

Table 1 The usual calculation of the 430 years		
Abraham enters Canaan at 75 (Gen. 12:4), dies at 175 (25:7), Isaac 75 (21:5)	100 yrs.	
Jacob then 15 (from 25:26), enters Egypt at 130 (47:9)	115 yrs.	
In Egypt		
Jacob dies at 147 (47:28)	17 yrs.	17 yrs.
115-year gap to make up 430 years	115 yrs.	115 yrs.
Aaron born 83 years before the Exodus (7:7)	83 yrs.	83 yrs.
	430 yrs.	215 yrs.

Table 2 Revised calculation of the 430 years		
Abraham called in Ur at age 55 (Acts 7:2-7), goes to Haran		
Abraham leaves Haran at age 75 (Gen. 12:4)	20 yrs.	
Covenant with Abraham at age 85 (ch. 15, 16:3)	10 yrs.	(400 years remain, 15:13)
Abraham dies at 175 (25:7), Isaac 75 (21:5)	90 yrs.	
Jacob then 15 (from 25:26), enters Egypt at 130 (47:9)	115 yrs.	
In Egypt		
Jacob dies at 147 (47:28)	17 yrs.	17 yrs.
95-year gap to make up the 430 years	95 yrs.	95 yrs.
Aaron born 83 years before the Exodus (Ex. 7:7)	83 yrs.	83 yrs.
	430 yrs.	195 yrs.

Levi would have gone down into Egypt at about the age of forty-nine, being about nine years older than Joseph, who, according to Genesis 41:46,47 and 45:6, was approaching forty at the time (30 + 7 + 2). This calculation is based upon the fact that the first eleven sons of Jacob were all born during the fourteen years from Jacob's two marriages to his departure from Haran (30:25; 31:41).

On the basis of the revised calculation that Israel were 195 years in Egypt, Kohath, the second child of Levi, could have been about eight years old when he entered Egypt. Since he lived to 133 (Ex. 6:18), it can then be calculated that he died about seventy years before the Exodus (195 + 8 = 203 - 133 = 70), at which point Aaron would thus have been about thirteen, since he

was eighty-three at the Exodus (Ex. 7:7). Amram lived to 137 years (6:20), and, if Kohath begat Amram at about the age of forty, following on from the above calculation, Amram would have died about twenty-five years before the Exodus. Thus the known life-spans fit more comfortably into an Egyptian period of 195 years.

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The Song of Solomon

Having recently come to the end of the Song of Solomon in our daily readings, which we do together at 'Fairhaven' where I live, it seemed to me that brethren were nervous of giving an opin-

ion on the meaning of the words we read; everyone seems shy of it.

To me it is a most beautiful book, a book of ideas. It is an eastern love poem, written by Solomon, surely in his youth, when his mind was full of God. We can accept that Christian marriage is the highest form of human love, instituted by God and blessed by Him. The simile of bride and groom is one used by inspired prophets when speaking of God and Israel. God in the end wrote Israel a bill of divorce, but His Son takes up the theme again when forming his ecclesia; we are familiar with the idea of the marriage supper of the Lamb.

With these ideas in mind, we can accept the Song of Solomon as a thing of sheer beauty. It presents *ideas* to us—gardens and vineyards, lilies and pomegranates—love and beauty in a thousand pictures. Even in that last, difficult chapter, the bride, longing for her lover to become her brother, gives us beauty and ideas. Think of the Apostle John with his head on the bosom of Jesus at the Last Supper. Surely this love can be incorporated in the ecclesia. And the little sister with no breasts of 8:8, surely here we have young ecclesias that need nourishment and can give none themselves.

Accept the Song of Solomon as a book of beautiful ideas and it will blossom—at least it does for me. God loves beauty; it is sin, death and corruption that He hates. Perhaps these thoughts will help some other readers of *The Testimony*.

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The names of God in the New Testament

On the use of the Divine Name in the New Testament (Apr. 2001, p. 125), Alfred Plummer writes:

“Luke 5:17: ‘The power of Jehovah was present for Him to heal with’, i.e. for Jesus to employ in working miracles of healing . . . Luke often calls Christ ‘the Lord’; but in such cases Kurios always has the article (7:13; 10:1; 11:39; 12:42; 13:15; 17:5,6; 18:6; 19:8; 22:61). Kurios without the article means Jehovah (1:11; 2:9; 4:18; Acts 5:19; 8:26,39; 12:7)” (*The Gospel According to St. Luke*, p. 152).

With the above in mind, some interesting aspects can be found, for example 2 Timothy 2:19, where the RV gives: “The Lord knoweth them

that are His; and, Let every one that nameth the name of the Lord depart from unrighteousness”. A literal approach might run along these lines: “Lord [*Kurios* without the article] knows them that are His, and let everyone naming the name Lord [*Kurios* without the article] depart from unrighteousness”. A glance at the Old Testament references shows that it is Yahweh Whom Paul is speaking about.

The same principle seems to apply to Philipians 2:11: “. . . every tongue should confess that Jesus Christ is Lord, to the glory of God the Father”. What about: “And that every tongue should confess that Jesus Christ is Yahweh [manifest] to the glory of God the Father”? The Jewish New Testament gives: “Messiah is Adonai [the Lord] to the glory of God the Father”. It is my feeling that God elected to give Himself a Name that He might confer it on His Son, who bore it in his own name (Jesus, meaning ‘Yah is salvation’). He will manifest it in glory when he ascends the throne of Yahweh in Jerusalem, and will then show its fulfilment in the body of the redeemed, whom God has called out for His Name.

I am not happy with the idea, which I have heard and read a number of times, that, because God is pleased to be called Father, we have no need to refer to His Name. (Pairing Matthew 11:25 with Deuteronomy 4:39 is not proof.) The Name of our heavenly Father is associated with His Fatherhood in the redemption from Egypt: “Thus saith the LORD [Yahweh], Israel is My son, even My firstborn” (Ex. 4:22). How much more so under the greater exodus accomplished at Jerusalem!

The appearance of the Divine Name and titles in the Apocalypse is highly relevant, especially in the light of 22:5,6: “the Lord God giveth them light . . . the Lord God of the holy prophets”. This refers back to the introduction of ‘Yahweh Elohim’ in Genesis 2:4, where the context is that of the completion of, and blessing upon, the Creation, and the commencement of God’s special relationship with the man whom He had formed.

I am not of those who insist that we must always say Yahweh, but it is important that we keep very much in mind that God does have a Name, which should never be far from our thoughts. The Divine Name in the New Testament—there is potential here for intensive investigation.

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