

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	42
The Glory Which Shall Be Revealed by G. A. Gibson	44
The Father of Lights by H. S. Sommerville	53
The Tabernacle in the Wilderness (Part Nine)	58
Standing on the Sand of the Sea by John Thomas	64
Studies in Biblical Chronology	68
Hints for Bible Markers	78

**...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

Prophetic Results of 2025

Last month we considered some of the prophetic fulfillments of 2025, particularly with regard to Israel dwelling in unwalled villages. We noted the great decline of Iran through military intervention, and through the Israeli army's dismantling of Iran's proxies—those anti-Israeli allies that were acting on her behalf.

But last year also saw another important development in the prophetic scheme. The Tarshish power, which Scripture shows as positioning itself to defend Israel from the Gogian power, is described as having a *love-hate* relationship with Israel.

The first stage is the one we are currently witnessing: a condition of strong support for the Israeli people and nation. But, as Bro. Thomas points out, this support is not rooted in genuine love. American support for Israel is described by Bro. Thomas as follows:

“As I have said elsewhere, the Lion-power will not interest itself in behalf of the subjects of God's kingdom, from pure generosity, piety towards God, or love of Israel; but upon the principles which actuate all the governments of the world—upon those, namely, of the lust of dominion, self-preservation, and self-aggrandizement.” (*Elpis Israel*, p. 445)

The United States supports Israel because it is the only democracy in the region and provides America with a strong and dependable ally amid the persistent unrest of the Middle East. While some Arab states—such as Saudi Arabia—have at times been loyal allies, none have proven as consistent or dependable as Israel.

But perhaps more importantly, the American Jewish population has long been a powerful political force and a strong supporter of Israel. Its influence has not rested primarily in sheer voter numbers, but in the substantial financial support it has provided to political causes.

Historically, this support has largely favored Democratic candidates. However, a significant shift is now taking place in American politics. The Democratic Party has become increasingly anti-Semitic—a consequence, we believe, of its movement toward socialism. Socialism, since the days of Karl Marx and his work “*On the Jewish Question*,” has been deeply anti-Semitic. In Marx's view, Judaism itself was incompatible with his

system. He believed Jews could adapt to socialism only by abandoning Judaism. Those Jews who embraced socialism—including some among the founders of Israel—accepted this premise.

Socialism is also fundamentally anti-God. To socialists, humanity becomes its own god, determining and shaping its own destiny. They are aware that the Bible presents the Jews as living evidence of God's existence. Therefore, as long as the Jews exist, socialism cannot be at rest. It is remarkable that Jews who embrace socialism often fail to recognize this inherent contradiction.

As the Democratic Party has moved further toward socialism, it has grown increasingly intolerant of the Jews. In the most recent election, the Democratic candidate, Kamala Harris, understood that winning Pennsylvania was critical to her electoral success. Pennsylvania had a highly popular—yet Jewish—governor, who was not only a practicing Jew but also a strong supporter of Israel. Selecting him as her vice-presidential candidate could have significantly improved her chances of winning the state, and potentially the election itself. Yet she did not do so, later explaining in her book on the loss that “he was too Jewish.”

Ultimately, prophecy shows that the Tarshish power will fail in its attempt to defend Israel. Why? Because it will eventually turn its back on her. God's promise is clear: He will bless those who bless Israel and curse those who curse Israel. For Tarshish to come under divine judgment—as prophecy indicates—it must first change its stance toward Israel. We see the growing socialist influence within the Democratic Party as a key catalyst for this shift.

The American Democratic Party is undergoing a profound transformation. Traditional Democrats struggle to retain control as the socialist faction becomes increasingly dominant. The election in 2025 of Zoran Mamdani—a self-professed socialist—as mayor of New York City, the largest city in the United States, is a clear indication of the advances being made by socialism.

Under the principles of democracy, it is not difficult to imagine a future in which the Democrats regain power, abandon Israel, and bring the “east wind” against U.S. forces—resulting in the destruction of the Tarshish fleet. This would then be followed by another election, restoring leadership aligned with those who support the victorious Rainbow Angel and who will use Tarshish's great fleet to bring the sons of Zion

from afar. Yet ultimately, prophecy tells us that one of the four chariots of Zechariah 6 must descend against the southern (Tarshish) mountain.

The Glory Which Shall Be Revealed

*"For the joy that was set before him,
he endured the cross"—Heb. 12:2.*

There is also a joy set before us. A consideration of this great joy will stimulate and encourage us to stand fast in the Faith. Its full extent is not revealed in the Scripture of Truth—

"For eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" 1 Cor. 2:9.

But we have this assurance through Moses that—

"All the earth shall be filled with the glory of the Lord."

And Isaiah testifies that—

"The glory of the Lord shall be revealed, and all flesh shall see it together."

Isaiah's 26th chapter forms the basis of our message, and it refers to a song that will someday be sung in the land of Judah.

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks."

What day? It must be some day previously spoken of by the prophet, so we go back to ch. 25 and find the same words (v. 9): "And it shall be said **in that day.**"

Farther back in the same chapter, we find the day in vs. 6-8—

"In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

"And He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces."

What a beautiful word picture! There is no doubt about the day mentioned; it is the day to which every true believer looks with intense longing—a day in which his hopes are centered.

It is the DAY OF SALVATION, concerning which Job said:

"For I know that my Redeemer liveth, and that He shall stand, at the **latter day**, upon earth.

In Acts 17-31, Paul speaks of the same day in this manner—

"Because He hath appointed a day, in the which He will **judge the world in righteousness** by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised him from the dead."

Therefore, says Paul again (Heb. 10:24-25)—

"Let us consider one another to provoke unto love and to good works: not forsaking the assembly of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see **the day approaching**."

But what of the song that will be sung in the land of Judah in that day—*"We have a strong city"*? Surely it is not a strong city as we understand strong cities today. No, we think not. It must be the one Paul speaks of, when he says of Abraham—

"For he looked for a city which hath foundations, whose Builder and Maker is God"—Heb. 11:10.

We read much of this city in the Apocalypse. Listen to John—

"And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God.

"And her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

"And the foundations of the wall of the city were garnished with all manner of precious stones.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light

thereof"—Rev. 21:10, 11, 14, 19 and 23.

This great city will supersede the present world's holy city of Rome. It is spoken of in this 26th chapter of Isaiah—

"For He bringeth down them that dwell on high; the lofty city, He layeth it low; He layeth it low, even to the ground; He bringeth it even to the dust"—v. 5.

The destruction of Rome is foretold in detail in Apocalypse 18, and illustrated in v. 21—

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying,

"Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

Do we realize the significance of this illustration? If not, then go to a large pool of water, and cast a stone into a deep place, and ponder the picture. Now we turn to the other portion of the song in v. 2—

"Open ye the gates, that the righteous nation which **keepeth the truth**, may enter in."

Does this not stir up our minds by way of remembrance, and make us think of the words of the Psalmist? (Psalm 24)—

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in. "Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle, He is the King of Glory."

But who is this righteous nation, and why do they enter through the gates into the city? Jesus gives us a lead for the first part of our question in words addressed to the Scribes and Pharisees, when he said—

"The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof"—Matt. 21:43.

Peter completes the answer to our question—

"Ye are a chosen generation, a royal priesthood, an **holy nation**, a purchased people; that ye should show forth the praises of Him Who hath called you out of darkness into His marvelous light"—Pet. 2:9.

We, brethren and sisters, form a part of that nation that shall enter through

the gates of the city IF we walk in the Truth, and show forth the praises of our Father in heaven.

And that is not all—we must "hold fast the confidence and the rejoicing of the hope FIRM unto the end," and "continue in the faith grounded and settled."

But what about the second part of our question? Why do they enter through the gates? Jesus gives us the answer in the last chapter of the Bible—

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter thru the gates into the city."

There are two prominent features in this statement of Jesus. The keeping of the commandments brings blessing, or happiness, and gives a right to the tree of Life. There is no other way.

We come back to Isaiah 26, to look for a short time at another side of the picture in that day, and we read in v. 9—

"When Thy judgments are in the earth, the inhabitants of the world will learn righteousness."

Judgments: This word has a peculiar effect on the mind of a great many. We hear them speak of the "dread tribunal" as though we had to appear before some judge of this world, instead of before Christ, whose judgment, we know, will be just.

But some may say, "I fail so many times, that I do not feel worthy," or as Jacob said (Gen. 32:10)—

"I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant."

That, brethren and sisters, is the spirit that our heavenly Father likes to see displayed. He does not look to the proud, or arrogant, for has He not said (Isa. 66:2)—

"To **this** man will I look, even to him that is poor and of a contrite spirit, and trembleth (or is exercised) at My Word."

If we are truly walking in that newness of life of which Paul speaks, and doing the commandments set forth by the Lord Jesus, and keeping ourselves unspotted from the world, and all its evil, the judgments will not be for us. As to who they are for, we read in v. 21—

"Behold, the Lord cometh out of His place to punish the inhabitants

of the earth for their iniquity."

Truly, He comes with vengeance, but listen to what He says—

"Be strong, **fear not**: Behold, your God will come with vengeance, even God with a recompence; He will come and save you"—Is. 35:4.

Of course, if we are not faithful, and are not living as strangers and pilgrims in the earth; but have drifted back into the world, like Demas, then the judgments will come upon us, **and we will** never see the tree of life.

For seven full days, at the Texas Gathering, we stepped out of the world of turmoil and gave ourselves wholly to the exercise of our minds and affections, drinking from the fountain of the water of life freely. Though of necessity "in the world," we must live *all our time* in this same spiritual atmosphere of sanctification and separation, that we may have confidence to look forward to the day of the Lord, and rejoice in the hope of salvation.

In v. 19, we read of one of the greatest events that will take place "in that day"—

"Thy dead men shall live, together with my dead body shall they arise.

"Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Our thinking powers seem to come to a stop as we try to understand this infinite miracle. The whole Body of Christ—covering a period of six thousand years—all that have died, shall "awake and sing." And what will they sing? Let us listen:

"And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof.

"For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth"—Rev. 5:9-10.

O, what stupendous things we are related to because of our belief and obedience of the Gospel! Truly, brethren and sisters, it is too precious a heritage to be bartered for any consideration pertaining to the present fleeting existence! And now we read those beautiful words of Isa. 26:20—

"Come, **My People**, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

Who are the people addressed? Our answer comes from our beloved brother Paul, and he is addressing a body of people who have believed and obeyed the Gospel (Eph. 2:19-22)—

"Now therefore, ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy Temple in the Lord; In whom ye also are builded together for an habitation of God through the Spirit."

Yes, these are *God's people* that He is taking out of the Gentiles for His Name. As He has declared—

"I will be their God, and they shall be My people."

God has made some gracious promises to His people, therefore:

"In all thy ways acknowledge Him and He shall direct thy paths. He will not suffer thy foot to be moved."

Or as it is expressed by Peter—

"And who is he that will harm you, if you be followers of that which is good?"

"For the eyes of the Lord are over the righteous, and His ears are open unto their prayers" 1 Pet. 3:12-13.

Let us always keep these things uppermost in our minds and clearly understand "That the glory to be revealed" in the earth is *for the people of God only*. Not for those who claim to be the people of God, but those who are "walking in the Truth."

What are we to understand by "*the Glory which shall be revealed?*" As to *how* it will be revealed, or manifested, it can be expressed in four words—THE *KINGDOM OF GOD*.

The prophet Daniel, when interpreting the dream of Nebuchadnezzar, gave a summary of world powers that would lead up to the closing days of the power of man, and then made this remarkable statement—

"And in the days of these kings shall the God of heaven set up a

Kingdom, which shall never be destroyed.

"And the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever"—Dan. 2:44.

This, in fact, was the subject matter of the Gospel preached by Jesus, being based upon the promise made to Abraham—

"In thee and thy seed, shall all nations of the earth be blessed"—Gen. 12:3; 22:18.

At the appointed time, Jesus will return to the earth and take unto himself this great power that is vested in him. He will then fulfill the promise of the angel to his mother Mary, that—

"He shall reign over the house of Jacob for ever; and of his Kingdom there shall be no end"—Luke 1:33.

In that day shall this song be sung in the land of Judah—

"Open ye the gates, that the righteous nation **that keepeth the Truth** may enter in."

"Then the glory of the Lord shall be revealed, and all flesh shall see it together."

Figuratively speaking, let us close our eyes to this vale of tears, where we are burdened with sin, disease and death, and open them to behold the "new heavens and the new earth wherein dwelleth righteousness."

In that day the saints will be clothed upon with the oil of joy, and the garment of praise, that they might be called trees of righteousness.

"High is the rank we now possess; But higher we shall rise; Though what we shall hereafter be, Is hid from mortal eyes. But this we know, when he appears, We'll bear His image bright; For all His glory, full disclosed, Shall open to our sight."

But come, brethren and sisters, let us endeavor to penetrate these things by the eye of faith. Let us look upon the new earth where men and women will rejoice in the freedom and power of spirit nature, when they shall run and not be weary or faint.

Yes, behold the earth! God has fulfilled His great promises: the wilderness is now like Eden, and her desert like the garden of the Lord; joy and

gladness everywhere abound; thanksgiving, and the voice of melody fills the air.

This is the day when the redeemed of the Lord shall return and come with singing unto Zion: everlasting joy is upon their heads; sorrow and mourning have fled away. Hear their song—

"Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted His people. He hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

As we gaze upon this scene, we can no longer refrain, so we, too, break forth and say—

"We will greatly rejoice in the Lord, our soul shall be joyful in our God; for He hath clothed us with the garments of salvation, and covered us with the robe of righteousness.

"Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; And He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem."

As we approach the city of God, we think of the words of David—

"Beautiful for situation, **the joy of the whole earth**, is Mt. Zion, on the sides of the north, the city of the great King."

Then we hear the voice of Isaiah—

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city."

But in that day the pilgrims will not linger there. They will go on to the magnificent Temple, God's great House of Prayer for all people. It will soon burst upon their view. And they will cry out, "What beauty! What majesty!" As we continue to view these things with the eye of faith, we see them advancing towards the Tabernacle of Yahweh. Here, as Zechariah has foretold, thousands have assembled from all parts of the earth to worship the King and keep the Feast of Tabernacles. As they pass on to the inner circle, and look around, they behold that great multitude, all in white raiment, and they soon realize that—

"These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore, are they before the throne of God, and serve Him day

and night in His temple: and He that sitteth on the throne shall dwell among them."

When John beheld this scene, he tells us that the angelic host broke forth into song, saying—

"Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory and blessing" (Rev. 5:12).

Then the Living creatures answered and said—

"Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever."

At this point in this enchanting scene, one can almost visualize Jesus taking his place among his brethren, who have been redeemed from among men, and saying to them—

"I have been to my Father, and your Father. I went away because it was necessary; but I have come again as I said. You have all had sorrow; but now you rejoice, and your joy no man can take from you. Come ye blessed of my Father."

Then the multitude arise and break forth into song—

"Thou art worthy to take the book, and to open the seals thereof: for thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God Kings and Priests: and we shall reign ON THE EARTH" (Rev. 5:9-10).

Yes, the redeemed shall reign on the earth. They will be corulers with him who overcame the world, and soon will judge among the nations—

"And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. And all nations shall be blessed in Abraham and his seed . . .

"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth . . .

"For the earth shall be full of knowledge of the Lord, as the waters cover the sea" (Isa. 2:4; Psa. 72:7; Isa. 11:9).

The Glory to be revealed is divinely and resplendently beautiful;

far beyond the power of the human mind to comprehend. *It is glorious, because it is based upon righteousness, and this foundation is being laid now in the midst of evil.* The way that leads to it is narrow, and the pathway is rigorous, because it is a way of obedience.

The trials we endure are sometimes severe; but they do not last forever. Tomorrow, they may be gone. The glory of the future age is the mark for the prize of the high calling of God in Christ. We must keep it before us so we can fully realize that:

"The sufferings of this present time are not worthy to be compared with **the glory that shall be revealed.**"

This morning, we partake of the memorials in memory of Jesus Anointed. In this exercise, we find a peace and a joy that is unknown in the world. And may we always keep in memory those parting words in his final message (Rev. 22:14)—

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." —G.A.G.

The Father of Lights

By H. S. Sommerville

"Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with Whom is no variableness, neither shadow of turning"—James 1:17.

What is meant by the phrase, "Father of lights," which James uses (1:17)? Unquestionably the "Father" referred to is God, for "every good and perfect gift" is said to descend from this Father; but the question concerns the "*lights*"—who are they, and why are they called "lights"?

Many scriptural passages will readily come to mind which will assist in elucidating to some degree the meaning of the expression here used.

The Spirit of prophecy—speaking through the sweet Psalmist of Israel in his last words where evident reference is made to his son and Lord who would arise in consequence of the covenant God had made with David—says in 2 Sam 23:3-4:

"He that ruleth over men must be just, ruling in the fear of God. And

he shall be as the Light of the morning, when the sun riseth, even a morning without clouds."

That this refers to Christ the "Sun of Righteousness" may be seen from Luke 1:78-79 and also Luke 2:32 where Simeon, speaking by Spirit guidance, says of Christ as he took him up as a babe in his arms—

"A Light to lighten the Gentiles, and the glory of Thy people Israel."

That God was the Father of this "*LIGHT*" is abundantly testified; a few passages will suffice—

"And lo a voice from heaven, saying, "This is My beloved Son, in whom I am well pleased" (Matt. 3:17).

"The Son of God, Jesus Christ, who was preached among you by us" (2 Cor. 1:19).

"He shall be called the Son of the Highest" (Luke 1:32).

God being the Father of this great LIGHT, we find it testified in 1 John 1:15 that—

"God is Light, and in Him is no darkness at all."

From this Fountain and Source of all light, Jesus came to illuminate the world.

Seeing then that there are other sons of God, even those adopted into the royal household, we are informed that these are also "Children of LIGHT"—

"Ye are all the children of Light (RSV: sons of light), and the children of the day. We are not of the night, nor of darkness" (1 Thess. 5:5).

While we believe God is LIGHT in the sense that is described as a *blinding glory* which mortal man could not behold and live, as described in 1 Tim. 6:16—

"Who only hath immortality, dwelling in the Light which no man can approach, Whom no man hath seen, nor can see."

—nevertheless, this is not all by any means which is meant by the statement "*God is Light, and in Him is no darkness at all.*" The other sense in which light is used, and which is highly important, is that spoken of as *knowledge revealed of God to His children*, as in 1 Peter 2:9—

"That ye should show forth the praises of Him who hath called you out of darkness into His marvellous Light."

Here no one would be so naive as to suppose physical brightness was implied, for we have already been informed that God alone can dwell in that light, Hence we realize we have received *illumination in our minds* by accepting "the word of the truth of the Gospel." This is also the sense in 1 John 2:9—

"He that saith he is in the Light and hateth his brother, is in darkness even until now."

We surely can take no other meaning from such expressions as:

"But if we walk in the Light as He is in the Light, we have fellowship one with another."

This "walking" very evidently implies more than mere accepting and retaining this doctrinal Light, or knowledge, in our minds: it conveys the idea of *walk in conformity with this knowledge*, that is why hating one's brother brings one into darkness, irrespective of how much doctrinal enlightenment he or she may still retain in their mind.

Those then who are baptized into Christ and have thus "put on Christ" (Gal. 3:27) are *in the Light*, and, as John says—

"He that saith he abideth in Him ought himself also so to walk, even as He walked" (1 John 2:6).

The apostle in Ephesians, after enumerating many of the sinful works of darkness says (5:8)—

"But ye were sometimes darkness but now are ye Light in the Lord: walk as children of Light."

This same teaching was inculcated by Jesus himself in his discourses with those he was instructing—

"Then Jesus said unto them, Yet a little while is the Light with you. Walk while ye have the Light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the Light believe in the Light that ye may be children of Light" (John 12:15-36).

This LIGHT—in the sense of enlightenment in God's Truth—is further spoken of by Jesus (vs. 46)—

"I am come a Light into the world, that whosoever believeth on me

should not abide in darkness."

Even natural, physical light or illumination comes from God the Father from Whom every good and perfect gift comes; hence in the creation time when all was chaos and void, the first word uttered by God (*Elohim*) was, "LET THERE BE LIGHT."

This is in perfect harmony with Paul's teaching concerning things natural and things spiritual (1 Cor. 15:46)—

"Howbeit that was not first which is spiritual, but that which is natural."

Since God's knowledge is infinite and His creation of the natural light was first, we would expect some indication or typical foreshadowing of the true Light when the first was created. This we do find in the description of the function of the sun and moon when they were placed in the firmament above, and it provides a clue by which we can discern what they were shadowing forth to be developed in after ages—

"And God made two great lights; the greater light to rule the day and the lesser light to rule the night: He made the stars also" (Gen. 1:16).

Here, as in v. 18 also, their function is said to be "to rule" and "to rule over." When then, the *rulers over nations* would come, they would have been preceded by natural heavens, hence in a sense they are *heavens which rule*.

Thus, we find Daniel prophecies of the righteous as stars shining on through the ages (12:3)—

"They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever."

Christ—who was to be the "Sun of Righteousness," and to rule with his chosen over all nations, and who was foreordained before the natural sun—

". . . foreordained before the foundation of the world but was manifest in these last times for you" (1 Pet. 1:20).

—will, by reigning on earth until he "puts all enemies under his feet" (1 Cor. 15:25), put aside the former "heavens and earth"—the *kosmos or arrangement of things* political, social and ecclesiastical, as prophesied in Isa. 65:17-18.

Then will the prophecy of Peter also be fulfilled (2 Pet. 3:12-13) where he declares these present heavens—like those in Noah's time—will be destroyed, to be replaced by—

"Heavens and earth wherein dwells righteousness."

When we consider the enlightenment which nations will receive under Christ's reign, it becomes evident it is truly described as the DAY in contrast with the night of the world rule preceding it—Rom. 13:12-13; 2 Pet. 3:10; Rev. 21:25.

In the Tabernacle in which God was pleased to manifest Himself to Moses and through Moses to the Israelites, there were many types or shadows of the things to be revealed in the New Heavens. These are called—

"Patterns of things in the Heavens" (Heb. 9:23).

We call attention to one especially—the *Seven-branched Candlestick*. That this furnished *light* in the Tabernacle is evident to all, and many will admit it typified the illumination of the "True Tabernacle" composed of the true believers in Christ—the whole Household or House of God, spoken of as (Heb. 8:12)—

"The true Tabernacle which the Lord pitched and not man."

Hence the oil of truth, supplied into the minds and hearts of Christ's "True Tabernacle" built of "living stones," furnishes the illumination which causes them to "*shine forth as Lights*" in the dark world of superstition, ignorance and sin. It is just such prophecies, given ages ago, which should make us realize that God, in His infinite wisdom, has foreknown and prearranged His wondrous plan of salvation. Thus, as we understand it, our faith should be immeasurably strengthened to follow in the footsteps of the Great Leader and LIGHT, the "*LIGHT of the world.*"

The words of our beautiful Hymn 163 call attention to many things we should remember to perform:

"*Wake*"—"Watch"—"*Work*"—"Pray"—"*Praise.*"

And we notice v. 1.

"Sleep is for the sons of night,
Ye are children of the Light,
Yours is the glory bright,
WAKE, BRETHREN, WAKE!"

Returning to the Lightstand "*pattern of things in the (new) Heavens,*" we

see the antitypical meaning from Rev. 1:12-13—

“I saw seven golden candlesticks (RSV: lampstands) and in the midst of the 7 candlesticks one like the Son of Man.”

—which surely represents Christ amidst the seven light-bearing communities, churches or ecclesias, to whom the messages of chapters 2 and 3 were sent. In fact, v. 20 plainly says—

“The seven candlesticks which thou sawest ARE (or represent) the seven Ecclesias.”

This perfect light-bearing community of redeemed saints with Christ is variously represented. In Rev. 4:1 they are (will be)—

"Seven Spirits before the Throne."

In Zech. 4 the two olive trees (Jew and Gentile) and golden candlestick of vs. 2 and 3 give us still another representation of this One Body with its Light illuminating the darkness.

Bro. Thomas, in Eureka II, pg. 593, says:

"The One Body is destined to flourish in two states. The Zechariah-symbolic group represents it in the state inaugurated by the resurrection. John saw it in this state as "a Son of Man in the midst of Seven Lightstands," invested with all the attributes of omnipotence (Rev. 1:12-16) . . . The Omnipotent and Omniscient Spirit in post-resurrectional corporeal manifestation; the One Body perfected and glorified in all its members."

The Tabernacle in the Wilderness

PART Nine

"Lodge here this night, and I will bring you word again, as the Lord shall speak unto me."

It is not at all unlikely, as a result of the knowledge Balaam had of Israel and their God, that this crafty and covetous archmagician conceived that the profession of a prophet of the God of Israel would prove to him a new source of celebrity and emolument; and this view receives support from the fact that on the visitation to him by the elders of Moab and Midian he assumed this dignified position.

We can imagine the surprise of the messengers at this change of tone on the part of Balaam! This would indeed heighten their expectation of success and considerably enhance the value of such a powerful intercessor.

And now let me beg of the reader particular attention to this Divinely preserved and apostolically applied narrative, which brings before our notice so fully and forcibly the ways of Providence in relation to the people of God's choice, and exhibits His care and constant supervision over Israel. By it we see that the private consultations of Moab and Midian for the effectuation of Israel's destruction, and every movement in that belief, were all known to their and our God, Whose prescience and care is so visibly manifest in this wonderful narrative.

Little did Balaam know that the angel of God was in his presence, and heard all that the messengers communicated to him from their august sovereign, and was cognizant of the wicked thoughts and intentions of his heart, remaining with him until he had sent away his visitors with the deceptive promise to report to them on the morrow the Lord's message to him.

Whatever incantations Balaam may have resorted to after his visitors had left, we know not; but this is certain, that the angel of God saw and heard all that he did; and suddenly permitted himself to be seen by Balaam. What surprise and trepidation must have seized this princely soothsayer, until strengthened by the angel to speak with him upon the momentous question upon which Balaam's heart was engaged—we mean not momentous so far as his actual ability to harm Israel in the least by his impotent curses, but having regard to the ultimate consequences to Israel of his wicked heart—all known to the angel.

Imagine, dear reader, the sensations of this wicked man confronted by an angel of God in the act of bargaining for the sale of God's holy people by an hypocritical profession of being His representative! In the absence of this angelic visitation, Balaam would doubtless have forged a "word" from the Lord for his visitors and would have carried off the rewards of divination which they had in their hands. All this, however, was prevented by this timely intervention, and, perhaps, the attendant results, for the superstitious belief in the (feigned) power of Balaam might have induced action on the part of Moab and Midian to their own destruction, and the undesired perturbation of Israel.

Now let us consider the question put to Balaam by the angel:

"What men are these with thee?"

—and his answer. We need not again advert to the angel's knowledge of them, and their wicked errand. He was fully acquainted with these things, yet he would have Balaam's own version of them.

"And Balaam said unto God (the angel), Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth; come now, curse me them; peradventure I shall be able to overcome them, and drive them out" (vs. 10-11).

There is no mention here of "the *rewards of divination*" which the messengers had brought with them. This was purposely concealed from the angel by Balaam; nevertheless, the fact was perfectly known to the angel.

"And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed" (v. 12).

It is evident from the Divine prohibition that its object was the prevention of the effects of a curse from such a man on the mind and action of Balak and his ally in the direction already noticed; the emphasis of the angelic denial is to be laid rather on the words "*thou shalt not curse*" than those which had reference to his *going with them* for such purpose. There could be no possible harm in his simply going back with the messengers—it was the *object in view* in that connection that was to be frustrated, and which was effectually accomplished in a perfectly natural way.

Taking this view of the matter, there is no inconsistency between the present prohibition, and a subsequent contingent and qualified permission to go, which we shall presently notice.

After this angelic interview Balaam had time for reflection. He had not yet realized that the Keeper of Israel neither slumbers nor sleeps and is both a sure and secret Friend. Perhaps he thought that no further notice would be taken of his action in the matter; or that the whole phenomenon was a vision. However this may have been, he appears to have been strengthened in the estimation of his position and assumption of the prophetic office.

And, after a night's repose,

"Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land; for the Lord refuseth to give me leave to go with you" (v. 13).

Observe the use which he makes of the prohibition, confining it to the

going with them. He does not say, "He charges me not to curse them, for they are blessed." This concealment betrays the fraud he hoped still to carry out, and insinuates his own desire to comply with their wishes, casting the blame of his not doing so upon God, and thus leaving the matter open for further negotiations on a larger scale of emolument, which the dignity of his heightened position would now command.

This "error of Balaam for reward" exhibits the frailty and proneness of our common humanity. Balaam tells only half the truth with an ulterior object concealed thereby. How frequently is dissimulation of this sort practiced for unlawful purposes! Thus did Balaam insinuate that he wished to be sent for again, and so the princes on their return interpreted Balaam's answer—

"Balaam refuseth to come with us."

Had not Balak been fully persuaded of the reality, or verity, of the claim made by Balaam to possession of divine prerogatives and powers, he would not have persisted in his endeavor to procure the services of that wicked imposter, whose power of enchantment he was more ready to trust than the united forces of Midian and Moab, to bring upon Israel "the curse causeless." But Balaam was no true prophet of Him—

"That confirmeth the word of His servant, and performeth the counsel of His messengers,"

—and—

"Frustrateth the tokens of the liars and maketh diviners mad; that turneth wise men backward and maketh their knowledge foolish" (Is. 44:26, 25).

It would rather appear that he belonged to the professors of the "black art" of divination, in which he occupied a high position, and was held in great reputation by a superstitious world.

So Balak resolves to send "yet again princes, more, and more honorable than they" whom he sent on the former occasion when Balaam was placed under Divine interdict not to curse Israel, but which interdict he had carefully concealed from Balak.

The object of this concealment we may discern in the subsequent use which Balaam made of the angelic interview, which was, we believe, altogether unexpected and beyond and above any conception of his mind, and utterly without the range of his knowledge or experience; and which,

in the wickedness of his heart, it would appear he determined to utilize to the furtherance of his reputation in sorcery, by the assumption of Divine honor as the representative of the God of Israel—a claim, which, considering the situation developing before the eyes of the nations with whom Israel was about to come into hostile contact, he conceived would carry with it—in the minds of his deluded admirers—the idea of promotion to largely increased honor from the great God Who presided over Israel's destiny.

How wonderful are the ways of God, Who, instead of preventing any such foolish attempt as that concocted by Moab and Midian in connection with the sorcerer Balaam, chose rather to *make it the occasion of blessing upon Israel*, and to use the unhallowed instrument of the intended evil as the channel of the communication of His beneficent purpose as exhibited in the sublime utterances which, by the Spirit, He caused this rank impostor to declare concerning the people whom Balaam had desired to curse for the mammon of unrighteousness!

And thus was created an opportunity for His children to take cognizance of those wonderful ways of His providence in the working out of His purpose (which will ultimately prevail, notwithstanding the outward appearance of things to the contrary), and of "building up themselves on their most holy faith."

We now behold Israel unwittingly abiding still in their tents, little thinking of any intended mischief such as that contemplated by Moab and Midian against them. But no plotting and scheming could escape Israel's God and Protector, whose eyes behold all the sons of men. Not even a thought could enter the mind of Israel's enemies without His knowledge. The council chambers of Balak and his princes were all invaded by His presence without the slightest fear of detection; and all their ways were under His Almighty scan and scrutiny.

The secret mission of Balak's princes to Balaam was under Divine supervision and permitted to proceed without let or hindrance; and the journey was entered upon with hopefulness of success. In due course, the princely embassy arrived at Balaam's sanctuary, without, it would seem, his having any previous knowledge of the fact of its existence. Nevertheless, it would be a pleasant surprise; and we can picture the princes being courteously received and ushered into Balaam's sanctum with the customary ceremonies attending such occasions.

When all the members of the embassy were seated, the King's message was read in the ears of Balaam (Num. 22:15-17):

"Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me, for I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me: come therefore, curse me this people."

It was then doubtless pointed out to Balaam how that Moab and Midian were in constant danger by the encampment in their immediate neighborhood of the children of Israel, who, having come out of Egypt amid great signs and wonders, had recently destroyed by the sword the two neighboring kingdoms of the Amorites, and that consequently Moab and Midian were in imminent danger of sharing the same fate, thus urging the necessity for immediate action on the part of Balaam, whose power to curse was the confidence of the king; and indeed the only means within their reach to save the two nations whom they represented from utter destruction.

Balaam having listened with rapt attention to their address, expressed himself equally anxious with them to comply with their wishes; but stated that he should be compelled to claim their indulgence while he communicated with his God, which he promised to do after their retirement, adding *significantly*—"If Balak would give me his house full of silver and gold I cannot go beyond the word of the Lord my God to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more."

And having thus fed with the hope of success who fed him with the hope of recompense, he dismissed his august visitors for the night with the promise to use all his power in their behalf, and to communicate to them the result on the morrow.

With consummate skill and adroitness were thus laid his schemes to possess himself of the offered riches and honor so that no blame might fall upon him in the event of the impotence of his power to accomplish their purpose being manifest, but upon his God; well knowing what waste wind his curses were, and the necessity of self-defense that would arise if, under the delusion of his power, the forces of Moab and Midian were induced to attack Israel unsuccessfully; while on the other hand, in case of success, all the honor, and power, and glory, would fall upon the head of this prince of soothsayers.

By his adoption of this course of procedure Balaam was also secured against the existing possibility of his design being thwarted by a repetition of similar experience to that which befell him on the former occasion. The contingency thus provided for is contained in his speech and was doubtless the outcome of the forebodings which dictated this course.

He would therefore reason with himself, that if, on the present occasion, the phenomenon should be renewed, it would demonstrate beyond doubt that he was in the hand of superhuman agency; while on the other hand, if no such phenomenon was presented to him, he might reasonably conclude that he had been the subject of optical and oral delusion on the first occasion; or that, even if real, he might consider that the interdict had been withdrawn, and that consequently, he was free to engage in the nefarious transaction.

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

Standing on the Sand of the Sea

"And I stood upon the Sand of the Sea"—Rev. 13:1

By BROTHER JOHN THOMAS

Daniel reclined upon his bed and dreamed, but 'John stood upon the *Sand of the Sea* and saw things bearing resemblances to what he deemed sufficiently striking to establish their identity. Daniel says that it was stormy in his vision (Dan. 7:2)—

"The four winds of the heaven strove."

But in Rev. 13 John says nothing about a strife of winds; but simply "*I stood.*" I take it therefore that there is a sense in which John's *standing* is equivalent to *storminess* of the situation. Anyone who has stood upon the seashore, especially if rocky, will know that the situation is not characterized by silence, or the absence of noise. On the contrary, the roar of the waters is incessant.

If the sea were quiescent as a pond, then to stand upon its beach would be to experience the silence and solitude of the boundless prairie. Such a standing for observation of phenomena would be symbolical of times of tranquility and peace.

But this could not be the nature of John's standing; for no such politico-ecclesiastical organizations could ascend into a position to command, or

rather, to divide the command of the world, in halcyon days undisturbed by the storms of war and conquest. His standing then upon the margin of the roaring waters was significant of the storminess of the times, when what he "saw" should ascend to dominion "in the whole earth." He stood, and the roar he heard was—

"The multitude of many peoples making a noise like the noise of the seas; the rushings of nations, making a rushing like the rushing of mighty waters."

Such a roaring of the waters implies a tumult of the sea from the strife of words. This implication places John and Daniel side by side as spectators of the storm. Daniel saw the four winds lashing the sea into fury: east, west, north, and south winds, all blowing upon the same sea. No ship could live in such a storm.

Each of Daniel's four beasts, or dominions, was brought up out of the sea by the four winds of his vision. The Fourth Beast was brought up thereby; and so was his Sea-Beast development; and John apocalyptically beheld the same four winds as he "stood upon the Sand of the Sea and saw."

This leads me to remark as to the time of his standing. He stood there while the four winds continued the storm. The winds producing the roar of the sea were "the four winds of the earth," which, in their blowing, gave voice to the first four trumpets. The judgments of these four winds culminate in the development of the Seventh Head, which "continues for a short space"; and of the Ten Diademed Horns of the Beast that rises out of the sea; in the "wounding as it were to death" of its Sixth Head; and in the consequent cession by the Dragon of his power, throne, and dominion over the affected Third Part which, before the blowing of the winds, was part of his empire.

Now the time represented by John's standing on the sand, was *all the time of the sounding of the four wind-trumpets*, to the end of the darkened day and night in their third part. This was a long period; but defined by the work done as revealed in this chapter, it was a period of 405 years, from 395 to 799 A.D.

This was the time of his symbolic standing upon the Sand of the Sea, beholding the development of the fourth beast, in its Seventh Head, Ten Horns, and Little Horn, with Man's Eyes and a Lion's Mouth. The 405 years are composed of 164, from the beginning of the first trumpet to the darkening of Rome's day in the epoch of the "Pragmatic Sanction," or

settlement of Italian affairs, by Justinian, A.D. 554-9.

"Under the Exarchs of Ravenna," says Gibbon, "Rome was degraded to the second rank." Rome had hitherto been imperial or regal, under the Sixth and Seventh Heads of the Dragon; but she was now, as the consequence of the blowing of the four wind-trumpets, neither the one nor the other; but a city which had "reigned over the kings of the earth" (Rev. 17:18), now degraded to a rank in which she exercised no sovereignty at all. She was therefore now in a state of eclipse both in respect of the luminaries of her day and night; for (Rev. 8:12)—

"The day shone not for a third part of it; and the night likewise."

The phrase "the third part of the day," and "the third part of the night," implies a whole day, and a whole night, each equal to the third part three times repeated. With the Jews, a day and a night were each twelve hours long; so that "a third part of" a day would be *four* hours; and "a third part of" a night, also *four* hours; in all *eight* hours.

The "day" and the "night" must be *proportional* to the subject treated of. The subject is the obscuration of the luminaries of a political universe—of a dominion. These are things of centuries. Their *day* and their *night* are their daytime and their nighttime of ages. Hence a time is a minor cycle contained in the *aion*, or age, of their duration.

The aion of the Sea-Monster's Mouth is *three cycles and a half* (Rev. 13:5), or three times and a half, or three days and a half, or 1260 years; and as a cycle or circle geometrically divisible into three hundred and sixty equal parts, a *time* or *day*, is a year of *years*, or 360 years.

Rome's lights which ruled her day and night times were not eclipsed for a *whole* day and a *whole* night: but only for a *third* of each of these times. Had she lost her rule for a whole day and a whole night, her ruling would have been suppressed for 720 years, or a dual of times: but as it was, her daytime and her nighttime only ceased shining 240 years, which are the sum of the thirds predicted: for the third of a daytime of 360 years is 120 years; and the third of a nighttime of 360 years is also 120 years, and these 2 periods of 120 years each added together give 240 years.

Now if these 240 years be added to A.D. 559, the epoch of Rome's degradation, it gives the sum A.D. 799, when, if my exposition of the symbolic time of the Fourth Trumpet be correct, history ought to testify

Rome's restoration to the IMPERIAL DIGNITY from which she had been degraded by the will of the Catholic Dragon.

Now John informs us, that he *stood and saw* the ascending of the Sea-Beast and the ascending of the Earth-Beast: *this then was the period of his standing*—he stood while they were ascending. The latter Beast was developed imperially, with Rome for its tempo-spiritual throne, A.D. 799. Hence John's standing upon the Sand of the Sea reaches, in its significance, to this date or to the end of the 240 years.

Add then these years to the terminal epoch of the fourth trumpet, and we have a period of 405 years—a stormy period, which changed the face of the world; and *laid the foundation of a polity, which, after the passing of more than a thousand years, is still manifest in the existing constitution in MODERN EUROPE.*

John in his symbolic standing "stood upon the *Sand of the Sea.*" There must be some meaning in this standing upon the sand. In Rev. 10 the "mighty angel" stands upon the *earth and sea*; and in Rev. 15, John's brethren (and John himself, therefore) are seen standing upon the transparent sea, no longer mingled with fire; evincing that they had *gotten the victory* over the Ten Horned Beast, and the Image of the Beast, which had ascended out of the stormy sea while John stood upon the sand.

But here John stands not upon the *earth* to view the ascent of the Beast of the Earth; nor upon the *sea* to behold the ascent of the Beast of the Sea; but upon the *sand of the sea* to see the ascent of them both.

Jeremiah says (5:22) that the Deity placed the sand for a *bound of the sea*. This is true in a natural sense. When, therefore, the sand of the sea is introduced into symbolical prophetic writing, it must be taken to represent the *bound, shore, or limit*, of the symbolical sea. But the "sand of the sea" is also the similitude for a *multitude of people*. Thus, Hosea predicts the multitude into which Israel shall be developed in the day of their glory under this figure, saying (1:10)—

"The number of the children of Israel shall be as the **sand of the sea**, which cannot be measured or numbered." And *sand* also in the sense of *multitude* we find used in Rev. 20:8, where the host of the post-millennial Gog and Magog, or Dragon released from confinement in the abyss, are compared to the Sand of the Sea.

Now John was "a man wondered at"—a man of sign—or as we say in our vernacular, a *representative* man; and his actions and postures, like Daniel's and Ezekiel's, were dramatic. Hence John upon the sand represented that portion of "the great multitude which no man could number" (Rev. 7:9) existing contemporaneously with the ascending of the beasts out of the sea; and who refused to worship the Image of the Beast, and would not receive his mark, nor the number of his name (13:15; 15:2).

The position they occupied in the 400 years of ascending of the monsters of the sea and the earth, was that of neutral observers of events; whose antipathies were against their old enemy the Catholic Dragon, who was compelled by the four wind-trumpet powers to "yield his power, throne and an extensive dominion" to the Ten Horns.

The judgments of the four wind-trumpets were not sent against the servants of the Deity, sealed in their foreheads with the Father's Name (Rev. 7:3; 14:10) whom John represented; but upon the Catholic worshippers of daimonia and idols (Rev. 9:20). Hence John's multitude in the *Wings*, or extremities, of the *Great Eagle*, had the sympathy of "the barbarians" who rushed in on the Dragon's domain to set up their own kingdoms.

The saints and witnesses being at war with the Dragon (Rev. 12:17), his enemies, "the barbarians," would naturally be their friends ;so that, while the Dragon and the barbarians were in the tempestuous and stormy conflict, their multitude in the Roman Africa and the Alpine regions would hear the roar of the tempest-tossed sea, *standing as it were upon the shore*.

Studies in Biblical Chronology

Part Two

Now, the fourth chronology is the one I have developed which I believe is based upon only the Bible. I suppose the learned chronologists would call it "Bible Priority," in that we assume the Bible is completely accurate as an historical document, and therefore its dates take precedent over all the other chronologies offered.

This is a chronology that I've put together over the years. This is made in an effort to not ignore any of the Bible prophecies that are given, and to include and harmonize them all. My chronology has several goals in mind. First and foremost, it is an effort to show that all the Bible is true in the

face of archeologists and historians and, sadly today, the many pastors and rabbis who argue against it. Secondly, it is to explore the prophesy of the creation. God created the world as we have it in six days and rested on the seventh. So will the sons of men be given rule of the earth for the first six thousand years, and then Jesus will rule the world in peace for the seventh millennium. We will explore where we are in that timeline. And lastly, I suppose it is to show through Bible prophesy that Deity is, and has been, working out His plan of salvation for the earth.

Now as we have been pointing out, it's fundamental to chronologists to have some starting point, some pillar, to which they can fix a date in antiquity to our modern calendar. As we wrote, in antiquity, they didn't have AD or BC. They tended to date things according to the rule of a specific king. They also dated things according to natural events, like an eclipse, or a star being in a certain location, or an earthquake. And these things were quite subjective. Eclipses and stars repeat themselves with a certain frequency. Full eclipses may only repeat every three or four hundred years, while partial eclipses occur far more frequently. So, its unreliable at best to base history on these events.

From the world's perspective the first unquestioned pillar is when Assyria under king Ashurbanipal sacked the Egyptian capital of Thebes in 664 BC. At this point, you have two great ancient civilizations coming together to record a main event. That is all well and good, but Ashurbanipal doesn't occur in the Scriptures, so this does us no good for our chronology. The first great pillar for our chronology is the sacking of Solomon's temple by the Babylonians in 587 BC. The 587 BC date for this year is consistent in the Chronologies of Babylon, Assyria, and Egypt.

2 Kings 25:3-5 "And the city was besieged unto the eleventh year of king Zedekiah.... And the city was broken up, and all the men of war *fled*..."

From here, we can establish four pillars. The first is the fall of the Temple. From the prophecy of Ezekiel, we can establish that it was 430 years from the fall of the Temple to the foundation of the Temple, in the fourth year of Solomon. So, the Fourth year of Solomon, 1016 BC, becomes our second pillar.

Next: 1 Kings 6 tells us that from the fourth year of Solomon to the Exodus is exactly 480 years. From this testimony, we can conclude that the Exodus took place in 1495 BC. So, 1495 BC becomes our third pillar.

And lastly: we learn from the apostle Paul that Abraham received the promise 430 years before the giving of the Law, which was in the same year as the Exodus. So, we can conclude that Abraham received the promise in 1924 BC, which is our fourth pillar.

Now as we shall eventually show, using another Scriptural testimony, we can establish that Abraham's age was 30 when he received the promise. So, he began Israel's wandering in the same year that he received the promise. So that gives us our fourth pillar of 1924 BC, when Abraham was 30, and from there we can establish a full chronology of the patriarchs all the way back to Adam. By following the chronology of the patriarchs, we can see that the world was created 3884 BC. If we add 6000 years to that we get 2117, so we can see that we are still within God's 7000-year plan for mankind.

Let us now examine these four pillars of the Bible in detail. So, beginning here, we observe the end of the prophesy given in Ezekiel 4 verses 4 through 8. This is when Ezekiel is getting a prophecy concerning the destruction of the temple. And concerning the destruction of the temple Ezekiel is told, was to be demonstrated by him lying on his left and right side.

Ezekiel 4:4-8: "According to the number of days that thou shalt lie upon it, thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity according to the number of the days, 390 days. So shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah, 40 days. I have appointed thee a day for a year. Therefore, set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it. And behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege."

Now when we get to this point in history for the destruction of the Temple, the date we're talking about is 587 BC. 587 BC for the destruction of the temple is a well agreed to date in history. It's well agreed to because it involves the Assyrians, it involves the Egyptians. It involves the Babylonians, and it involves the Jews. All of these civilizations kept histories, and are all coming together at the same time—so it is pretty easy to set that date at 587. In fact, as we said, the world sets the dates for these chronologies to be firm and accurate a little bit earlier at 664 BC. And this 587 BC date is consistent with Assyria's conquering of Egypt.

Now, when we look at this prophecy by Ezekiel, it should seem pretty simple. Let's consider the 390 and the 40 days of his laying on his sides. When we consider the number of years the Scriptures give us for the kings of Judah from the laying of the foundation of the Temple in the fourth of Solomon, to the destruction of the Temple in the 11th of Zedekiah, we have exactly 390 + 40 years or 430 years.

When we start with Solomon, we see that there was 40 years of time from the laying of the foundation of the Temple to the 4th of Rehoboam, when Rehoboam rebels against the Temple worship. We read of Rehoboam:

2 Chron. 11:17 "So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon."

2 Chron. 12:1 "And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him."

Then, as we have seen, following Rehoboam's rebellion Pharaoh Shishak comes against Rehoboam, punishing him for his rebellion in his fifth year.

1 Kings 14:25 "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."

So, Solomon reigned for 40 years. The fourth of Rehoboam, then will be 40 years after the fourth of Solomon. This represented faithful Israel's period of temple worship for 40 years, shown by Ezekiel laying on his right side for 40 days.

Now following the fourth of Rehoboam, there were 390 more years on the list of kings, to the destruction of the Temple in the 11th of Zedekiah. That's the period of time Ezekiel had to lay on left side. He says you lay on your right side for 40 years. That's the 40 years of Solomon to the fourth of Rehoboam. We know in the fourth of Rehoboam there was a rebellion and Rehoboam rebelled against the divine principles, and then there are 390 years of corrupted Temple keeping, till the Temple is destroyed.

So, there's a rebellion that takes place 40 years into the life of the Temple. And then we go another 390 years of the kings of Judah in rebellion. That's the total of 430 years till the Temple's destruction. Seems pretty simple,

doesn't it? We should be able to count from the destruction of the Temple in 587BC, to the fourth of Solomon, 1016 BC.

Now the fourth of Solomon is the second most important pillar we now have, because it is a key verse in determining the Exodus in the chronology of Israel. The fourth of Solomon is important because when we get to Kings, it says—

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

So, we now can determine that from the destruction of the temple in the 11th of Zedekiah, to the day they came out of Egypt we have a period of 430 years, plus 480 years. This takes us back to the Exodus and gives us the precise year in which the Exodus occurred. It gives us a real precise date. What date would that be? It would be 1495 BC, or at the very beginning of the 15th century, BC.

So, we can clearly see that this doesn't match the traditionalist view of things. They look for the Exodus in the 1200s, and don't find it, because it occurred in the early 1400s BC. They are between two and three hundred years off, which is why they don't see it.

Well, do the Christian archeologists see it? They see the Exodus in the 15th century, yes. But they have it 50 years later, generally around 1445 BC. Why? It's because they try to match the Bible to the archeology of conventional chronology, rather than trying to match conventional archeology to the chronology of the Bible.

So, the Biblical Chronology would date the Exodus to 1495 BC. We do this based upon 1 Kings 6:1. 1016 BC being the fourth of Solomon, we subtract another 480 years, and we reach the date of 1495. We then go on. The question is, can we take Biblical dates back further? Because really what we are trying to do here, is establish whether or not we are still within the 6,000 years of the kingdoms of men? We know that God created the earth in six days and rested on the seventh. We've always looked at that as a type that the kingdoms of men would run for 6,000 years and then the 7,000th year would be the millennium.

So, the question is, are we still within those 6,000 years? If you follow either the world's chronologists or the Christian chronologists, they must answer no, they go way past, they are way past 6,000 years in both of their chronologies.

We look at the next prophesy we have, because we've now taken it back to the Exodus, right? We have a point of the Exodus. But we have to go further back, so how do we do it?

We know that when we started in Genesis 5, and Genesis 11—when we started with the children of men—we get a very clear list. All of the patriarchs tell us how old they were when they had their next child and then how old that child was when he had his next child. And it gives us a very consistent line that we can follow all the way down to Joseph. But then once Joseph goes into Egypt, we no longer have a lineage. We don't know how old Joseph was when he had Manasseh. There's no way to follow and decide how long it was then from when they went into Egypt to the Exodus. That's an undetermined point. So, we have to find another way to cross that period of time.

Now, the way we cross that, Scripturally, is by two verses that we've been given. One in Genesis, where we read:

Exo. 12:40-41 “Now the sojourning of the children of Israel, (who dwelt in Egypt,) was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.”

So, there's 430 years from the beginning of the sojourning of the children of Israel to the Exodus. Well, if we just had that verse, it really wouldn't tell us very much, would it? It wouldn't tell us when the sojourning began, or any of those kinds of things. But the apostle Paul gave us the key to figuring this out.

He says in Gal. 3:17—

“And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.”

So, this tells us that the law is given in the same year as the Exodus, right? The Exodus takes place in the first month, right? On the fourteenth day of the first month. The law is given in the third month of that year.

Exo. 19:1 “In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.”

So, both of these events—the giving of the promise to Abraham, and the start of his sojourning—are 430 years before the Exodus. So, the promises made to Abraham to the giving of the law was the same 430 years as the start of their sojourning. So, all of this happened in the same year.

Then there's another verse which we must consider, that helps us figure all this out. It says,

Gen. 15:13-16 “And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But **in the fourth generation** they shall come hither again: for the iniquity of the Amorites is not yet full.”

This is the verse that virtually all chronologists ignore. This is the one that can't possibly fit the way they look at things. Most of the Christian archeologists that you might hear believe that Israel was in Egypt the entire 430 years of the prophecy of Exodus 12. In quoting the verse above, we added parentheses where it should be. It should say the sojourning of the children of Israel (who dwelt in Egypt) was 430 years. This states that the children of Israel sojourned 430 years, a part of which was in Egypt. Christian archeologists tend to read this as if the children of Israel dwelt in Egypt for the entire 430 years.

Well, if Israel was in Egypt 430 years, then it's not possible for Abraham's seed to fulfill the prophesy that they would wander *only* 400 years. There's no way that that can be made to make any sense. Also, if they're in Egypt for 430 years, how do they come out in the fourth generation? What's the fourth generation? Can a generation be 107 years? No. It's got to be about 40 years, or 4 times 40 for a stay in Egypt of 160 years or so. Not 430 years.

Now Gen. 15 says that Abraham's seed is a stranger in a land that is not theirs for 400 years. When do they go to a land that is theirs? Here is what God says about it:

Exo. 6:6-8 “Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.”

Israel then, stops wandering in a strange land, when they come into the land which God has given them. Is that not when Joshua enters the Holy Land, the 41st year since leaving Egypt?

That is when God says he gave the land to Israel. So, let us consider the dates. If the Exodus was 1495 BC., then the children of Israel had to arrive in their land of Canaan in 1454 BC, or in the 40th year after the Exodus

- Exodus is 1495 BC
- Abraham's seed stops wandering when entering the land =1454 BC
- 400 years previous would be 1854: Isaac is born
- Abraham in 100 when Isaac is born.
- Abraham born 1954 BC
- 430 years from promise, so promise made in = 1924
- 1954 when born -1925-4 when promise is made, **Abraham is 30**

which had been in 1495. So, if Abraham’s seed wandering ends in 1454, it had to begin 400 years earlier which would have been in 1854. Abraham's seed can't begin wandering until Abraham has the seed, which is Isaac. That tells us that 400 years before Israel entered their land to take possession of it, Isaac was born. Working backwards then, Isaac was born 1454+400 years, or 1854 BC. Now we know that Abraham was 100 years old when Isaac is born. If Abraham is 100 years old when he has Isaac in 1854 BC., then Abraham had to have been born in 1954 BC.

Now we have already seen that Abraham’s sojourning began 430 years before the Exodus, or in 1924 BC. Abraham was born in 1954 BC, and begins sojourning in 1924 BC, so Abraham is 30 years old, and living in Ur of the Chaldees when his sojournings begin. Calculating these dates this way, all the prophecies and Scriptural testimonies agree.

When we think of the difference in these two prophecies, the 400 years of Abrahams seed wandering, and the 430 years of the children of Israel’s sojourning, we should remember that we have two different ending points, and two different time frames. Israel’s sojourning was 430 years and ended with the Exodus. Abraham’s seed wandering was 400 years and

ended with the entrance into Canaan under Joshua. When we put those things together, we see that there has to be 70 years difference between the start of those two prophecies. The start of those dates has to be 70 years difference. Forty years difference for their ending date, and 30 years difference for the duration of the prophecies. $40 + 30 = 70$ years difference for their starting point.

Now Abraham being 30 years old when he received the promises to start his calling is not stated in the Scriptures, but it is a common age for the start of something significant. Joseph stands before Pharaoh at age 30. Christ, after the type of the priesthood, begins his ministry the 30th year. We know that David began his reign in his 30th year. Solomon began his reign in his 30th year. The age of 30 is a very important time, even though the Scripture doesn't say "Abraham received the promises in his 30th year."

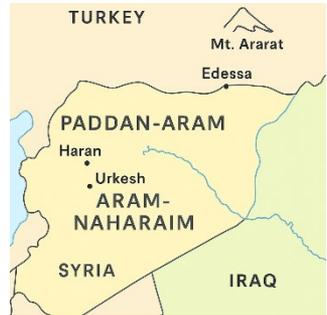
Now that we have a date we can put on Abraham at age 30, we can tie the three prophecies, (the 430 from the destruction of the Temple to the laying of the foundation of the Temple, the 480 years from the laying of the foundation of the Temple to the Exodus, and the 430 years from the Exodus to the 30th year of Abraham, we can now connect him to the genealogy of the patriarchs to determine the date for creation. And that date is, as we said before 3884 BC.

So where are we in God's 6000-year plan? Well, 3884 BC plus 6000 years would be 2116, but adding a year for the fact that there is no year "0", means that the Millennial rule of Christ begins 2117. Does that mean we are today 90 years away from the return of Christ? Not at all. There are many, many events which must take place between the time that Christ returns, and the time that he sets up his kingdom. All the Kingdoms of Men must be destroyed so that the great King of Israel can rule the world in peace for 1000 years.

In my opinion, this is what was happening. Abraham was in Ur of the Chaldees. I know all your maps are going to show Ur of the Chaldees being in southern Iraq, just above the Persian Gulf. Critics of the Bible say that the archeology proves that there were no Chaldees in Ur at that time, and weren't till about 1000 BC, 900 years after Abraham. That doesn't necessarily mean anything, as a cautionary refrain in archeology is that the absence of proof is not proof of absence. Just because archeologists have found no proof doesn't mean it didn't happen. So little of the land has been explored.

But in the case of this Ur, it likely is true. Archeology says that the Chaldeans were not in this Ur at that time. Assyriologist say that the Chaldeans were Syrians, still up further northwest, moving as all the nations were, out from the repopulating of the earth started around Mt. Ararat following the flood. They hadn't migrated down to Ur by this time frame that we're looking at. They do get there by the time the Assyrian empire is on the rise, for sure, but they probably were not there at the call of Abraham.

Now, in the 19th century, before archeologists discovered the ruins of Ur of the Chaldeans—before that Ur was archeologically discovered in 1853—the common idea was that Abraham came from a town called Urkesh, in northern Syria, which you can see near the center of this map.



When Abraham left Urkesh for Paddan-Aram, he was going up to the town of Edessa. This is what most Biblical scholars thought in the early 19th century. And a lot of the things they thought in the 19th centuries, I believe, are more accurate than what the moderns have come up with. But if we consider the life of Noah, we see that it overlaps with the life of Abraham. After Abram begins his sojourning, his life overlaps with the life of Noah for around 40 years.

Now the Scriptures do not say that God sent Abraham to Padan Aram to learn the Truth from Noah. But that is a pretty unescapable conclusion. Especially is that the case when we consider Abraham's respect for Melchizedek, who many believe is actually Shem, Noah's son. So, Abraham is called at age 30, and he goes up to Padan Aram, God's sending him up there to learn the truth from Noah, to learn the divine plan directly from Noah. Because that's where Mount Ararat is, and it is where Noah landed the ark and where the world's population was going forth from. So, Abraham is up in Padan Aram for 45 years, 40 of which he shares with Noah.

After the death of Noah, Abraham now 75 years old and thoroughly prepared to walk faithfully in the Lord, Abram leaves Padan Aram for the promised land of Canaan, which we know he sojourned in, and did not receive the promise, God showing that the promises will be fulfilled when

his seed, Jesus the Christ returns to claim it for him, Abraham and all who lived faithfully in Christ. (To Be Continued)

Psalm 25:14

“The secret of the LORD is with them that fear him; and he will shew them his covenant.”

This opening verse continues the theme we extolled last month. There is rich meaning behind the word *secret*. The Hebrew word is סוד (*sôd*), pronounced “sode.” It conveys the idea of an assembly, counsel, intimate fellowship, or confidential deliberation. It is not merely hidden information, but shared understanding within a trusted circle.

An important thought to keep in mind when considering this “secret” is the primary reason the world fails to comprehend the Bible at all. The secret lies in learning to see things—not from a human point of view—but from a divine one.

“For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” (Isaiah 55:8–9)

We are also reminded:

“The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.” (Proverbs 9:10)

The “secret” includes the revelation of what the future holds for the earth—and particularly for the nation of Israel—as contained in the Holy Written Word.

“Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.” (Amos 3:7)

“Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.” (Isaiah 42:9)

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass...” (Revelation 1:1)

These disclosures of future events are made known to—and for the benefit of—His servants. They are not given indiscriminately. It cannot be stressed enough: **READ EUREKA with Bible in hand.** Doing so helps one perceive the beauty of the Scriptures and understand how “the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.”

From childhood, Jesus was thoroughly grounded in the Scriptures. He was fully aware of their prophetic implications. Throughout his ministry he frequently directed attention to the sure word of prophecy, revealing both near and far fulfillments.

For example:

“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet... then let them which be in Judaea flee into the mountains.” (Matthew 24:15–16)

“Destroy this temple, and in three days I will raise it up.” (John 2:19)

“Ye which have followed me... shall sit upon twelve thrones, judging the twelve tribes of Israel.” (Matthew 19:28)

Many additional examples could be cited. All demonstrate his perfect understanding of the Scriptures of truth and his unwavering faith that the promises of Yahweh would surely come to pass.

We should not be surprised at the widespread misunderstanding within Christendom. Even among learned men, many teach the precepts of men as though they were the Holy Word of God. As the Psalm declares,

“The secret of the LORD is with them that fear him.” Without that reverent fear, the secret remains hidden.

“The vision of all is become unto you as the words of a book that is sealed...” (Isaiah 29:11–13)

It may well be that we stand at the threshold of a significant epoch—a pre-millennial generation—watching the nations align in preparation for the long-awaited return of our Lord and Master. The world observes the same events that the saints observe, yet it has no understanding of their true significance.

To perceive the “secret of the LORD,” there must be understanding of the things concerning the Kingdom and the Name of Jesus Christ. The righteous are not merely those who believe the promises, but those who love what they believe—so deeply that they purify themselves through obedience to the Word.

They are the “children of the promise”:

“They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.” (Romans 9:8)

Those to whom He “will shew them his covenant” are distinct from the children of the flesh. They are humble, meek, contrite in spirit, childlike in faith, reverent, obedient, thankful, self-sacrificing—trembling at the Word of God and seeking the “pearl of great price” at any cost.

“The secret of the LORD is with them that fear him” enables His chosen to view world events with calmness and confidence, knowing that all things are working toward that promised rest prepared for those who love Him.

Yet there is no room for boastfulness. Salvation is entirely the result of the mercy and lovingkindness of our Heavenly Father, to whom all glory and honour belong.

To be continued next month, should the Lord will. bro. Beryl Snyder