

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

Observations from the Iran War

As we watch the Iranian war, many issues relevant to the time of the end are apparent. Notably this past month, the comments of the German Chancellor Friedrich Merz told students in April 2026 that the U.S. was being "humiliated" by Iran and lacked a coherent strategy, drawing sharp rebuke from President Trump. Merz argued that Iran's leadership was outmaneuvering the U.S. and criticized the lack of an exit plan, noting negative impacts on the German economy. Merz stated,

“It is quite obvious that the Americans have absolutely no coherent strategy whatsoever” in negotiations with Iran.

He added that an "entire nation is being humiliated" by Iran's leadership, specifically the Revolutionary Guards.

Of course, what led the German Chancellor to make these comments has little to do with the success or failure of American efforts in Iran. It has much more to do with the tremendous strain the war is placing on the German economy, and likely includes an element of self-justifying—an implicit “I told you so”—as much of NATO has opposed American efforts.

The effect from the United States was both decisive and immediate. President Trump ordered a reduction of 5,000 American troops stationed in Germany. This statement by Germany further underlines President Trump's often-made observation that, while the United States has long been committed to defending NATO, NATO may not reciprocate in kind for the United States. It is increasingly likely that the United States will close bases in Europe, especially in Spain. Italy would probably be on the list as well, were it not for the historically strong relationship President Trump has had with Italy's Prime Minister, Giorgia Meloni.

The states of Magog (identified with the German states), Gomer (the French states), and Togarmah (Turkey) will all align with Russia at the time of the end. The rifts we are seeing in NATO today may be laying the groundwork for its eventual collapse. However, the underlying cause of that collapse will likely be economic—just as economic pressure appears to be driving the remarks of the German Chancellor.

American trade policies under President Trump are now taking clearer shape in his second year, and these policies are contributing to a

significant expansion of the American economy, even as they place strain on other regions of the world. In the first quarter of 2026, Europe's economy was virtually flat, while the United States expanded by approximately 2%—and did so during a time of war.

The Person of Christ and the Mission of Christ

By bro. Robert Roberts

These cannot be disjoined. Yet the popular practice which you think we should copy uses the one to destroy the other, without intending it. The *personality* of Christ cannot be too vividly realized or too strongly cherished, but our love of Christ as a person must always be based on a *knowledge of him as the manifestation of the divine purpose*.

He comes before men styling himself THE TRUTH, and the man who does not comprehend the Truth is not prepared to offer acceptable love. Christ will not accept love except on the basis of knowledge as to who he is, what he has come into the world for, and what his will is. This in summary is the Truth. Men must believe the Gospel before they can be saved, and the Gospel is made up of the *facts about himself*, in his first and second appearances, or—

"The things concerning the Kingdom of God and the Name of Jesus Christ"—(Acts 8:12).

A faith that lays hold of *him*, but ignores the *Truth*, is not a faith that will be of any avail. The "him" used in the epistles, must always be read as expressive of *the Truth of which he is the embodiment*. To read it in the personal sense as *distinct* from the doctrinal, is to fall into the mistake of the young man who came to Christ with personal admiration, but doctrinal ignorance, styling him "Good Master," which Christ refused to receive on the basis on which it was tendered:

"Why callest thou *me* good? There is none good but One, that is, God"—(Luke 18:19). *The Crucifixion in Paul's Epistles*

To preach "Christ crucified" is to proclaim two things. It is to proclaim that Jesus of Nazareth is the "Christ the king of Israel," and, therefore, to proclaim "the things concerning the Kingdom of God:" *and* that this appointed king of Israel was crucified on account of the death reigning through Adam.

Popular theology only preaches the crucifixion; it says nothing about the *Christship* of the man crucified. And even the crucifixion it misunderstands and misrepresents. It gives it a pagan dress. It says it was the *endurance of torment* by the eternal God at the hands of the eternal God, that immortal souls might escape decreed eternal torment. It would not express the doctrine, perhaps, precisely in those terms, but that is what it amounts to. It is a perversion and mystification of the whole matter.

The death of Christ was the *sustaining of the consequence of sin* by a man who, though hereditarily partaking of it, being sinless, could survive the vindication of the law in a resurrection which would have been impossible with a sinner; and it was the provision, thus, of a NAME by the assumption of which (through faith and obedience) we (condemned, perishing children of Adam) acquire a title to life, otherwise beyond our reach.

But all this does not exclude, but rather renders inevitable, "the glory that shall be revealed." And as this glory to be revealed is the glory of the Kingdom of God, the cross *necessitates* the Kingdom instead of *supplanting* it.

The End of the Commandment

By bro. G. V. Growcott

"The end of the commandment is love out of a pure heart, and a good conscience, and faith unfeigned"—I Tim. 1:5

The first epistle to Timothy contains much material for thought and edification. The circumstances of its writing are explained in 1:3. Paul left Timothy at Ephesus to guide the ecclesia there, and is writing to him on various matters concerning its welfare. The first injunction strikes us forcibly—

"That thou might charge some that they **teach no other doctrine.**"

Why is Paul always so zealous about the doctrine? Why are details of belief so important in his eyes? This is not just Paul's idea. He was writing by the guidance of the Spirit. *Doctrine* is important because *truth* is important. True doctrine is simply the truth regarding spiritual things—the actual facts. False doctrine is fable, darkness, confusion—contrary to fact and reality.

All our actions are based upon our conception of the facts. If our conception is wrong, our actions will be wrong. Now God has revealed certain *facts* and outlined for us a *certain course of action* consistent with these facts. There is no hope or safety for us in any other course. This is the one narrow course that leads to life. All the countless others lead to death. If we choose the one, we choose life. If we choose any of the others, we choose death. It is very simple. Paul is just saying,

"First and above all, see that they hold fast to that one course of belief and action that leads to life. It is plainly marked, and it is vitally important."

There are many ways, as Solomon reminds us, that appear right and just and profitable to the unguided human mind, but *God has spoken*. He has revealed the framework of truth and reality. He has given us a divine yardstick. We do not question it, or judge it by human conceptions of wisdom. We either accept it or reject it *as a whole*, and if we accept it, we accept it without question, and measure everything by it.

But is doctrine just an arbitrary formula that we learn by rote, and repeat from memory?—"Man is mortal"—"The dead are unconscious"—"We do not go to heaven at death"—"Hell is the grave"—"Immortal soulism is a fable"?

Far from it. Knowledge is the *basis of conduct*. There lies its importance. These things are integral parts of the complete picture of truth by which our lives are guided. God has given us **sufficient light to direct us**. Paul makes this clear in v. 5—

"Now the **end of the commandment** is love out of a pure heart, and of a good conscience and of faith unfeigned"

That is the "end" or *purpose* of *ALL* commandments, and teachings, and revelations. *Love—a pure heart—a good conscience—and an unfeigned faith.*

These things, to be steadfast and sure, must have a foundation of knowledge and truth. This foundation is afforded only by the Scriptures. If we wander from that narrow beam of light, we shall find in times of adversity that our love is merely self-pleasing sentiment, and our faith but the flush of self-satisfied prosperity.

In the same discussion, v. 4, Paul warns against those questions which *gratify curiosity but do not edify or upbuild*. Against these we must always beware. We do not seek knowledge for its own sake—such knowledge puffeth up. We must always remember that the *end* to which we are working is a pure heart, a good conscience, and a living, unfeigned faith; and the value of everything must be measured according as it contributes to this end.

A pure heart. What can compare with it? Guileless, open and sincere, full of light and truth. Free from remorse, regret and misgivings. Serene in the quiet confidence of godliness and purity. Innocently and happily heedless of the innuendos of the evil, the scorn of the wise, or the sarcasm of little minds.

"Let not your heart be troubled, neither let it be afraid. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27).

"Who shall ascend unto the hill of the Lord? Or who shall stand in His holy place? He that has clean hands, and a pure heart; who hath not lifted up his soul unto vanity."

"Blessed are the pure in heart, for they shall see God"

A good conscience. At first thought this seems to cover the same ground as a pure heart, but Paul does not waste words. He has another angle in mind. To attain to the perfect man we must have *both*. It is possible through ignorance to have a good conscience without a pure heart. It is possible through ignorance, but rare, to have a pure heart without a good conscience. Conscience is regulated by knowledge, purity of heart by love, and both knowledge and love are essential. Love without wisdom is maudlin and harmful—knowledge without love is cold and destructive.

Paul, with a good conscience, helped to stone Stephen—Peter, with a pure heart, would have shielded Christ from his appointed death.

"Add to your virtue, knowledge," Peter himself later exhorts (2 Pet. 1:5). And *faith unfeigned*. Why does he stress the *unfeigned* part? "Unfeigned" means real, sincere, genuine, actual. He emphasizes this because faith is something that is so easily and fatally counterfeited. It can so easily be dead when it seems alive, particularly in times of

prosperity.

Faith, Hope and Love, as Paul shows, are the three fundamental virtues, and *to mean anything they must mean everything*. This is particularly true of faith. If faith is to be anything more than just pious feeling, we must launch out and throw our full weight upon it in perfect confidence, with no safety strings to some human provision lest faith lets us down.

Paul makes this clear in his letter to the Hebrews. He cites a score of memorable instances in which holy men of old, faced by a choice between faith in God and human reason, chose the former, and fearlessly pressed forward.

We are faced daily, and even hourly, with the same choice. The importance of each particular instance is irrelevant, the *principle* is the same. For faith to be unfeigned, we must give daily and practical evidence of our belief that the things that are seen by the natural sense are not the real, important things.

For faith to be unfeigned we must trust our security and wellbeing entirely to it. It is not sufficient just to abstain from wrong. That is just prudence and common sense. The rich young ruler had all that, but still he lacked the courage to give his faith life. It's easy to be faithful with security behind us, but when Jesus said, "Go and sell all that thou hast and give to the poor," his faith was exposed for what it was. All his life he had been deceiving himself, *making a hobby of goodness but lacking the power thereof*. It is written,

"The just shall live by faith" (Rom. 1:17).

"Examine yourselves, **whether ye be in the faith**; prove your own selves .. For we are glad when ye are strong: and this also we wish, even your perfection" (2 Cor. 13:5,9).

In the last seven verses of chapter 2, Paul touches upon the special position of women according to the divine purpose. He speaks of apparel and ornaments, of modesty and sobriety. (What would Paul think of painted faces and enameled nails?)

Then he speaks of deeper things—of woman in relation to the man. Woman's position in this respect is a difficult one, especially in times and conditions such as these, but if with the help of God, she fills it with

graciousness and perception, it will earn her an unfading crown of glory.

Pride is the greatest handicap; and pride (which is only a vain form of ignorance) is equally rampant and offensive to God in man as in woman. Man's subjection and humility is required no less than woman's, but God has decreed that in order for harmony to prevail, a proper and scriptural relation between the two must be maintained, as Paul outlines.

In chapter 3, Paul speaks of the qualifications necessary in those put into positions of responsibility. These things are written for our admonition, and vitally affect the welfare of the body. These are *rules—commands*—not just suggestions, and we do well to ponder them carefully when called upon to select the servants of the ecclesia.

Vigilance for the faith, ever watchful. That comes first, just as Paul opens the epistle with the earnest exhortation to pure doctrine. Then sobriety, hospitality, patience, gentleness, gravity, freedom from the lure of temporal wealth, and the ability to govern their household firmly and well. Paul says "*must!*" If we ignore these restrictions and commands, we cannot hope for good results, and we are responsible for what ensues.

In chapter 4, Paul returns to the theme of doctrine. This is the foundation of all, the bond that holds all together, that which gives everything a meaning. Neglect the doctrine, and all will crumble. God has declared it; history proves it; our own experience confirms it.

Furthermore, there is only one bulwark against all the speculations and superstitions of the human mind, and that is the *one revealed Truth*. As Paul points out, as soon as men wander from that which is revealed, there is no limit to the absurdities they will invent and impose on others. We see the principal example of this in modern Babylon, to some of whose practices Paul prophetically refers. Therefore, he says,

"Give attendance to reading, to exhortation, to doctrine . . . Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

Then he says (v. 7), "*Exercise thyself unto godliness.*" And he compares this with bodily exercise, showing its superiority. We are all aware of the benefits of consistent bodily exercise—how the powers and possibilities of the body can be developed to almost unbelievable degrees of ability and perfection—we think of the fingers of the

pianist, the feet of the dancer, and the muscles of the athlete—marvelous examples of the value of practice and application, but all to a perishing end.

Rather *practice godliness*, Paul says. This will last when all other talents and abilities are consumed by the resistless march of time. This alone has profit both in this life and in that which is to come. Develop your talents with an eye to eternity. Lay up your treasure in heaven.

Practice makes perfect, we are told. This is natural law which holds good in spiritual things. *Practice godliness*, Paul urges. Make it your consuming ambition. Give thyself wholly to it. There is no higher aim possible than to *be like God*. That is ambition enough for one life time. We cannot afford to be bothered with passing things. Give thyself *wholly* to it. We remember the first and greatest commandment—

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind."

A part-time service is a mockery—worse than none at all. "I would," Jesus says, "that ye were either cold or hot" (Rev. 3:15).

Chapter 5 deals more directly with the *practical application* of these principles. Some verses are very striking and timeless in their timeliness.

"If any widow have children or nephews, let them learn first to show piety at home" (v. 4).

We are reminded James' words—

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows."

And also in verse 8 in this same chapter—

"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

True religion is essentially *practical*. It is a way of life, not merely a form of belief. It consists of doing, to the best of our ability, and in harmony with divine revelation, those simple daily things that come to our hand, not for reward or profit but *AS UNTO GOD*, knowing that nothing so done will be forgotten by Him.

"If any provide not for his own, he hath denied the faith." Does

Paul contradict the words of Jesus when he said—

"Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on, for your heavenly Father knoweth that ye have need of all these things."

We know that there can be no contradiction, and there is none. The words of Jesus do not condone slothfulness, neither do the words of Paul condone hoarding. Both are harmonized by Jesus' summary, giving scope for both industry and faith.

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

"Give us this day our daily bread." Here is the field for faith and dependence upon God. To use what comes to our hands today as God would have it used, and trust Him for tomorrow.

"He that giveth to the poor lendeth to the Lord." Will the Lord withhold when the need comes? Should we hold some back in case the Lord forgets? How the paltry benefits of earthly investments pale before the great insurance company of ever-watchful divine Providence.

V. 19: "Against an elder receive not an accusation, but before two or three witnesses."

The R.V. says, *"At the mouth of two or three witnesses"* and all versions and lexicons support this meaning. A single accusation is not to be received against one whom the ecclesia has placed in a position of responsibility. The wisdom of the injunction is apparent.

"Them that sin rebuke before all, that others also may fear." Is Paul overlooking the course of reconciliation as outlined **by Jesus? Of course not, and neither should we.** It is obvious that this command applies when all private efforts have failed.

Then verses 24 and 25: "Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid."

There is a wealth of meaning, comfort, and warning in these two verses. Some men's sins are apparent to all. Some only **God can see.** Some suffer

deep humiliation and hardship for their indiscretions, some sin far more, but outwardly appear fair to men—all have sinned—only mercy can save us.

So with good works. Only God can judge the hearts. The humble and obscure daily service of the poor is much more in God's sight than the flashy, intermittent generosity of the rich.

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God" (1 Cor. 4:5).

The faithful will be content to wait that day in patience.

In 6:5 Paul speaks of some who "suppose that gain is godliness"—that prosperity is a sign of blessing. Let us guard ourselves against this common error. The men of whom the world was not worthy, as Paul says, were those who "*wandered about in sheepskins and goatskins; being destitute, afflicted, tormented.*" To them doubtless, as to Job, it would be said in derision—"Gain proves godliness; affliction shows some hidden sin."

Gain, if it is a sign of anything, is a sign of greater responsibility, greater requirement, greater temptation, greater anxiety, the need for greater care and faithfulness.

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

We are but stewards—all things are God's.

"But godliness with contentment is great gain . . . Having food and raiment, let us be therewith content" (1 Tm. 6:6).

"Having food and raiment, let us be therewith CONTENT." Do we obey this command? *"Why call ye me Lord, Lord, and do not the things that I say?"*

Having, by the mercy of God, the bare necessities for material existence, let us turn our attention to higher things.

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts" (v. 9).

What does he mean by "*rich*"? How much is it necessary to have? It is not a matter of amount, but of principle. *"Having food and raiment, therewith be content"* is the principle. The man of God does not need any

limit set. He is *eager* to be about his Father's business. But we must not say that he begrudges the time necessary to earn his living. That, too, can be a pleasurable service to God if approached in the proper spirit. The motive, the desire of the heart, is the determining factor.

It is the love of wealth, the desire for gain—always something a little better, a little flashier, a later model, a newer fashion—that is the root of all evil, as Paul says in v. 10—pride and greed and the lust of the eye, no matter how disguised.

"But thou, O man of God, flee these things"—realize their foolish emptiness—"and follow after righteousness, godliness, faith, love, patience, meekness.

"Fight the good fight of faith, lay hold on eternal life . . . "O Timothy, keep that which is committed to thy trust" . . . "Give attendance to reading, to exhortation, to doctrine . . . Meditate upon these things; give thyself wholly to them" . . . "Grace be with thee. Amen."

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.

To be filled with *the knowledge of the will of God* "in all wisdom and spiritual understanding" should be the desire of all the children of God by faith, and also the subject of prayer by them, even as it was of the apostle Paul for those "saints and faithful brethren in Christ" to whom he wrote.

The lapse of time between Paul's day and ours has not in the least affected the principles upon which this most desirable attainment may be acquired; for happily the Scriptures have been preserved in their fulness and purity, and may be made just as effective in these distant times for the purposes enumerated by Paul in all his epistles, as when he preached (1 Cr. 2:7)—

"The wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."

A very apposite illustration of this "hidden wisdom," which even the prophets who "enquired and searched diligently" were unable to penetrate, is to be found in the *Memorial Name* of the Deity, revealed through the angel to Moses at the bush.

Having been assured of the divine presence and help in the execution of

the mission for which he had been chosen as the servant of the Deity in connection with the deliverance of Israel from Egypt, and their manifestation to the world as the chosen nation and kingdom of God in the first stage of its existence—

"Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you; and they shall say unto me, **What is His Name?** what shall I say unto them?"

"And God said unto Moses, I AM THAT I AM (Ehyeh Asher Ehyeh); and he said, Thus shalt thou say unto the children of Israel, I AM (Ehyeh) hath sent me unto you.

"And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the Lord God (Yahweh Elohim) of your fathers, the God (Elohim) of Abraham, the God (Elohim) of Isaac, and the God (Elohim) of Jacob, hath sent me unto you: this is MY NAME for ever, and this is MY MEMORIAL unto all generations" (Exo. 3:13-15).

The *Memorial Name* is prophetic of the purpose of the Eternal to manifest Himself in others than the *angel-elohim*. The words of the Name in which this purpose is expressed form part of the "*Mystery of the Gospel*." But as the translators of the Scriptures were ignorant of this "mystery," (although they had the New Testament revelation of it in their hands:) they have failed to give us a rendering at all approximating the truth until the issue of the Revised Version, in one of the marginal readings of which will be found the true rendering of the Memorial Name.

The original Hebrew words constituting this name are "*Ehyeh Asher Ehyeh*," rendered in both versions, "I AM THAT I AM." And if they were capable of yielding no other meaning than the Auth. Version gives, we must fail in discerning their relation to "the Mystery of God, and of the Father, and of Christ."

But they *are* so capable, as shown in the marginal reading "*I WILL BE that I WILL BE*." We have great reason to be thankful for this translation, which approaches very nearly to the translation given to us by our late beloved brother Thomas, in the first volume of his unique exposition of the Apocalypse, published in 1861. The words *Ehyeh Asher Ehyeh* are therein translated "I WILL BE WHO I WILL BE."

In regard to the term *Ehyeh*, bro. Thomas says it is the first person singular of the future tense of the verb *hahyah*, "to be, or become." It does not mean, and never did, what it is made to signify in the A. V.—"I am." The Deity did not give Himself this name; but on the contrary said, "My name is *I WILL BE*."

The English Versionists have suppressed the name of the Deity wherever, in their opinion, it was not specially emphatic, and have substituted for it "Lord," which does not at all express the sense of the original. Where they have thought the name emphatic they have represented *Ehyeh*, in its subsequent form by "Jehovah," which they have introduced nine times; though the word Yahweh occurs so often that it fills seven columns in the concordance.

The form of the Name which subsequently prevailed over *Ehyeh* is pronounced *Jehovah*, according to the Masoretic pointing invented 500 years after the time of Jesus. But all are now agreed that Jehovah is a spurious pronunciation. It was devised by Jewish superstition, which did not permit an Israelite to pronounce this sacred Name correctly. They have another word, *Adonai*, "lord, ruler, sovereign." From this they took the vowel points, and attached them to *Yahweh*, thereby giving to it the incorrect orthography, *Jehovah*.

All, however, are now agreed that the true pronunciation of the word is YAHWEH, which they predicate on the fact of the word used in Exod. 6:2-3, being the old form of the third person, future tense. YAH is the same in a contracted form and is used by the Deity upwards of fifty times, one of which exhorts us to "Extol him by his name YAH."

YAHWEH, or YAH, as a noun, and signifying "*He who will be*," is, then, the Memorial Name the Deity chooses to be known by among His people. It reminds them that He will be manifest in a multitude which no man can number, of all nations, and kindreds, and people, and tongues, which shall stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands (Rev. 7:9). In each and every one of them,

"He will be the all things in all" (1 Cor. 15:28).

—or, as it is expressed in Eph. 4:6—

"There is one Deity and Father of all, who is upon all, and through all, and in you all."

The word *asher* in the Memorial is the relative pronoun *who*; and is both

singular and plural, masculine and feminine. It stands therefore, for a multitude as much as for one person. Yea, it is clear that a multitude was intended, by reference to the parallel text in Exod. 6:7, where the Deity commands Moses to say to Israel—

"I will take you to Me for a people, and I **will be to you for Elohim**; and ye shall know that I am Yahweh your Elohim."

The Elohim here indicated in the aggregate are "*the generation of the race*," in which the Deity will manifest himself by "the Seven Spirits before the throne."

The *Memorial Name* is prophetic of the purpose of the Deity to take from among men both Jews and Gentiles, "*a people for His Name*," in—

"The adoption of the children by Jesus Christ to Himself, according to the good pleasure of His grace, wherein He hath made us accepted in the beloved" (Eph. 1:5-6).

We call attention particularly to the words (Exo. 3:15)—

"The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob."

We will now put these words in the light of the exposition given of the Memorial Name, "*I will be who I will be*"; and in doing so we shall find an explanation as to the persons related to the relative pronoun "*who*," which forms part of that Name. The message will therefore read—

"Thus shalt thou say to the children of Israel, I will be (or, He who shall be) mighty ones of Abraham, mighty ones of Isaac, and mighty ones of Jacob, hath sent me unto you. This is My Name for ever, and this is My Memorial **unto all generations**" (Exo. 3:15).

—or, as bro. Thomas renders it, "*for a generation of the race*." It was to Israel these words were addressed, to whom, Paul says:

"pertaineth the **adoption**, and the **glory**, and the **covenants**, and the giving of the Law, and the service of God, and the **PROMISES**; whose are the fathers, and of whom as concerning the flesh Christ came" (Rom. 9:4-5).

And, as Jesus said to the woman of Samaria,

"**SALVATION IS OF THE JEWS**" (John 4:22).

The position of the *Gentiles* in relation to these "good things" is clearly defined by Paul in writing to the Ephesians (2:11-19):

"Remember that ye being in times past Gentiles in the flesh . . . that at that time ye were **without Christ**, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world.

"But now in Christ Jesus ye, who sometime were afar off, are made nigh by the blood of Christ. . . .

"No more strangers and foreigners but fellow citizens with the saints (of Israel) and of the household of God."

The New Testament revelation of "the mystery of God, and of the Father, and of Christ," hidden in the Memorial Name, involved the *manifestation of God in the condemned nature common to Jew and Gentile*, in order that it might be redeemed by sacrificial process from its sin-and-death-stricken condition in the first Adam.

How the effectuation of this beneficent purpose was carried out we need not detail. Suffice it to say that it was—and could only be—accomplished by that wonderful work of the Eternal Spirit which resulted in the production of a man in our sinful nature whose life was absolutely spotless, and who could therefore voluntarily surrender it without the destruction of himself (as would have been the case had he been a personal transgressor like ourselves)—one who, in laying down his life for sin, could *take it again* by reason of his own personal righteousness.

And in thus working out salvation for all who unite themselves with his Name in the appointed way and by patient continuance in well-doing seek for glory, honor and immortality, there was produced from our own race a "merciful and faithful High Priest" who could be touched with the feeling of our infirmities—a mediator between God and man, who ever liveth to make intercession for us.

And thus also was the Memorial Name incipiently manifested. This Name will yet become—

"A multitude which no man can number, of all nations, and kindreds, and people, and tongues."

—Christ the firstfruits; afterwards they that are Christ's *at his coming*. The completion of this Name will show us "the Tabernacle of God" with men; the wiping away of all tears; NO MORE DEATH; the making of "all things new," and the everlasting occupation of the earth, paradisiacally restored,

by the immortal family of God redeemed from among men, having been made equal to the angels.

Thus will be added to the "family *in heaven*" (the angels) the "family *on earth*"; and the divine companionship instituted in Eden will be perpetuated in the eternal ages on a far grander and more beautiful scale than anything that obtained before the introduction of sin (see Rev. 21:3-5; Isa. 25:7-9; Hos. 13:14; 1 Cor. 15:22-28).

On a previous occasion we had under consideration the Name by which the Deity chose to reveal Himself as His "*Memorial unto all generations*," the understanding whereof will be helpful to us in arriving at a clear conception of "the Great Salvation" of which the deliverance of the children of Israel from Egypt, under Moses, is a guarantee—the inceptive act on the part of the Deity which will ultimate in "the everlasting Kingdom of our Lord and Saviour Jesus Christ" to which men are now invited by the Gospel.

We must never lose sight of those wonderful words of Christ to the woman of Samaria when he declared to her, "*Salvation is of the Jews*," for they constitute the key to the understanding of all God's dealings with Israel. We are, therefore, pursuing an enquiry which is of vital importance to all who would participate in that "Great Salvation" which is the subject matter of the Gospel.

It is only by a knowledge of the transactions of God with Israel that we can acquire that faith in Him which gives Him pleasure and is essential to salvation, for we can only learn of Him in His dealings with and declarations concerning that nation as the nation in connection with which it is His purpose to bless all families of the earth, as promised to Abraham. It is, therefore, truly a nation *divinely formed with a divine object*.

With these thoughts before us we still linger at the foot of the Mount Horeb in the presence of the divine representative of the Memorial Name, and Moses, the servant of God, chosen by Him to be the honored instrument in His hands for the mighty work of the deliverance of His people, Israel, from the cruel bondage under which they groaned in Egypt, with a view to plant them in the land promised to the fathers, as God's nation and people.

We listen with rapt attention and eager desire to the communication to Moses of the divine thoughts and purposes expressed by the angel

in his instructions concerning the stupendous enterprise upon which they were about to enter.

We might feel disposed to think that already the evidence presented to Moses at the burning bush, and the clearness with which the object of the angel's visit to Moses had been expressed, and the emphatic assurances of divine co-operation in the undertaking, would have had the effect of setting all his fears aside. But this was not so; much more was needed to be done to engender in the breast of the servant of God that "*full assurance of faith*" so necessary to the exalted position for which *he* was being prepared.

The angel therefore proceeded to furnish him with instructions as to how he was to proceed in the matter, and divinely illumines his mind as to the result of the proposed divine interference. It was now, therefore, a question of faith in the message and messenger of God; and in order to fully establish this, Moses was permitted to see such forms of divine power and miraculous display that he might no longer have any doubt that God would be with him in the matter. The instructions of the angel to Moses were that he should—

"Go and gather the elders of Israel together and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, 'I have surely visited you, and seen that which is done to you in Egypt; and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, to a land flowing with milk and honey.

““And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him,

““The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God.

““And I am sure the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out My hand, and smite Egypt with all My wonders which I will do in the midst thereof: and after that he will let you go.

““And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

but every woman shall borrow (RV—ask) of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians” (Exo. 3:16-22).

It is impossible to conceive of a clearer or simpler statement of the issue about to be fought out between the Deity, on behalf of His people Israel, and the Egyptian power which held them in bondage. To suggest that the record with which we are dealing is of a "mythical" character would be to perpetrate the grossest folly of which ignorance or willful blindness is capable, even apart from all external corroboration which exists in the many recent discoveries of Egyptian records coeval with the circumstances and fact of the sojourn of Israel in Egypt which coincide with, and clearly demonstrate, that fact; and that Joseph, one of the twelve sons of Jacob, preceded them there.

The Bible record of Israel cannot be disposed of on any reasonable grounds, or even be rejected without violating reason, and utterly ignoring every human means and method which enable us to judge of evidence not within our own cognizance.

In fact it *cannot even be dispensed with*; for, without it, how is the existence of the people of Israel to be accounted for?—a people contemporary with Egypt, Assyria, Babylon (a fact also externally evidenced by the records of Assyria and Babylon) and Rome. For whence came they with all their traditions of Moses and the prophets, and of a history behind them entirely in harmony with Bible records?

In those records we have a clear, consistent, and explanatory account, not only of the time and circumstances of their sojourn in Egypt but of the *origin and purpose* for which that people was divinely created and providentially directed there (Gen. 12:2-3; 46:2-4; Isa. 43:7, 21; 44:1).

Is it not reasonable that the Creator should bring into existence for His Own beneficent purposes a people who in His providential supervision of and revelation to them, should through them bestow benefits and blessings to all mankind? Yea, verily, it is the *highest form of reason and beneficence*.

But we must not stay here longer. The careful reader will no doubt perceive that the deliverance contemplated was an utter impossibility apart from the proposed divine co-operation with human instrumentality. He will also

perceive that it is not only an historical fact that we are dealing with, but a fact carrying with it a *meaning and assurance fraught with the ultimate accomplishment of the greatest good to poor mortal humanity.*

It is with that meaning which we have principally to do. We therefore pursue the narrative in the hope of making its meaning perfectly clear and intelligible.

"And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee" (Exo. 4:1).

We should not be warranted in taking this as evidence of Moses' *unbelief*, but rather as a casting about for some further tangible proof whereby the elders of Israel might be convinced that he was divinely instructed and empowered to act as the visible agent of God in the proposed deliverance of the nation. **This view of the matter appears from the answer he received:**

"And the Lord said unto him, What is that in thine hand? And he said, A rod. And He said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

"And the Lord said unto Moses, Put forth thine hand and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

"And the Lord said furthermore unto him, Put now thine hand in thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

"And He said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and it was turned again as his other flesh.

"And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

"And it shall come to pass, if they will not believe also these two signs neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land; and the water which

thou takest out of the river shall become blood upon the dry land" (vs. 2-9).

These signs were not only evidence of divine commission, but were *highly typical, or allegorical, of other things*. The rod with which he had tended Jethro's sheep was about to be used in the deliverance and shepherding of the flock of Israel, the people and sheep of Jehovah's pasture. While it therefore speaks of the divine appointment of Moses, *it was doubtless allegorical of the "rod" that should come forth out of the stem of Jesse, and the "Branch" that should grow out of his roots.*

Its becoming *a serpent* would symbolically represent the *sin-nature*, and the *leprous hand* and its cleansing would point to the *condemnation of sin*, and the *cleansing thereof* by the sacrificial blood of Christ, also represented by the turning of the *water* of the river into *blood*.

This was in brief the "mystery of the Gospel," pointing forward to the taking away of the sin of the world by the appointed Lamb of God, as we learn from apostolic testimony.

But this was probably not perceived by Moses at the time. To him it would be only an assurance of his divine appointment, from which his modesty would, even now, have led him to get away if possible; for he said unto the Lord—

"O, my Lord, I am not eloquent, neither heretofore nor since Thou hast spoken unto Thy servant: but I am slow of speech, and of a slow tongue.

"And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I, the Lord? Now, therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

"And he said, O my Lord, send, I pray Thee, by the hand of him whom Thou wilt send.

"And the anger of the Lord was kindled against Moses, and He said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad.

"And thou shalt speak unto him, and put words in his mouth: And I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

"And thou shalt take this rod in thine hand, wherewith thou shalt do signs" (vs. 10-17).

How effectually was met every suggestion of the weakness that seems to have possessed Moses! And how forcible is the lesson, which was never forgotten by him, that, *whomsoever God may choose as instruments in His hands, for any work He may require to be done by them, He prepares and fully qualifies them for that work, and co-operates with them.*

There are many illustrations of this: Joseph in Egypt, the divinely-appointed succorer of the people of God's choice; David, the Shepherd-King; and the prophets of Israel; and, we may add also, all those who shall be "heirs of salvation," whom He calls by the gospel to His Kingdom and glory, whose probation is a preparation for the honor, glory, and immortality of that Kingdom; and who, with Christ as their head, shall rule the world in righteousness.

And what shall we say of the evidence of divine prescience contained in the commission itself? Taking, first, the clear presentation to Moses of the result of his intended interview with the elders in the divine message to be delivered to them, "And they shall hearken to thy voice."

And again, concerning Pharaoh (Exo. 3:19-21)—

"I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out My hand and smite Egypt with all My wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favor in the sight of the Egyptians; and it shall come to pass, that when ye go ye shall not go empty."

Here is foreknowledge, or divine prescience, which is the peculiar characteristic of the Bible. No other book makes any pretension to this power, or, at least, has any ground for such pretension, if made. The Bible is therefore the only truly divine literary product that the world has ever seen. If men would study it with a view to its merits, they

would soon discern that *it contains within itself the evidence of its divinity*, and would learn to appreciate it at its proper value; and the evidence which would convince men of its divinity, in tracing out its fulfilled predictions, would lead to an understanding of, and implicit confidence in, *that which remains to be fulfilled* in the times and manner appointed.

How clearly and beautifully is this feature exemplified by the angel in the preparation of Moses for his divinely appointed mission! Had he not been endowed with the divine attribute of omniscience, how came this representative of the Deity to know, firstly, Moses, whom he called by name at the burning bush (3:4); and afterwards, Aaron, Moses' brother?—

"Is not Aaron the Levite thy brother? I know that he can speak well. And also behold, he cometh to meet thee: and when he seeth thee, he will be glad in his heart" (4:14).

Remember that Moses had been forty years in seclusion, away from his brother, who was his senior in years, and who, no doubt, had lost all sight of Moses, and, perhaps, despaired of ever seeing him again. But mark! the angel said to Moses,

"He (Aaron) cometh to meet thee."

What a strange thing is here presented to poor humanity, which of itself is unable to see but a short distance even where no impediment to vision obtains. But here we have a being whose eye was as much upon Aaron as it was upon Moses, who was before His face; and not only so, but the possessor of power to bring them together without the being so operated upon knowing that he was the subject of such operation. This is one of the most conspicuous lessons of divine providence which it is possible to consider.

Reader, stop and think of it. Reflection upon this wonderful event will open, it may be, your eyes to the marvellous spectacle of an all-ruling Providence which *arranges by angelic supervision in the most accurate manner, without individual perception, events and circumstances in accordance with the will of God*. In this case Moses was to have the pleasure of the companionship and co-operation of his brother Aaron. Oh, what a meeting would this be!

We call to mind that of Jacob with his brother Esau; but in that case Jacob's heart failed him for fear of his brother. Nevertheless, the meeting had been divinely arranged, and was divinely directed; and the result

was a loving and affectionate embrace after Esau's anger had been appeased.

In this case there was nothing to fear, but everything to make glad. And while thus affording to Moses the indescribable pleasure of restoration to the companionship of his own family connection (he himself being of the family of Levi, which was about to be taken hold of by the Deity for special purposes in connection with the "kingdom of priests" which He was about to establish to Himself), He made this interesting occasion the opportunity of manifesting His choice of the family of Levi and the selection of the High Priest of His Kingdom.

The marvellous manner in which the Deity brings to pass the objects before His mind is beautifully illustrated in this simple narrative, in which—at least, upon the surface of it—it would appear that the introduction of Aaron into the proposed operations for the deliverance of Israel from Egypt, was the direct outcome of the backwardness of Moses to accept the responsibility sought to be imposed upon him.

Oh, how wonderful are the ways of God! Shall we not learn a lesson from this palpable evidence of the divine mode of working out His purposes? Shall we, having seen the operation of Providence in this case, *restrict it to this particular event?* Or, shall we not hereby learn the important lesson that—

"Known unto God are ALL His works from the beginning." — and that those who are called to His kingdom and glory "are *HIS workmanship*"; and that, therefore, His children are the *special objects of His care*, and providential development?

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

Moses, the Man of God

By Bro. G. A. Gibson

As we begin to read Deuteronomy again, we are overwhelmed by the work of Moses. We do not read of him in the early part of the year and then part company with him for the remainder of the year, because there is not a month passes without coming in contact with him and his work in some manner. The reason Moses stands out above all other men—except the one he prefigured—is due to the part he performed in the greatest era of divine operation the world has seen.

There are many reasons why we should consider Moses, but four in particular. First, we reflect upon him because of his great part in the Exodus of Israel from Egypt and, second, because of his work in the presentation and administration of the divine law that bears his name. Our third reason is because he wrote of Jesus, and the fourth is due to the high place he occupied in the estimation of Jesus.

Moses was the youngest of the three children of Amram and Jochebed, and was born about 1570 B.C. His brother's name was Aaron, and his sister—Miriam; both of whom figured prominently in his work. His birth took place at the time the king of Egypt had determined to destroy every newly born male child among the Israelites. The visible hand of God appears in the manner in which Moses was saved by Pharaoh's daughter, who gave him his name, and reared him as an adopted son. Stephen, in his memorable defense, said of him that—

"Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7:22).

At what period in his life Moses became aware of his nationality we are not told, but Paul informs us that—

"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 in Egypt" (Heb. 11:24-26).

Moses renounced the refinement and luxury of the court of Pharaoh and fled to the land of Midian where he lived for 40 years in the obscurity, the roughness, and the poverty of the wilderness. At the end of that time, as he kept the flock of Jethro, his father-in-law, in the vicinity of Mount Horeb, the angel of the Lord appeared to him at the burning bush. Moses was informed that God was aware of the affliction of His people, and that it was His purpose to deliver them, saying—

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

The meekness and humility of Moses is well exhibited in what followed, as shown in chapters 3 and 4. The interviews with his brethren, and his appearances before the king of Egypt are graphically described in the book of Exodus, as are also the wonderful

miracles that God performed by the hand of Moses as His mediator. There, too, is exhibited his untiring patience, and his unwavering faith in God, and what He had promised.

Never more alluring prospects opened up before any man than those which the world held out to him. The throne of mighty Egypt was within his reach. All that wealth could procure, or pleasure bestow, or the greatest earthly power command, was easily at his call. But the glory of these things paled in his view before the more excellent character of those invisible honors which God had set before him. It was his supreme faith in these things that animated him amidst all the conflicts attendant on the Exodus, and all the difficulties that confronted him during the 40 years wandering in the wilderness.

The third 40 years of his life was entirely devoted to the interests and welfare of others. He had no thought whatever of his own advantage, and labored night and day in order to secure the emancipation of his people. No greater, or more lasting, epitaph was ever written than that which states—

"There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (Deut. 34:10).

Upon his return to Egypt, Moses began at once to carry out the terms of his commission. But his primary efforts only increased the burdens of the people, and Moses was almost in despair. Then began the series of plagues that culminated in the slaying of the firstborn of the Egyptians. The people of Israel were not affected by this because they had carried out the instructions of Moses relating to the Passover. By the sprinkling of the blood of the Passover lambs on the doorposts, their families were protected from the power of the destroying angel. Paul, commenting on this, said—

"Through faith Moses kept the passover, and the sprinkling of blood, lest He that destroyed the firstborn should touch them" (Heb. 11:28).

Following this display of divine power, Moses led the people forth from Egypt until they came to the shore of the Red Sea. Beginning at this point and continuing throughout the subsequent 40 years of wandering in the wilderness, until they reached the border of the land of promise, Moses was subject to the murmuring and rebellious conduct of the people. Even though he was tried almost to the breaking point, the only blot upon his beautiful character was the lack of patience or self-control at the water of Meribah.

Jesus said on one occasion, "Moses wrote of me." No other man has ever received such distinguished and divine honor as God gave to him when He said (Deut. 18:18)—

"I will raise them up a Prophet from among their brethren, **like unto thee**, and will put My words in his mouth; and he shall speak unto them all that I shall command him."

On the day in which the lame man was healed at the gate of the temple, Peter quoted this verse to prove that Jesus was the one to whom this prophecy referred; and Stephen also, when making his defense before the council, used the same verse to prove that Jesus was the promised Messiah.

Much could be said of the honor showered upon Moses at mount Sinai, for there he received the laws which constituted Israel a nation, and the divine system of religion embodying the fundamental principles which were to regulate the lives of the people of Israel.

As an historian, an orator, a leader, a statesman, and as a man in many ways, Moses stands above all except the one he typified. If he had not been a God-appointed prophet, he could never have left such a monumental record. The high and lofty estimation in which Jesus held Moses is seen by the many times he referred to him, and the manner in which he used him in support of his own teaching. Among the many references, we read "For Moses said," "What did Moses command you?" and "Did not Moses give you the Law?" But one of the most impressive statements Jesus made was his concluding words of the parable of the Rich Man and Lazarus—

"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31).

To Moses we owe that immeasurably important portion of the Scripture of Truth from which we learn of the creation, the entrance of sin and death, the flood, the call of Abraham and the promises made to him which constitute the basis of the Gospel, the work of Joseph, the Passover, the giving of the Law, the Tabernacle and its furniture. But in addition to these glorious things, we owe much to Moses for a foremost example of a godly life generated by humility, prayerfulness, faithfulness and obedience.

Studies in Biblical Chronology

Part Five

Now, in our continuing efforts to show that the Bible's chronology is correct, and the conventional chronology of the world wrong, we will focus on the time period of Joseph, ending with the Exodus, and how the revised chronology of David Rohl agrees with the Bible and Bible prophesy, while conventional chronology does not. Now we finished our first article with the discussion of Abraham's age when he received the covenant. We examined the prophesy of Gal. 3:17 which stated that Abraham had been given the covenant 430 years before the Law of Moses was given, and we've seen before that the Bible chronology demanded that the Law of Moses was given in 1495 BC., in the third month of that year, the same year as the Exodus, (the Exodus coming in the first month of that year.) We pointed out that there was another promise made to Abraham, in Gen. 15:13, the promise of Abraham's seed wandering as a stranger in the land not theirs, for 400 years. The land that was not theirs, was Canaan and Egypt, prior to God giving them the land of Canaan, which came after 40 years of wandering in the wilderness.

So that 400 years of the seed wandering is the key to putting these two prophesies together. Bro. Thomas thought that Abraham was 75 when he received the promise and entered into the land of Canaan. But you can't make the 400 years wandering work in that case. The 400 years wandering only becomes a vague number at that point. And if you look at bro. Thomas' chronology, Chronikon Hebraikon: you'll see that bro. Thomas felt that the 430 years and the 400 years ended at the same time, with the Exodus. But that can't be, for the forty years that the children of Israel spent in the southern deserts, is specifically referred to in the Bible, as a time they were wandering. We see this in Psalms 107:4:

“They **wandered in the wilderness** in a solitary way; they found no city to dwell in.”

Remember also, in that promise to Abraham that his seed would wander 400 years, but also THAT they WOULD then come out in the fourth Generation: If bro. Thomas was right, then the generations have to be at least 50+ years. Now I don't say that to be critical of bro. Thomas but make this point. We know that bro. Thomas's chronology doesn't turn out right, right? Because bro. Thomas had Christ returning in 1867, and the end of the 6,000 years, depending on the book you're reading, 1907, or 1914. So, we have to find some place in there to lengthen his chronology. This is one of the places that lengthens Dr. Thomas's chronology by 45 years. The

other place that it lengthens it is what bro. Thomas called the Gordian knot, which of course is a knot that cannot be untied, and which we will eventually discuss.

Bro. Thomas called 1 Kings 6:1 the Gordian Knot, because it clearly stated that it was a 480-year period of time. Bro. Thomas couldn't make that 480 years work. He said, it can't be 480 years: it has to be 604 years. We do think the 480 years works, and so there's another 124 years that we're adding on to Dr. Thomas's chronology.

So, between those two things alone, we're adding 169 years to Dr. Thomas's chronology. That alone takes us up to 2076, and we have found a few other things to differ on along the way, mostly on the way dates are counted. We use mostly ascension years in our chronology, while bro. Thomas used actual, or regnal years. But it is easy to show that all the ancients used ascension years. Ascension years means you count without a "0". If you rule for one day, you count it as a whole year.

Think of it this way. If you asked me how old I am, I would answer 74. That would be regnal years. I've completed 74 full years. But if I were living in Bible times, and you asked me how old I was, I'd answer, "I'm in my 75th year. That would be ascension years. This slightly changes how things are dated, by between one or two years.

Now, dating with the 400 years of wandering as we discussed, means that the children of Israel were actually only in Egypt for 164 years. And that makes perfect sense as the prophecy said they would come out in the fourth generation, that is, after 160 years. The Exodus takes place in 1495, and Joseph stands before Pharaoh at age 30, and that date is 1668 BC. as we shall show. And that comes out to 164 years in Egypt. I always thought I was probably four years off there because it comes out in the fourth generation.

Do Christian archeologists believe Israel was in Egypt for all of 430 years? Yes, almost all Christian archaeologists believe Israel was in Egypt for all of the 430 years. And it makes the 400 years wandering, virtually impossible to explain.

So, just to be clear, the 400 years of wandering is from the time Isaac is born to the time the children of Israel enter the land under Joshua, which would be 1454 BC. So 400 years earlier places the date of Isaac's birth at 1854 BC. Abraham is 100 years old when Isaac is born, so Abraham is

born 1954 BC. He receives the covenant 430 years before the Exodus, which would be 1924 BC, when he would have been 30 years of age, living in Ur of the Chaldees These are two separate prophesies that overlap each other a bit.

So why do the Christian chronologists want to use the 430 years for the time the children of Israel were in Egypt? It simply has to do with trying to accommodate the conventional chronologists. Conventional chronologists place the 12th and 13th Egyptian dynasty in the 1800s BC. This is pretty clear, from the work of Dr. Manfred Bietak, an Austrian archeologist that excavated the region of Rameses (called by archeologists Tel el-Dab'a for 50 years. In his work, Dr. Bietak identified a population of Canaanites who had been invited into the land of Rameses, back when that city was named Avaris, and this Canaanite population had flourished during the 12th Dynasty. This Canaanite population, according to Dr. Bietak fell on hard times in the 13th dynasty, and then they completely vanish from Egypt at the very end of the 13th Dynasty.

While Dr. Beitak would never admit that that Canaanite population he excavated were the Hebrews from the land of Canaan, it is pretty obvious to any who is not unreasonably hostile to the Bible that *it was*— as we shall see. Now Christian Archeologists set the Exodus in 1445 BC. This is 50 years too late, as we discussed, since they shorten Ezekiel's prophecy of 430 years to 380 years. But using their 1445 date, they want to get back to the 12th Dynasty for the time when Joseph entered Egypt, which conventionally is in the 1900s-1800s. This naturally leads them to accept the 430 years of living in Egypt, though as we discussed, it violates the 400 years of Abraham's seed wandering. But by adding 430 to 1445, they come to 1875 BC, which fits well with the conventional chronology of Egypt.

Now, we all know the history of Joseph, that he was sold into slavery in Egypt. Archeological finds are quite clear that this would have been in the Middle Kingdom, during the 12th Dynasty. (Just to review these terms: Dynasty means they were all descendants in the same family line. The reference to Kingdoms means that the Dynasty ruled all of Egypt during these kingdom phases.)

As we said, this Canaanites population (as the chief archeologist, Dr. Manfred Bietak would have called them) are shown by the archeology to have been invited into Egypt in the 12th Dynasty, under the reign of a Pharaoh called Senuseret III, and these Canaanites settled in the land of

Goshen, the eastern portion of the Nile Delta. And Senuseret III has a son named Amenemhat III. These are the two principal pharaohs of the twelfth Dynasty. We can tell from the archeology, that one, Senuseret III, is the Pharaoh of the seven years of plenty, and his son Amenemhat III is the Pharaoh of the famine. They're both very successful pharaohs.

Now as I said, conventional historians—the conventional chronologies—put the 12th dynasty way back in the 1800s BC. So in order to match the Bible to conventional chronology, Christian chronologists need Israel to be in Egypt for 430 years. A shorter period—say four generations lasting about 160 years—would not match the 12th Dynasty of conventional chronology.

But this doesn't work for Bible chronology. The Bible chronology has the famine taking place in the middle of the 1600s with Joseph going into Egypt in the early 1600s., 1682 BC. to be exact—at age 17. Now there's a ton of archeological evidence developed by Dr Manfred Bietak, which indicates that a Canaanite group had been invited into the region during the 12th Dynasty. Dr. Beitak discovered that at this time, there was a very powerful “Vizier,” as they called him, a powerful ruler, second in line to the Pharaoh, who was administering the land for Pharaoh at this time. And this powerful Vizier was discovered to have been Canaanite, not an Egyptian. A thrown stick on his shoulder identifies him as Canaanite, not Egyptian. And the image had a coat of many colors, shown in the discovered statue.

Now this statue was found seated inside a pyramid. And the pyramid was in the courtyard of a large palace. It is nowhere else seen at this time in Egypt, that anyone except a Pharaoh and his queen had a pyramid raised to them. So that again, shows how remarkable this vizier had to be.

Now, as we said, this pyramid was located in the courtyard of a splendid palace. Dr. Beitak's drawing of the palace he excavated, showed two sets of 12 pillars holding up portions of it. In the yard of the palace he found 12 graves. And Dr. Beitak says the palace is based on the Canaanite designs of the four-room house with the flat roofs, and is not an Egyptian house.

Now one of the most curious things about this pyramid, is that when they dug into the ground under it, they found that the bones had been removed. When David Rohl questioned Dr Beitak about this, Dr. Beitak said that it

was no doubt grave robbers. Rohl asked him, “What grave robber takes bones?”

Obviously, this is in agreement with the Scriptural testimony.

Exo. 13:19 “And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.”

Now Dr. BeitaK excavated this region for 50 years. He excavated many, many graves in the regions. He determined from the condition of the graves he uncovered, that this Canaanite population settled in the eastern Delta, at a place called Avaris, (which, by the way, the city of Rameses was eventually built over). This Canaanite population was initially quite successful at first, and their graves show a wealthy and healthy population. But Dr. BeitaK found that at some point, hard times fell on this population, and then the graves show a population impoverished and malnourished.

Then the population suffered many infant deaths. Dr. BeitaK repeatedly in his work emphasized the number of infant graves he found, and how unusual that was. Then suddenly, at the end of the 13th Dynasty, this population of Canaanites suddenly vanished. And when this particular Canaanite population vanished, another foreign Asiatic population rose to power in Egypt, called the Hyksos, Egyptian for Foreigner.

When asked, doesn't this mirror the Bible story of the Israelites, we are told, “Oh no. This Canaanite population didn't live at the time the conventional chronologists insist that the Israelites had to live in Egypt. Christian chronologists do think that Dr. BeitaK found the archeological remains of the Israelites, but they buy into the conventional dating, and place them in the 1800 BC., way too early for the Bible dating. That is why they insist on a 430 sojourn in Egypt, so they can go from their Exodus date of 1445 BC to a date for Joseph entering Egypt in 1875 BC.

So, Dr. BeitaK uncovered a Vizier, or ruler under Pharaoh, like the Bible describes Joseph to be, who was a Canaanite, working with both Pharaoh Senuseret III and with Pharaoh Amenemhat III in all of these things. But Christian archeologists say this has to be 430 years before the Exodus, because that's what conventional chronology has. It has the Twelfth Dynasty in the 1800s, not the 1600s. So when the Christians using conventional dating decide that the Exodus was in 1445 (instead of 1495 like the Bible has it) and they add 430 years to that, they come to the start

of the 1800s, which agrees with the 12th Dynasty as dated by conventional dating. So it all makes sense to them.

But David Rohl who we have discussed before, and who's written a different chronology, a shorter chronology, has shown that the 12th dynasty was in fact, in the 1600s, just as the Bible requires. Now Rohl, like bro. Thomas, has the Israelites in Egypt for 215 years, the 430 starting when Abraham enters the land of Canaan at age 75. (Instead of starting Abraham's sojourning when he was 30, living in Ur; they both start it when he was 75, when he left Ur, just before entered into the land of Canaan. But as I pointed out before, this makes the 400 years of Abraham's seed wandering, and the coming out of Egypt in the fourth generation, mathematically impossible.)

So why does Rohl date the 12th Dynasty to the 1600s and the note conventional date of the 1800s? Its not because the Bible does. It's because of the way he shortened the Third Intermediate period. This is the chart we showed you previously when we discussed Rohl's revised chronology. He shortened the third intermediate down by 2-300 years, so logically he must also move back when all the other Dynasties prior to the third intermediate period, occurred. When you remove hundreds of years from Egyptian Chronology, you shorten all the related chronologies.

But that Rohl is correct in making this adjustment is shown by the astronomical work by a Dr. David Lippin of Britian. Dr. Lippin has a Phd. in Astronomy, and he came up with the proof that the 12th Dynasty was in the 1600s, not the 1800s.

You know, astronomers can map out the sky, concerning when things like eclipses will happen, and where the stars will be on any given night, at any given point. They can do so into the future, like we all recently experienced with the total eclipse here in Texas, but they can also do so into the past. Now archeology has discovered 38 astronomical recorded events that occurred in the reign of Senusret III, in the 12th Dynasty. Remember, we said this is the Pharaoh of the seven years of plenty. This British astronomer, Dr. David Lippin, ran all of the astronomical accounts for the reign of Senuseret III of the 12th dynasty and said that if you place the 12th dynasty in the 1800s, as the conventional archeologists do, roughly half of the astronomical events occurred when they should have. And he said—and I'm not an astronomer, so I'm just repeating what they say—but he says that you can take any time in history and look for astronomical events, roughly 50 % of the astronomical events will be

accurate, because these astronomical events are always repeating themselves over a given timeframe. Eclipses of various kinds come on various schedules; all of these events in the sky are happening repetitively. Well, if you consider the astronomical events of Senuseret's reign in the 12th dynasty into the 1800s, then 54% of the events of the 12th dynasty happen. So that is entirely random for any period of time.

But, if you move these events into the 1600s, then 97% of them accurately occur, and the two that are off, are off by only one day. This is absolute proof that Rohl's chronology, at least on this point where it agrees with the Bible, is preferable and accurate. The point is that, astronomically speaking, the events of the 12th dynasty line up to the 1600s, not the 1800s. And that's consistent with the Bible chronology, though it goes very much away from the world's conventional chronology.

Now I would argue that there is another major indicator that the events concerning the famine occurred in the 1600s BC. I'm sure some of you have heard me talk about the volcanic eruption of Thera, the largest volcano that they know about in recorded history. All the time, volcanologists (or those who study volcanos) are increasing the size of just how big Thera was. It was huge. Mt. St. Helens, they currently estimate, put three cubic miles of dust into the air and it cooled temperatures in the local area doing a lot of destructive things to agriculture in that area. But it was very local.



This is a map of the estimated cooling pattern of Thera. This dark blue area here, circled in red, is where the world would have been cooled the most by the action of the volcano. And of course, when the earth cools, then the crops don't grow. And so that's one of the things that sets up a famine.

If we match Bible dates up, the eruption of Thera matches perfectly the beginning of the seven years of famine. And volcanoes do that. They create these cooling patterns, and they create famines. The C14 dating for Thera showed that the Bible's date of 1660 BC for the start of the famine, (that would be the eighth year after Joseph stood before Pharaoh,) would fall within the framework of a 95% probability of when Thera occurred.

Now the conventional dating has been trying to move the date of Thera a little bit earlier into the early 1600s to the mid-1500s due to reading tree rings, and ice cap meltings, and the C14 dating is now—they call it recalibrated—really it's just fudging—moved to a slightly earlier date. But the actual C14 itself still indicates a mid 1600 eruption.

Now, another interesting thing that David Rohl found out about the famine concerns the flood levels of the Nile. The flood levels of the Nile were being recorded in Amenemhat III's time. They had begun to mark where the flood levels were—obviously they were starting to mark where the flood levels were because the flood levels of the Nile affected their ability to raise crops. Too little flooding, or too much flooding, and crops would be poor. And so around 1680 BC., the Egyptians began measuring flood levels from year to year. At 1668 BC., when Joseph first appeared before Pharaoh to interpret his dream, the flooding level increased above average, which would have resulted in a bumper crop.

But seven years later, when we reach 1660 BC., circled in the blue, the flood levels increased dramatically. We see that there's this huge increase in rain and it would have flooded the land way beyond what is normal to the point where crops couldn't be planted because of how long it would take the flood to recede. The ground wouldn't dry out. And if you look at the account, when Joseph talks to his family and tells them they need to move to Egypt, he says

Gen 45:6 NASB & AMP “For the famine has been in the land these two years, and there are still five years in which there will be neither plowing nor harvesting.

We all get that there is no harvesting because it's in the famine, but no plowing? Why would there be no plowing? Was there no plowing because as we showed, the flood levels were such that they couldn't plant. So, is that what Thera did? If this is right, if Thera cooled the ground and caused so much rain to pour that the crops couldn't be planted, then famine would have been the result.

Now there is one other curious archeological fact related to this time frame, the 12th Dynasty, and that is the creation of the Fayum Oasis. The Fayum Oasis is a giant lake artificially created in the middle of the Egyptian desert, whose purpose it was to remove excess water from the Nile in the years when the rains are too heavy for crop production. There is some speculation that the Fayum Oasis in some form existed prior to the 12th Dynasty. That may or may not be true. But no one questions that it was greatly expanded (if not newly engineered) in the reign of Amenemhat III, which, again, is whom we identify as the Pharaoh of the famine. This is generally regarded as one of the oldest irrigation works in the world.

There is a canal that runs from the Nile where excess water is diverted, across the desert into the Fayum Oasis, and that canal, has been from antiquity called “Bahr Yusuf,” which translated means the Canal of Joseph. The purpose of this irrigation project is to siphon water off the Nile, when the water levels of the Nile are too high. That exactly matches what was happening to cause the famine of seven years. And Pharaoh Amenemhat III was so engrossed in this project, that he had his tomb built along this waterway.

There is so much evidence of Joseph in Egypt that it is truly amazing how biased conventional archeologists have to be, not to recognize it. They found his palace, which curiously is held up by 12 pillars. In the courtyard there are 12 graves, and one grave had a pyramid, and a statute in it. The statute is of a Canaanite Vizier, or ruler—second in command under the Pharaoh, and curiously, he had been painted with a coat of many colors. And when they excavated his grave, they found that the grave had been dug out, and the bones had been removed. Other grave items were in the grave, but no bones. The lead archeologist who led this excavation said that grave robbers had taken the bones. David Rohl asked him, whoever heard of grave robbers stealing the bones, and leaving artifacts?

But like we say, the conventional folks place this way too early, and deny the existence of the Israelites in the land, so they cannot see what their discoveries actually mean.

Hints for Bible Markers

Psalm 26:4

“I have not sat with vain persons, neither will I go in with dissemblers.”

“I have not sat with the Council of vanity and will in no wise enter with transgressors.” (Septuagint) “I do not consort with scoundrels, or mixed with hypocrites;” (KETHUBIM – The Writings, Jewish Publication Society)

These next couple of verses are important to us because they provide a guide to our character and help us to develop and maintain that which is acceptable to our Heavenly Father; it is our desire to please Him.

To this end it is desirable to understand the archaic word ‘disassembler.’ It was not found in any of our dictionaries including Webster's Encyclopedic Unabridged Dictionary Of The English Language. The original Hebrew word for disassembler, as given by Strong's Concordance is: אָלַם 'âlam *aw-lam'*, a primitive root; to *veil* from sight, that is, *conceal* (literally or figuratively). According to Chat GPT disassembler is an archaic term used in the 16th century through the 18th century, the Early Modern English period, the time William Shakespeare wrote. The definition that Chat GPT provided was: “people who hide their true thoughts, feelings, or intentions, usually by being deceptive or pretending to be something they're not. So a disassembler might: act friendly but secretly dislike someone, pretend not to know something they actually do, or give a false impression to avoid consequences.” A simple way to think of it: a disassembler is someone who is not being genuine on purpose. This definition fits with the term ‘hypocrites’ which is used by the Jewish Publication Society in their translation of this verse.

The verse paints a picture of a righteous man, one who does not share the ideas, values, or pleasures of this age. A person desiring and waiting for that day when all shall be “holiness to the Lord” (Isaiah 23:18). Until that day, his desire is “denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;” (Titus 2:12). “And have no fellowship with the unfruitful works of darkness, but rather reprove them....Redeeming the time, because the days are evil.” (Ephesians 5:11, 16)

Psalm 26:5

“I have hated the congregation of evil doers; and will not sit with the wicked.”

We can easily apply the thoughts of this Psalm as pertaining the mind of Christ, given to the mind of David by the Spirit. Conversely, when we read what the commentators of the world write on the Psalms, especially this one, we find they think David is describing himself according to their own standards. However, he is miles above their standard when he puts pen to paper. The world is utterly dead in trespasses and sins, the children of disobedience (Ephesians 2:1-2) and their ideas have no basis in scripture.

“We are not to be "of the world" in the matters for which we live, nor the principles on which we act. Nor are we to expose ourselves to the corrupting influences of men who "know not God and obey not the Gospel of our Lord Jesus Christ." Therefore we cannot take part in their ways or their assemblies.

“IT IS NOT NECESSARY TO ‘PROVE’ THIS FOR EARNEST SERVANTS OF CHRIST. Reason establishes it, even if precept were not so plain, ‘Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.’ (Psalms 1:1)” – Robert Roberts., The Christadelphian, 1891, page 382. Republished in The Berean Christadelphian, 1953, page 382.

Psalm 26:6

“I will wash mine hands in innocency: so will I compass thine altar, O LORD:”

This brings to mind two thoughts, the first being from Exodus 30:18-21, which reads: “Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.” Quoting bro. Thomas from two places we read: “If one of Aaron’s sons had said to Moses, as Peter said to Jesus, and persisted in doing the service without compliance with the law, “my feet shall not be washed,” that son would have been put to death. We do not believe that *the act of washing the apostle’s feet* was the antitype of

the Aaronic feet-washing; but that Jesus adopted *the act* by way of directing attention to the Mosaic type, whose signification is found in *the spiritual cleanness of the hands and feet of those who are in Christ*. Unless a man believe “the things concerning the Kingdom of God, and the Name of Jesus Christ;” and upon this foundation, “be immersed into the name of the Father, and of the Son, and of the Holy Spirit,” his hands are not clean, and his feet are not shod with the preparation of the gospel of peace—Eph. 6:15.” (Herald of the Kingdom and Age to Come, 1859, Page 90).

“Having, then, brethren, freedom into the entrance-place of the holies, with the blood of Jesus, a way recently slain and living, which he consecrated for us by the veil, that is, his flesh: and having a high-priest over the house of God; we can approach with true heart, in full assurance of faith, having hearts been sprinkled from an evil conscience, and the body having been washed in pure water, we can hold fast the confession of the hope without wavering.”—(Heb. 10:19–23.) By this the apostle teaches us that there is *a sprinkling of heart, and a washing of body*; and that the washing is done in water. In ch. 12:24, he tells us that the element sprinkled is blood; for he there styles it “the blood of sprinkling, that speaketh better things than Abel’s.” The “heart,” then, of a true believer, is sprinkled with blood, and his body washed with water. “By faith,” he comes to the covenant and its blood, believing the “better things” they speak; and as he may not come to the altar of sacrifice, or into the holy places, except he first wash in the laver (Exod. 30:18–20), so he must fulfil this typical righteousness, and wash his body “in the laver of the water,” that he may come to Jesus, both altar and victim, and be sanctified. “Peter commanded them to be baptised in the name of the Lord Jesus.” (Acts 10:48.)” (The Christadelphian, 1873, Page 60). This shows clearly the importance of baptism before coming before the altar (Christ) of the Lord, i.e. the breaking of bread.

The second thought is on ‘innocency’ where we now turn to Deuteronomy 21:1, 6–9: “If one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him: . . . And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley: And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them. So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the LORD.” Then, also, we see Pilate attempting to

proclaim his innocence in the ignominious death of the unjustly condemned man Jesus Christ. “When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it” (Matthew 27:24).

The thought in Deuteronomy 21 and Pilate’s declaration of his innocence brings the mind to the warning of the apostle Paul which many brethren read after partaking of the bread and wine: “Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.” (1 Corinthians 11:27). Reminding us that it is possible to come before the Lord in an spiritually unworthy state, not in ‘innocency’, making us guilty of the body and blood of the Lord!

—**Bro. Beryl Snyder**