

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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Bible Prophecy of 2025	2
Teach Us to Number Our Days by Robert Roberts	4
The Flood	12
The Tabernacle in the Wilderness (Part Eight)	20
The Memorial Name (Part Two) by John Thomas	26
Studies in Biblical Chronology	30
Hints for Bible Markers	39

**...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

Bible Prophecy of 2025

This past year has brought into play one of the prophecies we have all been looking for, the prophecy concerning Isreal dwelling in unwallled villages. Going into the year, she was surrounded on seven fronts with enemies. Then one by one, bolstered by the United States, she was able to neutralize them, till all were rendered virtually powerless.

Israel now proudly proclaims that she is the greatest military power in the Middle East, and she is not wrong. With the great Tarshish power sitting off her coast and covering her with its wings, Israel has come to a point in her history like none other since the days of Solomon.

And while it does appear that the dwelling without gates or bars is not yet complete, it is well underway. Israel is now down to what they call “mowing the grass,” by which they mean they must routinely discourage any uprising or violent Islamic group by force, in order to maintain the peace they currently enjoy. And with the meeting at the end of this year between the American President Donald Trump, and the Israeli Prime Minister Benjamin Netanyahu, it appears that both men are dedicated to stopping any rise in Islamic resistance to Isreal.

The two were united on the two stickiest issues facing Israel, the disarming of Hamas in Gaza, and in neutralizing any start up of ballistic missile production in Iran. Both stated that these issues were nonnegotiable, and that both sides were prepared to accomplish their stated goals, by force if necessary.

2026 then, is set to be a remarkable year, and probably in ways not currently considered by many. It will likely see the American power become greater and richer. The foreign investment in factories in the United States during the first year of Donald Trump’s second term has never been seen before. It is said to be in excess of 18 Trillion Dollars. I doubt any country has ever seen such a thing. The result is already bearing fruit. While the United States was importing 22% of its goods from China at the start of 2025, it now is only importing 9% of its goods. The encouragement of nations to open factories in the United States will be great for America, but it will come at a terrible price to the world.

The United States is the greatest import trading nation in the world, and if they greatly lower imports, which is what President Trump appears to be dedicated to doing, it will definitely hurt the economies of nations, who

cannot afford it.

Also in the process, President Trump has negotiated a deal with the NATO states that they will increase defense spending to 5% of their national GDP (gross domestic product). These states could not afford 2%, but now they will try and do 5%. And what nation stands to benefit from the increased spending on defense. The nation that builds the best armament in the world, the United States.

Orders for defense items have flooded the US defense companies so much that they have orders for years in advance. The companies have been getting rich, and have embarked on programs to buy back outstanding stock. President Trump is trying to put an end to that, and demand that these companies expand, and build more factories to produce arms at a much faster rate. When American companies have balked, President Trump has invited foreign states, like South Korea, to take over US facilities, like US ship building yards, to do what some American companies seem unwilling to do, so that the United States can fill its orders to European and Asian allies and enrich American coffers.

The question is, what happens when the world sees America expanding at an exponential rate. In the second and third quarter, US GDP grew by 3.3 and 4.3%. Four percent rise to a 30 trillion-dollar economy is a huge rise. For comparison, it is like creating $\frac{1}{2}$ of the entire nation of Canada, or $\frac{1}{3}$ of the entire nation of Britain every year. And that is likely to rise in 2026.

Will socialist nations embrace capitalism so that they can compete? Or will they follow the socialist model and claim that the rich are rich because they stole the money from the poor. And so now they need to come and take it back, placing the world on a war footing.

Will this be the catalyst that causes the necessary breakup of NATO? Clearly the United States, Canada, Britain, Australia, and New Zealand cannot be allied with the European states at the time of the end. Something has to happen to end Europe's alliance with the west.

The increase in defense spending to 5% may well break the European countries financially, but it will also arm them up so that they can participate with Russia when these nations unite against the West to descend down onto the mountains of Israel.

Teach Us to Number Our Days

*"So teach us to number our days that we may
apply our hearts unto wisdom"—Psalm 90:12.*

BY BROTHER ROBERT ROBERTS

We have been reminded that our meeting this morning is a matter of command. It is well it is so. If it were left to inclination, we would often be absent when we are present.

It is good to be present. *It is better than we would think if we were merely left to theorize about it.* We would be liable to imagine, as some people DO imagine, that, knowing the Truth, it is all one whether we stay at home or come to the meeting. It is *not* all one. God Who commanded this meeting knows us better than we do ourselves. He commanded it because He knows us. *The Truth will lose its power over us if we "forsake the assembly of ourselves together, as the manner of some is."*

Let us see, however, that we "come together for the better and not for the worse." The brethren at Corinth, according to what Paul says, came together for the worse. If they did this with the very gifts of the Spirit in their midst, how possible it is that we may do so if we are not on our guard!

The mode of conducting the meeting and the topics chosen for the theme of exhortation, have much to do with this. If there is no recognized order of procedure, or if there is want of punctuality in the hour of attendance, or if matters of debate or matters of a merely business or local character are introduced, there will be great danger of failing in the object of assembling.

That object is *edification*—a building up of the mind in the confidence and comfort of the Truth. This is done by having the things of the Truth passed before us in such a way that the mind is able to lay hold of them with *clearness and joy*. Reading, prayer, singing, exhortation—all have this effect if rightly attended. Foolish, unlearned questions avoid; all strife exclude.

Let the word of Christ be ministered *in its richness*. If there is no brother present capable of speaking to the edification of those who hear—(a man may be able to speak and not able to edify: a man may

speak to his own edification and not to that of others: the hearers are the judges)—if no such brother is present, then let an absent brother do it.

I have heard of spiritual, encouraging letters from correspondents being read with advantage in such a case. Others have read extracts from Dr. Thomas. Some read from Seasons of Comfort.

Doubtless, it is best when the presence of brethren able to edify the rest renders all resort to such aids unnecessary: but where there are no such brethren, good sense and an ardent appreciation of spiritual things will sanction them. Then we have been reminded that we are *waiting for the Lord's return*. There is an aspect of this which grows more and more powerful with my mind the longer I live. It is perhaps a little difficult to express. It is this—that *we are nearer to the Lord's coming than we may be in the habit of thinking*.

We think of the Lord's coming in connection with the signs of the times—which is right, because the Lord's coming is connected with signs, and the signs are visible: but these signs take longer to unfold than we expect in our first fresh ardor; and there is apt to creep over the mind a sort of feeling that many things may yet divide us from the coming of the Lord.

We look back to the destruction of Jerusalem, and to the long-drawn, weary complicated programme of events that has filled up the time since. And we are liable to look forward to the future with a sense of the ages that are behind us, as if the future acted on the past as a mirror acts on what is behind a person as he walks towards it.

Now, there is in all this a good deal of what we might call spontaneous fallacy or self-deception. The fact is—and we do wisely to familiarize our minds with the fact—that *the interval that yet lies between us and the Lord's coming may have no existence for us*, or at all events a very brief existence indeed. Death will destroy that interval for us as effectually as if the angel of the Lord appeared to us suddenly in the midst of our occupations to tell us the Lord had come.

We may assent to this without feeling its full force. There is great power in it when realized. We miss the power of it through thinking that death will be a long time in coming to us. It may, but it *may not*. We presume on the average of human life, but that average may not be

ours.

A comparatively young brother (only 27) died a week ago, who had every prospect within four days of his death that he would have a long and healthy career.

What has happened to him might happen to any of us; and it would mean that *in a moment* we would be taken from the midst of our mortal cares and occupations into the presence of the solemn, though glorious, realities that are associated with Christ at his coming.

It would seem to us a momentary, an instantaneous, transition. Of course, it would not be really so in relation to the progress of events in the universe, but it would be really so in relation to our own feelings, which in this sense are everything to each of us.

We will be out of the grave before ever we are aware that we have gone in. In this case, the signs of the times and the weary evolution, it may be, of our own anxious lives, will be stopped and abolished in a moment.

Is it not wise and helpful to carry about with us a sense of this imminent possibility? The power of the idea will be instinctively felt by everyone, and its value also as a corrective of life in all its relations. We can imagine, for example, how powerfully up-borne in a spiritual direction our deceased young brother would have felt during the month before his death if he had known that in four weeks, his course would be finished.

The advantage of exercising our thoughts in this way lies in the similar stimulus it will impart to us if we realize that we may but a short time have to do with the circumstances of life as it now is, and may in a brief period of time stand face to face with the Lord Jesus who was alive ages before we were born, and will live forever, whatever may become of us.

If men could carry this thought of common sense more constantly and vividly about with them than is commonly the case, things would be different with them on many points. Many things would receive a less anxious attention, and some things would be better attended to than they are.

This line of reflection is but the expansion of the thought expressed in the 38th and 90th Psalms—

"Lord make me to know mine end and the measure of my days, what

it is, that I may know how frail I am. Behold Thou hast made my days as an handbreadth, and mine age is as nothing before Thee . . . **"So teach us to number our days** that we may apply our hearts unto wisdom."

This *measuring of our days*—this endeavoring to withstand the deceptive impressions of sense and to penetrate through all the appearances and the feelings of life to the naked fact that *we are all the time on the brink of existence*, as it were, and may at any moment disappear from the land of the living and the realm of being, as completely as the collapsing bubble on the water, is certainly calculated to lead us to "apply our hearts unto wisdom."

The people around us are busy applying their hearts—but not *to wisdom*. They apply them to everything but this. Wisdom is with them either a matter of aversion or a matter of scorn. We are liable to be carried away with the prevailing taste. It is a broad stream on which the world is drifting to destruction. We come to the table of the Lord to *apply our hearts to wisdom*.

We do so in the reading of the Oracles of God. They are a continual call of wisdom to us. They are God's written voice, by which alone we have access in our day to His mind. There is no truth less appreciated by the mass of mankind than this. There is none in such danger of disappearing from the practical recognitions of the educated. We have recently had to insist on it with a special emphasis. We cling to it as to a lifebuoy in the surging waters.

In the whole of the Scriptures—in every part—in Genesis as in the Prophets—in the Psalms as in the Apocalypse—we are in contact with the authorized expression of the mind of God in some phase or other.

Consequently, *as we listen, whatever part is being read, we are "applying our hearts" to that wisdom which purifies the present, gives stability and comfort to the remainder of our mortal days, few or many; and enriches for us the future with an exhaustless inheritance of well-being and joy.*

What do we learn as we listen? That *"The fear of God is the beginning of wisdom."* We may think this trite, and even questionable. Increasing age in the Truth will show us the truth and depth of the saying. We

cannot fear (in the sense of revere) where we do not know. So, to *know God* is the first thing:

"This is eternal life, that they might know Thee the only true God and Jesus Christ whom Thou hast sent."

We can only know by *acquaintance*, and we can only make acquaintance in this matter in the Scriptures. We have read this morning that—

"The fool hath said in his heart, There is no God."

A man must be a fool to say this: and many say it in their heart who do not say it openly. It is contrary to the most obvious considerations of reason. A man has only to look around and note the myriad indications of contrivance in things small and things great to feel an intuitive certainty that there is somewhere an intelligence as much above man's as the works of nature are above the works of art.

And then when he reflects upon the fact (evidenced by the many things in heaven and earth) that the universe has not always existed, he is taken away back to the beginning, however remote, and made to feel that that which then was (by whatever name called) must have possessed the power and wisdom to elaborate the material creation as we now see it.

Human thought calls it "force" without allowing the wisdom and the power. The Bible exhibition of this beginning is the only one that meets the demands of reason. "*In the beginning—God:*" This accounts for all. It gives us the wisdom and the power equal to the production of what is.

"In the beginning—force": *this* accounts for *nothing*: it neither accounts for the work of creation when it began nor for the previous quiescence of the cosmic energy.

Let reason rule, and God will be joyfully perceived and received as the everlasting foundation of all things. Only the man in whom reason is weak, or warped, or unenlightened, will say, "There is no God:" and the Bible gives us the right name for a man with reason in such a condition.

When we turn from these vast problems of reason to the actual facts exhibited in human history, we find still stronger reason for agreeing with David about the man who says there is no God. For here God stands revealed before us. Here is this *Bible* whose existence and character cannot be accounted for on any other principle.

There is the *Jewish race* that "Roams the scorning world around"—their history inexplicable apart from God's hand.

There is the ascendancy of the *name of Christ* among the civilized nations of mankind, which has no feasible explanation apart from Christ's resurrection and the apostles' miracles.

There is, besides all this, the extraordinary fact, that, of the *hundreds of prophecies* of the Bible applicable to ages past and to times and events now current, *there has not been one failure.*

When all these things are put together, their effect is overpowering. Men may fail to see the facts through other things blinding their eyes, but the facts are there, and no *logical* mind can miss the conclusion—the glorious conclusion—to which they point—that *God is*, and that *God has spoken*, and consequently we have this exhilarating truth to rest on, that—

"He is the Rewarder of those who diligently seek Him."

Wherever we look in upon the matters contained in the Bible, we find the work of God in progress in some form or other, and *all one work*—not disjointed acts having no connection one with another, but things and acts that form part of a connected plan reaching from the beginning of things upon the earth to the second appearing of Christ in power and great glory. Let us note the illustration of this point our readings today have afforded—Exodus, the Psalms, Romans.

In *Exodus*, it is Israel in Egypt and Moses born. Here is the beginning of things in relation to revelation on the earth. The form of that revelation Paul defines in Heb. 1:1, when he says—

"God, at sundry times and in divers manners, spake in times past unto the fathers by the prophets."

Here in Exodus, we have the commencement of the process. The foundation was then laid for the things that came after and which culminated in the appearance and crucifixion of the Lord Jesus. The things spoken of were connected with all that we read of later, down to the closing prayer in the Revelation—

"Come, Lord Jesus; come quickly."

They all pertain to Israel and the God of Israel. They are all beautiful

and righteous and full of hope. Rightly estimated, *they are the only interesting and truly important things upon earth*. All human things apart from these are transient as a flower and worthless as the tinsel on the toys of children.

The purpose that God has purposed in connection with Israel has in it the root of every good the heart can desire. God is in that purpose and that work all the way through, and God is everlasting, and from Him will come that perfect adjustment of human life in all its relations which is essential to the realization of the end and aim for which the planet was made.

It is an uninformed state of mind that sees nothing but narrowness and sterility and obsolescence in the Jews and their literature. The Jews themselves are certainly an uninviting theme, but it is very different with their history and what is involved in that history as regards hope for the future and comfort for the present.

The Bible does not ask us to look at the Jews for what they are *in themselves*. It asks us to look at the *God* of the Jews, Who has chosen them for His own end and Who says in reference to their restoration—

"Not for your sakes do I this, O house of Israel, be it known unto you. Be ashamed and confounded for your own evil way" (Eze. 36:32).

Acquaintance with the Bible enables us to look at the subject as the Bible asks us to look at it, and thus we steer clear of the stumbling-blocks encountered by those who look at it from the outside, who see only the peculiarities and idiosyncrasies of a perverse race, and who miss the glory to be seen by those who go inside of the subject and see it from the standpoint of God's Own purpose of goodness.

In our reading from the Psalms (53-55) we are not with a different affair though it might seem so. We are only at *another stage of the same thing*. We are with Israel seated in the Holy Land about 500 years after Moses led them out of Egypt. We are with David enthroned as their king and writing by the Spirit of God upon him.

His theme is related to the purpose of God with Israel. *He laments the obtuseness of the common run of people with regard to God*, and the consequent prevalence of violence and darkness. He longs for what God has purposed with Israel—

"Oh that the salvation of Israel were come out of Zion!"

He groans with pain of heart and confesses that fear and horror have invaded his soul, by reason of the activity and success of evil men who have no fear of God before their eyes.

In all this, *he outlines a mental condition that answers exactly to what is experienced by men in every age, who believe in the God of Israel and have made His Word their portion.*

It is all within the compass of the ground marked out and all built on the foundation laid at the beginning, when God openly interfered to bring Israel out of Egypt by Moses.

And are we on new and strange ground in Romans 7 and 8? By no means. It is the *same* work and the same theme a thousand years later than David. The writer is a Jew—a Hebrew of the Hebrews. He is writing to believers in the hope of Israel.

How comes he to be doing so? *Because Christ had called him.* Who was Christ? *The Son promised to David:* begotten by the Spirit of God of David's seed.

The promise had long been on record. It had but recently been fulfilled in the birth of Jesus, who, at the age of thirty, had presented himself to Israel as the Son of God and the heir to David's throne, and having incurred the enmity of the ruling classes, had been put to death, as pre-arranged in the wisdom of God for the accomplishment of a purpose not contemplated by them—the *taking away of sin, and the establishment of a basis of reconciliation with God through Christ.*

This Jesus, in three days raised from the dead, and in forty days more exalted to the God of Israel's right hand—was now preached by the apostles (to whom Paul, a persecutor, had been added in a special manner). He was preached as "The Way" to forgiveness and hope and life—the only Name given under heaven for the salvation of men.

Paul, in the chapters read, is writing to those who had received Jesus so preached by him—writing to establish them in the faith of Christ, and to enlighten them on many deep matters connected with it, with a view to their preparation for that final attainment of "glory, honor, and immortality" which he told them was the end of his work with them in Christ.

He tells them in ch. 9 that the *heedlessness and unbelief of the vast mass of Israel* will not interfere with God's purpose with them—that the Word of God could not fail in its effect, and that the oppositions of the unbelieving class were only a part of the process by which the intended result would ultimately be reached; just as Pharaoh's opposition to Moses and Aaron was a part of the instrumentality by which the power of God was shown.

All this he sets forth for the comfort of those who are "the called according to His purpose." *All things*, he says, *work together for their good*. Their very afflictions befall them as a means of preparation for the glorious use that God purposes with them in the glorious ages to come. He asks—

"If God be for us, who can be against us?"

—and declares that nothing created in heaven or earth, and nothing that can happen in the form of the direct disaster, can—" . . . separate us from the love of God which is in Christ Jesus our Lord."—the Son of Abraham, the Son of David, the Son of God.

In all this, you perceive, we are in the current of things started in the beginning with Abraham, Isaac and Jacob. *It is one Purpose, one Work, one Hope from the beginning*. Our wisdom is to hold close and fast to it, giving ourselves daily to the reading of the Word and to prayer, and addicting ourselves to those varied services which, though bootless in the eyes of men, the Scriptures assure us are precious in the eyes of God, and will at last be acknowledged and rewarded by Him in circumstances of great honor and joy everlasting.

The Flood

After Cain slew Able God provided another notable child to Adam and Eve through the faithful Seth. There was now a clear division between these two classes of men, one, the faithful class which was called the Sons of God; the second, those who followed the rebellious ways of Cain who were styled the children of men. Over time, the faithful class began taking wives of the rebellious class, and the result was the raising of men who were well versed in the teachings of both classes, and by their knowledge, learned how to blend the rebellious teachings of the children of men with the true teachings of the sons of God, corrupting the righteous, but unifying mankind in their rebelliousness. These corrupters became great men in the earth.

The Bible explains it this way:

Gen. 6:1-2 “And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.”

The result of these unions was the rising of a specific class of men who were able to blend the festivals of what would evolve into Paganism, with the true and righteous observances of the faithful. The result of this union was a united and unified people that became strong in the earth, and the leaders of the movement were termed by Deity as “mighty men,” and “men of renown” for their religious and political prowess.

Gen. 6:4 “There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.”

Who the “giants” were, is unclear. It must have been a characteristic in the human gene pool, for this class of rebellious men occur again after the flood, in the sons of Anak that the children of Israel encountered as they scouted out the land of Israel, prior to entering it under Joshua.

Num. 13:33 “And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.”

After the giants, or Nephilim, there arose these mighty men, men of renown who were so instrumental in the corrupting of the class of men called the sons of God, that 120 years before Noah’s flood, the whole world had become corrupted. The sons of God were only to be found in the family of Noah. So roughly 1500 years after creation, the world had become corrupted beyond repair. Deity then gave Noah 120 years to preach the truth to the world while he built the ark.

Gen. 6:3 “And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.”

But the blending of the teaching of the children of men with the Sons of God had been complete and effective. Noah’s preaching saved none but his own family. So Deity brought the great flood upon the earth, and essentially started creation over, through Noah and his family.

Now, let me take a few minutes to deal with the foolishness of the churches on this subject. They tell us that the Giants (Hebrew: Nephilim) were the product of the union between the sons of God, which they imagine to be the Elohim or angels, and the children of mankind. This is silly on several fronts. First, it is important to note that the text does not say that. The text never says that the Nephilim are the sons of God. That this is not the case is shown by the fact that the Nephilim are in the land of Israel as the sons of Anak after the flood, as seen previously.

Secondly, Jesus is quite clear that the angels do not marry. Why then, would the sons of God, (if they were angels) seek out wives?

Matt. 22:30 “For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.”

The idea that Elohim have children with mortals is strictly a Pagan concept. All throughout Paganism, there are men who are the product of the union of gods and man. Hercules is probably the most well-known, but Wikipedia shows 48 demigods, as they are called, in Greek Paganism, three in Egyptian, and Five in Roman.

It is ironic that the very verses that explains how the Truth was corrupted by the blending of Paganism with the Truth, have been used by modern Christians to blend Paganism with the Truth.

The blending of Paganism to corrupt the Truth is a consistent theme in the Scriptures. We see it in the action of Balaam, near the end of the forty years of wandering in the wilderness. Balak, king of the Moabites knows that Balaam is a prophet of Deity. And as the children of Israel approach him, he tries to hire him to curse Israel.

Num 22:3-5 “...And Balak the son of Zippor *was* king of the Moabites at that time. He sent messengers therefore unto Balaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: Come now therefore, I pray thee, curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.”

Balaam, anxious to acquire the riches of Balak, eventually goes to Balak, where he tells him the things that God has promised, that Israel would

defeat the Moabites. The Mosaic account ends there, but in Revelations, we learn that this was not the end of the matter. We learn that Balaam, familiar with the ways of God and the ways of Paganism teaches Balak how to use Paganism to corrupt the children of Israel.

Rev. 2:14 “But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.”

Balaam explained to Balak how to tempt Israel into rebellion. He showed Balak how to blend divine worship with idolatry, corrupting the truth and bringing the vengeance of Deity upon Israel. And he was obviously successful, for we read of the rebellion of the children of Israel at the hands of the Moabites.

Num. 25:1-3 “And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel.”

And now having blended the Truth with Paganism, Israel was punished by God. God commanded Moses to hang those involved in the Paganism, and a total of 24,000 Israelites died due to the actions of Balaam.

Did Balaam get Balak’s house full of silver, such as he was promised? We aren’t told. But we are told that that Balaam becomes a symbol for the corruption of Christianity in the third stage of Christian life following the death of the apostles.

You see the book of Revelations has near its beginning, seven ecclesias. Now the book of Revelations is all symbols. We are told this in the very first verse of the book. We’re told:

Rev. 1:1 “The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:”

Jesus “signified” it by his angel to John. What does “to signify” mean? It means to show by signs. So Revelations is a book of signs and symbols, not literal events (though it explains through symbols literal events) of which only those who are the servants of Jesus Christ can understand. So the seven ecclesias are not literal ecclesias, but rather represent stages which Christianity was to go through.

The first stage was Ephesus, an ecclesia that held onto the truth, but had lost its first love. In other words, it was merely going through the motions. It hated the corrupters of the Truth, called the Nicolaitans, but was counselled to rekindle its love of divine principles.

The second stage was Smyrna. In this stage, the ecclesia is faithful, but those who had lost their first love and made peace with the Nicolaitans, now had formed a competing body. They claimed to be holding onto the truth (they said they were Jews) but in allowing the indifference of Ephesus, and the Nicolaitans into their assemblies, they became the “synagogue of the Satan” which translated means the assemblies of the adversaries. They formed themselves into assemblies that began to allow and defend the corruption that was rising in Christianity.

Balaam comes to us in the third stage, the Pergamos stage. At this point, we see the same divisions that existed before Noah. We see the Sons of God represented by Smyrna, and the children of men, represented by the Synagogue of the Satan which is now said to include the Nicolaitans. So along comes Balaam, a mighty man, and a man of renown, who begins to work to corrupt the true believers. The man Tertullian perhaps best represents this period. Tertullian was the son of a Roman Centurian, and he had been educated in Roman rhetoric and law. When he converted to Christianity, he brought with him the deepest knowledge of Paganism, and he became the first person claiming to be Christian, to use the term “Trinity” around 213-216 AD, almost 200 years after the death of Jesus. This concept became the great stumblingblock to Christianity. These corrupters are condemned by Jesus:

Rev. 2:14-15 “But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.”

From the corrupted Pergamos stage, Christianity entered its fourth stage, that of Thyatira, where the Scriptures describe it as Jezebel seducing God’s servants.

Rev. 2:20 “Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.”

It is in this era where corruption really sets into the Synagogue of the Satan. Men like Origen along with many others introduce all sorts of false doctrine, chief of all being a continued development of Trinity, and the belief in the serpents lie—thou shalt not surely die—in the belief in the immortality of the soul.

With the corruption in full bloom, Christianity is said to die in the Sardis stage.

Rev. 3:1 “And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.”

But the truth is brought back to life in the fifth stage, that of Philadelphia. Historically, what brings the truth back to life is the persecution by the Pagans of the Christians by Diocletian. Diocletian became convinced that the reason the Roman empire was in such decline was due to Christians, so he launched a ten year persecution of them, from 303-313 AD. The Paganized Christians of the Synagogue of the Satan quickly abandoned Christianity for Paganism (since the two had virtually merged anyway) leaving only the true Christians contending for the faith once delivered to the Saints.

But this ended in the Laodicean state, when Constantine legalized Christianity. At this point, the Synagogue of the Satan which by now infinitely outnumbered the true Christians was reborn and the luke-warm assembly was spewed out of Jesus’ mouth.

Rev. 3:15-18 “I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.”

This has been the state of Christianity from 313 AD to the present. Christianity became legal. The synagogue of the Satan became dominant. Made up of Nicolaitans, Balaams, Jezebels, and Sardians, the Christian church merged all the principles of Paganism into a lip service of Jesus developing a faith-system that could not save. Through the Trinity, they

developed a Jesus who could not declare God's righteousness in his death. They developed a man that could not die. They developed a kingdom in the skies which had been promised in Paganism, but never promised, discussed or even hinted at by the prophets of Deity.

The corruption we have witnessed over the last 2000 years—testified by the prophecy of the Revelations—is the same corruption that took place in Noah's day. And it is why God brought the judgments He brought upon the earth when He destroyed all that lived in the flood, save Noah and all on the ark.

There are in excess today, of a billion people on earth claiming to be Christians. And it doesn't take much to declare to be a Christian. Accept Jesus as your savior, knowing nothing about anything else, and you will be saved, they tell us. So ask yourself, when does Deity bring judgments upon the earth? When there are millions and millions of His followers, or when there are only eight people left, who are willing to get on the ark?

The answer is crystal clear. He brings judgments when the Truth is ignored. When did Deity destroy his Temple and end the kings of Israel and Judah? When Daniel, Ezekiel, and Jeremiah could no longer influence the people. When did He bring the Romans against the rebuilt Temple? When the teachings of Jesus no longer had an effect among the Jewish population. So what will be the condition of the world when He brings his final judgments, something that many Christian preachers tell us we are on the very verge of? Ezekiel warns us:

Ezek. 14:13 "Son of man, when the land sinneth against Me by trespassing grievously, then will I stretch out Mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord GOD."

That is when Deity brings His final judgments. When things are desperately bad. Not when there are a billion adherents to His truths in the earth. When we look back at Revelations, in each of the first six stages, there were a class of men that Jesus could address. There were "those who cannot bear those who are evil" in Ephesus. There were those who were in poverty, but were rich in Smyrna. There were those who held fast, and had not denied the faith in Pergamos. There were those who held fast, and had not known the depths of Satan as they speak in Thyatira. There were the few who had not defiled their garments in Sardis. There were those

who had but little strength, yet kept his word in Philadelphia. There is no such class in Laodicea, the age we are currently in. The corruption of Christianity has become so complete, that there is too few to mention. They existed. There was an angel in Laodicea, that is, a spirit-led group. But they are too few in number so as to be listed.

We know they existed, because they had to flee when Christianity became legalized (313 AD) and Christianity had become so paganized that she was now represented by the Pagan Dragon. The Paganized Synagogue of the Satan stood to devour the true Christians as soon as the woman delivered the man-child Constantine who gave power to the Synagogue of the Satan, also now known as the Dragon. So she fled to the extremities of the Roman Empire for 1,260 days or years, from 313 AD to 1572 AD, which was the beginning of the killing of the woman-witness at the St. Barthlemew's massacre of 1572 AD—A killing which was completed with the revocation of the edict of Nantes, 1690 AD, when it became legal and even required that the true believers be killed.

So having destroyed the unbelievers from off the earth in Noah's flood, the earth began to repopulate again, and again it didn't take long for Paganism to take over. Genesis 10 shows us the directions of the descendants of Noah. The sons of Shem stayed in the region where the ark landed (eastern Turkey of today) and populated Middle East and Far East Asia. The descendants of Japheth went north, and populated Europe. While the descendants of Ham went south, and populated Caanan, the Arabian Peninsula, and North Africa. Of course there were more changes to come, but this is the way the populations started after the division of the languages at Babel.

Now under the leadership of Nimrod, the grandson of Ham, great grandson of Noah, the earth began to corrupt itself back into idolatry. Leaving Ararat where the ark had rested, these men migrated east to the plains of Shinar.

Gen 11:2-4 "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."

One of the descendants of Noah was named Peleg, and his name means division. No doubt he got his name from being alive when the great division of peoples took place, after the start of the building of the tower of Babel. Peleg was born 96 years after the flood, so figuring 20 years for a generational change, idolatry was well established around 100 years after the flood, or after five generations of men were born to replenish the earth.

The Tabernacle in the Wilderness

PART EIGHT

After the instructive incident of the brazen serpent, Israel resumed their march northward, skirting the eastern frontier of Edom, eventually encamping near the willow-shaded brook or valley of Zered (see Deut. 2:13, 18). This valley ran into the Dead Sea, near its south-east corner, and formed the southern boundary of Moab. Here the Lord spake unto Moses, saying,

"Thou art to pass over through Ar, the coast of Moab, this day and when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them; for I will not give thee of the land of the children of Ammon any possession, **because I have given it to the children of Lot.**

"Rise ye up, take your journey, and pass over the river Arnon; behold, I have given into thine hand Sihon the Amorite, King of Heshbon, and his land; begin to possess it, and contend with him in battle.

"This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble and be in anguish because of thee" (Deut. 2:17-19, 24-25).

What words of encouragement! What an inspiring address! Never was the like uttered by a general to his army on the eve of battle. No room for doubt as to the result of their coming conflict with the nations, however numerous and well-equipped their armies might be—God was with Israel, and this was all-sufficient for the accomplishment of the purpose for which He had brought them out of Egypt. How eager then for the fray they must have felt! And with what confidence they would cross the fords of Arnon and pitch their tents! They were now—

"In the wilderness that cometh out of the coasts of the Amorites; for Arnon is the border of Moab, between Moab and the Amorites.

"Wherefore it is said in the book of the wars of the Lord, What He did in the Red Sea, and in the brooks of Arnon, and at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab" (Num. 21:13-15).

We can very readily imagine the delight the children of Israel would experience when they first beheld the rushing stream of the Arnon (which signifies "swift, noisy") as it dashed through a deep defile of rocks. This was the first river they had seen since leaving the Nile; and the vast majority of the people had never before set eyes upon a river.

Jubilant, therefore, and elated with the words of assurance addressed to them by Moses, they journeyed thence to a spot which, by the name they gave to it, indicated that they believed that their weary wanderings were now ended, and that the barren wilds of nature were about to be exchanged by them for the more desirable cultivated lands of civilized communities.

At the command of Moses, the princes and nobles dug in the ground with their staves, with the happy result of the discovery of a cool, refreshing spring of water; and in grateful memory of the event they called the spot—"Beer:" that is, the well, whereof the Lord spake unto Moses, "Gather the people together, and I will give them water. Then Israel sang this song:"

"Spring up, O well, sing ye unto it: the princes digged the well, the nobles of the people digged it by the direction of the lawgiver, with their staves" (Num. 21:16-18).

Continuing their journey from thence, they came to—"Bamoth in the valley, that is the country of Moab;" Thence (vs. 19-20)—

"To the top of Pisgah, which looketh toward Jeshimon"

* * *

We have now reached an interesting period in the history of Israel. Its wilderness wanderings have come to an end, and the time for action has arrived. Apart from the Divine aid vouchsafed to them, there could be no prospect of ever reaching the Land of Promise. In front of them was the country possessed by the Amorites, a numerous and war-like people, who

"Had fought against the former King of Moab, and taken out of his hand all his land, even unto Arnon" (v. 26).

Forty years previously—in the days of the spies sent out by Moses to report upon the land, its peoples, and cities—the Amorites, and other powerful nations, were described as dwelling in cities walled, and very great. We read of them as a warring people in the days of Abraham: how much more numerous, therefore, must they have been at the time we are now considering, besides being defended by the strongly built and fortified walls of the cities in which they dwelt!

Undaunted, however, by these facts, and relying upon the assurances of success, their leader sent messengers to Sihon, the king of the Amorites, whose capital was at Heshbon, requesting a peaceful passage through his territory, and promising the same respect for his land and possessions which had already been proposed to the Edomites.

The request, however, was rudely rejected. Sihon would not consent even to their passage through his borders, but assembled his forces, and prepared for battle. There was, therefore, no alternative than to accept the challenge, and prepare for war.

Sihon pushed his forces to Jahaz, and here the first encounter took place, and resulted in the total defeat of the Amorites; Sihon himself, his sons, and all his people were smitten with the sword; his walled towns, Ar and Heshbon, his capital, Nophah, and Medeba, were captured; and his numerous flocks and herds fell into the hands of the victors, who thus became masters of the entire country between Arnon and Jabbok (Num. 21:21-31).

Encouraged by their marvellous success against Sihon, Moses lost no time in seeking to extend his conquests, and accordingly, sent to spy out Jazer, and they took the villages thereof, and drove out the Amorites that were there, And they turned and went up by the way of Bashan: and Og, king of Bashan, went out against them, he, and all his people, to the battle of Edrei.

"And the Lord said unto Moses, Fear him not, for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon, king of the Amorites, which dwelt at Heshbon.

"So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land"

That the territories conquered by Israel on the east of the Jordan formed

part of the land covenanted to Abraham there can be no doubt (see Gen. 15:18-21); but it was *not intended that Israel should occupy the whole of the land under the Law*, for the Lord had given possessions on the east of the river to the children of Esau, Moab, and Ammon, on account of their relationship to Abraham; and He commanded Moses, saying, "Meddle not with them, for I will not give you of their land; no, not so much as a foot-breadth" (Deut. 2:4-19).

There is, however, no breach of the Divine compact in the conquests effected by Israel, for they related to territories which, though they had formerly belonged to Moab, were at the time of their conquest by Israel in the possession of the Amorites, who had extended their possessions in the west to the east of the Jordan, and so established themselves there at the expense of their weaker neighbor; and these Amorites were among the nations whose territories were promised to Israel.

It is clear, therefore, that Moses did not, at that time, anticipate any such acquisition of territory in the east, for on his approach to the Amorites he asked Sihon, their king, permission to pass through his territory upon the same conditions as those offered previously to Edom.

Sihon's refusal, however, backed by force brought against Israel, left no alternative than war, by which he was deprived of his kingdom, and Israel thus placed in possession of a fine country, full of towns and villages, and a free passage to the Jordan—a result altogether beyond their expectations.

The Amorite king Og of Bashan could not brook the presence of his new neighbors, and marched against Israel, with the like result experienced by Sihon. Thus, Israel became possessed of these two kingdoms, whose united territories extended from the river Arnon to the roots of Lebanon, and formed one of the finest countries in the world, well wooded, and full of rich pastures. What an encouragement was this initial success to the faith of Israel, in the acquisition of valuable possessions apparently in addition to what had actually been promised to them!

The way of Israel having been cleared by the overthrow of these two kingdoms of the Amorites—

"The children of Israel set forward, and pitched in the plains of Moab, on this side of Jordan, by Jericho" (Num. 22:1).

Here they encamped until they passed that river on their entrance into the promised land. These plains are formed by a narrow strip of land,

scarcely two leagues in breadth, lying along the eastern banks of the Jordan, opposite to the plains of Jericho. The Dead Sea lies to the south of it, Mount Pisgah on the south-east and the mountains on the east; and towards the north, as "the valley of the Jordan," even to the Sea of Tiberias. This plain, with that of Jericho on the opposite side, form together, in fact, an expansion of the valley of the Jordan. This side formed part of the territory which had formerly been taken by the Amorites from Moab; but, as usual in such cases, it still retained the name of the former possessors.

The mountains along which Israel passed before they entered the Jordan valley were occupied by the Moabites, who were—

"... sore afraid of the people because they were many; and Moab was distressed because of the children of Israel."

They did not, therefore, venture to arrest their course, and Israel passed peaceably by their territory, purchasing food for their sustenance with money (Deu. 2:28-29), keeping along their outermost eastern border until only the territory of the Amorites interposed between them and the Jordan, and through that territory, now their own, they now march to their destination.

When Moab beheld the busy encampment firmly and securely established in their own ancient territory, and the northern *kings* utterly overthrown, we can understand how that their alarm became very great, although they had no real cause for distrust or fear; for the Israelites had been forbidden, as we have seen, to distress them, or to contend with them (Deut. 2:9).

In their not altogether unwarrantable apprehension of the situation, the Moabites took counsel with their Midianitish neighbors how they might best defend themselves against the conquerors of the Amorites. And—

"Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak, the son of Zippor, was king of the Moabites at the time" (Num. 22:4).

They felt that even with their united forces it were vain to attempt to contend with Israel, the power of whose God they recognized in the destruction of the Amorites; and that *unless they could by some means neutralize or withdraw that overshadowing power*, there was little chance of their escaping the fate of the Amorites.

They therefore resolved to consult some powerful magician, whose curse

upon Israel might render them weak and easy to be overcome. They were aware that Israel had been delivered from Egypt amid signs and wonders, which spread terror upon the surrounding nations; and of their long sojourn in the wilderness; and, being related to the father of the faithful, it is impossible that they could be in total ignorance of the origin of the people they so greatly feared.

Jethro, the father-in-law of Moses, was a prince of Midian, and visited Moses when Israel was encamped before the Mount of God; yea, even Moses himself had resided among the Midianites forty years, and Balaam's abode was in the high lands of Mesopotamia, the country of Abraham, and the place of Jacob's refuge from the revengeful spirit of Esau. With these facts before the mind, we shall be better able to apprehend the true position in relation to the traditional knowledge which they evidently possessed of Israel's God, although worshippers of Baal.

As the result of their counsel, they decided upon the hire of Balaam, and Balak (Num. 22:5-7)—

" . . sent messengers unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying,

"Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: come now, therefore, I pray thee, curse me this people, for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

"And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak"

The resort to divination on the part of Balak was no new procedure, for it was the custom of Orientals, in their wars, to take magicians with them to curse their enemies, and to mutter incantations for their destruction; and in case of success to attribute it to the influence of the soothsayers with the tutelary divinities. And we are informed that even in the British war with the Burmese, the generals of that people had several magicians with them, who were engaged in cursing the troops; and as success did not result from their efforts, they employed a number of witches for the same purpose.

The invocation of tutelary divinities is not, by any means, peculiar to the Orientals of past or present times, but occupies a large place in the superstition of the west under the false cognomen of "Christianity;" for, what are the anathemas and excommunications of Romish Pontifical authority but Balaamite curses and blasphemies, figments of a superstition to which no age of barbarism ever even approximated?

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

The Memorial Name

by brother John Thomas

(Part Two—Last)

'I (am) Yahweh: this is (My) Name'—Isa. 42:8.

When Jesus appeared, and was crucified and rose again, the Yahweh-Name was no longer absolutely a testimony to be fulfilled. It became a *living reality*—the Truth Incarnate and "the Name of Christ" became "the Name of Jesus Christ;" and all that is predicted of the Spirit's Name is to be fulfilled in Jesus and his brethren.

The New Testament treats very largely of *the Mystery of the Name*. After Jesus rose from the dead, before his assumption to the right hand of Power, the Kingdom and the Name were the especial topics of conversation between him and his disciples. They understood the doctrine of the Kingdom better than the Name, until he opened their understandings that they might understand the Scriptures of the prophets—Luke 24:45. These, in regard to the death, burial, resurrection, and assumption of the Name-Bearer, and the doctrinal use to be made of them, had been hid from them—Luke 18:31.

But when he had risen, the time had come to remove the veil, which still remains upon the understandings of all who do not comprehend "the Truth as it is in Jesus"—

"O fools" (he said to two of them) "and slow of heart to believe ALL that the prophets have spoken. Ought not the Christ to have suffered these things and enter into his glory?"

"And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself" (Luke 24:25).

On a subsequent occasion, when all of them were convened, he said that, according as it was written in the prophets—

"It behoved the Christ to suffer, and to rise from the dead on the third day; and that repentance and remission of sins should be preached IN HIS NAME among all nations, beginning at Jerusalem" (vs. 44-47).

"*In His Name*" is here an all-important phrase, for apart from this great Name there is no repentance nor remission of sins for Jew or Gentile—

"There is salvation in no other, for" (continues the Spirit in Peter) "there is none other Name under heaven given among men, whereby we must be saved" (Acts 4:12).

And again, he said (Acts 10:43)—

"To him give all the prophets testimony, that whosoever believeth into him shall receive remission of sins THROUGH HIS NAME."

The Name is expressive of a personal existence "among men." In its first sojourn here, though it was the Deity's Name, it was a Name of no reputation; it was without rule, being the Name of a servant, of a humiliated, oppressed, and afflicted man, absolutely obedient to the will of the Deity, even unto the death of the cross. Wherefore, says Paul in Phil. 2:9—

"God also hath highly exalted him, and given him a Name which is above every name: that at the Name of Jesus every knee should bow of heavenlies, and of earthlies, and of subterraneans; and every tongue confess that Jesus Anointed is Lord, to the glory of Deity the Father."

In this highly exalted Name are repentance and remission of sins alone to be found. A man may be ever so intelligent in the Scriptures, ever so excellently and piously disposed, ever so firmly convinced of "the Truth as it is in Jesus"—still, *if he have not been added to this Name*—if he have not laid hold upon it according to Divine appointment (and in no other way can it be laid hold of)—he is the subject neither of "repentance" nor of "remission of sins."

And, furthermore, if after having laid hold of it he follows not the example of the faithful in Pergamos, and *hold it fast*, the Spirit will "fight against him with the sword of his mouth."

By grace are men saved, *through faith that works by love, and purifies the heart*—Eph. 2:8; Gal. 5:8; Acts 15:9. Assuming, then, that a sinner

"believes the things of the Kingdom of the Deity and of the Name of Jesus Anointed"; and that he has *fallen in love with them*; and that, loving what he believes, the effect of this *affectionate belief*, or "believing with the heart," has been to alienate his affections from the "pleasures of sin" and "earthly things," and has caused him to set them upon the things anew, or exalted, where the Christ is on the right hand of the Deity sitting—assuming this to be the state of his mind and disposition, he is then in a condition to receive repentance, and to be saved from his past sins, and to obtain a right to eternal life, through the Name of Jesus Anointed, who is "the Lord the Spirit."

But if the sinner has not this *affectionate belief*, he can receive nothing through the Name; because he has no faith for justification, and disposition such as Abraham had, to be reckoned for repentance. *Without the faith that works by love and purifies the heart, it is impossible to please the Deity.*

On the day of Pentecost, in the 36th year from the birth of Jesus, Peter addressed 3000 Jews whose understandings and affections had been thus prepared by the things they believed. When they asked Peter, saying, "*What shall we do?*"—he replied, not knowing as yet what their convictions were—

"Change ye your mind, and every one of you be immersed upon the Name of Jesus Anointed INTO remission of sins."

They were to be immersed "*upon and for the Name*" of Jesus Anointed; because the Gospel of the Kingdom was preached to them to separate them from that evil generation of Israel "*for the Name*"; as it was afterwards preached to the Gentiles for the same purpose (Acts 15:14)—

"To take out of the nations a people for the Name of him."

They were immersed "*for*" this Name that they might constitute a part of this Name; for it is *a Name of multitude*, all of whose constituents are "IN Jesus Christ"; in other words—

"In Deity the Father, and the Lord Jesus Anointed" (1 Thes. 1:1).

For a sinner, then, affectionately believing the Truth, to be "*immersed for the Name*," is for him to be *added to the Name of the Deity*, that—when that Divine Name is complete—he with Jesus may be manifested in power and great glory—

"The righteousness of God through Jesus Christ's faith is FOR all and UPON all the believing" (Rom. 2:22).

This manifestation is the *ultimate* purpose of his addition to this Name; but there is also a *present* reason and advantage resulting therefrom—

"Be every one of you" (said Peter) "immersed upon the Name of Jesus Anointed INTO remission of sins."

When added to the Name, the immersed believer is *IN the Name* (Acts 10:48) as a man is *in a robe* when he has put it on. The Name is regarded as a *covering* by which his "*sin is covered*"—Psa. 32:1-2.

Now, *immersion* is the divinely appointed action by which a true believer is (and a *true believer* only can be) united, added, or married to the Name. And in order to do this—that he may be "in the Name"—it is appointed for him to be immersed—

"INTO, or for, the Name of the Father, and of the Son, and of the Holy Spirit."

—a formula which is equivalent to the phrase: "the Name of Jesus Anointed;" for *Jesus Anointed* is the Father manifested in the Son, Jesus, by Holy Spirit; in other words, DEITY MANIFESTED IN FLESH.

The believing and rejoicing sinner, then, who has followed the example of the Samaritans in faith and practice (Acts 8:12) is immersed in water "*upon*," "*for*," and "*into*" the Name, which is the same as being immersed into remission of sins.

The Spirit, the water, and the blood are the three witnesses on the earth that are convergent into the One Name—1 John 5:8. "*The Spirit*," which "*is the Truth*," works in him who understands it, to believe, to will, and to do.

"*The water*" is the medium of induction into the Name; and no one since Pentecost, A.D. 35, can prove he has been added to the sin-covering Name who has not passed through the water,

"Except a man be born out of water and spirit" (said the King of Israel) "he cannot enter into the Kingdom of God."

The water will not bear witness in favor of the unwashed. The third witness is "*the blood*." By faith in the testimony concerning the sin-covering efficacy of the blood of Jesus, the sinner who believes the covenanted promises is brought into sacrificial relation thereto. By faith in the testimony of Jesus he believes that *sin was condemned in his flesh* when he was crucified; that his blood is the blood of the New, or Abrahamic, Covenant by which it was dedicated, shed for the remission of the sins of

the many, whose sins Jesus bore *in his own body* on the Cross.

Believing that without the shedding of the blood of Jesus there would have been no remission through the Name, the blood becomes to him an important and indispensable element of the Name, which he embraces for its purifying efficacy imparted to it thereby.

He goes into the laver of the water that he may approach the altar, Jesus, and be sprinkled by faith with his blood. This done—and he is "justified by faith," "by grace," "by his blood,"

" . . . washed, sanctified, and justified in the Name of the Lord Jesus and in the Spirit of our God."

—the truth, the water, and the blood all testify to his justification "through his Name."

Lastly, upon this subject we would at present remark, that there is *a precise and definite point of time* at which a sinner's disposition and faith are granted to him for a change of mind and heart, and for remission; and this is in *the act of obedience*. Ananias said to Saul—

"Arise, be baptized and wash away thy sins, attaching thyself to the Name of the Lord" (Acts 22:16).

In the act of doing this, in rising from the water, Saul's state of heart was granted to him for repentance, and his belief of the Truth was counted to him for remission of sins—both in the act which effected his attachment to the Name.

Studies in Biblical Chronology

Recently we did a study class on the question of whether the Bible is true, when considered against modern archeology and history. The modern thought would conclude the opposite. There was far more interest in this subject than I had supposed, so I will try to reproduce some of that study, showing that as we consider the Chronology of things spoken of in the Scriptures, there is more proof in archeology that these things did exist, than that they didn't.

Chronology establishes the pillars upon which history, and to some degree archeology, are hung upon. And those are the kinds of things that we plan to discuss in these entries.

Now, we've all seen the terrible tragedy of the murder of the young man, Charlie Kirk who inspired a number of young people to look into the Bible. And Charlie kept encouraging them to go to church. As he did so, I always thought, "what are all those people going to think when they go to church and they find out that all those preachers that they're talking to in the church don't really believe that the things that happened in the Old Testament *actually happened*." Modern Biblical scholars, for the most part, think the Old Testament, and some think even the New Testament, are all myths and all just moral stories. It is referred to some as the history that never happened.

And there are certain reasons specific why they don't believe these events happened. So, we will go over some of those reasons. A lot of the reasons why the Bible is considered to be just good stories and fables, has to do with chronology, history, and archeology.

#1The Conventional Dating

There are three or four different chronologies that we will be discussing. I'll identify them this way. The first, the conventional one, is based on how world's learned men, who claim to be completely detached from the Bible, view history and archeology. This is the chronology you are most likely to see in your schoolbooks, or in commentaries on television or YouTube videos.

Pillars

Now history is hung on chronology. What does that mean? It means that we must find some point in history that we can tie to a specific year and then base all the other events upon that year. In antiquity, they did not use dates like BC or AD. They dated things according to the year of a king. So, the chronologist must figure out how to adjust, say, the 11th year of Zedekiah, to a specific date on our calendar. That date would then be the foundation upon which the other dates are established.

Now the dates that chronologists use are called "pillars." Now if the pillars they choose are correct, then their chronologies will be correct, but if wrong, then all dates based upon those pillars will be

wrong. And frankly, there are not many good pillars in antiquity. Conventional Egyptian chronologists say there are four, but two of the principal ones are based upon astronomical events of the stars (which repeat themselves over time,) and which may widely differ based upon where in the earth the observation took place. Also, when writing of how many years off of some stellar event, the years may not have been counted the same way throughout antiquity.

The third pillar of conventional chronology is the invasion of Shishak in the fourth of Rehoboam, but there is controversy over who Shishak was. And as we shall see, determining who Shishak was can cause a 300-year error in chronology. And the fourth one (and perhaps the most reliable one in the conventional dating) is the conquering of Thebes in Egypt by the Assyrian king Ashurbanipal in 664 BC. This is the only one that can be said with any degree of confidence, is a pillar for chronology.

As stated, one of the pillars used by chronologists is that the fourth year of Rehoboam, king of Judah was 926 BC. That was the year Shishak raided the Temple. Chronologists say that Shishak must have been Sheshonq, Pharaoh of Egypt in the 22nd Dynasty, because their names are similar.

With that established, they try and work their way back to the Exodus. They observe, for instance in Exodus 12:37:

“And the children of Israel journeyed from Rameses to Sukkoth, about 600,000 on foot that were men besides children.”

These experts decide that for the children of Israel to have left from Rameses, then Ramesses II, the greatest of all pharaohs of Egypt had to be the pharaoh of the Exodus.

So, using the date from Pharaoh Sheshonq, they count back to determine that Ramesses II had to be in the 1200s BC, (1279-1213.) So, they say that the Exodus had to occur in the 1200s. But when they look at the archeology in the 1200s BC, they can't find any evidence that there were Israelites in Egypt in the 1200s, or that there was an invading march by Israelites into Canaan in the early 1100s,

or that there was a new settlement in the land of Israel around that time. They boldly proclaim that there is just no evidence of the Exodus in the 1200s BC. Further, when they consider the great Pharaoh Rameses II, they question how the plagues could have occurred, but it is not recorded. And how would Rameses, after these plagues, become the greatest Pharaoh of all time. And they are of course correct that all this couldn't have happened. It would make no sense.

From this they then conclude that the whole Biblical historical account is just a myth—that it never happened. They don't consider that it doesn't appear to happen because they're using dates for the Exodus which they have imposed upon the Bible to decide when the children of Israel should have done these things, rather than using the true dates that the Bible itself gives us.

So, they tell us, well, Rameses lived in the 1200s. The Exodus must have happened in the 1200s, because the Bible says the children of Israel left from Rameses. And since there is no evidence of the exodus happening in the days of Rameses II, we conventional archaeologists conclude that it never happened. They have even written books by that name: "The History that Never Happened." But again, that is a conclusion that they draw from their own reading of the Bible. It has nothing to do with what the Bible actually says.

Now that sums up the first and most general class of archeologists, 99.9% of whom don't believe the Bible at all, and who mostly have the goal to use archeology to disprove the things in the Bible.

#2 Christian Archeologists

There is a second class of men which we will call Christian archeologists, though it's probably only about .1% of Archeologists that I would call Christian archeologists, and they do a much better job than the conventional group. Rather than saying that the Exodus "had" to have happened in the days of Rameses II, these actually look at what evidence exists and point out that evidence for the events of the Old Testament do in fact exist in archeology, but just not when the conventionalists demand. A good argument they use

is that if we look for evidence of World War II in 2020, we will find none. Can we therefore conclude that World War II never happened? Of course not. World War II happened in the 1930s and 40s. Looking for it in 2020 doesn't mean that it never happened. So likewise, when you look for the Exodus in the wrong time frame of history, you won't find it, but that doesn't mean that you wouldn't find evidence of it happening at a different time.

Now Christian archeologists generally speaking, believe that the Old Testament events did happen. And they find valid evidence in the archeology, where these events occurred. But these men suffer so much terrible ridicule from the conventionalists, and they don't want to add to it, by appearing too far out of the mainstream; and so, they generally accept the conventional dating on most things. They just adjust conventional time frames to different pharaohs to harmonize with the conventionalist's chronology of the world. And they strain so much to conform to the conventionalist's chronology, that they end up denying parts of the Bible in order to accommodate them. I was reading a booklet called *Redating the Kings of Judah*. And in it he observed that:

“There's often a conflict between the chronologies of the Assyrians and the Bible. And unfortunately, the archaeologists will almost every time choose the chronologies of Assyria over the chronologies of the Bible.”

This is a very true statement. Even David Rohl, who we will discuss shortly, believes the Assyrian chronologies to be correct, though they are clearly at variance with Bible chronology, and even David Rohl's own chronology.

Confidence in the Assyrian chronology causes Christian archeologists to misdate things and come up with the wrong answers as well. They face problems because some of the prophecies, particularly the prophecy concerning Abraham's seed wandering for 400 years, and coming out of Egypt in the fourth generation, won't fit the conventional dating. These are prophecies that they don't have an adequate answer for, and it's impossible for them to fit into their chronology, so they ignore them—or give impossible definitions for

them, as we shall discuss. They just pretty much come up with fictitious things and completely blow off the prophecy.

#3 David Rohl Chronology

The third chronology we will discuss is a recent one, developed by the archeologist, David Rohl, who has, in my opinion, added greatly to the discussion of the Old Testament. Rohl is kind of an interesting fellow. He started off as a youth quite interested in Egypt, toured Egypt as a young child, learned to write hieroglyphics as a young child, could memorize all the pharaohs and write their names in hieroglyphics, he was simply fascinated with Egypt.

But as he got older, his career took a different path, and he went off playing rock and roll music and became a record producer and made music his career. But after a successful career in music, he went back to college and began studying archeology again. Well, he had to find something to write about for his doctorate degree, and what he focused on was what is called “the third intermediate period” of Egyptian history.

Egyptian History Overview

Just to explain it briefly, Egyptian history is broken up into several sections called the Kingdoms, which is a time when all of Egypt was ruled by a single dynasty—and dynasty means family—it means the Pharaohs remained in the same family line. There were three kingdoms, which are simply called the Old, the Middle and the New Kingdoms. Attached to these kingdoms are three periods called the “intermediate Periods.” These are times when the ruling family had become so weak, that another family, or dynasty rebelled against them and ruled parts of Egypt at the same time. There was even a time in the third intermediate period, when there were three ruling dynasties in Egypt at the same time, ruling from Rameses, Thebes, and Bubastis, which is in the eastern delta region.

The Third Intermediate Period

The third intermediate period follows the New Kingdom; And as Rohl studied it for his doctorate, he realized that this third intermediate period, the way conventionalists had drawn it up, was

fundamentally flawed, and way too long. Rohl could see that the dynasties of the third intermediate period which the conventional wisdom said ran one after the other, actually overlapped each other, and several of them ran concurrently. By the time he had finished studying all the Pharaohs, and the archeological evidence which showed how the dynasties overlapped each other, he had considerably shortened the duration of the third intermediate period.

But this created a big problem for conventional and Christian archeologists. Sheshonq, who both groups identified as the Shishak of the Scriptures, is a fixed pillar in both chronologies, and he is in this third intermediate period. And Rohl had moved Sheshonq's date from around 920 BC up about 100+ years. He wrote:

“One might conclude therefore, that the reign of Shoshenk I, founder of the 22nd Dynasty began any time between the years 830 and 790 BC.”

790 BC would actually be the Bible's date, when an Egyptian Pharaoh invaded Israel at the end of Jeroboam II, creating the discord recorded in Hosea.

This upset everyone's timeline. (Everyone, I might say, except the Bibles. It actually agrees more closely with the Bible's dates, making the raids of Sheshonq, whose battle path, which is recorded at Karnak, showing attacks on Israel but a complete avoidance of Judah, mirrors the Scriptures discussion of Egyptian raids in Israel prophesied by Hosea.)

But it does upset conventional chronologies, since all the world's civilizations dates are based upon Egyptian Dates. That is because the Egyptians recorded their histories in stone, which survives the ages. Other nations wrote on clay tablets, or papyrus which haven't survived the test of time. So, Egypt's history is what is available. Now, one of the biggest proofs Rohl discovered pertained to what historians have called “the dark ages.” A dark age is a time in which the civilization ceased to exist. Cities collapsed, and no history is recorded.

Egypt existed continually, but all related societies entered a dark age. When the modern-day historians and chronologists talk about it, they say these are these nation's dark ages where something mysterious and unknown happened and their civilization ceased. The cities all crumbled and virtually disappeared, but then 200 years later, they all come back, virtually all in the same place. Rohl looked at this after completing his work on the third intermediate period, and said, no, these civilizations didn't disappear. This Egyptian period was dated wrong. If you pull Egypt's third intermediate period back about 200 years, as Rohl's work showed should be done, then there's no dark ages in these societies. Everybody else's histories then work.

So that's essentially the basis of the logic for why he shortens that time. And when he shortens that time, it makes everything work out like the Bible says it did. Now, Rohl is not a Christian believer. He doesn't believe in the Bible as a matter of faith. But what he does believe is that ancient civilizations recorded their histories—some with added mythology—but they recorded their histories. And so, as he looked at the Biblical account, he said there's no reason to discount the Israeli history as recorded in the Bible. He would not really consider all the miracles and divine principles to have occurred. He would say, well, that's just myth. And all societies had myths. But he would use the timelines and things like that to say, the Israeli history is just as valid as the Assyrian Chronicles or the Babylonian Chronicles, or any of the others.

That puts him in a unique place among archeologists. But like I said, he started his thesis—his doctorate—on the third intermediate period and ran it according to how it appeared to him from Egyptian history. When he was done, he looked at the other civilizations to see how his reconstructed Egyptian history would affect their histories, and that's when he realized that when you crunch down Egyptian history, it made these dark ages from other histories go away. And that's how he ends up changing things to be more universally consistent.

Now in shortening this period, Rohl challenges a sacred cow of both conventional and Christian chronologies when he shows that Pharaoh Sheshonq I, the first Pharaoh of the 22nd Dynasty, could not have been the Shishak who raided the temple. Rohl's chronology shows Pharaoh Sheshonq I was far too late in history to be the Pharaoh that raided the Temple, not coming to power till 822 BC or 150 years too late in conventional chronology, 200 years too late in mine.

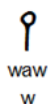
Rohl's looked at his history, and saw that Ramesses II of the 19th Dynasty, the richest and most powerful Pharaoh of all Egypt was the Pharaoh who raided the Temple. And it makes perfect sense that it would be Ramesses. Ramesses is the richest Egyptian pharaoh by far. He rules for a long time, 66 years. And his records show that in the seventh or eighth year of his reign, he takes Jerusalem. Ramesses recorded among his victories, a victory over Salem in Judah.

Sheshaw

So, Ramesses is the one who takes the gold from Solomon's temple and uses it to build the greatest Egyptian empire of all time. Critics ask, how do we get Shishak out of Ramesses? Well, Ramesses was never the Egyptian Pharaoh's name. Ramesses is the Greek's name for this Pharaoh, for the Pharaoh Ramesses II. His actual born name was Riamashesha.

Rohl suggests that the "Sheshaw" in his name, was what the Hebrew writers were referring to. The Shishak of the Bible is "Sheshaw" in Ramesses's real, or born name, Riam-a-shisha. And there's a complicated argument behind it in ancient Hebrew script as to why Sheshaw became Shishak. The argument goes like this:

In proto-Hebrew, that is the Hebrew of the 15th-10th century BC, this symbol, which is jokingly called the lollypop, was the symbol for the Hebrew "waw" or our W. But by the Ninth Century, that symbol had changed, and the same symbol became the symbol for the Qesh, or our modern Q, with the "K" sound. So, the same identical spelling of Sheshaw, in ancient



Hebrew of the 10th century when Ramses invaded, would be pronounced Shishaq in the ninth century, after Sheshaw had raided the temple. So, we have She-shaq instead of She-shaw in the Scriptures.

That's his argument. I think it's a good one. I think Rohl is probably right that Rameses II is the one who raided Solomon's temple. And by the way, Rohl's not the only one that comes up with that. Isaac Newton also identified Ramesses as the Pharaoh who raided the temple in the fourth of Rehoboam.—to be continued.

Now just a word of caution. Rohl uses the Christian chronologists for the dating of the Israeli kings. So his dates end up about 50 years too late, when compared to Bible dates.

Hints for Bible Markers

Psalm 25:12

“What man is he that feareth the LORD? him shall he teach in the way that he shall choose.”

Last month there were a few words written on fearing the LORD. This fear develops from our desire to please our Heavenly Father and avoid incurring His wrath, like a small child with their father. Being reminded of that day we shall stand before His beloved son, our advocate, where we shall be judged by our work of faith and labor of love. In *Anastasis* brother Thomas writes,

“If a saint have no righteousness of his own, Jesus Christ will refuse to be righteousness for him at the judgment. He covers naked sinners, that, as saints, they may develop works; that by these works which perfect faith, they may be justified, as Abraham was (James 2:21–26).”

As Paul wrote to the brethren at Philippi,

*“Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, **work out your own salvation with fear and trembling**”* (Philippians 2:12).

“Him shall he teach in the way that he shall choose.”

Here we have the result, one of the great benefits, for those who truly fear Yahweh. To phrase it in a more modern parlance, Yahweh shall direct him in the way appointed. In the previous verses of this Psalm that have been

considered, specifically verses four, five, and nine, the Hebrew word *לָמַד* lâmad, according to Strong's, means “a primitive root; properly to *goad*, that is, (by implication) to *teach* (the rod being an Oriental *incentive*)”. According to the King James Concordance it is used 32 times in the Bible and 29 in those times it is translated teach or some variation thereof.

In verses 8 and 12 *יָרָא* *yârâh yârâ'* is used. Its meaning is “a primitive root; properly to *flow* as water (that is, to *rain*); transitively to *lay* or *throw* (especially an arrow, that is, to *shoot*); figuratively to *point* out (as if by *aiming* the finger), to *teach*: it is translated archer, cast, direct, inform, instruct, lay, shew, shoot, teach (-er, -ing), through.” The KJC says it is used in 82 times, with it being used as teach or a variation thereof 46 times. However, in many of those uses “direct” may have been a better choice. Such as in Exodus 4:12 where it is written,

“Now therefore go, and I will be with thy mouth, and teach (*yârâh*) thee what thou shalt say.

In Genesis 46:28 it is translated “direct,”

“And he sent Judah before him unto Joseph, to direct (*yârâh*) his face unto Goshen; and they came into the land of Goshen.”

The idea of God directing the steps of a man who feareth God is in line with what is written in Job 33:16:

“Then he openeth the ears of men, and sealeth their instruction”.

It is also brought out in Psalms 37:23:

“The steps of a *good (i.e. righteous)* man are ordered by the LORD: and he delighteth in his way.”

This is a great comfort knowing that our Heavenly Father will direct the minds of those who love Him to a greater understanding of His Truth:

“And the Lord direct your hearts into the love of God, and into the patient waiting for Christ” (2 Thessalonians 3:5).

Psalm 25:13

“His soul shall dwell at ease; and his seed shall inherit the earth.”

Here is a promise of eventual comfort and goodness to the true sons of Yahweh and His Christ who know they can place their confidence in Him. Here is a renewed promise of the long-awaited kingdom which is to be set up on the Earth.

“The Lord is not slack concerning his promise, as some men count slackness;” (2 Peter 3:9). Continued next month should the Lord will

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