

Words Of Peace & Truth

No. 108: September – December 2019 CONTENTS

	Page
The Mystery of the Cross (<i>C.H. Mackintosh</i>)	99
Fragments (<i>F.E. Raven, G.V. Wigram</i>)	99, 107
Deborah's Song (<i>Thoughts from Bible Reading</i>)	100
Are You a Christian? (<i>W.T.P. Wolston</i>).....	106
Chronological Dates (<i>A. Wellershaus</i>)	108
Poetic Pages	130

WORDS OF PEACE & TRUTH

(*Esther 9:30; see also Zechariah 8:19 and Jeremiah 33:6*)

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Editorial

The greater part of this issue is taken up by the reproduction of chronological tables and commentary, which has reduced the time and space that could be devoted to the presentation of doctrinal and hortatory ministry, although a few extra pages have been added. I am sorry if readers are disappointed by this but I nevertheless trust that an impression will be gained of the wonderful way in which the God who created time also controls it in the working out of His ways of love, wisdom, blessing and judgment. All is undoubtedly leading to the moment when God will accomplish His purpose in bringing everything into subjection to His beloved Son and so demonstrate His own glory (Ephesians 1:10; 1 Corinthians 15:24-28).

It is a wonderful reality that those who believe in our Lord Jesus Christ are by the Holy Spirit united to Him as the risen, living, ascended Christ. We do not serve a dead but a living Lord. Yet we should ever keep close to His cross. The apostle Paul speaks of “the word of the cross” (1 Corinthians 1:18 [Darby Translation] – ‘the word which speaks of the cross’). This word, or ‘preaching,’ is not for sinners only but for Christians too, that we may live in accordance with all the profound meaning of that cross. I trust that the article on the opposite page will help us in this.

I apologise that in most copies of WPT No. 107 the dates were incorrectly shown on the editorial page, though correct on the cover, and the page numbering did not follow on correctly from issue 106. There are, therefore, no pages 33-64 for 2019. G.S.B.

Please note the change in my e-mail address (below).

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The Mystery of the Cross

What profound depths there are in the mystery of the cross! What lines of truth converge in it! What rays of light emanate from it! What unfoldings of heart are there! The heart of man to Godward – the heart of God to manward – the heart of Christ to God! All this we have in the cross. We can gaze on that One who hung there between two thieves, a spectacle to heaven, earth, and hell, and see the perfect measure of everyone and everything in the whole universe of God. Would we know the measure of the heart of God – His love to us – His hatred of sin? We must look at the cross. Would we know the measure of the heart of man – his real condition – his hatred of all that is divinely good – his innate love of all that is thoroughly bad? We must look at the cross. Would we know what the world is – what sin is – what Satan is? We must look at the cross.

Assuredly, then, there is nothing like the cross. Well may we ponder it. It shall be our theme throughout the everlasting ages. May it be, more and more, our theme now! May the Holy Spirit so lead our souls into the living depths of the cross that we may be absorbed with the One who was nailed thereto, and thus weaned from the world that placed Him there. May the real utterance of our hearts, beloved reader, ever be, “God forbid that I should glory save in the cross of our Lord Jesus Christ.” God grant it, for Jesus Christ’s sake!
Extracted from “The Three Crosses” by C.H. Mackintosh (1873)

Fragment

Christ is the truth. That was the case when He was here upon earth; all was tested by Him, and the practical result is that we learn everything in its true character and proportion. If that is so, and it really is, then Christians are a very remarkable people in the world.

I would rather be a lowly Christian than a man of great research or scientific knowledge, because I have been begotten by the word of truth, and therefore I am able to form a true judgment of things in their character and proportion before God. *F.E. Raven (1901).*

DEBORAH'S SONG: THOUGHTS ON JUDGES 5

Based on Bible readings in Coulsdon in November 2019.

The song sung by Moses and the children of Israel on the bank of the Red Sea (Exodus 15) celebrated the great work of redemption that God had undertaken. Here in Judges 5 the song sung by Deborah and Barak (did they compose it together?) is more a rejoicing in God's intervention in the troubles that develop in our continuing path of responsibility here on earth – troubles which in this case had arisen as a result of the unfaithfulness of God's people.

In that path a spirit of overcoming is needed because of all the evil influences around us and the sinful flesh which remains in us even as believers until the Lord calls us home. The Lord looks for an overcomer in the state of decline that had developed in Laodicea (Revelation 3:21) and which is sadly paralleled in the present condition of Christendom (at least in the western countries), but as an Example to us the Lord presents Himself as the great Overcomer: "as I also have overcome, and have sat down with my Father in His throne."

Similarly in John 16 the Lord says, "Be of good courage: I have overcome the world" (verse 33). It has been said that overcoming the world means that *it* does not overcome *you*. The world is a machine cranked up by Satan to divert us from God and His truth and it requires strength to stand against it – strength that is not in ourselves but in Christ (Philippians 4:13). Paul knew how to resist the world's overtures: "But far be it from me to boast save in the cross of our Lord Jesus Christ, through Whom the world is crucified to me, and I to the world" (Galatians 6:14).

The world has many facets (religion, commerce, education, art, sport, entertainment etc.) but John tells us that "the whole world lies in the wicked one" (1 John 5:19). The oppression in Judges 4

was by the Canaanite. The Hebrew word for this is said to mean “low” or “humiliation” but the same word is apparently used for “merchant,” as in Job 41:6 and other scriptures. In Zechariah 14:21 the meaning may well be “merchant.”

Deborah’s song celebrates God’s deliverance from the Canaanitish power, which Israel should never have been under. Although this was indeed God’s intervention (“from heaven was the fight” – v.20), yet He was pleased to use human instrumentality. This was expressed in two ways, according to verse 2: “For that leaders led in Israel” (Darby translation) and “For that the people willingly offered themselves.” How often in the history of the church has revival occurred through men and women of faith standing resolutely for God’s truth. It is remarkable that usually this happens (not through a co-ordinated, collective movement but) through men (like Wycliffe, Luther, Tyndale, Shaftesbury and many others) responding to what they knew the Lord had laid upon them individually. Others may be helped and blest by such leadership but often after the leaders have passed off the scene things relapse again. It is noticeable that in Hebrews 13:7 the exhortation is to imitate the *faith* of those who have led well – not to imitate *them*. Paul did say, “Brethren, be followers (*better: ‘imitators’* – *Darby Translation*) of me” (Philippians 3:17); the context there is our manner of walk.

The Epistles to Timothy place particular emphasis on individual responsibility when the church in its public setting is being corrupted. Several times the apostle says, “But *thou* ...” (1 Tim. 6:11; 2 Tim. 3:10, 3:14 and 4:5).

Then there were those who offered themselves willingly. Paul writes of the Macedonians who “were willing of their own accord” and “gave themselves first to the Lord, and to us by God’s will” (2 Corinthians 8:3, 5).

Shamgar (verse 6) was used of God but still the highways were unused. Sometimes a revival stops short, as we see from the Lord's message to Sardis: "I have not found thy works complete before My God" (Revelation 3:2). Thus there was a great reformation in England in the sixteenth century but the established church remained under the control of the monarch and Parliament. We should avoid "byways" or "crooked paths" (v. 6): "make straight paths for your feet, that that which is lame be not turned aside" (Hebrews 12:13).

But Deborah arose as a mother in Israel. She was a prophetess (ch. 4, v. 4) – one who had the mind of God. How much we need this today; not people with bright or enterprising ideas but those who know what is God's mind about the present situation. "And by a prophet Jehovah brought Israel out of Egypt, and by a prophet was he preserved" (Hosea 12:13). It is perhaps a reflection of the low state of Israel that God used women (Deborah and Jael) in this vicissitude, as He used Huldah the prophetess in the time of Josiah. Deborah says as much to Barak; see chapter 4, verse 9, also Isaiah 3:12. Sometimes there is a lamentable lack in the readiness of men to take up their responsibility.

It may well be that women are mainly in mind in the reference (in verse 11) to "the places of drawing water." These places would lend themselves to the spreading of gossip and today one hears too often of the unprofitable spreading of news, whether true or untrue. How much better to "rehearse the righteous acts of Jehovah"!

The situations that arise test where we are in our souls with the Lord. If on the one hand there were those who gave a right lead and others who offered themselves willingly, on the other there were also those whose response was sadly lacking. On the one hand Zebulun and Naphtali "jeopardied their lives unto death" (verse 18) and "the princes in Issachar were with Deborah" (v. 15) but on the

other hand Reuben seems to have done a lot of talking without taking any action; how often this happens! We may discuss matters and even continue in prayer about them when all the time the answer lies there plainly in the Scriptures.

Those who were apparently living nicely are told to consider (verse 10) – those that rode on white she-asses and sat on carpets. We understand that white asses were highly prized in the East and often used for the conveyance of nobility. How easy it is to settle down in comfortable circumstances when others are engaged in the battles of the Lord!

Dan seems to have been pre-occupied in his trading business – he remained in his ships – and Asher too counted himself out of the conflict: he “abode in his creeks” (v. 17).

It appears that the real position of Meroz (verse 23) is not definitely known but it is thought to have been in the neighbourhood of the Kishon. If so, this would account for the strong denunciation of its inhabitants, because although well-placed to help the divine cause, they did nothing. What a warning for us! Possibly the town was destroyed in obedience to the curse. (There is, or was, a ruined site called *el-Merūssus* about 4 miles to the N.W. of *Beisan*, on the southern slopes of the hills, which are the continuation of the so-called “Little Hermon,” and form the northern side of the valley (*Wady Jalūd*) which leads directly from the plain of Jezreel to the Jordan.*)

It was Jehovah’s battle but He wants to use us in what He does. Of ourselves, we can do nothing (John 15:5) but as relying only on the Lord for strength we can play a part in the war between

* *This information is gleaned from the “Dictionary of the Bible” edited by Sir William Smith (1898).*

good and evil. If God is acting it matters not what the opposition is. David, in a later time, was confident that the living God who had delivered him “out of the paw of the lion and out of the paw of the bear” would deliver him “out of the hand of this Philistine” (1 Samuel 17:37). It is not the strength of my faith that matters but the Person in whom my faith resides. The army of Sisera, with its 900 chariots of iron and all the horsemen (see ch. 4, v. 13) must have seemed a fearful array and the Israelites may have had no weaponry (see ch. 5, v. 8) but what does that count in the face of an Almighty God?

God can use nature to achieve His objectives. It appears that God did so on this occasion: “The stars from their courses fought with Sisera. The torrent of Kishon swept them away” (verses 20, 21). (This river flows in a north-westerly direction to discharge into the Mediterranean Sea near Mount Carmel; see 1 Kings 18:40.*) It appears from Revelation 12 that another instance of God using natural phenomena for the help of His people will occur after the church has been caught up to heaven and the Spirit of God works to create a new nation of Israel out of a godly Jewish remnant. This will be the object of the hatred and persecution of Satan, the dragon, but it says that “the earth helped the woman” (typifying the Jewish remnant) “and swallowed the river which the dragon cast out of his mouth” (verse 16).

Heber the Kenite had separated from his tribe, was dwelling in the area of the conflict (see ch. 4, v. 11) and, it seems, had entered into a dubious friendship with Jabin, the Canaanite king of Hazor (verse 17). Evidently, however, his wife Jael had discernment and courage; and the song (verse 24) celebrates her decisiveness and

* *This information is gleaned from the “Dictionary of the Bible” edited by Sir William Smith (1898).*

courage in acting against (not only Israel's but) God's enemy: "Blessed above women shall Jael the wife of Heber the Kenite be!" This reminds us of another woman who was blest for discernment and action – Abigail, who became David's wife (1 Samuel 25:33). There are many things that sisters can do without moving outside of their God-given sphere – "Blessed above women in the tent!"

What a contrast is presented by Sisera's poor mother, expecting her son's return and looking forward to sharing in the spoils of war, only to be disappointed by his defeat and death. So at the end of their song Deborah and Barak exclaim, "So let all Thine enemies perish, Jehovah!" As Christians in this day of grace we do not look for any to perish but for all to repent and put their faith in the Lord Jesus Christ. Yet it is unquestionably true that the present evil world – whatever may be the aims and schemes of men – is moving rapidly towards the execution of those judgments of which God has given us ample warning in His word. Do we warn people around us of what is coming, or just say, "Jesus loves you"?

But then there is a brighter note: "But let them that love Him be as the rising of the sun in its might." Faithful Jews who pass through the time of Jacob's trouble have the promise that they "shall shine as the brightness of the expanse" etc. (Daniel 12:3). How much greater, however, through God's great grace, is the prospect which those have who have believed the present gospel of God's grace – the prospect of being caught up at the assembling shout (1 Thessalonians 4:16), of being for ever with and like Christ, to Whom we are united by one Spirit, and of coming out from heaven with Him when He comes in power and glory (Colossians 3:4).

The spoils then to be enjoyed by those who have been faithful to Him will be far greater than those arising from any earthly conflict! – "heirs of God, and Christ's joint heirs; if indeed we suffer with Him, that we may also be glorified with Him" (Romans 8:17).

Are You a Christian?

But before going further, permit me just to ask you, Are you a Christian? Oh, you say, that is a very plain question. Then let it have an honest answer now. But what do you mean by a Christian? you ask. I mean by a Christian a person that really knows Christ – not a person that knows something about Him, but a person that really knows Christ as his own Saviour. A Christian man is one who knows the rejected and once slain, but now raised and glorified, Saviour at God’s right hand, and is connected with, and united to, that risen Saviour, where He now is. A Christian is a man who is born again of God, whose sins are all forgiven – all blotted out, and who has received the Holy Ghost, and knows it. If you can only say, “I hope this is all mine,” you are not a true Christian in the proper sense of the word; and, let me tell you frankly, you have not got hold of the real essence of Christianity yet.

A Christian is a man that is indissolubly connected with the victorious risen Saviour. He is linked to the One who went down first of all into death for him, bore his sins, blotted them all out, met all the claims of God, in righteousness, in respect of those sins, and that Saviour is risen without a single sin, and has gone into God’s presence to prepare a place and take him to it.

The blessing of the believer is this: he knows his sins are forgiven, he knows he is saved, and knows God is his Father; he has the Holy Ghost dwelling in him, and he is a person standing on the other side of death and judgment, waiting, at the return of the Bridegroom, for glory. ... If you are a believer in the Lord Jesus Christ you are loved eternally, and, more than that, you are fitted for glory, and you belong to that Saviour, who is coming to take you to the spot where He Himself is. You see the Christian has everything perfectly clear for eternity, he has a title to glory without a flaw, and he has a prospect before him without a cloud. Are you, I repeat, a Christian? Have you that title to

glory without a flaw? What is that title? The precious blood of Christ – nothing more, and nothing less. If you say, I am resting on that blood, then thank God that you have such a title. And there is something more: a prospect without a cloud. But, you say, there is judgment coming. Not for you and me, not for us. Whoever may go through the tribulation, the Church of Christ never will. The Lord’s word is distinct upon that point. There is not a cloud in our horizon. Why? Because everything is settled. Every possible question that could be raised between the soul and God is settled, and the only thing we are waiting for, is the Saviour to come for us, and receive us to Himself. I do not want a better prospect. You cannot give me one. That is what entrances the heart.

Extracted from “Behold the Bridegroom,” comprising lectures given in Edinburgh in 1891 by Dr. W.T.P. Wolston.

Fragment

We can turn to Christ and say, ‘There is One whom we can trace from the manger to the cross and never find, save on two occasions, the expression of His own will, and each time that expression was perfect.’ The first was when anticipating the cup which the Father had given Him to drink, and it would not have been perfect otherwise. Was it nothing to that holy undefiled One to think of being a sin-bearer, and of bearing all the wrath of God for sin? He would not take the cup from man’s hand, but from the Father. The second expression of His will is in John 17: “Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory.” What a blessed expression of perfect satisfaction in these poor things! He wouldn’t be alone in glory; He would have them sharers of it. We must have our wills judged by the contrast between them and Christ; see Hebrews 10:7.

G.V. Wigram (1805-79).

THE CHRONOLOGICAL DATES OF THE BIBLE

I. FROM THE CREATION OF ADAM TO THE FLOOD

(Genesis 5)

Adam begot Seth at	130 years
Seth begot Enosh at	105 years
Enosh begot Cainaan at	90 years
Cainaan begot Mahaleel at	70 years
Mahaleel begot Jared at	65 years
Jared begot Enoch at	162 years
Enoch begot Methusaleh at	65 years
Methusaleh begot Lemech at	187 years
Lemech begot Noah at	182 years
Noah was at the time of the flood*	<u>600 years</u>
From the creation of Adam to the flood	<u>1,656 years</u>

Enoch was translated 987 years after the creation of Adam, therefore 13 years before the conclusion of the first thousand years. Noah was born 1056 years after the creation of Adam. The flood started in Noah's 600th year (Genesis 7:11), and ended approximately one year later, that is to say, in the Spring (in the first month) in the 601st year of Noah's life (Genesis 8: 13,14). Noah became 600 years old while he was in the ark during the flood. If we assume that Noah was 600 years old when the flood year was half over, then Noah was 600½ years old when the flood was over, and we must add another 6 months to the end of the flood, if we count together the years from the creation of Adam to the end of the flood. Since the flood ended in the first month, therefore in the Spring, Adam must have been created in the Fall.

From the creation of Adam to the end of the flood was 1656½ years.

** Genesis 7:6*

II. FROM THE FLOOD TO ABRAHAM'S DEPARTURE FROM HARAN (Genesis 11: 10-32)

Shem begot Arphaxad	2 years after the flood
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Arphaxad begot Shelah at	35 years
Shelah begot Eber at	30 years
Eber begot Peleg at	34 years
Peleg begot Reu at	30 years
Reu begot Serug at	32 years
Serug begot Nabor at	30 "
Nabor begot Terah at	29 "
Terah died at the age of	<u>205</u> "
From the flood to the death of Terah	427 years

The Tower of Babel was erected probably around the year of 2000. Noah died in the year of 2006 and Abraham was born in the year of 2008 after the creation of Adam. At the death of Terah, Abraham was 75 years old and moved from Haran. to the land of Canaan (Genesis 12:4); which was 427 years after the flood and 2,083½ years after the creation of Adam.

From the flood to Abraham’s departure from Haran was 427 years.

In the genealogy of the Lord in Luke 3:36 between Arphaxad and Shelah (Sala) another “Cainan” is introduced, who in actuality had not lived after the flood, but prior to it (Luke 3:37; Genesis 5: 12-14). This is not a mistake in copying, but this additional name should represent a spiritual thought, just as it has a spiritual application, that in the genealogy of the Lord in Matthew 1:8 three kings, who have descended directly from Athalia (Jezebel), have been omitted. * Through it the Holy Spirit indicates that God will

**Editor’s Note: I leave this statement as written by the author but the three monarchs omitted are Ahaziah, Athaliah and Amaziah. Of these, Ahaziah was the son of Athaliah, who was the daughter of Omri, a wicked king (see 1 Kings 16:25); but Amaziah was the son of Joash and of “Jehoaddan of Jerusalem” (2 Chronicles 25:1). Amaziah “did that which was right in the sight of the Lord, but not with a perfect heart.” Joram (or Jehoram), son of Jehoshaphat, is, however, included in the (cont’d next page)*

sever the link with the public body of christian profession, when Jezebel introduces the popery system (Revelation 2:20), and we should do the same as Matthew, and depart from all which comes from these unclean sources, that is to say, keep them out of fellowship. In the gospel of Luke, which is the gospel of grace, a name has been added that really belonged to the antediluvian period, therefore to another dispensation. "Cainan" is the same word as "Cain," who is a type of Israel, who slew Christ (Abel). Israel will be blessed in the millennium, that is why Cainan is mentioned between Noah and Adam (Luke 3:37). Prior to the reign of Christ on earth, many Israelites will be converted, therefore "Cainan" has been added in the row before Noah in the genealogy of the Lord (Luke 3:36). §

(cont'd from previous page) genealogy of Matthew 1, despite having the daughter of Ahab as wife.

§ *Editor's Note: Again, I leave the author's text unchanged but for another perspective on the inclusion of Cainan in Luke's genealogy reproduce the entry about him in Morrish's New and Concise Bible Dictionary: "Son of Arphaxad and father of Sala. Luke 3:36. This is commonly called the 'second' Cainan (because of the earlier one mentioned in verse 37) and is remarkable in that it does not occur in the Hebrew, Samaritan Pentateuch, Vulgate, Syriac, nor Arabic texts in Genesis 10:24; 11:12; 1 Chron. 1:18; but it is in the LXX (Septuagint), from which it may have found its way into the Gospel of Luke, unless, as some suppose, it was added in the later copies of the LXX because of being found in Luke. In the Gospel of Matthew some names are omitted to make up the three times 'fourteen,' – equalling 6 times 7; so in Luke the name of Cainan may have been added from some list not recorded in the O.T. to make 77 names, 11 times 7.*

III. FROM ABRAHAM'S DEPARTURE FROM HARAN TO THE ISRAELITES' EXODUS FROM EGYPT

Abraham was 75 years old when he moved from Haran (Genesis 12: 4), and he was 100 years old at the birth of Isaac (Genesis 21:5). Isaac's birth was 25 years after Abraham's departure from Haran. Isaac was 60 years old at the birth of Jacob (Genesis 25:26), and Jacob was 130 years old when he moved to Egypt (Genesis 47: 9). From the departure of Abraham from Haran to the birth of Jacob was 85 years (25 + 60), and *from Abraham's departure from Haran to Jacob's migration to Egypt was 215 years (25 + 60 + 130)*. It states in Galatians 3:17 that there were 430 years from Abraham till the giving of the law, which took place in the same year as the Israelites' exit from Egypt. Since Abraham's calling took place sometime before his departure from Haran (Acts 7:2-4), God was bound to fulfil the assured promises made to him only from his departure from Haran; therefore the 430 years in Galatians 3:17 start only from the time Abraham left Haran. When Jacob moved to Egypt, 215 years had passed, which was the first half of the 430 years, and the children of Israel resided the other 215 years in Egypt. This does not contradict Exodus 12: 40; the passage is interpreted rightly: "And the residence of the children of Israel that they resided in Egypt was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, on that same day it came to pass that all the hosts of Jehovah went out from the land of Egypt." This is not an account of the length of time the children of Israel lived in Egypt, but it states there that from the exodus of Israel from Egypt, a pilgrimage of 430 years had come to an end. When this sojourning had started, is not mentioned, but it has been conveyed generally, that the history of the children of Israel had started from Abraham's departure from Haran (Genesis 12); at that time the children of Israel were still in the loins of Abraham (Hebrews 7:10). The children of Israel had resided in Egypt during the sojourning of 430 years, however not the whole

time, just the second half of it, since 215 years had passed already, that is the first half of the 430 years, when Jacob migrated to Egypt. ***The children of Israel were 215 years in Egypt.***

We cannot assume that the children of Israel resided the entire 430 years in Egypt. Kohath, the son of Levi, was alive when Jacob moved to Egypt (Genesis 46:11); he lived 133 years (Exodus 6:18). Let us assume that he was born on Jacob's journey to Egypt and lived his 133 years in Egypt. Amram was born certainly to him before he was 100 years old (Genesis 17: 17). Let us take the most extreme assumption, that Kohath was 133 years old when Amram was born to him; then Amram would have been born 133 years after Jacob's migration to Egypt; he lived 137 years (Exodus 6:20), and let us assume further that Amram was 137 years old when Moses was born to him. Then Moses would have been born, at the most, 270 years (133 + 137) after Jacob's entry into Egypt, and Moses was 80 years old at the time of the Israelites' exodus from Egypt (Exodus 7:7); therefore Israel at the most would have resided 350 years in Egypt, and there would still be 80 years of the 430 years which have not been accounted for.

Amram was born to Kohath and Moses was born to Amram before they were 100 years old (Genesis 17:17); therefore at the most Amram was born 100 years and Moses 200 years after the arrival of Jacob in Egypt; and by adding 80 years – the age of Moses at the time of the exodus of Israel from Egypt – the maximum sojourn of the children of Israel would have been 280 years in Egypt.

We can find a more conservative basis of the actual time spent in Egypt, when we know that Amram married his aunt, Jochebed, who was a daughter of Levi (Exodus 2:1; 6:20). The mother of Moses was also a daughter of Levi, who had journeyed with Jacob to Egypt. Joseph was 30 years old when he came out of prison and was exalted (Genesis 41:46), and after the expiration of the 7 years of plenty he was between 37 and 38 years old. When Jacob moved

to Egypt after two years of famine (Genesis 45:11), Joseph was 40 years old. Levi was at least 5 years older than Joseph (Genesis 29:34; 30:23). Levi was at least 45 years old at the time of Jacob's migration to Egypt. Jochebed would have been born to Levi before he was 100 years old; therefore, Jochebed would have been born at the most 55 years after Jacob's journey to Egypt. Moses was born to Jochebed at the most before she was 90 years old (Genesis 17:17), and Moses was 80 years old at the time of the exodus of Israel from Egypt (Exodus 7:7). At the most, Jochebed was born to Levi 55 years after Jacob's entry into Egypt. At the most, Moses was born to Jochebed before she was 90 years old. At the exodus of Israel from Egypt, Moses was 80 years old.

At the most Israel was 225 years in Egypt (55 + 90 + 80).

This indicates clearly that the period of 215 years of Israel's residence in Egypt is correct, since we are only 10 years short based on the most extreme points conceivable. One can prove in this way that the 430 years in Exodus 12:40 had to start with Abraham's departure from Haran without using Galatians 3:17.

From Abraham's departure from Haran to the exodus of Israel from Egypt was 430 years.

The 400 years of oppression of the seed of Abraham (Genesis 15: 13) began with the birth of Isaac, then at Isaac's birth 25 years of the pilgrimage of 430 years had elapsed, and after the expiration of another 5 years there were still 400 years to the Israelites' exodus from Egypt. The exodus of Israel from Egypt took place in the first month, therefore in the Spring, and it states in Exodus 12:41 that on that same day the 430 years of sojourning came to an end, so was the departure of Abraham from Haran also in the Spring in the first month of the respective year. It has been assumed generally that the Pharaoh during the exodus was King Merenptah (Meneptah, Greek Amenephtes), grandson of the famous Ramses (son and successor of Ramses II), who lived 1320 B.C. This is incorrect, since the mummy of this king has been found, while it states in Psalm 136:15

another 6 years. If we want to determine the time of the judges, we have to subtract these 6 years from the 300 years in Judges 11:26, then Judges 11: 26 deals with the dwelling of the 2½ tribes on the east side of the Jordan.

From the division of Canaan to the Philistine	
Oppression (300-6)	294 years
The Philistine oppression	40
From the time Samuel judged Israel to the	
reign of Saul	<u>16</u>
Together	<u>350</u> years

The time of the judges continued for 350 years.

This appears to contradict Acts 13:20: “And after these things he gave [them] judges till Samuel the prophet, [to the end of] about four hundred and fifty years.” The “about four hundred and fifty years” in the Greek language is governed by the dative case (3rd) and not the accusative case (4th) which indicates the period of time. God gave King Saul to Israel *for* 40 years (Acts 13:21), and He nursed Israel *for* 40 years in the desert (Acts 13:18); both in the accusative case, which indicates the period of time. God did not give Israel 450 years of rule by judges, but the meaning of the passage (v.20) is that there was a period of 450 years, and *during* (or *within*) part of that time God gave them judges, however not the *whole* time. This can be explained in the same manner as Exodus 12:40 in which Israel resided *part* of the 430 years in Egypt, not the whole period. The “about four hundred and fifty years in Acts 13:20 ended with Samuel; it is not stated when they began. We can prove easily that they started at the exodus from Egypt.

Israel in the Wilderness	40 years
Wars in Canaan	6
Rule by Judges	350
Rule by Saul	<u>40</u>

Together 436 years.

Samuel died shortly before Saul and the number in Acts 13: 20 is only an approximate time, so the period begins with the Israelites' exodus from Egypt. According to the oldest handwritten manuscript of the Bible, the "about four hundred and fifty years" is not an account of the time of the judges, but is regarded as the previous period, because Paul in his address in Acts 13 begins with "our fathers" (v.17). The 450 years began with the fathers, that is to say at Isaac's birth and ended with the division of the land of Canaan (v.19).

Age of Isaac at the birth of Jacob	60 years
Age of Jacob at his migration to Egypt	130
Israel was in Egypt	215
Israel was in the wilderness	40
The wars in Canaan	<u>6</u>
Together	<u>451</u> years

From Isaac's birth to the division of the land was approximately 450 years. Then one has to read the verse in Acts 13: 20 "And after these things he gave [them] judges till Samuel the prophet, [to the end of] about four hundred and fifty years." This is not an account of the time of the judges, but for (*of?*) the previous period. For us it does not matter whether we count the "about four hundred and fifty years" from the exodus from Egypt or from Isaac's birth, the period of time given in 1 Kings 6:1 and Judges 11: 26 is in no way affected by this.

Editor's Note: Further help on the computation of the period of the judges is available in "Morrish's New and Concise Bible Dictionary," which points out that for part of this period there were parallel administrations in the east and west; also that Samuel continued to judge into the early years of Saul's reign. See also the extensive note to Acts 13:20 in Darby's translation, which in some early editions includes reference to Greek usage.

5. Beginning to dedication of the temple
 (1 Kings 6: 37,38) ... 7½
 From the creation of Adam to the dedication
 of the temple 3000 years

V. FROM THE BEGINNING OF THE CONSTRUCTION OF THE TEMPLE TO JOSIAH'S PASSOVER

Solomon reigned 40 years; from the beginning of the construction of the temple it was 37 years.

Solomon	37 years	
Rehoboam	17 years	
Abijam	3 years	
Asa	40 years	(2 Chronicles 16:13)
Jehoshaphat	25 years	
Jehoram	4 years	(4 years with Jehoshaphat, 8 years altogether)
Ahaziah	1 year	
Athaliah	6 years	
Jehoash	40 years	(The reigns of these kings have been been taken from the Books of Kings and Chronicles)
Amaziah	29 years	
Uzziah	52 years	
Jotham	16 years	
Ahaz	16 years	
Hezekiah	29 years	
Manasseh	55 years	
Amon	2 years	
Josiah	18 years	(The time of his Passover was towards the end of the 18 th year of his reign.)
Together	<u>390</u> years	

Jehoram, the son of Jehoshaphat, reigned several years together with his father (2 Kings 8:16; 2 Chronicles 21:3). Joram, the son of Ahab, became king in the 18th year of King Jehoshaphat's reign (2 Kings 3:1). By that time, Jehoshaphat had reigned 17 years. Jehoram, the son of Jehoshaphat, became king in the 5th year of the reign of Joram, the son of Ahab (2 Kings 8:16); that was 4 years later. At the time of his son Jehoram's accession to the throne, Jehoshaphat had reigned 21 years (17 + 4); since he reigned 25 years, he reigned 4 years together with his son, Jehoram. Jehoram, the son of Jehoshaphat, reigned altogether 8 years, that is another 4 years after the death of Jehoshaphat.

From the beginning of the construction of the temple to Josiah's passover was 390 years.

Since the 30 years in Ezekiel 1: 1 count from the year in which Josiah's passover was celebrated, and in the prophet Ezekiel the temple is so prominent, so are the 390 years of Israel's iniquity in Ezekiel 4:5 reckoned from the beginning of the construction of the temple (the span of time given in 1 Kings 6:1 to the Israelites' exodus from Egypt) to Josiah's passover. It is interesting that the word of God confirms to us the 390 years on the basis of Assyrian history, when king Salmaneser IV crossed the Euphrates River in 842 B.C., defeated Hazael, king of Syria, and made Jehu, king of Israel pay tribute to him, who ruled instead of the house of Ahab. It is assumed often that the span of time should have been 40-45 years less (than 390 years) because according to biblical records king Jehu must have died around 860 B.C. However this is a mistake which was made by the translator who lacked information on the history of the kings of Israel. The king of Israel is called Jaua in the manuscript, and this does not mean Jehu but his grandson Jehoash who reigned in 842 B.C. We can see how unreliable the chronological tables are of the scholars regarding the dates of the years. The word of God is the only reliable source.

VI. FROM JOSIAH'S PASSOVER TO THE JOURNEY OF NEHEMIAH TO JERUSALEM

Josiah reigned 31 years; so from his Passover, which was towards the end of his 18th year of reign, to his death was 13 years. Jehoahaz followed Josiah, who reigned only 3 months, and then Jehoiakim, who reigned for 11 years instead of Josiah (2 Kings 23: 31-37). In the third year of Jehoiakim came Nebuchadnezzar and besieged Jerusalem (Daniel 1:1) and in his 4th year captured it and through it made an end of the independent kingdom of Jerusalem (Jeremiah 25:1) and the 70-year dominion of Babylon began (Jeremiah 25:11,12). This was about 3½ years after Josiah's death and 16½ years (13 + 3½) after Josiah's passover.

From Josiah's passover to the beginning of Babylonian dominion was 16½ years.

The independent kingdom of Israel:

Reign of Saul	40 years
Reign of David (2 Samuel 5:5)	40½
Reign of Solomon to the construction of the temple ..	3
From the construction of the temple to Josiah's passover ...	390
From Josiah's passover to the beginning of Babylonian dominion	16½
Independent Kingdom	<u>490</u> years

The 70-year Babylonian dominion continued from the 4th year of Jehoiakim to the 1st year of Cyrus, king of Persia (Jeremiah 29:10; Ezra 1:1-3), who allowed the Jews to return to their land and to rebuild the temple.

There are 4 captivities to Babylon:

The 1st Captivity was in the 4th year of Jehoiakim and in the 1st year of Nebuchadnezzar (Daniel 1; Jeremiah 25:1).

The 2nd Captivity was in the 8th (or 7th) year of Nebuchadnezzar.
The 3rd Captivity was in the 19th (or 18th) year of Nebuchadnezzar.
The 4th Captivity was in the 24th (or 23rd) year of Nebuchadnezzar.

In the 4th year of Jehoiakim, Nebuchadnezzar conquered Jerusalem for the first time, and from this year the 70 years are reckoned in Jeremiah 25:1,10,11, and in most references, the years of the reign of Nebuchadnezzar. After the first conquest of Jerusalem, Nebuchadnezzar reigned together with his father for another year. That explains why it is stated in Jeremiah 52: 12 that Jerusalem was destroyed in his 19th year, while in Jeremiah 52:29 it mentions that Jerusalem was destroyed in his 18th year. The 19th year counts from the first conquest of Jerusalem, while the 18th year dates from his accession to the throne as an absolute monarch. The same applies to the 2nd captivity, the main captivity to Babylon, which in one place was in the 7th year of Nebuchadnezzar (Jeremiah 52:28), and then in his 8th year (2 Kings 24:12). The 2nd captivity is the captivity of Jehoiachin, the son of Jehoiakim, whom the prophet Ezekiel mentions so frequently; it was the main captivity to Babylon. Since Jehoiakim reigned 11 years, therefore he reigned approximately 7½ years after the first conquest of Jerusalem, and Jehoiachin, his son, reigned only 3 months and 10 days until the second captivity to Babylon. Between the first and second captivity is about 7½ years.

From the first conquest of Jerusalem by Nebuchadnezzar to the second captivity to Babylon was 7½ years.

Then king Zedekiah reigned in Jerusalem. In the 9th year of Zedekiah Nebuchadnezzar besieged Jerusalem and in the 11th year of Zedekiah, in the 5th month, Jerusalem was conquered and destroyed (Jeremiah 39:1,2). This was 10½ years after the main captivity, which was the captivity of Jehoiachin.

From the second captivity, which was the captivity of Jehoiachin, to the third captivity, which was the destruction of Jerusalem, was 10½ years.

The 4th and last captivity was in the 23rd year of Nebuchadnezzar (Jeremiah 52:30) which was in connection with his move to Tyre, which was 5½ years after the destruction of Jerusalem.

From the destruction of Jerusalem to the last captivity was 5½ years.

Josiah's passover to first conquest of Jerusalem 16½ years
First conquest of Jerusalem to main captivity 7½
Main captivity to destruction of Jerusalem 10½
From Josiah's passover to the destruction of Jerusalem ..34½ years

If we add these 34½ years to the 5½ years which elapsed before the last captivity (Jeremiah 52:30), we get 40 years.

From Josiah's passover to the last captivity to Babylon, was 40 years.

The 40 years of Judah's iniquity in Ezekiel 4:6, should be added to the 390 years of the iniquity of Israel in Ezekiel 4:5. The 390 years are reckoned from the beginning of the construction of the temple to Josiah's Passover and the additional 40 years from Josiah's passover to the last captivity to Babylon.

In Zechariah 7:1-5 the reconstruction of the temple had started but was not finished. The temple was rebuilt in the 6th year of king Darius (Ezra 6:15). But in Zechariah 7:1-5 it was the 4th year of Darius and 70 years had elapsed since the destruction of Jerusalem.

From the destruction of Jerusalem to the 4th year of Darius was 70 years.

Ezra moved to Jerusalem during the 7th year of king Artaxerxes (Ezra 7:7-9); he was a ready scribe of the law and set his departure for Jerusalem during the 7th year of Artaxerxes. He came to Jerusalem in the 5th month with a substantial number of captives. Some think that Artaxerxes (Artaxerxes I Longimanus) reigned several years together with his father Ahasuerus (Xerxes – husband

of Esther); concerning the span of time we are dependent upon the word of God. The book of Ezra is connected directly with the 2nd book of Chronicles (Ezra 1:1-3; 2 Chronicles 36:22,23), and at the end of the 2nd book of Chronicles there are hints of the forfeited sabbatical years (2 Chronicles 36:21) which God had commanded for the land of Canaan in Leviticus 26, which (*commandment*) was not kept by Israel. Therefore God gave these forfeited sabbatical years to the land. The 70-year Babylonian dominion continued from the first conquest of Jerusalem to the first year of Cyrus; and from the destruction of Jerusalem to Zechariah 7:1-5 was the 70-year desolation of the land. During the 490 years of the kingly period the sabbatical years ceased to be observed, causing the land to remain desolate for 70 years, which was from the destruction of Jerusalem to the 4th year of Darius. Another 50 years had to follow for the 350 years of rule by judges. Ezra waited until the expiration of these 50 years and then moved to Jerusalem.

From the 4th year of Darius until the arrival of Ezra in Jerusalem was 50 years.

Nehemiah heard about the ruins of Jerusalem in the 20th year in the 9th month of Artaxerxes (Nehemiah 1), and he was sent to Jerusalem with the commission to rebuild the city in the first month (Nisan), in the 20th year of Artaxerxes (Nehemiah 2). That was 13½ years after the arrival of Ezra in Jerusalem.

From Ezra's arrival in Jerusalem to the sending of Nehemiah to Jerusalem was 13½ years.

Josiah's passover to destruction of Jerusalem	34½ years
Destruction of Jerusalem to 4th year of Darius	
(for the forfeited sabbatical years during	
the 490 years of the kingly period)	70
4th year of Darius to Ezra's arrival in Jerusalem	
(for the forfeited sabbatical years	
the 350 years of rule by judges)	50
Arrival of Ezra in Jerusalem to sending of Nehemiah	

	to Jerusalem 13½
Josiah's passover to the sending of Nehemiah	_____
to Jerusalem	168 years

From Josiah's passover to the sending of Nehemiah to Jerusalem was 168 years.

VII. FROM THE SENDING OF NEHEMIAH TO JERUSALEM TO THE BIRTH OF CHRIST

Upon Daniel's confession of his sins and his supplication for his people and for his city in Daniel 9, he received a vision as to the 70 weeks of years. Daniel had read by Jeremiah that God had decreed that Jerusalem should remain a desolation for 70 years. Gabriel instructed Daniel about it, that God had determined another 70 weeks, therefore 70 x 7, years for Daniel's people and for his city. Then the kingdom of the Messiah would come. The 70 weeks of years (490) are divided into three parts, that is to say 7 weeks (49 years), 62 weeks (434 years) and 1 week (7 years). The 70 weeks of years were to start when the word was proclaimed to rebuild Jerusalem. That was at the time when Nehemiah was sent to Jerusalem. In the first 7 weeks (49 years), Jerusalem was to be rebuilt in troublous times. Then there should be 62 weeks, therefore 434 years, to the Messiah, the Prince. After the 62 weeks the Messiah would be cut off (from His Messiah's glory), which was a prophecy of the death of Christ on the cross. The seventieth week of years will be completely towards the end, and during this week there will be a covenant with (*between*) Israel and the people who destroyed the sanctuary; these people are the Romans who destroyed Jerusalem in the 70th year. In the middle of the 70th week, the coming prince will cause the Jewish sacrifices to cease and will set the abomination of desolation in the temple. On this account, God will bring in a desolater over Jerusalem until the Lord comes, and through the establishment of His kingdom make an end of all that is down here. The Lord speaks about the days of the great tribulation at the end in Matthew 24:15,21,22. The 70th week is still

future, while at the death of Christ on the cross, 69 weeks had elapsed. The removal of the Church, which belongs to heaven, lies between the 69th and 70th weeks of years, and the 70th week of years lies between the rapture and the establishment of the thousand year reign of Christ; the events which will take place are in Revelation 6-19. The decree to rebuild the *city* of Jerusalem, did *not* proceed when Cyrus in Ezra 1 allowed the Jews to rebuild the *House of Jehovah*. The decree to rebuild Jerusalem did *not* proceed when Ezra moved to Jerusalem in the 7th year of Artaxerxes under the authority of this king to reorganize the worship of God in the temple, according to the law of God (Ezra 7). The decree to rebuild Jerusalem was issued in the month of Nisan towards the end of the 20th year of Artaxerxes; when Nehemiah was sent to Jerusalem, in order to rebuild the *city* (Nehemiah 2:5). It is from this period that the 69 weeks of years start (483 years) and end at the death of Christ.

From the sending of Nehemiah to Jerusalem to the death of Christ was 483 years.

Since the ministry of our Lord continued for about 3½ years from His baptism to His death on the cross (Luke 13:6-9) and since the Lord was almost 30 years old at His baptism (Luke 3:23), He was 33½ years at His death.

We must deduct these 33½ years from the 483 years to arrive at the date of His birth; that was 449½ years.

From the sending of Nehemiah to Jerusalem to the birth of Christ was 449½ years.

1. Creation of Adam to end of the flood
(Genesis 5) 1656½ years
2. End of the flood to Abraham's departure
from Haran (Genesis 11) 427
3. Abraham's departure from Haran to
Israelites' exodus from Egypt
(Galatians 3:17; Exodus 12:40) 430

4. Israelites' exodus from Egypt to beginning of the construction of the temple (1 Kings 6:1) 479
5. Beginning of the construction of the temple to Josiah's Passover (Ezekiel 4:5) 390
6. Josiah's Passover to sending of Nehemiah to Jerusalem 168
7. Sending of Nehemiah to Jerusalem to birth of Christ (Daniel 9)..... 449½

From the creation of Adam to the birth of Christ

exactly ... 4,000 years.

To come out with such an even number indicates that the whole calculation must agree exactly (compare Galatians 4:4).

VIII. THE ARRANGEMENT OF BIBLICAL CHRONOLOGY INTO WORLD HISTORY

After the death of Christ, we do not find any more chronological dates in the Bible apart from the 70th week of years in Daniel which is towards the end. The Lord speaks about these last days of tribulation: "But of that day or of that hour no one knows, neither the angels who are in heaven, nor the Son, but the Father" (Mark 13:32). It would be useless to continue to reckon from the death of Christ as to how near the end is. We can arrange only in proper order the chronological dates of the Bible into world history to determine how many years have elapsed since the birth of Christ or the creation of Adam.

World history has not been able to establish the year of the birth of Christ. Some historians have fixed the death of king Herod 4 years before the birth of Christ (others in January 3 years before the birth of Christ), but it states in Matthew 2:1 that *Jesus was born in the days of Herod*. Hence it follows that the christian era is not derived from the birth of Christ but from a somewhat later period. Instead of *before* and *after* the birth of Christ it is more accurate to say, *before* and *after* our Christian era. The birth of Christ took place several years *before* the beginning of the christian era.

Since we have utilised the 4th year of the Persian King Darius, the Great, (Darius Hystaspes) in Zechariah 7:1-5 (under the number VI of this outline) it is best to use this king as the starting-point in world history. His accession to the throne has been fixed on the year 521 before the beginning of our chronology by all historians. Haggai and Zechariah prophesied in the 2nd year of Darius, that was 520, and in Zechariah 7:1-5 it was in the 4th year of Darius; that was **518 before the beginning of our chronology**. The destruction of Jerusalem was 70 years before (Zechariah 7:5); therefore 588, and Ezra moved 50 years later, in the 5th month, therefore 468. Nehemiah moved 13½ years later to Jerusalem, that was in the month of Nisan (March) 454 before the beginning of our christian era.

The sending of Nehemiah took place in the month of March 454 towards the end of the 20th year of the reign of Artaxerxes (compare Nehemiah 1 with Nehemiah 2), thus Artaxerxes, called Artaxerxes I Longimanus, began to reign 474, and since his father Xerxes, or Ahasuerus, died in 465, so both kings reigned together from 474-465, which is confirmed also by decipherable hieroglyphics.

The 69 weeks of years in Daniel 9 begin in the month of Nisan 454 and end in the month of Nisan 29 **after** the beginning of our christian era ($454 + 29 = 483 = 69 \times 7$). The death and resurrection of Christ therefore was in the Spring of 29. His baptism was 3½ years before, therefore in the Fall of 25, and His birth 30 years before, therefore in the Fall of the year 5 **before** our chronology. From the Fall of the year 5 to the beginning of our chronology is 4¼ years.

The birth of Christ was in the Fall of the year 5, therefore 4¼ years before the beginning of our chronology.

In the Fall of 1995 are 2000 years since the birth of Christ and 6000 years (*will*) have elapsed since the creation of Adam.

Beginning of our Christian Era

After		Before
Christ's death and Resurrection Spring 29 3½ years		
Christ's Baptism and Public Appearance ... Fall 25 30 years		
Birth of Christ		Fall 5
449½ years		
Sending of Nehemiah to Jerusalem		Spring 454
13½ years		
Ezra's Arrival in Jerusalem		Fall 468
50 years		
The 4 th year of Darius (Zech. 7)		Fall 518
70 years		
Destruction of Jerusalem		Fall 588
10½ years		
Main Captivity (of Jehoiachin)		Spring 598
7½ years		
First Conquest of Jerusalem By Nebuchadnezzar		Fall 606
16½ years		
Josiah's Passover		Spring 622
390 years		
Beginning of Solomon's Temple Construction		Spring 1012
479 years		
Israelites' exodus from Egypt		Spring 1491
430 years		
Abraham's Departure from Haran		Spring 1921
427 years		
End of the Flood		Spring 2348
1656½ years		
Creation of Adam		Fall 4005

Creation of Adam	-4005	
to Birth of Christ	- 5	4000 years
Abraham's Departure from Haran	-1921	
to Death of Christ	+ 29	1950 years
Israelites' Exodus from Egypt	-1491	
To death of Christ	+ 29	1520 years
Israelites' Entry into Canaan	-1451	
To death of Christ	+ 29	1480 years
Solomon's Temple Dedication	-1005	
To Birth of Christ	- 5	1000 years
Shishak's Temple Plundering	- 971	
To death of Christ	+ 29	1000 years
Destruction of Samaria	- 721	
To Death of Christ	+ 29	750 years

By Alfred Wellershaus of Endbach, Germany (1897-1968).

Editor's Notes. (1) I have checked some, but not all, of the details in the above chronology, which appears to be correct in its overall conclusions but is submitted to the readers' examination. (2) I apprehend that the author's use of the expression "Beginning of the Christian Era" was to distinguish the actual year of the birth of the Lord Jesus Christ from our traditional dating, which is the basis of the B.C. (Before Christ) and A.D. (Anno Domini – in the year of our Lord) dating. Please do not confuse this with the current use of B.C.E. (Before the Common Era), which, alas, is apparently intended to exclude reference to the Lord Jesus Christ from our dating method.

POETIC PAGES

“Mine Eye Seeth Thee”

Job 42:5

I had heard of Thee, Lord Jesus –
Of Thy beauty and Thy worth;
And yet this foolish soul, enslaved,
Still worshipped things of earth.
I heard of Thy self-sacrifice,
Thy death in matchless love;
But all was powerless till Thy work
Melted me from above.

I met Thy gaze, Lord Jesus,
As it lingered o’er my soul;
It shed a flood of peace and joy
No doubting could control.
Such was the depth of kindness
Of that blest look of love,
It charmed mine eye from things beneath
And now I look above.

I see Thee now, my Saviour –
I but heard of Thee before –
And this enraptured eye would rest
On Thee for evermore;
Would kindle with Thy beauties
As it dwells upon Thy face;
And this full soul would overflow
With thoughts of thy sweet grace.

I see Thee now, Lord Jesus.
Lo! All other objects fade.
It is Thy peerless presence
That has thrown them in the shade.

My heart was bound in things of earth
But Thou hast set it free;
Hast burst the gilded, galling chains,
Given me to live for Thee.

I see Thee now, Lord Jesus,
As Thou waitest for Thine own,
Sitting beside Thy Father
At His right hand on the throne.
Down here Thou art rejected
But we view Thee, Lord, on high;
And strengthened by the wondrous sight
Can suffer, yea, and die.

I see Thee now, Lord Jesus;
Yet a brighter morn is nigh
When Thou shalt call God's children
To their Father's house on high.
The sweet anticipation
Of that blessed longed-for day
Does much to cheer the lonely hours
Whilst Thou art still away.

Written between 1893 and 1897; author uncertain.

What am I, Lord! – an emptiness, a nothing.
Thou art my boast, in whom all fulness dwells
Of the great Godhead, Thou whose name I bear,
Whose life is mine, whose glory and whose bliss,
All, all is mine.

*Conclusion of the poem "The Vessel," by Sir Edward Denny, Bart.
(1796 – 1889).*

NOTE

The Editor trusts that the selection and composition of material for this magazine has been undertaken with the Lord's guidance and that the contents are of moral and spiritual value and appropriate to present needs. The only infallible statement of truth, however, is found in the Holy Bible and the reader is, therefore, urged to follow the practice of the Bereans, who "received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so" (Acts 17:11). The Editor is always happy to receive comments and inquiries, and to consider suggested articles for inclusion in future issues.