

**Institute of Christian Teaching
Education Department of Seventh-day-Adventists**

**A CHRISTIAN VIEW OF TIME:
BIBLICAL CHRONOLOGY AND HISTORICITY**

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12501 Old Columbia Pike
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**Prepared for the
19th International Faith and Learning Seminar
held at
Spicer Memorial College
Pune, India - November 3 - 15, 1996**

**"So teach us to number our days that we may
apply our hearts unto wisdom."**

INTRODUCTION:

The essential purpose of this paper is to provide a presentation based on the study of available human experiences from the Biblical record and to develop a common meaningful time frame. This task has embraced the recognition of archaeological discoveries for supporting historical studies and confirming the historicity of events and accepting the units of time to understand chronology and use for any time frame. It is also an endeavour to map time and project the value of The Bible both in terms of its integrity and credibility and to trace a world view from Bible chronology.

Biblical writings pertains to God's revelation to mankind, expressly given to communicate to man God's plan for humanity. To enable him to orient his thought and practice through Divine guidance and present himself acceptable to God. Therefore, the reading of the Bible presents to mankind a step towards orientation on matters of philosophy and practice. Without this mankind would be lost in the sea of imaginations and oceans of uncertainties resulting in chaotic and erratic human behaviour.

Further, the value of Bible reading and understanding can help reconstruct a correct model of philosophy both of thought and practice to rectify earlier accepted wrong models. All these are possible because we have the Bible writers who have testified and been a witness to this Great Orienting Factor from Biblical concepts. The concepts of testimony and witness are acceptable to us from the understanding of the commonality of human experience which transcends race, creed, language and nationality.

Any historical record is worth its value only when it is genuine and untarnished by human vain imaginations. Therefore, we speak of the historicity of an event from the context of an event which occurred in all these historic dimensions, namely the place of the event is identifiable. The time of the event is discernable, the people involved are recognized and the context in which the event occurred is understood from these perspectives we understand the historicity of an event. The nature of time has been of much interest to people ever since the beginning of human awareness. The value and interest of this cannot be underestimated as it involves virtually in every discipline of human study. These concepts have been developed over many centuries due to people's inquisitive nature so as to make it meaningful and explainable in terms of their experiences. "Time and Tide Waits for No Man."-- while tide can be thought of as a function of time and gravitation attraction, time itself cannot be thought of as a function of itself. It is rather an attribute and power of God because He is , we are able to experience life.

Looking at the material world, we can say in our context they exist. But by looking at the living forms we can conclude they live and experience time. And so time is associated and understood primarily by the living and hence time is indistinguishably connected with life. The absence of life cuts off the experiences of time.

The Biblical perspective of time can be derived from the elaborations on human life and experiences given in the various scriptural passages. In this we can draw and attain certain concepts that helps us to build a view of time. Firstly, time is broken down into small periods of experiences, the Bible speaks about the day and night. This evidently speaks about the quantum of time pertaining to the daylight period and the period of darkness. This is easily understood in human experience because we perceive light and darkness. The concept of day is derived from the addition of these two periods, making it a bigger time period. A collection of these days numbering seven constitutes a week which we are very well acquainted with. Extending it further approximately four weeks and a few days make another time period namely the month. This corresponds with the understanding of a cyclic pattern available in the sky--the rotation of the moon around the earth, making the lunar time cycle. This lunar cycle is not exactly a fixed number of days. Then we have the concept of the year which consists of a number of lunar cycles and this also can be represented by the time the earth takes to revolve around the sun. These above-mentioned time periods are some important time references in the Bible.

Further, and a modern concepts of time is in the ability to further sub-divide these time periods into finer and smaller periods. Namely, hours, minutes, seconds, micro-seconds, etc.,. These have been designed to use them in modern scientific experiments and theories. We could call this as the quantumisation of time. Having analyzed time in these small periods, one could like to ask the question, What is time? Is it continuous? Is it discrete?

On the other side, modern astronomy has also seen the need for defining time on an extremely large scale to account for understanding the size of the universe. I am referring to the light years. One can imagine the enormous distance light travels in one year. Therefore, we have on one hand time split into fine periods. And on the other hand we have a huge bulk of time.

The Bible also speaks about the concept of time that is sacred. When we discuss the Sabbath, this comes into focus. The picture of God's command is that every seventh day is His day. And that day is meant for worship and as a memorial to His creation. This seven day cycle does not seem to be part of any astronomical development or pattern. It is an arbitrary decision of God. And hence we have no rational explanation as to why we can have eight or nine days in a week. This cannot be because it is against God's order. Another dimension of time is man's life span. In the book of Psalm David speaks about three score and ten years as an average man's life, and yearns for God's deliverance from this bondage of limited time and would rather long for eternal life.

In addition to these the concept of prophecies are brought now which uses the periods of time in the forecast of certain events. The Bible is full of such prophecies where events are forecast in terms of when they would occur, and I would specially point out the prophecies in the Daniel and Revelation books.

At this moment it is imperative to note that prophecies were given so that man could understand and be ready for the fulfillment of the plan of salvation. And that he can be a partner in that plan.

During the last century and especially during the last twenty-five years, there has been a steady increasing interest in the areas of archeological research and discoveries. Twenty-five years ago, any archeological findings would have at the most been just a small footnote in the newspaper. But today virtually every week there is some interesting discovery pertaining to past civilizations which have aroused a lot of interest among modern people: to find and know about their past. And with this interest it has been heartening to note that the effect on the relevance of Biblical historical records has brought to light the value and the accuracy of Biblical stories. This has to a large extent been instrumental for modern mankind to be interested in the philosophies and the concepts of Biblical doctrines.

The system of time keeping and reckoning has resulted in a number of calendars namely the Jewish, Hindu, Islamic, Babylonian, Julian, Gregorian calendars, etc. In organizing the years the early historians considered the options and decided finally to make the Incarnation event as a central point of reference giving rise to the years before Christ -- B.C., and in the year of our Lord -- A.D..

Currently scientists are discarding this and are taking a linear time frame without reference to the central event of Christ and the thus ignoring the centrality of the Christian faith in a time frame. A firm understanding of the concepts of time both in its current human dimensions and the dimensions of past and future in accordance with the Biblical revelations help us to develop such contours of faith that lift us and transports us to a higher realm of Understanding and Trust in God.

The concept of time duration for day and night is a relative one because there is no one day/night that is of the same duration in different parts of the world. This leads to a paradox. Does a day have more than twenty-four hours? Yes, if you think in terms of sunset to sunrise. In some parts of the world sunsets are not a daily phenomena due to the earth's tilt, in fact in some areas sunsets do not occur for many days so the question is, how long is a day? Another interesting paradox is to deal with the Seventh day. Where and when does the Sabbath begin, especially in the areas near the international date line. These are technical anomalies that can be explained and sorted out. Further the concept of Sabbath time is earth oriented in terms of time duration. But the principle is universal when we speak about worshipping God and considering the time as a memorial for creation.

In connecting man's life span and understanding the need for living eternally, the question is how do we understand time prior to human life experience and time after human life? On earth this matter is easily resolved because we live and experience time now and can share this with one another. But in some concepts of the past and the future, time understand becomes blurred and over the centuries people have produced varying different models for different philosophies.

At this point, we can start off by taking the Biblical account from creation and seeing the development of man's life and story and see it unfolding making it as a linear movement across the landscape of human experiences. It is possible to make a linear time frame chart outlining the various events in a person's life and noting down the time of the event. This result can be called as a chronicle. While we may have many concurrent chronicles outlining various events that have happened to different individuals it would be necessary to make a single chronicle combining all of these into a general time frame.

We have this problem primarily peculiar to the historians with special reference to general historians who have to develop this general Time frame and not be occupied only by a local time frame. These difficulties led the historians to accept a general calendar which had been adopted by the Roman historians and accepted generally by history scholars of the world today. This general calendar system is therefore, the skeleton for the time frame on which events are identified and placed in terms of their sequences. The nature of the time periods in the extreme ends of the time scale are generally not clear primarily because there are no specific human experience events, and therefore, become areas for different opinions leading to various concepts and theories pertaining to these periods. These periods of time are based on the philosophies of a group, some of them portray extremely long periods of time and run into millions of years - ages or eons. Naturally, when a Christian looks at this part time period with no particular event to support human value, the christian questions this time frame, and tries to find out its relevance and meaning to present experiences. In the same way one can examine the time frames of the future where once again we have extremely long periods forecast for human experience in different theoretical, imaginative situations. This again is a challenge to Christian views.

It is in these time frames that the value of Biblical perspectives are essential. In that there is reference to the time for the origin of man and a reference to the time of the future in glory, removing the gray areas found in the competing time frames. By understanding the consolidated time frame of all the chronicles of individuals or communities, we can begin to perceive the events in certain perspectives and can identify from the many events certain landmarks and outstanding events which can be useful in understanding the development of a certain trend consensus and a philosophy.

I would specifically start with the outstanding event of creation as outlined in the Bible as the first major event. This has been the point of discussion in many philosophical forums and religious discourses because in it is the essence of a foundation for all other structures in thoughts and concepts. While modern scientific trend has been to question all religious origin

theories it is because they have proposed a certain popular theory the "Big Bang Theory," which speaks about the entire origin of the universe from a tiny speck of super dense matter, which exploded and subsequently during expansion formed galaxies, stars, planets, etc. Taking this to the logical end, this expansion is going on and ultimately the universe will become a cold lifeless place and possibly coalesce again and repeat the process all over again. Therefore, Christians would consider this as a theory of human imagination without any Divine Inspiration.

Creation by God and the ultimate hope of all Christians-- the Second Advent is a very basic christian concept and any time frame that does not contain these events are unacceptable to christians. The next hallmark in the ongoing experience of man can be identified as the fall of man and the sinning experience of human existence begins with this event. This event in itself implicitly brings out the need for a solution for bringing human beings to the original pure state. This requirement is seen fulfilled in the plan of salvation as outlined from the foundation of the world and in the fulfillment of all the prophecies that are outlined in the Bible.

And therefore in this context the Call of Abraham is seen as a next outstanding landmark in the flow of history. Abraham called to be the father of the Israel nation through whom we would have the Mighty Demonstration of the Incarnation of God, Jesus Christ, through Whom was the fulfillment of the Redemption Plan, which involved His earlier Ministry, Death and Resurrection.

We consider the Resurrection of Christ as a paramount landmark event in the history of the world. The sequel to His crucifixion which was witnessed by many. And this became the paramount landmark for the meaning of the Christian faith. As the Incarnation was the focal point since the fall of man the Second Advent of Christ is the focal point since of the

Resurrection of Christ. And to this end are directed the many prophetic events that would help us to focus on this climatic event in the future.

The question we can ask is what is the value of all these chronologies and historical understandings. The first one would be to be able to understand the historicity of the Bible stories and its claims. Secondly, to accept the truth values of its precepts and be able to absorb the promises in the development of personal faith, hope and love. In a world full of materialistic and secular concepts it is pertinent to have an anchor firmly in position to be able to have an unshakable faith. The landmarks listed are taken from the events outlined in the Bible and in general history to show the pattern of human movement and see the enormous trends that one can analyze from the vast flow of human experiences. These landmarks also helps us to perceive a pattern and guide us in developing a world view that we can defend, accept, and share with those around us.

BIBLE CHRONOLOGY AND MODERN SCIENCE

There is a widely held present day opinion that man has been on the earth much longer than the Bible indicates:

The two oldest civilizations are those of Babylonia and Egypt. Upon purely archaeological evidence, apart from Biblical statements, the beginning of the HISTORIC period in Babylonia is variously placed between 5000 B.C. and 2400 B.C., and mostly about 3400 B.C. beginning of the HISTORIC period in Egypt, between 5500 B.C. and 2000 B.C. most historians centering it around 3000 B.C. As for the PRE-HISTORIC period of both countries, opinions vary from a few centuries to fanciful guesses of untold ages. The Euphrates and Nile valleys are now known to have been of comparatively recent formation, not ante-dating 7000 B.C. Archaeology and history show that in this valley man appeared rather suddenly, with a well developed civilization right at the start. There are many scholars who think there is no conclusive evidence yet produced that man has been on earth longer than the traditional Biblical 6000 years.

DATE OF THE EXODUS

This depends, on how the figures are interpreted, Egyptian Chronology. Opinion now seems to be pretty well divided between about 1450 B.C. and 1230 B.C.

GENEALOGY OF JESUS

This is given also in Luke 3:23-28. The coming of Christ to the earth ad been anticipated from the beginning. In the early days of human history God had chosen on family line, that of Abraham and, later on, another Family within the Abrahamic Family, that of David, to be the Family through which His Son would make this entrance into the world.

The Hebrew Nation was founded, and nurtured, of God through the ages, to bulwark that Family Line of descent. The Genealogy, as given in Matthew, is abridged. Some names are omitted, But that does not invalidate the line of descent.

42 generations, 3 groups of 14 each, cover 2000 years: the 1st group 1000 years; 2 group, 400 years; 3rd, 600 years.

The 3rd group, however, names only 13 generations, the 14th evidently being intended for Mary.

The Genealogy as given in Luke is somewhat different. Matthew goes back to Abraham; Luke to Adam. One is descending, "begat", the other is ascending, "was son of." From David they are separate lines, touching in Shealtiel and Zerubabeal.

The commonly accepted view is that Matthew gives Joseph's line, showing Jesus to be Legal Heir to the promises given Abraham and David; and that Luke gives Mary's line, showing Jesus blood descent, "Son of David according to the flesh" (Rom. 1:3)

Mary's genealogy, in accord with Jewish usage, was in her husband's name. Joseph was the "Son of Heli" (Luke 3:23), that is "Son-in-law" of Heli. Jacob was Joseph's father (Matt. 1:16)

These genealogies, given more fully in I Chronicles 1-9, form the backbone of Old Testament annals. Carefully guarded the rough long centuries of epochal vicissitudes, they contain a "Family line through which a promise was transmitted 4000 years, a fact unexemplified in history."

***But He answered and said to them, "I tell you that if these should keep silent, the stones would immediately cry out." Luke 19:40
For the stone will cry out from the wall, and the beam from the timbers will answer it. Habbakuk 2:11***

THE BEGINNINGS OF ARCHEOLOGICAL INTEREST

Claude James Rich of the British East India Company resided at Baghdad just 50 miles Northeast of the site of ancient Babylon. Upon seeing some inscribed bricks brought in by a fellow agent, he visited the site in 1911. Securing the assistance of a few natives Rich went beneath the mounds and gathered a few tablets. Consequently he visited Mosul in 1820 and spied mounds that he suspected were swelling with evidences of Neneveh. He secured tablets and Inscriptions that he made much use of.

In 1842 Paul Emil Botta, a Frenchman began exploring these mounds and in 10 years unveiled the magnificent palace of Sargon at Khorsabad.

Sir Austen Henry Layard (Dubbed the father of Assyriology), between 1845 and 1851 uncovered the ruins of 5 Assyrian Kings and a great library of 100,000 volumes belonging of Ashurbanipal.

Ever since, the region has been the Mecca of Archaeologists and there are accounts of series of expeditions on the part of the British, French, German and American reflecting the enthusiasm this region has evoked.

THE EUPHRATES VALLEY

This is where the Bible story was born. It is now sparsed with mounds of ruined cities, some of which were among the first. These were built of brick. Domestic refuse was dumped over the walls and when destroyed in war and later re-occupied, the ruins would be levelled off as a base for a new city. The new city would then bury beneath itself, the relics of the old one and the mounds grew higher and higher upon the cites final conquest and thereafter its abandonment the brick disintegrated forming a coat of earth. Beneath these lie windows into the life and civilization of some of earth's earliest inhabitants.

Interestingly, some of these mounds are over a 100 feet high and blanket as many as 20 cities or more. Each city being a distinct stratum.

LIBRARIES IN ABRAHAM'S DAY

Libraries were in abundance in the same time of Abraham. Every important city in Babylonia possessed time. In them were thousands of books that ranged from dictionaries and Grammars to works in Mathematics, Astronomy, Geography, Religion and Politics. Literary activity was prolific. It flourished to an extent that Ashurbanipal had his scribes copy some masterpieces for his great library in Nineveh.

WRITINGS IN EGYPT

Napoleon's expedition to Egypt brought rich dividends in more ways than one. His report kindled a flame of enthusiasm in the hearts of his scientists. J.F. Wilkinson the father of

Egyptian Archeology, an Englishman consequently made for these, sojourned there are copied those inscriptions from great monuments.

PICTOGRAPHIC WRITINGS

These embodied ideas, these are marks, signs and pictures capturing the essence of ideas, words or combination of words. These were painted or engraved on pottery or clay tables. This in effect, was the written language of Babylon.

CUNEIFORM WRITINGS

As writing further evolved word divisions or syllables were conceived. Each mark stood for a syllable and there were over 500 that were formulated. These could by patchwork form over 30,000 combinations. Each mark was 20 inches long and about 2/3 yards as wide on soft clay bricks or tablets.

WRITINGS MATERIAL

The forms "writing" "book" and "ink" were not strange to semitic linguists. The Babylonians used clay tablets. The Egyptians used stone, leather and papyrus, papyrus was the fore runner of paper was made from reeds which grew in Marshes 2 to 3 inches in diameter and 10 to 15 feet high. It was sliced, and placed crossway, in alternate layers, moistened and pressed, and made into sheets, or rolls, usually a foot wide, and 1 to 10 feet long.

THE ROSETTA STONE

The language of ancient Egypt was Hieroglyphic- picture writing. soon came along a simpler and, a more alphabetic one called "Demotic" Both survived until Roman times. These inscriptions were unintelligible until the Rosetta Stone was unearthed. It was discovered by a French scholar upon Napoleon's excursion to Egypt. Its name derives from a town Rosetta on the western most mouth of the Nile. Currently in the possession of the British it is a black granite of 4 ft. by 2 1/2 ft. By 1 foot dimension., It had 3 inscriptions Greek, Egyptian Demotic and Egyptian Hieroglyphic one above the other Champollion, French scholar compared the known values of the Greek letters with the unknown Egyptian characters and made historic break through in the translation of the mystery that was the Ancient Egyptian language.

THE TELL-EL-AMARNA TABLETS

Being the official correspondence from various kings of Palestine and Syria these were detected in 1888 among the debris of Amarna, halfway between Memphis and Theses. They were 400 hundred in number and were a possession of the royal archives of Amenhotep III and Amenhotep IV. They are 2 to 3 inches wide and 3 to 9 inches long with Babylonia Cuneiform inscriptions on both faces.

THE BEHISTON ROCK, KEY TO BABYLONIAN LANGUAGE

Sir Henry Rawlinson, a British army officer, in 1835 noticed on the Behiston mountain, 200 miles Northeast of Babylon an isolated rock rising 1700 feet out of the plain. On closer scrutiny he saw on the face of this rock carvings. It was an inscription engraved at the behest

of Darius, King of Persia in 516. B.C. It is, in essence, an account, in Persian, Elamite and Babylonian, of the military exploits of Darius. After a taxing 14 translations the key to the Babylonian language was found.

HAMMURABI'S CODE

Hammurabi, the contemporary Babylonian king, of Abraham ordered his scribes to collect, codify and engrave the laws of his kingdom on stones to be set up in all of his principal cities. One discovered among the ruins of Susa by M.J. Morgams was a finely polished block of hard black diorite stone of 8 feet high and 2 feet wide and oral in shape had inscription runs into 4000 lines and is equal in subject matter to the average Bible book. The inscriptions reflect a well developed system of jurisprudence and a high level of literary skill.

In considering the time scale with land mark events the following can be acceptable to any Biblical historian for consideration from the Old Testament period regarding extrabiblical sources which pertains to the identified landmark events.

CREATION

The Creation Tablets record a perverted polytheistic version of creation in cuneiform writing on Seventh clay tablets. They were found at ancient Nineveh between A.D. 1848-1876 in the library of the Assyrian king Ashurbanipal (669-626 B.C.), but composed earlier the reign of Hammurabi (1728-1686 B.C.) See Gen. 1:1-2:25.

THE FLOOD

The Flood Tablets (both Sumerian and Babylonian) give evidence that this event did occur. The oldest account is the Sumerian from Nippur, dating before 2000 B.C. The Babylonian is recorded in the 11th book of the Epic of Gilgamesh. The Flood Tablets were unearthed at Nineveh by H.Rassam (1853) and from Ashurbanipal's library (669-626 B.C.) and furnish the most striking extrabiblical parallel to any biblical event, even including sending out the birds from the ship by the Babylonian Noah. (its reality)

THE TABLETS OF NATIONS

The names and places of this marvelous the ethnographical table have been largely illuminated and clarified by modern scientific archeology. See Gen. 10:1-32.

ABRAHAM'S BIRTHPLACE

C.L. Woolley's excavations in 1922-34 of Ur one of the best-known ancient sites of southern Babylonia. Under the famous Third Dynasty (B.C. 2070-1969 B.C.) when Abraham Third Dynasty it was at the height of its splendor as a commercial and cult center dedicated to the moon god Nanna. The famous ziggurat, temple and sacred precincts of the moon-god have been uncovered. Gen.11:27-31.

PATRIARCHAL CUSTOMS

The Tablets from Nuzu (1925-41) near Kirkuk illustrate such patriarchal customs as adoption, marriage, rights of the firstborn, the teraphim and many other details of local color.

The Mari Letters from Tel el Hariri on the Middle Euphrates, discovered in 1933, also illustrate this period, as well as the Code of Hammurabi from 1700 B.C. discovered in 1901. Gen.51:1-50:26.

EVIDENCE OF ISRAEL'S SOJOURN IN EGYPT

(1) Egyptian personal names of Levites (Moses, Assir, Oashur, Merari, Hophni, Phinehas and Putiel). (Cf. 1 sam. 2:27.) (2) Authentic Egyptian local color in accord with data from Egyptian monuments, such as titles "chief of the butlers" and "chief of the bakers" (Gen. 40:21), Ex. 1:7-12:41.

THE EXODUS

Under early view Thutmose III (1490-1445) was the oppressor; Amentotep II (1445-1425 B.C.), the pharaoh of the Exodus. Late views place the events under Ramses II after 1280 or under Merneptah, whose famous stele contains the first extrabiblical mention of Israel (c. 1224 B.C.). The Amarna Letters, discovered 1886, deal with the period c. 1380-1360, and mention the Habiru, whom some archaeologists identify in part with the invading Hebrews. Ex. 12:1-14:31.

SOLOMON'S EMPIRE

Archaeology has brilliantly illuminated Solomon's reign. (1) Excavations at Hazor, Megiddo, Gezer have confirmed his army and chariotry (1 Kgs. 9:15-19; 10:26) (2) Excavations of Nelson Glueck at Exion-geber (cf. 1 Kgs. 7:46) have uncovered Solomon's copper furnaces. (3) Solomon's matrimonial alliances (1 Kgs. 11:1-5,33) are illustrated by royal records of Egypt, Mitanni, etc. (4) His "fleet of Tarshish" (smeltery or refinery fleet) illustrated by phoenician inscriptions (5) His horse and chariot trade and commerce with Hiram I of Tyre (c. 969-936 B.C.) are illustrated by archeology, (6) as well as the temple he built in Jerusalem, especially by the sanctuary at Tell Tainat in northern Syria excavated in 1936. 1 Kgs. 3:1-11:43.

NEBUCHADNEZZAR II

The splendors of his capital city Babylon are now well known from R. Koldewey's excavations 1899 onward (cf. Dan.4:30). The Ishtar Gate, the palace, the Ziggurat, Marduk's temple and the Hanging Gardens have been discovered. Bricks stamped with Nebuchadnezzar's name attest his building activities. Dan. 2:1-4:37.

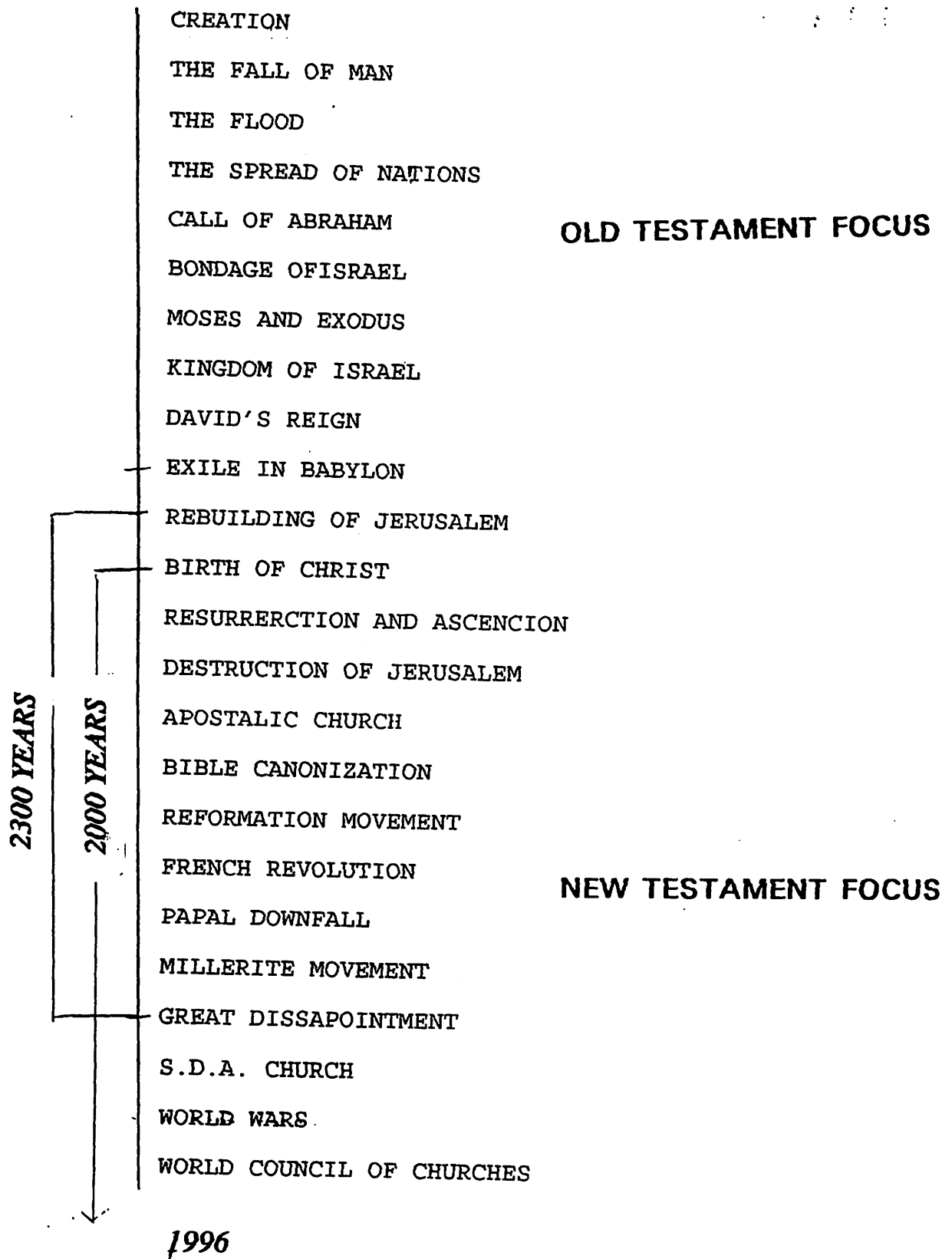
JEWISH EXILE

Three hundred Cuneiform tablets found near the Ishtar Gate in Babylon, dating between 595-570 B.C., include the name of Jehoiachin of Judah among other captive princes, besides many Jewish names similar to those in the OT. 2Kgs. 25:1-30, Ezk. Dan. Ezr.

CYRUS EDICT

Cyrus Cylinder, discovered by H. Rassam in the 19th cen., tells of Cyrus restoration of peoples and their gods, and is in line with the spirit of the decree recorded in the Bible. Ezr.1:2,3; 2 Chro. 36:22-23.

LISTING OF LANDMARK¹⁹² EVENTS IN WORLD HISTORY



SECOND ADVENT

BI-MILLENNIAL COMMEMORATION OF THE BIRTH OF JESUS CHRIST

**WHOSE LIFE OF MINISTRY, CRUCIFIXION ON THE CROSS AND
RESURRECTION FROM DEATH PROVIDED THE SALVATION FOR
ALL WHO BELIEVE IN HIM AND WHOSE IMMINENT RETURN IS
THE HOPE FOR ALL WHO ACCEPT HIM**

**We the members of the 19th Faith and Learning Seminar bear witness this
day the 14th of November, 1996 and affirm our Faith in Jesus Christ our
Lord and Saviour**

**Humberto M. Rasi, John M. Fowler, Wesley Gordon Jenson, Samuel Gaikwad,
Kodali Jesurathnam, Enrique Becerra, Ben Clausen, Barry Hill, Edison Samraj**

**Mathew M. Ahimaz, John M. Bara, Sam Charles, Lalthanzika Chhakchhuak, Victor Dyman,
Selmon H. Dio, Prema Gaikwad, Mohanraj Wilson Israel, Rodger F. Jones, Arun Kullu,
C K G Ashoka Kumara, Harry Mayden, James Mbyurikira, Noble Prasad Pilli, Priscilla
Vijay Pilli, S Rajendra Prasad, Franklin Samraj, Kenneth P Swansi, Johnson Jacob Thadi,
Vinod Thamby, Mathaikutty Varghese, Sumana Wickeremarachchi**

**PRESENTER
FRANKLIN SAMRAJ**

**"FOR GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN
SON THAT WHOSOEVER SHOULD BELIEVE IN HIM SHOULD NOT PERISH
BUT HAVE EVERLASTING LIFE." APOSTLE JOHN**

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Genesis 15:13

I Chronicles 27:1

Genesis 8:3

Exodus 33:5

2 Kings 20:9-11

Ecclesiastes 3:1-11+