

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

The Blessings of the Holy Spirit

My dear brothers and sisters of our Lord and Savior Jesus,

The subject we have been asked to take for our words of exhortation this morning is the Holy Spirit. Now the Holy Spirit is a very wide subject. It is the subject of much error in the world, both as to what it is, and whether or not it can be possessed by mortals at the current time. We have lectured before about both these errors at Hye, both on the Christian view of the person of the Holy Spirit, and on the false belief that Christian men today possess the Holy Spirit.

The Christian world around us generally regards the Holy Spirit as the third person in the Trinity. This third person was added late to the Trinity, the original argument of the false Christians being whether or not Jesus, in the days of his flesh, was of the identical nature with God. They decided in 325 A.D. at the Council of Nicea that he was, and then the apostacy was complete.

The Son of Perdition, and perdition means the loss of hope, was completed and the hope of Christians was lost when they determined that Jesus was of the same nature of God. It makes the sacrifice we came to memorialize here this morning, into play acting, just a façade. If Jesus was already Deity, and God cannot sin, then where was the victory he obtained in his life? In the second century, a Bishop from that era protested against the growing idea in the false Christian Church, and emphasized to them the reality of Christ's sacrifice, something impossible if Jesus was created a God. Ignatius wrote:

"I glorify Jesus Anointed, our God, who hath given you wisdom. For I understand that ye, Smyrneans, are perfect in the immovable faith of our Lord Jesus Christ; who REALLY was of the seed of David according to the flesh; and born of a virgin REALLY; who REALLY suffered under Pontius Pilate. For those things he suffered for us that we might be saved. And he TRULY suffered; as also he TRULY raised up himself; not as some infidels say, that he SEEMED to suffer. I forewarn you of these beasts who are in the shape of men; whom you ought not only not to receive but, if possible, not even to meet with. Only you ought to pray for them—if they may be converted—which is a difficult case. But Jesus Christ, our true life has power to save to the uttermost."

This Ignatius lived till 108 A.D. and was a direct disciple of the apostle John. And John himself was warning the brethren of the danger of this perdition teaching:

2 John 1:7-11 “For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.”

But after the false Christians had their victory, after the Son of Perdition had written their superstition into Church law, they were not satisfied. They needed to complete the introduction of the Pagan Triad, back into Christianity, as the Trinity. They needed to make the Holy Ghost, as they would call it, into the third person of their Trinity.

And so, the Trinitarian Creed which began in 325 A.D. at Nicaea, was changed fifty years later, in 381 A.D. at the Constantinople Council to include the Holy Ghost as the Lord. Where the Nicæan Creed simply affirmed that they believed in the Holy Ghost, the new addition was this:

“And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spoke by the prophets.”

Thus, the Holy Spirit, about 350 years after the death of Christ, was elevated to a God in the Christian Trinity. This addition was clearly to accommodate the pagans who were flocking to the Christian churches at that time.

But we had not considered the Holy Spirit as an exhortational subject before. So, I thought for exhortation this morning, we might consider the wonderful work of the Holy Spirit in forming our savior, Jesus. But first, what is the Holy Spirit, as taught by the Bible. We might best understand it by considering the teaching of John, in the first verse of his gospel. I believe this gospel was written specifically to confound the development of the Trinity, and yet Trinitarians grab it as the basis of their belief. In John 1:1 we read:

John 1:1-4 “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men.”

If we understand the meaning of the words here, we understand the Truth. So, substituting the important Greek words for the English, it would read, “In the beginning was the Logos.” Now the churches tell us that “Logos” means Jesus. It doesn’t. It never did in any language. Logos is a commonly used noun, and it means “the plan.” In the beginning, God had a plan. But it doesn’t just mean the plan itself. In Greek, it means all the thought that went into developing the plan, the plan itself, and all the work necessary to bring about the plan.

If we need to point out the absurdity of insisting that Logos means Jesus, consider this verse. Jesus said:

Matt. 5:32 “But I say unto you, That whosoever shall put away his wife, saving for the **cause** of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.”

In that verse, the word translated “cause” there is the Greek word “Logos.” Certainly, it can’t mean Jesus. But it clearly can mean the plan, the act, and all involved in bringing about the act. And that is consistent with what Jesus had just said four verses before, that if you lust after a woman, that is, if you make plans to commit adultery, you have already committed adultery with her, in your heart.

Back to John 1:1-3 we read, and the Logos was with Theos. Theos means the substance of God. This word represents the person of Deity Himself. Theos is the source of all power, while Logos is the execution of all power.

Next, we learn that the Logos was Theos. The way this is translated in the King James is actually backwards. It should be the Theos was the Logos. “God was the Word.” The plan that God devised from the very beginning, and all that He made for this creation, would—as far as man was concerned—define God for us. And of course, what that plan was, was that God (Theos) would be glorified, that He would be acknowledged to be Righteous by those desiring salvation, as the basis for human salvation. So, God, exhibited as righteous, (which we sometimes term as God manifestation) was the very basis for human salvation. We sometimes

term it God manifestation. What we mean, of course, is God manifested or exhibited as righteous.

The work of God, or Theos, done in accordance with the Logos, or “His plan,” is the work done by the power of God. In the third verse of John 1 we learn that all things were made by God, and without God, nothing was made. Now the making of all things was by the Spirit or power of God. We learn this from the early verses of Genesis:

Gen 1:1-2 “In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.”

“The Spirit of God moved upon the waters.” So Gen. 1:2, and John 1:3 are telling us the same thing that John 1 does. God, by His Spirit, created all things. The entire world is sustained by God’s Spirit. Bro. Thomas, before electricity was even very well understood speculated that the Spirit of God was likely electricity. We know now, or at least think we know now, that all things do in fact exist and work because of electricity. In chemistry, we learn that the reason my computer here doesn’t fall through this podium which I have it setting on, and end up on the ground, is because of the electrical characteristics of wood, and plastic. The outer shell of both wood and plastic is saturated with electrons, so no other electrons can pass through them. But the chemicals that make up air have very few electrons in their outer shell, so we pass easily through air.

Everything has an electrical characteristic to it. And man can’t figure out, even to this day, why electricity works. They have built mammoth structures, a mile long to try to break electrons off of their nucleus, and they study that to try and see how it works. But to this point, they know they still are not at the root of it. Curiously, these scientists who are looking to understand electricity say they are looking for the “God-particle.”

So electricity might be the Spirit of God as bro. Thomas speculated. But it doesn’t matter if it is electricity or not. It is God’s Spirit that made all things in the universe, and it is that Spirit which makes all things work. The Holy Spirit is this same Spirit of God, but called holy” or “set apart” (which is what “Holy” means) when God harnesses it for a specific work. “Holy” means “set apart.” When God chooses to manipulate His creation in some special way, outside the normal workings of His Spirit, It is called the Holy Spirit.

The Holy Spirit, or the ability to manipulate the Spirit of God outside its normal workings, is entirely from and of God. No man, of himself, can claim the Holy Spirit. But God has chosen to use the power of the Holy Spirit on men, and even give men, notably Jesus at this baptism, the power of the Holy Spirit when— and only when—He has a specific purpose, necessary for his Logos, or plan. And of course the purpose in giving Jesus the power of the Holy Spirit was God-manifestation, that Jesus might perfectly demonstrate the characteristics of God.

But we see the Holy Spirit clearly in action from the birth of our savior Jesus. When the angel of the Lord appeared to Mary, to explain to her that she was the one chosen to bare the savior of the world, the angel explained to her thus:

Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

It is altogether outside the human experience for a woman to become with child, while yet a virgin. But that is what was required in the Logos, or plan of God. It was to be made clear to mankind that man, of himself, could never save himself. Salvation was of God. Hence Mary's response to her cousin Elisabeth when they came together:

Luke 1:46 "And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour."

"God my saviour." That was the Logos, or plan of God from the beginning—that mankind would come to realize that our salvation was from God, though through the Holy Spirit provided man, Christ Jesus. And the Spirit prophesied of how the man, Christ Jesus, would be specially prepared by God by the power of the Holy Spirit, to fulfill this plan. We are told in that first chapter of John that we read:

John 1:14 "And the Word [the Logos, the plan] was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

The plan of God was to make the son of God through Mary, flesh, for the very purpose of redeeming mankind. He was made of the same flesh as you and I. This was a necessary condition in the plan and purpose of God.

Heb. 2:14 "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through

death he might destroy him that had the power of death, that is, the devil;”

So just as we, the children, are flesh and blood, Jesus himself likewise took part of the same. Now we learn from the apostle Paul that Jesus’ flesh was represented in the prophesy of the Mosaic law, as the veil of the Temple, that is the veil which separated the Holy Place from the Most Holy Place. When Paul was explaining to us the symbolism of the Temple, he said of the veil:

Heb 10:19 “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;”

The veil is what separated us from immortality. In the tabernacle, on the entering side of the veil, we have temporal things, the showbread, (the bread of the faces) representing the promises to Israel, the Candlestick representing truth and light, the incense table representing prayer. All these things are an essential part of mortal life. But through the veil, we have the forgiveness of sins, in the Mercy seat, and the cherubim, symbolic of the immortal saints of true Israel. Passing through the veil is passing from sinful flesh, to sinless, and ultimately immortal flesh.

When we look at the characteristics of the veil, we see the promise of the Holy Spirit in the flesh of Jesus. The veil was composed this way:

Exo. 26:31 “And thou shalt make a veil *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: And thou shalt hang it upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver.”

The symbolic meanings of these colors are not difficult to understand. The colors were blue, purple, red, and white. Each of these colors shows the necessity of the Holy Spirit’s involvement in Jesus in the days of his flesh. The blue is given to us first. Blue represents the teachings of God. The children of Israel were to make the edges of their garments with borders of blue to remind them, that with every step, with every reach of their hands, they were to obey the divine commands of God. In Jesus, we are told by the prophet Isaiah:

Isa. 53:11 “He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.”

Jesus was created by the Holy Spirit with a capacity for knowledge that exceeded anything that man, of himself could give birth to. And above that, he was specially taught by God. Through his divinely given knowledge, he willingly accepted was obedient to, and conformed to the divine teachings.

John 8:28 “Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but **as my Father hath taught me**, I speak these things.”

And that teaching began quite young. Through the Psalmist, Jesus said in the 22nd Psalm, a Psalm clearly about Jesus and sometimes used in preparation for taking the Memorial Emblems:

Psa 22:9-10 “But thou *art* he that took me out of the womb: thou didst make me hope *when I was* upon my mother's breasts. I was cast upon thee from the womb: thou *art* my God from my mother's belly.”

The blue in the veil showed that Jesus was created with a wonderful capacity to grow in grace, and to learn obedience through the things that he suffered, and then to live according to that knowledge.

The next color given us was purple. Purple is the color of royalty, and we can see that Jesus' focus was always on the kingdom. At twelve years of age, we see Jesus in the Temple discussing things with the elders.

Luke 2:46 “And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers.”

This shows that from his birth, the Holy Spirit had instilled in him an interest and we could probably say, a fascination with the plan that God had set forth in the earth, through the promises made to Abraham. The kingdom was the goal. All else was to him, trivia. When he finally, after nearly two years, had prepared the twelve to go out by themselves, his very first instruction to them was:

Mat 10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, **The kingdom of heaven is at hand.**

And when before Pilate, when he knew he was about to be crucified, his mind was still on the Kingdom:

John 18:33-37 “Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. **To this end was I born, and for this cause came I into the world,** that I should bear witness unto the truth. Every one that is of the truth heareth my voice.”

Jesus, through the Holy Spirit, was born King of the Jews. “To this end was I born” he said, and for this cause came I into the world.” This was the purple prophesied of his flesh.

The third color given to us was Scarlet or red.

Isa. 1:18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

So Scarlet represents sin. Perhaps in our current sinful condition, this is the color most important to us. It was necessary that the Holy Spirit should prepare for us, such an one who could function for us as a great High Priest, through whom our sins could be forgiven. God’s logos or plan demanded that such an one should come into existence, who would bear our sin nature, and therefore could understand our trials and failures. Paul wrote of this requirement:

Heb 5:1-2 “For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.”

In the previous chapter from this quote, Paul tells us plainly that Jesus was compassed with our infirmities.

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

Jesus was tempted as we are. It is in this that lies his great value to us individually, as our High Priest. He was formed by the Holy Spirit exactly as prophesied, with the red, or sin in his flesh. He endured every temptation that he might be able to comfort those who come through him for forgiveness.

We are all familiar with the fact that Jesus, shortly after his baptism went into the mountains, fasting for forty days, and there the Satan, an adversary, a tempter appeared to him. Who this tempter was, we do not know. Bro. Thomas speculated that it may have been an angel, perhaps even one of the angels directly involved in Jesus' instruction. Bro. Thomas made this observation based upon the apostle Paul's observation:

2 Cor. 11:13-14 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light.

So yes, we are all familiar with the temptations Jesus endured in the wilderness. But these temptations are not the way we are tempted. I've never been tempted to throw myself off a building, knowing the angels would catch me. These were temptations unique to him after he had received the power of the Holy Spirit. But the Psalmist shows that he endured so much more of a trial, than this. He endured temptation on a day by day basis, just as we do. We see him in the 69th Psalm, a Psalm which Jesus applies to himself, (John 15:25) lamenting this way:

Psa 69:5 O God, thou knowest my foolishness; and my sins are not hid from thee.

Or in Psalm 40 which the apostle Paul applies to Jesus, we read:

Psa 40:12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

Now we know that Jesus was the blemishless, sinless lamb of God. So what are these sins and iniquities he is lamenting? Obviously the temptations that arose from sinful flesh. The temptations that arose in him, just as they do in us, were relentless. That he, by the Holy Spirit was made sin's flesh, yet able to overcome it, is what qualifies him to be our faithful high priest. Paul said:

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

Bro. Thomas has rightly pointed out that sin could not have been condemned in the flesh of Jesus, had it not existed there. It was the work of the Holy Spirit to prepare his body in such a way that the red symbolizing sin in that flesh would always be overcome by the blue, symbolizing the divine teachings of God, and the purple, symbolizing his focus on the goal of the Kingdom that was set before him.

Heb. 12:2 “Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

The last color is white. White is the color of righteousness. The Holy Spirit created the flesh of Jesus with a love of righteousness.

Heb. 1:9 “Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.”

Now before embarking on the white, I would first note that the veil was hung from gold hooks, attached to pillars of Shittim wood, covered in gold, making four golden pillars, which were standing in sockets of silver. The imagery is impossible to miss. The wood represented Israel. Covered in gold, the four pillars of wood represented the faithful in Israel who hold up the veil, while firmly secured to the ground by the silver, symbolic of Christ’s redemptive work. The four pillars are the symbols of Israel, the lion, eagle, ox, and man, which are also represented in the cherubic work woven into the veil.

In fulfilling this imagery, the Holy Spirit has created for us the only man, the only one provided by God our savior, who could save the race.

Now in closing, I’d like to come back to the white, or fine twined linen—the fourth color in the veil. This color, as we have seen represents righteousness. As we pointed out from the start, the Logos, the plan of God, the purpose of God was to exhibit God as righteous. In explaining why our sins are forgiven for Jesus’ sake, the apostle Paul laid the matter out quite clearly.

Rom 3:23-26 “For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To

declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.”

God set Jesus forth to be our propitiation, our mercy seat; the place where we are to go for the forgiveness of sins. That through faith in his blood, that is through faith in the things declared in his blood shedding death; we see the righteousness of God declared, and that word declared really means “exhibited.” When we see Jesus on the cross, we see the statement that Jesus—that specially prepared veil was able to make with no fear of confusion or contradiction—that this is how sinful flesh needs to be treated in harmony with the righteousness of God. It is only fit for destruction.

Jesus did not go up on the cross due to any sins of his own. If he had sin, the statement made on the cross would be what was due to sinners. But since Jesus was without personal sin, he was able to make the statement without contradiction that this is how sinful flesh must be treated. It must be destroyed.

And when we agree with that, when we agree that the bodies we bear only bring sin and death; and that we are in need of redemption by God through his specially prepared son, then God is willing to forgive us our sins.

It is a marvelous work that the Holy Spirit has done for us. Let us make our calling and election, sure!

God Manifestation is a Matter for Faith Jesus’ Nature was not a Mixture of Divine Spirit and Flesh

By Robert Roberts

LA.—It is well not to go beyond the word in our definitions of this. The Spirit generated the flesh of Christ, and was in association therewith from the moment that the Holy Spirit came upon Mary, till the Son of Man was glorified; but our comprehension of the relation between the one and the other, is too much at fault to justify us in the use of the description you suggest (“Spirit-flesh” or “divine substance”). The physical nature resulting is declared to have been the flesh and blood of the children. My understanding of the matter is, that this physical nature was held in the grasp, as it were, of the inscrutable Spirit of Yahweh, without making the physical a mixture of human and divine nature.

It is truly said, that the Spirit is “Deity substance”; it is so in its own essence and primal form; but a definition applicable to Spirit in the abstract may not be appropriate when that Spirit, as in this case, has assumed a certain form of manifestation.

Far be it from me to say that Spirit was annihilated in the process; but because it is beyond our reach to comprehend the relation of one to the other, it is best to avoid the use of definitions which seem to imply that we do. The Spirit is beyond our comprehension, and, therefore, all its operations must be. The results only are what we may know. God-manifestation is a matter for faith, not for definition.

If we aim to agree on metaphysical definitions, we shall fail in reaching that state of spiritual calm in which we are gladdened by the goodness of God believed, though God Himself be above our comprehension. Definitions carrying a lie such as “mere man,” are certainly to be repudiated; but it will be a pity if in our zeal against one lie, we begin to use a phraseology which might very easily glide into another.

Out of Egypt Have I Called My Son (Part Three)

By G. V. Growcott

There is another matter in this beautiful narrative which we must not pass over without notice; and that is the last objection raised by Moses, namely, his *lack of eloquence*. This must have been especially displeasing to God. It is a very common objection, even today, among the friends of God. There is, however, this lesson to be derived from the case of Moses, that *God does not require mere human eloquence as an accessory to the advancement of His work in the earth*.

Had this been the case, we should have expected to see first and foremost in this work the eloquence of the schools of Demosthenes, Socrates, Plato, and the galaxy of worldly luminaries developed in our days at Oxford, Cambridge, and such places.

But no, not so. The Deity requires men who can become, if not eloquent, at least *fired and burning with zeal* for the spreading forth of

the knowledge of which He Himself is the Author —men who, in the love of His Truth, think not of the gratification of their own worthless selves, but of *how much they can do in the love of Him* for the kindness and mercy which the Truth exhibits, and in which they have been brought to share, in bringing others to see that Truth which is—

"The light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6).

No wonder, then, at the anger of the Lord being kindled against Moses for pleading, as an excuse for accepting the work to which he was called, the want of eloquence! Let us take care that in our individual cases, having been called to the Kingdom of God, as truly as Moses and Aaron were called, we do not excuse ourselves, as "labourers together with Him," from doing the work to which the Spirit has called us in saying—

"Let him that heareth say, Come!" (Rev. 22:17).

This is the especial privilege and work to which every saint is called. And if we cannot say "Come" with our tongues let us at least do our best to circulate the Truth of God in calling attention to, or placing in the hands of others, the writings of those servants of God who have been most conspicuous in the enlightenment of their fellow men, as exhibited in the monuments of their work of labor and love which they have left to us as an example and legacy. If we lack in the duty to which we are called, *may we not also provoke the anger of the Lord*, and imperil our acceptance at the judgment-seat of Christ?

We need, therefore, to make no excuse for Moses, for doubtless Moses was ashamed when he heard the reply which he had by his opposition elicited from the mouth of the angel. *Let us well consider that reply in every objection which the flesh may raise against our ability to do the work of God*; but rather let us be assured that God, Who co-operates with human instrumentality, will do so *in each individual case where the instinctive selfishness, inherent in our nature, is subdued and subordinated to the will of God*. Thus silenced—

"Moses went and returned to Jethro, his father-in-law, and, said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace" (Ex. 4:18).

Meanwhile,

"The Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life."

Here again we are brought face to face with the divine attribute of omniscience. How otherwise did the angel know this?

Again, it lets us into the secret somewhat of the mind of Moses, accounting to some extent for the attitude of Moses in his attempt to get away from the responsibility; for *Moses' mind was, perhaps, better known to the angel than he himself knew it*; for not only the thoughts then present to his mind were known by the divine representative, but *future thoughts and actions* were all foreknown to his divine instructor.

All the circumstances, therefore, connected with the cause that led to Moses' flight into Midian forty years previously were known to the angel, who in all probability had had to do with the manipulation of those circumstances and the providence which had preserved Moses for the work he was now to do.

"And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the **rod of God** in his hand.

"And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I WILL HARDEN HIS HEART, that he shall not let the people go.

"And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is My son, even My firstborn: and I say unto thee, Let My son go that he may serve Me: and if thou refuse to let him go, behold, I will slay **thy** son, even thy firstborn."

To the natural mind this is dreadful doctrine indeed—to harden a man's heart, make him stubborn to resist the demands made upon him, and then punish him for doing so! I have heard it said, even by the brethren of the Lord—

"I don't believe that God ever did really harden Pharaoh's heart."

Why not, my brother? Is it not stated by the Spirit of God in David, speaking of Israel under these very circumstances—

"He (God) increased His people greatly, and made them stronger than their enemies. **He turned their heart to hate His people**, to deal subtilly with His servants" (Ps. 105:24-25).

Just as well may we deny *this* statement as that God hardened Pharaoh's heart. Again, Paul, in his letter to the Roman ecclesia, in illustrating the action of God in the case of the two sons of Isaac, proceeds to explain the principle of that action—

"That the **purpose of God according to election might stand.**"

He then asks (Rom. 9:14-23)— "**Is** there unrighteousness with God? God forbid. For He saith, **I** will have mercy upon whom I will have mercy, and I will have compassion on whom I will have compassion.

"So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. For the Scripture saith unto Pharaoh,

"Even for this same purpose have I raised thee up, that I might show My power in thee, and that My Name might be declared throughout all the earth, Therefore hath He mercy whom He will have mercy, and whom He will He hardeneth.

"What if God, willing to show His wrath, and to make His power known, **endured with much long-suffering the vessels of wrath** (the Egyptians) fitted to destruction; and that **He** might make known the riches of His glory on the vessels of mercy (Israel), which He had afore prepared unto glory?"

There is no appeal from this answer of the apostle's; and when we consider the Bible doctrine of man in his relation to God as a condemned rebel, under sentence of death from his Creator, can we charge God with unrighteousness *in making use of His own creatures in any way He chooses in the carrying out of a purpose which is ultimately to fill the earth with His glory and everlasting blessedness to those of His creatures, who, while equally death-stricken sinners, yet turn their hearts towards Him in deepest humility and contrition*, having faith in His promises, manifesting that faith in the obedience which He requires, and thus affording pleasure to Him who created them with this ultimate object?

In the case of Pharaoh, we have a man whom God had specially "raised up" for use in His Own way for the glorification of His Name—a Gentile of great pomp and power outside the pale of God's purposed mercy to Israel, to whom it was then entirely confined. As well may we attempt to find fault with this attitude towards Pharaoh

of the Creator and Possessor of heaven and earth, as blame the builder of a house for selecting certain stones and rejecting others.

The children of Israel were "vessels of mercy" to whom God was about to show favor. They were the objects of malignant hatred on the part of the Egyptians, who cruelly persecuted them. This hatred of their enemies was doubtless a divinely arranged ingredient in their preparation for the mercy and favor to be shown to them in their contemplated deliverance.

By this hatred and persecution, they were wrought upon with a view to facilitate that object so that none of them might be left in the land of their exile. They were of great value to the King of Egypt, hence his determined opposition to the demand of God for their release, which we shall hereafter more particularly consider, together with the message of God to him. Meanwhile, we travel with Moses and his family toward Egypt.

"And it came to pass by the way in the inn that the Lord met him, and sought to kill him.

"Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me.

"So He let him go: then she said, A bloody husband thou art, because of the circumcision" (vs. 24-26).

This is a very interesting part of the narrative. We are reminded by this event that Moses had been remiss in his neglect to see that his children were circumcised, for he was of the tribe of Levi, having in his own person "the token of the covenant" enjoined upon Abraham and his seed if they would participate in the covenanted blessings to which the children of Israel were conditionally related.

This was the cause of God's anger, and the opportune moment for its manifestation in case of refusal to obey, as we may be assured; for God, who knows all hearts, knew the most fitting time to see to enforce obedience on the part of His servant.

The angel, therefore, appeared to Moses when on his way to Egypt and enforced the obedience of circumcision of the male element of his house on threat of the penalty of death. This necessary deed accomplished, the

angel let them proceed on their journey to Egypt.

We must not, however, infer from the enforcement of this rite that there was *in the rite itself* any virtue or efficacy, for Paul tells us that—

"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandment of God" (1 Cor. 7:19).

It conferred, in itself, no right to the eternal inheritance of the land promised to Abraham. It was, however, a fixation in the flesh of the *token of the covenant* between God and Abraham as a *reminder* that God had made choice of them for His people, and the glorious future to which they stood related, and a rite to be observed upon pain of exclusion from all participation therein in all their generations. *There was also required—from all carrying this token in the flesh, in order to such participation—that circumcision which is of the heart in the spirit and not in the letter.*

This joint circumcision of flesh and heart was essential to the salvation of every Jew who should by faith and obedience inherit the Kingdom of God in the day of its future manifestation and glory, which was the peculiar "hope of Israel," until, in the mercy and favor of God, the Gentiles were, by the Gospel preached to them, invited to joint-participation with them.

Its spiritual significance will be readily discerned by those instructed in the Truth as it is in Jesus. *There must be a cutting off of the flesh in that "circumcision of heart" apostolically declared*, preparatory to the putting on of that immortality or incorruptibility of nature, which is the indispensable prerequisite to inheritance in the Kingdom of God; for "flesh and blood cannot inherit" it as the apostle Paul explains, and the necessity for such a radical change of nature we may readily perceive.

"Israel is My son, even My firstborn"—Exo. 4:22.

We take our leave for the present of "the backside of the desert," while retaining in memory the deep and lasting lessons derived from the consideration of the divine interview between Moses and the angel of God at Mount Horeb, and take our journey with Moses into Egypt. In pursuance of the divine arrangement Moses returned home with a view to make preparations for the journey; and while in Midian God said to him—

"Go, return into Egypt: for all the men are dead which sought thy life" (Exo. 4:19).

This interesting item recalls to memory the striking coincidence in the life of the Prophet like unto Moses. In both these instances we have before us the fact of angelic guardianship beautifully illustrated. Both Moses and Christ were fugitives, and neither of them allowed to return into the land of their nativity during the lives of their enemies. The shadow is very complete, the only difference being that Moses was fully grown at the time of his flight, whereas Christ was a child.

This gives us an insight into the protection by angelic supervision of the lives of those of whom God makes choice in the working out of His purpose and enables us to see how impossible it is for man to circumvent and defeat that purpose.

What a privilege to be permitted, in the divine revelation from God to man, to *perceive the workings of God* in relation to the great salvation, to the realization of which His children are intently looking forward! How eminently calculated to increase their confidence in Him who worketh all things after the counsel of His own will in all their evil surroundings!

The interview between Moses and the angel of the Lord in Midian brings before us a principle of divine truth which deserves special and careful consideration, as it reveals a feature of the purpose of God with Israel which is explanatory of much that is involved in the promises made to Abraham. The principle to which we refer is contained in the words of the angel in his instructions to Moses before he left Midian for Egypt—

"See that thou do all those wonders before Pharaoh which I have put in thine hand: but **I** will harden his heart that he shall not let the people go. And thou shalt say unto Pharaoh, Thus saith the Lord, "**Israel is my son, even My firstborn.**"

The principle underlying this form of words will be found in the promises made of God unto the fathers. When Abraham was 99 years old, the Lord spake to him, saying—

"As for Me, behold, My covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee" (Gen. 17:1-6).

"And God said unto Abraham, As for Sarai thy wife, thou shalt not

call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her" (vs. 15-16).

These testimonies are of themselves very suggestive of the true meaning of the words we are considering, but we link with them other testimonies with a view to make the matter more clear, calling to our aid the original promise to Abraham—

"I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing . .

"And in thee shall all families (nations) of the earth be blessed" (Gen. 12:2-3).

Also, the promise to Jacob (Gen. 35:11), that—

"A nation and (even) a company of nations shall be of thee, and kings shall come out of thy loins."

We also add to these testimonies, the direction subsequently given to Jacob by the angel of the Lord, saying (Gen. 46:3)

"Go down to Egypt; for I will there make thee a great nation."

And, finally, the blessing of Jacob upon Joseph's two sons, Ephraim and Manasseh (Gen. 48:16-19)

"The angel which redeemed me from all evil, bless the lads; and let my name (Israel) be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

"But when Joseph perceived that the right hand of Jacob was placed upon the head of Ephraim, who was the younger of the two children, it displeased Joseph, who held up his father's hand to remove it from Ephraim's head unto Manasseh's, saying,

"Not so, my father, for this (Manasseh) is the firstborn; put thy right hand upon his head.

"And his father refused, and said, I know it, my son, I know it; he also shall become a people (that is, be reckoned as one of the tribes of Israel), and he also shall be great; but truly his younger brother shall be greater than he, and his (Ephraim's) seed shall become a multitude

(fulness) of nations."

The reader will, doubtless, know that by this blessing and sanctification of Joseph's two sons, Ephraim and Manasseh, provision was made whereby the twelve-tribed nation was preserved in its original number after the taking of the Levites from among the children of Israel for the service of the Tabernacle. By this blessing Joseph had a double portion in Israel in the tribes of Ephraim and Manasseh, who, as Jacob said, were his even as Reuben and Simeon were his.

And as Reuben, by his conduct, had forfeited his position in Israel as the firstborn of Jacob's twelve sons (1 Chr. 5:1), the birthright was transferred from Reuben to Joseph, and from him to Ephraim—an arrangement of Israel's national affairs which Jacob was divinely directed to carry out in view of the purpose of God. The birthright then being Joseph's, it developed upon *Ephraim* instead of Manasseh, so that the name of Ephraim came to embrace the whole of the tribes of Israel, except Judah, who (v. 2)—

"Prevailed above his brethren, and of him came the chief ruler."

With these facts well before the mind, there will be little, if any, difficulty in understanding the angelic announcement that Israel is God's firstborn (national) son, and that which is involved in it; for it follows that "firstborn" implies *other* (national) sons, and these, when developed in the working out of God's purpose, will constitute a *family of nations*, blessed, as announced in the Gospel, in Abraham and his seed. This Israelitish national firstborn son of the Deity, who has proved so stubborn, obstinate, and stiff-necked in the past, is the subject of many very pathetic allusions in the prophets; but we will confine ourselves to one or two of these for the present. Jehovah, speaking by the prophet Jeremiah, says:

"The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore, with loving kindness have I drawn thee. Again, I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the

mountains of Samaria.

"For there shall be a day that the watchmen upon the Mount of Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God . . Behold, I will bring them from the north country, and gather them from the coasts of the earth . . a great company shall return thither.

"They shall come with weeping, and with supplications will I lead them . . I am a father to Israel, and Ephraim is My first born." (See the whole of ch. 31).

Again, allusion is made to this firstborn son of Jehovah in his infancy, as follows (Hos. 11:1)

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

The fact that this scripture is applied personally to Christ in the circumstances of his mother's flight with him into Egypt from the murderous intent of Herod the Great (Matt. 2:15), does not at all detract from its unmistakable reference to the *national* son when enthralled in Egyptian bondage, whom Moses was sent to deliver; for it was divinely developed in Egypt in the providence and purpose of God. This is one of many instances in the Scriptures where a double application is intended, as with the quotation from Psalm 2 by the apostles (Acts 4:25-28). Bearing upon the personal application to Christ of Hos. 11:1, is a prophecy which speaks of Christ as "Israel"—

"Thou art My servant, O Israel, in whom I will be glorified... It is a light thing that thou shouldest be My servant, to raise the tribes of Jacob, and restore the preserved of Israel.

"I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth" Isa. 49:3-6.

There can be no other reasonable application of this text than to the *personal and multitudinous Christ*, the one body, of which he is the head; and the work to which he and they stand related in the purpose of the Father with Israel. The testimony of the apostles will enlighten us upon this. Paul speaks of those who had believed his Gospel, and been baptized into Christ, as:

"Abraham's seed, and heirs according to the promise" (Gal. 3).

These he calls, "*the Israel of God*" (Gal. 6:16). In accordance with the principles involved in these statements, he says (Rm. 9):

"They are not all Israel who are of Israel; neither because they are the seed of Abraham are they all children; but in Isaac shall the seed be called. That is, 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."

These children of Abraham, Jew and Gentile, who "walk in the steps of that faith of our father, Abraham," Paul styles—

"Heirs of God, and joint-heirs with Christ" (Rom. 8:17).

The preparatory development of these "heirs of God" upon the principles of faith and obedience, is an absolute necessity in view of the promised restoration and regeneration of the scattered nation which is to be brought into the bond of the New Covenant *under the headship of Christ as their God-provided king*. And when the nation shall be so restored and regenerated it will have become the *Kingdom of God*, to the inheritance of which the Gospel invites its believers, who, in the words of the apostle James (2:5), are—

"Heirs of the kingdom he hath promised to them that love him."

—a position which the possession of the inheritance involves a *change of nature* from that which is mortal to that which is immortal; for, as Paul declares (1 Cor. 15:50)

"Flesh and blood cannot inherit the kingdom of God."

We see, then, that there is an "*Israel of God*," as well as the *national* Israel, God's firstborn, which came out of Egypt under Moses. This "Israel of God," in its complete development, will constitute, with Christ, the firstfruits of that salvation which belongs to the chosen, firstborn, nation, as said Christ—"SALVATION IS OF THE JEWS" (John 4:22).

These *firstfruits* will precede that nation in its attainment to immortality by a thousand years. They will be the sum total of that individual selection from the race of Adam since the expulsion of our first parents from Eden to the establishment of God's Kingdom at the return of the Lord Jesus Christ from Heaven to restore the Kingdom again to Israel, when they will be constituted the *Son of Man in its multitudinous manifestation* as the saints to whom is to be given—

"The kingdom and dominion, and the greatness of the kingdom under the whole heaven" (Dan. 7:27).

—"the *kings and priests unto God*" (Rev. 5:10) who shall live and reign with Christ a thousand years over the world of nations of which Abraham, by promise, is the heir; and also including the nation of Israel, God's firstborn, in the day when the "many nations"—as they will then exist upon earth—shall have been "joined to the Lord" as the result of their having learned righteousness by the judgment of God which will have been brought to bear upon them in connection with the restoration and regeneration of the covenanted nation.

At the end of the thousand years there will be but one nation upon earth; for God will then "make a full end" of all nations except His own chosen nation of Israel. Such of the individuals of the nations upon earth during the millennium as shall have been enlightened under the law emanating from Zion, and, with Israel, be accounted worthy to participate in life eternal, will become immortally incorporate with God's chosen nation in the everlasting Kingdom which shall have been prepared from the foundation of the world, and which will consist of His immortalized children of all ages and generations since the world began—a divine family of sons and daughters of the Lord God Almighty, every individual of which will be equal to the angels.

To be continued next month, if the Lord will.

Studies in Biblical Chronology

Part Five

We left off our last article, at the Exodus. So, we will begin there in this issue. Critics complain that there is no evidence of the children of Israel wandering in the wilderness for 40 years. That fact should actually be considered a proof of the Bible, not a criticism. For what footprint would be left by a people who erected no buildings except a tent that they carried with them, they didn't farm for food, nor cook their food, as God provided manna, and whose clothes did not wear out for forty years?

Deut. 29:5 "And I have led you forty years in the wilderness: **your clothes are not waxen old** upon you, and **thy shoe is not waxen old** upon thy foot."

So, we move on to the conquest of the land of Canaan under Joshua. The Bible date for the conquest would be 1456 BC. The conventional date would be 1190 BC, and the early date, as it is called, though it is not earlier than the Bible date, is 1404, about 1 jubilee off the Bible's date. Frankly,

I don't think archeologists can tell the difference of 50 years, at this early of a date.

There are five archaeological proofs of the conquest, well recorded in the Holy Land. There were three cities which the Bible said were burned in the invasion. This is important because burning leaves a very distinguishable line of debris in the archaeological record, called a burn layer, when it comes to the excavation of a site. The three cities were Jericho, Ai, and Hazor. Now, all three of these cities have been excavated, and the archaeological record clearly indicates that all three were burned, and all three were burned in the middle bronze age, which agrees with the Bible's dates of 1456 BC.

There are two more archaeological records which have come to light. There is the altar Joshua built on Mt Ebal, following the destruction of Ai, when the cursings and blessings of the law were proclaimed, the curses from Mt Ebal, and the blessings from Mt. Gerizim. And the last one that we shall look at is that at the end of his life, Joshua called all the tribes to Shechem and wrote the law on a standing stone. This stone has been found, exactly where it should have been, in front of the temple called Ba'al Berith, which means Lord of the Covenant.

Now, these things are a major problem for all the elite educationists who tell us that there is no archaeological evidence of the conquest, when clearly, there is. The problem for them—that is, the conventional chronologists—began when archaeologists in the early 1900s first examined the ruins.

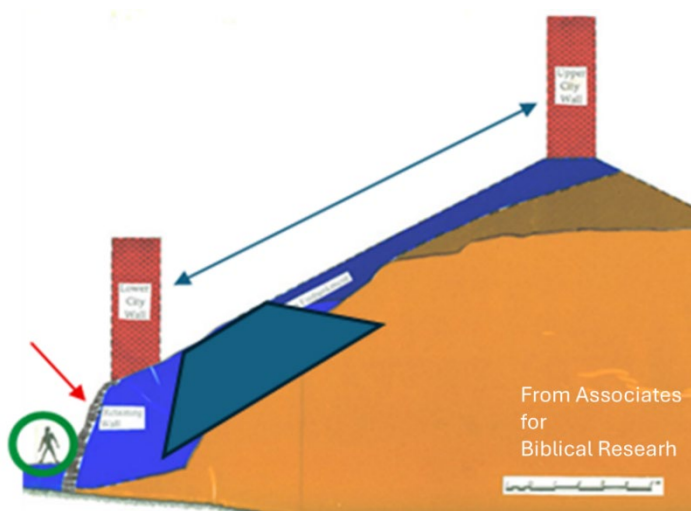
They concluded that the cities of Canaan had indeed been conquered by Joshua, and some of them burned, and that this conquest occurred in the 1100s. This was consistent with the conventional view that Ramses was the Pharaoh of the Exodus, and of course as we have shown, this made the chronology of the Bible impossible.

But almost all archaeologists hold the idea that the archaeology sets the dates, and the Bible must be adjusted to follow the dates set by archaeologists, not the dates set in the Bible. So, from that point on, that is from the early 20th century, all the archaeology done by the elite educationists have tried to make their discoveries conform to that late date, that is, the 1100s for the conquest.

But as the sites were excavated, it became clear that the destruction of these sites came in the 1400s, not in the 1100s. And it was impossible to reconcile this with the conventional date of the 1100s. Rather than recognize that they were using the wrong date for the conquest as they should have done, they have all simply concluded that the conquest never happened. As Kathleen Kenyon famously concluded concerning Jericho, “Joshua conquered a city that didn’t exist.” Well, it would be true that no city of Jericho existed in the 1100’s, where she looked for the conquest, but had she looked in the right spot in history, she clearly would have found it, and in fact she did find it, though she failed to recognize her accomplishment.

Proof One—Jericho

Jericho, the first city burned by Israel’s invasion into the Holy Land is a perfect example of this. Jericho, in 1454 BC., at the point of Joshua’s invasion, was a large, well-walled city, the wall having been built—according to Kenyon—in the 1500s, possibly even the 1600s. This picture inserted here is an artist’s redrawing of what the wall would have looked like, when the Bible says Joshua came into the land to conquer it.



Now, to even get to the wall, to the platform where the man is standing, which I have circled in green, you first had to run up a long sloping hill.

Then Jericho itself was built on a hill. At the bottom of

the hill, they had built a 15-foot wall out of rock, sort of like how we would today build a retaining wall. This photo shows rocks sticking out, where a man could step or get a grip, but it is thought that when constructed, the wall originally was plastered, so there would be no way to get a foothold to climb it.

On top of this 15-foot rock wall, where the red arrow is pointing, they built a 20-foot wall out of baked mud brick. And then, there is some question about what was behind that wall. Some conclude that the hill rose up to the city. Others think there was a giant trench behind the wall, (which I have drawn in that blue trapezoid) that men would fall into once they scaled the wall, and have to climb out of, and then go up the hill. And then finally, before the actual city was yet another 20-foot-high wall made of baked mud bricks. This was the intimidating fortress Joshua and Israel came to.

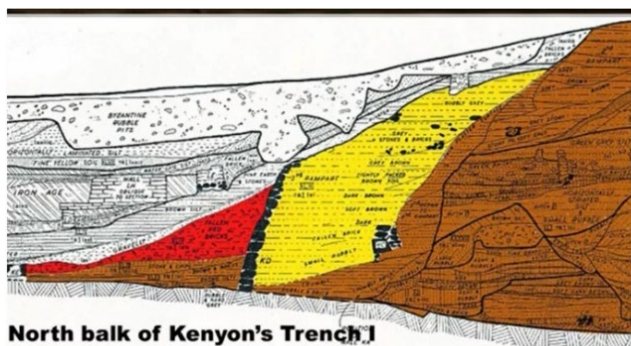
The scriptures say that the wall fell down flat.

Josh. 6:5 “And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.”

But instead of flat, Young’s word for word translation says the wall fell down under it.

Josh. 6:5 “and it hath been, in the prolongation of the horn of the jubilee, in your hearing the voice of the trumpet, all the people shout—a great shout, and the wall of the city hath fallen under it, and the people have gone up, each over-against him.”

This drawing shows the way the walls of Jericho fell down.



“The first [tip line] was...fallen red bricks piling nearly to the top of the revetment. These probably came from the wall on the summit of the bank [and/or]...the brickwork above the revetment.”

(Kathleen Kenyon, *Excavations at Jericho*, Vol. 3, 1981, page 110)

The walls of the city didn’t fall down flat, but it literally fell down under it, that is, the two red brick walls broke, and slid down the hill, falling over the retaining wall, creating the first ramp up which Kenyon has drawn in red,

and then the upper wall fell down, filling in the trench as her drawing

shows in yellow, and this created a ramp by which each man could go straight before himself. This red area on Kenyon's drawing shows the red brick falling in from of the rock wall, and forming a ramp, while the yellow behind the rock wall, shows the trench being filled with the upper rock wall and other debris, filling in the trench. So, this is exactly how the walls of Jericho fell down under themselves.

We can see how this formed a perfect ramp that each of the men surrounding the city were able to run straight forward before them, as the text suggests. And remember, this testimony comes from Kathleen Kenyon who argued that this does not suggest that the wall fell down so that Joshua could conquer the city. Obviously, it does.

And of course, Jericho is quite famous for the finds of the archeologists John Garstang in 1930, having found jars of grain in the ruins of the city. Grain was an extremely valuable commodity, and any invading force would normally have taken the grain, had they conquered the city. Or, if the siege had been lengthy, the population in the city would have eaten the grains themselves. But Israel's attack only lasted seven days. And Israel was famously commanded not to take anything, but to utterly destroy everything, hence the trouble Achan got into for taking spoil out of the city.

But for these reasons, the grain was still found still in the jars. This, by the way, is the only excavated site in all of the Holy Land where grain was found stored in jars in significant quantities.

John Garstang, who conducted the first large scale excavation of Jericho (though there were a couple of smaller excavations before him) argued for the destruction of Jericho in the 1400s. So faced with this evidence, modern archaeologists do not argue that the walls fell down in the middle bronze age, but they argue that the walls were already down when Joshua entered the land in the early iron age, around 1190, so, they tell us, Joshua could not have conquered Jericho—it was already destroyed.

Now there is one more interesting point regarding Jericho. When Joshua sent out spies concerning Jericho, they came to Rahab, who ended up being David's great great grandmother. Rahab, we remember protected them and received this promise from them, for her valor.

Joshua 2:18-20 "Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren,

and all thy father's household, home unto thee. And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.”

So, the question is, how was Rahab spared? Obviously, her house was on the wall, since she was to leave a scarlet thread out her window. If the walls all fell down as we have shown, how was Rahab spared? Well, what archaeologists found was that one small portion of the wall on the northern side of the city—the side that leads to the mountains by the way—did not collapse. This one little portion of the wall was spared, while right next to it, the wall fell. And there is archaeological evidence that there were actually houses, though housing for the poor, on these walls.

Then it is said that the Israeli spies left the city for the mountains where they hid for three days.

Josh. 2:21-22 “And she (Rahab) said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window. And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not.”

Looking out of the north of the city, we see the mountains that the spies saw and fled to. So there clearly is evidence of Joshua’s invasion at the time the Bible says it occurs, exactly as the Bible said it occurred. Just not when traditional archaeology says it occurred.

Proof Two: Ai

And the objections to the conquering of the second city, Ai, are just as, if not more, silly. William Fulbright, one of the early archaeologists in the Holy Land, identified Ai as a site called Et Tell. Not only did he identify this as the site, but he said it was the only possibility for the site. But the sight he chose did not match any of the geographical requirements, the least of which the account says the city was a little one, but Et-Tell was five times the size of Jericho.

The Scriptural account also says Ai had to have a hill to the north of it, where Joshua camped with his troops. The Scripture records:

Josh. 8:11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

Et Tell clearly has a hill, but there is no valley between the hill and the city. And there had to be a ravine on the west side, large enough to hide 5000 men.

Josh. 8:12 And he took about five thousand men, and set them to lie in ambush between Bethel and Ai, on the west side of the city.

There is no ravine between the hill on the north, and the city. Consequently, digging has gone on at Et Tell for 20 years, and no evidence of the burning of the city as recorded in Joshua has been found.

But very close to Et-Tell, is another site, called Khirbet Al Maqatir which perfectly matches the geographical requirements.

Josh. 7:2 “And Joshua sent men from Jericho to Ai, which *is* beside Bethaven, on the east side of Bethel, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai. And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; *and* make not all the people to labour thither; for they *are but* few.”

Now at this site, the gate of the city has been unearthed, and outside the gate is a hill to the north. In fact, it is the highest hill in the region. To the west is a ravine, easily large enough to hide 5000 people, who would secretly ambush the city, after the cities warriors had left. The archaeologist who has been working this site, Dr. Scott Stripling of Katy Texas, said that he had some of his younger workers start in the site and move to the city as if in an ambush similar to Joshua’s, and it took them only about 5 minutes to reach the town from their hideout.

Khirbet al Maqatir has a definite burn layer, unlike Et Tell, and it was burned in the 1400s, when the Bible says Joshua entered the land, again placing the conquest in the 1400s. So, what is the reason that archaeologists say that this site can’t be the site of Joshua’s victory over Ai? Because the burning was in the 1400s, not the 1100s as they insist for Joshua’s invasion, (even though the Bible would clearly place it in the 1400s BC.) and most silly of all, because Dr. Fulbright said Et-Tell was the only possible city of Ai, so to them, since Et-Tell was not burned, it proves the Joshua account of the conquest was wrong.

Proof Three: Mt. Ebal

Next, following Joshua's victory at Ai, he goes to Shechem, and there performs the proclaiming of the blessings promised in the Law from Mt. Gerizim, and the curses promised in the Law from Mt. Ebal.

Now you will recall that when the Children of Israel came into the land, following their victory at Ai they travelled to Shechem, where God had repeated the promises made earlier to Abraham. Now from Shechem, six of the tribes went up Mt. Gerizim to read the blessings, and six went up Mt. Ebal to read the curses.

Now at that time, Joshua built an altar on Mt. Ebal, and that altar was searched for by various archaeologists, but never found. But in 2019, Adam Zertal, a Jewish archeologist and professor from Haifa University dug on a spot on Mt. Ebal where they thought Mt. Ebal's history could be found, but again they found nothing.

Now Adam Zertal was born and raised on a kibbutz in Israel, which if you're not familiar with, was a communist inspired compound. In harmony with his training, he was not at all religious. He was an entirely secular scientist. He was a professor of Near Eastern Archaeology. Zertal made an excavation on Mt. Ebal, seeking to uncover Israel's early history, as conventionally understood. He found nothing.

But his dig ended a few days early, so he thought he would investigate a rock pile not too far away from where he was digging. Under that rock pile, he found what he had been looking for. He found evidence of Israel's early history, a huge iron age altar which had been in use in the time of the kings. This was just the kind of thing he was looking for.

Drawing of finding of Round 1400s BC.
Altar—Adam Zertal



But to his great surprise, under that altar, he found a round circular altar from the late bronze age of the 1400s which he had come to believe is Joshua's altar. Not being a believing Jew, and also being a professor in good

standing with the conventional archaeologists of the day, it took him a

some time to come to grips with what he had actually found, and under great criticism, he changed his opinion on the Bible and the conquest. He regarded it as undeniable, that this was Joshua's altar. The account in Joshua reads:

Josh. 8:30-31 "Then Joshua built an altar unto the LORD God of Israel in mount Ebal, As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings."

Now the dig at Mt. Ebal has been shut down by the Arab authorities, as it is in Arab hands and they stopped the dig. But Dr. Scott Stripling got permission to go through the trash pit from Zertal's dig. Dr. Stripling argues that by not using wet sifting, a process using water that washes the material from the dig, archaeologists are missing significant artifacts, and he wanted to prove it, using the thrown away material from a previous dig.

Dr. Zertal, as he dug the site, put the trash from the iron age altar in one pit, and the trash from the late bronze age altar in another. Using this technique called "wet sifting," Dr. Stripling went through the dig pits, and he found many more artifacts that were missed in the original dig. This is normal for the wet sifting technique. But they found a very unique artifact which changed the archaeological picture of so much foolishness of the conventional chronologists.

They found in the dig pit a leaded tablet called a curse tablet. It's the first one found in Israel, though they have been found elsewhere. It's a small piece of lead, about an inch square which has been folded over, and it has writing on the front, back, and inside, though the inside couldn't be opened without ruining the piece.

The piece was sent off to the University of Prague, which had a machine that could make a scan of what was on the inside. When the scans were put together, they saw that there was writing on the inside, which is traditional for a curse tablet. The translation of the piece is this: cursed, cursed, cursed by God, (El) Yahweh. Cursed, Cursed, Cursed cursed by Yahweh. Cursed, cursed, cursed.

The lead is from Greece, from mines no longer in use. It is written in what is called proto-alphabetic script, which some are now calling proto-Hebraic script. We discussed Proto Hebraic in our first lecture, when

discussing how the Bible's Shishak, was actually Sheshaw. To refresh our discussion, proto means an early form of the existing language. Languages change over time, and the writing on the curse tablet is from the earliest form of Hebrew.

Further, Yahweh is written YHW, rather than in the Tetragram, YHWH. This would be the oldest found use of Yahweh, and it would show the Hebrews in the land, two to three hundred years before the commonly accepted view, though it would be quite consistent with the Bible's own chronology, as I have shown here in these lectures.

This curse tablet really upsets the conventional chronology. It is so upsetting that the conventional chronologists keep offering up the most ridiculous arguments against it. One famous epigrapher, which is a person who specializes in ancient script says he can't see any letters on the graphs, which is just ridiculous as the letters are easy to see, even to an untrained eye.

There is among the Bible deniers, an argument that the Bible was written by different religious groups, one worshipping El, and a different one worshipping Yahweh. This disproves that silly argument by El and Yahweh appearing on the same piece.

And my favorite silly argument advanced by the learned, is that it can't be from the 1400s BC, because the Hebrews had no writings at this time, an argument they insist upon to say that Moses couldn't have written the Mosaic Law because he couldn't write. No. This is proof that Moses, and much of Israel could write. As Dr. Douglas Petrovich has shown, Hebrew script, or writing came into existence in the days of Joseph, and Hebrew writing is based upon Egyptian hieroglyphics, and the alphabet, is actually based on the Hebrew aleph-bet, not the other way around.

An interesting point to make on this curse tablet is that as we said, Dr. Scott Stripling's team found it digging through the waste piles of an earlier archaeologists, Adam Zertal. Had Adam Zertal found this item, the technology did not exist to be able to read what was on the inside of this tablet. The tablet is lead, and a little smaller than the size of a business card. Someone wrote on the inside of the tablet with an iron pen, folded the lead in half, and threw it on the altar. If Zertal's team found it, and tried to open it, it would have been lost. The lead could not be unfolded without ruining it. It took a special tool to be able to make scans of the different layers of lead, then put the scans together to be able to read what

was written on the inside, without opening and ruining the tablet. An interesting verse in regards this technique is this:

Job 19:23-24 “Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!”

The Sense in which Jesus was Like Adam in Creation

Bro. Thomas was a marvelous psychologist whose understanding of man’s psyche far and away exceeds anything that I ever learned in school. Now I only took freshman courses in psychology, and sociology at the university I attended; but it was easy to see that the direction they were going was pointless, for all that they taught omitted an obvious, and foundational principle,

Jer. 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

Anyone who presumes to be able to explain human nature as it currently exists apart from recognizing this fundamental and divine principle; that is, anyone who presumes there is good, or even a “spark of good in everyone,” starts out with an impossible premise which necessitates their failure to correctly understand man’s psyche.

When Edward Turney gave his divisive lecture in 1872, he gave a completely unscriptural definition of man’s psyche. Bro. Roberts gave a lecture the following evening in response, putting the matter in Scriptural setting. Bro. Roberts’ lecture ultimately became the booklet called “The Slain Lamb.” In his lecture, and in response to Edward Turney’s view of the human psyche, bro. Roberts wrote this:

“Now, with regard to the subject of the flesh, you have had the doctrine propounded to you that the flesh is a good thing; that there is nothing evil in it; and some wonderful remarks were made which I shall notice. But I would ask you how comes it, if the doctrine be true, that Paul should say, ‘if ye walk *after the flesh* ye shall die’—(Rom. 8:13.) ‘He that soweth *to the flesh* shall of *the flesh* reap corruption’—(Gal. 6:8.) ‘In me, that is *in my flesh, dwelleth no good thing*’—(Rom. 7.) ‘The carnal mind’ (the fleshly mind), he says in the eighth chapter of Romans, ‘is enmity against God; it is not subject to the law of God neither indeed can be.’

“Let us look into the philosophy of this, and I think we will see how shallow are some things that appear profound—but only profound because delivered

with an air of profundity. I will quote from the notes I made. ‘There is nothing evil in the flesh.’ ‘Sin is not in the flesh, but sin is in the character.’ ‘Sinful applies to the character and not to the flesh.’ ‘We have sin in our character but not in our flesh.’ ‘Sinful is not the proper word to qualify flesh, but qualifies character.’ ‘So ignorant was I on this subject,’ he says, ‘that I expected so and so.’”

This then highlights the great difference between the truth as explained in the writings of bro. Thomas, and the philosophy of the world introduced to Christadelphia in the “Clean Flesh” writings of Edward Turney.

What then, it may be asked, of the statement in Genesis 1:31, that the creation in its entirety was “very good.” How can this deceitful heart be called “very good?” And of course, it couldn’t. For a full and complete explanation of the fall of man from the “very good” nature, please see the June and July issues of The Berean for 2019.

Human nature as it exists today, is the result of man’s nature being under Adam’s curse. Most importantly, that curse was death. But the curse also included the reasoning of the serpent becoming enflamed within the flesh of man, so that man no longer needed a tempter to suggest ways contrary to God. Those contrary suggestions became a law in man’s flesh. This serpent-in-the-flesh, as bro. Thomas called it, and of which Paul summarized it as “sin-in-the-flesh,” is a major part of the change in the physical nature of man, as he fell from the “very good” nature of creation, becoming the “vile bodies” we now have in consequent of Adam’s sin, and God’s curse upon it.

Bro. Thomas laid out in Elpis Israel exactly how the defiled human psyche works. We have previously covered it before in much detail, (again, issues June and July of 2019) but will go over it briefly again here. We do so because if one tries to understand God manifestation, without understanding the basis for human behavior, one is destined to end in confusion of the Renunciationists, and ultimately Trinitarians. Human nature, as defined by bro. Thomas, is governed by three principles.

1. The most basic of these are our “propensities.” These are the motives which are necessary for our own survival, along with the survival of the human race.
2. The second motivating force within us is our “intellect.” These are the motives which govern and guide the propensities to accomplish ends for our own personal satisfaction and desires.

3. The final motivating force within us is our “moral sentiments.” The moral sentiments allow us to govern our propensities and order our intellect to accomplish a higher end than that desired by the earthward groveling nature, if left to its own devices.

The curse upon Adam effected the first of these foundation principles. The propensities which were neutral in creation, became defiled when they became governed by a law in our being, or sin that dwelleth in me, as Paul called it.

Rom. 7:18-21 For I know that in me (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but *how* to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me.

Well, what about the other two principles governing our psyche? Were they cursed as well? No, they were not specifically cursed, but they were influenced by the world around them, and by the continual corruption of mankind. These principles while an inherent part of our psyche, are learned behavior, based upon training, not physical laws. If there is no divine teaching, all learning is from the propensities. But since the specially created Christ was specially taught, then the propensities could be controlled. This is the point that the Renunciationists miss in bro. Thomas’ writings. A typical complaint made against bro. Roberts by the Renunciationists was this, found in a “Lamp” magazine for 1875.

“Dear Brother Turney: Will you allow me to ask, through the columns of the Lamp, the chief of the Condemnationists,” [he meant bro. Roberts. The term “Condemnationists” refers to our belief that our nature is condemned to death because of Adam’s sin—JP.] “or any of his captains, if they can explain the following extract from Phanerosis, a work still published as demonstrative of the Truth. Speaking of Jesus, Dr. Thomas says: -

“‘He was clearly in an intellectual AND moral condition parallel with Adam’s before he transgressed. The ‘grace of God’ was upon Adam, and imparted to him much wisdom and knowledge; but still left him free to obey the impulses of his flesh if he preferred it, etc. THIS WAS THE CASE ALSO WITH JESUS’ page 43.

“The above extract is just my belief; if I am a ‘Renunciationist’ so was Dr. Thomas.” THOMAS C. NICHOLS, The Lamp Magazine, July, 1875 pg. 28.

The confusion experienced by Thomas Nichols and the rest of the Renunciationists is due to their missing a point rooted in bro. Thomas’ explanation of the human psyche. The intellectual and moral sentiments

which make up the character of Jesus and Adam in his novitiate, of which they quote, were divinely created and crafted by Deity. (These are number two and three above.) In this sense, Jesus was created the same way as was Adam in creation, with a character that came down from heaven, that is, with a character specially crafted in heaven.

Just as God imparted grace, wisdom, and knowledge to Adam in his novitiate, so God carefully molded Jesus to be able to resist sin, live his life spotless, despising the shame, and gain resurrection by overcoming the flesh. And with the knowledge and training that God carefully gave to him, he successfully overcame all adversity.

Heb 1:3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

But the propensities which were latent in Adam in the creation, were inflamed in his flesh with the fall. This is number one, above. It was the nature with the inflamed propensities which was passed on to all Adam's posterity, including Christ. Thus Jesus, while created with the character of Deity, bore the same flesh as Mary, sin's flesh, in which sin was condemned on the cross. And as bro. Thomas clearly explained, sin could not have been condemned in the flesh of Jesus, had it not existed there.

So Jesus was like Adam in his novitiate as to his intellect and moral sentiments. His personal desire and goal at all times was to do the will of his Father, exactly as he had learned from God.

John 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but AS MY FATHER HATH TAUGHT ME, I speak these things.

With his divinely trained intellect and morality, he far and away surpassed Adam who in spite of divine training, fell under temptation. But Jesus was not like Adam in his novitiate, in that the propensities which became a law in Adam after he sinned, very much existed in the flesh of Jesus from his birth. This caused Jesus to utter such statements as:

John 5:30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not MINE OWN WILL, but the will of the Father which hath sent me.

John 6:38 For I came down from heaven, NOT TO DO MINE OWN WILL, but the will of him that sent me.

Matt. 26:39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless NOT AS I WILL, but as thou *wilt*.

Being the manifestation of God in the flesh did not nullify the curse from Adam. Jesus, the manifestation of God, was not created outside of the curse in Adam. What the manifestation of God in the flesh did, was provide Jesus the knowledge, wisdom, strength and direction to overcome the temptations of the flesh, and by dying destroying the diabolos or the law of sin in his members on that cross.

A leading Renunciationist, James Donaldson, showed, in a lecture he gave at a conference intended to explain God Manifestation, just how they confused the physical nature of Christ. He wrote:

“But see the contrast. ‘The first man was of the earth, earthy; the second man was the Jehovah from heaven.’ God, manifest in flesh; who, being in the form of God, thought it not robbery to be equal with God, and took on Him the form of a servant, and was made in the likeness of man (Phil. ii. 6). For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham (Heb. ii. 16)...’God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life.’ 1 John iii. 16. Deity’s command, ‘Thou shalt have none other God but me, for there is no Saviour but me’ (Hosea xii., 4), clearly teach that the Father and Son are one in substance, name, and work. In substance because He is a begotten Son, not an eternal Son, as taught by the apostasy, for this is eternal nonsense. Neither a created son, for there is not the least particle of Scripture authority to sustain this notion, that Jesus was the Son of God by creation. A created son could in no sense be one with Deity. But it is clearly taught that Jesus was the only begotten Son of Deity, partaking of His Father’s substance and life in His begettall. One with His Father in name, not by gift as an adopted Son, but by inheritance. No Father has the name in gift to give. It is the son’s by right of inheritance.”

Note how Trinitarians and Renunciationists end up in the same place. Trinitarians teach Jesus was “consubstantial,” a word which essentially means the “same substance” as God. Renunciationist teach Jesus, being begotten of God, could only have the same substance as God.

James Donaldson goes on to emphasize his error.

“Were our Lord to ask, whom do Christadelphians say that I the Son of Man am? And the answer made that thou art in thine origin the substance of Mary, gathered as it were, by Holy Spirit, would He not reject at once this unscriptural statement as disloyalty to His person and name, and point them to the answer of Peter, “Thou art the Christ, the son of the living God?”

To James Donaldson and Edward Turney, and the Trinitarian world, to teach that Jesus was born of the substance of Mary is unscriptural.

Hints for Bible Markers

Psalm 26:7

“That I may publish with the voice of thanksgiving and tell of all thy wondrous works.”

After having washed our “hands in innocency” (baptism) it behooves us to comport ourselves in a manner that our words, actions, and even our aspirations are to pleasing our Heavenly Father by manifesting Him to the best of our ability; which will proclaim His “truth” to those around us. In word, whether we be in isolation or in an ecclesia, by proclaiming the good news of the kingdom of God and the name of Jesus Christ. In actions by casting off the deeds of the flesh and rejecting the pleasures of this age, ceding our will to the will of God. *“Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.”* (Luke 22:42). Aspiring with all our heart and all our mind, indeed with every ounce of our being, to bring ourselves in alignment with the requirements of Yahweh that we might find forgiveness for our sins and trespasses and be granted immortality, with all that portends.

Psalm 26:8

“LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.”

“O LORD I love your Temple abode, the dwelling place of your glory.”

(KETHUBIM – The Writings, Jewish Publication Society)

“O LORD I love the house where you live, and the place where your glory dwells.”

(The Dead Sea Scrolls Bible)

The Hebrew word translated “I have loved”, Strong's number H157, is translated love or a variation thereof 188 times in the Scriptures. It is considered in the Hebrew a **perfect** tense (a completed action).

It is also **first-person singular**. It is interesting that modern translators contend that the perfect tense in Hebrew often carries a present tense sense in poetic or declarative context such as the Psalms. This is why translations like those of the Jewish Publication Society, the Dead Sea Scrolls, and the NIV, all translate it in the present tense. They must upend Hebraic rules of grammar to show that David wrote this Psalm about himself. However, if we do not upend these rules of grammar, it becomes plain that the Spirit, through the medium of David, gives us the mind of the Messiah. It must also be pointed out that David during his life did truly love God and the tabernacle where he worshiped Him, therefore this verse can also apply to him, when using the perfect tense, during his lifetime. But changing the rules of grammar will obscure Christ from the picture.

Psalm 26:9 – 10

“Gather not my soul with sinners, nor my life with bloody men:
In whose hands is mischief, and their right hand is full of bribes.”

“Gather not my soul (*nephesh*) with sinners.” “My soul” is the same as my life, in-other words, me. Let me not share the fate as these unrighteous men. These two verses bring to mind some thoughts contained in the 119th Psalm: *“I hate vain thoughts: but thy law do I love. Thou art my hiding place and my shield: I hope in thy word. Depart from me, ye evildoers: for I will keep the commandments of my God. Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope. Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.”* (Psalms 119:113-117).

Continued next month should the Lord will

bro. Beryl Snyder