

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!*

**And there shall be signs in the sun, and in the moon, and in the stars;
and upon the earth distress of nations, with perplexity; the sea and
the waves roaring; ...And when these things begin to come to pass,
then look up, and lift up your heads; for your redemption draweth
nigh— Luke 21:25, 28 .**

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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

NAKALIRA ECCLESIA REPORT

NAKALIRA ECCLESIA.

Sunday School 9:30am

Memorial service 10:30am

First principal class 12pm

Wednesday sisters Bible class 3pm

Friday Bible study 3pm.

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Dear Brothers and Sisters,

Loving greetings, all in the corner of the Lord's Vineyards.
It is for some time since our last contribution of news.

We are all well and thankful for God's blessings and guidance.
We sincerely appreciate the BCAF TEAM VOLUNTEERS, for their good feelings, selfless devotion, tirelessly supporting, spiritually and physically in the household of Faith.

We have been blessed with several visits of Bros Epa and Arthur of Kimukung'i Ecclesia, Bro. Rogers of Kimilili Ecclesia, Bros David Walu, Enoch and Sis Ketray of Kabusasi Ecclesia, Bro Kennedy and Sis Brigid of Sibakala Ecclesia, Sis Roseline of Odiado Ecclesia, Bro Moses of Sabata Ecclesia, Bros Evans and Amos of Namanjala Ecclesia. The visits was of great value to us.

The Christadelphian Baptismal exam, written and oral, was supervised by Bro Epa Wekati and Bro Rogers Musebe.

Today on Sunday 28th June 2026; With gratefulness and overwhelming joy, we announce "Baptism", from Adam's race have made the great decision in putting on Christ, of two; Bro Mansfield

Walukana and Sis Beantean Namubuya, after a good confession of their faith.

Baptism contacted by Bro Amos and Henry. The right hand of fellowship extended before memorial service by Bro Moses Juma.

May Yahweh watch over us all and bless the new brother & , sister for their good decision.

The word of Exhortation by Bro Evans Wekesa.

EXHORTATION THEME: Hymn 161

Brethren, let us walk together
In the bonds of love peace
Can it be a question whether
Brethren should from conflict cease?
IT'S IN UNION, HOPE & JOY & LOVE INCREASE.

While we journey HOMEWARD, let us
Help each other on the ROAD;
Foes on every side beset us,
Snares through all the WAY are strew'd;
It behooves us
Each to bear a BROTHER'S LOAD.

When we THINK how much our FATHER
Has forgiven & does forgive,
Brethren, we should learn the rather
Flee from WRATH & STRIFE to live,
Far removing
All that might OFFEND or GRIEVE.

Then let each ESTEEM his Brother
BETTER than himself to be;
And let each PREFER another;
Full of LOVE, from ENVY free;
HAPPY ARE WE,
WHEN IN THIS WE ALL AGREE.

The work continues for those seeking the Truth. THE BIBLE STUDENTS, Tyson Angatia, Tecwyn Sid, Celestine Nekesa, Ezra Masinde, Eglah Wafula, Tyron Simiyu, Derick Wafulaand Naom.

Prayers are earnestly requested for His continue blessings upon the work which goes forth for His glory.

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On behalf of Nakalira Ecclesia

Your fellow labourer by grace in the Master's Vineyard,
Recording Bro Paul Walukana.

"Who Is a Chosen Man?"

By H. A. Sommerville

(Jeremiah 49:19)

"That I may see the good of Thy chosen, that I may rejoice in the gladness of Thy nation, that I may glory with Thine inheritance"—Psa. 106:5

The nation of Israel is often spoken of in Scripture as "God's chosen nation," or people, as in 1 Chr. 16:13—

"O ye seed of Israel, His servant; ye children of Jacob, His **Chosen Ones.**"

And—

Psa. 105:6—"O ye seed of Abraham, His **Chosen.**"

In this latter passage the RSV also renders it "Chosen *Ones*," indicating that the original is plural. Evidently, then, it refers not only to Abraham but also to Israel as a nation. We read again in Isa. 43:20-21 (RSV)—

"To give drink to My **Chosen People**, the people whom I formed for Myself that they might declare My praise."

"Chosen" here is from the Hebrew *bachir*, meaning "tried ones."

Another form of the same Hebrew word is in Prov. 22:1, "A good name is rather to be **chosen** than great riches." Here the Hebrew *bachar* means "after testing." Our English word "proved" is also translated from this same Hebrew, as—"I proved (**bachan**) thee at the waters of Meribah" (Ps. 81:7). In Gen. 42:15 Joseph tells his brethren—"Hereby ye shall be proved (**bachan: tested, tried**)." And in Psa. 17:3 we find the same meaning—"Thou hast proved (**bachan**) mine heart."

Coming back to the word "chosen," we find in Mark 13:20—"For the **elect's** sake whom He hath **chosen**." We learn by reference to a lexicon that "elect" and "chosen" here are from the same root. The Diaglott has, literally—"The chosen ones whom He hath chosen." Correspondingly, the word "elect" as found in Isa. 42:1, 45:4, 65:9-22, has been translated from the Hebrew *bachir* which (as before stated) is also translated "chosen."

When the word "elect" occurs in the New Testament (as **in** Matt. 24:22 and Luke 13:20) it is from the Greek *eklektos*, meaning "choice, or chosen." Matt. 12:18 reads—"Behold My servant whom I have chosen." This, we are told (v. 17), is quoted from the prophet Isaiah (42:1), which reads "Mine *Elect*" (instead of "Chosen").

In considering why Israel could be spoken of as "tested" or "tried," we find Israel figuratively termed a *vine* in Psa. 80—

"Thou hast brought a Vine out of Egypt: Thou hast cast out the heathen (nations) and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

"The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea (Mediterranean), and her branches unto the river (Jordan)"—vs. 8-11.

God had not chosen this vine at random. He had first tried Abraham, and he had proved faithful; afterward Isaac and Jacob. After this their descendants were providentially brought into Egypt (the iron furnace) and afflicted, and then in order to test, or *prove*, them to be His *Chosen*, He with a mighty hand delivered them, and smote their oppressors. This was the real testing process which ultimated in a remnant of the tried multitude being "planted" in the land of Israel, where they "took deep

root," or flourished. We discern from the inquiry—

"Why hast Thou broken down her hedges so that all they which pass by the way do pluck her?" (Psa. 80:12).

—that after being planted in the promised land they did not meet the testing, and when *proven* were found not the *Chosen*.

Was then God's graciousness and kindness to become abortive? Surely not. But what can be the meaning of God's oft repeated declarations that "*Israel is MY Chosen*," as in Isa. 41:9-10?—

"Thou whom I have chosen from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art My servant; I have chosen thee and not cast thee away. Fear thou not, for I am with thee; be not dismayed, for I am thy God.

"I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness."

The answer to all this is found in the declarations concerning Israel as found in the New Testament Scriptures. Paul, the inspired apostle to the Gentiles, very clearly explains it in the 9th, 10th and 11th chs. of his letter to the Romans. After discussing the subject at much length in chs. 9 and 10, he then asks—

"Hath God cast away His people?" (Rom. 11:1).

—which indeed some declare He *has* done; he answers however:

"God forbid—or, by no means!—God hath not cast away His people whom He foreknew." ,

And then citing the incident in which Elias seemed to fear that all Israel was turned aside to wickedness, he continues to elaborate how that a *remnant* was faithful, and that pointed to a remnant being "even so at this present time" (v. 5). A "remnant" would be found among those who had been "broken off" nationally—see vs. 17-28 which sum up what he has stated.

"Even so at this present time also there is a remnant according to the ELECTION of grace" (v. 5).

Here again the Greek word is a form of *eklektos*, being *ekloge*, which has the meaning of "choice." This usage of the phrase "election of grace" enables us to discern exactly where we may look for the *true* Remnant, whether among Jews or Gentiles, remembering Jesus' words—

"If ye were Abraham's **children** ye would do the **works of**

Abraham" (John 8:39).

Also remembering Paul's figurative exposition of the two women in Gal. 4. The true Israel—who are the *elect*, the *chosen*, the *proved*—are they to whom all the prophecies refer as the Israel who will "not be cast off."

We see this revealed also in the comparison of Christ with Israel, in the sense of being the "son brought out of Egypt." The prophecy found in Hos. 11:1—

"When Israel was a child then I loved him and called My Son out of Egypt."

—seems to be fulfilled in the nation's being delivered from Egyptian bondage. However, the inspired writer tells us in Matt. 2:14-15 that the departure of Joseph and Mary taking Jesus with them into Egypt, was to fulfil the prophecy that—

"Out of Egypt have I called My Son."

The true Son of God, the nucleus of true Israel, must be seen as the deeper meaning of the prophecy. And just as Jesus was individually the "Temple of God" when he said—

"Destroy this Temple and I will rear it up in three days."

—so, the corporate and multitudinous Body of Christ are the Living Temple in which God dwells—

"What agreement hath the Temple of God with idols? For ye are the Temple of the Living God, as God hath said,

"I will dwell in them, and walk in them, and I will be their God and they shall be My people" (2 Cor. 6:16).

So also, as Jesus was brought OUT of Egypt, the multitudinous Son of God, or Body of Christ, will be brought out of Egyptian darkness and the furnace of affliction and trial by the loving hand of their Father Who has called them and, as we have seen, *chosen* or *elected* them by the testing, purging, *proving* which He considers necessary for all His true sons and daughters. This is in harmony with the teaching concerning chastisement as given in Heb. 12:6-8—

"Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the Father chasteneth not?

"But if ye be without chastisement, whereof all are partakers,

ye are bastards (illegitimate children), and not sons."

To such as these, who endure chastening, the words apply—

"Ye seed of Abraham His (chosen) servants, ye children of Jacob His
CHOSEN ONES."

We have seen that the very meaning of the word *elect* in Hebrew is *choise* or *chosen*, and this *chosen* implied "after testing," as can be easily verified. It does seem reasonable to take this as applying to natural Israel, yet we must not forget that natural Israel was "broken off" for their *unbelief* (Rom. 11:17, 20), hence, after testing, were proven not the true "Israel of God," though God still has a purpose in and through them.

The natural is, however, the basis of the spiritual; hence we know that Israel being brought out of Egypt was in a sense and in type the bringing out of God's Son, as witnessed by God's words to Pharaoh—

"Israel is My Son, even My firstborn" (Exo. 4:22-23).

In the infinite knowledge of the Great Creator, Who knows the end from the very beginning, as revealed in the wonderful types and shadows employed in the Mosaic dispensation, there is a depth and breadth in some of the prophecies uttered by the prophets in whom the Spirit of God dwelt that God evidently did not intend the casual reader to discern, for—

"It is the glory of God to conceal a thing; but the honor of kings is to search out a matter" (Prov. 25:2).

Coming then to the consideration of who are—or what is the nation which can really be said to be—God's people in the *ultimate* sense, which is the *scriptural* sense, the clue can be found in such Scriptures as these (Heb. 4:9)—

"There remaineth therefore a rest for the people of God." "Ye are a royal priesthood, an holy nation, a peculiar people (RSV: God's own people)"—1 Pet. 2:9.

This is the "blessed people" that "know the joyful sound" and who "walk in the light of God's countenance" to whom David ascribes blessedness in Ps. 89. How truly beautiful are these ancient prophecies when connected with the apostolic explanation of the "*Nation*" taken out of many peoples, like Israel of old, except they will prove faithful, whereas Israel was not!

However, we must heed the warning that we only stand by faith and must not boast, lest we also be broken off when the true Remnant is delivered. There will be unutterable joy and gladness when that glorious assemblage, clothed in strength and beauty inconceivable, will shout and sing, as it is said—

"Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart" (Psa. 32:11).

—when Jesus "takes the kingdom and the throne and makes his ransomed Bride his own."

When Jacob's name was changed to Israel (when he had power with the angel and could be said to be a "prince" with God, rather than a mere supplanter or usurper—Gen. 32), this new name *Israel* pointed forward to the time when the true "Israel of God" will be ruling over the nations. This signification is seen in the meaning of Israel—ruling *with God*. What else is this but the corporate Body of Christ ruling in that promised "Rest" or Kingdom where (Isa. 32:1)—

"A King shall reign in righteousness, and PRINCES shall rule in judgment."

This PRINCE, or *chief ruler*, is Christ, the Prince-Priest of Ezekiel and the Prince of Daniel who will—

". . . make His children princes in all the earth" (Psa. 45:16).

This is—that tried, tested, faithful and true cloud of witnesses who will sing with strong immortal voices that glad song of redemption as depicted by John in the vision on Patmos—

"And they (the Elect, Chosen Israel) sang a new song, saying,

"Thou art worthy to take the book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation and hast made us unto our God kings and priests, and we shall reign upon the earth" (Rev. 5: 9-10).

Bro. Robert Answers Questions on the Resurrection

When do the responsible aliens arise to judgment? Paul says: "The dead in Christ shall rise first." This appears to exclude them at the coming of Christ, but perhaps not necessarily so. Can you give us any scriptural evidence on the matter?

ANSWER—Paul says (1 Cor. 4:5)—

"Judge nothing before the time **till the Lord** come."

Therefore, the coming of the Lord is the time for the judgment of those who are to be judged (2 Tim. 4:1)—

"He shall judge the living and the dead **at his appearing**."

This day he speaks of (Rom. 2:16) as the—

"day when God shall judge the secrets of men by Jesus Christ."

Solomon is evidently referring to the same thing when he says,

"God shall bring every work into judgment, with every secret thing, whether it be good or evil" (Eccl. **12:14**).

Among the evil things to be judged in that day is the evil of "rejecting Christ and receiving not his words," in the face of works proving them divine. Those who are guilty of this—

"The word that I have spoken" (says Jesus) "the same shall judge them in the last day" (John 12:48).

—for (John 3:19)—

"This is the condemnation (that is, the **ground** of condemnation) that light is come into the world, and men love darkness rather than light, because their deeds are evil."

That this condemnation is to be inflicted on the offenders after resurrection, is made certain by the declaration of Christ, that at his coming—

"They that have done evil shall come forth to the resurrection of condemnation" (John 5:30).

This is only part of the Scripture information asked for by our

correspondent as to when the responsible alien shall rise. *They rise at the coming of Christ*. But how then, inquires he, about the statement that—

"The dead in Christ shall rise FIRST"?

Well, he will get the answer by asking *Paul—"First" in relation to what?* First in relation to somebody else that is going to rise, or first in relation to something else that is going to happen at the same time?

The reading of the whole passage will show him this—that it is first in relation to what is going to be done with the *living* in Christ. First, the resurrection of the *dead in Christ*, then the gathering and glorification of the living in Christ. Read again and see if it is not so.

But why does he appear to limit the resurrection episode to "the dead *in Christ*?" Because *it is resurrection in the largest sense he is thinking of—rising, that is, to salvation, not rising as an item in a program or part of the process of judgment (though it necessarily includes this otherwise revealed element).*

You will see this if you consider that all those of whom he speaks, the dead and living, are to meet in one body, and be "ever with the Lord" (1 Thess. 4:17). None but those who are "in Christ," by adoption, either before or since his appearing to put away sin, will be in this one glorified body—therefore it could only be the dead *in Christ* and the living *in Christ* that could be in question.

Those who are *not* in Christ have no connection with the matter; but when the time comes, many of these will be dead and some will be alive. The dead and the living were the whole question—those who were asleep and those who were still awake.

It was no question of the dead in Christ and some other dead, but the dead *in Christ* and some *in Christ* who would not die but be "alive and remaining unto the coming of the Lord." Read again and see. And it was no question of the ceremony by which they should be accepted by the Lord, but the mere question of the order in which their acceptance (taken for granted) would take place.

The standing before the judgment seat is left out as immaterial to the particular question in view; and so, therefore, also is left out the rejection of a vast multitude of unsuitable candidates and responsible unbelievers

and hypocrites (Luke 12:45; Matt. 24:51)—who will all be devoured together (Heb. 10:27).

The Scriptures have to be read at least with the discrimination which we bring to bear on ordinary documents. We have to consider the particular matter or phase of the matter that is being talked of, otherwise we will make the mistake of understanding statements with a sense never intended (like the man who seeing "open to all" over a show circular supposed it meant free admission, instead of eligibility of exhibitorship to non-members and members alike).

The dead in Christ will certainly rise first (before the living in Christ are admitted to life eternal): but this does not mean that the unbeliever and hypocrite who by the righteous judgment of God are considered deserving of the punishment of the resurrection era, will not rise at the same time.

If I say: "The absent prize-holders will be called first, and then we who are present will be mustered with them, and conveyed to the grounds of the Headmaster," I do not mean that the unsuccessful and the general public will not be at the ceremony, though I do not mention them.

Identity in the Resurrection

The identity of a man does not depend upon the particular atoms of substance of which he is made. This is shown by the fact that he is the same man at 60 that he was at 20, though having *entirely changed his substance* during the interval.

The thing that perpetuates his identity from one time to the other during the change is the sum total of those impressions that have been made on and embedded in his brain by the action of the senses through the nerves; which constitute what we call "memory." What these impressions are, no man can tell, but their existence is as unquestionable as the existence of light, which is equally incomprehensible.

Now, in the resurrection, all that is necessary is for God to reproduce in a new body the memories of our previous lives. He does not require to use the identical substance that once belonged to us. How could He? We use a mountain of substances during our lifetime. Consider what a pile the meals of a lifetime would make. No; a handful of any dust will be sufficient to enable Omnipotence to reproduce the man that lived

before, however far squandered the stuff may be that he went into the grave with. The identity of the man will lie in those memories that God will know how to write on the new brain. *"Is anything too hard for the Lord?"* The man who believes in God can never be troubled with practical difficulties on this head.

Our Old Man Is Crucified With Him

By G. V. Growcott

"We are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

The predominant characteristic of this occasion is *joyfulness*. We are told that the awakening of a son of Adam to the love of God and the decision to become united to Christ is a cause of great Joy in heaven. One more is added to the family of the sons of God, all knit together in the beauty of holiness.

While an occasion of great joy, it is also an occasion of great seriousness and solemnity. We are here to witness both a death and a birth. The whole background of baptism is *death*. The act of baptism is a recognition that the end of natural man is death—that all are subject to the power and lordship of the great enemy—that death casts an ever-present shadow over all life's hopes and joys—that the highest and noblest and sweetest of this life's activities all end in the darkness of the tomb.

But this is only part of the picture. This is the *natural* side. While baptism is a recognition of this state, and all the vanity and sorrow surrounding it, its principal purpose is to manifest the *great deliverance from it* that the love of God has, through Christ, provided. Baptism is a death whose purpose is to make way for a glorious new birth.

The chapter just read (Rom. 6) is a strong, intense exhortation to holiness, based on this death-and-new-birth symbolism. Symbols are but shadows—it is the *reality they symbolize* that counts. The act

of baptism itself is only a symbol—it is upon the fulfilment of the reality of the newness of life it portrays that life and death depend.

Paul shows that the reality symbolized is *death to the old natural way of the flesh and rebirth to the new way of the Spirit of holiness*. His conclusion in chapter 5 is this, that—

"As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord" (Rom. 5:21).

But *how* does grace "reign through righteousness unto eternal life?" Paul has said that—

"Where sin abounded, grace—that is, the gentle, unmerited goodness and kindness of the glorious love of God—did much more abound" (Rom. 5:20).

And also, he has said that God had included all under sin, that He might have opportunity to extend His grace, mercy and kindness to all.

"What shall we say then?—(he asks)—Shall we continue in sin that grace may abound?" (Rom. 6: 1).

Put in this blunt way, the thought seems self-evidently absurd, but actually *it is the unconscious presumption that lies behind any carelessness or complacency about any form or evidence of sin*.

Sin is a terrible, destroying disease—highly infectious, infinitely more deadly than any physical disease. When we are not straining every effort in the war against this evil thing, we are in practice saying, "Let us continue in sin so grace may abound."

"God forbid—Let it not be!—How shall we, that are DEAD TO SIN, live any longer therein?" (Rom. 6:2).

What does he mean: "*Dead to sin?*" How does a man become dead to sin?

"Do you not know that all of us who have been baptized into Jesus Christ were baptized into his death?" (v. 3).

That is, do you not know that the act of baptism *is an act of recognition of the necessity of a DEATH*—a death in order to end a certain state of affairs—to create a complete severance and separation and termination (v. 4)—

"Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

We note the words, *"by the glory of the Father"*—*"like as Christ was raised by the glory of the Father, even so we also ... "*

Ours, too, must be *"by the glory of the Father"*—there is *no other way*—*no other possible way of walking "in newness of life."* We cannot do it of our own weak, mortal, sinful selves.

"Newness of life by the glory of the Father" is the great thought that gives baptism its beauty and significance. A new life, a completely new beginning. What a wonderful occasion it is!

A natural son of Adam, an earthy creature born under the shadow of death and bound by the dominion of sin, reaches a stage of development and enlightenment wherein he is drawn by the power of God to voluntarily choose that which is good, and holy, and divine, and reject all that is related to the kingdom of sin and the wilfulness of the flesh—not from fear of consequences—not even just from desire for reward—but rather from pure, transforming love for a glorious divine Benefactor and Father—from an overwhelming sense of His infinite goodness and the transcendent joy of His friendship and love—

"Love is of God; and every one that loveth is born of God, and knoweth God."

"He that loveth not knoweth not God, for God is love."

"He that dwelleth in love dwelleth in God, and God in him."

"There is no fear in love: perfect love casteth out fear."

When we look at the beautiful picture John draws of divine love—of its holiness, and purity, and fearlessness, and perfection—we are apt, like Peter, to draw back into the thought"—

Depart from me for I am a sinful man, O Lord!"

But the beloved apostle allays our fears, and gently draws us onward, teaching us that this beautiful picture is a matter of development and growth, though at first only dimly perceived—

"I write unto you, little children, because your sins are forgiven";

"I write unto you, young men, because ye are strong";

"I write unto you, fathers, because ye have known him from the beginning" (1 Jn. 2: 12-13).

And he shows us the way—

"Whoso KEEPETH HIS WORD, in him verily is the love of God perfected; hereby know we that we are in Him"(1 Jn. 2:5)

Paul tells us (Rom. 10: 17)—

"Faith cometh by hearing, and hearing by the WORD OF GOD."

That is the beginning. When hearing has brought faith, and faith—belief—has moved to thankful and humble obedience in the waters of baptism, then the joyful course of life and love reaches higher and higher toward the perfection of the divine ideal. This is expressed in many ways. Paul speaks of it as—

"Coming in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4: 13).

He speaks of it as being—

"Rooted and built up in him ... unto all riches of the full assurance of understanding of the mystery of God and of Christ, in whom are hid all the treasures of wisdom and knowledge" (Col. 2:2,7).

He speaks of it perhaps most beautifully and deeply in this way—

"We all, with open face reflecting as in a mirror the glory of the Lord, are changed into the same image from glory to glory by the Spirit of the Lord" (2 Cor. 3: 18).

This is the glorious and exciting spiritual experience that leads upwards in ever-increasing joyfulness from the waters of baptism to the eternal radiance of the day of the Lord.

Baptism, while only the beginning, is the great turning-point in life. The act of baptism is unquestionably the greatest and most important single act and moment of one's entire lifetime.

"IF we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

It is clear that Paul is speaking, not just of the literal act of baptism which all professed believers pass through, but rather he is thinking of the full significance of being "*planted in the likeness of his death*," "for the parallel thought—"likeness of his resurrection"—does not just mean coming out of the grave, but the *resurrection of life* in its fullest and most glorious sense.

Resurrection as such—just the coming out of the grave does not, we know, depend on baptism, but on *responsible knowledge of God*. Therefore the "likeness of Christ's resurrection" to which Paul refers cannot just mean emergence from the grave, for he makes it contingent upon a being "*planted together in death*."

And likewise this "planting together" cannot just be the external form of baptism for that is no assurance of sharing Christ's glorious resurrection—it must be the reality to which the act of baptism testifies and bears witness—the death of the "old man" and the "walking in newness of life." He continues—

"Knowing this, that our old man is (in baptism) crucified with him, that the body of sin might be destroyed" (Rom. 6:6).

"Our old man is crucified with him." We are all double personalities—the old man of the flesh and the new man of the Spirit. Paul tells the Ephesians (4:22) that the old man is “corrupt-decaying-going to ruin-through deceitful lusts.”

He calls them deceitful because *they never give the pleasure and happiness they seem to promise*—because they appear good and desirable to the blindness of the natural mind but actually only end in sorrow and regret and emptiness.

The "old man" is the natural man-pleasing ourselves doing what we think *we* want to do—following the ordinary way of the world—everything that is contrary to the enlightened mind of the Spirit. We can most clearly see the distinction in contemplating the characteristics of the *new* man—the fruits of the Spirit, as Paul gives them in Gal. 5:22—*Love—that* is, thinking, desiring, and doing good to all, regardless of what *they* do to us.

Joy—a consistent spiritual cheerfulness flowing from close and satisfying fellowship with God.

Peace—calm, inward tranquility—"Thou wilt keep him in perfect peace whose mind is stayed on Thee."

The mind—resting at all times upon God.

Longsuffering—inexhaustible patience and kindness toward all human weakness and waywardness, recognizing the frailty and sadness of natural man.

Gentleness—no roughness, hardness, bitterness, or pride, or self-assertion—all of which are manifestations of ungodly ignorance.

Now Paul says that in baptism the old man is *crucified*—everything in the flesh contrary to these Spirit-fruits is crucified in the act of baptism.

Crucifixion has two aspects: a putting to death, and a public holding up to condemnation and repudiation.

The natural Serpent nature must be put to death, and in its putting to death it must be publicly held up to condemnation on the Rod of the Spirit-Word.

Baptism is a public repudiation of all these things as a way of life—a renouncing of allegiance to the old Master, Sin, whom we all serve from birth, and a pledging of allegiance to a new Master and a new way of life. It is a solemn covenant—

"All that the Lord hath said will we do."

Paul says (Rom. 6: 18) that in baptism we are *"made free from sin."* What does it mean to be "made free from sin"? What does it mean in the *actual realities of life*?

It involves much. In the ultimate, if faithfully pursued until the end, it involves complete freedom from the sin-principle and its inseparable companion, death. This is the gracious, unreserved title of freedom and release that we are freely given in baptism—freedom from sin, from sorrow, from pain, disease and death—freedom from all the burdensome limitations of human frailty and corruption.

But primarily, at the present time, it means a great lifting of the burden of the consciousness of sin—of natural ugliness and deformity of character.

Paul exclaims, as he describes the awakening consciousness of the vicious evil that runs through every fiber of human nature—

"O wretched man that I am! Who shall deliver me from this body of death?" (Rom. 7:24).

Baptism is the loving and merciful provision for cleansing from this condition

"Ye are washed,"

"Ye are sanctified" (made holy),

"Ye are justified (made righteous and upright)—in the Name of the Lord Jesus Christ, and BY THE SPIRIT OF OUR GOD" (1 Cor. 6:11).

The baptized believer is one with Christ—a part of Christ, an accepted part of the triumphant perfection of holiness which in Christ trod sin under foot and held it powerless.

The baptized believer is a *brother in Christ*—he has guaranteed part in the final and eternal victory of sin and death—as *long as he truly abides in Christ*. Jesus said to his disciples, on the night before his death—

"Abide in me, and I in you. He that abideth in me, and I in him, the same bringeth forth much fruit."

—the glorious Spirit-fruits of holiness of character.

These things have I spoken unto you, that my Joy may remain in you, and that your joy may be full."

"This is my COMMANDMENT—that ye LOVE ONE ANOTHER, EVEN AS I HAVE LOVED YOU" (Jn. 15: 11).

It is an essential requirement of discipleship that we, as brethren, love one another in the same way he loved us. Of that love which he has given us as a pattern, he says, as he continues—

"Greater love hath no man than this—that a man lay down his life for his friends" (v. 13).

This is the love and fellowship to which baptism opens the door. And the new brother, as he rises from the cleansing waters, says with Paul (Gal. 2:20)—

"I am crucified with Christ. Nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me."

Out of Egypt Have I Called My Son

(Part Four)

By G. V. Growcott

*"Who is the Lord, that I should obey His voice to let Israel go?
I know not the Lord, neither will I let Israel go!"—Exodus 5:2.*

Resuming the narrative of our journey with Moses into Egypt we next notice the fact of the appearance of the angel of the Lord to Aaron, the brother of Moses. We are not told where this interview with Aaron, the future high priest of Jehovah, took place; neither have we any record of what was said or done at the interview; all that we are told is, that—

"The Lord said to Aaron, Go into the wilderness to meet Moses. And he went and met him in the Mount of God, and kissed him" (Exo. 4:27).

We may be quite sure that this brief statement of fact does not represent all that happened on the occasion; and that there were not such difficulties in the way of Aaron's acceptance of the position to which he was called as there were in the case of Moses. Also, although no mention is made of any evidence of a supernatural character having been displayed at the interview in attestation of the divinity of the angelic mission to him, we shall not be wrong in supposing that everything necessary in that behalf was done; and, therefore, that he went to meet Moses in full assurance of having been divinely instructed.

How welcome would the meeting of these two brothers be after an absence of forty years, which must have wrought, in each case, a widely differing aspect, externally at least; but perhaps the features were recognizable. Aaron met Moses in the Mount of God, "and kissed him." What a loving embrace of the two brothers, now divinely joined together in the leadership and high priesthood of God's holy nation! The meaning of the word *Levi*, to which family they belonged, is "joined, associate." How wonderful are the ways of God as we come to get glimpses of them!

"And Moses told Aaron all the words of the Lord Who had sent him, and all the signs He had commanded him" (Ex. 4:28).

Judging of this interview in the light of the facts already brought under notice, we shall be near the mark in assuming that the angel of the Lord was present, though perhaps not seen—holding their eyes, as the Lord Jesus did the eyes of his disciples after his resurrection, when he walked with two of them who journeyed sorrowfully on their way to Emmaus, holding conversation with them upon the things which had happened in connection with the crucifixion of their Lord and Master, through whom they had been looking for redemption in Israel.

And after having permitted them to recognize him, and then suddenly ceasing to be seen of them, they said one to another:

"Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?"

So, we may take it, would the hearts of Moses and Aaron "burn within them" as they rehearsed to each other the divine interviews, and the wonderful things which they had seen and heard. The same angel of the Lord spake to Daniel, to whom he was centuries afterwards sent to give "skill and understanding."

And, having called Moses and Aaron's attention to the promises which God had made to the fathers, so would he, doubtless, give them skill and understanding in the things connected with the work of God for which they had been selected.

There were no Scriptures in their days; and the long lapse of time between the promises given and their coming incipient realization, coupled with the evil surroundings to which the children of Israel in Egypt had been circumstanced, the tradition amongst them of those promises must of necessity have lost, to a great extent, their original power to keep their minds steadfast in the sure and certain hope of them.

The situation, therefore, called for the selection of men of the right stamp of faith in God, who should be put in possession of the requisite evidence of divine choice as the leaders of the people, to be sent among them to re-ignite and infuse within them the hope which their fathers had led them in former times to indulge in. Such were the character and equipment of the men we are about to accompany on their journey together into Egypt for the purpose above stated.

The all-engrossing topic of their mission occupied their thoughts as they

journeyed on the lonely way to the scene of their mission. And having arrived in their native land, they soon introduced themselves to the elders of the children of Israel and called them together. Having done this, we are told:

"Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people.

"And the people believed; and when they heard that the Lord had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped" (Exo. 4:30-31).

This was, doubtless, a good beginning, and gave them encouragement for the execution of the next step to be taken under divine guidance, which was to present themselves before Pharaoh, the great Autocrat of Egypt.

Pharaoh, like Nebuchadnezzar in after times, was a very proud and haughty ruler, and had to be brought to reason by great signs and wonders; and was destined, like him, to be the subject of many great surprises in relation to the nation held in cruel bondage by him.

His predecessors had had some misgivings as to the growing power of that nation and had adopted severely cruel and murderous measures to keep them within their grip. But the time for their deliverance, as the Lord had promised, had now arrived, and Aaron and Moses were about to make known the fact to Pharaoh. So, they went in and said to him—

"Thus saith the Lord God of Israel, Let My people go, that they may hold a feast unto Me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go.

"And they said, The God of the Hebrews hath met with us; let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God, lest He fall upon us with pestilence or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? Get you unto your burdens" (Exo. 5:1-4).

With a heart divinely hardened, as Moses and Aaron had been instructed, this defiant monster of human arrogance refused to listen to the request of God's ambassadors; and, mistaking them for his own subjects, treated both them and their God with the utmost contempt, saying,

"Who is the Lord that I should let Israel go? I know Him not, neither will I consent to the request made in His Name."

There does not appear to have been any evidence presented before Pharaoh on this occasion in demonstration of the divine mission of Moses and Aaron, and therefore we can well understand how evilly such a message would result towards the nation, which, by these two representatives, were asking to be released from bondage.

The most stringent and unreasonable orders were given to Pharaoh's taskmasters to increase Israel's burdens in a manner impossible of being complied with, and for their non-compliance the officers of the children of Israel were beaten; and the situation became unbearable.

The plea of idleness was constantly urged, and the infliction of punishment persisted in, and their cries to Pharaoh unheeded, until their hearts were broken, and their hopes of deliverance dashed to the ground. In this state of mind, they said to Moses and Aaron (Exo. 5:21)—

"The Lord look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us."

Moses and Aaron having been made acquainted with the terrible straits into which the children of Israel had fallen as the result of the first interview with Pharaoh,

"Moses returned unto the Lord, and said, Lord, wherefore hast Thou so evil entreated this people? Why is it that Thou hast sent me? For since I came to Pharaoh to speak in Thy name, he hath done evil to this people; neither hast Thou delivered Thy people at all" (Ex. 5:22-23).

In answer to these expostulations,

"The Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go and with a strong hand shall he drive them out of his land."

Moses was then directed to see the children of Israel again and assure them that the Lord would bring them out from under the burdens of the Egyptians, and redeem them with a stretched-out arm, and with great judgments, whereby they should know that He is the Lord.

Moses having delivered this message to Israel, they refused to hearken to him—

" . . . for anguish of spirit, and for cruel bondage."

Moses was then instructed to—

"Go in, speak unto Pharaoh . . . that he let the children of Israel go out of his land."

But Moses said—

"Behold, the **children of Israel** have not hearkened unto me; how then shall **Pharaoh** hear me, who am of uncircumcised lips? And the Lord spake unto Moses and unto Aaron and gave them a charge unto the children of Israel, and unto Pharaoh, king of Egypt, to bring the children of Israel out of the land of Egypt" (6:9-13).

This was a very trying time, not only for the children of Israel, but for Moses also, whom, it appears from his answers to the Lord, felt his utter incompetency to execute the task before him, and would fain be excused from further interference.

Ah! poor Moses! *Of thyself*, truly, thou couldst not effect the release of the mighty people of Israel from their cruel *bondage—impossible!* Think not of thy failure to accomplish this promised deliverance forty years previously; trust not in thine own strength but remember Who it is that has bid thee do it, and the power of *His* arm. Thou knowest not as yet the way that God has chosen to bring this to pass. His ways are not thy ways, neither are His thoughts thine. Thou wast looking for immediate deliverance, not fully realizing the object in view.

Dost thou not know that the earth is fast sinking into idolatry, and degenerating into a condition such as obtained in the days of Noah? Seest thou not that the call of Abraham, and the promise to make of him a great nation, and the fulfilment of that promise, in a preliminary sense, in the multiplication of Israel in Egypt, has been done with a view to *counteract the growing apostasy of the world from God*, and to provide a basis for divine operations in the midst of the earth, to the end that the redemption of the world, purposed from the beginning, may be effectually worked out?

Dost thou not perceive, in order to make an effective beginning in this direction, that it is necessary to *pour out divine judgments* upon the nation holding the children of Israel in bondage, which shall not only

have a salutary and lasting effect upon Egypt, but upon all nations which shall hear of those judgments, that the Name of the Lord may be declared throughout all the earth?

These thoughts, if borne in mind, will help us in the understanding of the ways of God as exhibited in this most instructive narrative of Israel's deliverance from Egypt by Moses. We shall learn somewhat how great God is, and the greatness of His ways.

It is for lack of this knowledge that the fear of God occupies so small a place in the hearts even of those who profess to know Him. The transaction of Israel's deliverance from Egypt, and the signs and wonders wrought on that occasion, have been almost lost sight of, even by the world of nominal Christians and it has become a very common thing for professed believers in Christ to look upon this vital element of the Word of God as of mythical origin.

Nothing short of a repetition of the judgments which overtook Egypt upon the occasion we are considering, extending to the utmost limits of the earth (as compared with which the past judgments of God will sink into insignificance), will suffice to bring the world into that wholesome fear of God which shall result in universal righteousness, joy, and peace.

And this, God has said that He *will do* in connection with the second and final deliverance of the same nation which is now scattered over the whole earth as a punishment for its iniquities. But of this, more anon.

It may also be remarked, however, that the knowledge of the magnitude of the universe which the scientist has collected (though he himself be an unbeliever), is very helpful to the true believer in the God of the Bible, Whose *goodness* and *mercy* are on a par with the *greatness*, and the infinitude of the *wisdom* and *power* displayed in the heavens which declare His glory, and as He Himself saith—

"For as the heaven is high above the earth, **so great** is His mercy toward them that fear Him (Ps. 103:11).

The revelation of His glorious purpose with Israel, through whom He will ultimately bless all families of the earth, enables us to understand how it is that a Being so immeasurably great should look with such favor upon the children of men, whom He has

condescended even to invite to become His sons and daughters upon the conditions which He has pleased to make known in the gospel of Christ.

Well may we understand that, with God, "all things are possible," and learn to confide in the exceeding great and precious promises which He has made and ratified in the death and resurrection of His glorious Son.

Before proceeding to furnish the detailed account of God's judgments upon Egypt, whereby the deliverance of His people Israel was effected, the Exodus narrative gives the connection of the family of Aaron with Abraham, "the holder of the promises." In this genealogy Moses joins the tribe of Reuben and Simeon with that of Levi. And, by means of the connection thus established, we are enabled to calculate correctly the period that had elapsed from the typical confirmation of the covenant with Abraham to the fulfilment of the promised deliverance from Egypt, namely, 430 years.

We also learn that Levi lived longer than any of his brethren. The age of none of the rest is recorded, except that of Joseph, whom Levi survived about twenty-seven years. In Exodus 6:20 we have the birth of Aaron and Moses recorded in connection with the verification of the promise of God to Abraham (Gen. 15:16), to which we have referred, in the fourth generation; for Moses was the son of Amram, the son of Kohath, the son of Levi, the son of Jacob.

How perfect is the line of descent from the days of Adam in paradise to Moses and Aaron, the former being at the time of the proposed deliverance eighty years, and the latter eighty-three years old! *Christ* is the only explanation of this genealogy so scrupulously preserved and maintained until his birth, *from which time all genealogical descent is discontinued.*

God having constituted Moses a god (*elohim*—*mighty one*) to Pharaoh, and Aaron his prophet, Moses was again directed as to the course he was to pursue and made fully to understand that the signs and wonders were to be so multiplied, and of such a character, that *both Israel and the Egyptians should be brought to the knowledge of God.* This is God's own explanation; and Moses appears now to have apprehended this.

From the frequency of the interviews between Moses and the divine representative we may gather that the angel of God was at all times very near to Moses and knew all that was going on; and that he permitted himself to be seen by him only on the fitting occasions of these interviews. And we can readily conceive that much patience had to be exercised by him in bringing Moses and Aaron into that full assurance of faith and understanding they now appear to have attained. This accomplished:

"The Lord spake unto Moses, and unto Aaron, saying, **When** Pharaoh shall speak unto you, saying, Show a miracle for you: then thou shalt say unto Aaron, Take thy rod and cast it before Pharaoh, and it shall become a serpent.

"And Moses and Aaron went in unto Pharaoh, and they did so as the Lord commanded: And Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

"Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

"And He hardened Pharaoh's heart that he hearkened not unto them, as the Lord had said" (Exo. 7:8-13).

There is no necessity to enter into any laborious argument to show that the magicians of Egypt did not really do what Moses and Aaron did, but only *appeared* to do the real; for such a view would be at complete variance with the divine narrative, which is careful to tell us that "the magicians of Egypt did so *with their enchantments*." Now we need not to be told that anything said to be done by enchantment was not real, for, as everyone will know, this word has reference to the mode of incantation by lustral fires, or fumigations, or to the arts of dazzling the eyes of spectators, by which they were deluded.

In the Law given by God to Israel they were forbidden recourse to enchantments (Lev. 19:26). Nevertheless, in later times they resorted to them, as it is written,

"And they caused their sons and daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord to provoke Him to anger" (2 Kgs. 17:17).

The magicians who figured so conspicuously before Pharaoh are referred to by the apostle Paul, who mentions the names of two of the principal performers of magic on this occasion—

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith" (2 Tim. 3:8).

The very connection in which he uses the names of these two famous magicians excludes the possibility of the reality of their performances. The difference between the reality and the delusive is strikingly manifest in the case of Simon Magus, who used sorcery, and bewitched the people of Samaria, giving out that himself was some great one; and who, beholding the miracles and signs which were done by Philip, believed the truth preached by the evangelist and was baptized. And when the apostles came to Samaria, and imparted to the believers, the gift of the Holy Spirit by the laying on of hands, Simon, seeing this operation and its effects, offered the apostles money to confer upon him the same power which they possessed, a proposal which speedily brought upon him the most severe reproof and reprobation of the apostles.

There are many other instances of the divine reprobation of enchantments in the Scriptures. It may readily be inferred that God chose the kind of evidence of His power which would be most likely to provoke some attempt on the part of the wise men of Egypt to invalidate His miracles; and at the same time have the desired effect upon Pharaoh, namely, to harden his heart, which was supplemented by angelic volition in the same direction—the real object being to *prolong the display of divine power in the presence of the Egyptians and Israel* in order that the name of God might be written in the earth so firmly that the remembrance of it would not easily be forgotten—especially by His own people, to whom He would, thenceforward, be in a position to make the most constant and powerful appeals, not only verbally, but by the adoption of *ordinances among them which would continually bring the fact of their deliverance from Egypt amid signs and wonders wrought in their behalf before their minds*; and so by this means lead them to the renunciation of the wretched practice of magic, and all lying wonders, these having been made bare and exposed by the sterling miraculous realities which their own eyes had witnessed.

(TO BE CONTINUED NEXT MONTH, IF THE LORD WILL)

The Chariot of the Cherubim

BY BRO. JOHN THOMAS

"He (God) placed at the East of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the Tree of Life"—Gen. 3:24.

Cherubim is a plural noun and represents, therefore, more objects than one. But in what did this plurality consist? I should say, judging from a text in the next chapter, that it had a special regard to a plurality of *faces*; for when the Lord God sentenced Cain to a fugitive and vagabond life, he answered:

"Behold, then, from THY FACES (plural in the Hebrew) shall I be hid" (Gen. 4:14).

That is, "I shall no more be permitted to come before the Cherubic faces which Thou hast placed at the east of the garden, to present an offering for my sin." As he truly observed, "Mine iniquity is greater than it may be forgiven." He was exiled from the Faces of God still further to the east.

That the faces were connected with the Cherubim seems unquestionable from other passages of Scripture where cherubim are described. The Lord spoke of them to Moses in the mount. Having commanded him to make an ark, or open chest, overlaid with gold, **with a crown along its upper margin, He said—**

"Thou shalt make a mercy-seat of pure gold. And **thou** shalt make two cherubim of beaten gold in the two ends of the mercy-seat" (Exo. 25:17-18).

In another place, this is explained thus—

"Out of the mercy-seat made he the cherubim on the two ends thereof" (Exo. 38:7).

Then it is continued (Exo. 35:20-21)—

"And the cherubim shall stretch forth wings on high, covering the mercy-seat with their wings and their faces one to another; toward the mercy-seat shall the faces of the cherubim be.

"And thou shalt put the mercy-seat above upon the ark, and in the ark thou shalt put the testimony I shall give thee."

It is probable that the reason why Moses gave no description of them in

Genesis was because he intended to speak more particularly when he came to record their introduction into the Most Holy Place of the Tabernacle. In the text above recited they are described as having wings and faces. Being made out of the same piece of gold as the mercy-seat, upon which they looked down—beholding, as it were, the blood sprinkled upon it—it is evident they were *symbols connected with the institution of atonement for sin through the shedding of blood.*

But they were still more significative. They were *God's throne in Israel.* Hence the psalmist saith (Psa. 99:1)—

"The Lord reigneth: He **sitteth** between the Cherubim."

This throne was erected upon mercy: and for this reason, it was that the covering of the ark containing the Testimony, the Manna, and the resurrected Rod, was styled the *Mercy-seat*, or throne, where the Lord covered the sins of the people.

It was also the *Oracle*, or place from which God communed with Israel through Moses (Exo. 25:22)—

"There (said the Lord) will I meet with thee and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the Ark of Testimony of all things which I will give thee in commandment unto the children of Israel."

But though Moses informs us of two cherubim with a plurality of faces and wings, he does not tell us what kind of faces, or how many wings, they had. This deficiency, however, seems to be supplied by Ezekiel. Those he saw had each of them *four faces and four wings*; a human body with feet like a calf's, and hands of a man under their wings. Of their faces, one was like a man's; a second like a lion's; a third like that of an ox; and a fourth like an eagle's.

The things of Ezekiel's first chapter, taken collectively, evidently represent *the Messiah upon his throne surrounded by his saints, and all energized and made glorious by the Spirit of God.*

The rings of Ezekiel's wheels were full of eyes; but in the cherubim which John saw, the wheels were not introduced, but two more wings were added, and the eyes were transferred to the six wings (Rev. 4:8). In this place the cherubim are styled "beasts" (more properly, "living creatures"—*ta zoa*), and are associated with "twenty-four elders."

Now, by attending to what is affirmed of them in another place, we shall see who are represented by the four cherubim of Ezekiel with four faces each, and their wheels; and John's 4 with one different face each, and the 24 typical elders. We read—

"They fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are (or represent) the prayers of the saints.

"And they sang a new song, saying: Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and WE shall reign on the earth" (Rev. 5:8-10).

From this it is evident that the cherubim, etc., represent the aggregate of those redeemed from the nations, in their resurrection state. The Lamb, the four cherubs, and the 24 elders, are a symbolical representation of what is expressed by the phrase (1 Cor. 1:2)—

"Them that are sanctified in Christ Jesus, called saints."
—that is, those who have been constituted the righteousness of God in Christ *in a glorified state.*

The cherubim are the *federal* symbol; and *the eyes* are representative of the *individuals* constituted in *him* who is signified by the Cherubim. The Lamb is introduced to represent the relationship between the holy eyes, or saints, and the Cherubic Faces; that is, between them and the Lord Jesus; while the *24 elders* indicate their constitution as "the Israel of God."

There are *twenty-four* because the Kingdom of God, being an Israelitish Commonwealth, is arranged with the *twelve sons of Jacob* as its gates (Rev. 21:12), and the *twelve apostles of the Lamb* as its foundations (Rev. 21:14)—the former being the entrance into present life of the *fleshly* tribes, or *subjects*; and the latter, the foundations of the *adopted* tribes, or *HEIRS* of the Kingdom; so that 24 is the representative constitutional number of the spiritual Israel of God; for without the natural the spiritual could not be, any more than there could be adopted Americans if there were no American nation.

But the Mosaic Cherubim were deficient of several of the

characteristics which distinguish those of Ezekiel and John. They had simply the wings and the faces. His cherubim were not only of beaten gold continuous with the substance of the mercy-seat; but they were embroidered into the Veil, made of blue, purple, scarlet, and fine-twined linen, which divided the Holy, and the Holiest, Places of the Tabernacle. Now, when Jesus "cried with a loud voice, he expired, and—

"The Veil of the Temple was rent in twain from top to bottom."

Thus, we see the breaking of the body of Jesus identified with the rending of the Cherubic Veil, thereby indicating that the latter was representative of the Lord.

We have arrived, then, at this, that the Mosaic Cherubim were symbolical of "*God manifest in the flesh.*" We wish now to ascertain upon what principles His incarnate manifestation was represented by the Cherubim?

First, then, in the solution of this interesting problem, I remark that the Scriptures speak of God in the following manner: "God is LIGHT, and in Him is no darkness at all" (1 Jn. 1:5).

Second, (John 4:24)—

"God is a SPIRIT, and they that worship Him must worship Him in spirit and in truth."

And thirdly (Deut. 4:24)—

"Our God is a consuming FIRE."

In these 3 texts, which are only a sample of many others, we perceive that God is represented by *light*, *spirit*, and fire. When, therefore, He is symbolized as manifest in *flesh*, it becomes necessary to select certain *signs* representative of light, spirit, and fire, derived from the *animal* kingdom. Now, the ancients selected the *lion*, the *ox*, and the *eagle* for this purpose, probably from tradition of the signification of these animals, or the faces of them, in the original Cherubim.

They are called God's Faces because His omniscience, purity, and jealousy, are expressed in them. But the omniscient, jealous, and incorruptible God was to be manifested in a particular kind of flesh. Hence it was necessary to add a *fourth face* to show in what *nature* He would show Himself. For this reason, the *human* face was

associated with the lion, ox, and eagle.

These four faces united in one human shape, formed out of beaten gold (and *two* such, not separate and distinct symbols but standing one on each end of the mercy-seat and the same in continuity and substance with it)—taken as a whole represented Jesus, the true, blood-sprinkled mercy-seat, or propitiatory, "in whom dwelleth the fulness of the Godhead bodily" (Col. 2:9).

All four faces were to look upon the mercy-seat, so as to behold the sprinkled blood of the yearly sacrifice. To accomplish this, two cherubs were necessary; so that the lion and ox faces of the one, and the man and eagle faces of the other, should all be "mercy-seat-ward."

It will be seen from this view of things how important a place the Cherubim occupied in the worship of God connected with the "*representation of the truth*." They were not objects of adoration, but symbols representing to the mind of an intelligent believer *the Seed of the woman as God manifested in the likeness of sinful flesh*.

This, I take it, was the significancy of the Cherubim which the Lord God placed at the east of the garden; and which became the germ of the shadowy observances of the patriarchal and Mosaic institutions—whose *substance* was of Christ.

Studies in Biblical Chronology

Part Six

The Gordian Knot

Continuing our discussions on Biblical Chronology, we will go over the time period of the Judges. The time period of the Judges creates the problem which Brother Thomas called the Gordian knot. The Gordian knot was a knot that could not be untied. So, let's next tackle the question of how we resolve this Gordian knot.

The problem comes from that verse which we have already examined closely, which is 1 Kings 6:1. We looked a lot at this verse, but it's important enough that we should keep it foremost in our minds.

1 Kings 6:1 "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he began to build the house of the LORD."

This, as we said before, is our second pillar in the Bible's Chronology. But here is the problem which bro. Thomas called the Gordian Knot. This prophecy tells us that there was 480 years from the laying of the foundation of the temple in the fourth year of

Solomon, back to the night of the Exodus. But when we consider all the events that must happen within that 480-year period of time, it wouldn't appear to be able to fit it all in, during that 480-year period. Critics of the Bible sometimes refer to this to try and show that the Bible is not historically accurate.

Consider the events for this period. We have the 40 years of wandering in the wilderness. We have the period Joshua's rule, probably 30 years till we get to the first judge in the book of Judges, Othniel. Then we have the period of the judges, which from Stephen's apology, we learn is about 450 years. Then we have to allow some time for Samuel, which time is undetermined, except that we know he was old when Saul began his reign. We have the rule of Saul, which is 40 years, the rule of David, which is 40 years, and then Solomon's rule for four years since the period ends in the fourth year of Solomon. All of that goes well in excess of 604 years. So how do we fit all of that into the 480 years of 1 Kings 6? Can we see why bro. Thomas called it the Gordian Knot, or a knot that cannot be untied.

This is how I have concluded that the knot should be untied. The solution is that period of the Judges, while truly 450 years as Stephen testified, doesn't start with our book of Judges. It starts with Israel's first judge—who was Moses—when he was forty years of age—when he first showed himself to Israel. That Moses was the first judge is clear from Stephen's apology.

Act 7:35 “This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.”

God sent Moses as Israel's deliverer. That is what the judges did. Moses was the first judge sent by God, which they at first refused: nevertheless, Moses judgeship had begun at that time. So, Moses is Israel's judge for 80 years. This is followed by 30 years of Joshua's judgeship, from the death of Moses to his own death.

Then we come to that which is recorded in the book of Judges. Othniel judges Israel for forty years, but at some point, probably towards the end of his judgeship, Israel begins to rebel. God sends Chushan-rishathaim against Israel for 8 years. Now, the normal way of counting the period of the judges would be that this constitutes a total of 48 years, 40 years of Othniel's judgeship, and 8 years of Chushan-rishathaim's persecutions. And this method is continued throughout all the period of the judges, from Othniel to Eli.

Typically, the timeline for the Judges would look like this:

Oppression of Cushan-rishathaim	8 yrs	8 Yrs	
Othniel	40 yrs	48 Yrs	40 Yrs
Oppression of King of Moab	18 yrs	66 Yrs	
Ehud & Shamgar	80 Yrs	146 Yrs	120 Yrs
Oppression of Jabin (Hazor)	20 Yrs	166 Yrs	
Deborah and Barak	40 Yrs	206 Yrs	160 Yrs
Oppression of Midian	7 Yrs	213 Yrs	
Gideon	40 yrs	253 Yrs	200 Yrs

Abimelech	3 Yrs	256 Yrs	203 Yrs
Tola	23 Yrs	279 Yrs	226 Yrs
Jair	22 Yrs	301 Yrs	248 Yrs
Oppressed by Philistines and Ammonites	18 Yrs	319 Yrs	
Jephthah	6 Yrs	325 Yrs	254 Yrs
Ipzan	7 Yrs	332 Yrs	261 Yrs
Elon	10 Yrs	342 Yrs	271 Yrs
Abdon	8 Yrs	350 Yrs	279 Yrs
Oppression of the Philistines	40 Yrs	390 Yrs	
Samson	20 Yrs	410 Yrs	299 Yrs
Eli	40 yrs	450 Yrs	

We know, for instance, that Manasseh, son of Hezekiah, was captured, and taken to prison under the Assyrians, likely under the Assyrian King Esarhaden, who no doubt was avenging the defeat that his father, Sennacherib, had at Jerusalem, at the hands of Hezekiah. Manasseh was taken to Babylon, and that he stayed in Babylon, probably till Esarhaddon died, and then he was set free by Esarhaddon's successor, Ashurbanipal, eight years later. But when we look at the line of kings, there is no break in the timeline—no extra years for an Assyrian oppression—though Manasseh was in Babylon, and Judah was oppressed by Assyria, as we said, probably for eight years.

And among the kings of Israel, it appears from Assyrian history that Jehoash paid taxes to the King of Assyria, but there is no mention of extra years for this oppression in the Scriptures. And there is a 22-year hole in the chronology of the kings of Israel from Jeroboam II to his son, Zechariah. This appears to be the time when Sheshonq II of Egypt terrorized Israel—such as we have discussed in a previous class— but there is no mention of him, or his oppression in the years of the Israelite kings.

This suggested to me that from Othniel through Samson, only the times of the judges should be calculated, the oppressions years coming within the times allotted to the judges. So, the 8 years of oppression by the northern king Cushan-rishathaim should be included in the 40 years of Othniel, not calculated as a separate time. In fact, all the times of the oppression shown here in red, should not be counted in the total times of the Judges, but included within the time of Israel's judge. And that this pattern should be followed throughout the book of Judges. So, while Ehud and Shamgar judged Israel 80 years, during that time, Eglon, king of Moab persecuted Israel 18 years. The 18 years of oppression are not separate from their judgeships but included in them.

This is the way the dates of the kings are calculated. When Manasseh is taken captive, the years of his captivity are not counted separately with a foreign king numbered as oppressing Judah. It all happens within Manasseh's reign. And that is how I propose we number the Judges period. We don't count the period of time when a foreign country was in control, separate from the Judge whom Deity had chosen.

So, if we treat judges the same way as we treat the kings, and we start with Moses as the first judge, then, and him judging Israel when he begins, when he stood up against the Egyptians and expected the children of Israel to understand what he was doing—when they said as recorded in Acts, who made thee a judge over us?

So, the period of judges, if we adopt that approach, if we don't count the foreign rulership over Israel, but include all events within the judgeship of the various judges that are recorded, when we go from the beginning of Moses to the end of Samuel, to the time when Samuel exchanges his rulership to Saul, we come to about 450 years, which is the period of time the Scriptures require. And then that allows all those time periods we mentioned from the start to be compressed into those 480 years that the first book of Kings talks about.

Moses	80 Yrs.	80 Yrs
Joshua	30 yrs.	110 Yrs
Elders who Outlived Joshua (Othniel)	47 Yrs.	
Oppression of Cushan-rishathaim (Othniel)	8 yrs.	
Othniel	40 yrs	150 Yrs
Oppression of King of Moab (Ehud)	18 yrs	
Ehud & Shamgar	80 Yrs	230 Yrs
Oppression of Jabin (Hazor) (Deborah and Barak)	20 Yrs	
Deborah and Barak	40 Yrs	270 Yrs
Oppression of Midian (Gideon)	7 Yrs	
Gideon	40 yrs	310 Yrs
Abimelech	3 Yrs	313 Yrs
Tola	23 Yrs	336 Yrs
Jair	22 Yrs	358 Yrs
Oppressed by Philistines and Ammonites (Jair & Jephthah)	18 Yrs	
Jephthah	6 Yrs	364 Yrs
Ipzan	7 Yrs	371 Yrs
Elon	10 Yrs	381 Yrs
Abdon	8 Yrs	389 Yrs
Oppression of the Philistines (Samson & Samuel)	40 Yrs	
Samson	0 Yrs	409 Yrs
Eli (High Priest, not a Civil Judge)	0 yrs	409 Yrs
Samuel	40 Yrs	449 Yrs

In this scenario, Eli's judgeship of 40 years is not counted at all. Samson is the civil judge while Eli is the High Priest. And Eli's time as High Priest, which was forty years, is not to be counted in considering the "about 450 years of judges," as he was not a civil judge.

Now, at the end of his life, Samson pulls down the building where he was brought to be mocked, killing thousands of Philistines. This infuriates the Philistines into seeking revenge against the Israelites, and they ascend up against Israel, defeating Israel and resulting in the capture of the ark, and Eli's death. If Josephus is correct, and Samuel was twelve when God spoke to him, in Eli's 13th year, then his judgeship beginning at Eli's death would be at age 39.

Twenty years later, when Samuel would have been 59, Samuel called for Israel to rebel against the Philistines (1 Sam. 7:1-3).

“And the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD. And it came to pass, while **the ark abode in Kirjath-jearim, that the time was long; for it was twenty years:** and all the house of Israel lamented after the LORD. And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.”

After Samuel had freed Israel from the Philistines, and after he had judged Israel for another 17 years, the people asked Samuel for a King. Samuel appeared to the people to be getting old, and he would have been 76 years old at this time. His children were not walking in his ways, and the people used this as an excuse to demand a king.

1 Sam. 8:4-5 “Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.”

Samuel appoints them a king, Saul, who the people reject for a time, resulting in Samuel continuing to judge Israel. We read of his appointment this way:

1 Sam 10:25 “Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house. And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched. But the children of Belial said, **How shall this man save us? And they despised him,** and brought him no presents. But he held his peace.”

So, Saul is appointed king but doesn't exercise the kingship at that time. It is not until the Amorites come against Jabesh Gilead that Saul demands Israel obey him, as king.

1 Sam. 11:5-7 “And, behold, Saul came after the herd out of the field; and Saul said, What *aiileth* the people that they weep? And they told him the tidings of the men of Jabesh. And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. And he took a yoke of oxen, and hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, **Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen.** And the fear of the LORD fell on the people, and they came out with one consent.”

This event we have listed as in the 13th year after Saul is made King. This is when Samuel's judgeship comes to an end. Now, there is nothing in the text that gives us

that date. But we determine it by calculating the time of the judges to about 450 years, being 449 years—and the Kingship of Saul having to be 40 years.

I would note that bro. Thomas also overlaps a portion of Saul's reign into the judgeship of Samuel. But he collapses it all much tighter. He has Samuel actually becoming judge at age 12, in the 13th year of Eli's High Priesthood. He also has Saul anointed king at that same time. Then, 27 years later, the Philistines come up and take the Ark, and Eli dies, and Saul then exercises his kingship, and reigns for 13 more years. So that is the 40 years of Saul, from the time Samuel is 13 for 40 more years. After Saul's 13 years, David comes to power. After seven years and six months, David moves to Jerusalem from Hebron. And four months later, he moves the ark out of Kirjath-Jearim, the ark having been there 20 years.

If you think about it, bro. Thomas' dates seem very unlikely. I'm not going to go into all the reasons, but just some highlights: The text of Samuel anointing Saul would indicate that he was older than 13. When Israel is complaining that Samuel is old and his children aren't following in his path, Samuel would only be 40. Both Saul and David would have been of fighting age when the Philistines captured the Ark. One could make quite a long list of things that are not impossible, but very unlikely from those dates.

But even with collapsing this period this way, bro. Thomas still ends up with 604 years from the Exodus to the fourth of Solomon, instead of the clearly stated 480 years.

So, if we applied things the way I suggest, look at how this works out.

Event	Duration	Totals
Judgeship of Moses (After leaving Egypt)	40 Years	40 Years
Judgeship of Joshua	30 Years	110 Years
Judgeship of Othniel - Samson	299 Years	369 Years
Judgeship of Samuel	40 Years	409 Years
Kingdom of Saul (His sole reign)	27 years	436 Years
Kingdom of David	40 Years	476 Years
Kingdom of Solomon	4 Years	480 Years

So, the question is, is the method I have used provable? Well, it is consistent with the Scriptural testimony that the times of the judges were about 450 years and the time of the Exodus to the laying of the foundation of the Temple was 480 years. But I would argue that it actually is provable using one event, and that there are two other archaeological events, that don't prove it perhaps but are consistent with Biblical Chronology.

The strongest internal biblical evidence is Jephthah's own statement in Judges 11:26. And the most relevant way to prove this is with Jephthah's challenge to the Ammonite king. "We read of this conflict in Judges 11. The king of Ammon and Moab is telling Jephthah that he has to move out of the cities that Israel had conquered in the last year

of Moses' life from the Ammonites when they came out of Egypt—that Jephthah and Israel have no right to the cities that Israel had conquered.

Jdg 11:12-13 “And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land? And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.”

But Jephthah's argument is simple: if the land was truly yours, why have you allowed Israel to occupy it for three hundred years without attempting to recover it? Israel has been in this land for 300 years, now. If those lands aren't ours, how come for the last 300 years we've controlled them? If this was your land, why didn't you take it back before now? You have had three centuries to do so.

He asks them:

Judges 11:26 “While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?”

Let's focus on that 300 years Jephthah is referencing. With conventional dating, (the first chart I put up) Jephthah ruled six years, from the 396th year to the 402nd year since Israel took the land from Moab. That would be almost 400 years, not the 300 years Jephthah is arguing for. Bro. Thomas, in Chronikon Hebraikon also has it being 396 through 402 years. But with my dating, (including the times of the oppressions within the times of the judges) Jephthah ruled in the 277th year to the 283rd year since Israel took the land from Moab. Now how likely would he be saying, “how come you haven't taken these cities back in the last 300 years”—if he could have said, how come you haven't taken these in the last 400 years? With the dating we use, he rules in the 277th to the 283rd year.

So, it makes more sense that, if he could have, he would rounded up the number of years Israel controlled these cities, rather than round down, 100 years. He said, hey, how come you haven't taken them in the last 300 years. But if it had been nearly 400 years, would it have served his argument better to have included all the 400 years? This provides strong evidence that that the times of the oppression are not included in those 450 years of the judges. The 450 years is a real period of time, but it doesn't begin with Othniel and ends with Eli, it begins with Moses and ends with Samuel.

The second archaeological point refers to Hazor. Not to go over it again from last month, but we would also point out how our dates for the victories of Deborah and Barak over Hazor and Megiddo also match with Joshua's victories over Hazor and supports this view of dating the Judges.

Remember in last month, we said how the archeologists determined that Hazor was burned twice, once in the 15th Century, and once in the 13th century. Well by calculating the judges this way, Deborah and Barak would have fought with Jabin, King of Hazor in 1286 BC, right in the 13th Century. But if we used conventional chronology, the burning of Hazor would be pushed up into the 11th century.