirlwind, the earthquake, or the fire. These are but the passing manifestations of His fury, which endures but for a moment; but the still small voice of gentleness remains. Whirlwind and earthquake and fire—those mighty evidences of power—can pull down, and purify, and destroy, but gentleness alone can build and make great.

"The testimony of the Lord is sure, making wise the simple" (Psa. 19:7).

God does not attempt to give wisdom to the wise. That is too hard a task even for God. To recognize our simplicity and distrust our wisdom is the first step toward knowledge.

The 22nd Psalm stands apart. The opening words, which Jesus uttered on the cross, are no puzzle to those who know the Psalms. "Why hast Thou forsaken me?" This thought is not an uncommon one. We find several Psalms beginning with this sentiment, but we do not find them ending with it. Consider the end of this one—

"He hath not despised nor abhorred the affliction of the afflicted, neither hath He hid His face from him, but when he cried unto Him, He heard ... All the ends of the world shall turn unto the Lord" (v. 24).

Christ only quoted the opening words, but the whole Psalm would be vividly before his mind, for it is clear that it was written expressly for that very occasion.

"They pierced my hands and my feet" (v. 16).

"They parted my garments among them" (v. 18).

Then the familiar 23rd Psalm, verse 3. "He restoreth my soul." What does this mean, and how is it done? It is that process which clears and renews the perception and shrinks the present back into its proper dimensions. It consists of having certain things passed through the mind in orderly procession until the lurking shadows are removed, and the true relations of present and future are perceived. It would not matter how deep the pit were if, like Jacob, we could perceive a ladder reaching from it to the safe haven of God, peopled by His messengers sent forth to minister to the heirs of salvation.

The preceding Psalm is an example. The first verse prepared Christ for what was coming, and told him that it was all foreseen. Specific details of the occasion confirm the application. Then assurance is given that God is never

heedless or unmindful of those in affliction, and finally the ladder leads the mind right to the final glorious consummation, linking the sorrows of the present into a continuous chain with the pleasures of eternity. So the soul is restored and takes up the journey again with the renewed vigor and courage. It is often the harshness of man that drives the soul to seek and find this comfort from God.

"The meek will He teach His way" (Psa. 25:9).

Meekness opens the gates to communion with God. God will not transmit wisdom through any other medium. "To this man will I look ... him who is of a humble and contrite spirit." And it shuts the gates in the opposite direction. It is difficult to hurt a meek man. Arrows bounce harmlessly off the armor of his meekness. The proud is covered with exposed and tender susceptibilities, but the meek man knows none of these miseries.

"All the paths of the Lord are mercy and truth UNTO SUCH AS KEEP HIS COVENANTS AND HIS TESTIMONIES" (Psa. 25:10).

We unconsciously tend to absorb from those around us dangerous conceptions concerning the indiscriminate operation of God's mercy. God said, "I will have mercy ON WHOM I WILL HAVE MERCY. Great is His mercy TOWARD THEM THAT FEAR HIM." And those that fear the Lord are specifically defined in Psalm 112:1, as "those that DELIGHT GREATLY in His commandments." Not just delighting in His Word, but delighting in the actual application of it to their lives.

Every effect has a cause. All things operate by law, and the Scriptures teach us that the mercy of God is no exception. He is not a God of chance or caprice. For those who bend every effort to carefully learn and obey God's commands as the first concern of life, His mercy will have no limits; but for those who in any way presume upon their position, or ignore His instructions in any respect, mercy does not enter the picture.

If we delight greatly in a commandment, it ceases to be a commandment, and becomes a loving expression of communion and desire. This is the perfect law of liberty—the ultimate perfect merging of duty and desire. Law, we are told, is not for the righteous, but for the disobedient. Love eventually absorbs all law, as it does all fear, by removing all cause and necessity for it. Thus in the very process of abolishing the law, we establish it. The law is the form into which the character is poured. The form is soon removed, but the fixed character remains as an eternal monument to it.

"When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell." "Stand still and see the salvation of the Lord" (Psa. 27:2, 2 Chr. 20:17).

Sometimes patience and faith must bridge a great gulf between the two parts of this verse, but for the godly man the immutability of the basic principle is assured. The worst of storms will finally blow itself out and leave the man of God unharmed.

"One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple" (v. 4).

One thing. One thing is needful. Complication is unrest, but simplification is peace. One thing in life must stand in majestic isolation like the mountain of the Lord, and all other things must be grouped in complete subjection at its base.

"Wait on the Lord" (v. 14).

We have ample instruction that we must be diligent and redeem the time, but in many problems waiting on the Lord is the best solution. God is in complete control; we are merely servants. We have many specific duties and responsibilities, but even in the discharge of these, waiting on the Lord plays no small part. The question, "Who shall roll away the stone?" often occasions needless care. Much of it rises from our failure to recognize our own insignificance in relation to God's great work. God is primarily testing and preparing us, not coming to us for help. Our task is confined to doing our own small part as it comes to us, in a manner pleasing to God. All the planning and engineering we can safely leave to Him.

"HE is the saving strength of His anointed" (Psa. 28:8).

Was Christ different from us? God was his strength and his salvation. He had none other—nothing in himself—nor have we. He was the perfect man because he was the perfect manifestation of man's helplessness and God's perfection.

"Worship the Lord in the beauty of holiness" (Psa. 29:2).

Beauty is that attribute which gives pleasure simply by its existence, that which embodies in itself its own reason for being. This is the ultimate state of the redeemed. Beauty is perfection of form or quality. Holiness, or divine eternal perfection is the only true beauty.

"Weeping may endure for a night, but joy cometh in the morning" (Psa. 30:5).

The weeping of the night is essential to the perfection of the morning's joy. Knowledge of good and evil have always been inseparably linked, right from the Garden of Eden. The weeping of the night, once it is over, will be a highly valued memory. Its actual sorrows will have left the mind, but its beneficial effect will be eternal. Nothing is unnecessary in the working of God's purpose.

"Fret not thyself because of evil doers" (Psa. 37:1).

It is natural to fret, but only because the whole picture is not kept in mind. It is no part of the necessary sorrows of the righteous to fret about evildoers, or about the multitude of abuses and inequalities evildoers impose upon each other. The state of the world, local and international, is a matter of interest, but not of concern. Prices, wages, and social injustices are no personal anxiety of the man of God. He has been assured sustenance, and he desires no more. God's power is not shortened. Who comes out victor in the bitter political and industrial strivings of the potsherds of the earth cannot affect God's tender care for His children.

Continuing this thought—

"Surely every man walketh in a vain show; surely they are disquieted in vain; he heapeth up and knoweth not who shall gather it" (Psa. 39:6).

Three thousand years have not changed the picture. Man is still disquieted in vain. How futile and pitiful must man seem to God! And we all claim to know better; we are often careful and troubled about such little things. We sing, "Oh how love I Thy law, it is my study all the day." Surely if this is to be more than a pious exaggeration, it must fill our minds and eliminate our petty disquietude, and lead us to say ...

"Why art thou cast down, O my soul?" (Psa. 43:5)

Here is spiritual wisdom reasoning with natural feeling. It is much more easy and natural to follow and be affected by feeling than reason. But wisdom here calls attention to all the blessings and promises of God, present and future, and urges the inescapable conclusion that only hope and joy and praise are in order among the company of God's elect, therefore ...

"Sing ye praises WITH UNDERSTANDING" (Psa. 47:7).

This is the whole spirit of the book of Psalms. Praise is its form, understanding its outstanding characteristic. The Psalms speak with certainty and wisdom, upon every phase of divine purpose and human welfare, and they turn every aspect into praise and glorification of God. Understanding and praise go hand in hand. In Psalm 33 it is recorded "Praise is comely for the upright." All the activities of the upright should be directed toward the

praise of God, in word and deed. Activities which do not measure up to this standard are uncomely and out of place.

To worship in holiness, and to praise with understanding, comprise the highest destiny and joy to which man can aspire. The whole Scripture is necessary to teach both the holiness and the understanding, but in the developing and expressing of them in the form and spirit of worship and praise, the Psalms are pre-eminent.

And in the heart of every Psalm, lifting it out of the realm of the ideal and impossible into the practical and attainable, we see that one man in whom all the strength and salvation of God centered: "In the volume of the book it is written of me, I delight to do Thy will, O my God."

ONE GOD, NOT THREE

By bro. Jerry Connolly

Recently, in a conversation I had with a friend, the subject of the 'Trinity' came up. And as you might expect, the conversation became very lively as I tried to impress upon him that the first scriptural principle to be considered when approaching this subject is the ONENESS OF GOD. God is constantly, repeatedly and emphatically stated to be ONE, NEVER THREE as we just read in this 45th chapter of Isaiah.

I told him, there is never a word anywhere in the Bible from the beginning to the end about "Three persons in the Godhead" or any such language. As a matter of fact the word 'Trinity' never appears in the Bible. It's actually a man-made term concerning an idea that was conceived about 324 AD and handed down from generation to generation as a basic "church" doctrine and given the name of 'Christianity' to make it sound as if Christ was the originator.

Now, do you remember when Jesus was asked, "Which is the first commandment of all?" And his emphatic answer in Mark was this—"The FIRST of ALL the commandments is, Hear, O Israel, THE LORD OUR GOD IS ONE LORD." Now, do you see anything about three gods in this statement of our Savior?

And so you'll find throughout the Scriptures nothing about the 'Trinity' and everything about the one and only true and living God as the following scriptures show—

- "Beside Me there is no God" (Isa. 44:6).
- "I am God, and there is none else; there is no God beside Me" (Isa. 45:5).

- “ONE GOD and Father of ALL, Who is above ALL” (Eph. 4:6).
- “Hear, O Israel, the Lord our God is ONE LORD” (Deut. 6:4).

Why is not this simple scriptural picture sufficient? Are you aware that the doctrine of the ‘trinity’ is nothing but a man-made mixture of pagan Greek philosophy and the true Gospel that the apostles preached? So, in order to make “Greek philosophy and Bible testimony agree, it was decided that there are “three Gods in one.” But for those who truly desire to be guided by the Word of God, the Bible knows nothing of this compromise. It very clearly makes an emphatic distinction between Jesus Christ, the son of God, from the one eternal God. **Where is the ‘Trinity’ in these scriptures?**

Now I want you to look at these three passages—

- “There is ONE GOD, AND one mediator between God and men, the MAN Christ Jesus” (I Timothy 2:5).
- “There is but ONE GOD, the Father, of whom are all things, AND one Lord Jesus Christ, by whom are all things” (I Cor. 8:6).
- This is life eternal, that they might know Thee, the ONLY TRUE GOD, AND Jesus Christ, whom Thou hast sent” (John 17:3).

Now, my friend, I want you to notice that this last quotation is Jesus Christ speaking; he is addressing God in prayer as the ONE TRUE GOD, and speaking of himself as SEPARATE FROM that One True God and that he (Christ) was SENT BY HIM. **Can God and Christ be the same person?**

Do you remember me telling you about the deplorable condition of the “church” in the 4th century. Well, the Apostle Paul predicted that it would get this way when he says:

“For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned that believe not the truth, but had pleasure in unrighteousness” (II Thess. 2:11).

Can the “church” understand? It is a fundamental scriptural principle that the natural man **cannot** understand the things of God (I Cor. 2:14).

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (I Cor. 2:14).

Can natural man figure it out? But, when we see these emphatic scriptural declarations of the ONENESS of God, and the clear distinction between this One Eternal God, and the man Jesus Christ, His Son, then, the simple picture the Scriptures present to us of Jesus Christ is that:

- He was born a babe (Luke 2:7).

- He “increased in wisdom” (Luke 2:52).
- He “learned obedience by the things that he suffered” (Heb. 5:8).
- He was “in all points tempted like as we are, yet without sin” (Heb 4:15).
- He “offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared” (Heb. 5:7).

If you try to honestly harmonize these verses with the Trinitarian idea of omnipotent and omniscient co-equality and co-eternity—It just **does not** fit and CANNOT fit. Look, to make it fit we have to break down and deny all the meaning of the language. That is exactly what Trinitarians have done. Why do people feel the need to make it fit? The idea of ‘Trinity’ is not taught in the Bible. It is really hard for me to understand why people cannot accept the scriptural account and forget about the term ‘Trinity’ that is never mentioned in the Bible?

Look at it this way—if we regard Jesus Christ as personally existing and possessing all power and wisdom, before his scripturally recorded birth as a baby—then we are simply denying the actual reality of his birth and the fact that he “increased in wisdom”.

The Scriptures plainly state that God’s understanding is infinite (Psa. 147:5). But, how is that possible, if we say that a co-equal constituent part of this God “increased in wisdom,” as he grew from a babe to manhood? You see, not only is this contradictory, it absolutely makes no sense!

If you are going to say that one of an omnipotent co-equal ‘Trinity’ of gods became a helpless babe, then that is an absurd idea that the Scriptures do not agree with—nor require us to believe. He could not be a helpless, newborn babe **and** an all-powerful, all-knowing co-equal ruler of heaven and earth at the same time.

How in the world can you separate God’s power and wisdom? Are not infinite power and knowledge inseparable elements of His very Divine Being?

And now, are we being asked to believe that God changed Himself into a powerless and ignorant, helpless creature?? So, what happened to His power and wisdom? DID HE, or did He NOT, continue to possess His eternal attributes? Can’t you see the absurdity of this Doctrine of the ‘Trinity’. **Do you think these verses are describing God?**

There are many things that are recorded of Christ that just CANNOT be made to fit with the idea that he was an all-powerful, all-knowing God – and a co-equal constituent of the “God head”. The scriptures say:

- “He himself hath suffered being tempted” (Heb. 2:18).
- “In all points tempted like as we are” (Heb 4:15).
- “Ye have continued with me in my temptations” (Luke 22:28).

Now James declared (and it is surely a self-evident fact) that:

“God cannot be tempted” (James 1:13).

Let me put it to you this way—it is impossible to conceive of an all-wise, all-powerful God being tempted to sin. God could not possibly sin. Yet, Jesus Christ was tempted in all points just like we ourselves, and if we say he could not possibly have sinned, then WE DENY THE REALITY OF HIS TEMPTING AND HIS OVERCOMING.

It is this simple. Jesus WAS tempted; God CANNOT be tempted: therefore the ‘Trinity’ theory is false. **Does this sound co-equal to you?**

Now I want to show you a few of the many statements of Scripture that show the ‘Trinity’ theory to be untrue.

“I can of mine own self do nothing. I seek not mine own will, but the will of the Father which hath sent me” (John 5:30).

My friend, I want you to notice that this is Jesus speaking. Nothing could be any clearer in the light of the scriptural picture than that Jesus was a man who was totally dependent upon God. Now, you have to ask yourself, how can that fact fit into the ‘Trinity’ picture? Well, obviously it can’t. So, why would you ignore or reject these clear testimonies?— Instead, you should sincerely and seriously think about them, being guided only by God, through His word of truth known as the Holy Bible. **How can one person have two wills?**

Here is another quote from Christ I want you to think about:

“My Father is GREATER THAN I” (John 14:28).

Now, if you believe the Bible, you CANNOT believe the man-made doctrine that Jesus was co-equal with God. The whole record of the Gospels—which is the plain, literal record of the life and sayings of Christ is in direct and continuous conflict with the ‘Trinity’ doctrine. How could the “co-equal” ‘Trinity’ theory be more directly denied than it is in these words of Jesus? In order to do that you would have to say that BLACK REALLY AND TRULY MEANS WHITE!!

There are scores of statements that could be found in the Scriptures showing that Jesus was truly a man—truly fighting against sin—truly overcoming—truly learning—truly praying to the ONE TRUE GOD Who was greater than himself.

If Christ was an all-powerful God just PRETENDING to fight against temptation when really he could not be tempted—or just PRETENDING to pray to someone greater than himself for help and strength, then what we are saying is that the whole Gospel record is a deception and it isn't being truthful about man's real weakness and man's real and bitter struggle against sin.

Then tell me, how can Christ be held forth to be our EXAMPLE and INCENTIVE to overcome temptation and the weaknesses of the flesh—if all the time he was really an all-powerful and untemptable co-equal God? It simply does not make sense. Now my question to you is, **Does this sound co-equal to you?**

I want you to consider the following passages one by one. And honestly take a lot of time to ponder them and compare them with the suggestion of the 'Trinity' that Jesus was actually and in reality an eternal, all-knowing, all-powerful God, and was a co-equal part of an omnipotent 'Trinity', who could not sin or be tempted.

"But, of that day and hour knoweth no man, no not the angels which are in heaven, NEITHER THE SON but THE FATHER" (Mark 13:32).

Please tell me how it is possible that one omnipotent part of a co-equal Godhead did not know something that another part knew? How, in fact, could there be ANYTHING that an omniscient, co-equal God did not know? It's impossible. So: **How could one part know and the other part not be aware?**

You see, there is nothing that is impressed more in the Bible than the fact that Jesus Christ was a man.

"For since by man came death, by MAN came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every MAN in his own order: CHRIST the first fruits; afterwards they that are Christ's at his coming" (I Cor. 15:21).

The fact that Christ was a man is repeatedly emphasized as an essential element in the plan of salvation. And that plan required that a man—one of the fallen race—should overcome sin and temptation, and render perfect obedience to the One True God. **Do you think God was a man?** Here is another scripture that does not fit the 'Trinity' theory.

“For as by one man’s disobedience many were made sinners, so by the OBEDIENCE of one (one MAN, Jesus Christ) shall many be made righteous” (Rom. 5:19).

Now common sense and logic would dictate that it is neither Scriptural nor reasonable to speak of one omnipotent, co-equal God rendering OBEDIENCE to another co-equal part of the same one almighty God. The very word “Obedience” itself implies a distinction of persons and the subjection of the OBEYER to the OBEYED. **How does this make ‘Trinity’ sense?**

I want you to note well Jesus’ answer when he was tempted:

“It is written, MAN shall not live by bread alone, but by every word that proceedeth out of the mouth of GOD” (Matt. 4:4).

Now notice that he applies this command of God to HIMSELF as a MAN who was responsible to, and owed obedience to, the One True God. Notice an even more striking answer to the third temptation.

“It is written, Thou shalt worship the Lord thy God, and HIM ONLY shalt thou serve” (Matt. 4:6).

Jesus is also APPLYING THIS COMMANDMENT TO HIMSELF as obligated to worship and serve the One True God revealed to Israel. And this is quoted from Deuteronomy 6, just two chapters after the command:

“Hear: O Israel, the Lord our God is ONE LORD” (Deut. 6:4).

Jesus Christ worshipped and served the ONE TRUE GOD. **How could Jesus say this if he was also God?**

By the way, here is another scripture I thought you might find fascinating, concerning the idea that the Holy Spirit is the third god of this ‘Trinity’ family.

“Whosoever speaketh a word against the Son of Man, it SHALL be forgiven him: but whosoever speaketh against the Holy Spirit, it shall NOT be forgiven him” (Matt. 12:32).

Can you explain to me then, how it can be said that Jesus Christ and the Holy Spirit are co-equal, the glory equal; the majesty co-eternal, none before or after, none greater or less than the other—if one can be forgiven when being offended and the offense toward the other can never be forgiven!—If they were the same person, then would it not seem reasonable that the level of forgiveness would also be equal? But, as you can see, this verse plainly declares one can be forgiven and the other one cannot. **How can opposite results be speaking of the same person?**

Now take a look at this verse:

“Jesus said to him: Why callest thou ME good? There is none good but ONE, that is, God” (Mark 10:18).

Now here, Jesus plainly distinguishes between himself and God, affirming of God what could not be affirmed of himself, because as he was of mortal, human, condemned, sinful flesh (though perfectly sinless in life and character). **How could they have different attributes and be the same person?** And here is further proof that they cannot be the same person.

“To sit on my right hand is NOT MINE to give, but it shall be given to them for whom it is prepared of MY FATHER” (Matt. 20:23).

Once again, here is a clear limitation of Christ’s prerogative, and it is proof of his subjection to God. Do you still believe in Co-equal parts of “One God” I ask? The Bible knows of no such contradiction. But if you still believe it, then—**How could one not give and the other one able to give if they are the same?** Now I want you to pay close attention to this next verse: “He prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as Thou wilt” (Matt. 26:39).

If Jesus and His Father are really just co-equal parts of the same One God, then obviously such a prayer could never be prayed. It would be absolutely meaningless for the One God to pray to Himself and say “Not MY will but THINE.” Is it not obvious that if both are part of one God, then there would be but one will? **Can’t you see that you are saying that God had two conflicting wills?**

You need to be sure that your conception of Jesus and God is in harmony with what the Bible teaches and not be satisfied with some “incomprehensible” theory, that admittedly was borrowed from “Greek mythology,” that takes all the beauty and meaning out of the life of Jesus Christ, as the faithful and obedient Son—who truly overcame and submitted to the will of the ONE TRUE GOD, His Father. And what about this statement of Christ:

“Thinkest thou that I cannot now PRAY TO MY FATHER, and HE shall presently GIVE ME more than twelve legions of angels?” (Matt. 26:53).

One omnipotent co-equal ruler of the universe is speaking of praying to another part of the same ruler for angels to help him. Does that really make sense to you? That is not the Bible picture, that’s man’s idea. **Do you really believe that Jesus is praying to himself?** Just look at these Scriptures that show Christ’s total subjection and dependence upon his Father.

- “The Son can do nothing of himself...” (John 5:19).

- “The Father loveth the son and showeth him all things He doeth” (John 5:20).
- “The Father hath committed all judgment to the son...” (John 5:22).
- “The Father hath given the son to have life in himself, and hath given him authority” (John 5:26, 27).
- “I can of MINE OWN SELF DO NOTHING” (John 5:30).
- “I seek not mine own will, but the will of Him that sent me” (John 5:30).
- “The works which the Father hath given me to finish bear witness of me, that the Father hath sent me” (John 5:36).

If you believe the theory of the ‘Trinity’ then you have One co-equal showing another all-powerful—all-knowing—co-equal what to do, and giving him authority—sending him, and giving him work? So in essence you have One all-powerful God appealing to his works as proof that another God had sent him. This is ludicrous. Where is co-equal co-eternity if “the Father hath GIVEN the Son to have life in himself?” **Do you see any co-equality here?**

It is so disappointing and sad that a meaningless jumble of words like the Catholic doctrine of the ‘Trinity’ should throw a mythological and philosophical mist over such a beautiful picture as the Scriptures give of the life of our Elder Brother, Jesus Christ. But let’s get back to the simple truth of the Bible! Because there is another point I would like to make to you.

- “Then cometh the end when he (Jesus shall have delivered up the kingdom to God, even the Father
- “And when all things shall be subdued unto him (Jesus), then shall THE SON ALSO HIMSELF BE SUBJECT UNTO HIM THAT PUT ALL THINGS UNDER HIM, that God may be all in all” (I Cor. 15:24-28).

The Son is going to be subject to God, that God may be all in all. Jesus has been GIVEN all power in heaven and earth according to Matthew 28:18 for the accomplishment of a specific purpose—which is the bringing of all things into harmony with God. When that purpose is accomplished, He RELINQUISHES ALL POWER to God, that God may be all in all.

Trinitarianism cannot make heads or tails of this passage. As one eminent Trinitarian commentator confusedly admits, “subjection and co-equality are utterly incompatible opposites.” So I ask you, does God need to be subject to Himself, in order that He may be supreme over all? It makes absolutely no sense!! **How can God relinquish all power, if He is all powerful?**

Furthermore, the Scripture says:

“The head of every man is Christ, and the head of the woman is the man, and the HEAD OF CHRIST IS GOD” (I Cor. 11:3).

But the ‘TRINITY’ says:

“The glory co-equal, the majesty co-eternal, none afore or after other, none greater or less.”

MY friend, which version are you going to believe? – The man-made doctrine of the ‘Trinity’ OR God’s Holy Word of Truth? It is impossible to believe both. **Can you not see a pecking order in this scripture?**

And by the way, here are some more scriptures that do not make sense if you believe in ‘three gods in one’.

“All power is GIVEN unto me in heaven and in earth” (Matt. 28:18).

Now this is Jesus speaking after his resurrection and glorification. So tell me, how could an eternal, all-powerful co-equal part of the supreme Godhead rightly say, that “All power has been GIVEN to me?” Who could give power to an almighty co-equal God who from eternity has possessed all power as an essential part of His very divinity?

“The cup which My Father hath given me, shall I not drink it?” (John 18:11).

This was the cup which he prayed should pass from him, but submitted to because it was the will of God.

“The Revelation of Jesus Christ; which GOD GAVE UNTO HIM to show unto His servants things which must shortly come to pass” (Rev. 1:1).

Here we have one co-equal part of an all-knowing Godhead giving a revelation of the future to another part! How can that be?

If you believe in the ‘Trinity’ then this next verse asks more questions than it answers.

“Known unto God are all His works from the beginning.” Acts 15:18

If Jesus Christ is a co-equal part of this God who has known all things from the beginning, then how can it be said that he has been given a revelation by another co-equal part of the Godhead? And if that is the case, then how could he say there were things he did not know (Mark 13:32)? And how could he “increase in wisdom,” if he already knew everything from the beginning? (Luke 2:52) You see, the ‘Trinity’ makes everything very confusing. **How can three gods in one be right?**

Here are two more points you probably have not considered:

“Jesus cried with a loud voice, My God, My God, why hast Thou forsaken me? (Mark 15:34).

Does it make any sense at all that one part of the Godhead can forsake the other part when they are the same?

“The Lord God shall GIVE unto him the throne of his Father David.” (Luke 1:32).

How could such a statement be used concerning an eternal, omnipotent part of the supreme head and ruler of the universe who already has a throne? When will he be given the throne of his Father David—and what exactly does that mean? How can he be given rulership if He is from eternity the all-powerful ruler of everything? **Can’t you see how confusing the ‘three Gods in one’ theory really is?**

Here are some more verses to consider:

- “He that SENT me is true, and I speak to the world those things which I have heard of Him” (John 8:26).
- “I do nothing of myself, but AS MY FATHER HATH TAUGHT ME, I speak these things” (John 8:28).
- “I have told you the truth which I have heard of God” (John 8:40).
- “If I honor myself, my honor is nothing: it is my Father that honoreth me” (John 8:54).

If Jesus was co-equal part of the Supreme Godhead, why was his own honor nothing and God’s honoring him everything? And how could he be taught anything? Does a co-equal, co-eternal part of the Godhead need to be taught? Do not the Scriptures tell us that God is the possessor of “infinite knowledge?” **Does God need to be educated?**

The ‘Trinity’ idea makes even less sense in the following Scriptures:

- “Jesus said, my meat is to do the will of Him that SENT me, and to finish His work” (John 4:34).
- “My doctrine is NOT MINE, but His that SENT me” (John 7:16).
- “I am not come of myself, but He that SENT me is true” (John 7:28).

Now, these verses make it clear that Christ is very emphatic in his message about being the one sent by a being that he is subservient to—yielding to His will and His doctrine—none of which is by his own initiative—but by the ONE that SENT him. **Do you not see a distinct separation of beings here?**

Now here is another verse that the ‘Trinity’ doctrine would have a hard time explaining:

“I have not spoken of myself, but the Father which sent me, He GAVE ME A COMMANDMENT what I should say and what I should speak” (John 12:49).

Now the ‘Trinity’ folks would have us believe that one co-equal part of the Godhead is GIVING A COMMANDMENT to another co-equal part!—Think about this. A commandment by its very nature proves the authority of one part over another—but the ‘Trinity’ says no part is before, or greater than any other part. So we have a pretty serious contradiction here do we not? **Which are you going to choose, God’s Word or man’s creed?**

Here is another scripture that ‘Trinitarians’ hang their hat on that they think supports their idea!!

“I speak not of myself: But the Father that dwelleth in me, He doeth the works” (John 14:10).

You see, just like the term ‘Trinity’ is never found in the Bible, so also we never find the phrase “God the Son” in the Scriptures. Just look how different God’s Holy word of Truth is from the Trinitarian idea. The Scriptures always reveal the man Christ Jesus—as being born of Mary—by the operation of the Holy Spirit and was God’s Son—through whom our Heavenly Father worked and manifested Himself. **Why invent phrases that the scriptures know nothing about?**

Here are two more scriptures in connection with that thought I want you to consider.

“God was in Christ, reconciling the world unto Himself” (II Cor. 5:19).

The Scriptural picture is so clear, but the Trinitarian picture is so muddled, contradictory and confusing. The Scriptures plainly teach that it was the Holy Spirit-Power of God and (not “God the Son”) that came upon Mary, and that this Holy Spirit power of God caused the conception of Christ in Mary who should therefore be called the Son of God (Luke 1:35).

This quote says that “God was in Christ...”—well, what exactly does that mean. Let’s take a look at John 17:21:

“As Thou Father art in me, and I in Thee, that THEY also may be ONE IN US...I in them, and Thou in me” (John 17:21-23).

Now, if you believe the ‘Trinitarian’ idea that God and Christ being ONE means that they are the same person—then here is Christ saying that His disciples are one in God and him. So, now we have at least 12 more who are all powerful and equal to the Creator!! Obviously, you can see how unsound and ridiculous such an idea is when it is put to the Scriptural test. The term “ONE IN US” of course means one in unity and harmony with God’s plan

and purpose with Christ's mission. **Can you not now see a clear contradiction between Scripture and 'Trinity'?**

Here is another question you need to think about concerning this next verse: "It became Him (God) in bringing many sons to glory, to make the captain of their salvation perfect through suffering" (Heb. 2:10)

If God and Jesus are the exact same person, how can it be that only one suffered and the other one administered the suffering? **Do you believe this agrees with the co-equal, co-eternal idea?** There are many more passages that could be found which would refute the man-made idea of the Doctrine of the 'Trinity'. All of them would show that the doctrine of the 'Trinity', developed in Platonic philosophy and Greek metaphysics, is completely out of harmony with the simple Scriptural picture.

We have to approach the Scriptures without any preconceived theological notions which have been inherited from dark medieval pagan times. When you are able to get that confusing theology out of your head, then there is nothing to get in the way of the clear basic Scriptural picture that Jesus Christ was truly a man who was born by the operation of the Holy Spirit of God upon Mary, and who grew to manhood and maturity, and increased in wisdom as he grew.

THE WHOLE STRENGTH OF CHRIST'S MISSION DEPENDS UPON ITS REALITY.

If you say, to suit a theory, that he was a co-equal part of an all-powerful, eternal "Godhead" with infinite knowledge and wisdom and at the SAME TIME he was a striving, praying, learning, mortal man—then you take all the meaning out of the words which he spoke.

Either Christ WAS all-powerful, inherently and eternally, or else he was NOT. To say he was both is to juggle with words. Either he was immortal and could not die, or else he DID die, and was therefore NOT immortal. (The Scriptures say God is immortal—I Tim. 1:17). Immortal means incapable of death. Jesus Christ died.

Either he was God and could NOT be tempted, or else he WAS tempted (as the Bible records) and he was therefore not God.

Either he was God and therefore could not possibly sin, or else he truly resisted and overcame sin. Which is it? It cannot be both.

Either he was God, infinite in knowledge from all eternity, -- or else he increased in wisdom—learned obedience—was taught of God—and

recognized that God knew things that he did not know. Either he was co-equal with God, -- or else his Father was, as he said, greater than he.

If you are going to say that both of these alternatives are possible, then what you are really saying is that everything that is directly contradictory to Scripture could be as true as the Scriptures themselves—and therefore you make the Scriptures useless and meaningless. And this is exactly what the “Doctrine of the Trinity” does—it lays down the most absurd contradictions and casts aside all reason—logic—and meaning—and now the impossible is thought to be possible—although it is admitted in their “Creed” to be “INCOMPREHENSIBLE.”

Anyone who studies the Word of God (who is not influenced by human philosophy) will easily see that it is not presented in such a way that makes it confusing or has anything to do with contradiction. To sum up the Scriptural testimony presented concerning Jesus Christ, here are 36 points that demonstrate his distinct individualism from his Father and the Holy Spirit which his Father bestowed upon him and his servitude and obedience to the ONE TRUE GOD.

- He was conceived in Mary by the overshadowing of the Spirit-Power of God;
- After the normal period he was born a babe;
- Increased in wisdom as he grew to manhood;
- Continually prayed to God;
- Was heard and saved from death in that he feared and was obedient;
- Was tempted in all points like his brethren;
- Overcame;
- Learned obedience;
- Received the Revelation of the future from God;
- Did not know things God knew;
- Was promised the throne of David by God;
- Had no right to say who should sit at his right hand;
- Was sent by God;
- Was taught by God;
- Was shown things by God;
- Recognized his subjection to God and worshipped and served Him;
- Is several times clearly **DISTINGUISHED FROM the ONE TRUE AND ONLY GOD;**
- He is repeatedly described as a man;
- Was raised from the dead by God;
- Was glorified by God in answer to prayer;
- Was given power and authority by God;
- Was anointed by God with the Holy Spirit;
- Said God was greater than he;

- Said he of himself could do nothing;
- Said the doctrine words and works were NOT HIS but God's;
- When addressed as "good" he distinguished between himself as a man of mortal flesh and God Who alone is wholly good;
- He was appointed by God as heir of all things;
- He prayed to God that the cup might pass, but he relinquished his own will and submitted to God's;
- He was a prophet raised up by God from among his brethren;
- God is to judge the world by him;
- God is spoken of as the Head of Christ;
- He cried, My God, why hath Thou forsaken me;
- He was given commandments by God;
- He was made perfect through suffering;
- And he is finally to be subject to God and relinquish all power and authority back to Him that God may be all in all.

That is the true Scriptural picture of Jesus—it is not a picture that describes our Creator nor His Holy Spirit.

Now, if you can understand these things that I have presented to you, then there are one or two more scriptures you need to be aware of:

"By MAN came death, by MAN came also the resurrection of the dead" (I Cor. 15:21).

You see, as the Epistle to the Hebrews shows, it was essential to God's purpose, and to establish His justice, that life came through a MAN—and that such a man should be strengthened and guided by God—render perfect obedience—and that he overcame and subdued the sin-nature which all the race possessed and then destroyed it by death.

A man who—having vindicated and fulfilled the law of sin and death that was passed upon the race through the sentence of Adam—should be able to be justly exalted to eternal life—never having sinned—never once having served sin, whose wages are death. In this process of obtaining eternal redemption for himself he opened up a God-appointed way of escape from the power of death for the condemned race of which he was NOT ONLY A MEMBER—but he was also the accepted REPRESENTATIVE.

God's righteousness being thus demonstrated and vindicated (that vindication coming by way of a perfect obedience followed by the voluntary destruction and condemnation of the sin-nature in death)—God is now able to extend mercy to all who humbly approach Him in the appointed way under the covering of Christ.

And that is why those who are baptized into his name must also voluntarily die to themselves and be born into Christ and from that time forward live in Christ and as part of Christ, as we are told in Galatians:

“I am crucified with Christ. Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God” (Gal. 2:20).

Those that unite themselves with Christ become in God’s sight part of him and are included in his glorious victory over sin and death. This is by the grace and mercy of God. **Do you not see how the ‘Trinity’ frustrates God’s purpose with Christ?** Therefore this doctrine of the ‘Trinity’ which says that there are 3 co-equal, co-eternal Gods—is contrary to Scripture and the idea has been simply borrowed from the heathen Plato who knew nothing of God’s revealed Truth – this so called ‘Doctrine’ completely destroys the beautiful, harmonious, righteous plan of salvation through a REAL man learning obedience and TRULY overcoming temptation.

Can you not now see that the doctrine of the ‘Trinity’ crushes all the meaning out of the picture that the Bible gives us of the relationship between the Eternal, Almighty Father and the dependent, obedient son—Christ Jesus who was glorified and exalted by his Father because of his faith, obedience, submission, humility and his real genuine victory over sin and weakness? Now take a good look at this next verse:

“He humbled himself, and became OBEDIENT unto death, even the death of the cross, WHEREFORE God also hath highly exalted him, and given him a name which is above every name” (Phil. 2:8-9).

This is OUR Christ, the REAL Christ, our brother, our example, our inspiration and incentive.

No matter how you wrestle with the doctrine of the ‘Trinity’, it cannot give you anything but an all-powerful, all-knowing, immortal, untemptable God who was going through the act of **pretending** to grow—**pretending** to learn—**pretending** to overcome weakness—**pretending** to struggle with temptation—**pretending** to pray for help—**pretending** to receive strength through angels from another part of Himself—**pretending** to have received commands and instruction (from Himself), and **pretending** to obey and submit His will to a co-equal part of Himself. **Did God become obedient unto Himself and then exalt Himself?**

You know what is really crazy about this? To get around this, and to make Platonic philosophy fit Scripture, Trinitarians talk of his “divinity” knowing something at the same time that his “humanity” did not know it—of His “divinity” being all-wise at the same time His “humanity” was learning—of

His “divinity” being all-powerful and yet at the same time His “humanity” was struggling against weakness.

But those few people who base their faith on the Bible, and with whom the idea of Greek mythology carries no weight, will be the first to tell you that it was Jesus Christ himself who actually went through all the things recorded about him in the Bible. Jesus Christ was not two totally contradictory persons. And the Holy Spirit is God’s special power by which He performed miraculous feats through Christ and his apostles to show that Christ was indeed His son in whom He was well pleased.

But if you look around you and observe carefully, you will see that “Christendom” today has degenerated into a belief of not just three gods, but four gods—three good ones and one evil one. As a matter of fact, you may not be aware of it, but some parts of Christendom have five gods, such as the Roman Catholic Church who have added Mary as “The Mother of God” to their system of belief as well as other saint-type deities and other demi-gods all of which are mythical and man-made deities who are worshipped and prayed to.

So remember, it is important to get your beliefs from the Bible and ONLY the Bible for it is the soul source of the Word of the only true and living God. You will never find the word ‘Trinity’ in it, or anything like it. It is a product of an age of worldly wisdom and spiritual barrenness, as has been so clearly proven, right out of the mouths of Trinitarians themselves.

It is a product of the apostate Church of Rome and all who adopt it from her identify themselves with that ungodly system. For we are told:

“Come out of her, that ye be not partakers of her sins, and that ye receive not of her plagues” (Rev. 18:4).

Do you not see what a dangerous ‘doctrine’ the ‘trinity’ truly is? My friend the only way we can really understand God’s message to us is by studying and searching His word. We can not leave it to other people to search for us. For we are told:

“It is the glory of God to conceal a thing: but the honor of kings to SEARCH out a matter” (Prov. 25:2).

“SEARCH the SCRIPTURES; for in them ye think ye have eternal life: and they are they which testify of me” (John 5:39).

Please give this serious thought!

The Last Few Days

My dear brothers and sisters, of our Lord and Saviour Jesus,

I thought we might consider our New Testament reading in Luke 23, or perhaps more accurately, we might consider the period of time that this chapter covers, which is pretty much all-day Friday, as we would call it, and his crucifixion in the last week of Jesus' life.

As the chapter opens, the morning is dawning, and the council has already determined to send Jesus to Pilate to be crucified.

Mark 15:1 “And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.”

Here was the fulfillment of Jesus' prophesy of the vineyard. Here are the husbandmen in the vineyard saying:

Luke 20:14 “But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.”

But that the entire world should be involved in the rejecting of Jesus, the matter was now turned over to Rome for the final execution of the Son of God. And so, the matter is competed in the minds of all of Israel's leadership. Now, Luke doesn't record the next event of the morning, which is Judas coming to grips with what he had just done. It is now that it has dawned on Judas the magnitude of his actions. There have been lots of speculations of why Judas acted so. Some have speculated that Judas was trying to force Jesus' hand to establish his kingdom. Acting as a type of Joab, who was always trying to force David's hand, perhaps Judas thought that by getting the Jewish leadership to threaten his life, that Jesus would then execute his power over the world and establish the kingdom. The Scripture account was that he was simply motivated by greed.

Whatever the motivation, at this point Judas recognized the magnitude of what he had done and tried to undue it. Matthew records at this point:

Matt. 27:3-4 “Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.”

And knowing now that he had eternally sealed his fate miserably he went out and hanged himself.

When the Jewish leaders reach Pilate, and they have to make their case against Jesus, the falseness of the charges become immediately apparent to them. They don't even want to list the charges they have brought against him to Pilate. They themselves knew they had no valid charge or accusation that they could lay against him. But they were so motivated by envy, greed, and hatred that they were beside themselves. The first contact with Pilate demonstrates this perfectly.

John 18:29 "Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee."

The fact that they were there, they hoped, would be enough. They knew that Pilate hated the Jews. This was his reputation, and in fact, his antisemitism was the reason he had been appointed to be governor, when still at Rome. They were hoping he would simply execute anyone they brought forward, with few questions asked.

But Pilate demanded an answer. They couldn't give him the true one, so they made up one which they knew was blatantly false.

Luke 23:2 "And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King."

The part they thought would appeal to Pilate was the forbidding of tribute to Rome. This was as false a charge as could be made, for just a few days earlier, Jesus had told them "render to Caesar the things that are Caesar's and to God the things that are God's."

Pilate immediately saw through their scam and tried to send them away. They then made it known to Pilate just how rebellious and dedicated and convicted in their rebellion they truly were.

John 18:31-32 "Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die."

This was a part of God fulfilling His plan and purpose with Christ. It was needful for Jesus to come under the curse of the law, to bear it away. This required that he should come under the curse, while not transgressing the law, which he kept perfectly, as it applied to him, all the days of his life through his death. In hanging on the tree, Jesus came under the law's curse which said:

Deut. 21:23 "His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is

accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.”

In taking Jesus to the Romans, the Jews were doing the exact opposite of what they felt they were doing. The Jews were trying to preserve the law, and their elevated position within the law, as priests and scribes. Instead, their very actions brought about the end of the Law, Jesus nailing it to the tree, taking it out of the way forever, in being made a curse for us. The apostle Paul telling us in this regard in his letter to the Galatians:

Gal. 3:13 “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree:”

So, while the Jews thought they were preserving their position and their place, they were instead doing God's bidding, in bringing it all to a close. The apostles Peter and John who were the two apostles who witnessed all this first hand declared in the Acts:

Acts 4:27-28 “For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done.”

Pilate then began to question Jesus, to determine if there was any threat such as they had alleged, to the leadership of Rome. Pilate asks Jesus if he, as the High Priest had alleged, was a king.

John 18:33-36 “Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.”

So, Jesus tells Pilate he has nothing to worry about. Though he was a king, this wasn't his kingdom. If it were, his servants would fight, and if his servants fought, he, with all the armies of Rome could not withstand them.

How encouraging are Jesus' words to us now? It is not the time to fight. It is the time to serve God in whatever manner He chooses, despising not the small things. Small, insignificant things, like our small memorial meetings, completely unnoticed, and if noticed, mocked by the world around us. This is our obedience to God, and what is required in these desolate Gentile times.

But when we are called upon to fight, in the not-too-distant future, the world will not be able to withstand the servants of Jesus.

We read of this exchange in John:

John 18:37 “Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.”

Note Jesus' answer. Thou sayest I am a king. To this end was I born, and for this cause came I into the world. It's hard to see how Jesus could be clearer. He was in fact a king. His own testimony is that he was born a king. In his parables, he told the people that the kingdom of God was among them. How could it be among them if he were not a King? And now he affirms this to Pilate.

But Jesus himself had let Pilate know that while he was a king, it was not time for his servants to fight. He was no threat to the existing Roman empire, though he would be the conqueror of a future Roman power.

Jesus also brings up a very trying point to Pilate, one which Pilate resisted, as the world today resists the same. Everyone that heareth my voice heareth the truth. Pilate answered, what is truth, so as to mock the concept that there can be such a thing as “truth.”

Jesus was well aware of the mocking of this concept, in dealing with the children of Israel. He had earlier confronted the Scribes and Pharisees and Priests this way:

Luke 7:32 “They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.”

Wisdom is justified of her children. The children of prejudice and rebellion will find a way to put a spin on anything that the righteous do, to find fault with it. In this, they can find no truth. Those who truly hear Jesus' voice, that is, they both hear and obey; they have the truth.

Pilate realized that for envy, the priests had delivered Jesus to him, and he concluded not to yield to their evil ways. Upon hearing this, the Jews broke out into a flurry of charges, one coming after another. We read of this:

Mark 15:3 “And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marveled.”

What could be said? Jesus knew that the charges would not end. He had already confirmed with them, that they were not going to let him go. Rather, he fulfilled the prophesy concerning him, so that all Israel COULD know, though they still refuse to understand it.

Isa. 53:7 “He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openest not his mouth.”

Next, Pilate anxious to be rid of this problem, discovered that Jesus was a Galilean, and sent him to Herod. Here was Jesus, sent to the fox who had beheaded John the Baptist. He was a man that Jesus had no fear of. For when warned that Herod sought for him, Jesus said:

Luke 13:32-33 “And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.”

And Jesus knew it was now the third day. He had walked the three years, preaching the gospel to all in Judea who would hear. He had dunged the symbolical Israeli tree three years. It was now time for him to be perfected, even though that perfection should come through fiery trial.

The same is true for us, brothers and sisters. Perfection comes through trial. Jesus had just included this thought in his last exhortation to the disciples, the day previous at the Passover supper. Following supper, he spoke to them at length, and in his speech, he gave them an example.

John 15:1-2 “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.”

The purging is never pleasant, but a trial. We live in the Laodicean age when our purging is different than that of physical violence. Our trials are our wealth, which is phenomenal compared to all generations which have preceded us. We have more time, more everything, really, than all else. To us, we are warned:

Rev 3:17-18 “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel

thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.”

That is the trial of our age. We can't see how miserable we are, because of the wealth we all, even the poorest among us, enjoy compared to all the rest of mankind.

Pilate's conclusion was that he could find no fault in him, nor Herod, and he would release him. Again, like previously when Pilate said there was nothing amiss in him, they went into a frenzy, demanding him to be crucified, or as we have seen, demanding against their own best interests, that he should bear away the law.

And Pilate, unwilling to defend the matter any further, washed his hands, and delivered Jesus to be crucified, thus tying the religious Jews through the priests, the secular Jews through Herod, and the Romans through Pilate all together to crucify the son of God. We saw that in what we quoted earlier, both the Jews, and Herod with Pontius Pilate gathered together to crucify Jesus.

It is that great sacrifice we memorialize every Sunday morning.

Signs

Continuing to Identify the King of the North

Last month, we spent much time historically identifying the King of the North of Ezekiel 38. We intended to go on to identify the opposition to this mighty king this month, but we realized that our identification of this northern king was incomplete without considering the frog-spirits which bring the northern king to Armageddon.

So we will now go into that significant prophesy which is so relevant to the northern king, as explained to us in the Revelations. The consistency of the Scriptural plan is seen in the sixth vial of Revelation 16, which also identifies the powers that draw the nations of Ezekiel 38 to that battle of the great day of God Almighty, which is then identified as Armageddon. The sixth vial reads thus:

Rev 16:12 -16 “And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the

whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon.”

Now the vial period in general, is a period of rebirth in the earth, following a darkening of the world through the dominance of Catholicism. We had previously learned in Revelations, that following the legalization of Christianity in the Roman Empire, establishment of the Catholic Church, 312 AD, that the Woman-witness or the true believers were to be protected from that church by another witness, which Revelations calls the Earth-witness. She was to be protected for a thousand two hundred and three score days, or 1,260 days which, upon the principle of a day for a year, meant she was to be protected from the establishment and legalization of the Catholic Church in 312 AD, until 1572, when that protection ended.

Rev 11:3 “And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.”

This we know to have happened. In 1572, the great champion-leader of the Earth-witness—a Huguenot named Henry of Navarre—betrayed his calling and converted to Catholicism to marry a Catholic princess and sister to the king, Margaret. This marriage was a revulsion to Catholics and Protestants (Huguenots) alike, and brought on the St. Bartholomew’s Day Massacre, which essentially ended the Earth-witness’s protection of the Woman-witness. The painful death of the earth and woman witnesses at the hands of the Catholic Church was long and agonizing, but by 1685, the Catholics had completed their task. They sent medals to each other throughout the empire, proclaiming the “heretics—that is both the Earth and Woman witnesses—were extinct.” It was in that year that the Edict of Nantes,” a document guaranteeing some freedoms to protestant dissenters, was officially revoked. Revelations prophesied of it thus:

Rev 11:7-9 “And when they [the Earth and Woman witnesses] shall have finished their testimony, the beast that ascendeth out of the bottomless pit [Catholic Church] shall make war against them, and shall overcome them, and kill them. And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.”

This happened for 3½ lunar days of 30 years each. The Church was able to make the witnesses’ dead bodies lie in the streets for 105 years from 1685 to 1790, which was the great year of revolution. 1790 was the first year of the first vial. The French Revolution broke out in Europe, forever changing European events, and the same spirit in the United States ratified its constitution that same year, about three months prior to the French Revolution. The Earth-witness was

back to life warring against Catholicism in France, and likewise the Earth-witness was back to life in the United States, guaranteeing religious freedom to all, while intentionally limiting the power of the Church—particularly the Catholic Church.

The 2nd through 5th vials marks the further decline of the Catholic Beast's great power in Europe, as it shriveled up, its 1260-year preeminence about coming to an end. Emperor Phocas had granted the Roman Bishop the preeminence among all bishops in 607 AD., and 1260 years from that date—circa 1867—was fast approaching. But the Beast had to be weakened before it could be rendered impotent. Such were the workings of the first five vials.

The sixth vial also dealt with the future of the Catholic Beast but brought in other world events as well. The first event was the drying up of the Euphrates, that the Kings of the East might come in. In the 19th Century, following the French Revolution, there were four great empires in the earth. The English, French, Austrian, and Ottoman. The Ottoman was the Empire who housed the head waters of the Euphrates. And, as it turned out, the Ottoman at that time was having much trouble controlling the various factions within Islam. The empire was coming apart. By 1821, the Sultan, the ruler of the Ottoman Empire, was being referred to as “the sick man of Europe,” due to his inability to control events taking place in his Empire. So, by early in the 19th Century, the first event of the 6th vial had begun to pour out on the Euphrates, or Ottoman Empire, drying it up.

The second event of the sixth vial was the going forth of three unclean spirits like frogs from the mouth of the Dragon, the Beast, and the False Prophet. The frogs have consistently been a symbol of France. “Frogs” is still a commonly used term today, to describe the French. The spirit which had motivated the French Revolution, or the first vial which had in fact ushered in the entire Vial period, was the cry of Liberty, Fraternity, and Equality. This was the spirit of the Revolutionary period worldwide. These spirits are not unclean spirits, but rather divine ones. They led to the weakening of the Catholic power, first and foremost in France, but also in the United States which was developed with strong anti-Catholic sentiment. What changed them into unclean spirits was the harnessing of these principles through the teachings of Karl Marx and Friedrich Engels in the 1830s in France and using them to take the world into socialism. Socialism was the tool which, the elite and wealthy and privileged classes of aristocracy knew they could use to defeat the freedom loving work of the vials.

The first French Revolution, and the American Revolution were designed to give political and economic power to the common man, by restricting the control of government in his life. As President Barack Obama, a man dedicated to restoring the strength of the state once observed, the American Constitution is:

“a charter of negative liberties. It says what the states can't do to you. Says what the federal government can't do to you, but doesn't say what the federal government or state government must do on your behalf.”

But of course, before the government can act on anyone's behalf, it must first take liberties from someone else. This is what the American and the original French constitution was designed to protect against. It protected the individual from the power of the state (scripturally known as the diabolos).

Marx's socialist principles opposed this, and instead required the setting up of elites—exactly as kings had done in the past—who would dictate and direct the affairs of a large underclass through the power of the state. These elites were to be elected, but the elite class knew that they could quickly turn elections into rigged shams, and thus rule as Kings had always done. True, they couldn't call themselves Kings and Queens, but they would nonetheless have the same power.

The workings of the frogs began to infest the world in 1848. This was the year that Karl Marx published the "Communist Manifesto." Not coincidentally, this was also the year bro. Thomas published *Elpis Israel*. The order given to us in Revelations is that the unclean frogs would come first out of the mouth of the Dragon. This we saw in the Russian Communist Revolution of 1917. So, at the same time that the final touches were put to drying up the Euphrates, 1917-1919, the frog spirits began to emanate from the Dragon.

Next, the frog spirits came from the mouth of the Beast. The capital city of the Roman military beast is Vienna, and the European Union (EU), whose law come from Vienna, of Magog, with a capital in Brussels of Gomer. The EU was originally created with the aim of ending the frequent and bloody wars between neighbours, which culminated in the Second World War.

The Schuman Declaration, which encouraged the establishment of the European Coal and Steel Community, laid the foundation for the European Union as we know it today. The Declaration proposed the creation of a common market in coal and steel between the European states in order to make war between them unthinkable as coal and steel were necessary ingredients to make war. The aim of the common market with these raw materials was to make the countries economically and politically intertwined so that they would work together as equal partners and within common organizations. This ideal took effect and on April 18, 1951, when Belgium, France, Holland, Italy, Luxembourg, Germany established the European Coal and Steel Community with the Treaty of Paris. .

With the signing of the Treaty of Rome on March 25, 1957, the six countries decided to go a step further with the establishment of the European Economic Community (EEC) and the creation of a common internal market. The name "European Union" officially replaced the "European Economic Community" in 1992 with the signing of the Maastricht Treaty. And since it's inception, the EU has been controlled by Socialists. So secondly, the frog spirits came from the mouth of the Beast, or the European states representing Magog and Gomer.

Thirdly, the frog spirits had to come out of the mouth of the false prophet. The false prophet is clearly the pope, but the pope was the original focus and enemy

of the frog spirits of liberty, fraternity, and equality. The church was the target and the principal enemy of the French Revolution. How was the focus of change, to embrace the change? The great change began in the days of the Cold War between the socialist east, and the free west. The Catholic Church did not know which side would win. They only knew that they wanted to be on the side of the winners.

To protect themselves in case the socialists won, the Catholic Church began a program which they defined as “modernization,” under Pope John 23, in the late 1950s and very early 1960s. This consisted of removing several traditions, saying mass in the common language rather than Latin, and the recognition of other religions. Pope Paul 6, in the second Vatican Council made further advances in the later 60s, which set the ground work for the first great Liberation Theological Congress which brought forth its handbook in 1971, called “A Theology of Liberation.”

Like all work accomplished by the unclean frog spirits, Liberation Theology pretends to work for the poor and middle classes, while setting up a ruling class who will ultimately enslave both the poor and middle class. When the capitalistic West won the Cold War, Pope John Paul 2 took a very aggressive stance against Liberation Theology. But the frog spirits, being what they are, could not be controlled. Liberation Theology won the power of the Catholic Church College of Cardinals, ousted Pope Benedict 16, and set in power Pope Francis, a very sympathetic pope to Liberation Theology. Since 2017, the unclean frog spirit has been clearly emanating from Rome.

The relationship between the northern prince and the false prophet will be one of cautious association. Rome’s support for the Russian Orthodox Church will be reluctant at best, yet it will be required. Indeed, a large part of what we see taking place in Rosh, or Ukraine today, is due to a slippage in the Russian Orthodox Church in Ukraine. Vladimir I of Kiev was the first Christian ruler of Kiev Rus, and the founder of the Russian Orthodox Church. He is said to have examined the differences between Rome and Constantinople, and chose Constantinople. Rome will not be long satisfied with this.

But Rome will side with Moscow, as the frog spirit must take up positions against the West. And Moscow will associate with Rome, if for no other reason than to help in keeping Magog and Gomer in the Russian camp. But this truce will be uneasy, not unlike the position of the Pope who prayed for heretical Britain, and Prussia to deliver her from her “dear son, Napoleon.” I will deal more with the religious conflict between Moscow and Rome when we reach the point of Moscow’s great defeat at Jerusalem at the hands of Christ and the Saints.

This then, defines the nations we know as the confederacy which will make up the King of the North. The nations of Ezekiel 38, along with the states from which the unclean frog spirits emanate, constitute the

nations that will take the world to the battle of the great day of God Almighty (Ail Shaddai).

Daniel 2 and 7 identify the four world kingdoms as all representative of the King of the North. The Babylonian head of gold/lion was the first empire, followed by the Medo Persian silver breasts/bear, which was followed by the Greek brass thighs/four-winged leopard, and finally the Roman legs of iron/ten horned beast. Each one of these empires encompassed all the land of the previous empire, expanding the realm of the King of the North.

Now for reasons that escape me, there is some question among some expositors as to whether or not the Fourth Beast empire of Rome, encompassed all the land in which was intended for it. Daniel 7 says of this beast,

Dan 7:7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

The argument seems to be that the work of the fourth beast hasn't been fulfilled, because the beast did not stamp the residue of the empire with his feet yet. This, they say, is because Rome never conquered certain lands held by Cyrus the Great of the Persians, Alexander the Great of the Greeks, and also by Seleucus I, one of Alexander's leopard's four wings. The land in question was known in the times of the Romans as the Parthian Empire. It would include small parts of Iraq, and all of Iran, Afghanistan, and Pakistan up to the Indus River in India.

Now it appears from most historians that Rome never moved its armies up to the Indus. But had it nevertheless, conquered this region? The answer would appear to be yes, it had.

In the days of the Roman Emperor Trajan, circa 114 – 117 AD., Rome contended with the Parthian Empire over the region of Armenia, just north of Iraq. They shared an uneasy peace, till the Emperor of Parthia placed a Parthian on the Armenian throne. Trajan then took his army, defeated the Parthians in Armenia, and set his own loyalist on the throne of Armenia.

Immediately following this, Trajan warred against the Parthians proper, defeating them at every turn and conquered the Capital City, Ctesiphon, and a major city, the former Persian capital of Susa. He removed the Parthian Emperor, King Osroes I, and set up his own King over Parthian Empire. Is this not conquering Parthia, and by controlling the capital and appointing a Roman backed king over Parthia? Did he not stomp the residue of Cyrus and Alexander's empire with the Roman feet? It seems obvious that he did.

Trajan soon fell ill, and he lamented that he would not be able to take his army to the Indus as Alexander had done, due to his advanced age. But he had defeated all the armies which stood between he and the Indus River. And so, he

had extended Roman rule over all the empires included in both the image of Daniel, and the land set out for the king of the North at the time of the end.

Hints For Bible Markers

Psalm 17:4

“Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.”

We are continuing on from last month with the idea that, just as it was for Jesus, so should it be for us, with our minds and tongue filled with the words of wisdom from the scriptures of truth. Although there are other examples of the use of the word of God keeping men from the paths of the destroyer in the New Testament, the most notable is the temptation of Christ.

Matthew 4:2-4 *“And when he had fasted forty days and forty nights, he was afterward hungry. (3) And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. (4) But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”*

Jesus would have been very hungry after abstaining from food for forty days. This was his physical, his fleshly need. We can see by his answer that his true hunger was for his spiritual need, the will of God. This is demonstrated when we read the quote of Jesus in Deuteronomy.

(8:2-3) *“And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or not. (3) And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.”*

God could have fed Israel with the most varied delicate and delicious fair, including the very best Egypt had to offer, everything the flesh desires. But instead He chose to feed them exactly what they needed, what they should have desired above all, manna. This was a test for Israel, just as it was for the Son of God. As the apostle Paul told the Hebrews, he *“was in all points tempted like as we are”*. The bread that Christ chose, the bread Israel should have desired, and the bread we need to choose, is the word of eternal life. That *“the word of Thy lips”* may keep us *“from the paths of the destroyer.”* Strengthening us so that we may not let the world enter into our hearts, without murmuring for the deceitful riches we see all around us.

Psalm 17:5

“Hold up my goings in Thy paths, that my footsteps slip not.”

As we turn to this 5th verse we find a significant difference in this verse from the last. In the last verse the word translated paths is the meaning of the original Hebrew word. In this verse the original word translated path has a far deeper meaning. The word here means trench. The idea is to walk the narrow path that leads to life eternal while not turning aside or slipping on the cares and trifles of this current age, remembering our Heavenly Father keeps his promises. *“Know therefore that the LORD thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations”* (Deuteronomy 7:9). All the while knowing full well we are able, through prayer, to ask for Divine assistance as we struggle to keep our feet from slipping onto the devious paths leading away from righteousness.

Psalm 17:6

“I have called upon Thee, for Thou wilt hear me, O God: incline Thine ear unto me, and hear my speech.”

When we read this verse there are a couple of interesting points. One there are two words in this verse, both great, though little. They are “call” and “hear.” Powerful four letter words that tell so much. When the righteous pray to God they will be heard. It is the character of God's people that they trust in Him and He is pleased to make them confidants. We have an extraordinary advantage over the rest of the peoples of the earth in knowing the truth concerning the Kingdom of God and the Name of Jesus Christ. The righteous have the ear of the Living God through His son Jesus Christ. *“I have called upon Thee, for Thou wilt hear me, O God”*.

We also notice that the two words have two different tenses, past, “I have;” and future, “Thou wilt.” We appreciate the desires and prayers of the worthies of old. The scriptures are filled, not only with their trials and sufferings, but also with their hope, their desires, and their prayers. Yahweh has been merciful to us for the secrets of the Bible have been taken from their hidden state and placed openly before us. The beloved of God, whom we read of in our daily readings, have prayed, as Chris prayed, as we should pray, continually for the coming kingdom, the time when *“the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea”* (Habakkuk 2:14). He has heard, He does hear, and He will hear the righteous. When the cup of the wrath of God is full He will act upon all the prayers of the saints. Bringing about the long awaited Reign of Christ, a time when all the world shall know righteousness.

Continued next month should the Lord will

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