

# 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**

# Fallout from the Iranian War

The greatest fallout from the Iranian war will undoubtedly be Israel dwelling in unwalled villages—a necessary condition prior to Russia’s descent into the Middle East. As it is written:

Ezek. 38:11 “And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at quiet, that dwell securely, all of them dwelling without walls, and having neither bars nor gates.”

The next most significant consequence has been the widening rift between the United States and NATO, followed closely by the painful exposure of Europe’s military weakness.

President Donald Trump has expressed deep frustration with NATO—not merely for its unwillingness to enter the conflict, but for actions perceived as contrary to American interests. From the American perspective, the effort to remove the current Islamic regime in Iran serves Europe’s interests even more than its own. Europe receives roughly 5–10% of its oil and gas from the Middle East, while the United States receives less than 2%, importing only limited amounts of heavy crude, which could be replaced by sources such as Venezuela.

Iran also demonstrated its expanding reach by launching missiles over 2,500 miles toward the British–American base at Diego Garcia—a capability it had previously denied possessing—raising concerns across Europe about the vulnerability of major capitals.

Tensions escalated further when several NATO countries reportedly restricted U.S. use of bases and airspace in Spain, Italy, France, and Britain—installations largely built, funded, and maintained by the United States for Europe’s defense. Such actions have generated significant frustration within American military and political circles, even among longstanding supporters of NATO, some of whom now question the extent of continued U.S. commitment.

Legally, the United States cannot easily withdraw from NATO, as it is bound by a treaty ratified by the Senate, requiring a two-thirds vote for termination. However, discussions have emerged among advisors about reducing troop deployments in countries such as Spain, Italy, and Germany.

President Trump reportedly characterized Europe as strategically weak, suggesting that Vladimir Putin would recognize this vulnerability. The war, in this view, has highlighted serious limitations in Europe's military readiness.

For example, when Iranian missiles targeted British positions in Cyprus, the United Kingdom deployed the HMS *Dragon*. However, doing so required diverting it from existing NATO obligations, with limited capacity to replace it. More broadly, Britain's naval constraints became evident when it struggled to assemble a full carrier strike group—an essential requirement for operating an aircraft carrier effectively. Unlike the United States, whose carriers are typically supported by multiple destroyers, cruisers, and submarines, European fleets often lack sufficient accompanying vessels.

These developments raise questions about the future cohesion of NATO. From a prophetic perspective, passages such as Ezekiel 38 describe a coalition that includes regions historically identified as Meshech and Gomer—often associated with areas north and south of the Danube—joining Gog in a campaign against a secure and unsuspecting Israel.

Within this framework, the weakening or fragmentation of NATO could be seen as a precursor to such realignments. As continental European nations distance themselves from the United States and potentially move toward closer relations with Russia, Britain—along with nations such as Canada and Australia—may find itself drawn into a closer dependency on American leadership.

## **The Great High Priest Foretold in the Law**

In Leviticus 16, we have a chapter that does more to explain to us God's plan of salvation, than almost any other place I can think of. This is the chapter defining the role of the High Priest on a very special day in Israel, the Day of Atonement. In Israel it is called Yom Kippur, or the day of coverings.

There were three significant feast days granted by God to Israel under the Law. The first in the religious year was the Passover. That is the day we are now fast approaching, with this year's Passover beginning next month, on Saturday evening, April 12. The Passover, of course is the day of Jesus'

death. The second important day is Pentecost, which occurs on a Sunday morning, some 50+ days later, it will be Sunday, June 8<sup>th</sup> this year; and the last celebration in the year is the Day of Atonement, which will begin this year on the evening of Sunday, September 20. This is the day that this 16<sup>th</sup> chapter of Leviticus is concerned with.

Now the Day of Atonement came in the seventh month in the Jewish religious calendar, but it came to be known as the first month of their civil calendar. This apparently is due to the fact that the yearly sabbaths, which occurred every seven years, (remember Israel had to let the land lay unfarmed once every seven years) and also the year of Jubilee, in the 50<sup>th</sup> year, or after seven sabbath years, all began in the seventh month.

The purpose of the Day of Atonement was to cut off all that offended. Concerning this day we are told:

Lev. 23:28-30 “And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.”

Now, the Jubilee appears to be tied into these last two festivals several ways. The feast of first fruits was on the first Sunday after Passover, which would have been the Sunday morning that Jesus was resurrected. Fifty days later is the feast of Pentecost, the Holy Spirit descended on the apostles, which would seem to prophesy of the resurrection of saints into spirit life eternal following seven weeks of work. In this case, seven would be a number of completion, so after a completed life of working out our salvation, saints will be blessed with spirit life.

But we can't help but notice that the Day of Atonement was likely the day that Jesus was born. Jesus' ministry is thought to have been three and a half years, the last half of Daniels prophecy of confirming the covenant with Israel for one week. Daniel was told the prophesy of 70 weeks, and it had a special mention of the last week. The prophesy reads:

Dan. 9:25-27 “Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall

destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And He [God} shall confirm the covenant with many for one week: and in the midst of the week [and that should read “at the end of the week”] He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.”

So, John worked during the beginning of the week, being the one crying in the wilderness,

Mal. 3:1 “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.”

Jesus worked the last half, or the last 3 ½ days, or years. And if he worked ½ year, and died on Passover, it is not clear that he began his ministry around the time of the Day of Atonement, when he entered his 30th year, as required by the law.

Num. 4:2-3 “Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.”

And there is more to this, though it may be a little speculative. The prophesy of the 70 weeks we just read was to be from the command to build and restore Jerusalem. The last possible date for this is in the 19th year of the Persian King Artaxerxes Longimanus, in 464 BC. If we add 490 years to that date for the cutting off of the Messiah, we reach 27 AD, a year in which the crucifixion was on a Friday, as required by Scripture. If we go back 33½ years from that date, we come to the Day of Atonement, 7 BC. Now what is notable about that date is that there was a taxing recorded in the writings of Caesar Augustus in 8 BC, carried out by Quirinius, who was at that time Legate of Syria. In that year, there was a conjunction of the planets Jupiter and Saturn, three times. "Conjunction" is the technical name for the position of two celestial bodies on the same degree of longitude. Sometimes two planets move so close to one another that they have the appearance of a single larger and more brilliant star.

In 7 BC, these planets appeared to join three times, making a bright star in the sky. The first was on May 29<sup>th</sup>. The second on Oct. 3, which was the

Jewish day of Atonement, and likely the day Jesus was born, and the last time was the fourth of December, which was the one the wise men would have seen, occurring in the southern sky, leading them directly from Jerusalem to Bethlehem.

This corresponds with Herod's slaying of the infants in Bethlehem. Herod slew those two years and younger in Bethlehem, according to the time of his discussions with the wise men:

Matt. 2:16 "Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

Herod died in spring of 4 BC., so he was obviously planning his successor before that time, in the winter of 5 BC, and he went back 2 years, to 7 BC. Again, showing the likelihood that Jesus was born on the day of atonement.

So we see that this day of atonement had many meanings, and impacted many different aspects of God's plan. The part of God's plan that it deals with in Lev. 16, is the royal priesthood. Without doubt, this is the great mystery that was hid from the ancients but has been revealed to us in the writings of the apostle Paul. Paul told us:

Eph. 3:2-4 "If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;"

So Paul was sent to reveal the mystery of the law, which was concealed in other ages. It was prophesied to those ages, but how all the things of the law were fulfilled in Jesus was the mystery Paul revealed. The great mystery that Paul revealed is how the Mosaic Law was a prophecy of all the things that Jesus would do to declare or exhibit the righteousness of God, that we might have forgiveness of sins, not by the law, but by grace. The Jews only saw it in symbol, and the churches around us today repeat the same symbolism.

And in the 9th chapter of Hebrews, Paul gives us in great detail, the explanation of this 16th chapter of Leviticus, and how it all centers on Jesus. So when we look at this chapter, we see the High Priest's first act:

Lev. 16:4 "He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and *so* put them on."

So the first thing that High Priest had to do was wash in the laver. In following his example, we learn that the first thing Jesus did in beginning his ministry was to be baptized in the Jordan.

Aaron was forbidden to enter the most holy place of the tabernacle without being adorned and glorified with garments of splendour and holiness and therefore styled "holy garments." Nor was he permitted to enter even when habited with these, *unless he had been previously baptized*, upon pain of death. The law said, "*he shall wash his flesh in water and so put them on.*" He was not permitted to officiate as high priest in his ordinary attire. He must "*put off*" and "*put on*" the holy linen robe; and had he put this on without bathing his flesh in water and proceeded to officiate, this unbaptized high priest of Israel would have been struck with death. Bro. Thomas wrote about this:

"...Jesus, with the sin of the world thus defined, rankling *in his flesh*, where it was to be condemned to death when suspended on the cross (Rom. 8:3), came to John as the "Ram of Consecration," that his *inwards* and his *body* might be washed according to the law (Ex. 29:17, 22). But these representations of the law and the prophets could not have found their antitype in Jesus, if in the days of his flesh he had possessed a holier or purer *nature* than those for whom he was *bruised in the heel*. His *character* was spotless; but as being the seed of the woman, of whom no clean flesh can be born (Job 25:4), and seed of Abraham, which is not immaculate, be it virgin or Nazarite, his *nature* was flesh and blood (Heb. 2:14), which Paul styles "sinful flesh," or flesh full of *sin*, a physical quality or principle which makes the flesh mortal; and called "*sin*" because this property of flesh became its law, as the consequence of transgression. "God made Jesus sin for us, who knew no sin; that *we* might be made *the righteousness* of God *in him*" (2 Cor. 5:21).

"In this view of the matter, the sin-bearer of the world indicated was a fit and proper subject of John's baptism of repentance for remission of sins. The holy and undefiled disposition of Mary's son was *granted*

*to him for repentance*, in fulfilling the symbolical righteousness of the law when he descended into the Jordan to enter into the antitypical robe of righteousness, with which he must of necessity be invested before he could enter into the most holy as High Priest, after the order of Melchisedec.”

So, the washing in the laver in Lev. 16, symbolized the baptism Jesus was baptized with in the Jordan by John, as he began his ministry. Jesus then preceded to put on the Holy Garments. This was his life’s work. He walked before God blameless, as he testified to the nation of Israel, the stones of which the high priest bore in his breastplate, but which Jesus literally did, as he testified:

Matt. 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

And ultimately he offered the great sacrifices for himself, and for the nation of Israel. And how hopeless it is in the world around us in understanding what seems to be such a simple concept, well defined in the law and explained by Paul.

Aaron was to bring a young bullock to the tabernacle which he was to offer for himself, and for his house.

Lev. 16:3 “Thus shall Aaron come into the holy *place*: with a young bullock for a sin offering, and a ram for a burnt offering.”

Lev. 16:6 “And Aaron shall offer his bullock of the sin offering, which *is* for himself, and make an atonement for himself, and for his house.”

Lev. 16:11-14 “And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself: And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not: And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

All this Aaron was to do, before he made offering for the people. And this is the great stumbling block to the world. They make Jesus a God, a third part of a triune deity, who needs no sacrifice. After all, we know that God is too pure to even look upon sin, so how foolish would it be to suggest that God requires atonement. Atonement may simply be understood by breaking down the word: at-one-ment—the act of atonement was to make us at one with God. This Jesus explained just before his crucifixion:

John 17:21 “That they all may be one; as Thou, Father, *art* in me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent me.”

This being the case, who could suggest that the Father God being coequal and coeternal with the son God, could ever not be at one. Yet this explained to us that this was the case, and that Jesus required atonement to end the separation. Paul wrote:

Heb. 8:1-3 “Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.”

It was of necessity that this man have somewhat to offer. If he had to offer atonement for himself, following the type of the Jewish High Priest, it is obvious that there was some barrier to atonement, which his own blood reconciled. And that, of course, was the flesh. It was his infirmity. Paul told us in Heb. 4 that Jesus bore our infirmities:

Heb. 4:15 “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.”

And in the next chapter, he tells us that this is the reason that the High Priest had to offer for himself:

Heb. 5:1-3 “For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins.”

Paul tells us that the High Priest offered by reason of his infirmity, the same infirmity Paul had just affirmed that Jesus was made to have.

After the high Priest offered for himself, he was then in a position to offer for the people, which he did with the goats of the sin offering. One he slew, and the other was set free in the wilderness, symbolizing that the sins of the saints were abolished.

And finally, we come to the atonement of the Holy Things themselves. These are inanimate objects which can't sin, but were reckoned as defiled and in need of atonement by their association with the sinful race of Israel.

Lev. 16:16 “And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.”

Paul confirms to us that this all symbolized Christ:

Heb. 9:19-23 “For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This *is* the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.”

Now we are told by some that only moral sin requires atonement, and since Jesus did not sin, which we all agree, he required no atonement. But here, brothers and sisters we see the fact that inanimate objects which couldn't possibly sin, required atonement, so obviously sin both moral and physical—that is, any association with sin, required atonement. And why?

That is so that sin could be condemned in a morally sinless man. It was God's intent to condemn sin in the flesh of Jesus. Sin had to be there in order for it to be condemned there. Hence Paul tells us:

2 Cor. 5:21 “For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.”

And this was so that sin could be condemned in the flesh.

Rom. 8:3 "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:"

In going up on the cross, Jesus put to death that sin-body, and in so doing made the great statement that this is how the flesh of sin must be treated in harmony with the righteousness of God. It is only fit for destruction. Hence Paul told us of Jesus' work:

Rom. 3:25-26 "Whom God hath set forth *to be* a propitiation through faith in his blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus."

When we see God exhibited as righteous in the crucifixion of Jesus, putting to death sin once and for all, then God is willing to grant us life through grace. And this is what we come to memorialize each Sunday morning.

## "I Will Be Sanctified"

By bro. George Gibson

*"Every transgression received a just recompense of reward . . . how shall we escape if we neglect . . . ?"—Heb. 2:2*

Our Bible readings for the past 10 days (July 21-30) have taken us through a momentous period in the world's history. But it is not merely history—it is much more than that—for it is part of the things Paul says, "were written *for our instruction*."

It is our duty, therefore, not only to read what is written, but to *give attention* to what we read, so that we will be properly instructed in the way of salvation. As Paul said to Timothy—

"Till I come, give attendance to reading, exhortation, doctrine."

It was not ordinary reading, for Paul said again—

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing (or handling) the Word of Truth"—2 Tim. 2:15.

Paul was not thinking of ordinary reading, where one reads

something without assimilating the ideas presented by the written word. *Study* is the word he used. That is *apply your mind* to what you read so that you will acquire knowledge and then *reflect upon it*. Let us, then, consider some of the things we have been reading.

On July 21st, we found ourselves in the company of David, the son of Jesse, who had been established as king. One of his first acts was to gather a great company of the chosen men of Israel and go to Kirjath-jearim to get the ark of God, where it had been for many years in the home of Abinadab.

It was taken out of the house and placed upon a new cart which was drawn by oxen, under the care of Uzzah and Ahio, sons of Abinadab. When they reached Nachon's threshing floor, the oxen stumbled, and Uzzah, anxious about the ark, placed his hands upon it to steady it and keep it from falling—

"And the anger of the Lord was kindled against Uzzah; and God smote him there for his rashness; and there he died by the ark of God"—2 Sam. 6:7.

This judgment was so severe that David became afraid, and stopped the proceedings at once, and took the ark into the home of Obed-edom, where it remained for three months. At first sight, this seems harsh treatment for one whose intentions were for good; but God does not cater to our "good intentions" unless they are based on *divine principles*. We must remember that the whole course of action was out of order. The charge given to the sons of Kohath regarding transporting the ark was—

Num. 4:5-6 "Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it: and shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and put in the staves."

Whether any of these instructions were carried out, we do not know; but we do know that it should not have been placed upon a cart, because the staves were provided to carry the ark upon the shoulders of the Levites, and when doing this—

Num. 4:15 "They shall not touch any holy thing, **lest they die.**"

The command was clear and unmistakable. Therefore, it was the duty of Uzzah to see that the provisions of the Law were observed. Because he failed to do this, he suffered the *forewarned penalty* of the Law. This occasion would be included in Paul's remark in Heb. 2:2 that—

"Every transgression and disobedience received a **just** recompense of reward."

Therefore, said Paul—

Heb. 2:3 "How shall we escape, if we **neglect** so great salvation."

*Neglect*—not deliberate wrongdoing, but just *neglect*. The death of Uzzah teaches us a grave and sober lesson regarding the growing tendency of many brethren and sisters treating divine things with undue familiarity. You will recall that when Nadab and Abihu were struck down for "offering strange fire,"

"This is it that the Lord spake, saying, **I will be sanctified** in them that come nigh Me, and before all the people **I will be glorified**"—  
Lev. 10:3.

This incident occurred in the early stages of the establishment of that great divine system known as the Law of Moses, which Paul said was a schoolmaster that led them unto Christ. It was necessary, therefore, that God should enforce the discipline of the Law, especially that which related to the duties of the priests. When God sets before man the principle upon which He may be approached, *there can be no deviation from it*. The principle ordained through the medium of Moses was clear. The high priest must approach Him with implicit reverence, and profound respect, mingled with devotion. Therefore, said Yahweh,

**"I WILL** be sanctified in them that come nigh Me."

That is, He must be hallowed or revered by those who approach Him. Like Abraham, we should always recognize our place and realize that we are but creatures of dust and ashes. When we perform any service in the Truth, it must be done with profound respect, mingled with love and awe, or reverential fear. This is one of the stern lessons of the Law.

On July 22, we were again in the company of David as Nathan the prophet came to him with the words of the covenant recorded in 2 Sam. 7. It is well that we refresh our minds on certain phases of this covenant.

If there were any doubt about the identity of the son mentioned, it is placed beyond all uncertainty by Peter when he was speaking on the day of Pentecost—

"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He

would raise up Christ to sit on his throne"—Acts 2:30.

At the same time, it is well for us to know that David *did* understand, as Peter says—

"I have made a covenant with My chosen, I have sworn unto David My servant, Thy seed will I establish for ever, and build up thy throne to all generations"—Ps. 89:3-4.

Even at the time the covenant was made, David said—

"And this was yet a small thing in Thy sight, my Lord Yahweh; but Thou hast spoken also of Thy servant's house for a **great while to come**"—2 Sam 7:19.

One of the outstanding features in the life of David, was his *recognition of the Majesty of the heavens*. In 2 Sam. 7 he addresses the Father as "Yahweh Elohim." From this we learn that when we approach the Father in prayer, we must do it with reverence, admiration, and profound respect. Observe Daniel, a man greatly beloved, as he prayed—

"O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments"—Dan. 9:3.

And here is another example from David—

"Blessed be Thou, O Yahweh, the God of Israel our Father, from age even unto age.

"Thine, O Yahweh, are Greatness and Might and Beauty and Victory and Majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Yahweh, and Thou are exalted as head above all"—1 Chron. 29:10-11.

And finally, Elijah's prayer in the presence of Ahab—

"O Yahweh, God of Abraham, Isaac and of Israel, let it be known this day that Thou art God in Israel . . . Hear me, O Yahweh, hear me, that this people may know that Thou, Yahweh, art God"—1 Kings 18:36-37.

These examples are sufficient to impress upon our minds our relation to God, the Creator and Sustainer of the great and boundless universe. If our prayers are to be acceptable, the first requisite is for us to recognize that we are but creatures of the dust, while God is the possessor of heaven and earth.

The next step is faith—not a doubtful faith, but a *positive faith*—one that works by love. Such a faith is described by Paul as "A confident anticipation of things hoped for, a full persuasion of things not seen." Without this type of faith, Paul further says, "It is impossible to please God." As an illustration, he cites the case of Abraham, saying—

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform"—Rom. 4:20-21.

The most powerful moral characteristic a brother or sister can exhibit in his, or her, life is an absolute, grateful, and childlike belief in the Word of God.

On the other hand, one of the greatest insults we can offer to God is to come to the conclusion that He does not mean exactly what He says. Therefore, one of the foremost principles of divine truth that could be stamped upon our minds is that—

"God will be sanctified in them that come nigh Him."

On July 23, we were in the company of David again as he brought Mephibosheth, the son of Jonathan, into his home, and restored to him the property of Saul. This is one of the many incidents in the life of David that displayed his extraordinary character and revealed his faithfulness to the covenant he had made with Jonathan.

We were still with David on the 24th, in one of the last wars that finally brought peace to Israel through the defeat of the Syrians and Ammonites.

When we came to our readings on the 25th, a deep sense of sadness fell upon us when we saw David fail under trial. During the campaign against Rabbah of Ammon, the never-to-be-forgotten outrage of David against Bathsheba took place. What a painful and pathetic example of the weakness of the flesh came before us as we saw this noble man desire another man's wife (when he already had several of his own) and then have the man killed so he could have the woman for his own wife.

This dishonorable act brought disaster and great sorrow into the life of David. According to the Law, he was guilty of a serious crime, and the penalty was death. However, his sin was pardoned, and in process of time

Bathsheba became the mother of Solomon. Although he was freed from the death penalty, he was informed by Nathan, that God would raise up evil against him out of his own house (2 Sam. 12:10)—

"Now therefore the sword shall never depart from thine house."

The readings that followed, including the 16th chapter to be read today, show how quickly punishment came upon David, as disaster began to fall upon his home and family. Our readings for the next few days are a pathetic record of things that transpired in the life of David. And they are a severe lesson for each of us to remember.

These things, read and inwardly digested, show the unyielding necessity of walking circumspectly in that newness of life which is vitally essential to salvation.

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With one exception, we pass by at this time the readings from the prophet Jeremiah. The exception is found in chapter nine and has a marked relationship with our subject. If we would memorize verses 23 and 24, what a beautiful and inspirational influence they would have upon our walk in the Truth!

"Thus saith Yahweh, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, Let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am Yahweh which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight."

"Let him glory in this." The word "glory," in this passage, means "to be proud of, to celebrate, to commend."

We are not to be proud or commend ourselves about wisdom or riches. But if we understand and know God, we have something to celebrate and glory in. For, said Jesus—

"This is life eternal, that we might know Thee the only true God, and Jesus Christ, whom He has sent"—John 17:3.

Knowledge is not a gift. It must be acquired. Solomon informs us—

Prov. 1:7 "The fear of the Lord is the principal part of knowledge."

The "fear of the Lord" means to reverence God, and when we learn to

reverence God, we are on the way to knowledge and understanding of what He requires of those who seek after Him.

Our brief review of the readings for the past 10 days takes us now to the New Testament. Here we are brought into the company of Jesus, the Son of God, the manifestation of the Father, **in whom centers God's purpose with the earth and its people.**

We meet him in Matthew 21, and view his triumphal entry into Jerusalem, and watch him as he drives the moneychangers from the Temple. The following day, he was in the Temple again, and began to speak a series of parables, beginning with the Two Sons, after which he spoke the parable of the Householder who went into a far country. A general knowledge of the Truth makes this parable easy to be understood—

"There was a certain householder, who planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country"—Matt. 21:33.

The planting of the vineyard was the establishment of Israel as a nation, as the prophets testified—

"This people have I formed for Myself, that they might be unto Me for a Name, and for a praise, and for a glory"—Isa. 43:21 and Jer. 13:11.

He sent unto them His prophets, who pleaded with them, but they turned a deaf ear unto their entreaties, and mocked them, and despised His words, and misused His prophets. Finally, He sent His Son in a last effort, but they rejected and killed him. However, as the parable shows—

"The stone which the builders rejected, the same is become the head of the corner."

This was followed by the parable of the King who made a marriage feast for his Son. Here the theme is carried through again. The Pharisees could see that his parables were aimed at **them**, and they tried many times to entangle him in his talk. The case before us, in chapter 22, was presented by their question—

"Is it lawful to give tribute unto Caesar, or not?"

*"Render unto Caesar the things that are Caesar's, and unto God the things that are God's,"* was an answer so conclusive,

and yet so unexpected that they were silenced at once. What a simple answer—and yet what wisdom and depth of meaning!

Then the Sadducees take a turn at it and try to trap him with their question of a woman who, during her lifetime was supposed to have had 7 husbands. These, too, were silenced by a most unusual answer, and they must have realized that they had encountered an intellect far greater than their own (Mt. 22:29):

"Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

This shows us that marriage is applicable to this life only and belongs to the imperfect state. When the perfect is established, marriage will no longer be necessary—

"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what God has prepared for them who love Him"—  
1 Cor. 2:9.

On July 22, we listened to Jesus as he denounced the Scribes and Pharisees. The Scribes were a body of high state officials who, in conjunction with the Pharisees, and the high priests, constituted the Sanhedrin. The Pharisees were the most powerful party among the Jews, both in politics and religion. In politics, they were national and opposed to the Roman rule. In religion, they adhered strictly to the letter of the Law. Paul was a member of this body and well describes their characteristics as he stood before Agrippa.

The Pharisees also maintained that there existed an oral tradition descended from Moses, of which they pretended to be the sole possessors, and to it they ascribed an authority equal, if not greater, than the Law. They possessed an intimate knowledge of the Law, but in their eagerness to *enforce* it on *others* strictly to the letter, they omitted the weightier matters such as judgment and mercy, for, said Jesus—

"They bind heavy burdens and grievous to be borne and lay them on men's shoulders; but they themselves will not move them with one of their fingers"—Matt. 23:4.

These people watched Jesus closely in order to detect him, as they thought, in some breach of the Law. And they lost no opportunity to take exception to what he said and eagerly sought how they might confound him with their artful questions. Although they boasted in Moses, they

failed to comprehend the *spirit* of the Law. Having been one of them, Paul was well qualified to give the reason—

"For I bear them record that they have a zeal of God, but **not according to knowledge**. For they being ignorant of God's righteousness, and going about to establish their **own righteousness**, have not submitted themselves unto the righteousness of God"—Rom. 10:2-3.

Thus, Paul describes a body of men who arrogated to themselves the power and authority formerly held by Moses as their lawgiver and judge and, therefore, as Jesus said, "*sat in Moses' seat.*" What a tragedy! Here were a people to whom pertained the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises—

"And they made the commandment of God of none effect by their tradition"—Matt. 15:e.

A week ago today, we sat at the feet of Jesus as he spoke the Mount Olivet prophecy. First, he mentioned the end of the Israelitish commonwealth, when Jerusalem would be destroyed, and the remnant scattered among the nations. Next came the times of the Gentiles, their closing days when there would be distress among the nations, with perplexity. Although the tribulations that would come upon them would be severe, and the love of many would grow cold, Jesus assured them that—

"He that shall endure unto the end, the same shall be saved."

It is quite possible that James was thinking of these words of Jesus when he said (5:11)—

"Behold, we count them happy which endure."

He spoke of the days of Noah, saying that conditions as they existed then, would be similar to the days of his coming. Even though the signs he gave would help, the day of his coming would be unknown. Therefore, said Jesus—

"Blessed is that servant, whom his Lord, when he cometh, shall find watching."

On Tuesday, we listened to more parables, but the most impressive things he spoke of were the results of the day when we shall all stand before him in judgment.

As the results of that experience will depend upon how we conduct ourselves during the days of our probation, it will be well for us—yea, essential for us—to examine ourselves daily under the microscope of God's Word, always keeping foremost—

"God WILL be sanctified in them that come nigh Him."

In the reading for Wednesday, Jesus had reached the climax of his ministry. On that tragic night, he ate the last Passover with his disciples, after which he instituted the bread and wine memorial. This was followed by his agony in the garden, the betrayal, and his arrest. Then there was Peter's denial. What an awful experience for Peter! But what a magnificent life of service that followed—a life we could emulate in many ways.

That same night he was brought before the council, which was presided over by the high priest, and listened as they tried to justify their actions. The mental suffering that Jesus went through must have been acute beyond description.

On Thursday, our reading brought us again into the sufferings of Jesus. His mock trial before Pilate brought upon him the sentence of death, which was soon followed by his crucifixion. Oh, what that word conveys! The terrible suffering and agony on the cross, and then death and burial. To the disciples, it must have appeared as though their faith was in vain. All hope seemed lost, nothing but despair.

But Friday's portion was one of rejoicing. Everything had changed. The Lord Jesus had risen from the dead. Hope was restored, and joy followed their sorrow. It was for this joy that Jesus endured the cross, and despised the shame, and is now the mediator of the better covenant.

Our reading today brings before us in a most vivid manner, our relationship to the work of Jesus—

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God"—  
Rom. 5:1-2.

Separation from God is brought about through sin. In that condition, there is no real peace. But when we become justified by faith, as a result of our belief and obedience, we become *spiritually minded*, and that brings peace with God. There is no other way. In all Paul's letters, this

subject of peace comes before us, but there is no greater example than these words from his letter to the Philippians (4:6-7)—

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passes all understanding, shall keep your hearts and minds **through Christ Jesus.**"

It is "through Christ" that we have access by faith into this grace, or favor, wherein we stand in relation to that exalted fellowship with God, which brings peace. However, as God will be sanctified in them that come nigh Him, that relationship must be retained by continued faith and obedience; because faith and obedience do not cease at baptism, they only begin there. Paul is sweepingly emphatic on this point—

"Know ye not, that so many of us as are baptized into Jesus Christ are baptized into his death?"—Rom. 6:3.

This indicates that baptism is a symbolic death, for, says Paul—

"We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life"—v. 4.

Following this, he refers to the death and resurrection of Christ in this manner (v. 10)—

"For in that he died, he died unto sin once: but in that he liveth, he liveth unto God."

Do we comprehend fully what Paul is saying, or have we become so accustomed to reading these verses that they have lost their meaning? *How* did Jesus "die unto sin?" Was it not because in the days of his ministry, his flesh was identical with ours and therefore he experienced the feeling of our infirmities and suffered being tempted? But he died unto this, and put away the body of sin, and rose to a newness of life. The old life was discontinued completely when the body of sin was destroyed, and now he possesses—

"A glorious body, according to the working whereby he is able even to subdue all things unto himself"—Phil. 3:21.

The correspondence that Paul brings out here must be evident to all of us. When the believer goes down into the water in baptism, he dies to the old life and rises to walk in a completely *new way of living*—a way that is pleasing to God. Paul was not just talking—he was describing his own way of living as the divine record reveals. He could truly say

to the Galatians—

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me"—Gal. 2:20.

These words are simple, but glowing; they are sublime and gracious, and we are thrilled as we read them because they reflect the character of one who could say with noble sincerity—

"I have fought a good fight, I have finished my course, I have kept the faith"—2 Tim. 4:7.

Have we the courage to face this teaching of Paul? Just think what it would do to our characters, and our way of living from day to day, if we could but keep Paul's glorious conception of "newness of life" firmly fixed in our minds and hearts. Brethren and sisters, *it must be done*, or we will never share in those things that God has promised to those who love Him and *keep His commandments*.

We come to Memorial Meetings to have our minds stirred up by *way* of remembrance and set ourselves to strive to attain to the high standard set before us in the Scripture of Truth. Our minds should be a holy place lined with the Word of God, in which the sacrifice of Christ should burn as a continual offering, and from which our prayers should ascend to the Great Eternal Father. What **is** our position? Peter says—

"We are a chosen generation, a royal priesthood, an holy nation, a purchased people; that we should show forth the praises (virtues) of Him who has called us out of darkness into His marvellous light"—1 Pet. 2:9.

As we look at the totality of all who claim the name "Christadelphian," do we see them showing forth the praises of Him who has called us to live in His marvellous light? Does it not almost break your heart to *see* many indulging in godless habits, and empty pastimes? Instead of that they should be a holy community, adorned with spiritual beauty; a community wholly dedicated to the worship and service of God.

*Our* keynote must be "HOLINESS UNTO THE LORD." The God we serve is unchangeable. What He was in the days of Moses, He is today. The Mosaic standard was—

"I WILL BE SANCTIFIED IN THEM THAT COME NIGH ME."

That, my beloved brothers and sisters, is the standard set before us. Let us, therefore, in all seriousness, humility and reverence, set ourselves to lift our minds to this Divine level, and do all in our power to be at all times a *joyful, thankful, and praise-giving* people, that we may develop among ourselves a positive fellowship and communion in the love of God, that we may prove ourselves worthy of the Name we bear.

## Out of Egypt Have I Called My Son

*"By faith Moses forsook Egypt, not fearing the wrath of the king, for he endured as seeing Him Who is invisible"—Heb. 11:27.*

For the past year, under the title of "The Tabernacle in the Wilderness," we have considered the marvellous events connected with the journeys of Israel, and their deep spiritual significance, from the assembling at Sinai up until the encounter with Balaam, 40 years later. We propose now, if the Lord will, to retrace our steps and take up the story again from the time of the birth of that wonderful character, Moses, "the man of God," who was "faithful in all His house."

In the affliction of Israel in Egypt foretold to Abraham (Gen. 15) we may discern the means which the Deity adopts in effecting, in the minds of such as are exercised thereby in a godly manner, *that moral rectitude which He sought to bring about in the "fourth generation" of His children.*

Notwithstanding the general declension from the faith of Abraham which had taken place in their sojourn in Egypt, there were in their midst those who had retained that faith, and who were hopefully anticipating the promised deliverance at the time appointed, as is strikingly evidenced by Moses' parents.

It will be remembered that before Jacob and his household of 70 persons went into Egypt, God appeared to him, saying: "Fear not to go down into Egypt; for I will there make of thee a great nation" (Gen. 46:3).

Jacob was 130 years old when under divine sanction and promise he removed into that country to sojourn with the son of his love who had been so ruthlessly torn from his bosom by his jealous brethren, and

sold as a bond-slave into Egypt; and under whose care and filial affection he passed the remaining 17 years of his life to the joy and delight of his soul, and in the grateful recognition of the providential kindness which had watched over and exalted his son as the saviour of Egypt, and succorer of the nation of God's choice which was in process of being established.

At the time of Jacob's death his sons were prosperous, and in the occupation of the best of the land of Egypt; and they increased rapidly, so that within 74 years from the death of Joseph (at which time Moses was born) they had multiplied to such an extent as to become a cause of anxiety and alarm lest, in the event of war, they should join with the enemy to the danger of Egypt. This fear gave rise to the reign of—

"The king who knew not Joseph" (Exo. 1:8).

—the consequence being that among other devices for checking their growth, was the cruel and inhuman project of killing all the male children of Israel as they were born; and this terrible act of cruelty was enforced under a decree which affected the life of the central figure of our narrative, who must have perished thereunder except for Providence, which was so wonderfully manifest in his marvellous deliverance.

The circumstances connected with that deliverance, and the striking evidence thereby furnished of divine interposition; the provision made for the necessary training to which the child was subjected as a preparation for the divine calling which awaited him, in the instruction which he received at the hands of his own mother, who was unwittingly chosen to be his nurse, and by means of which, we may safely conclude, was laid the basis of that robust faith which was displayed by him in after life—all these circumstances are so well-known to the reader that we need not dwell on them at any length here.

The time of the promise having drawn nigh, this divinely-chosen and providentially-preserved man appeared upon the scene at the age of forty years under the powerful conviction that the time had arrived, and that it was his mission to deliver his brethren from the fiery furnace of their affliction.

The circumstances connected with the event to which we refer are instructively recited by the apostle Paul (Heb. 11:24-27): "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer

affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward.

"By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as **seeing Him Who is invisible.**"

This inspired testimony enables us to perceive the true greatness and nobility of soul of the man Moses. Though he had the prospect of the crown and sceptre of Egypt before him he suffered not himself to be allured by the pomp and pleasures of a princely life; but putting aside the temptation, he cast in his lot with the burdened slaves of the race to which he belonged.

What a noble and exemplary exhibition of the godly and faith-inspiring attitude of Moses is here presented to us! We may profitably ask ourselves whether the faith which *we* have in the promises of God would be equal to such a task were we placed in similar circumstances, a reflection which will be well calculated to cause us to invoke the God of Abraham, Isaac, Jacob, and Moses for that *increase of faith* whereby, like those holy men of old, we may please Him. There is much meaning in the statement of Paul that "*by faith* he forsook Egypt."

This does not refer simply to the flight of Moses into the land of Midian, but rather to the *forsaking of the throne of Egypt*; the occupation of which, had he been so minded, he might have attained as a prince of the house of the reigning dynasty.

He, doubtless, calculated the consequence to himself of his intended act, which would perilously affect his life in case of failure; but he "feared not the wrath of the king, and boldly committed himself to an enterprise which would be regarded as an act of treason against the crown of Egypt.

The explanation of it all being that "he endured, as *seeing Him Who is invisible,*" and under the powerful conviction of his mission, and in the full belief that the *400 years of the covenant-prophecy were fulfilled*, and that he was to be the honored instrument in the hand of God in the deliverance of His people, he left his exalted position and appeared in the midst of his brethren, identifying himself with them and manifesting his sympathy by taking the part of one of his brethren in a quarrel with an Egyptian, delivering him by slaying his enemy.

Nevertheless, they would not listen to him, but they thrust him away from them and cried out against him (as their successors of a subsequent generation did against "the prophet like unto Moses") saying—

Exo. 2:14 "Who made THEE prince and judge over us?"

The hope and expectation of Moses being thus dashed to the ground, he was compelled to flee for his life from the face of Pharaoh into a strange land, unprovided for as regards the means of subsistence, but doubtless with trustful confidence in the providence of God which had so manifestly watched over him theretofore; and thus blighted in his prospect he wended his way—it may be in tears and broken-hearted—to the land of Midian, where he exchanged the crown for the cross, the sceptre of Egypt for the humiliating crook of the shepherd as the only means at his disposal for obtaining a livelihood.

Let us try and bring the matter of this man of God under circumstances of extreme disappointment nearer home, and enquire whether, although maybe in a much milder form, something similar has not been the lot of Christ's brethren in these "latter days."

The proximate cause in both cases *we* shall find to be somewhat of the same nature and may be stated to be the result of a misconception of those hidden prophetic periods in connection with the purpose and work of the Deity in the earth.

In our day we have a situation in relation to that purpose and work in connection with the same Israel somewhat *resembling that which existed in the time of Moses*: and we, like him, are living at the end of certain prophetically annunciated periods having relation to "the hope of the gospel."

The approximate endings of those periods were productive of much anxiety and excitement at the tremendous issues involved, but they passed by in silence to the great wonderment of those most anxiously concerned and in some instances the apparent failure proved disastrous, and generally there was widespread disappointment, and a severe testing of faith.

This was followed by an earnest and prayerful endeavour on the part of many brethren to examine into, if possible, and to seek out the cause of the position; and a closer examination of the prophetic periods yielded the fact that those periods stood related to events which were

75 years apart, and consequently differed by that period in their initial and final reckonings.

Reference is now particularly made to the two decrees relating to the fixation of ecclesiastical supremacy in the Bishop of Rome, to whom it was given "to make war with the saints and to overcome them during a period of 42 months," or 1260 years.

The first of those decrees was made by the emperor Justinian, A.D. 529-33; the second by Phocas, A.D. 604-8. Commencing with the decree of Justinian the 1260 years would terminate in the epoch of the French Revolution, A.D. 1789-93; and if we add to this 30 more years we get the ending of 1290 years, which was signaled by the initial pouring out of the sixth vial upon the Great River Euphrates (the Turkish Power), A.D. 1819-23; adding to this forty-five more years, we get the terminal epoch of the 1335 years which was also notably signaled by the complete destruction of the political power of the Papacy, or "Image of the Beast," A.D. 1864-8.

We now come to the second of those decrees, namely, that of the Emperor Phocas, A.D. 604-8, which is the second commencement of the said period of "forty and two months," or 1260 years, which, as we have said, was 75 years later, and consequently, gives us a later ending of those periods by so much.

The computation of the 400 years in the case of Moses was similarly circumstanced as regards its initial and final periods, and it seems pretty certain that Moses commenced his calculation from the entrance of Abraham into the land of promise, in which he wandered ten years before the covenant which God made with him was typically confirmed, and it is clear from apostolic testimony that there elapsed a period of 430 years between the typical confirmation of the covenant, and the giving of the Law (Gal. 3:17); in other words, 440 years from Abraham's coming into Canaan in obedience to the divine call.

We have thus the 40 years of Moses, which were passed by him in solitude and patient waiting in the land of Midian, accounted for. We may discern, in the terrible situation of this man of God, that test of faith in Him, which was the indispensable prerequisite to the exaltation and glory for which he was being prepared; and that his humiliating surroundings were a necessity in the situation, and had largely to do with the development of that characteristic which is thus described—

"The man Moses was very meek, above all the men which were upon the face of the earth" (Num. 12:3).

Leaving the consideration of his solitariness in the wilderness, we follow him at the expiration of the period of his severe probation, when the clouds were dispersing and their golden linings bespeaking better times at hand for this faithful man. We see him now standing upon the threshold of that *house of Yahweh*, which was in course of development, and over which he was destined to preside to the glory of God.

An angel of the Deity was sent from heaven to manifest the Great God whom Moses worshipped; and whilst in pursuit of the duties of his shepherd life in the wilderness of Sinai, his attention was attracted to what appeared to be a burning bush.

Gazing for some time upon the sight, and observing that it was unconsumed by the flame in which it was enveloped, "he turned aside to see," and to his great surprise he heard a voice which called him by name, and which proceeded from the burning bush, and to which he responded, "Here am I." This response was followed by the solemn utterance (Exo. 3:5)—

"Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

This was a new experience for Moses; we cannot enter into the state of mind that must have possessed him at this wonderful crisis. He was now face to face with the divine representative, who, continuing his address, said—

"I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

—whereupon "Moses hid his face, for he was afraid to look upon God." The angelic personator of the Deity then said—

"I have surely seen the affliction of My people which are in Egypt, and heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land into a good land and a large, unto a land flowing with milk and honey; and into the place of the Canaanites.

"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt" (Exo. 3:7-10).

In this divine oracle we recognise "*the Gospel of the Kingdom of God*" angelically proclaimed—the message of hope to the children of Israel for the proclamation of which to them Moses was being divinely prepared. It is the same Gospel that was preached to Abraham saying,

"In thee shall all nations be blessed" (Gal. 3:8).

—and by an understanding of which it will be perceived that the salvation of the world is bound up with the ultimate destiny of the Jews as the nation of God's choice, as said Jesus himself—"Salvation is of the Jews" (John 4:22).

The kingdom of Israel was about to be manifested as the divinely constituted Kingdom of God in its preliminary stage, in the preparation and final evolution of which Kingdom centered the hope of Israel and of all nations for salvation—the salvation prepared of God from the foundation of the world, initiatorily laid in the promise made in Eden, that (Gen. 3:15)—

"The seed of the woman should bruise the serpent's head."

—and subsequently taking the form embodied in "*the promise made of God unto the fathers,*" and exhibited in the unconditional election of Israel as God's nation as an element of the plan which is finally to embrace within it, and compass, the salvation of the world.

*This view of the matter will invest the mission of Moses with an importance otherwise not perceived,* and close study of it will prepare us for those deeper lessons which underlie the exodus of Israel from Egypt, into which we are now about to enter.

The suddenness of this demand upon the faith of Moses was overpowering for the moment. He required to be strengthened and nerved up, as was the prophet Daniel upon his interview with the angel Gabriel, with which he was honored in the communication of the divine mind to him concerning the destiny of the same people as that to which Moses was about to be sent.

We do not find Moses inflated with pride at the high honor to which he was about to be preferred, but rather exhibiting that spirit of meekness for which he was distinguished in his lofty surroundings; and upon his considering the circumstances of his former enterprise when he left the Court of Pharaoh, and the greatness of the power of the Pharaohs, and the magnitude of the undertaking, he modestly said unto the angel (the angels

being *officially* God):

"Who am **I** that should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (Exo. 3:11).

The reply from the angel which this question elicited shows the sense in which Moses understood the matter, for whether the mind of Moses was orally expressed or not, he was in the presence of a being to whom his inmost thoughts were known; and we may gather from the reply, that Moses either expressed or felt his need for divine help, and the presence of the powerful messenger who had been sent of God to him, if such an undertaking was to be successful. Accordingly, the angel says—

"Certainly **I will be with thee**; and this shall be a token unto thee that **I** have sent thee. When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain" (Horeb). (v. 12).

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

## The Ten Horns

*"The 10 Horns which thou sawest are 10 Kings"*—Rev. 17:10

By BROTHER JOHN THOMAS

Horns are the symbols of power exerted by strength of arms because such beasts as have horns make use of them as their arms. As the symbols of strength, they are used in Psa. 18:2. They are also used to denote *regal* power, and when they are distinguished by number, they signify so many monarchies. Thus "horn" signifies a monarchy in Jer. 48:25. And in Zech. 1:18 the Four Horns are the 4 great monarchies which had each of them subdued the Jews. See also Dan. 8:20-22.

Horns upon a wild beast are not only expressive of powers, but also of such powers as are *tyrannical, ravenous and at enmity with God and His saints*, as in Dan. 8.

The Horns of the Sea Monster of Rev. 13:1 represent 10 Kingdoms established by the Barbarians of the Abyss upon all that Mediterranean territory conquered by them from the Roman Dragon. This appears from the testimony in v. 2 that—

"The Dragon yielded to him his power, and his throne, and an extensive jurisdiction."

In relinquishing them to the Beast, he yielded them to the Beast's

appendages—the Horns and Mouth.

In Rev. 17 John was told the 10 horns were symbolic of *kingdoms*:

"The 10 horns which thou sawest are 10 kings, which have received no kingdom as yet" (v. 12).

That is, they had received no kingdom at the time the interpreter was talking with John. Daniel (7:23) gives the same record. He had said that he wished to know the truth represented by the 10 horns upon the Fourth Beast's head, upon which it was stated to him that—

"The 10 horns out of this kingdom are 10 kings that shall arise." —and those (in v. 9) are styled the "thrones" which are to be "cast down" when the Ancient of Days comes to sit in judgment upon them. And this judgment *John* indicates in the words—

"These (10 Horns) shall make war upon the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings: and they that are with him (the Saints of the Holy City) are called, chosen and faithful" (Rev. 17:14).

The geographical extent of the Roman Habitable upon which the barbaric tribes of the abyss established themselves with feudal sovereignty was the *Mediterranean West*. They have to be enumerated by the names they bore in the period when they were engaged in establishing themselves upon that territory.

The symbol requires at least 11 abyssal tribes—ten for the horns, and one or more for the Seventh Head. The following is the list that seems to me authorized by history: Visigoths, Vandals, Huns, Burgundians, Gepidae, Lombards, Franks, Suevi, Alans, Bavarians. These were the founders of the Horn-Kingdoms of the Beast.

This divided form of Mediterranean Europe has continued for ages, even to the present time; though the number of its divisions has not always been, nor is it now, ten. The prophecy does not require that the number of kingdoms should be invariable. There were 10 in the period of their foundation, and from this fact they have acquired the symbolic designation of the "Ten Horns."

The emergence of the wild Beast of the Sea is not to be regarded as having been accomplished in a moment or a brief space, but as having occupied such a period as would naturally be required for the invasion of the empire of the Catholic Dragon by many separate tribes migrating from vast

distances, engaging in numerous wars, and finally, after victory, establishing new and independent governments.

Nor are the chiefs who ruled them after the conquest of parts of the empire, to be considered as having assumed that relation in which they are symbolized by the *Horns* while they remained in subordination to Rome.

They emerged from the Sea as dynasties *when*, by concession or victory, *they became rulers of portions of the empire in independence of that power*. The institutions of the *Horns*, therefore, took place at different periods, and they were those that subsisted when the conquest of the Western Empire was completed and the imperial power extinguished—A. D. 476.

On the conquest of Italy and termination of imperial authority by the deposition of the last emperor Augustulus by Odoacer the Herulian Goth (A. D. 475), the barbarians of the apocalyptic abyss held possession of the whole western division of the Latin Sea (with the exception of a part of Gaul), and were distributed under 10 kingly governments.

1. The VISIGOTHS (West Goths), as the "Hail and Fire mingled with Blood" of the *First* Wind Trumpet, descended upon Greece under the leadership of ALARIC, and afterwards, having ravaged Illyria, Lombardy and Italy, laid siege to Rome. In A. D. 408 they passed from Italy into the south of France, and maintained a kingdom there till 506 when, being driven by the Franks into Spain, they wrested a part of it, Galicia, from the Suevi, and in 585 extended their sway over the whole Spanish peninsula.

2. The VANDALS entered Gaul A. D. 406. They soon passed into Spain, and after occupying a part of that Mediterranean province nearly 20 years, crossed into Roman Africa (A. D. 427), wrested it from the Catholic Dragon, set up an independent kingdom under GENSERIC, and ruled it until 533. The kingdom was founded under the sounding of the *Second* Wind Trumpet, when a Great Mountain burning with fire was cast into the sea.

3. The HUNS planted themselves in the vicinity of the Danube A. D. 370. Under ATTILA (A. D. 451) they descended into Thrace to within about 30 miles of Constantinople. Turning westward, they passed through Macedonia, Pannonia, Noricum (region of present Hungary and

Austria), crossed the Danube and Rhine near their sources. He pursued his march through Belgium, then returned through France and Italy, and died at his seat of government near the Danube. This was the course of the great Blazing Star of the *Third* Wind Trumpet; the remains of whose dominion exists in present-day Hungary.

4. The BURGUNDIANS established themselves in Belgic Gaul A. D. 407. After a few years they obtained possession of Savoy, and subsequently of Gaul on the Rhone, and maintained a separate kingdom till 524, when they were conquered by the Franks. On the division of the Frank kingdom, it again became a separate state and continued such several centuries.

5. The GEPIDAE established themselves in Illyria (now styled Dalmatia) on the Adriatic Bay of the Mediterranean, whence they exercised authority over the old country of Dacia. Their kingdom lasted to 566, till destroyed by the Lombards.

6. The LOMBARDS, on the dissolution of the empire of Attila (whose standard they followed) took possession of a portion of Pannonia (part of Hungary). Subsequently to their conquest of the Gepidae, they extended their possessions as far as Bavaria (568). They conquered Italy, where they maintained themselves till near the close of the eighth century, when they were "plucked up by the roots" (Dan. 7:8).

7. The FRANKS were a name assumed by a confederacy of German tribes. It signifies the *Freemen*. In their inaccessible morasses, redolent of mud, water, and *frogs*, they used to shake defiance at the Roman arms.

When the time arrived for the ascending of the Diademed Horns out of the sea, they instinctively obeyed the summons of the First Trumpet, and in AD. 407 entered Gaul. Within a few years they established a kingdom upon the Rhine which they continued to maintain and advance until in the sixth century it extended over the whole territory of modern France.

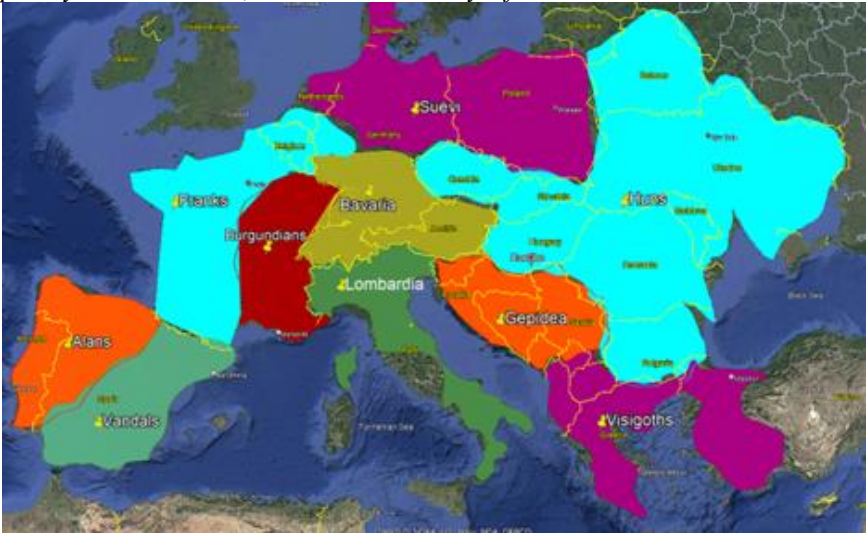
8. The SUEVI filled the interior Germanian countries of the abyss. A short time before the sounding of the First Trumpet they united with the Allemani. They passed through Gaul, conquered Galicia in Spain, and maintained themselves there as a Diademed Horn of the Sea till A. D. 585.

9. The ALANS crossed the Pyrenees into Spain, settling in

Portugal. Another body of Alans settled in Gaul. They repulsed Attila on his invasion of Gaul A. D. 451 and were stationed in the center of the army by which he was defeated in the great battle of Chalons. They continued to subsist as a separate people until conquered by the Franks about 510 A. D.

10. The BAVARIANS. The present Bavaria in the time of the Romans formed part of the Dragon empire. The Bavarian Horn is noticed by Gibbon as forming one of the boundaries of the Ostrogothic kingdom under Theodoric. And again, he says, "The Lombard kingdom extended east, north, and west, as far as the confines of the Avars, the Bavarians, and the Franks."

Such then is my list of the ten notable abyssal *Horns of the Sea*. Though separate dynasties, they are very properly united in a single symbol, and exhibited as one great combination of tyrannical states, from the *identity of their origin* in the abyss, the *oneness of their policy*—Rev. 17:13, and the *similarity of these rulers*.



*Roughly, the Ten Horns Location: Some of these tribes overlapped. These ten nations of the Sea Beast encompass all of Catholic Europe.*

This European Commonwealth was composed of monarchies that were all feudatories of the Dragon, for Gibbon shows that they all adopted, in a great degree, the laws of the ancient empire as their common law. They all came at length to submit themselves to the Papal Yoke—a power which was rising with them out of the Sea, whose system of falsehood

they cooperated in imposing upon their subjects at all hazards.

They may truly be styled the Papal Horns for their history has proved them to have been, in all their past career, the blind instruments of the Name of Blasphemy upon the Seven Heads.

## Studies in Biblical Chronology

### Part Four

In our previous article, we set out the chronology for the events recorded in the Bible's pages. As we mentioned at the outset, both the chronology and, in many cases, even the events themselves are challenged by the world's historians—and sadly, by many of the world's religionists.

As we stressed in our first article, establishing correct pillars is of utmost importance in developing a sound chronology. If the pillars are wrong, then the whole structure must inevitably be wrong. And this is a major problem for the world's conventional chronologists—and, regrettably, for many Christian chronologists as well.

One of the principal pillars of both conventional and Christian chronology is the invasion of Shishak in the fifth year of Rehoboam, recorded in the Bible:

1 Kings 14:25-26 “And it came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem: And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.”

But there is a profound controversy over who Shishak actually was. And as we shall see, determining his identity can introduce an error of nearly 300 years into Biblical chronology.

We are told that the fifth year of Rehoboam was 926 BC. Yet, as we have already demonstrated, Biblical chronology places the fifth year of Rehoboam at 975 BC—a full 50 years earlier than conventional reckoning.

Conventional chronologists insist that Shishak must have been Sheshonq I, Pharaoh of Egypt in the 22nd Dynasty, because the names appear similar and the conventional timeline aligns comfortably with the 926 BC date. But that 926 BC date, as we have shown, is achieved only by shortening the reigns of the kings of Judah by fifty years.

With that altered date established, conventional chronologists then work backward to determine the time of the Exodus. Using Sheshonq I as a fixed point,

they count backward through the Egyptian dynasties and conclude that Ramesses II must have ruled in the 1200s BC (1279–1213 BC).

Then they read Exodus 12:37:

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

From this they reason that if Israel departed from a city called Rameses, then Ramesses II—who built Pi-Rameses and was one of Egypt’s greatest Pharaohs—must have been the Pharaoh of the Exodus.

Thus, they conclude that the Exodus must have occurred in the 1200s BC.

But when they examine the archaeology of the 1200s BC, they find no compelling evidence of Israelites in Egypt, no evidence of a mass migration into Canaan in the early 1100s, and no sudden Israelite settlement pattern in that period. Unable to locate what they expect to see, they boldly declare that there is no evidence for the Exodus.

Further, when they consider the reign of Ramesses II, they ask: how could the catastrophic plagues described in Exodus have occurred during his reign and left no record? And how could a Pharaoh devastated by such events become one of the most celebrated rulers in Egyptian history?

On this point, they are correct—such a scenario makes no sense.

And from this manufactured contradiction, they conclude that the Biblical account itself must be a myth.

**What they fail to consider is that the contradiction exists only because they have imposed their own dates upon the Bible.** They determine when the Exodus must have occurred based on Egyptian chronology and then judge the Bible by that imposed framework—rather than allowing the Bible to provide its own dates.

The Bible gives a specific date for the Exodus: 1495 BC—two to three centuries earlier than the conventional model allows.

That, in summary, represents the reasoning of the first and largest class of archaeologists—the vast majority of whom do not believe the Bible to be historically reliable, and who openly or implicitly use archaeology as a tool to disprove it.

Christian archaeologists, generally speaking, do believe that the Old Testament events occurred. They often identify legitimate archaeological correlations. But

under intense pressure from conventional scholarship—and unwilling to appear outside the academic mainstream—they typically accept conventional dating as fixed and attempt to harmonize Biblical events within that framework.

They correctly observe in 1 Kings 6 that there are 480 years from the fourth year of Solomon to the Exodus. Using the 926 BC date for Sheshonq I, they add forty years to reach 966 BC for the laying of the Temple foundation, then add 480 years and arrive at 1446–1445 BC for the Exodus.

Using this date withing conventional Egyptian chronology, which would place the Exodus in the 18th Dynasty, instead of Ramesses II of the 19<sup>th</sup> Dynasty, they select either Thutmose III or Amenhotep II—two extraordinarily powerful and successful Pharaohs—as candidates for the Pharaoh of the Exodus.

But scripturally, this is impossible.

God did not allow the Pharaoh who defiantly resisted His command to survive and prosper. Scripture records that Pharaoh and his host perished in the Red Sea:

Exo. 14:23-28 And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen. ... And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, *and all the host of Pharaoh* that came into the sea after them; there remained not so much as one of them.

Psa 136:12-14 “With a strong hand, and with a stretched out arm: for his mercy *endureth* for ever. To him which divided the Red sea into parts: for his mercy *endureth* for ever: And made Israel to pass through the midst of it: for his mercy *endureth* for ever: *But overthrew Pharaoh* and his host *in the Red sea*: for his mercy *endureth* for ever.”

The Psalmist had no doubt that Pharaoh died in the Red Sea, along with the hosts of Egypt.

The Christian chronologists strain so much to conform to the world's chronologists, 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 the author 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 certain revisionist archaeologists, like David Rohl, whom we will discuss further, believes the Assyrian chronologies to be essentially correct, though they are clearly at variance with Bible chronology, and even at variance with David Rohl's own chronology.

Confidence in the Assyrian chronology causes Christian archeologists to misdate things like the dates for the Kings of Judah, **thus violating clear Scriptural dating and Biblical prophecy, and arriving at conclusions inconsistent with Biblical chronology.** To match Assyrian chronology, they ignore the Bible prophecy of Ezekiel that there are 430 years from the foundation of the Temple in the fourth of Solomon to the destruction of the Temple in the 11<sup>th</sup> of Zedekiah.

We have pointed out Ezekiel's prophecy of laying on his right side for 40 days, and his left side for 390 days, prophesying that there would be 430 days in this period. As we have shown, by simply following the Bible dates for the reigns of the kings, we arrive at exactly 430 years for Ezekiel's time frame.

No, they tell us. That is just a coincidence. We have to overlap the reigns of certain kings—violating Ezekiel's prophecy—and coming up with only 380 total years. —To Be Continued

## **Hints for Bible Markers**

### **Psalms 26**

#### **Trials and Integrity**

We find in this Psalm a consideration of the principles of trial and probation. Indeed, the psalmist asks to be judged, examined, and proven through testing. This is the process by which the children of God are perfected, learning to conform to the Divine mind. Such reflections naturally lead us to examine ourselves.

What is our standard of conformity—spiritual or natural? How do we spend our time and effort? Do we labor to become more Christ-like, or do we devote ourselves to frivolous pursuits? When we gather with the brethren and sisters, are our conversations centered upon the things of faith, or upon the passing interests of the flesh? Is our walk an example to others, or a stumbling block? Can we sincerely pray for examination by our Heavenly Father, as the psalmist does?

## Psalm 26:1

*“Judge me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; therefore I shall not slide.”*

If we reflect upon the events of the past week, what do we see? Time spent in service to our LORD? Or moments where our integrity has failed, as so often happens in times of testing?

This raises an important question: what is this “integrity” that gives one the confidence to pray for judgment? The original Hebrew word (Brown-Driver-Briggs) is **תָּמ** (**tôm**)—meaning integrity, completeness, fullness. Webster similarly defines integrity as that which is complete, undivided, unbroken, entire, sound, and pure.

To walk in such integrity requires certainty—without doubt—that we love the Lord with all our heart, all our strength, and all our mind; that we serve Him with undivided affections, rejecting the things of the flesh and the spirit of the world. Our devotion must be unbroken, undivided, and complete.

There is, however, only one who could truly say, *“I shall not slide,”* and thus becomes the pattern we must follow. The word “slide” (H4571, **mâ`ad**) carries the idea of wavering. We are therefore called to be unwavering in our devotion to the LORD and in obedience to His precepts. As Samuel said to Saul:

“Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.”

## Psalm 26:2–3

*“Examine me, O LORD, and prove me; try my reins and my heart. For thy lovingkindness is before mine eyes: and I have walked in thy truth.”*

### From the Septuagint:

“Prove me, O Lord, and try me; purify as fire my reins and my heart. For Thy mercy is before mine eyes, and I am well pleased with Thy truth.”

The Septuagint rendering adds an intensity that emphasizes a vital principle: whom the Lord loves, He corrects and disciplines.

“Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty” (Job 5:17).

“For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth” (Proverbs 3:12).

“For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth” (Hebrews 12:6).

During times of chastening, it is difficult to remember that such trials are for our benefit—to keep us upon the path of righteousness and true wisdom. As Paul exhorts in Hebrews:

“For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed” (Heb. 12:10–13).

It is easy to see ourselves—and David—in these verses. But do we also see the Messiah in the days of his flesh? He kept his body under subjection, triumphing over the lusts of the flesh. Though sorely tried—even unto a horrific and humiliating death—he remained holy, harmless, and undefiled.

“Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death... Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him” (Heb. 5:7–9).

To be continued next month, if the Lord will.

—**Bro. Beryl Snyder**