

# 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!*

**1 John 4:1-2 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God:**

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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**

**Tennessee Study Weekend** April 7, 8, & 9. We look forward to anyone who can attend in person. If you cannot attend, it will be carried on Zoom.—bro. Jim Rankin

**Buckholt, TX.** We're planning on having a youth Memorial day Weekend at bro. Dan and sis. Misty's Wolfe's place (May 26<sup>th</sup>-28<sup>th</sup>). Would love for as many as can to join us. Contact sis. Robyn Hurst for information.

**Lampasas June Gathering, June 9-11, Lampasas Meeting Hall, Lampasas TX.**

**Richard, Sask. Gathering, June 30 – July 3** Our gathering is planned to take place from June 30 till July 3rd, 2023. Sis Christine Jones is the person to contact for registration and accommodations. Call or text 1-306-480-8408, or email at [sc.jones@sasktel.net](mailto:sc.jones@sasktel.net)

Thanks, our love to all.

Sid and Christine Jones

**Hye Gathering** The 2023 Hye Fraternal Gathering will be Sunday, July 23rd - Sunday, July 30<sup>th</sup>, at the Christadelphian Campgrounds at Hye Texas. The 8:20 AM class will be over Esther and the 10:00 AM study class will be over Judges.

**Ecclesial News: Lampasas, TX**

It has been a while since we have shared Lampasas ecclesial news. Starting with the good news of our brother Mike Neely's unanimous reinstatement back into fellowship on 2/23/21 with the ensuing marriage to our sister Vickie Dean on 4/24/21.

Numerous transfers have occurred in the past years – brother Richard and sis Cherry Wolfe to Goldthwaite in October of 2021 and sis Juanita Hurst to Houston this past January. Those transferring to Lampasas include brother Johnny Phillips from Camden, TN (8/5/22), brother Jonathan Clubb after questions and discussion with brethren 9/9/22, brother Mikey Jasonowski from Gainesville, FL (12/12/22) and sis Toni Wolfe from Milam County (12/15/22).

Sadly we have had a few withdrawals since our last correspondence – brother Charlie and sis Holly Wolfe (1/9/22), brother Robin Hendershot (4/15/22) and sis

Shaylee Wolfe (2/26/23).

Also with much sadness we lost our dear brother Jeff Freeburg on October 13, 2022 after an extensive battle with cancer. Jeff rarely missed a memorial meeting. Near the end of his life when he was in great discomfort he was here for the breaking of bread; he loved the truth. We pray with his family that he will find mercy and eternal life when the Master returns.

To end on a positive note – we have been blessed to witness the baptism of brother Sam Vernon, husband to our sister Jaymie Phillips Vernon on June 23, 2022. Then the next month we also were able to witness the baptisms of brother Gage and sister Eliana Perkins while at Hye on 7/30/22. Their sons Landon and Zayden are now added to our list of Sunday School scholars. Brother Gage is grandson to our brother Jim and sister Dorothy Summerville.

The most recent news is that of the marriage of brother Jonathan Clubb to sister Toni Wolfe at her parents' home on February 5, 2023.

It is our fervent hope that our Lord and Savior will return soon.  
Brother Jerry Connolly, recorder

## **Editorial**

### **The Power of Words**

By. G. A. Gibson

What a power there is in words! They are our obedient servants by which we can bring joy and happiness to members of the human race, or bring upon them sorrow and misery. They may be wild and unruly, or they may be gentle and entreating. It is by words that God's message of love, through the gospel, has brought joy into the hearts of thousands, and stirred up a faith and hope in His promise that enables them to look into the future—a future in which the wisdom of God, combined with the glory of His name, will bring to those who love Him, and keep His commandments—a reward far greater than the mind can comprehend, for—

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

There are a great many things in this life—wonderful to see, hear and enjoy—that we seem to take for granted, and fail to appreciate as we should, and so it is with words. It may be that most of us do not fully

realize the beauty and power of the multitude of words at our disposal. Without the use of words, we would be like cats and dogs; but our language sets us above them on a much higher plane, and by words we communicate one with the other.

We write and talk for many reasons, but the basic idea is the same—to transmit the thoughts and ideas in our own minds to the minds of others. The fundamental and important principle of the interchange of thoughts, or opinions, is knowledge and understanding. If we are to accomplish a definite purpose, there must be clear and properly ordered thinking behind the words we use. Straight thinking is based upon knowledge. Therefore, if we fully understand any formal statement of a truth which we desire to demonstrate, we must use words of understandable terms.

Effective thinking, and wording, are cause and effect, and cannot be separated. Any person who reads *Eureka*, by John Thomas, in a sedulous manner will be fascinated by the way in which the author analyzed, grouped and marshalled into order, and defined his thoughts so as to appeal to the intelligence of his readers. Here lies the chief responsibility of a writer. If our thinking is not straight, then our words will be muffled and meaningless, and will bring confusion to the mind of the reader. If he finds truth on one page, and error on the next, he will stop and say to himself, "What does he mean?" Grave danger lies in writing of this kind, for it was *a lie, mingled with truth*, that caused our first parents to be deceived through subtilty, and by them sin entered into the world, and death on account of sin.

Although right words may convey the right meaning, it is not always easy to express our thoughts accurately. Because of this, some writers, fearing to be misunderstood, turn to the use of abstract words. But in dealing with Bible subjects it is far better for us to be specific in our application of terms. As an unknown writer has said, "Abstract words are more open to misunderstanding than concrete ones, and if we want to make our meaning clear, we will avoid them."

"How forcible *are right* words," said Job and Paul, writing on the importance of the use of right words, said,

"Except you utter by the tongue words easy to be understood, how shall it be known what is spoken?"—1 Cor. 14:9.

The use of words "easy to be understood" is essential with respect to all Bible subjects, but when employed in dealing with controversial subjects, we cannot be too careful in the manner of grouping and marshalling our

words. Arrangement is, of course, important, but a happy sequence of choosing the right words is that our thoughts, and ideas, are correctly transmitted from our own minds to the minds of those to whom they are addressed. As Elihu expressed it,

"My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly"—Job 33:3.

Like flowers, words have scent, texture and beauty. They can be found in any literature, but the mind will sink or rise to the level of what we read. To spend our time reading useless stuff in a world that holds the Bible is like selecting a bit of glass and rejecting a precious jewel. In the Bible we have right words arranged to convey the right meaning. That word which God has magnified above all His name, so beautifully expressed by Solomon,

"A word fitly spoken is like apples of gold in a setting of silver"—Prov. 25:11.

Let us, under no circumstances, despise it by neglecting to read it *daily*; but let us meditate in its precepts, and make it the guiding principle of our lives. Ours will be the harvest, when we fully appreciate the power of words.

## Song of Solomon

**Song 4:16** Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

**Son 5:1** I am come into my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.

**Son 5:2** I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *saying*, Open to me, *my sister, my love, my dove, my undefiled*: for my head is filled with dew, *and* my locks with the drops of the night.

**Son 5:3** I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

**Son 5:4** My beloved put in his hand by the hole *of the door*, and my bowels were moved for him.

**Son 5:5** I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers *with* sweet smelling myrrh, upon the handles of the lock.

**Son 5:6** I opened to my beloved; but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

**Son 5:7** The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

**Son 5:8** I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I *am* sick of love.

# Song of Songs

## Part Six

As we saw in the fourth chapter, it brought us to the entering in of Jerusalem in the last week of Jesus' life. The apostles followed in sheer amazement that the elites of the kingdom were powerless against Christ's entering of the city. Jesus, on the other hand, knowing far more about what was in store for that week, reflected on the strengthening of the disciples, recognizing the great faith that it would take to complete the week. And so the fourth chapter ends with a poetic version of the apostles asking:

Matt. 26:17 "Now the first *day* of the *feast* of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?"

"Let my beloved come into my garden and eat his pleasant fruits." This was the culmination of Jesus' life and ministry. This was the completion of the great task which had been set before him as the saviour of all mankind. It was why Jesus said to them:

Luke 22:15-16 "And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

The word desire, used by Jesus, is commonly translated "lust." It gives us the idea of just how powerful and strong was Jesus' dedication to accomplish the things which lay before him. And what a different picture we get from the disciples. Come into my garden and eat my pleasant fruits, the passover dinner they have prepared for him.

Jesus knew the urgency of the matter. The disciples, on the other hand appear oblivious, even oblivious to the concerns they had upon entering the city. After all, hadn't the people, the "threescore valiant men," intimidated the elites into subjection? And after two days, that is, on Tuesday, Jesus had put them to shame with their questions, so much more that they "dared not to ask him any more questions."

Wednesday had been quiet. A deceptive quiet we later learn, as the rulers found out that day that Judas Iscariot was a willing co-conspirator with them, to kill Jesus. And so they plotted together while Jesus warned them of the importance of using their talents, and of the judgment. To the minds of the apostles, it seems, the fear of the danger they felt in coming back to Jerusalem was over. So much so that at the dinner, they had time to debate which among them, should

be greatest in the kingdom.

Luke 22:24 “And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.”

The kingdom was their focus. Blow in from the north, and south and sit down in the Kingdom of God, the poet said. That was the thinking of the bride. The events of the past few days left them unprepared, in spite of Jesus’ clear warnings to them, of the things that were so soon to play out.

And what a shock this was. Suddenly, that very night he was taken. When the elites sent their armed men out to capture Jesus, they fled away.

Mar 14:48-50 “And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled.”

Next the bride finds herself without her groom. He is gone. Crucified by the authorities. It was now time for the disciples to reevaluate the things they had believed. Perhaps we see this best by the two disciples walking with Jesus on the road to Emmaus. Jesus asked them about the things they had been discussing, and they answered:

Luke 24:19 “And he [Jesus] said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done.”

We trusted (past tense) that it had been him who should have redeemed Israel. Now, the question before them was, what do we do with that hope? The disciples were in a quandary. They had put off their garments. How should they put them on? They had the Sabbath while Jesus laid in the grave, to think and meditate upon these things. But the voice, in spite of observing his death, was

now calling to them:

Luke 24:25-27 “Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.”

Then, Jesus made his presence known to them proclaiming the end of all his trials. “I am come into my garden, have gathered my myrrh with my spice.” Here is his redemption and resurrection. All is now completed and over. He drank his wine, that is, he endured the shedding of his blood on the cross. He drank it with milk. Milk is a symbol of both righteousness and life.

Lam. 4:7 “Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire:”

Isa. 7:22 “And it shall come to pass, for the abundance of milk *that* they shall give he shall eat butter: for butter and honey shall every one eat that is left in the land.”

All that Christ was called upon to do he had done. And he had done it for his friends. “O friends, eat, drink abundantly.” This was the fulfillment of what Jesus had told the disciples in his last speech to them.

John 16:21 “A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”

But following his resurrection, Jesus would leave to sit on the right hand of the Father, and then the bride would again feel bereft of her groom. And she would find herself, not only without her groom, but now she herself would suffer persecution.

It started simply by mocking. As they went forth to preach the gospel, speaking in the languages of the people of all lands, some mocked saying that these men are full of new wine. But the persecutions became much worse. The more boldly the bride spoke to her persecutors about the death of Jesus, the more intense the persecution became.

Acts 2:22-24 “Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and

foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.”

Like Joseph’s brothers when their treachery was exposed, the leaders feared the consequences of these accusations.

Acts 5:28 “Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.”

But it was only a few short days prior that they had willingly taken full responsibility for the crucifixion of Jesus.

Matt. 27:24 “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*. Then answered all the people, and said, His blood *be* on us, and on our children.”

But like Joseph’s brethren, what they had done was the determined council of God, and there was forgiveness if they repented. But unlike Joseph’s bothers, they did not repent, but rather increased their persecution.

Son 5:7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

The persecution existed in the days of the disciples who regarded it a glory that they should suffer for Jesus. But as time went on, persecution became more intense. As salvation was opened to the Gentiles, through faith in Jesus, the Jews became more incredulous and persecution was further intensified, both among the Jews, and by the Gentiles who for a while sought the approval of the Jews under Herod Agrippa I. Then the Romans, finally frustrated with the Jewish rebellion sought to put an end to it, and the Christians likewise suffered under the Jewish persecutions, due to their close association with the Jews.

Then finally, after all that, the bride expresses her love for her groom. In fact, as Paul explains, persecution for Christ will be the normal condition of the bride going forward.

2 Tim. 3:10-12 “But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution.”

But such is the love for the bride that no level of persecution could drive her

away. The persecution of the brethren in the first few centuries was intense, and it did drive the brethren from city to city. But this only resulted in the spread of the Truth throughout the Roman empire. God provided for the brethren till they were "sealed" (Rev. 7:4) in the appendages, or outskirts of the Roman empire where they were protected by the Earth-witness of Rev. 11 for 1260 years (312 AD-1572 AD).

Throughout this period, and the ensuing resurrection of the witnesses which is the time we live in today, the bride remains "sick of love" waiting for the return of her groom.

## Blessed Are They

By G. A. Gibson

The words *bless*, *blessed* and *blessing* occur very frequently in the Scriptures of Truth. They are both significant and comprehensive, because they *express an important* meaning of large, or extensive scope. Let us examine them briefly.

Our dictionaries inform us that the word *bless* means "to consecrate by a religious rite; to make, or pronounce, holy." That definition may be suitable to some religious bodies, but if we go direct to the Bible, we discover that its applications are too obvious to require much explanation.

From the Hebrew *ashar* we get *bless*, and from *ashere*, *blessed*—in both cases signifying "to declare happy, or very happy." From *barak* we have "blessed" meaning "to bless or declare blessed." In general they denote to wish, or do well to, or to speak well of.

In the New Testament we have the Greek word *eulogeo* meaning "to speak well of," and *makarios*, "to declare happy." When Jesus is said to *bless*, it signifies—

- (1) To give thanks for food in general (Matt. 14:19), or
- (2) To give thanks for the bread and wine (Matt. 26:26). In the latter there is no thought of casting any spell upon the bread and wine—he merely gave thanks for it.

When God is said to *bless* it signifies—

- (1) to bestow plenty of temporal good things, to make outward affairs prosperous and successful, as in the case of Laban who said to Jacob, "I have learned by experience that the Lord hath blessed me for thy sake"—Gen. 30:27.

(2) To bestow both temporal and eternal good things, as in the promise to Abraham (Gen. 12:2-3)—

"And 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 I will bless them that bless thee, and curse them that curseth thee: and in thee shall all families of the earth be blessed."

While the study of etymology is both interesting and fascinating, it is not the motivating influence that prompts us to write on this subject. Our purpose goes much deeper. During our probation, if we are serious about our religion, we will do everything possible to keep ourselves steadfast in our faith, so that when Jesus comes into his kingdom, we may hear those gracious words,

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"—Matt. 25:34.

It is our practice, when proclaiming the Truth in our public lectures, to seek the divine blessing on our efforts. It is also our usual custom, when entering upon some unusual venture, or undertaking some difficult task, to ask God's blessing upon the definite object we have in view. That is as it should be.

We must be extremely careful, however, in the methods we employ, for there are many things in the Scriptures that teach us that *the apparent success of an enterprise is not always an indication that God has blessed it*. In some cases it will be found that the matter in hand is successful because of our determination to see it through without any deep and serious thought as to whether it is in harmony with divine standards.

If we are conscientious about the matter, the only course to follow is to search the Scriptures and find out for ourselves what the divine requirements are. The first notable instance is that of Noah, of whom we read,

"And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation"—Gen. 7:1.

The result of his righteousness, based upon his obedience, is revealed in 9:1, where we are informed that "God *blessed* Noah."

The next great example is Abraham who, because of his transcending faith and obedience, is described as the "friend of God"—a supreme honor indeed. Of him, God said,

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore.

"And thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice"—Gen. 22:17-18.

In both of these cases the divine blessing was given because they had obeyed God's voice. That fundamental principle will always be found as the basis of God's dealings with members of the human race. In His relations with Israel, this *governing law of conduct* was always foremost.

"And it shall come to pass, IF thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth; and all these blessings shall come on thee, and overtake thee, IF thou shalt hearken unto the voice of the Lord thy God"—Deut. 28:1-2.

Nothing could be plainer. And the converse is equally obvious to the understanding.

"But it shall come to pass, if thou wilt NOT hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee" (v. 15).

These words were spoken at the end of their wilderness wanderings, and the principle was not new. The same general truth had been given to them at Sinai forty years before and is recorded in Lev. 26. Now Paul says,

"Whatever was written in former days was written for our instruction, that by steadfastness and by encouragement of the Scriptures we might have hope"—Rom. 15:4 (RSV).

Briefly, then, we learn that *God is unchangeable*, and His sententious law is just as applicable today as it was at Sinai. Therefore, if we are to receive God's blessing for anything we do, let us realize that *our words and actions must conform to His commandments*. And let us be certain that when we pray for guidance, we submit ourselves unto God, and do all in our power

to please Him, and not ourselves.

If we commit our way to Him by magnifying His Word, and give it first place in our lives, He will guide our steps by filling us with the knowledge of His will. But if we hold the treasure of God's wisdom with a loose hand, and dishonor Him by a lukewarm, and half-hearted walk in the Truth, He will forsake us and leave us exposed to the influence of this present evil world which leads to destruction. It is our wisdom, then, above all things, to give earnest heed to the last message of Jesus:

"Blessed are they that DO HIS COMMANDMENTS, that they may have right to the tree of life"—Rev. 22:14.

## Seeing Things in Their True Light

By bro. G. V. Growcott

*"We look not at the things which are seen, but at the things which are not seen: for the things seen are temporal; but the things not seen are eternal."*

Amongst the various advantages connected with this breaking of bread, is that it gives us an opportunity of *seeing things in their true light*. We do not always see things in their true light. Sometimes, they appear in a very unnatural and false light indeed.

As an extreme example, take the aspect in which they appear when we awake most mornings—to those of us at all events that are middle age. Our view for the moment amounts to aberration—everything in a fog, and everything distorted: life a failure; no use going on. If we were to act on the depression of the moment, we should give in and do no more.

But reason comes to our aid. We know it is but a cloudbank that we are in. With an effort of the will, we advance to the attack. We get up, we get into our morning bath, the fog disappears. We find that all is comparatively well after all.

This is a case of physical disturbance. There are mental disturbances in which people are quite sane in the ordinary sense. They see things in the wrong light. The present life seems so real; the prosperity of the ungodly seems so desirable: the promises of God seem so intangible: that if nothing happens to break in upon the fog, they will

be liable to give in, and live a false life which will mock them at the last.

One of those things is the breaking of bread. It is the center and meeting point of many facts which enlighten the heart. We require to know FACTS, and *many* facts, in order to have correct views of life. Directly and indirectly, they are brought before us at this moment of leisure: and the calm and searching consideration of them will help us to get rid of the aberrations arising from merely natural life.

*Naturally*, we look to pleasure as the aim of our efforts: but here on this table is pain. Here is the cross of Christ: his body broken; his blood poured out. We cling to life, and lo, here is death—death too, in a special and extraordinary connection: the death of the most life-deserving; the crucifixion of one who did no evil, who only went about doing good. Here is a something pressed upon our attention, to call for explanation—for deep consideration at the *very least*.

And as we ponder it, and our view extends, we see that this case of pain and death is not alone. We discover that evil is not the exception but the rule in the lot of man.

Isaiah 15 gives us a picture of something that in one form or other is universal. It is a scene of pillage and bloodshed and ruin and tears—a whole district desolated in a single night, and the whole population out next day in bitter lamentation in the open fields.

"In the night, Ar of Moab is laid waste and brought to silence."

Moab, "gone up to the high places to weep": everyone weeping and howling: their voice heard even to Jazer. Distress and care are not always to be seen in this acute form, but in some shape or other, in all countries, in every age, in our own age every day, *evil reigns*. It reigns intensely.

We learn how bitter and incurable it is when capacities to rightly read the situation open with growth and experience. At times, the fact is overwhelming. It comes upon us with a force that crushes. It wrings from the heart the bitter wail of David:

"O Lord, wherefore hast thou made all men in vain? Where are Thy mercies and Thy loving kindness?"

The struggling mind asks the reason. Here is a fair and beautiful earth—the fit platform for happy and glorious life. Here is man a

noble creature—or a creature fundamentally intended for nobleness—with great capacities for intelligence and joy: with great aspirations for high things. Here he is, painfully struggling with abortion in every shape and form.

It is no cant or hypochondriacal phrase that describes his lot as one of "vanity and vexation of spirit." That is the verdict of wisdom: It is the lesson of experience. Only fools challenge it: only men of a limited mind think it an exaggeration.

What is the explanation, then, of this distressing situation of things—that a creature formed for *goodness—striving* for goodness in some shape and way everywhere, should be weltering in a bottomless bog of failure and evil?

There *is* a reason, which this breaking of bread enables us to discern and appreciate. It is a reason both simple and profound, at once satisfactory to wisdom and contemptible to the carnal mind. It is a reason arising out of a fact which we see most conspicuously of all when we look at Christ, especially when we look at him on the cross.

The one fact visible above all others as we look at him, is that *God exists as well as man*. If God exists, God must have rights as well as man. What are those rights? Here is where the natural man stumbles. The universal idea is that the universe exists for man, and that if there is a God, it is only as man's servant that He has any function.

If this is the truth, the state of man as he now is upon earth is a problem that defies solution. But it is *not* the truth. It seems as if the shallowest intellect ought to see that it *cannot be* the truth, but that only can be the truth which the Bible teaches, that all things exist for God, and that *His* aims, *His* rights, *His* principles and action, must prevail.

This indeed is forced upon reflection as the unquestionable truth, and as the only explanation of the evil state of things that now distresses us: for when we enquire, we find there a history to this matter that is open to no other understanding.

The Bible is proved true in so many powerful ways that we only yield to a reasonable guidance in going back with it to Eden to find the root of the matter. God made man for His own purpose, and that purpose required first of all *implicit subordination of man's will to*

God where God's will was expressed.

This, in the final event was refused, and that crime was so insufferable on every ground that God banished man from his open society and gave him over for a time to evil and death. When Adam walked out of the garden of Eden to take care of himself, the evil began.

The evil that has prevailed since is not to be looked upon as the consequence of the sin of Adam in the *penal* sense. That is, Adam's posterity are not punished for what Adam did, but what occurred in Adam's case placed his posterity in such a position that the cause that brought death and evil on him continues an operative cause in all their generations.

Sin brought exile and death, and sin continues among the dying exiles, and the sin that they sin brings punishment of its own, as illustrated in the cases of the flood, the destruction of Sodom and Gomorrah, the afflictions of Israel, the destruction of Jerusalem, and the overthrow of their land; and as illustrated everywhere, in the distressful experience of man.

The real and simple explanation, then, of the reign of evil, is that *God and man are separated*. This is a fact not seen in natural life—a fact not discerned (though felt palpably enough in its *consequences*). Consequently, most men live in indifference to the fact. We once did so—all of us. We are liable to slip into old indifference and to adopt the foolish policy it inspires.

It is here where the breaking of bread helps us. It presents matters in their true light. It recalls the mind to things that are not a human invention. Peter well said, "We have not followed cunningly devised fables."

The breaking of bread itself is not an invention of man. It is an appointment of the Lord. Trace its history, and we find ourselves at last in the presence of him who said—

"Do this in remembrance of me."

Attending to it intelligently, we discern its origin in the unquestionably historic work of Christ and the apostles, and that work connects us with God: for the work was God's work:

"God was in Christ, reconciling the world unto Himself."

Hence, at this table, we are face to face with the *most wonderful work that is going on among men*, however feeble may be its aspect for the time being:—the most wonderful fact among all the myriads of facts that affect our being, however dim in the glare of Gentile day—the fact that *Christ gave himself for us*, that **if** he might PURIFY unto himself a peculiar people, ZEALOUS OF GOOD WORKS."

If men could estimate this fact at its intrinsic consequence, **they** would observe a very different attitude to it from what is common. That they cannot do so is due to mental conditions figuratively expressed thus:

"The God of this world hath blinded their eyes."

The present world and all that goes to make it up so fills the orb of their vision that they cannot see beyond it, or through. They are unable to realize that "the world passeth away," and that in the midst of its shifting scenes, "a will of God" has been announced, the doing of which will secure for the doer this wonderful effect that he will "abide for ever." Their vision is too contracted. They cannot see things in their true light.

We were once in the same position. It is for us, while having compassion for them and trying to turn them from darkness to light, to take care that they do not draw us back into the old position. As Paul expresses it,

"We are not of the night nor of darkness; watch and be sober."

Our watchfulness was to be directed to this very point.

"Beware lest there be in any of us an evil heart of unbelief in departing from the living God."

The world, even in its most cultivated and enticing aspects, is alienated from God. The gospel has caused us to be friends of God. It has therefore called us to a position in which there is considerable present inconvenience; for *a man cannot be the friend of the world and the friend of God at the same time*.

Christ has said it, and the nature of things precludes it. A man who truly knows God requires no arguing on this point. A man who truly knows God yields Him a constant loving reverence; and how can this mix with the mind that prevails in the world, the most predominant

feature of which is the absence of reverence?

Nothing teaches wisdom in this matter more powerfully or more directly than the Law of Moses, and the history of its communication to Israel. For this very purpose they were written that those who came after might receive the instruction which they naturally imparted to those who received them in the first instance. We deprive ourselves of great good if we neglect their study. What is the foremost lesson of all? This that God Himself announces,

"I WILL be sanctified in them that approach unto Me."

*"I WILL be exalted"*—exalted on every day and always. He took hold of a nation for Himself. See what He did with them. First of all, having delivered them with His Own naked hand, manifest in direct works of power, in the destruction of Egypt, and their own miraculous rescue from mortal peril, He *"humbled them and proved them,"* by putting them on low diet, and scourged them repeatedly in their waywardness. He led them in a great and terrible wilderness and taught them. Taught them what?

*Science?* No. What good to show them how He made things? *Political economy?* No. There is a better principle of social regulation and the distribution of supplies than the blind and heartless law of supply and demand, and "competition the soul of business."

*The art of legislation* (which being interpreted means self-government by count of human wills, whether wise or foolish)? No, no; man is not capable of self-government. See what a miserable pass it has brought him to after 6,000 years, fair experiment. He requires the government of God. He requires God to tell him what to do and make him do it by power governmentally applied.

*What God taught Israel was the art of worshipping God and serving man.* This was the essence of the Law of Moses. It was taught in many rites and ceremonies, but *this* was the thing taught. God was in all things and in every way to be exalted as an object of reverence and fear, and love on the basis of fear. Holiness was the perpetual exhibition.

"I, the Lord thy God, am holy." "Thou shalt fear before Me."

It is the lesson of circumcision; of presentation to the Lord; of the motherly presentation; of the purifications presented in the various and continually recurring uncleannesses of life; of the sacrifices and offerings

in the various relations of experience; of the incessant ablutions connected with approaches to the Sanctuary.

The pith of all these things is brought to bear on us in Christ—the Holy One of God. The righteousness of the Law was fulfilled in him, and Paul declares it is fulfilled in us *if* we walk not according to the flesh but according to the Spirit.

Holiness, or consecration to God, is the first principle of this righteousness; just as God is the first principle or idea of the Spirit.

Here is where the world is utterly destitute of godliness, and becoming more and more so every day, under the leadership of elegant gabblers infected with Darwinism and higher criticism.

With the children of God, it is otherwise: they *grow in the knowledge and love of God*. What greater contrast could we conceive than that between the attitude of the world towards God and the attitude of the symbolic seraphim:

"Each one had six wings: with twain he covered his face; with twain he covered his feet, and with twain he did fly: and they cried one to another, Holy, holy, holy, is the Lord of Hosts."

This has a practical bearing on us: for though the vision was a symbolic one, it is impossible to mistake the *moral import* of this *angelic* veiling in the presence of Deity: it is not only modesty; it is awe, reverence, fear; and that, too, on the part of the highest beings. As David says,

"Thou art worthy to be had in reverence of all them that approach unto Thee."

If we are among the chosen on the coming day, we shall be incorporated in a community who are symbolized almost in the same way in the Apocalypse—by four living creatures full of eyes—

". . . who rest not day nor night, saying, Holy, holy, holy. Lord God Almighty, Who art and wast and art to come . . . Thou art worthy to receive glory and honor and power for Thou hast created all things."

These are among the things brought to mind by this table of the Lord, and which help us to become truly sane, and to see our present life in its true light. Life upon the earth at present is an afflicted life because God is not allowed His place in human life.

He will yet acquire that place without setting aside the free agency of man. He is slowly creating for Himself a family in whose affections He lives and whose life He controls by His law, and whom at the appointed time He will glorify with incorruptibility of nature.

If the process is a severe—a painful one, it is because the result is a stupendous and everlasting one. God's claim on human love and obedience is so reasonable in its origin, and so beneficent in its operations; and its repudiation is so destructive of every good and noble feature in life, that *no enforcement of it can be too stringent*, even tho it causes long ages of darkness, tears and blood.

There is a plan of beneficence in all the confusion. Out of the chaos will come shining order and joy. The Gospel of the Kingdom is the announcement of this.

But triumph will not come except with the triumph of the principle, overthrown at the beginning, and now trampled under the feet of perishing millions—the *principle of God's supremacy*.

To this principle we have yielded ourselves willing captives. To this principle, let us continue in devoted and unwearying subjection: and ours will be at last the unspeakable joy of beholding its unchallenged and irresistible ascendancy in the great and long-promised day of its earth-filling glory.

## **The Pentateuch and Archeology**

So in the last issue, we have established the clear Biblical chronology for the event of the Exodus. Is there archaeological evidence which matches these dates? And the answer to that question is a clear “Yes,” as I shall show. Let’s start out with the famine that drove the children of Israel into Egypt in the first place. Joseph stood before Pharaoh and interpreted his dream when he was 30 years old (Gen. 41:46).

There was to be seven years of plenty, and then his family would move down into Egypt in the second year of the famine, Joseph would then be 39. We are told (Gen. 47:9) that Jacob was 130 years old when he moved to Egypt, and we can tell from the Bible’s chronology which we established, that this would be 1659 BC. The first year of famine would be 1660 BC. What do archaeologists tell us about this time frame. They

tell us, based on Carbon 14 dating, that there is a 95% probability that the volcanic blast of Thera, the second largest volcanic blast in man's history, took place between 1663 and 1559.

So the blast of Thera is entirely consistent with the timing of the children of Israel descending into Egypt. Could Thera have caused the famine? Vulcanology, or the study of the effects of volcanoes is a relatively new science. Throughout most of the world's history, the long-term effects of a volcano have been largely unknown. But as the long-term effects are better understood, historians have been able to look back on the great famines of the world and notice that there has been a major volcanic eruption associated with everyone.

We now know that the huge volcano blasts of the past cause immediate and desperate famines for two full years, by putting so much dust and dirt into the atmosphere that it lowers the earth's temperature. And the effects of this have shown lower temperatures and depressed agriculture for as much as ten years into the future.

Principally, we know this because the largest volcano blast in history, the Tambora volcano in the South Pacific, occurred in 1815, and while its effects were not realized at the time, in retrospect Tambora had created famine for years following. 1816 was called the year without a summer, and the period from 1810-1820 is still the coldest ten-year period since man has been keeping records which is since the early 1700s.

At that time, people who had snow in August in New England, did not associate a volcano in Indonesia with their problem. But looking back, it is now known that that is exactly what happened.

Now, Thera was an island in the Mediterranean Sea, and a significant part of the Minoan Empire. The Minoan empire appears from archeology, to have been the greatest empire of its day, being the middle Bronze age. The Minoans appear to be descendants of Javan, father of the Greek peoples, and particularly they are descendants of Tarshish. The Minoans were the original ships of Tarshish. They engaged in trade among the nations of the ancient world, populating areas around all of the Mediterranean Sea. They had cities in north Africa, like Carthage, and as far as Tartessos in Spain.

When the Tambora volcano erupted, it is estimated that it put 100 million metric tons of dust high into the atmosphere. The Thera blast is still being studied for how big it was and its effects, though it's hard to tell much

from such a distant point in history. When I first became aware that the Thera blast would have been around the time of the Egyptian famine, they were estimating Thera to have put 60 million metric tons of dust into the atmosphere. With the discoveries of dust from Thera in Turkey made just last year, the Thera blast has been revised to up to 80 million metric tons. As a comparison, Mount St. Helens, which many of us are familiar with in Washington State, put 3 million metric tons of dust into the atmosphere.

Clearly the Thera blast would have devastated the immediate area on the eastern portion of the Mediterranean. The Minoan civilization was completely destroyed. Those who survived moved to the outpost cities and merged with the population there, such as in Tyre and Sidon of the Phoenicians, and with Philistia to the south. Hence, we see this blending in the prophecies concerning Tyre, where she is called both the daughter of Tarshish and the daughter of Sidon.

Isa. 23:8-12 “Who hath taken this counsel against Tyre, the crowning *city*, whose merchants *are* princes, whose traffickers *are* the honourable of the earth? The LORD of hosts hath purposed it, to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth. Pass through thy land as a river, O daughter of Tarshish: *there is* no more strength. He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant *city*, to destroy the strong holds thereof. And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest. ”

Now can we say that Thera created the famine that drove the children of Israel into Egypt? No, but we can say that according to man’s archeology, there was an environmental disruption that could have caused a decade’s worth of famine, right in the time frame where it would be expected to be found.

We described in the last issue, how and why the archeology of the period is off by 50 years. Thera is coming under the same distortions. While the science clearly shows the blast to have been in the middle of the 17<sup>th</sup> century BC., this does not fit with modern archeology, which wants to move it up to the 16<sup>th</sup> century. In the most recent discovery of the results of the Thera volcano, they found both a young boy and a dog who had been drowned in the massive Tsunami which hit Turkey, that Thera generated, some estimating it to have been 150 feet high. Both were dated by Carbon 14 to have been mid-17<sup>th</sup> century.

It is noteworthy how historians are willing to ignore carbon dating when it is inconsistent with their findings but insist upon it in other areas. The truth seems to be that Carbon dating is fairly accurate (within 50 years) for matters after the Genesis flood, but terribly inaccurate in matters before the flood. But since science rejects the flood, they are unlikely to ever discover why this is.

Recently, they have been trying to “recalibrate” Carbon 14 dating to make it more consistent with their archeological findings in the bronze age, the age of the Pentateuch. It is essentially an effort to make science bend to the errors they have created in the archeology due to their faulty understanding of the Bur Saggale such as we demonstrated in the last issue.

But clearly, there was such an event which explains the seven years of famine now recorded in ancient history, exactly as is required in the later chapters of Genesis. An event so massive as to have wiped out an entire civilization, the Minoans or the original Ships of Tarshish.

Bro. Thomas, in his work *Anatolia*, explained that the strength and power of the modern ships of Tarshish will be destroyed by “the east wind.”

Psa. 48:7. “Thou breakest the ships of Tarshish with an east wind.”

This is what allows Russia to descend down upon the mountains of Israel. How fitting would it be if a volcano, such as the still active Thera, now called Santorini, destroyed the American and British fleets in the Mediterranean, allowing Russia, the King of the North to descend upon the mountains of Israel, driving “the tenth” of the Israeli population into Egypt again? This would set the stage for Israel and Egypt to be delivered out of the hand of the cruel lord” by a greater than Moses, by Christ and the Saints who will lead them upon the Exodus path out of Egypt, out of darkness, and back into the Promised Land?

## **The Sabbath**

**By brother John Thomas**

*Shavbath*, called "sabbath" in our tongue, signifies "cessation, resting, or time of rest," from the verb *shahvath*, "he ceased;" hence the phrase, *eth-yom hasshavbath*," the resting, or sabbath, day." Moses says that this day was "the seventh day," and that it terminated the period during which the Elohim by the Spirit of the Invisible were occupied in fitting up the earth as a dwelling-place for the animal races.

The work being ended on Friday night, *shahvath*, "he ceased;" the Spirit ceased or refrained from creating and making on Saturday. Hence the reason given for blessing and sanctifying the seventh day—

"And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made."

He did not rest in the sense of being tired; for—

"The everlasting God, Yahweh, the Creator of the ends of the earth, fainteth not, neither is weary:"

but He simply assumed inactivity or ceased His creative operations. What the words of blessing were, we cannot tell, because they are not recorded. We may, however, infer that they were words of promise to man for whom the sabbath was made; and judging from subsequent revelation, we may conclude that the words of sanctification and blessing predicted a state of things upon the earth in the enjoyment of which all Adam's posterity approved of God should "be as the gods"—holy, happy, and in perfect harmony with Himself.

To *sanctify* is to "make holy." This is the prerogative of Deity. Holiness is not an *essential* quality of time, space, or matter, so that if any of these be made holy, it must be by virtue of its being *constituted* such.

Man, originally "upright," has lost his integrity, and is defiled. He is therefore essentially the opposite of holiness; and so cannot confer upon things an attribute of which he is himself destitute. To make things holy is to separate them from a common to a special use *according to divine appointment*.

Men cannot therefore of their own notions make ground, buildings, persons, times, seasons, and days, holy. They may agree among themselves to call cemeteries, churches, and days, holy; and can inflict penalties for the "desecration" of such things; but the violation of their laws with respect to these, lowers no man in the estimation of God.

Adam did not sanctify the seventh day. If he had made the attempt he would have failed, not knowing in what an acceptable sanctification would consist. And this is precisely the difficulty in which his posterity are involved—they have a vague idea the day

should be *kept holy*, but they know not how to do it, much less do they know how to *make* it so.

God made it holy by His absolute authority. He made it holy for man's benefit; for the Lord of the sabbath has so declared,

"The sabbath was made for man, and not man for the sabbath."

Beyond an allusion to the division of time into periods of 7 days in the account of Noah's sending forth the dove from the ark, nothing more is said about the 7th day than what is contained in Gen. 2:2-3, until a miracle was wrought to prevent its desecration, in giving a double quantity of manna on Friday and none on Saturday; and until its observance was enacted by a law accepted by the 12 tribes of Israel.

The church and state of this renowned people Israel was one and indivisible, and grafted upon the stock, whose roots were "the Foundation of the World."

They were therefore told to "*remember* the resting-day, to keep it holy." In what way it was to be kept holy is defined in the sabbath-law. It consisted in not doing *any* work on the seventh day. There was no other way of keeping it holy.

The Son of Man, who is Lord of the sabbath, taught that it was "lawful to do good on the sabbath day." But *then* for an Israelite to kindle a fire, or pick up sticks, or buy and sell, or speak his own words, or do any kind of work, or for any other member of his household, stranger, or anything that was his, to work and pursue the ordinary avocations of the previous 6 days, was doing evil and not good, *for the simple reason that God had forbidden it.*

To observe the 7th day law in letter and spirit was to keep it holy; but to violate it in *one* particular was to be as much guilty unto death as if no regard were paid to the day at all; for the transgressor came under the sentence, which extended to the violation of the Mosaic Law, in whole or part, namely,

"Cursed is every one that continueth not in ALL things written in the Book of the Law to do them" (Deut. 27:26; Gal. 3:10).

Besides this total abstinence from work,

"Two lambs of the first year without spot, and two tenths deals of flour for a meat offering, mingled with oil, and a drink offering. "

—were to be offered as the burnt-offering of every sabbath, beside the continual burnt-offering, and its drink offering.

These sabbath-offerings, like all others, were only acceptable from the Altar and from the Holy Place of the Tabernacle and Temple. It is clear, therefore, from the requirements of the Law, that not only do the pious among the Gentiles not keep the sabbath, but neither *can* they, nor the Israelites, however zealous for its observance.

But the observance of the 7th day was only enjoined upon those who were "under law" to God; not upon those who were "without law"—that is, non-Israelitish nations. The sabbath was "a sign" between the God of Israel and *that people*; and signified good things to come upon them, and through them upon the rest of mankind, when "the times of the Gentiles" should be fulfilled.

This appears from the words of Yahweh to Israel by Moses His faithful servant in all His house (Ex. 31:13-17)—

"Verily My sabbaths shall ye keep; for it is a sign BETWEEN ME AND YOU throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath; therefore, for it is holy unto you.

"Every one that defileth it shall surely be put to death; for whosoever doeth any work therein that soul shall be cut off from among his people. Six days may work be done; but in the 7th is the Sabbath rest, holy to the Lord; whosoever doeth work on the Sabbath-day, he shall surely be put to death.

"Wherefore the CHILDREN OF ISRAEL shall keep the Sabbath to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the CHILDREN OF ISRAEL for ever; for in six days the Lord made heaven and earth, and on the 7th day He rested, and was refreshed."

That the observance of the 7th day was given *exclusively to the house of Israel* appears from the reason assigned for imposing it upon them.

"Remember (saith Moses) that thou wast a servant in the land of Egypt, and that Yahweh, thy God, brought thee out thence with a mighty hand, and by a stretched out arm; THEREFORE the Lord commanded thee to keep the Sabbath day."

When they were slaves in Egypt they served a hard bondage to Pharaoh, having *no rest* to their souls; but after being "baptized into Moses in the cloud and in the sea," the nation *rested from its work*, and in anticipation of its rest under Joshua, kept the Sign-Sabbath in the wilderness.

The Egyptian servitude, the national baptism into Moses, the wilderness-cessation from the works of slavery, and the Joshua-rest in Palestine, were, however, examples only—

*First*, of things spiritual in relation to baptized believers of the Gospel of the Kingdom.

*Secondly*, of things national on a grander scale, when, the world having passed through its MILLENNARY WORKING DAYS of six thousand years from its foundation, the Twelve Tribes and the Nations of the Earth, ceasing from their own works in which they serve their own lusts, and the tyrants who oppress them in mind, body, and estate, shall by a mighty hand, and out-stretched arm, be constitutionally inducted into Abraham and his Seed, the Christ, and keep the DIVINE SABBATISM, the rest that remains for Israel in their own land under their glorious and immortal rulers; and for the nations under their own vines and fig-trees, in all the Day of Christ, the *Millenary Sabbath Day* of a 1000 years, in which God and men will cease from their works, and be refreshed.

The present dispersion of Israel is the penalty for not keeping holy the 7th day in its true significance. For if they had turned away their foot from the Sabbath, from doing, their pleasure on God's holy day, and called the Sabbath a delight, the holy of the Lord, honorable; and had honored Him, not doing their own ways, nor finding their own pleasure, nor speaking their own words—"Then," saith Yahweh,

“. . . shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee, O Israel, with the heritage of Jacob thy father."

Thus testifies Isaiah (58:13-14); and the testimony of Jeremiah (17:24-27) is like it, only with a threatening of the consequences to the nation if it did not keep the day:

"It shall come to pass if ye diligently hearken unto Me, saith the Lord, to bring in no burden through the gates of Jerusalem on the Sabbath day, but hallow the Sabbath day, to do no work therein:

"Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, and this city shall remain for ever.

"And they shall come from the cities of Judah, bringing burnt offerings, meat offerings, incense, and sacrifices of praise.

"But if ye will not hearken unto Me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

That fire has been twice kindled unquenchably, once by Nebuchadnezzar, and once by Titus; and on both occasions, *because they regarded not the Sabbath of the Lord in the way that pleased Him.*

At the Assyrian overthrow of their commonwealth they defiled the Sign-Sabbath; and at the Roman, they refused to hallow it in its spiritual signification, by ceasing from their own works in no longer serving sin in the lusts thereof and delighting in the Lord whom Yahweh had sent them as an ambassador of peace and glory to the nation—the *Angel of the great Sabbatic Covenant.*

"The Law" (which is a phrase expressive of the Mosaic institutions in the aggregate) being "the *representation* of the knowledge and the truth," and "the *pattern* of things in the heavens"—the sabbath (which, being incorporated into it, is a part thereof) is also "a *shadow* of things to come."

The sign-sabbath is a "rudiment" or "element of the world:" and therefore classed among "the weak and beggarly elements" to which the Galatian Christians wished again to be in bondage (Gal. 4:10-11). Writing to the Colossians (2:16-17) Paul says,

"Let no man judge you in respect of a holy day, OR OF THE SABBATH: which are a SHADOW of things to come, but the body (casting the shadow) is of Christ."

Jesus rested on the 7th day in the silence of the tomb from all his work pertaining to his offering for sin; and on "the 8th day," commonly called Sunday, or the first of the week, arose as the Light of the new creation, as a strong man to run a race.

The mystery of the Sabbath was thus laid substantially in him. The Sabbath, or "rest remaining to the people of God," was proclaimed in his Name to the Jew first, and afterwards to the Greek.

All believers, who desired to enter into that rest, were commanded to "cease from their own works, as God did from His." In other words, to *sabbatize from sin*, by being "buried with him by baptism into death" to sin:

". . . that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

This is the only way Jew or Gentile can keep the sabbath, so long as the Commonwealth of Israel, and the dwelling place of David, are in ruins, and trodden under foot of the worst of the heathen, as at this day.

But the 7th day was only *one of the sabbaths* of the Law. To mention no others, the 8th day was also a sabbath. The 1st and 8th days of the feast of ingathering, were sabbaths (Lev. 23:39). This feast was representative of the future ingathering of the 12 Tribes into their own land; and of the gathering of the Saints, the palm-bearers, with them unto Messiah their king, when both classes shall rejoice before the Lord.

They will then celebrate the 8th day as the sabbath day of the Age to Come instead of the 7th, as it is written in Ezekiel, saying,

"Seven days shall they purge the altar, and purify it, and the priests shall consecrate themselves. And when these days are expired it shall be that upon the 8th day (Sunday) AND SO FORWARD, the priests shall make your burnt offerings upon the altar, and your peace offerings, O Israel; and I will accept you, saith the Lord God" (43:26-27).

This testimony relates to the order of things in the kingdom of Israel under Messiah the Prince during the Millennium.

Israel and the nations will then keep the Eighth day, instead of the Seventh-day, Sabbath, as under Moses. The Gospel is glad tidings concerning that Kingdom and Age; and those who believe it, and have obeyed it, being therefore the heirs of its kingdom and glory, sabbatize by ceasing from sin, and rejoicing in their present eighth-day probation in hope

of entering God's millennial rest by a resurrection to the life of the Age to die no more.

There are two crotchets among the people respecting the sabbath which deserve a passing notice in conclusion of the subject. The one is that the seventh day, or Saturday, should be kept holy according to the Mosaic law; and the other is that Sunday should be observed as the Jewish sabbath.

Both these classes are great sticklers for keeping holy their sabbath days after Moses' prescription; yet it is manifest from what has gone before, that they have no scriptural claims to the approbation of the Lord for so doing. If Sabbatharians would keep the seventh day holy, *they must keep it according to the law thereof.*

They have no right to dispense with what suits them not, **and** to retain the rest. Neither God nor Moses have given them this license. In lighting fires, making up beds, cooking, using their horses, &c., and preaching sermons, which is "speaking their own words" (certainly not the Lord's), they break the sabbath and defile it, as much as any anti-Sabbatarian, who performs double work on Saturday that he may lose as little as possible by resting from his labor on the following day.

Such keeping of the Sabbath (in the light of Moses' Law) is truly wonderful, and only paralleled by the others who impose on God the pretension of keeping his sabbath by abolishing the celebration of the seventh day and observing Sunday after their own taste and convenience.

When God says, "Keep holy the 7th day, O *Israel*, by resting from every kind of work and *offering the sacrifices of the Law*;" He does not mean, "Keep holy the 1st or 8th day, O Gentiles, by resting according to your views of profit or convenience."

Yet, practically, such is the construction put upon His words by those who would bind heavy burdens upon men's shoulders, grievous to be borne, but would be the last to help them to endure. A rest of 1 day in 7 is an excellent provision for laboring, and business men; and if they could be persuaded to use it aright, it would be inestimable.

They cannot, however, keep Sunday to the Lord as His day, while they remain disobedient to the "One Faith." They must believe and obey the Gospel, and then—

"Continue steadfastly in the apostles' doctrine, fellowship, breaking of bread, and in prayers."

When such assemble on the First Day for the worship of the Father in spirit and in truth; and to honor the Son even as they honor Him, showing forth his death, and memorializing his resurrection, in hope of his appearing in his kingdom and glory, ceasing from their own works, and doing the works of God; they serve the Lord in the only way acceptable to Him who seeketh only such to worship Him as are intelligent in the truth.

Having brought the subject to this point, the following recapitulation is presented, which concludes this exposition of the Bible doctrine of the Sabbath. I have shown—

1. THAT THE SEVENTH DAY IS THE MEASURE OF THE DURATION OF EACH OF THE PREVIOUS SIX DAYS OF THE CREATION-WORK;

2. That God sanctified, or separated it, from the other days of the week as a sign foreshadowing good things to come, in a millennial Sabbatic day; which should be a sabbatical refreshing for mankind when the work of replenishing the earth, and subduing it, should be sufficiently accomplished;

3. That the hallowed 7th day was incorporated with the institutions of Moses; and its observance imposed upon the 12 Tribes of Israel, with the penalty of death to all individual violators of its holiness, and the overthrow of their Commonwealth for its national desecration;

4. That the hallowed resting day (called Saturday by the Gentiles) was enjoined by the Mosaic Law as a sign between Yahweh and the descendants of Jacob or Israel—a sign of the divine rest they shall enjoy from all their national afflictions, under their own kings and princes of the house of David—adopted into that royal house by an obedient faith in the gracious promises covenanted to him: and destined to ride upon the high places of the earth in the Everlasting Age;

5. That God commanded Israel to keep the sabbath day, because that in bringing them out of Egypt He had caused them to rest from all the works imposed upon them by Pharaoh's taskmasters;

6. That non-Israelitish nations were never commanded to keep the 7th day holy.
7. That Sunday, or the 1st day of the week, was never imposed upon the nations by divine authority to be kept holy according to the law of Saturday or the 7th day.
8. That the 7th day is kept holy neither by Israelites, nor Sabbatharians; because they do not observe it according to the requirements of its law; which, under existing circumstances, can be kept by none.
9. That Sunday will be the sabbath, or resting day for Israel and the nations, when they shall all be constituted the kingdom and empire of Yahweh's king in the Age to Come.
10. That the only persons who keep holy the sabbath day in its spiritual signification, are those who, having become obedient to the gospel of the kingdom promulgated in the name of Jesus as its king, "cease from their own works, as God rested from His."

## The Gods of Egypt

From a 1953 Berean

*"Against all the gods of Egypt will I execute judgment: I AM THE LORD"—Exodus 12:12.*

The keynote of the object of the plagues (apart from Israel's deliverance) seems to be given in Exodus 7:5.

"And the Egyptians shall know that I am the Lord when I stretch forth Mine hand upon Egypt."

And if we turn to Ex. 5:1-2, we see Moses says:

"Thus saith the LORD GOD OF ISRAEL, Let My People go."

Pharaoh says:

"Who is the Lord, that I should obey Him? I know not the Lord."

So the Egyptians must be taught:

"I (YAHWEH) am the Lord."

—or (as Ex. 12:12 tells us),

"Against all the gods of Egypt will I execute judgment, I am the

Lord."

We shall find that this was gradually done in the "signs and wonders," proving actually and literally, Egypt's gods to be *no gods*. The promise to Moses was (Ex. 3:12),

"I will be with thee."

Moses had faith. We see this in the first *sign* (not a plague) before Pharaoh; Aaron casts down his rod, which becomes a serpent, a genuine miracle. Then Pharaoh calls for the wise men and sorcerers and magicians, who also do in like manner with their enchantments; that is, they had charmed (or enchanted) the serpents previously, and performed what looked like a miracle, exactly as the Indian jugglers have done for 3000 years.

Even though Aaron's rod swallowed the others, yet Pharaoh would be naturally an unbeliever in the God of Moses and Aaron; or at any rate, would think Yahweh was only another ordinary god like Pharaoh's. Now Pharaoh's heart is *hardened*. Thus we read (Ex. 7:16-18),

"Thou shalt say unto him, YAHWEH, the God of the Hebrews, hath sent me unto thee saying, Let My people go that they may serve Me in the wilderness . . .

"In this thou shalt know that I am the Lord, behold I will smite with the rod that is in mine hand upon the waters that are in the river, and they shall be turned to blood.

"And the fish that is in the river shall die, and the river shall stink; the Egyptians shall loathe to drink from the river."

Egypt was (and is) rainless, and the Nile was supposed to be the gift of one of the gods and was *worshipped as a god*. The Nile was said to flow from heaven, and was, therefore, pure, and many of its fish were venerated. Here then, is one of the gods made loathsome to its worshippers—

"There was blood throughout all the land of Egypt."

—and because the magicians could perform some trick of *apparently* the same sort, Pharaoh is hardened. But what awful surprise to the Egyptians to find they could not drink of the water that came from heaven! Their god becomes impure through Moses' God (Yahweh)! Think of it:

"All the Egyptians digged round about the river for water."

What a 7 days of misery and despair! Now the 2nd plague:

"I will smite all thy borders with frogs. The river shall swarm with frogs which shall come into thine house, bedchamber, bed, house of servants, ovens, kneading-troughs, upon thee. thy people, all thy servants."

So it came to pass. To say nothing of the loathsomeness, the Egyptians must have had very great misgivings, for Phthah (the creator of animal life) was *worshipped as a frog*.

Here, then, the supposed creator of animal life is a loathsome plague to his worshippers. Of course, after this extraordinary multiplication of frogs, the magicians had but to catch some and release them, and thus deceive Pharaoh who, we read, is hardened, though surely, he was becoming afraid.

Then come the lice: "All the dust became lice." V. 18 tells us the magicians could not bring forth lice, and (v. 19) they say to Pharaoh, "This is the finger of God." The reasons seem to be that here the idolatrous priests are chiefly aimed at, for the Egyptian priests took the greatest care to avoid defilement by any unclean insects—all their body was shaved, they wore no woolen garments, and had to bathe frequently. They cannot produce the pest yet are afflicted by it. Clearly to them, "the finger of God" is in it. The real meaning of the plagues is, verily, becoming plain. But "*all the gods of Egypt*" are not yet dealt with. Ex. 8-21-24—

"I will send swarms upon thee—thy servants—thy people—into thy houses—the houses of the Egyptians shall be full of swarms—also the ground . . .

"I will sever the land of Goshen . . . no swarms shall be there—that thou mayest know that I am the Lord. . .

"And the Lord did so . . . in all the land of Egypt the land was corrupted by reason of the swarms."

"Beetle" is said to be a more correct rendering than "flies." The insect referred to is *Ateuchis sacer*, quite harmless and abundant. It lays its eggs in a ball of mud and rolls it that the eggs may be hatched by the sun. It was thought by the Egyptians to represent the care of the Creator over the world, both in forming and preserving it, and was worshipped as the emblem of Kheper Ra (formator of the world).

All the Egyptians wore it in symbol in chains round their necks—thus the Egyptians now have to slay their own gods, by whom their own land is corrupted in a special way: for the *real* Creator and Formator of the earth actually separates the land of Goshen (where dwell His people), and no swarms are there.

How Moses (who was "learned in all the Egyptian wisdom, or knowledge") must have been comforted and strengthened in his faith in Yahweh when he saw the false gods put to shame — according to God's promise. Only put ourselves in his place and think of our feelings of thankfulness as God gradually fulfils His promises, and works in detail His promised wonders! And the fact of Pharaoh being hardened would but add to Moses' faith in those promises.

And how the Egyptians' courage must have waned to the vanishing point almost, when their gods become a plague, and have to be removed, according to their entreaty, at the special request of Moses, the servant of Yahweh!

"The Lord removed the swarms—not one (swarm) being left."

Now comes the hand of the Lord upon the cattle in the field, a very grievous murrain — hut *not upon the Israelites' cattle*. Here another god is shown to be false, viz., Apis, the bull-god (or calf). He was the most popular Egyptian god, being even supposed to bleat oracles — *every* part of him was sacred.

Upon his life depended the welfare of lower Egypt: a sacred court was set apart for him at Memphis, where a great number of priests *waited upon him* (a calf! ). Red oxen were sacrificed to him. His movements, choice of place, and appetite were taken as oracles. His birthday was celebrated by a seven-days' festival during the rise of the Nile.

"All the cattle of Egypt died," but none of the Israelites' cattle.

Thus, without doubt, the most popular god of Egypt DIED—this bull-calf. And Pharaoh knows it, for he sends and finds none of the Israelites' cattle dead. Let us remember that Moses knew the Egyptian superstitions, and we see how his faith in Yahweh must have grown, as the Egyptians must have felt their hearts sink.

But that was not all, for, as the old Druids in Britain, so in Egypt, the priests were the physicians. But with all their special care of themselves and supposed great knowledge, chap. 9:10 tells us the

ashes sprinkled by Moses became a boil with blains upon man and beast, and the magicians (or priests) could not stand before Moses because of the boils which were upon all Egyptians.

Poor priests! *Poorer people!* Surely these most wonderful object-lessons of Yahweh's drama must have nearly, if not wholly, taught you that your Pharaoh is not divine, though ye and he (poor weakling, fallible and frail) really think so. But no! ye do not yet fully grasp the meaning, for—

"I will send all My plagues . . . that thou mayest know there is none like me (Yahweh) in all the earth.. .

"I will cause it to rain a very grievous hail . . . Every man and beast which shall be found in the field . . . shall die.

"He that feared the word of the Lord among the servants of Pharaoh, made his servants and cattle flee into the houses."

This last verse shows us that the teaching of the plagues is having its effect among some of Pharaoh's servants. The result is, of course, as promised—hail-fire in all the land (except Goshen), every herb and tree smitten. How dreadfully the sting is felt!

"And Pharaoh sent and called for Moses and Aaron, and said unto them: I have sinned this time—the Lord is righteous, and I and my people are wicked. Intreat the Lord . . . I will let you go" (v. 27-28).

Think of it! The supposed god (Pharaoh) saying, "I have sinned, I am wicked, intreat Yahweh." We can scarce imagine much greater abject terror. And note how strong Moses has become (v.30)

"I know ye will not yet fear the Lord God."

Hence the next great plague is to attack more gods. Trees were sacred: the pine was the "tree of life;" the tamarisk, of knowledge; also the lotus was sacred to the dead, the papyrus to the gods.

"Tomorrow will I bring locusts into thy border . . . They shall cover the face of the earth . . . They will eat the residue of that which is escaped . . . shall eat every tree . . ."

—the supposed gods would be covered and eaten by a (to the Egyptians) rare pest, specially promised by Yahweh.

"Pharaoh's servants said unto him . . . Knowest thou not yet, that Egypt is destroyed . . . He said unto Moses and Aaron, Go serve the Lord your God."

This shows how nearly Pharaoh is persuaded. And again when the dread scourge really comes—mark the result (v.16):

"Pharaoh hastened to call Moses and Aaron . . . I have sinned against the Lord."

Poor Pharaoh, nearly all thy gods proved powerless—thyself included, for thou and thy people really believe (or believe ye so believe) that thou, Pharaoh, on becoming king, becomest the essential eternal Deity, for such is thy superstition. Such a confession (from such a confessor) as "I have sinned against Yahweh," indicates far deeper anguish of the heart than the mere surface read—

"Forgive my sin this once, intreat Yahweh your God, that He may take away from me this death only."

The result is, "there remained not one locust." But yet again the oft-recurring phrase is repeated, "Yahweh hardened Pharaoh's heart." Ch. 9:16 explains the matter, otherwise inexplicable:

"In very deed for this cause have I (Yahweh) made thee to stand, for to show thee My power, and that My Name may be declared throughout all the earth."

Now for the ninth horrible plague. The Egyptians believed in one unbegotten god, the sole existent and eternal (Amum Ra), who was believed to inhabit the heaven of heavens, and to produce other gods; he was symbolised by eternal light, and the sun was his representative. Chap. 10:22-23 gives the dreadful blow to his pretensions:

"There was a thick darkness in all the land of Egypt 3 days; they saw not one another, neither rose any . . . from his place for 3 days: but all the children of Israel had light in their dwellings."

Thus the Creator of the light shows His power absolute —marked—unmistakable.

The last of the ten plagues was to come a just retribution, for in chap. 1:16, Pharaoh's orders were, "Kill the male children;" in other words, cause the nation to die out by thus murdering their children. In chap. 11:5-6 is the awful commentary: "*Not a house where one was not dead.*"

"And he called Moses and Aaron BY NIGHT, and said: Rise, get you forth from among my people."

There was no mistake about the dreadful earnestness of Pharaoh. There is no more startling *national* lesson anywhere (save Israel).

"Against all the gods of Egypt, I will execute judgment: I am the Lord."

Such the promise, and such the performance. Let us profit by it.  
—A. R.

## Hints For Bible Markers

### Psalm 18:28 – 29

*“For Thou wilt light my candle: the LORD my God will enlighten my darkness. For by Thee I have run through a troop; and by my God have I leaped over a wall.”*

### 2 Samuel 22:29-30

*“For Thou art my lamp, O LORD: and the LORD will lighten my darkness. For by Thee I have run through a troop: by my God have I leaped over a wall.”*

Here we come to the why Christ will be able to do the things proclaimed in the previous verses of this Psalm. Not only was the God of Abraham, Isaac, and Jacob the provider of knowledge (light) to Jesus but God also brought him out of the grave whose boundless depths are never satisfied (Proverbs 30:15-16). By the will of Yahweh, Christ was able to overcome the painful, ignominious death on the cross brought on by the ruling powers of Israel and Rome, and the soldiers (troops) who were obedient to their masters. One might be able to also make the case that he had “*run through a troop*” when the Roman soldiers were frightened out of their minds and ran from the grave in extreme fear because of an earthquake, followed with a brilliant visitor, in whose presence they were incapacitated while the tomb was opened. “*By my God have I leaped over a wall.*” This is a description of a wall none of us are capable of overcoming, mortality, the price all the children of Adam must pay, who have all inherited sinful flesh. But Christ was able to leap over the wall through the power of the Most High, who raised him from the dead.

### Psalm 18:30

*“As for God, His way is perfect: the word of the LORD is tried: He is a buckler to all those that trust in Him.”*

## 2 Samuel 22:31

*“As for God, His way is perfect; the word of the LORD is tried: He is a buckler to all them that trust in Him.”*

Herein is a hearty exhortation to put our faith and trust in

God, as both David and Jesus did. *“the word of the LORD is tried:”* The word which is translated “tried” means, according to Strong’s, “to fuse (metal), that is, refine (literally or figuratively).” Tried as used in the KJV is from the Middle English of the early 17<sup>th</sup> century, is believed to originate from the Old French “trier” meaning to sift. In Middle English it meant to “extract oil or fat from something by heating.” It can be seen then that God’s way is perfect, His word is the perfect refining process, filling our minds with the oil of wisdom, allowing us to contemplate a feast of fat things. *“When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; Discretion shall preserve thee, understanding shall keep thee: To deliver thee from the way of the evil man, from the man that speaketh froward things; Who leave the paths of uprightness, to walk in the ways of darkness;”* (Proverbs 2:10-13).

*“He is a buckler to all them that trust in him.”* A buckler is “a small shield useful in deflecting the blow of an opponent’s weapons, binding his arms, and hindering his movements” (Wikipedia). But *Noah Webster’s Dictionary of American English* (1828), defines a buckler as “A kind of shield, or piece of defensive armor, anciently used in war. It was composed of wood, or wickers woven together, covered with skin or leather, fortified with plates of brass or other metal, and worn on the left arm. On the middle was an umbo, boss or prominence, very useful in causing stones and darts to glance off. The buckler often was four feet long and covered the whole body.” This appears to be very confusing but there is an answer which resolves both definitions. *Webster’s Encyclopedic Unabridged Dictionary of the English Language* (1996) as “any means of defense; protection.” This fits in with the idea of Our Heavenly Father being a protector of all who truly love and trust in Him.

## Psalm 18:31

*“For who is God save the LORD? or who is a rock save our God?”*

## 2 Samuel 22:32

*“For who is God, save the LORD? and who is a rock, save our God?”*

This is an interesting verse which speaks of God manifestation. Looking at this verse we find: *“For who is God<sup>433</sup> (Eloahh – Which is singular and of the masculine gender.) save the LORD<sup>3068</sup> (Yahweh – singular and*

plural, masculine, and prophetic)? *or who is a rock save our God*<sup>430</sup> (Elohim – plural and masculine)?”

Eloahh: Mighty One. Although, power is the radical idea of Eloahh. In Isaiah 44:8, the Spirit of Eloahh in the prophet inquires: “Exists there an *Eloahh* without me? Yea, there is no rock (*tzur*, metaphor for *power*), I know not any” (Thomas, John, M.D., *Phanerosis*, 1869, page 16). There are four places where Eloahh is used in the psalms (18:31; 1:22; 114:7; 139:19). It is only used 54 times in the scriptures.

Yahweh: I Will Be Who I Will Be. “The *memorial*, in its simplest form, is *ehyeh asher ehyeh*, “I will be who I will be.” *Asher*, “who,” the relative pronoun in this memorial, is both singular and plural, masculine and it will, therefore, stand for “ten thousand times ten thousand,” as well as for two or three persons. The other two words of the memorial are the first person singular, future tense of the verb *hahyah*, “to be.” In this memorial the Eternal Spirit is the “I”, and the *Elohim* of Abraham, Isaac, and Jacob, are the “*who*,” of whom it is memorialized they “*shall be*.” The reader will observe that it is not “I will be who *tihyenah*, they shall be”; but “who I will be”; for although “*who*” refers to a plurality, that plurality, when developed, is but the manifestation of the One Eternal Spirit” (Thomas, John, M.D., *Phanerosis*, 1869, pages 26 – 27). “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 manifested in a multitude*; and that, in that great multitude which no man can number,” (Thomas, John, M.D., *Eureka: An Exposition of the Apocalypse*, 2 ed., 1869, Vol. 1 page 100).

Elohim: Mighty Ones or Powerful Ones. “Elohim, Shaddai and Adonai, are plural names of Deity, and require terms of the same number to express them.” (Thomas, John, M.D., *Phanerosis*, 1869, page 14).

From the preceding verses it should be evident that the current verse could be rendered, “*For who is Power, save the I Will Be Who I Will Be (or I Will Be Who I Shall Be)? and who is Strength, save our Mighty Ones?*”

Continued next month should the Lord will

bro. Beryl Snyder