

THE BEREAN CHRISTADELPHIAN ECCLESIAL NEWS

A monthly magazine devoted wholly to the Berean Christadelphian Ecclesial welfare, with the object of providing Ecclesial news, exhortations, articles and information of fraternal interest to the Brotherhood. Defending the original, foundation principles upon which the Truth was uncovered from darkness and upon which the Christadelphian movement was developed. Opposed to the dogmas of papal and protestant christendom. Upholding the Truth as Berean Christadelphians since 1923.

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Please send Ecclesial communications to:

Bro. Fred J. Higham, 20116 McKishnie, Clinton Twp, Mich. 48035 U.S.A.

Phone: (586) 790-2156 e-mail: fhigham@gmail.com

Web Site: www.BereanEcclesialNews.com

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God Willing, The Berean Christadelphian Ecclesial News will be published monthly as an avenue of providing information of Ecclesial interest to the Brotherhood. Ecclesial news and correspondence, Fraternal Gathering notices, special activities and upbuilding exhortations are encouraged. This is an effort to upbuild and prepare us in heart and mind for the return of our Lord Jesus Christ.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

EDMONTON, Alberta,

My dearly beloved Brethren and Sisters in the Hope of Israel,

We, your fellow labourers of the Edmonton Ecclesia, send our love and greetings. We sincerely hope and pray that this correspondence finds you each keeping well while we anxiously await the second advent of our Messiah, the Lord Jesus Christ. It has been some time since we have provided correspondence and desired to provide an update from the Edmonton Ecclesia.

Last November we hosted a study weekend centered around the theme of the Passover. For the Saturday afternoon portion of the study, which focused on the meal itself and the specific items involved, we experimented with a different format. There was a short talk given on each individual item of the meal: bitter herbs, unleavened bread, and lamb.

During these talks we were seated in the dining area at tables at which time we served and partook of the actual item being addressed. So not only did we receive enjoyment from hearing the talks, but the experience was also heightened by the visual and taste aspects as well. For the spiritual nourishment we were served by: Bro. Dan Jackson (2-part series), Bro. Clark Rafuse, Bro. Regan Rayner, Bro. Terry Readman, Bro. David Humphreys, and Bro. Sid Jones (Sunday morning exhortation) — all of the Richard, Sask. Ecclesia; also by our local brethren: Bro. Doug Luard and Bro. Brent Dul. It was truly an enjoyable, uplifting, and spiritually refreshing weekend for all.

From time to time we are reminded of the unity of faith and doctrine of which we, as Bereans, hold so strongly when we are blessed with visits from travelling Brethren and Sisters. From the Richard Ecclesia, we frequently enjoy the fellowship of: Sis. Annetta Jones, Bro. Dan and Sis. Sandra Jackson, and Bro. Matt and Sis. Kim Walsh (and new addition—Beckett James).

During the last couple months of 2014, Bro. Norman Blacker had a pretty intense episode with his Parkinson's condition and was in and out of hospital a few times. He has since returned home, and although not fully recovered, he has seen improvement. We invite you all to keep Bro. Norman and Sis. Tina Blacker in your thoughts and prayers as they continue to persevere.

We have two public lectures scheduled for the end of April and also our yearly Sunday School picnic outing planned for the end of June, if our Father in Heaven wills. Many of our ecclesia anticipate attending the upcoming Richard Study Weekend in early April. It is always refreshing in our resolve of service and dedication to our Maker when we can meet together with our dear brethren and sisters and engulf ourselves in fellowship and worship.

We are greatly blessed and overjoyed to announce the transfer of membership of Bro. David and Sis. Dawn Humphreys from the Richard Ecclesia to accompany us in our walk Zionward. How wonderful it is to have their fellowship and companionship!

Early this year we held ecclesial elections to determine which members will hold responsibilities of serving the ecclesia for the next 2-year term. There has been a change of the duty of recording Brother; from present any ecclesial communications can be directed to the new recorder, Bro. Ben Darter — 46 Chestermere Crescent, Sherwood Park, Alberta, Canada T8H 2S3. I beg your patience and assistance as I am introduced to this new position. On behalf of the Edmonton ecclesia we wish to relay our gratitude to Bro. Steve Armstrong for fulfilling the recording Brother duties for many years previously.

Let us hold fast to the truth as it has been revealed to us in the Scriptures and continue to work out our salvation with fear and trembling. As we often pray to our Heavenly Father through the use of Hymn 161: “Brethren, let us walk together in the bonds of love and peace; and while we journey homeward, let us help each other on the road.”

Much love on behalf your fellow servants of the Edmonton Ecclesia,
Bro. Ben Darter

HOLLADAY, Tennessee

Dear Brethren and Sister in Christ Jesus,
Loving greetings in the Hope we share,

Since our last correspondence, we have had the privilege of hosting the 2014 Northeast Gathering in October. Our subject of study was "The return of Christ". The brethren brought forth much information to help us grow in knowledge. We thank the speakers for their time and effort they put in. The facility at Montgomery Bell State Park has worked out well for us and the setting seems to be enjoyed by all those that were able to attend. We realize the sacrifice that was made to make such a trip. We really appreciate the love and support we receive when hosting the gathering in Tennessee. The week following, many stayed for visiting, dinners, Bible readings and discussions. The time was very much enjoyed by all.

We have had a few visitors; Bro. Harry Phillips, Bro. Don Miller, Bro. Pat Brown. Bro. Harry and Bro. Don each have provided us words of exhortation for Sunday Memorial Meeting. We are thankful for their visits and their effort put forth to encourage us on that path of righteousness.

In November, Bro. Noah and Sis. Julie Brown had a healthy baby girl born into their family. Felicity Joy Brown was born on the 22nd; a sister for big brother Ethan. She lives up to her middle name for those around her.

We see the events around us in the world continuing to show us that the return of Christ is ever so near. May our prayer be answered and we as servants of Christ be found worthy of a place in His soon coming kingdom. Until He come, on behalf of the Holladay, TN ecclesia
Recording Brother, Jim Rankin

GATHERINGS & ACTIVITIES

(To be held Yahweh Willing)

- HOUSTON FRATERNAL GATHERING**..... April 3–5, 2015
Bro. Bob Lorquet, boblorquet@hotmail.com
- LAMPASAS FRATERNAL GATHERING**.....June 12–14, 2015
Bro. Ricky Hurst, PO Box 1381, Goldthwaite TX 76844, 325-451-4075
- RICHARD FRATERNAL GATHERING**.....July 3–July 6, 2015
Sis. Linda Jones, Box 48, Richard, Sask, S0M 2P0, Canada, gljon@yourlink.ca, 306-246-4628
- HYE FRATERNAL GATHERING**.....July 19-26 2015
Bro. Mark Braune, 209 Ranger Dr., Buda, TX, 78610, 512-577-1119, markbraune@gmail.com Study, Deuteronomy
- CANTON FRATERNAL GATHERING**..... Oct 31-Nov 1, 2015
Bro. Don Miller, donaldg.miller@yahoo.com

The BCAA

The Berean Christadelphian Audio Archives, or BCAA for short, has made available a large selection of talks on MP3 online. The address is www.bcaudioarchives.blogspot.com. Please check this link often as we will be updating with new material as much as possible.

The purpose of this site is to restore and make available lectures, exhortations, and study classes. Some of these talks are decades old and have seldom been heard.

We are always looking for tapes, and if you have some talks that you would like to share, please email Bro. Craig Kiley (craigkiley@yahoo.com) and we will be happy to transfer the talks to MP3 format and post them.

Resurrectional Responsibility – Part 5

6. The expressions used by Scripture in describing the rejected at the judgment seat never give the slightest support or warrant for excluding any of the willfully and knowingly disobedient.

2 Thess. 1:7-10 – *“Those that know not God, and obey not the Gospel.”*

“The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on THEM THAT KNOW NOT GOD, and that OBEY NOT THE GOSPEL ... who shall be punished ... when he shall come.”

Here again is another conclusive reference to the direct opponents of the Truth—those who, coming in contact with it, fight against it and refuse to obey it. Consider the context carefully. The class referred to

‘trouble’ the brethren, they ‘know not God’ and they ‘obey not the Gospel.’

A man cannot be said to ‘obey not the gospel’ if the gospel has not been presented to him. Nor can vengeance be taken on him for not knowing God if he has not had and rejected an OPPORTUNITY to know God.

Now this class are to have vengeance taken on them, and be punished, ‘when he shall come.’ If anyone can get anything out of this but the willful rejecters and opposers of the Truth, then ordinary English words mean quite different things to them.

There are, of course, vast differences of degree in opposing the Truth. BUT—when a man KNOWS God’s commands and does not obey, he is opposing the Truth, weakening the hands of those who are trying to live it and keep it an active power and separate from the world. Actions speak louder than words.

He may find intellectual appeal in it—he may make a hobby of it—he may speak of it to his friends. He may do these things to soothe his conscience or simply out of natural interest. But if he does not humbly and simply OBEY IT HIMSELF and JOIN it and LIVE it, he is actually opposing it and making himself its enemy.

He is treating God simply as a scientific fact, rather than as a Creator and Lord. He is condemning himself, and mocking God by giving Him patronage and advertisement, but refusing the first duty of obedience.

He is a victim of that sad delusion that a man can recognize God’s existence but deny His universal authority.

* * *

1 Pet. 4:3 – Same class as above—Gentiles who speak evil of the brethren, obey not the Gospel.

“For the time past of our life may suffice us to have wrought the will of the GENTILES—THEY think it strange that ye run not with them ... speaking evil of you: who, (Amer. Rev: ‘but they’) SHALL GIVE ACCOUNT to him that is ready to JUDGE the quick AND THE DEAD.”

Surely this is quite clear! The Gentiles whom the brethren had left, and who now spoke evil of them, MUST GIVE ACCOUNT at the judgment. This thought—this opposing class—is carried down through vs. 12, 13, 14, 15, 16 (‘reproached for the Name of Christ’ ... on their part he is evil spoken of). Then v. 17—

“Judgment must BEGIN at the HOUSE OF GOD, and if it first BEGIN at US, what shall the end be of them that OBEY NOT THE GOSPEL of God?”

If, IN THE HOUSE, there is to be a judging and separating, what of those who OBEY NOT AT ALL—who speak evil of you (v. 4)—and of Christ (v. 14)? THESE must give account when he judges the quick and the dead (v.5).

Bro. Andrew (Debate, Question 547) says that these in v. 17 that obey not will receive retribution at the judgment-seat, but he says that Peter is only referring to those under probation—that is, the nominal household.

But surely it is strikingly clear that Peter specifically DISTINGUISHES between, and CONTRASTS, the house or us on the one hand and those that speak evil of you and of Christ and obey not on the other.

Is not this the obvious sense, considering the whole chapter: if the very Household is to be visited with judgment, how much MORE those out-and-out rejecters who openly oppose and speak evil of Christ, willfully rejecting any thought of obedience, knowingly refusing to come to the light because they love darkness?

* * *

John 12:46-48 – Those who reject Christ and receive not his words.

“I am come a light into the world (compare John 3:19), that WHOSOEVER believeth on me should not abide in darkness.”

“And if ANY MAN hear my words, and BELIEVE NOT, I judge him not; for I came NOT to JUDGE the WORLD, but to SAVE the world.”

“He that REJECTETH ME and RECEIVETH NOT my words hath one that judgeth him: the word that I have spoken, the same shall JUDGE HIM in the LAST DAY.”

This clearly refers to INDIVIDUAL judgment. Bro. Andrew recognized this (though Bro. Williams denied it). There is a specific time appointed for the final, personal, individual judgment of any man that rejects the words of God addressed to him.

Unquestionably (unless we presuppose a nation-wide miracle on an unprecedented scale on which both Scripture and history are silent), a large proportion of those who rejected Christ died naturally BEFORE the NATIONAL judgment descended 35-40 years later. In the normal course of events, half or more than half of the whole population of Palestine would die in that time.

And this half would be the RESPONSIBLE half, the OLDEST half, the half that filled all the seats of authority and controlled the policy and thinking of the nation at the time of the crucifixion. How unreasonable and far-fetched, then, to try to divert John 12:48 away

from the judgment-seat by limiting it to the national judgment of A.D. 70, as Bro. Williams did!

This is not one of those passages whose wording permits them to be applied to a later generation of the same nation being spoken to. It is very individual and specific—“*HE that rejecteth me ... the same shall judge HIM.*”

The actual individual predominantly responsible for the rejection of Christ would have passed from the scene by the time the NATIONAL judgment descended, just as we read in 2 Kings 24:3-4—

“Surely at the commandment of the Lord came this upon Judah, to remove them out of HIS sight, for the SINS of MANASSEH, according to all that HE DID; and also for the innocent blood that HE SHED; for he filled Jerusalem with innocent blood; which the Lord would not pardon.”

Manasseh died in peace 30 years before these things began to happen.

We MUST recognize the clear distinction between NATIONAL judgment—the judgment on the Jewish nation, and INDIVIDUAL judgment—the judgment of RESPONSIBLE INDIVIDUALS for their individual good or evil.

And surely it is inescapably clear that John 12:46-48 refers to individual judgment—WHOsoever, if any MAN, HE that rejecteth, judge HIM in the LAST DAY.

THIS is individual judgment (Eze. 18:20, 30)—“*The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son The righteousness of the righteous shall be upon HIM, and the wickedness of the wicked shall be upon HIM ... Therefore I will JUDGE YOU, O house of Israel, EVERY ONE according to HIS ways.*”

Compare this with NATIONAL judgment (Matt. 23: 32-36)—“*Fill ye up then the measure of your fathers ... that UPON YOU may come ALL THE RIGHTEOUS BLOOD SHED UPON THE EARTH... Verily I say unto you, All these things shall come upon THIS GENERATION. O Jerusalem, Jerusalem, thou that killest the prophets...*”

John 12:46-48 is a clear, direct testimony to the last day judgment of the man who willfully rejects Christ’s words. The wise and humble heart, seeking scriptural guidance, will accept it in its simple and obvious sense. The attempt to divert its force to the NATIONAL judgment that fell on the Jewish nation is neither faithful nor reasonable.

It is reasoned here by Bro. Williams that Jesus cannot mean the judgment-seat because he says, I judge him not. But this argument (if it

were valid) would be just as strong against the national judgment of the Jews as against the judgment-seat. For who was it to whom ALL power in heaven and earth was given? (Matt. 28:18). And—“*The Father judgeth no man, but hath committed ALL JUDGMENT unto the Son.*” (John 5:22).

But what are we making Jesus say when we interpret this “*I judge him not as proving that this passage cannot refer to the judgment-seat?*” Will not Christ judge ANY who reject him? WHO will thrust out these very Jews when they see Abraham, etc., in the Kingdom? WHO IS IT who says—“*Those mine enemies which would not that I should reign over them, BRING THEM HITHER and slay them BEFORE ME.*” (Luke 19:27).

Even Bro. Andrew had to admit (though Bro. Williams did not) that the rejecting Jews, the enemies of Christ, WOULD be present at the judgment-seat and be JUDGED BY CHRIST (Debate, ques. 5, 9, 19, 44, 164, 191-5, 328-32, 353, 364-5, 476, etc.)

Bro. Andrew squared this with his theory by saying that they had been justified by the blood of Christ at some time or other through their lives through faith and sacrifice.

Bro. Williams says, in another attempt to dissipate the force of this passage (Adamic Condemnation, p. 26), Can one be an ‘enlightened’ man and yet not have ‘received the word’?

The fallacy here, of course, is the double meaning attached to ‘receive.’ A man may receive the Word in the sense HEARING it—having it presented to him—being made acquainted with it; but still NOT receive it in the sense of ACCEPTING and obeying it.

Bro. Williams interprets it in the former sense, which would make the passage say: He that is unenlightened and has never heard my word, the same shall judge him . . .

This is obviously incorrect and would never have appealed to Bro. Williams if he had not been seeking for obstacles against the application of this passage to the judgment-seat.

It is undeniable that Jesus is using the word “*receive*” in the sense of accept, for the context is: *He that REJECTETH ME, and receiveth not my words ...*

A man cannot reject unless he has been given an opportunity to accept. Many enlightened men HAVE rejected Christ and received not his word.

Does not this show the weakness of the objection, and indicate the weakness of the view that the objection was devised to support?

Bro. Williams also fastened on the words in v. 47, “*If any...BELIEVE NOT.*” He reasoned that if he believed not he could not

be an enlightened rejecter, for (to use Bro. William's words (Adamic Condemnation, p. 25): If he does not believe, he is not enlightened.

The fallacy again here lies in assuming a very limited, mechanical meaning to believe, making Jesus say: If any man hears my words and is unable to recognize them as truth, my word shall judge him in the last day.

This is not reasonable—Jesus did not condemn those that COULD not see, but those that WOULD not see.

When orthodoxy quotes, "*Whosoever believeth in him should not perish and Only believe,*" do not we spend much effort to point out that, scripturally-speaking, there is far more to belief than simply being enlightened intellectually?

But getting back to his other objection on I judge him not. Note, this is in the PRESENT tense, and compare it with: "*For I came not to judge the world, but to SAVE the world.* This IMMEDIATELY follows in the same verse and states the reason why Jesus refused to judge THEN (Compare Luke 12:14—"Who made me a judge over you?").

Christ would not judge him because he did not THEN come to judge the world, but to save it. But will he NEVER judge the world? He most certainly WILL (Rom.2:16; Acts 17:31). His FIRST and primary mission is SALVATION. He did not come as a judge, but as a SAVIOR.

He is saying here: Do not attribute your condemnation to me. That is not my purpose or desire. I came to SAVE you, to blot out your sins, to give you forgiveness and life. BUT—there is the eternal Word that I have delivered to you as God has instructed me. Accept it and live—reject it and die. In the last day you will be reminded of that warning Word, and of the fact that you have determined your own condemnation.

Is this not clear from v. 49: "*I have not spoken of myself* (that is, I—personally—judge him not), *BUT the FATHER Which hath sent me, HE gave me a commandment, what I should say*" (the 'word').

So in John 8:15-16, "*Ye judge after the flesh; I JUDGE NO MAN. And yet, IF I JUDGE, my judgment is true: for I am NOT ALONE* (there is the point), *but I AND THE FATHER that sent me.*"

Again, John 5:30, "*I can of mine own self do nothing: as I hear* (that is, the 'word'), *I JUDGE, and MY JUDGMENT is just, because I seek not mine OWN will, but the will* (the 'word') *of the Father Which hath sent me.*"

This then is surely the meaning of, *I judge him not*—If any man reject me, I personally judge (condemn) him not. My mission is to SAVE. I do not judge you. I will not accuse you to the Father because

of what you have done and will do to me (see John 5:45). Rather I lay down my life for you, praying that God will forgive you for my sake. I am the savior, the redeemer, the pleader, the loving mediator imploring you to be reconciled to God. BUT—it would be cruel and unfaithful of me not to declare plainly to you that there IS an appointed day coming when all who reject my loving sacrifice will have to stand and give account and be judged by the WORD OF GOD that has been spoken through me.

We could likewise make a contradiction of this:

“The Father JUDGE (krino) NO MAN” (John 5:22).

“God shall JUDGE (krino) the secrets of men” (Rom. 2:16).

What is the explanation? It is the RELATION in the matter BETWEEN God and Christ—

GOD SAYS: *I judge no man (DIRECTLY)—“I have committed all judgment to the Son” (John 5:22).*

JESUS SAYS: *“I judge no man (OF MYSELF)—It is the eternal Word of God that judges” (John 12:47-49).*

(To be continued, God willing)

—Bro. G.V.Growcott

Judas and Jesus

One of you is a devil—John 6:70

WHEREVER the words exhort or exhortation appears in the New Testament, we find the meaning to be, to call near, to implore, to entreat. A typical example of exhortation is found in Peter’s 2nd letter. He implores and entreats us to—

“Give DILIGENCE to make our calling and election SURE.”

In the loving mercy of God Who desires all to be saved, this CAN be done, and it is the most important—the only important—thing in our lives. The same principle appears in all Paul’s letters, as Heb. 2:1-3—

“Therefore we ought to give the MORE EARNEST HEED to the things which we have heard, lest at any time we should let them slip.

“For if the word spoken by angels was steadfast, and EVERY TRANSGRESSION and disobedience received a just recompense of reward...”

Before we finish that quotation, let us look at one example which is sufficient to bring this vividly home to us, and to make us realize the dreadful (though glorious) seriousness of our position in relation to the Body of Christ, of which we have become a part through our belief and obedience of the Gospel.

When the Children of Israel were suffering from thirst, God commanded Moses to SPEAK to the Rock, and it would give forth water. But, because of the rebellious attitude of the people, Moses—sorely tried—lost his patience for a moment, and SMOTE the Rock.

As a result of this one brief act of disobedience, in a long life of obedience, Moses was not permitted to lead the people into the Land of Promise, which was his heart's desire. Truly, as Paul says— "*GOD IS NOT MOCKED.*"

It is not surprising, then (continuing the quotation), that he asks—

"...how shall WE escape, if we NEGLECT so Great Salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"

That is real exhortation—not something to be merely enjoyed, but something to stir and search us to the depths of our hearts, as to the duty laid upon us as brethren and sisters of the Lord Jesus.

If we NEGLECT. Fateful words! It is so easy to neglect in the busy and interesting rush of present things. What happens to the study, the meditation, the quiet moment of prayer, the self-searching—as the days rush by and our so brief life quickly passes?

Can we live in neglect, in forgetfulness, during the week, and then come to the meeting Sunday morning and expect the exhortation to prepare us for an acceptable partaking of the bread and wine? No. By no means. Our preparation for the next Sunday should begin immediately after each memorial, and should continue faithfully through the whole week.

THEN, if we have walked in remembrance and in the Truth during the week, we will be ready for the bread and the wine in blessing and not self-condemnation. Jesus said (Matt.7:13-14, Diag.):

Enter in through the narrow gate; for wide is the gate of destruction, and Broad that way leading thither! And many are they who enter in through it!

How narrow is the gate of life! How difficult that way leading thither! And how few find it!

Let us, by way of exhortation, of meditation, of self-examination, compare the lives of Jesus and Judas: two men in close companionship, and yet so different in character and destiny! Success and failure, victory and defeat, wisdom and folly, humility and presumption, serving God and serving self, the natural and the spiritual. What a thought-provoking contrast they make!

In the beginning of his ministry, Jesus had drawn to him 12 disciples, and constituted them apostles (Matt. 10:1-8)—

“He gave them power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease.

“These 12 Jesus sent forth, and commanded them saying, Go to the lost sheep of the House of Israel. And as ye go, preach, saying, The Kingdom of heaven is at hand.

“Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give.”

Among the 12—among these who received the gift of the Spirit, and tasted the powers of the Age to Come,—was one named Judas Iscariot. Judas is the Greek form of Judah. Iscariot indicates he was a man of Kerioth, a city of southern Judah.

We have no idea concerning the motive of Judas in being attracted to Jesus, but we do know why Jesus selected him as an apostle, for after he had washed their feet he said—

“...speak not of you all: I know whom I have chosen. But that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.” (John 13:18, from Psa. 41:9).

This is further emphasized in his prayer to God—

“While I was with them in the world, I kept them in Thy Name. Those that Thou gavest me I have kept, and none of them is lost but the son of perdition, that the scripture might be fulfilled” (John 17:12).

Previous to this we read (John 6:66-67)—

“From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the 12, Will ye also go away?”

Peter assured him they would remain faithful. Then Jesus said—

Have not I chosen you 12: and one of you is a devil (informer, slanderer)—v. 70.

Judas must have realized that it was he, and even at that time hatred was being developed in his mind, and had taken the place of love, and was leading him onward to betrayal. This man was given the greatest privilege possible—to be constantly in the presence of the perfect man, the most beautiful character, the Son of God. But even this did not move him to goodness. He chose the way of death.

We learn from John 12:6 that Judas was the treasurer for the group. We do not know, but it might be that he was not accustomed to have so much money in his possession. But we do know that he became covetous, and this led to unfaithfulness, and finally to embezzlement. This all comes out in the report of Mary’s gracious act in anointing Jesus in the home of Simon the leper (John 12:1-6)—

Then Jesus 6 days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

There they made him a supper, and Martha served... Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus

“Then said one of his disciples, Judas Iscariot, Simon’s son, which should betray him, Why was not this ointment sold for 300 pence, and given to the poor?”

“This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein.”

This is clearer in the Diaglott, RV and RSV—

... as he had the money box he used to take what was put in it,

The estimated value of the ointment was \$45.00, a very large sum in those days, and that would be a great loss to Judas. In reporting this episode, Matthew tells what followed (26:14-16)—

“Then one of the 12, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you?”

“And they covenanted with him for 30 pieces of silver...”

—about \$15.00, the price of a slave at that time—

“...and from that time he sought opportunity to betray him.”

This happened the same night that Mary had anointed Jesus, and shows the state of mind that Judas was in. We marvel that Judas should be so foolish as to sell his hope of eternal life for such a paltry sum. But is not anything—even the greatest treasure on earth—a paltry sum to sacrifice eternal life for?

These things are recorded for our admonition—not that we should glory that we are so much wiser than Judas, but that in this striking, tragic, pitiful example of folly and wasted opportunity and spurned love we should discern the common diabolos of the flesh that we must all be on guard against. Judas neglected his glorious opportunity, and repented when it was too late. ALL repent (with gnashing of teeth) when their folly becomes obvious—but what is such selfish repentance worth?

But why was it necessary to betray him? Why did they not just seize him on one of the many occasions when he was publicly preaching? The answer comes to us in Luke 20:19—

“And the chief priests and scribe the same hour sought to lay hands on him, but they feared the people.”

So they sought to seize him secretly, in some secluded spot, and convey him to the council chamber and have him condemned before the multitude were aware. And Judas supplied them the answer.

When the arrangements for the Passover were completed, we find Judas back with the other apostles. In John 13 it is recorded that supper being ended (or, RV, during supper), *“Jesus took a towel and girded himself, and began to wash the apostles’ feet.”* And we should note carefully—Judas was included. How gracious and kind was the Master, even to this traitor! Are we followers of him?

Peter thought Jesus ought to wash his hands and his head as well. The answer of Jesus is significant as to Judas—

“He that is washed needeth not save to wash his feet, but is clean every whit. Ye are clean, BUT NOT ALL.

“For, said John, he knew who should betray him. Therefore he said, Ye are not all clean.” Then said Jesus—

“Verily I say unto you that one of you shall betray me.”

Matthew says, *“they were exceeding sorrowful, and began every one of them to say to him, Lord, is it I? No wonder they were shocked to hear such terrible news.”* One of their close little trusted group an evil traitor! Even Judas said to Jesus, *“Is it I?”* What depths of callousness he had reached in his plans, that he could coolly ask that question! He must have asked it, and pretended concern and sorrow, to avoid suspicion of the others. How could he, in such continual intimacy, so cleverly hide his true character that the faithful 11 did not suspect him?

Jesus replied to him, *“You have said so.”*

Then said Jesus, *“What you are going to do, do quickly.”*

Apparently, during the excitement, the other apostles did not hear all that was said, for some of them thought Judas had gone to buy something for the feast, or he was to give something to the poor.

Their misunderstanding was doubtless caused by lack of attention, for they had been quarreling about who among them should be the greatest. What sorrow of heart that must have given Jesus! Here again, let us not marvel at this, and pride ourselves that we are better, for have we not had bitter words, or at least bitter thoughts, very soon before or after the solemn breaking of bread in remembrance of this loving sacrifice?

In view of Christ’s great love so manifested, any unkindness any time puts us in the category with these disciples, quarreling on this so sad occasion.

After a brief and gentle reprimand, Jesus spoke to the disciples those wonderful words recorded by John in chapters 14-16. This was followed by the sublime prayer in ch. 17.

Events were now moving swiftly, and they were soon in the garden of Gethsemane—a place where Jesus often stopped to rest. He had now

reached the great test of his life (and so had Judas, but what a difference!)

Jesus appealed to his Father 3 times in agonizing prayer. There are at least 3 reasons why he was in such agony. He knew he had to be perfectly obedient, even unto death: perfect in every thought and action. He knew the manner of his death was to be by the shame and long agony of crucifixion, and he must maintain his perfection of character, his perfect control of the flesh, through it all. The fact that he was the Son of God did not ease the suffering or lessen the struggle, because he possessed the same nature as ours. And so he fervently prayed—

“O my Father, if It be possible, let this cup pass from me. Nevertheless, not as I will, but as Thou wilt.”

Judas was familiar with the place. He had been the intimate companion. And so he led the mob there. He had told them he would kiss Jesus as a signal for them to take him and hold him fast So he advanced to Jesus and said, *“Hail, Master! —and kissed him.”*

Could any treachery be more vicious! How did this chosen, highly-favored man reach such a depth of depravity? What a lesson this is of the evil of the natural human heart! Is it possible for us to imagine the sensation that must have swept over Jesus at the kiss of this creature, and then the sensation that Judas must have had as Jesus looked into his eyes and said—

“Judas, would you betray the Son of man with a kiss?”

What terrible treachery! Surely, at that moment, he must have begun to realize the full extent of what he had done, as the mob surrounded Jesus and bound him and roughly hurried him away to the cruel vengeance of his bitter enemies. The disciples sought to fight, assured doubtless that the divine power of Jesus would prevail, as it always had. But he forbid them: and they all forsook him and fled. And there was Judas left, his evil work accomplished. What a foolish tragedy, when he had been called to be one of the most blessed and favored of men! May God deliver us from the follies of the human heart!

Soon after, when he saw that Jesus was condemned (Matt.27:3), he returned to the priests as quickly as possible, confessed his crime, and threw down the miserable 30 pieces of silver which by that time must have burnt like fire in his hands—

“I have sinned in that I have betrayed innocent blood!”

And the callous, heartless, brutal answer—

“What is that to us? See thou to that.”

“WHAT IS THAT TO US?” What do we care? We have at last achieved our purpose! The words of Jesus, son of perdition— apolia—

waste, destruction, damnation, must have flashed across his mind. It was the same word he had used in the incident that had finally precipitated his vile crime—

“Why this waste—apolia—of the ointment?”

Mocked by the high priests, Judas rushed out and committed suicide by hanging himself.

How do we understand this man? He had been with Jesus over 3 years—from the baptism of John. During this long, intimate association, Jesus had manifested the power of God without measure, healed the sick, cleansed lepers, raised the dead, and preached to the people the glorious Gospel of the Kingdom of God. And Judas had shared in this power and this preaching so thoroughly that none of the disciples suspected him.

Let us, in every temptation to deviate from the Way of Truth—however slight—remember the tragedy of Judas. We may determine the beginning, but God determines the end.

What a terrible price Judas paid for his folly and greed! Judas: Son of Waste; Son of Desolation. A wasted life, a wasted glorious opportunity, the love of God utterly wasted upon him—

“There is a way that seemeth right unto a man, but the end thereof are the ways of death,

“The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the Only Begotten of the Father, full of Grace and Truth.” —John 1:14

* * *

WE now turn to consider the victim of base and meditated treachery, to the man Christ Jesus, of whom Peter said—

“He did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again: when he suffered he threatened not, but committed his cause to Him that judgeth righteously” (1 Pet. 2:22-23).

In John 1:14, Jesus is introduced to us in this manner—

“And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only Begotten of the Father, full of Grace and Truth.”

This appraisal of John’s was endorsed by the Father when Jesus was immersed in the Jordan—

This is My beloved Son, in whom I am well pleased.

Again, at his transfiguration, we hear the same Voice—

“This is My beloved Son. Hear him.”

Speaking of him in Acts 10:38, Peter said—

“God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all that were oppressed of the devil, for God was with him.”

Throughout all of his ministry, he exhibited humility in all its beauty. Paul speaks of it in Phil. 2:7-8 in this manner—

“He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

“And being found in fashion as a man, he humbled himself, and became obedient unto death, even to the death of the cross.”

The crowning example of his humility was demonstrated on the night he instituted the Memorial we share together each first day of the week. John tells us that—

“Jesus rose from supper, and laid aside his garments, and took a towel and girded himself. After that he poured water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel wherewith he was girded” (John 13:4-5).

Here was the Son of God, the future King of all the earth, completely humbling himself in a manifestation of what he had said in Matt. 11:28-30—

“Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls.”

Foolish, fleshly pride is at the root of a large proportion of all human thought and activity. Much of our effort and struggle and labor is to satisfy and gratify our pride. And it is all so meaningless and unsatisfying! It brings no peace or contentment, but only further struggle and concern. The only sensible, satisfying way of life is complete lowliness, emptying out all the foolish pride of the flesh.

In the capacity of doing good and helping others, it mattered not to Jesus whether those who were suffering were rich or poor, Jew or Gentile; his healing power was granted freely, though he emphasized the fact that his primary mission was to the—

“Lost sheep of the house of Israel” (Matt. 15:24).

He heals the servant of a Roman centurion, and restores the withered hand of an unknown man. Then Matthew says—

“Jesus withdrew himself, and a great multitude followed him, and he healed them all” (12:15).

His compassion for the people was so great that on one occasion he fed 5000, and on another 4000, the latter in the Gentile area of Decapolis. The power by which this was done he explained when he said:

“The Father who dwelleth in me, He doeth the works.”

We follow him down to Jericho, where a blind man appeals to him for help. Jesus said (Mark 10:51)—

What do you wish?

He answered—

“Lord, that I might receive my sight!”

Immediately he received his sight, and followed Jesus.

The sympathy Jesus had for others was shown in Bethany at the home of Martha and Mary after the death of their Brother Lazarus. When he beheld others weeping sadly, he was so affected that he also wept, though he knew that in a very short time Lazarus would be raised, and weeping would be turned to joy.

Another outstanding case was at his betrayal, when the servant of a high priest lost his ear. Here was Jesus surrounded by a vicious, hostile mob attempting to seize him. But at that very moment he heals one of his attackers! What a lesson in self-control, and in returning good for evil!

Teaching one day in a synagogue, he saw a woman who had been bowed together for 18 years. Without waiting for her to ask, he called her to him and said—

“Woman, thou art loosed from thine infirmity.

“Immediately she was made straight, and glorified God.”

We now see him in a certain village, met by 10 lepers who said—

“Jesus, Master, have mercy on us!”

Jesus did not ask any questions, but merely said—

“Go show yourselves unto the priests.”

The Law of Moses required this. As they went, they were cleansed.

We now find him in Jerusalem beside a pool, and in front of him is a man crippled for 38 years. Wilt thou be made whole? asked Jesus. Without waiting for a complete answer, he said to the man—

“Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked.”

In Matthew 4:23 we are told that—

“Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people.”

The reason Jesus gives for the things he did for others was—

“The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

This word minister means be an attendant, wait upon, serve.

In Mark 5:1-20 is recorded one of the great miracles of healing on a raving madman. Again he was in Gentile territory, and we note the presence of a great herd of swine, which the Jews did not keep. Jesus entered into conversation with the man, and so great was his pity and compassion that he healed him, and left him joyful, clothed, and in his right mind, praising God.

Another example of his deep compassion was in the city of Nain where a dead man, the only son of his mother, was being carried to the grave. Jesus stopped and spoke to her, saying, *“Do not weep. And then he touched the bier, and told the man to arise”*—

“And he that was dead sat up, and began to speak. And he delivered him to his mother.”

A rare case of healing was that of the woman who had hemorrhages for 12 years, who said—

“If I may but touch his clothes, I shall be whole.”

So she touched his garment in simple faith, and was made whole at once. Jesus realized that power had gone out of him, so he asked who touched him. The woman came to him, and told him what had happened. Jesus said to her—

“Daughter, thy faith hath made thee whole. Go in peace, and be whole of thy plague.”

This has been but a brief cross-section of the work of the greatest man in history, of whom Nicodemus said—

“We know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him.”

Later on, when Jesus was addressing the Jews at the Feast of the Dedication, he said (John 10:37-38)—

“If I do not the works of my Father, believe me not. But If I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in Him.”

The works to which Jesus referred were those of the message he sent to John the Baptist, who was then in prison (Luke 7:22)—

“Go your way, and tell John what things ye have seen and heard: how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the Gospel is preached.”

It would be impossible for us to describe the greatness of Christ, so we turn to the opening words of Hebrews—

“God, having anciently spoken, in many portions and by various methods, to the fathers by the prophets,

“In the last of these days spoke to us by a Son, whom He appointed heir of all things, on account of whom also He constituted the ages:

“Who, being an effulgence of His glory, and an exact impress of His substance, and making manifest all things by the Word of His power, having made a purification for sins, sat down at the right hand of the Majesty in high places.

“Having become as much superior to angels as he has inherited a more excellent Name than they” (Diag.).

If God had not spoken, we would not be in the position of hope and joy that we are. We would be without hope, like the outside world of darkness, and would be wandering in the path that leads to death—a death from which there would be no awakening. Therefore we bow our heads to express our heartfelt thanksgiving and sincere appreciation for the Word of Truth that brings us together as loving companions on the Way of Life. And that Word, says John—

“Was made flesh, and dwelt among us. And we beheld his glory, the glory as of the only Begotten of the father, full of Grace and Truth.”

This is the man to whom we have become related by our belief of and obedience to the Gospel, and we are now—

“Abraham’s seed, and heirs according to the promise.” (Gal. 3:29).

And it is the same man with whom Judas was associated for 32 years, preaching the Gospel, healing the sick, cleansing lepers, and raising the dead. But he was only a pretender, and finally betrayed his Master into the hands of a mob for the paltry sum of \$15.00, an action that soon brought about his swift and ignominious death.

This is a sharp lesson for us. Judas joined in with all the other apostles in preaching the Kingdom of God. Outwardly he was just like the rest, so much so that they did not suspect him, even when told there was a traitor among them. This shows that it is possible for us to go about giving lectures, and making a great show before the people of the world, and outwardly conforming to all the appearances—and, at the same time, not at all be living a life in harmony with the Truth. This fact was emphasized by Jesus in his great address from the Mount (Matt.7:22-23)—

“Many (not a few, but MANY) will say to me in that day,

“Lord, Lord, have we not prophesied in thy Name? And in thy Name cast out devils? And in thy Name done many wonderful works?”

Surely such would have reason to think that they were an accepted part of the Body! But Jesus continues—

“And then I will profess unto them, I never knew you: depart from me, ye that work iniquity.”

The identity is not outward, in great works and appearances, but inward—in the character and in the heart: in the vital outcome of the

inner battle with the flesh and with the diabolos. Here is the crucial battlefield. Paul comprehended this clearly, for he said—

“I keep under my body, and bring it into subjection, lest by any means—when I have preached to others—I myself should be a castaway” (1 Cor.9:27).

Let us stop and think for a moment, and ask ourselves if it is possible for any of us to be in the position of Judas: outwardly a disciple, inwardly a traitor. We cannot betray Jesus in the same manner he did, but there are many ways in which we CAN betray him. One vital one is this: **WHAT WE DO TO OUR BRETHREN AND SISTERS, WE DO TO CHRIST HIMSELF.** He said (and some day soon these words may rise before us in letters of fire)—

“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

—the LEAST. Those who appear to us to be least important, least active, least deeply rooted. These are the ones we are most likely to be careless and thoughtless about, in our own assumed greater zeal and faith. This is something to be kept foremost in our minds when we have any problems relating to our brethren and sisters. Would we dare to think of, speak about, or treat Christ the way we do some of our brethren and sisters? That is exactly what we ARE doing.

Peter (1 Pet. 5:1-4) speaks to the elders, Now the word elders means the older or senior brethren. A greater responsibility lies on them. He tells them to feed the flock of God—that is, the members of the ecclesia. And they are to do it willingly and of a ready mind.; There must be loving eagerness in the work—

“Neither as being lords,” (not domineering, or assuming a fictitious self-importance) . . . but being **EXAMPLES.**

Not so much **TELLING** them what to do as **SHOWING** them what to do. Now, you elders (and I am one also), let us face the facts. **ARE** we ‘feeding the flock’ with an example? And if so, **WHAT** are we feeding them?—the sincere milk of the Word, or some concoction of our own? Does the food we are feeding them cause them to—

“Grow in GRACE, and in the KNOWLEDGE of our Lord and Savior Jesus Christ?”

Does it digest well, and cause them to be kind to one another, to be tender-hearted, to walk in love, and to think continually and cheerfully on the—

“Things that are true, honest, just, pure, lovely and of good report?”

If it does, then we are doing that which is well-pleasing to our heavenly Father, and our work will bear the fruit of the Spirit.

But if we are not being faithful in our duty, but are feeding them the dry and worthless husks of controversy and dissension and criticism and crotchet and private interpretation, then we are betraying the Lord Jesus and, like Judas, are only fleshly-minded pretenders. It is a serious thought. Peter continues (1 Pet. 5:5)—

“Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility...” —(why does he say that?)—

“...for God resisteth the proud, and giveth grace to the humble.”

This command of Peter’s is essential to the well-being of the individual members, and of the ecclesia as a whole. Therefore let the younger brethren ask themselves this question—

Am I subject to my seniors, or am I allowing myself to adopt the proud, self-assertive and rebellious spirit of the young in the natural, animal world around me?

If we are inclined to be rebellious against the appointments of God, and to want to have our own willful way, it will be well for us to remember what Samuel, by the Spirit, said to King Saul—

“Rebellion is as the sin of witchcraft; and stubbornness is as iniquity and idolatry” (1 Sam. 15:23).

But there is a qualification attached to the matter of being subject to the elders, and that is stated by Paul in 1 Tim. 5:17—

“Let the elders who preside well be esteemed worthy of double honor, especially those who TOIL in word and teaching” (Diag.).

The first characteristic of true saintship is zeal and TOIL for the things of God, and not zeal for having our own way. Without any hesitation, let us have the wisdom to cheerfully obey the advice of Paul to Titus to keep away from—

“Strifes of words, foolish questions, and contentions that are improvable and vain.”

They are not only unprofitable and vain, but the agitation of them results in the development of the thing God especially hates: sowing discord among brethren.

Paul further tells Titus that a bishop (that is, an elder, an arrangingBrother) must be blameless as the steward of God, holding fast the faithful Word as he has been taught.

The Truth is the most serious, demanding, responsible business that a man can put his hand to.

The humblestBrother of Christ has a greater responsibility, a more important, meaningful position, than the president of the greatest government or the biggest corporation in the world. Their activities and

decisions are tinker toys compared to the work of the Truth, for their work is but for the passing moment, soon to be all swept away into forgotten oblivion, while all the work of the Truth is for eternity.

Being a Christadelphian—a Brother of Christ—is not just being a member of an ecclesia. It is a complete, fulltime, wholly-devoted way of life based upon zealous faith and obedience, which in turn is based upon love: love of God, love of Christ, and love of the brethren. What IS love? John says—

“This is love, that we walk after his commandments.”

This is based on Jesus’ own words—

“If ye love me, KEEP MY COMMANDMENTS” (John 14:15).

And he makes it more emphatic by making this the real, living, crucial test of love (John 14:23)—

“If a man love me, he WILL keep my words.”

There is no use mouthing fine sentiments about love if we do not assiduously set ourselves to learn and fulfil every commandment he has given us, constantly studying the Word for guidance and constantly searching ourselves by it.

Let us then, as we face the future, be firmly determined to walk in a manner that will prove to all who call themselves Christadelphians, yea, and to all the world, that we ARE truly Brethren in Christ in heart and soul, and not just surface pretenders as Judas was. The pattern set before us is in Eph.5:19—

“Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord: Submitting one to another in the fear of God.”

These words are not just pious platitudes intended to please the ear. They are serious, divinely-inspired COMMANDS of God through Paul, expressing the apex of the ideal ecclesial life—the pure, joyful, spiritual life as God intends it; yea, REQUIRES it.

If we agree with Paul (and who dares disagree?), then we can sing with the understanding, and break forth into joy when we sing the inspired words of our Hymn 4—

Behold how good a thing it is, and how becoming well, Together such as brethren are, in unity to dwell!
—Bro. G.A.Gibson

Meditations—Deity’s Ways No. 67

WE are on probation—a probation which must one day end. Will it end in victory or defeat? This depends upon whether we are mindful of those little ifs, which are providentially scattered here and there throughout the Scriptures: If we faint not—If we keep his 131—Berean 2015

commandments—If we walk in the light—If we continue in the faith. Are we helpless in the matter of these ifs? Have we or have we not a voice in meeting their requirements? Is the doctrine right which says that, if we are born to be saved, we shall be saved, and cannot help it; and if born to be damned, we are equally helpless? No, this plausible, pleasing, popular doctrine is wrong—dangerously wrong. Fatalism is one of Christendom’s deadly errors. Let us take care lest it insidiously take root in our weak and all-too-impressionable hearts. Let us think well before we excuse ourselves with a cannot help it. How does the matter stand according to the Scriptures? Moses thus expresses it: I have set before you life and death, blessing and cursing: therefore choose life (Deut. 30:19). What was said to the Jews is, in substance, said to Gentiles. To choose implies the action of free-will. The Scriptures do not trifle—they do not mock us. Our free-will may be bounded by limitations, and well that it is, but we have sufficient to obey or disobey—sufficient to establish a ground on which God can righteously bless or curse, save or destroy. The Psalmist’s view is a right one, and his example is safe: I have chosen the way of truth—I will run the way of thy commandments (Ps. 119:30, 32). Yes, it is a question of I will or I will not. Let our choice be the wise one, and, having decided, let us cheerfully press onwards.

People in Christ’s day were the same as they are now—there were genuine men and women, and there were some decided frauds. Christ could do what we cannot do—he could discriminate between the one class and the other. He did so by divine intuition. His varied treatment of these classes was solemnly instructive. To the sincere and upright he was kind, sympathetic, communicative. To the make-believes he was cold, angry, and oftentimes strangely silent. When he did speak his utterances were terrible: Ye hypocrites, ye generation of vipers. What is the lesson? Christ lives; his character, authority, and power are unaltered. Ere long, his friends and his foes are again to confront him. Loving words and crushing words will once more be heard from his lips. Pause! We have to appear before Christ. He is to speak to us. Are we his friends or his foes? For the answer, let us search our hearts. If hypocrisy is lurking there, let us root it out. We all have the power to do this. Let us be open-minded with Christ, seeking to hide nothing. Christ will show no mercy to shams. A penitent publican is more endurable in his eyes than a self-righteous scribe or Pharisee. The men and women who please Christ—who need not fear the outcome of an interview with him—are those who look upon God as a reality, and commune with Him as such, who recognise and confess their much unworthiness, and whose constant aim it is to grow better.

—*Bro. A.T. Jannaway—1902*

Signs of the Times – The Dollar

I get asked, quite a bit, about concepts surrounding money. People seem to want to know whether or not the world wants to go to a single currency, or a currency based upon gold or other precious metals, etc. I was asked to try and explain it, and following this article, it seems like a good place.

The answers are simple enough. Does the world want to go to a single currency, or a currency backed by precious metal? The rich folks of the world do. Will they be able to? Not a chance.

As the article points out, China wants to break the American Dollar as the world's default currency. Why? Because the person/bank/nation who controls the *value* of currency, determines its worth. And if you control the value, you control the value of loans made, and the value of loans repaid. The Dollar is currently the world's default currency, and so America controls the value of the world's default currency giving them tremendous power. The value of currency is the most important economic power there is. It is more powerful than GDP (gross domestic product, or how much money you make) and it is more powerful than trade imbalances.

The theory behind money is this. Let's suppose I have 10 ounces of silver, and I use it to open a bank. I could, in theory, (not in practice because of US law,) hand out promissory notes (money) promising the bearer of the note a certain amount of my silver, up to 10 ounces. So if I say 1 Dollar is worth 1 ounce of silver, I could hand out notes up to 10 Dollars. If you have a widget you think is worth 1 ounce of silver, I could pay you one of my promissory notes for one ounce of silver, now called a Dollar, and you could save it, or trade it to someone else for an asset they have, or return it to my bank and take the promised silver.

If you came to my bank and traded the Dollar back to me for 1 ounce of my silver, my bank would only have 9 Dollars outstanding, as I would only have 9 ounces of silver remaining, plus one widget. But lets say I took the widget you sold me, and sold it to somebody else for 2 ounces of silver. Then I would have 11 ounces of silver in my bank, and I could print 11 dollars. The promissory notes (the money) I issued is said to be backed up by precious metal.

This is the way banks originally worked. But the governments soon realized that there was tremendous money to be made as the bank, and so governments made it illegal for anyone to create money, but governments. When the government got involved in the money supply, they also decided that if they quit that silly part about the "promissory note," then they had much more flexibility "for the benefit of the people." They would start out promising that the money supply reflected the precious metal they owned, such as what US had in Fort Knox. And they tied the money, in the case of the US, the Dollar, to the amount of precious metal they had on hand. But of course, they wouldn't tell us what they actually had on hand, so no one knew.

The money supply was fixed to precious metal by weight. 1 ounce of silver was to be equal to one Dollar, and one ounce of gold was to be equal to 20 Dollars. What does that actually mean? Well, originally, it was intended to mean that a man would work a day for 1 ounce of

silver, or a Dollar. Twenty Dollars reflected about a month's wages, or 20 working days.

This all worked well when the banks issued the money. The government held them responsible for having the precious metal to back up their money. But, when the government took over the money supply, then you effectively had the wolf guarding the hen house. Eventually, all governments get into debt. To pay the debt, they can raise taxes on their citizenry, which leads to protests, unrest, and being voted out of office. Or, they can simply inflate the money supply. If the government is 10% lacking in the amount of money they need, compared to their money supply, they simply raise the value of the precious metal. 1 ounce of silver becomes worth \$1.10 Dollars, instead of \$1.00 Dollars. 1 one ounce of gold becomes worth \$22.00 Dollars, instead of \$20.00. Then the government can pay its debt.

You can see what a tremendous power this is. One nation may increase its worth through legitimate business by 5% while the nation controlling the money remains at 0% increase. But the nation who controls the money, simply inflates the money supply by 10%, and the controlling nation then "out performs" the nation with legitimate gains by 5%.

Eventually, the need for precious metal became too confining. The government decided that there were things worth money besides silver and gold. Why shouldn't they issue Dollars against those things? In other words, using my example, when I paid you 1 Dollar for your Widget, my bank only had 9 ounces of silver left, so could only issue 9 Dollars. But wasn't the Widget worth 1 ounce of silver? Why couldn't I issue a Dollar against my new Widget?

So they did. The government figured out what "things" they owned, and printed Dollars against all those things. But a balance was always supposed to be maintained. You could only print so many Dollars against your things, or just like in the Dollars printed against precious metals, the value of the Dollar and what people would trade for it would go down.

So the creation of money, began to look like a bookkeeping ledger sheet. You have so many assets. Against those assets you can produce so many liabilities, or Dollars. But the problem was, how do you measure your assets, and how are you going to tell the government not to print too many Dollars, against their assets? Well, you couldn't, and consequently they did. And Dollars started to be worth less and less against the country's assets.

So who gets hurt, and who benefits when a nation prints money. Simply, those who benefit are those who owe money, and those who are hurt are those who have money, or who have loaned money. For instance, lets say I have 10 Dollars in the bank, and those ten Dollars could buy 10 widgets. The government decides it needs to print twice the number of Dollars than it had already printed. Now, since the number of Dollars over all have doubled, my Dollars purchasing power has been cut in half in value. My 10 Dollars will now only buy 5 widgets. My savings were cut in half, by the governments policy. So effectively, the government has taxed my savings 50% by printing Dollars, without any input from me.

But what if, when my 10 Dollars would buy 10 widgets, I loaned my money to a friend who promised to pay me back my 10 Dollars, plus 1 extra Dollar for interest. But when he paid me back, he paid me back in Dollars that could only buy 5 Widgets. He would be paying me back the 11 Dollars, but those Dollars would only buy 5 1/2 widgets. So by the government's action, instead of gaining 10%, I actually lost 45%.

It would be at this point that the countries and individuals who had money, and money to loan, would cry out to have money fixed at a certain value. This is the cry we hear today for a one world currency. The rich folks want their money in the bank to keep its value. They want the money they loaned out, to be paid back at its full value.

But the nations who borrow money, and who have debt, would never dream of such a restriction, at least as long as they control the money supply. This is why the US can be 18 Trillion Dollars in debt, and not appear too concerned. The money supply (the total number of Dollars the US has printed) is about 34 Trillion. Their debt is 18 Trillion. If they inflate the money supply by 50%, (by printing 17 Trillion Dollars) their debt is nearly covered. What's the big deal?

This is precisely why China (and other folks with money) wants to end the US dominance in the world's money supply. China can loan money to the US, and the US can pay them back in inflated Dollars. And there is really nothing that can be done about it, but float gunboats to get back your real value.

So the only practical way China can force the US to accept the use of another currency, is to refuse to take Dollars. This is what China is trying to do through these various banking endeavors. China has tried to divest herself from Dollars, and to use a different currency than the Dollar for all business transactions, and to encourage others to do the same.

In response to this, the US has strengthened the Dollar against all foreign currencies. This was possible for two reasons. First, and most importantly, all nations (including China) are living beyond their means, have debt, and are therefore inflating their money supply to address that debt. And secondly, the tremendous oil and gas boom in the US, has made it possible for the US to stop inflating their money supply, at least temporarily.

This has been a huge event. No nation that has started what the economists call "quantitative easing" which is simply printing money out of thin air, has ever been able to stop. But the US has stopped, at least temporarily, and it has thrown other currencies into shock, as their currencies collapse against the Dollar.

Why is this important? The people (and nations) with saved money, are always looking for a way to safely invest their money. Europe (except for Germany and Britain) is currently so bad for investors, that banks charge you for keeping money in their banks (negative interest) and bonds also are issued with negative worth, meaning they tell you in advance that if you invest in them, they will pay you back less than you loaned them. And with the various European financial documents collapsing, there is a risk that you will not be paid back at all. The same is true of Russia. The same is true of China.

So against that backdrop, the US comes in and strengthens the Dollar, and holds it tight, even making noises about raising interest

from the near zero rate (.25%) they are currently at, to perhaps even as high as 2%. The result of this is that the investor class from all over the world, are buying and holding Dollars, or Dollar related financial instruments in even greater numbers. This has the effect of strengthening the Dollar, in spite of the best efforts by China and Russia to weaken or even destroy it.

So what does this mean? In 2014, before the US began to strengthen the Dollar, the value of the Dollar against the Euro, was \$1.00 to 1.40 Euros. Today it is \$ 1.00 to 1.05 Euros. So if you had 1000 Euros in 2014, you could have converted it to \$1,400 Dollars, and loaned it to an American. Today, it would only cost him \$1,005 Dollars to pay you back your 1,000 Euros. The loss of your purchasing power to the Euro against the Dollar is close to 25%.

Obviously, such a gain in a world where 2% growth in GDP is considered good, is unbelievable. The Russian Ruble has declined from 32 Rubles to 62 Rubles. And the Chinese Yuan has gone from 6.0 to 6.4 Yuans, which isn't nearly so bad as the other currencies, but still quite significant. And against the British Pound the Dollar has gone from .68 Pounds per Dollar to .58 Pounds per Dollar.

Any effort to force the US into another currency has at least for the time being, failed miserably. Will the efforts to break the Dollar continue? Sure. But are they likely to succeed? That is very doubtful. The motivation for Gog to come down against Tarshish on the mountains of Israel, is "Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" Such language indicates to me that Tarshish is far and away out performing Gog and it's associates financially, at the time of the end, to the point where God determines military action is necessary. The socialist (unclean frog spirit) cry is that the people that have money, only have it because they stole it from the poor people. (Makes as much sense as anything else in socialism.) The advance of Gog onto the mountains of Israel is to get their money back.

—Bro. Jim Phillips

A Trip To America

On arrival at the New York Dock on July 18th, we had two welcomes. The one was from our business friends: the President and Committee of the "New York Retail Credit Traders" being in waiting to receive myself and my English business friends, and to escort us to our Hotel.

The other was (because of the bonds of the Truth) the more acceptable. Sis. Fenn, whom we used to know in Sheffield was sitting on our baggage when we went to claim it, and we had the great pleasure of spending the afternoon with her and hearing much interesting news about old acquaintances and recent happenings. With her we inspected the great State Library on Fifth Avenue. Tuesday and Wednesday, July 19th and 20th, had to be given up entirely to business, which we carried through successfully, and on Thursday, 21st, we

departed for Boston, arranging to meet Bro. Dowling at Springfield *en route*. My sister in the flesh lives at Boston, and my intention was to stay a day or two with her. Bro. Dowling soon found me at Springfield, and we quickly discovered that we were as much attached on personal acquaintance as we had previously been on and by correspondence. The journey to Worcester sped quickly by as we conversed; and there we parted until Saturday, 23rd July.

Arrived at Boston, my sister, Sis. R. Wilson, and niece and nephew were in waiting along with Bro. Jas. Carruthers, who had Brought his car along to run us quickly down to my Brother-in-law's residence at Mattapan. During the evening we had long and interesting talks with Bro. J. Carruthers, Sen., and others. Bro. Carruthers was in the Glasgow meeting some years ago, and he and his family are all out here in New England.

On Friday afternoon we had a happy excursion to Nautasket, and also enjoyed a chat with Bro. and Sis. Davey, of Beverley Farms, and lately of Swansea. In the evening we met a large number of the brethren and sisters of the Scott's Hall Ecclesia.

This ecclesia is not in our fellowship, although not extending fellowship to Bro. A. D. Strickler. We were not at all clear about the position, but were hopeful at the close of the meeting that we were nearing an agreement.

A meeting of all the brethren and sisters had been called for the following Monday evening, and this prior meeting with the Scott's Hall people was designed to be helpful. To me it appeared that the differences between us were largely if not altogether a matter of words and phrases rather than of doctrine or principle. We were, however, doomed to disappointment, as events afterwards demonstrated.

On Saturday, July 23rd, I went to Worcester. Here in the evening we had a meeting for the purpose of assisting another son of Adam to put on the sin-covering name of Jesus Christ.

The immersion took place in a Baptist Church which was closed for the summer season, and rented to the Worcester brethren for the purpose that evening. A very pleasant and spiritually upbuilding meeting. During the hot weather services in churches are reduced here to a minimum.

Many of the ecclesias meet once only during the day for the simple reason that the customs established here are hard to break through, and people simply will not attend religious meetings on a sultry evening.

To me it was pleasant indeed to find really fine summery weather, for I certainly did not feel it so oppressive as many who reside here do. Probably I would be like them after the novelty of settled fine weather

had worn off. For the moment it is most enjoyable to reduce one's clothing to a minimum and to bask in God's glorious sunshine.

On Sunday, July 24th, we all assembled at the ecclesial meeting place of the Worcester brethren and found a fine earnest company including many visitors. Bro. Dowling presided and was supported on the platform by Bro. Townsend, of Moncton N.B., Canada, who had made a long journey by car along with a number of others in order to be present. From Bro. Townsend we had stirring words of exhortation earnestly delivered after the Breaking of Bread. Much conversation and hearty greetings were exchanged after the meeting was over. Our first experience of a meeting in remembrance of Christ on this continent was full of interest. In several non-essential ways it differs from our English ways of carrying out that feast of remembrance, but the spirit and faith were just the same. We were greatly encouraged and stimulated.

During the afternoon, our hospitable host and hostess, Bro. and Sis. F. Jones, who spared no pains to make the visiting brethren and sisters happy and comfortable, took us in their car to several interesting beauty spots in the neighbourhood. The evening meeting was at 7 p.m. and was well advertized: a goodly number of people coming along to hear about "The Neglected Bible". In Worcester there are several meetings.

One is for Temperance Hall, Birmingham, at any price, trusting that ecclesia absolutely, and is also determined in favour of fellowship with Bro. A. D. Strickler. Another belongs to the the faction associated with the late Bro. T. Williams and Bro. J. J. Andrew, and now linked up with the Partial Inspirationists; and there is also another small sect with various views which have cropped up in our history from time to time. One thing was most definitely clear: the meeting which is in our fellowship is the only one that holds the Truth inviolate as embodied in our Statement of Faith, and which restricts its fellowship to those of like mind. Let us rejoice that there is still a remnant who will not bow the knee to the altars of the fleshly Baal.

On Monday evening, July 25th, at Dudley, Boston, a joint meeting was held of brethren from the ecclesias of Boston and Worcester. Bro. Owens, of Boston, presided. Two-and-a-half hours' discussion took place with a view to arriving at an agreement. Such would, without doubt, have been arrived at if it had not been for the personal influence and views of Bro. John Williams, of the Scott's Hall Ecclesia, Boston. When the point was arrived at in a resolution to approve the Los Angeles declaration and thus to set up a common ground of adherence to the old Christadelphian position in regard to the Sacrifice and Nature of Jesus, Bro. J. Williams said that he emphatically repudiated the idea that Jesus had to atone for himself. He made many confusing, diffuse

and contradictory speeches, seventeen in all, during the evening, but finally made himself quite clear.

By his perfect obedience Jesus obtained a free life and needed not to make any atonement for himself. This old error started with Bro. E. Turney in the seventies, and has always had a fatal attraction for a certain type of mind.

Misled by Bro. J. Williams' personal influence, some twelve present voted against the Los Angeles declaration and in favour of "No atonement for Christ Jesus".

We were saddened and disappointed, and so we believe were nearly all present. Well might the prophet of old cry out for deliverance from deceitful men. We hope and pray that either Bro. Williams sees the wicked error of his ways or that his influence for evil may be arrested.

The next day July 26th. Bro. Dowling and myself made a seven-hour journey to Elizabeth to meet the brethren there.

We met at Sis. Hardacre's house (formerly associated with Leeds) and renewed some old-standing friendships, notably Bro. and Sis. Sticht (Birmingham and Cardiff), and Bro. and Sis. Tucker, late of Sheffield. A good profitable meeting resulted. No essential difference of opinion appeared to exist between us.

We were very glad to know that robust defender of the One Faith, Bro. W. Biggar, with whom we had very pleasant conversation prior to the meeting. He without the slightest hesitation threw all his great abilities on the side of a pure fellowship —The Truth inviolate.

The only jarring note came from Bro. Gamble, once of the Antipodes, who roundly accused us of using personalities, and trying to form a party. We assured the meeting of our regrets if in any way we had given room for such accusations, but we felt that Bro. Gamble's own speech might quite justly have been classed under the head of the accusations he made against us. It was personal and bitterly so throughout. But although this was so, we discovered no difference of opinion between us regarding fellowship and doctrine, and this is what matters most.

—Bro. G.H. Denney 1927

The Mystery of Godliness - 5

BY BRO. JOHN THOMAS

"Great is the Mystery of Godliness"—1 Timothy 3:16

THE SPIRITUAL ROCK

Thy Thummim and thy Urim be of the man thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah.

THE particulars of this strife are recorded in Exodus 17. The question in debate was, *Is Yahweh among us, or not?*—v.7. This was affirmatively proven by His saying to Moses (v. 6)—

I will stand before thee there upon the Rock in Horeb; and thou shalt smite the Rock, and there shall come water out of it that the people may drink.

—and by His *doing* what He said. Now, in all this there was a *mystery hidden*, which they did not see into, nor Moses, nor the Elohim themselves; but which *we* may discern. For in the revelation of the Mystery taught by Paul, referring to this strife he says (1 Cor. 10:4)—

They did all drink the same spiritual drink; for they drank of that Spiritual Rock that followed them; and that Rock was Christ.

The Holy Man, *ish khasid*, with whom they strove, stood upon the Rock; and thus in a figure made the Rock part of Himself, and representative of something *afterward* to be smitten by certain who—like Moses—should speak unadvisedly with their lips—Psa. 106:33. In this way, it became a Spiritual Rock.

Paul says the Rock was Christ, that is, it was representative of him. The Holy Man upon the Rock was the Elohistic representative of the Deity dwelling in light Whom no man hath, or can, see—1 Tim. 6:16. He spoke the words of the Invisible One by Whose power, placed at his disposal, water was made to flow. Hence Eternal and Almighty Power pervaded the Rock in Horeb so long as the water gushed forth and followed them in their wanderings.

The Holy Man himself was an embodiment of this Power. And as the same Power was afterwards to be manifested in the nature of Abraham and thus become his Seed, the Rock became highly typical of Christ. Hence, the Power of which the Holy Man on the Rock was an expression, was YAHWEH, *He Who Shall Be*—first in Christ *Personal*, or Jesus; and afterwards in Christ *Mystical*, or the Square of Twelve [the 144,000].—Eureka II:314

JESUS OVERCAME *and* VOLUNTARY OBEDIENCE

Weep not: Behold, the Lion of the Tribe of Judah hath prevailed to unroll the Scroll, and to loose its seals. — Rev. 5:5

THUS Jesus of Nazareth, the King of the Jews is Bro.ught before the reader as the only personage from among the dead or among the living who could open the words and unseal the Mystery of God, as He hath declared the Glad Tidings to His servants the prophets—Rev. 10:7.

That Mystery required the cutting asunder a covenant for the covering of iniquity, and causing to come in a Righteousness of Aions—Dan. 9:24. In other words, Messiah the Prince had to be cut off—v. 26; and so to be made a covenant of, according to the saying—

I will give thee for a Covenant of the people (Isa. 42:6; 49:8).

Until this were accomplished, no practical solution could be given of the end. Had the Second Adam failed to establish his worthiness (like the First), John's weeping would never have been assuaged. But Jesus did prevail; for though in all points tempted as we are according to the likeness of his nature to ours, yet he did not sin—Heb. 4:15.

Though a Son, he learned obedience by the things which he suffered. He was made perfect through sufferings, having been obedient unto death. He kept his body under, triumphing over its lusts; and though sorely tried, he yielded not, but evolved a character that was holy, harmless, undefiled, and separate from sinners—Heb. 2:10-14; 4:15; 5:2, 7-9; 7:26. When he died, he was delivered from death, and now lives for evermore. For he had power to lay down his life, and to take it up again, a commandment he received of the Father—John 10:18.

This he did; and in so doing, abolished the power of death, having led captivity captive and Brought to light the life and incorruptibility of the Gospel of the Kingdom—Psa. 68:18; Eph.4:8; 2 Tim. 1:10.

Having established his worthiness in this moral conflict with the world and the flesh, God accepted him as the most excellent of all the intelligences of His universe; and in consequence gave to him what no one else possessed: namely, power to unroll the Scroll and to loose its seals . . . The Eternal Spirit imparted to Jesus, after his glorification, the times and seasons and mode and circumstances of his reappearance upon earth; all of which constituted a *revelation* such as he had not yet been the subject of.

It is a *Revelation of Jesus Christ* very unlike the revelation of the man of sorrows acquainted with grief. This [latter] was a revelation of the Son promised to Israel and David's House as a helpless babe, born in a stable and cradled in a manger; as a fugitive in the earth escaping from the sword of power; as a mechanic labouring at the bench for his daily bread; as a preacher of righteousness denouncing the hypocrisy and blasphemy of the clergy, and calling on the people to renounce the traditions of their blind guides and to become enlightened in the wisdom from above; as a man persecuted for righteousness' sake by the pious and the powerful of the Church and State; as a man accused of blasphemy, sorcery, and perversion of the people; as an alleged enemy to God and a traitor to kings reigning by His grace. As a man, in fine, adjudged guilty of death and worthy only of being numbered with transgressors, and ignominiously executed with thieves.

Such was the revelation of Messiah the Prince in Heaven's gift of him for a Covenant of the People. —Eureka 1:12

* * *

ANOTHER reason why the Word assumed a lower nature than the Elohist was that a basis of future perfection might be laid in *obedience under trial*. Jesus has been appointed Captain of Salvation in the bringing of many sons to glory—Heb. 2:10. Now these sons in the accident of birth are all 'subject to vanity'—Rom. 8: 20, with inveterate propensities and relative enticements, inciting and tempting them to sin.

A Captain, therefore, whose nature was primarily consubstantial with the Deity could not be touched with the feeling of their infirmities—Heb. 4: 15. He would be essentially holy and impeccable, and *of necessity* good. But a necessitated holiness and perfection are not the basis of exaltation to the glories of the Apocalypse. These are to be attained only by *conquest of self under trial from without*, by which they—come out of GREAT TRIBULATION (Rev. 7:14).

Its promises are to those who overcome, as their Captain has overcome, when it can be said his victory is apocalyptically complete—Rev. 3:21; 11:15. Hence, then—

It became the Deity to make the Captain of the salvation of His many sons perfect through suffering.

And to effect this, he must be of their primary nature, that when the Great Captain and his associates shall rejoice together in the consubstantiality of the Deity, they may all have attained to it upon the principle of voluntary obedience, motivated by faith, and maintained in opposition to incitements within and enticements and pressure from without. The flesh is, therefore, a necessary basis for this; and making it possible for him to be tempted in all points according to the flesh-likeness, without sin. Hence, though the Son of the Deity, and Heir of all things, yet (Heb. 4:15; 5:8)—

He learned obedience by the things which he suffered. And being *made perfect*, he became the author of aion-salvation unto all them that obey him.

Perfection of character and substance, then, is the consummation predetermined by the Deity in His manifestation by spirit in Jesus and his brethren. In His wisdom, which is first pure, He requires *perfection of character* first. And as a recompense for this, He confers perfection of substance, or consubstantiality with Himself.

This was the order of the Divine Manifestation in the son of David's daughter, who is the great Model after which the *One Yahweh-Elohist development* is to be apocalypted. Perfection of character was first manifested in Jesus, who was faultless before the Deity. The character of Jesus was the character of the Deity—a mirror in which was reflected the moral attributes peculiar to Him, the Word, before manifestation in flesh. Nevertheless, though Jesus could truly say—

I ALWAYS do those things which please the Father (John 8:29).

—yet he said, There is none good but the Deity—Matt. 19:17, *nor am I yet perfect*. He testified his own imperfection in declaring that he could of his own self do nothing—John 5:30; that he must die; and that he *would be perfected* in the third day of his mission. He said—

Behold, I cast out demons, and I do cures today and tomorrow, and the 3rd day I shall *be perfected* (Luke 13:32).

In this third, he was made perfect '*ex anastaseos*: from or out of resurrection'—Rom. 1:4, when he 'ascended to the Father'—John 20:17. And being thus exalted to consubstantiality with Him, Paul speaks of him as:

Having been perfected (*teteleiomenon*) for the Aion (Heb.7:28).

Or, apocalyptically—

I was dead, and behold I am living for the Aions of the Aions (Rev. 1:18).

Jesus then, like all his brethren, is to be considered in 2 states, each state having a nature peculiar to it. In the former state, he was crucified through weakness; but in the after state wherein he now is—

He liveth by the power of the Deity (2 Cor. 13:4).

In the former state, the flesh was the *filthy garments* with which the Spirit-Word was clothed—Zech. 3:3. It was the iniquity of us all that was laid upon him; the soul made an offering for sin—Isa. 53: 6, 10.

But as he now is, the filthy garments have been taken away, his iniquity has passed from him—Zech. 3:4, and he is clothed with change of raiment. His flesh thus designated has been subjected to the transforming energy of the radiant power of the Eternal Spirit. By this energy his flesh has been transformed into spirit, styled by Paul *pneuma hagosunes*, spirit of holiness. That is, a nature in which there is no filthiness of flesh or spirit.

It is therefore HOLY SPIRIT NATURE: a nature generated out of the free spirit radiant from the Eternal Substance. It is therefore like that substance, and hence consubstantial with it. Begotten of spirit, it is spirit; as that which is begotten of flesh is flesh—John 3:6. Therefore Paul speaks of the exalted Jesus saying he was made into a life-imparting spirit—1 Cor. 15:45; and elsewhere he styles him the Lord the Spirit— *Kurios pneuma*. —Eureka 1:107

(This is the end of a five part exposition on the Mystery of Godliness from different works by Bro. Thomas recorded in the Berean magazine for February-June 1977)

Hints For Bible Markers

The Psalms - Psalm 4

Psalm 4:2

“O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.”

This verse contains much food for thought. God shows us Christ through the mind of David. It is with deep sadness the righteous mind asks in prayer “how long will man refuse to honor God, how long will he continue to dishonor His word, His name, and His doctrine?”

Leasing means lies. This is readily apparent if we look at the sixth verse of the next Psalm:

“Thou shalt destroy them that speak leasing:”

The word for vanity is REEK in the Hebrew which indicates emptiness or the lack of substance. It is easy to see the appropriateness. The mind of the flesh continually desires those things that lack substance, while seeking after lies.

Lying is the substance of vanity and of blasphemy. Verbal and implied lying is sin. This wickedness is particularly egregious when the lie is against His name, His doctrine or His word.

1 John 1:6 “If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:”

1 John 4:20 “If a man say, I love God, and hateth his Brother, he is a liar: for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen?”

Thus, the veracity of men's declarations, whether they speak in truth or in lies, is shown by the consistency of their actions to the word of God.

John 14:15 “If ye love me, keep my commandments.”

The mind, not in tune with the Scriptures of truth, lies to itself as well as all men. Declaring it is correct in its own imaginations. God told Israel in Deuteronomy 29:19 “And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart.” But God sees and takes into account what is hidden in the heart and mind of man. We may deceive our fellowman, the Brothers and sisters, and ourselves but not God.

Proverbs 12:6 (God's Word translation) “The words of wicked people are a deadly ambush, but the words of decent (righteous) people rescue.”

Selah, weigh and consider!

Continued next month should the Lord will

Bro. Beryl Snyder