

THE FULNESS OF THE TIMES;

BEING AN ANALYSIS

OF THE CHRONOLOGY OF THE SEVENTY:

IN TWO PARTS.

WITH

AN INTRODUCTORY DISSERTATION,

WHEREIN ARE ESTABLISHED,

THE EPOCH OF THE FALL OF ADAM,

AND ITS CHRONOLOGICAL CONNEXION WITH

THE GREAT ERAS OF THE WORLD,

AND WITH

THE PRESENT TIME:

CONTAINING ALSO STRICTURES ON THE

REV. E. BICKERSTETH'S SCHEME OF SCRIPTURE CHRONOLOGY.

By WILLIAM CUNINGHAME, Esq.

OF LAINSHAW, IN THE COUNTY OF AYR.

"THE LORD HIMSELF SHALL DESCEND FROM HEAVEN WITH A SHOUT, WITH THE VOICE OF THE
ARCHANGEL, AND THE TRUMP OF GOD; AND THE DEAD IN CHRIST SHALL RISE FIRST."

—1 THESS. iv. 16.

LONDON:

JAMES NISBET & CO., HATCHARD & SON, L. & G. SEELY;
EDINBURGH, WILLIAM WHYTE & CO.; DUBLIN, ROBERTSON & CO.;
GLASGOW, JOHN SMITH & SON.

MDCCCXXXVII.

YRABELL OF VILLAGE
TO
YRABELL OF VILLAGE

*Hist
Chronology
13th C.
Religious Chronology*

*BS637
C9*

*Wm
Ruh*

GLASGOW:
FULLARTON AND CO., PRINTERS, VILLAFIELD.

11819.

chg.

AN

INTRODUCTORY DISSERTATION

TO THE

FULNESS OF THE TIMES;

WHEREIN ARE ESTABLISHED,

THE EPOCH OF THE FALL OF ADAM,

AND ITS

CHRONOLOGICAL CONNEXION WITH THE GREAT
ERAS OF THE WORLD, AND WITH THE
PRESENT TIME.

CONTAINING ALSO

STRICTURES ON THE REV. E. BICKERSTETH'S SCHEME

OF

SCRIPTURE CHRONOLOGY.

By WILLIAM CUNINGHAME, Esq.

OF LAINSHAW, IN THE COUNTY OF AYR.

"THE LORD HIMSELF SHALL DESCEND FROM HEAVEN WITH A SHOUT, WITH THE VOICE OF THE
ARCHANGEL, AND THE TRUMP OF GOD; AND THE DEAD IN CHRIST SHALL RISE FIRST."

—1 THESS. IV. 16.

LONDON:

JAMES NISBET & CO., HATCHARD & SON, L. & G. SEELY;
EDINBURGH, WILLIAM WHYTE & CO.; DUBLIN, ROBERTSON & CO.;
GLASGOW, JOHN SMITH & SON.

MDCCCXXXVII.

63861

GLASGOW :
FULLARTON AND CO., PRINTERS, VILLAFIELD.

ADVERTISEMENT.

THERE are two passages in this Dissertation which require explanation. In page 24th it is said that, according to the Seventy, the interval from the Exodus to the 1st of David is 569 years. It ought to have been said, according to the *original text* of the Seventy, wherein, in the time of Origen, the number in 1 Kings vi. 1. did not exist; and also according to the reading of the Aldine copy in 1 Sam. iv. 18., which gives *forty years*, whereas the Vatican copy reads only *twenty*, for the administration of Eli. It should also be mentioned, that the Hebrew and Greek texts equally require the insertion of the term of 27 years for Joshua and the Anarchy, and 12 for Samuel, after the victory of Mizpeh, the reasons for which will be found in my Chronology of Israel, Chap. V.

I wish the foregoing explanation to be kept in view in reading the passage in p. 34.

January 24th, 1837.

CONTENTS

OF THE

INTRODUCTORY DISSERTATION.

SECTION I.

On the Epoch of the Fall of Adam, and its Chronological connexion with the Great Eras of the World, and with the Present Time, ...	1

SECTION II.

Strictures on the Rev. E. Bickersteth's Scheme of Chronology, . .	19

NOTICE

TO THE

READERS OF THE FULNESS OF THE TIMES.

The following Errata have escaped notice in the lists of Errata given in the different Parts of the Work.

FULNESS OF THE TIMES.

Page 49, line 8, *for* 6th *read* 9th.

APPENDIX.

Page 206, line 4 of figures, after 121 cycles insert 4 years.

SUPPLEMENTARY DISSERTATION,—PREFACE.

Page xv., line 5, *for* 588 *read* 538.

21, line 17, *for* potuis *read* potius.

The reader is requested, before perusing the Supplementary Dissertation, to refer to the list of Additional Errata at the bottom of page 84.

As the Purchasers of the Supplementary Dissertation may not all have received from their Booksellers the Appendix and a reprinted leaf, they will be stitched at the end of this Dissertation with the General Title Page of the whole Work.

AN
INTRODUCTORY DISSERTATION,

§c.

SECTION I.

ON THE EPOCH OF THE FALL OF ADAM, AND ITS CHRONOLOGICAL CONNECTION WITH THE GREAT ERAS OF THE WORLD, AND WITH THE PRESENT TIME.

THE work now collected into one volume was published at three different times. It was begun in the month of August, 1835, and the Fulness of the Times, with the Appendix, was published in March following. The Supplement next appeared, after an interval of two months, and the Supplementary Dissertation in November. The reason of its appearing in these consecutive and disjoined parts was, that the Author conceived, at the publication of each, that the work was complete; but new matter, and new discoveries having come upon him subsequently, he found himself compelled to enlarge it to its present size, and as the whole is still essentially one work, he has thought it better to send it forth in the present form, with a general title page, leaving the former title pages, the prefaces, and tables of contents, as they were originally, and prefixing to it this Introductory Dissertation, wherein it is still necessary for the author to bring before the reader some further discoveries.

There is very frequent mention made in this Work of a great period from the death of Adam, at the end of B. C. 4549, to the termination of the present year, 1836, which (according to the Scriptural reckoning,) is not till the 6th March of our year 1837. That period being the Metonic cycle of 19 years multiplied by $7 \times 4 \times 12 = 6384$ years, possesses mysterious characters of completeness, indicating apparently that its termination marks one of the great eras of the dispensations of the Almighty, since the numbers 4, 7, and 12, are each in the Scriptures used to denote perfection and fulness, the last being the measure of the Church itself.* It was not, however, till after the publication of the Appendix to the Supplementary Dissertation, that I saw that this great period of 336 Metonic cycles divides itself in the following remarkable manner :

EVENTS.	Dates		Intervals.	
	B. C.	Years.	Cycles of 19 Years.	
THE DEATH OF ADAM,	4549			
THE FINISHING OF THE ARK in the 2d year before the Flood,	3219	1330	70	{ The number 70 is the multiple of 14 by 5, and as to both these numbers see Supplementary Dissertation, pp. 64 and 79.
The end of Jacob's 20 years' servitude,	1889	1330	70	
				{ The period of 140 cycles, from the death of Adam to the end of Jacob's servitude cannot but strike the reader as a very wonderful confirmation of this chronology.

* How deeply the perfection of certain numbers has sunk, as it were, into the mind of man is plain from our measures of weight and capacity. The *Avoirdupois weight* is all the multiple of 7 by 4 up to the *hundred weight*, which is $7 \times 16 = 112$, being the number of Jubilees marking a great period to be mentioned below. Then 10 is brought in, the *tun* being 20 cwt. *Troy weight* is grounded on the number 12 : so English and Scotch dry measures are all the multiples of 4.

EVENTS.	Dates.		Intervals.	
	B. C.	Years.	Cycles of 19 Years.	
The epoch of the ROMAN IMPERIAL MONARCHY in the person of OCTAVIANUS, who receives the title of AUGUSTUS,	27	1862	98	This number unites the character of the Metonic cycle and Jubilee, being $49 \times 2 = 98$ cycles, or $19 \times 2 = 38$ Jubilees. It is also the multiple of 14 by $7 = 98$. The Scriptural year 1836 ends, as already said, on the 6th of March, 1837. The two periods of 98 cycles make 196, or the square of 14 cycles, for $14 \times 14 = 196$. Thus the whole period from Adam's death is composed of two great numbers $140 + 196$. See as to the other properties of the last number, Fulness of the Times, Part I. p. 159.
The present year,	A. C. 1836	1862	98	

ADAM is, as we know from the Scriptures, a typical person. In his original state of righteousness he was eminently a type of CHRIST. When he fell, he became the type of his whole fallen posterity in the flesh, consequently his death may be viewed as a type of the end of the dominion of man in the flesh, over this lower world, at the yet future revelation of the SECOND ADAM, which is thus spoken of in the Epistle to the Hebrews, "*When he bringeth again* the first begotten into the world, he saith, And let all the angels of God worship him.*" At that glorious period the Son of God with his saints assume the reins of universal government, and then the FIRST ADAM, as represented by the collective body of his descendants ruling the earth, may be viewed as *dead*. The death of Adam is therefore a great epoch, not only considered as that of the execution of the first sentence,† but as the great type of the end of all earthly rule and authority.

* Such is the marginal rendering of the phrase in our larger Bibles, and as Mede has shown it is unquestionably correct.

† See Fulness of the Times, Part I. p. 158.

In the next place, the finishing of the Ark is, as is more than once mentioned in these pages, a type of the finishing of the CHURCH OF THE FIRST-BORN at the descent of Christ from heaven. The finishing of the bondage of Jacob, who is also in an eminent degree a typical person, representing both his natural posterity and the whole church of God, may be viewed as typical of the end of the bondage of the church,—*the Israel of God*, to the principalities of the world, and of this lower creation itself to the bondage of vanity.*

The establishment of the imperial dominion of Rome, under Augustus, may be considered as the highest pinnacle—the acme, of the glory of the natural Adam, and the complete development of his last Bestial monarchy, which was to crucify the Messiah; thus manifesting to us mystically, that the highest elevation of the *natural*, the *earthly Adam*, is the deepest humiliation of the *spiritual*, the *celestial Adam*.

These things being so, we shall, I think, see new reasons from them for believing, that the expiration of the great period, from the death of Adam to the present year, which comprehends all these great eras, is pregnant with events of the most stupendous importance to the church of God, and the generation of men now alive on the earth; for if each of the *great subdivisions*, was thus the epoch of a new dispensation, or the passing away of a former one, analogy leads us to believe, that the end of the *whole period*, must be the termination of a greater dispensation, and the introduction of one of still more transcendent magnitude, and that as the commencement of its fourth subdivision was the epoch of the full establishment of the highest pinnacle of *earthly power*, so its termination shall be the era of the introduction of the highest glory of *heavenly power*.

* Rom. viii. 21.

These arguments will receive new confirmation from what I am now about to offer.

It is shown in the Preface to my Chronology of Israel, that the series of Jubilees, computed originally from the Exodus to the sounding of the 7th Apocalyptic trumpet, which was the only one then known to me, being reckoned back to the Antediluvian ages, goes up to within 17 years of Creation, there being from the Creation, B. c. 5478, to the baptism of the Messiah, in Jordan, A. c. 28, which is the 35th Jubilee year from the Exodus, exactly 5505 years, or 112 Jubilees and 17 years. I conjectured also, that the event of which the commencement of the 112 Jubilees was the epoch, was THE FALL OF OUR FIRST PARENTS AND THEIR EXPULSION FROM PARADISE, which I placed in the year 17 of Creation. There is, however, an error of a year in this calculation, since, if we reckon the Fall to have been 17 years *complete* from the era of Creation, it dates in the year 18 of Creation.*

I proceed accordingly to observe, that if we place the FALL and the EXPULSION FROM EDEN in the year of the world 18, which answers to B. c. 5461, there are thence to our Lord's baptism in A. c. 28 exactly 5488 years = 112 Jubilees, which, divided by 7, gives the quotient 16 without a remainder. Next, as the Jubilee 49 is the *square* of 7; it is when multiplied by 7 the *cube* of that perfect unit = 343, and $343 \times 16 = 5488$ years, or 112 Jubilees. This period is consequently the *cube* of 7, the most perfect unit, multiplied by 16, which is the *square* of 4, another of the sacred numbers of perfection. Now, as the *termination* of this perfect period of 112 Jubilees, is marked by the stupendous event of the BAPTISM OF MESSIAH IN JORDAN, the emblem, and the source of the

* See the whole passage in my Chronology of Israel, Preface, p. v.

spiritual regeneration of fallen man, that is the beginning of spiritual life in him, it appears evident that the period must *begin* from some great event correlative thereto, and no other than the FALL and BANISHMENT FROM EDEN can, I think, be selected as bearing this character. I therefore, without hesitation, conclude, that the FALL OF ADAM was in the year of the world 18, or B. C. 5461, and that from this great event the first series of Jubilean Chronology springs, of which the whole stream of the Shemittahs and civil Jubilees of the nation of Israel was the continuation, although their dates were assumed from the Exodus, an event which is itself correlative to the expulsion from Paradise, as the antithesis of it.

From the date of the FALL, thus fixed in B. C. 5461 to the present year 1836, there are 7296 years, which, divided by 19, give 384 Metonic cycles; and $12 \times 8 \times 4 = 384$, is exactly the sacred number of the church 12, multiplied by 32, one power of 4 higher than the period from the death of Adam, which is 12×28 . The number 384 is, farther, the 8th term of a series of Geometrical progression, of which 3 is the *root* or 1st term, and 2 the *ratio*. In the next place, from the FALL, in B. C. 5461 to the DEATH OF ADAM, B. C. 4549, are exactly 912 years, or 48 cycles of 19, which was therefore the measure of ADAM'S MORTAL LIFE of sorrow and sin after he fell, as it is also *exactly the measure* of the life of SETH, who was as it were the *fallen Adam*, born in the likeness, and after the image of his father. And this identity, in the length of the life of the fallen father, and his fallen son Seth, seems mystically to signify, that there is a deep relation between the length of Adam's life, and the duration of the period, during which his fallen posterity shall possess, *i. e.* rule, the earth.

It has already been shown by me in the Supplementary

Dissertation * that the period from Adam's death to the end of the present year 1836, in March next, being 6384 years, is exactly 912 multiplied by 7 ; and as 912 is now shown to be the measure of the mortal life of our GREAT FATHER, it follows that at the point of time we are so rapidly approaching, ADAM will have lain in the dust, to which he returned, exactly 7 times the length of his mortal life after the Fall ; and during this *sevenfold* period, as the MYSTIC TREE, seen by the Babylonian monarch, was held by the band of *iron and brass*, so has our GREAT PROGENITOR been held by the *iron bands* of DEATH, and the *brazen fetters* of Hades. Whether he shall remain still longer under the power of the GREAT ENEMY is yet unrevealed ; but thus far we may judge, I think, on the sure basis of *Divine analogy*, that as the mortal lives of Adam, Seth, Methuselah, and Noah were all measured by the Metonic cycle, so the period during which Adam, who by his sin introduced death, shall remain in the dust, may be expected to be measured by some great revolution of the same cycle.

The great periods of the Scriptures may be likened to the wheels of the cherubim, seen by the Prophet. There were wheels within the wheels.† Thus is it in the Sacred times. There are periods of fulness and perfection, within periods of larger fulness. It has already been said that the great number of 7296 years from the FALL to the present year, or 384 cycles, is the eighth term in a series of geometrical proportion, of which the *root* is 3 cycles, and the ratio 2. I shall now place the series before the reader both in cycles and years, and shall afterwards apply it to the Chronology of the World : and, as the *root* in *cycles* is 3, it will be understood that in *years* it is $19 \times 3 = 57$:

* P. 76.

† Ezek. i. 16.

	Cycles of 19 years.	Years.
1st, The root or 1st term is	3	57
2d,	$3 \times 2 = 6$	$57 \times 2 = 114$
3d,	$6 \times 2 = 12$	$114 \times 2 = 228$
4th,	$12 \times 2 = 24$	$228 \times 2 = 456$
5th,	$24 \times 2 = 48$	$456 \times 2 = 912$
6th,	$48 \times 2 = 96$	$912 \times 2 = 1824$
7th,	$96 \times 2 = 192$	$1824 \times 2 = 3648$
8th,	$192 \times 2 = 384$	$3648 \times 2 = 7296$

As the fall of Adam, from which this series of time begins to run, was in B. c. 5461, computing from that year the whole series of time, it will be found that the *root* multiplied by the *ratio*, added to the sum of all the intermediate terms, is equal to the whole period of 384 cycles, for $3 \times 2 = 6 + 6 + 12 + 24 + 48 + 96 + 192 = 384$.*

Therefore, in applying the series to the Chronology of the World from the Fall, we proceed as follows:

	Years.
The Fall was in	B. c. 5461
Computing thence the 1st term, or root, 3 cycles, or 57 years $\times 2 =$	114
The remainder is the end of the 1st period,	B. c. 5347
The 2d term is 6 cycles =	114
The remainder is the end of the 2d period,	B. c. 5233

* In series of geometrical progression, of which the ratios are higher than 2, if we multiply the *root* or first term by the *ratio*, and all the intermediate terms by the ratio *minus* 1, the sum of the products will give the extreme term. Thus in the series 3, 15, 75, 375, the *ratio* being 5

$$\begin{array}{rcl}
 3 \times 5 & = & 15 \\
 15 \times 5 - 1 & = & 4 \quad 60 \\
 75 \times 4 & = & 300
 \end{array}$$

The sum is the extreme term, 375

As this rule does not appear to be in our books of arithmetic, I have thought it better to give it, as it shows one mode of evolving great periods of time, measured by series of geometrical proportion.

3d term,	12 cycles ==	Years. 228
The end of the third period,		B. C. 5005
4th term,	24 cycles ==	456
The DEATH OF ADAM at the end of the 4th period,		B. C. 4549
5th term,	48 cycles ==	912
The end of the 5th period,		B. C. 3637
6th term,	96 cycles ==	1824
The end of the 6th period,		B. C. 1813
7th term,	192 cycles ==	3648
The end of the 7th period is after Christ,		1836
And from B. C. 5461 to A. C. 1836 are 7296 years, the		
8th or extreme term.*		

Further, the bisection of the 7th term, of 3648 years, which is 1824 years, computed from B. C. 1813, leads us to A. C. 12, when our Lord was just 14 years complete, which was the age when boys were examinable under the Law. It is also the period of puberty. At this point of time, accordingly, a series of 66 Jubilees, or 3 cycles of 1078 years from the death of Methuselah, is shown in this Work to terminate.†

This geometrical series, therefore, includes in it the FALL

* This series of time may be evolved in a more direct way, by calculating each term of the whole series of geometrical proportion directly from the epoch of the Fall, B. C. 5261.

	Years B. C.	
The Fall,	5461	
The 1st term, 57 years,	5404	
The 2d term, 114 years,	5347	
The 3d term, 228 years,	5233	
The 4th term, 456 years,	5005	
The 5th term, 912 years,	4549	Adam dies.
The 6th term, 1824 years,	3637	{ 420 years, = 70 × 6. Before the deluge.
The 7th term, 3648 years,	1813	
	A. C.	
The 8th term, 7296 years,	1836	

† Fulness of the Times, p. 53.

B

OF MAN, the *death* of the FIRST MAN, and, by the bisection of the 7th term, the arrival of the SECOND ADAM at the age of puberty; and its 8th term is the whole period.

It is also manifest that the whole period of 384 cycles, or 7296 years, which is in itself thus mysteriously perfect, is like the cherubic wheels already mentioned, not less so in all its subdivisions. It includes

	Cycles of 19.	
1st, From the FALL to the DEATH OF ADAM, a period of	48	{ Being 12 the number of the sanctuary $\times 4 = 48$.
2d, To the FINISHING OF THE ARK,	70	{ Being 7 the perfect number $\times 10 = 70$.
3d, To the termination of the servitude of Jacob,	70	
4th, To THE ESTABLISHMENT OF THE AUGUSTAN MONARCHY OF ROME, which was to crucify the Messiah,	98	or 38 Jubilees.
5th, To the year of Christ, 1836,	98	
	384	

And the four last periods together make the perfect number of 336 cycles, so often mentioned.

Having spoken of the death of Adam as a type of the end of the dominion of the fleshly Adam, or the race of man in his present body, I shall now add that the death of Moses appears to be another type of the end of the present dispensation; and the manner of his death, viz. that he went up to Mount Nebo, and was never seen more, is, I conceive, a type of the rapture of the saints at the descent of our Lord from heaven. No sooner was Moses dead than Joshua (Jesus) assumed the command of the armies of Israel, to lead them into the promised land; and this change appears to be the type of the advent of Christ. He comes in the character of Joshua to gather his elect, and lead them into that REST which

remaineth for the people of God. They are of two classes. Those who are asleep are gathered from DEATH and HADES. They who are awake in the body are CHANGED, and both together are caught up to meet Him.

The death of Moses was not far from the beginning of the 12th month Adar, of the year B. c. 1600, answering to February B. c. 1599 of our year; whence, to February 1837, or Adar 1836 of the Jewish year, a cyclical period of 3435 years comes out, at the end of which the moon ought, according to the cyclical time, to be about 53 minutes of an hour behind the sun.*

We have seen that the period of 112 Jubilees, in the first series of Jubilean Chronology, is found to have measured the interval from B. c. 5461, being the 18th year of the World, to the baptism of our Lord; and, as the period of 112 Jubilees is exactly 5488 years, it follows that, by computing backwards, in each of the six remaining series of Jubilean Chronology, contained in the Fulness of the Times, from the Jubilee which is next after the year of the World 5488, we shall find a period of 112 Jubilees come out in each of them, somewhere in the earlier part of the first century of the world. The column of *Years of the World* in the Tables of the Fulness of the Times, will enable the reader to find the point of time where the 112 Jubilees terminate in the different series. Thus in the *second* series, the 35th Jubilee falls in the year of the World 5511, when Christ died on the cross. This year is therefore the termination of the 112 Jubilees, of which the commencement is in this series, in the year of the world 23, or B. c. 5456. In like manner it will be found that the

* See Fulness of Times, p. 21; and Supplementary Dissertation, Preface, p. xxviii,—Note.

period of 112 Jubilees comes out in the *third* series, in the year A. C. 53; in the *fourth* series, in A. C. 58; in the *fifth* series, in the year A. C. 19, when Christ had completed his 21st year; in the *sixth* it expires in A. C. 22, when our Lord was in his 25th year; and, in the *seventh*, the same period terminates in A. C. 25, when he was in his 28th year.

It might at first view appear, in contemplating these various series, that the event which is most nearly correlative to *Adam's Fall*, is *Christ's death on the cross*; and that, therefore, the Fall of Adam ought rather to be placed at the commencement of the series of 112 Jubilees which terminates in our Lord's DEATH, than of that which ends at his BAPTISM. Now, were we speaking of that which is correlative to the FALL, as the penal consequence or the sacrificial atonement is to the offence; or, as the remedy, the healing medicine, the balm of Gilead, is to the disease, it would be so; but we are speaking of a co-relation of a somewhat different nature, not of cause and effect, or antecedent and consequence, but rather of parallelism and antithesis—of disease and health—of begun death and begun life—of the beginning of disobedience and the beginning of obedience—all these terms being used with respect to the FIRST ADAM and the SECOND, in their *official* and *representative* relations as the FIRST and SECOND HEADS of the human race.

In this sense the BAPTISM of CHRIST is certainly that which is correlative to ADAM'S OFFENCE; for as the last was the entrance of the FIRST ADAM into a state of *disobedience*, and *nakedness*, and *spiritual death*, as the HEAD of his posterity, so was the *first* the entrance of the SECOND ADAM upon a course of *obedience*, and into a state of *enrobement* and *spiritual life*, as the SECOND HEAD of the human race. These reasons appear, therefore, to my own mind, quite conclusive in show-

ing that the period of 112 Jubilees, computed upwards from the BAPTISM of MESSIAH, and not the one ending at his DEATH, is the one which determines the date of the FALL, and, consequently, that we must place this great event in the year B. C. 5461. I have, however, subjected this conclusion to another test, by computing in the whole remaining series the great period of 384 cycles, or 7296 years from the beginning of the 112 Jubilees in each series, in order that it may be ascertained whether in all, or any of them, it is marked by similar characters to those which it bears in the first series, as the measure of the great eras of ecclesiastical or mundane history. The following Table exhibits the commencement and end of the 112 Jubilees, as well as the 384 cycles in all the seven series of general Jubilean Chronology, carrying them up to the first ages of the world. I have also placed in it the point of time where the bisection of the 7th geometrico-proportional period of 192 cycles intersects in each series the Christian era :—

Series of General Jubi- lean Chronology.	Epoch of the 119 Jubilees and 384 Me- tanic cycles in each Series.	End of the 119 Jubilees in each Series.	End of the 384 cycles in each Series.	Point of time in the Christian era which is intersected by the bi- section of the 192 cycles, the 7th Geometrico-Proportional Pe- riod of the 384 cycles in each Series.
	Years Be- fore Christ.	Years After Christ.	Years After Christ.	Years After Christ.
I. Series, (Fulness of of Times, p. 167.)	5461	{ 28. His baptism in Jor- dan and temptation. }	1896	12. Christ 14 years complete.
II. Do. Do. p. 171.	5456	{ 33. His death on the cross. }	1841 { The 72d Jubilee in the 1st Series. }	17. Christ 19 years complete.
III. Do. Do. p. 173.	5436	{ 53. First Council at Je- rusalem. }	1861	37.
IV. Do. Do. p. 175.	5431	{ 58. St Paul writes his E- pistle to the Romans. }	1866 { Last year of Daniel's 1335 days, Dan. xii. 12. }	42.
V. Do. Do. p. 177.	5470	{ 19. Christ 21 years complete. }	1827 See Fulness of Times, p. 170.	3. Christ 5 years complete.
VI. Do. Do. p. 180.	5467	{ 22. Christ 24 years complete. }	1830 { Death of George IV. Acces- sion of William IV.— Charles X. of France de- throned, Louis Philippe King of French. }	6. Christ 8 years complete.
VII. Do. Do. p. 182.	5464	25. Christ 28 years.	1833 { Syria and Palestine ceded to Pacha of Egypt.—The first Reformed Parliament. }	{ Christ in his 12th year appears in the Temple amidst the doctors.

We have already seen that the period of 384 cycles, which springs from the first series of general Jubilean Chronology, and commences in B. C. 5461, being computed downwards from that era, divides itself into five great and perfect intermediate periods, which mark the principal epochs of the divine dispensations; the *first* being 48 cycles to the death of Adam; the *second*, 70 cycles to the finishing of the ark; the *third*, 70 cycles to the end of Jacob's bondage; the *fourth*, 98 cycles to the establishment of the Augustan monarchy of Rome; the *fifth*, of the same length, to March 1837. Now, the Table which is given above will enable every reader to subject the other periods of 384 cycles in the remaining six series to a similar test; and he will find that in none of them do like results follow, or like great subdivisions, marking the exact epochs of the Church and the World are discernible; and the conclusion to which we are necessarily led by this investigation is, that the series of 384 cycles, computed from the year B. C. 5461, in the first series of Jubilean Chronology, is the *original one*, and that the above year is the date of the FALL OF ADAM, to which the event in the dispensation of Messiah which is correlative, is his BAPTISM IN JORDAN.

The whole of this reasoning derives additional confirmation by a view of the great series of Jubilees which commences at the same era, since it is now manifest that the first series of Jubilean Chronology, which, in the First Part of the Fulness of the Times was traced by me only to the death of Enos, does in reality begin at the Fall of Adam, in B. C. 5461. But if the reader will turn to the Fulness, pp. 58 and 9, he will find that it was anticipated by myself at the time I penned that Work, that some of the series would be found to ascend to yet undiscovered epochs.

Reckoning then the series of Jubilees from B. C. 5461, we arrive at the results exhibited below :

EVENTS.	Dates. Years B. C.	Intervals com- puted from the Fall of Adam. Years. Jubilees.			REMARKS.
Fall of Adam,	5461				
Death of Enos,	4138	1323	27		The death of Enos was, according to the Tables, Fullness of Times, p. 33, in the year B. C. 4139, at the end of the year. I compute it from 1st Nisan after, as in the case of Lamech, corrected Table, p. 171, Fullness of Times.
Translation of Enoch,	3991	1470	30		The same remark applies here; Enoch was translated at the end of B. C. 3992.
Isaac 14 years complete,	2031	3430	70		
Exodus,	1639	3822	78		Or $12 \times 6 + 6$.
David born,	1100	4361	89		His birth bisects the cycle of 1078 years, from the Exodus to the release of Jehoiachin.
Release of Jehoiachin from prison, the dawn of the return from Babylon,	561	4900	100		70 Jubilees from the translation of Enoch.
	A. C.				
Baptism of Christ,	28	5488	112		Or $7 \times 4 \times 4$.
Era of Constantine, being the year before he conquered Licinius,	322	5782	118		Or $70 + 48$.
Fall of the French monarchy, 7th trumpet of Apocalypse. Judgment of Ancient of Days, Dan. vii. 9.	1792	7252	148		118 Jubilees from the translation of Enoch.

It thus appears, that while from the Fall, computing a stream of *Metonic cycles*, we arrive at the great eras formerly mentioned, there is also a great Series of *Jubilees* commencing at the same point of time, which, at perfect intervals, touches the translation of Enoch, the 14th year of Isaac, the Exodus, the birth of David, the dawn of the return from Babylon, the baptism of Christ, the eras of the estab-

lishment of Christianity in the Roman empire,—and of the French Revolution, the third Apocalyptic earthquake, at the sounding of the Seventh Trumpet,—and thus by this double, and harmonious, and stupendous chain of time, are the conclusions at which we had already arrived sealed and confirmed.

It will be discovered by those who attentively follow out the subject, that the *second* series of 384 cycles is when it arrives at the age of the Flood, the same as that from the death of Lamech, in B. C. 3252, to the birth of Christ, B. C. 3, and thence coming down to A. C. 1822, the end of Daniel's 1290 years, which has already been laid down by me in the Supplementary Dissertation. This, therefore, is manifestly one of the main streams of the Scriptural Chronology, but for the reason already mentioned, namely, that the great subdivisions of the first series of 384 cycles are not found in this series to mark great periods of history, we conclude, without the least hesitation, that it does not ascend to the FALL OF ADAM.

In leaving this branch of my subject, I shall offer a closing remark. If, as I doubt not, the stupendous chains of time which are laid before the reader in the preceding pages, shall excite wonder and astonishment in the minds of those who are willing to listen to evidence, and regardless of the opinions of men, and not seeking the praise of men, to sell all for the truth, I can assure these persons that the results which have been arrived at, were, within a few weeks of the day when this is written, as little known to the author as they were to the reader. It is indeed true that, in the Preface to the Chronology of Israel, written in March, 1835, I did conjecture that the FALL took place 17 years after the Creation, and 112 Jubilees before the baptism of Christ; but as it did not appear to me to rest on sufficient proof, I offered it as a con-

jecture only, and expressly stated it as being nothing more.* It is now, however, as it appears to me, established by a weight of evidence which I should not have dared to hope for even a few weeks since. I shall add that it has been my endeavour to subject all my most important conclusions, in this Work, to the scrutiny of a criticism no less severe and jealous than that which has been applied to the solution of this great question—now, I hope, set at rest.

* See that Preface, pp. v, vi. I had not then discovered the perfection of the number 112 as 7×16 ; and I knew nothing of the Metonic cycle as a measure of Sacred Chronology.

SECTION II.

STRICTURES ON THE REV. E. BICKERSTETH'S SCHEME OF SCRIPTURE CHRONOLOGY.

WHEN I was far advanced in the composition of these pages I received from London a copy of the 5th edition of the Rev. E. Bickersteth's Practical Guide to the Prophecies, which he has been so kind as to send me. It contains a Chronological Table prepared, as Mr Bickersteth tells us, at his desire, by a friend "mentioned in the Preface;" and, I presume, I shall not far err in conjecturing that friend to be the same with whom I had the conversation alluded to at the beginning of the Preface of my Supplementary Dissertation, and that the special end of its preparation, at this moment, is to counteract my Works. The Table is wholly founded on Usher's scheme, receiving not only the contracted generations of the Hebrew text, as the authentic Chronology of the Scriptures, but also the number in 1 Kings vi. 1. as genuine, and the last against the sentiments of such persons as Kennicott, Hales, Clinton, as well as the text of the book of Judges; and also the testimony of the apostle Paul himself, in Acts xiii. 20., as that text was understood by the ancient Chronographers, and the Syriac Translators.* With regard likewise to the patriarchal generations, Bishop Stillingfleet tells us, in

* See, as to the difficulty raised with respect to the construction of the Greek in that text, the Note in p. 126 of my Chronology of Israel, and the passage from Josephus, cited in p. 45.

his *Origines Sacrae*,* that “*the whole primitive church before Jerome*” concurred in receiving the larger computation of the Seventy.

To the foregoing Table are prefixed certain remarks by Mr Bickersteth himself, wherein he thus briefly notices my Works: “The author, though he has considered what has “been stated by Dr Hales and Mr Cuninghame, sees not “adequate evidence to convince his mind that the Hebrew “dates are corrupted; and believes that the Jews, to whom “the oracles of God were committed, have been really faithful to that important trust. The variations in their present “Chronology from ours arise not from differences connected “with the sacred text, but *from differences of reckoning the “periods subsequent to the close of the Historical Books of the “Old Testament.*”

Now, as to the last point, the simple fact is, and it is undisputed by any Christian writer, since it is in truth indisputable, that the Jews have, in their *Seder Olam Rabba*, cut off from the Chronology of the World a period of 167 years, between the destruction of the *First* and that of the *Second* Temple; thereby diminishing the interval from 657 years, to 490. Their motive for this daring fraud was to show, that the Prophecy of the Seventy Weeks was not fulfilled in our Lord; and the evidence of the deed is to be seen in Hales,† and Wolf’s *Bibliotheca Hebræa*.‡ They make the destruction by Nebuchadnezzar in their year of the World, 3338, and, by the Romans, in 3828, that is, 490 years after, the real interval being B. C. 588 + A. C. 70, = 657 years. How this

* Book iii. Chap. iv. § 3.

† Vol. I. p. 220—224. Hales makes the corruption 2 years less, as he places the ruin of the First Temple in B. C. 586, instead of 588. .

‡ Vol. I. Introduction, p. 23.

was done is in part mentioned by Allix, in his Tract, *De duplici Messie Adventu*,* addressed to the Jews. "Verum dicam libere. 1. Ex vestris plerique et potissimum antiquiores Talmudici, ac si sequerentur Danielis librum de Regibus Persiæ agentem, cap. xi. 2. nonnisi quatuor Reges Persiæ agnoscunt, sic R. Saadiah, in quo vehementer illos hallucinari ex vestris nonnulli scriptores fatentur, qualis est R. Azarias de Rubeis, in Meor Enaim, nam vel septem nomine et gestis diversos ipsa Scriptura Sacra memorat. 2. His quatuor Regibus nonnisi annos Regni LII., tribuunt post quos Alexandrum Persiæ imperium evertisse volunt."

It thus appears that the Talmudical Doctors taught that there were only *four* kings of Persia, instead of *ten*, the actual number, and that this empire continued only 52 years; whereas, from the taking of Babylon, by Cyrus, in B. C. 538, to the overthrow of Darius Codomanus in B. C. 331, there were 207 years. The number of years cut off in this interval was, therefore, 155, and the number of kings of Persia they annihilated was six. Wolf tells us also that their date of the building of the Second Temple, B. C. 518, was in their year of the World 3408, and of the destruction of the second in 3828; the interval they thus made just 420 years, instead of 587, its true length, so that, as already said, they struck off 167 years in the whole period.

This blasphemous and daring fraud, done in order to falsify the Prophecy of the Seventy Weeks, is, by Mr Bickersteth, resolved, in the foregoing extract from his Work, simply into *a difference of reckoning*. This, however, will not do. Language is the instrument of thought. If we would reason correctly, we must speak accurately, and call things and

* Pages 29, 30.

actions by right names, however repugnant to the false delicacy of this effeminate age. To speak of the daring corruption of the prophetic Chronology as a mere difference of reckoning, is near akin to *calling evil good, and putting darkness for light*. We affirm that the men who were capable of this fraud, would stick at nothing to effect their ends: and their great end was to destroy the religion and church of Christ. Accordingly, the Fathers, who knew the Jews of that age far better than we do, charge them openly with corrupting their own Scriptures. Irenæus even says: “Qui quidem si cognovissent nos futuros, et usuros his testimoniis quæ sunt ex Scripturis, numquam dubitassent ipsi suas comburere Scripturas,”* “If they had known that we were to make use of these testimonies from the Scriptures, they would not have hesitated to burn their own Scriptures,” &c.

In the next page Mr Bickersteth writes as follows: “The varieties of Chronology, IF WE ADOPT MR CLINTON’S NUMBER FOR THE INTERVAL OF THE JUDGES, affect the dates after the dedication only, by a constant addition, which, in his Chronology, is 133 years.”

I here ask, does the adoption of Mr Clinton’s number for the interval of the Judges, to which, after all the efforts to prop up Usher’s scheme, Mr Bickersteth appears here *almost* to say, we *must come*, involve only a question of *dates*? No. It involves the very question of the purity of the Hebrew text, and the very question of the integrity of the Hebrew scribes; for, if these 133 years be adopted, as they were by me, in a Paper inserted in the Morning Watch, for June, 1831, nearly three years before Mr Clinton’s volume appeared,† then is the number in 1 Kings vi. 1. what Mr

* Iren. Oper. lib. iii. cap. xxiv.

† I came *one* year short of the 133, by an error which was afterwards rectified.

Clinton himself admits it to be, *a forgery*—then we must give to the winds the fancied immaculate integrity of the Hebrew scribes; for if they have deliberately forged one passage, why not twenty or an hundred?

I shall now, from the Table of Chronology thus presented to the public by Mr Bickersteth, select certain dates and periods as the subjects of brief animadversion.

Scriptural length of Periods.	Years.	Mr Bickersteth's length of Periods.	Years.
From the entrance into Canaan to the Division, Numb. xiii. 23; xiv. 24. Josh. xiv. 7, 10.	7	{ The whole period he includes in the 40 years of Othniel. }	40
Remainder of Joshua's administration, and anarchy, of which there is no chronology in the Scriptures; but all the ancients agree it was at least	20		
I. Servitude,—Cushan - Rishathaim, Judges iii. 8.	8		
Othniel, Judges iii. 11.	40		
	75		
II. Servitude,—Eglon, Judges iii. 14.	18	{ In this period, as well as all the subsequent ones, he includes the Servitudes in the Rests. }	79
Rest under Ehud,—Ver. 30.	80		
	98		
III. Servitude, Judges iv. 1—3.			
Canaanites.	20		39
Deborah and Barak Rest,			
Judges v. 31.	40		
	60		

Now, if this scheme be given to the public as the chronology of *Mr Bickersteth*, or of *his friend*, or of *Usher*, it is all very well. But if it be given as the chronology of *that Book* which was written under the inspiration of the HOLY GHOST, we utterly deny it to be what it professes to be. It is one thing to affirm, as we do, on the testimony of the Greek and Samaritan copies of the Old Testament, confirmed as the former is, according to the words of Stillingfleet, by the concurring voice of the whole primitive Church, that the present Hebrew text of the Patriarchal genealogies is not

genuine, but corrupted, and that the number in 1 Kings vi. 1. is a forgery, and it is quite another thing to strain and reject that which we ourselves acknowledge to be the Word of God. With the last *we* are not chargeable; *we* shrink back from it with fear and trembling, as being a direct rejection of the testimony of the Holy Ghost in the Historical Scriptures—a setting up of our own conceits against the wisdom of God.

On the contrary, Mr Bickersteth and his friend, while they acknowledge that the whole text of the book of Judges is genuine, do in effect contradict and nullify it, by asserting that where the Sacred Historian affirms the land had rest *forty years*, in the period of Deborah and Barak, it means no such thing, but that it really had rest only *nineteen* years.

By the same expedient of annihilating the Servitudes, the whole period, from the Exodus to the 1st of David, is curtailed, in the scheme of Mr Bickersteth, to 436 years, being, according to him, from *y. w.* 2513, his date of the Exodus, to *y. w.* 2949, that of the accession of David; whereas the length of the same interval is, according to the authentic Chronology of Josephus, as unravelled in my Supplementary Dissertation, and in the scheme of Mr Clinton, and according to the Seventy, exactly 569 years.

I shall next notice the following inconsistency in Mr Bickersteth's Table. He makes the birth of Seth in the year of the World 131, counting Adam's generation 130 years complete from the *y. w.* 1: all the generations of the Patriarchs to that of Noah are reckoned in like manner by complete time. But when he arrives at Noah, whose generation is reckoned 600 years to the Flood,* the learned author

* Gen. vii. 6, 11.

of the Table changes from *complete* to *current* time, making Noah only 599 years at the Flood. Indeed, if Noah was not born earlier in the year than the 17th day of the second month, he was, on this scheme, only 598 years complete when the Flood began, viz., on the 17th day of the second month. To compensate these errors, as I conceive them to be, he is compelled, contrary to his own principles of reckoning the lives of the other Patriarchs, to cut off Methuselah at the age of 968, a year too soon, for otherwise he would have made Methuselah to outlive the Flood.

There is apparently in my scheme a similar inconsistency with respect to the life and generation of Adam, which, according to the manner in which I have expressed myself in p. 32 of the Fulness of the Times, appear to be calculated in current time, whereas the generations and lives of all the other Patriarchs are reckoned in complete time. But my more matured view, is that the Creation of Adam, in the sixth day of the week, was on the 30th Adar, as the day began to decline, and just before the sun entered Aries and crossed the equator, at the end of the year marked O, and that his first evening and morning were the Sabbath of the 1st of Nisan, *y. w.* 1, and *B. c.* 5478, the epoch of Creation. This appears to remove every inconsistency, and as Adam died about the end of *y. w.* 930, his life is, according to the uniform rule of the generations, made complete time. Seth was thus born about the end of *y. w.* 230. In like manner, Noah had completed 599 years about the end of the year before the Flood, and when it began was already in his 600th year.

I proceed next to note some deviations from true dates, at later periods of Scriptural and Secular Chronology, which occur in the scheme of Mr Bickersteth. He makes the beginning of the reign of Artaxerxes Longimanus in June, *B. c.*

464, and the commission of Ezra in B. C. 457, whereas that reign began, according to the Canon, on the 1st of Thoth before, answering to Dec. 22d, B. C. 465. The Nisan of his 7th year was therefore in March, B. C. 458. This accordingly is the date, in the Chronology of Prideaux, of the decree of Artaxerxes. Mr Faber also discusses the question at considerable length in his work on the Seventy Weeks, and he follows Prideaux, as do the great body of modern chronologers. Although Mr Clinton does not appear to touch the question or dates of the decrees of Artaxerxes in favour of the Jews, yet, as he places the beginning of his reign in February, B. C. 464,* at least six months earlier than Sir Isaac Newton, he thereby confirms the accuracy of Prideaux, and refutes the date of Mr Bickersteth, who, carrying forward his error to the 20th of Artaxerxes, makes his decree in favour of Nehemiah in B. C. 444, against the sentiments of all our later chronologists, Dr Hales excepted, who is not to be trusted in settling dates to a year. All our tables accordingly, with Prideaux, make Nehemiah's mission to Jerusalem in B. C. 445.†

Another effect of the former deviation from the truth is,

* Fast. Hell. vol. i. p. 314. note C.

† There is, it must be admitted, an elaborate but very unsatisfactory argument in Sir Isaac Newton's Observations on Daniel, to show that the 7th of Artaxerxes was B. C. 457. It rests on the unsound basis, that the years of each reign were computed exactly from its actual commencement, at whatever period of the year. Sir Isaac however tells us that, according to Africanus, the 20th year of Artaxerxes was the 115th year from the beginning of Cyrus' reign in Persia. Therefore it was B. C. 445, since B. C. 559, the 1st of Cyrus in Persia— $114 = \text{B. C. } 445$. I shall show, before I close this discussion, that even if Artaxerxes did not begin to reign till June, B. C. 464, still, according to the Scriptural computation, the Nisan of his 20th year was in B. C. 445.

that in order to make out the last year of Daniel's 70 weeks, Mr Bickersteth having placed the decree of Artaxerxes in B. C. 457, is compelled to carry forward our Lord's death to A. C. 34, instead of 33, and this again in contradiction to all our best tables, and in entire forgetfulness, I presume, of the astronomical argument of Fergusson in his *Astronomy*, which has never, I think, been answered. He thus unsettles the date of the greatest event in history.

I have lastly to animadvert on the entire omission, in Mr Bickersteth's tables, of certain transcendently important and leading events and eras, and it is the more unaccountable that they should have been omitted, especially in a volume professing to illustrate prophecy, because they are epochs in history, and two of them at least were brought forward by Bishop Chandler in his work on the Prophecies, published in 1725. "No sooner," says this eminent writer, "was the kingdom of the Seleucides, one of the two remaining branches of Daniel's third kingdom, extinguished by Pompey, (B. C. 65.*)" in the person of Antiochus Asiaticus, but "the Jews every where lifted up their heads, as if they saw the signs of their redemption in the dawnings of the fourth monarchy. Then rumours went about (nobody knew how, though indeed originally from the Jews,) that nature was in pangs to bring forth a king for the Roman people, at

* Prideaux, Blair, Mr Clinton, *L'Art de Verifier les Dates*, and Rollin place the dethronement of Antiochus Asiaticus in B. C. 65. Hooke, in his *Roman History*, makes it in B. C. 64, but then his years *Before Christ* are *one* under the true enumeration, and as he places this event in the consulship of L. Aurelius Cotta and L. Manlius Torquatus, which was in B. C. 65, he in reality accords with the former writers. Hales, I think, places it in B. C. 66, but he is not to be trusted in questions requiring minute accuracy.

“which the frightened senate decreed the strangling of every child that should be born within that year.”

“When the time approached nearer still by the fall of the Greek empire, with Egypt’s reduction into a province, B. C. 32, then a Sibylline verse was found importing that the Advent of the great King was not far off, since the Romans were masters of Egypt.” “No such predictions were heard of in the Gentile world before the Jews perceived that the Roman would prove the fourth monarchy in Daniel.”*

I must also add, that the attention of Mr Bickersteth’s friend has been, unless I am mistaken, lately called to the former of these dates, in the Supplement to the Fulness of the Times, as one of the great eras of prophecy, removed from the present year, 1836, exactly 1900 years, or one hundred Metonic cycles, and that last summer I sent to Mr Bickersteth some observations on the years B. C. 30 and 31, as remarkable eras, being removed from the two years 1832, when the Ottoman power was driven out of Palestine, and 1833, when it was ceded to the Pacha of Egypt, exactly 38 Jubilees = 98 Metonic cycles. As I am confident that my remarks must have been communicated to the friend of Mr Bickersteth, whom I afterwards met, and who, in the face of these facts, and all the others of a similar nature contained in my Work, maintained that the Metonic cycle is not applicable to the chronology of prophecy at all, I think I have some grounds for expressing surprise that dates and events so remarkable as those of the dethronement of the last of the Seleucidæ, and annexation of Syria, whereof Palestine was a

* Bishop Chandler’s Defence of Christianity from the Prophecies of the Old Testament, &c. vol. i. p. 124, 125.

dependency, to the Roman empire, the battle of Actium, and the reduction of Egypt into a Roman province—all of which too are closely connected with the fulfilment of Daniel's prophecy of the four kingdoms, and are themselves epochs in history, have been passed over in Mr Bickersteth's chronology.

The elevation of Octavianus to the imperial power of Rome, in B. C. 27, the epoch of the Augustan monarchy, which 59 years afterwards crucified the Messiah, is also omitted. But that the reader may more clearly see my reasons for these remarks, I must request him to turn to the Supplement of the Fulness of the Times, p. 5, 6, the Supplementary Dissertation, p. 64, and p. 82, and he will find that on five leading events,—1st, the siege of Babylon by Cyrus, B. C. 540; 2d, the commission of Nehemiah, B. C. 445; 3d, the overthrow of the empire of Persia by Alexander, B. C. 331; 4th, the abolition of the kingdom of Syria by the Romans, B. C. 65; 5th, the transfiguration of our Lord, A. C. 31, is built an argument, as to the scientific construction of the sacred chronology, on the basis of the Metonic cycle, which I believe the writer of Mr Bickersteth's table will not find it an easy matter to meet directly. But by omitting in his chronological table the 1st, 4th, and 5th of these events, and by placing the commission of Nehemiah in a wrong year, as I will maintain he has done, even on his own principle that Artaxerxes began to reign in June, B. C. 464, my whole argument is, *without being fairly met, silently undermined*. These things will, I admit, produce no effect upon readers who are thoroughly conversant with the subject. *They* will at once discern these omissions; but as the table is intended chiefly for the superficial and uninstructed, it cannot but produce an unfavourable impression upon such minds, with respect to the solidity of my scheme, when they find,

that events which are made by me the basis of the most important chains of reasoning, are not counted worthy of being even *mentioned* in the table of Mr Bickersteth. Whether this be a perfectly just and fair mode of combating or overthrowing the arguments and the theory of an opponent, I leave it to the reader to decide.

I shall now show that even if Artaxerxes did begin to reign in June, B. C. 464, the author of the scheme has placed the date of the commission of Nehemiah a year too late. For the month of June answers to Thammuz, the 4th of the Jewish calendar, and if Artaxerxes began to reign then, the whole of that year, from Nisan, would, according to the Scriptural mode of reckoning, be counted to him, so that B. C. 445, and not 444, must, even on that supposition, come out as the 20th of his reign. That the Canon of Ptolemy was constructed on a principle similar to this, is undisputed, and that the Jewish chronology was computed in like manner is manifest from the fact otherwise quite unaccountable, that we never meet with fractions of years in the reigns and generations, excepting in cases where the whole reign was under six months. To give a particular example of this principle, the reign of David is counted 40 years, viz., 7 years in Hebron, and 33 in Jerusalem, see 1 Kings ii. 11; 1 Chron. xxix. 27. but we know from 2 Sam. ii. 11. and v. 4. that the former 7 years were really *seven and a half*, and therefore the last 33 were only *thirty-two and a half*, and yet the whole *thirty-three* are counted to his reign in Jerusalem. The reader is referred to the Preface of my Chronology of Israel,* for a more full account of the principles upon which the series of reigns were counted in the Jewish Chronology.

* Pp. ix—xii.

I remark in the next place, that all such efforts to overthrow the results brought to light in my Work will, I am persuaded, prove utterly unavailing. The more deeply we inquire into the genuine and original chronology of the Scriptures, the more varied and marvellous are the evidences of Divine wisdom and workmanship which on every side meet our eye. I shall now add to these evidences, by producing one other series of Metonic cycles, discovered by me since I began this Dissertation.

It has already been shown in this Work,* that the interval from the death of Methuselah, B. C. 3223, to the birth of Abraham, is exactly 22 Jubilees, or the cycle of 1078 years. I now have discovered that from the death of Noah, B. C. 2867, to the birth of Abraham, B. C. 2145, are exactly 722 years, or 38 Metonic cycles, or 2 squares of that cycle. Thence carrying on the series to the birth of David, B. C. 1100, are 1045 years, or 55 cycles; and 2 cycles more, = 38 years, bring us to B. C. 1062, being the 9th year of the reign of David, and the first Passover after he took Jerusalem from the Jebusites, in the middle of the 8th year of his reign; so that, from the death of Noah to the first Passover in Jerusalem, we have exactly $38 + 55 + 2 = 95$ cycles, or 5 squares of 19 years, and from the birth of Abraham 3 squares. Again, computing forward from B. C. 1062, to the year 1827, we have 2888 years, or 152 cycles, or 8 squares of 19 years, making altogether 13 squares from the death of Noah, and 11 squares from the birth of Abraham. This stream of Metonic cycles coincides therefore with the 5th Series of the Table, p. 14, ending in 1827. That the year 1827 was a great era, has been shown by me in this Work. It was

* Fulness of the Times, p. 53.

signalized by the dissolution of the great Tory and War Ministry in England; the treaty between Russia, France, and England, in favour of Greece; and by the battle of Navarino. It was likewise the beginning of the 6th Septenary of the seventh Apocalyptic Trumpet; and from that year the great Drama of Providence has been moving with accelerated rapidity. At Nisan, 1827 also, a great period of 119 Jubilees from the birth of Lamech came to an end.*

The reader may, perhaps, be surprised to learn that, in the scheme of Mr Bickersteth, there is from the death of Noah to the birth of David, an exact period of 48 cycles of 19 years; and it will naturally be inquired how this comes to pass?—We account for it by the fact that the whole sum of years between the Flood and the end of the Judges, curtailed by Rabbis, is as follows:—

	Years.	Cycles of 19 Years.	Years.
From the Flood to the birth of David, according to the Seventy, there are	2117	111	8
According to the Rabbinical Chronology, adopted by Usher and Mr Bickersteth,	1263	66	9
The difference is,	854	44	18

It thus appears that the difference between the two systems of Chronology is within *one year* of a period of 45 Metonic cycles; and we have, in this fact, strong presumptive evidence to show that the Rabbis were aware that the cycle of 19 years pervades their whole Chronology, as well as the Jubilee; for, as I have shown elsewhere, that, in the patriarchal ages, they have curtailed the Chronology by a period of Jubilees,† it is no less evident that, in the later part of their Scriptural His-

* See Supplement to Fulness of Times, p. 28. † Ful. of T. p. 138.

tory, they have done it by the Metonic cycle. The foregoing sum, of 854 years, consists of two parts :

	Years.	Cycles.	Years.
Curtailed in the postdiluvian patriarchal ages,*	721	37	18
From the Exodus to the 1st of David,	133	7	0
	<u>854</u>	<u>44</u>	<u>18</u>

In harmony with this scheme of contraction, there are in Usher, from the death of Noah, which he reckons 351 years after the Deluge, and places in B. C. 1998, to the birth of David, B. C. 1086, exactly 912 years, or 48 Metonic cycles, being 45 cycles less than comes out by the Chronology of the Seventy. For, by bringing down the death of Noah, to 350 years from the *year after* the Flood, on the first day of which Noah removed the covering of the ark, in direct contradiction, as it appears to me, to Gen. ix. 28, Usher, and with him Mr Bickersteth, increase the difference between the two Chronologies for the period between the death of Noah and the birth of David, from 854 to 855 years, or 45 cycles exactly; and thus, as it has already appeared, that, in the Greek Chronology, that period is measured by two sums of 722 years to the birth of Abraham, and thence 1045 to that of David, which make together 1767 years, or 93 cycles, it follows that, in Usher, it is brought down to 1767 *minus* 855 years, = 912, or 48 Metonic cycles. But, the reader will observe that, in the contracted Chronology, the square of 19 years is not to be found, and the concentration of two harmonious schemes of time, first, the period of 22 Jubilees, or 1078 years, an almost perfect cycle, from the death of Methuselah to the birth of Abraham, and, secondly, the 2 squares of 19

* See Fulness of the Times, p. 138.

years, from the death of Noah to the birth of Abraham, disappears entirely, and instead of it we are presented with the monstrous paradox, utterly contradicting the narrative of Genesis, that Noah died only 2 years before the birth of Abraham.

Mr Bickersteth informs his readers, with reference to his scheme of Chronology, that "where doubt was particularly felt, a query (note of interrogation) is put at the end of the word or sentence." I find, accordingly, that in the Chronology of the Judges there are exactly *seven* such notes; and, as *seven* is the perfect number, we have here the emblem of *perfect scepticism* and *perfect darkness*. Now, I ask, was it for the purpose of engendering scepticism, instead of certainty and assurance, and the darkness of Egypt rather than the light of Goshen, that the Holy Ghost did condescend to inspire his servants to record the years of the Book of Judges? In the Chronology of that copy of the Old Testament Scriptures which we received from the apostolic Churches, barring some errors which have been introduced from too great deference for the Hebrew text, one of which, viz. the number in 1 Kings vi. 1., was not in the Greek text at all in the time of Origen, there is light and day. Yet, according to our Hebrew-text Chronologists, where there is *light*—that is the region of *falsehood* and *forgery*; and where there is *darkness* that may be FELT—there is the abode of *truth* and *fidelity*.

I shall add, in conclusion, that, as in the Preface to my Review of Dr Wardlaw on the Millennium, I have avowed the reluctance I felt to enter into controversy with Dr Wardlaw, I should, in like manner, if I viewed this question as one of barren speculation, have deprecated controversy with one whom I so highly regard as Mr Bickersteth. But, considering the true Chronology of the Scriptures as being one of the

most illustrious and irrefragable evidences of their inspiration by the Holy Ghost, and one of the most conspicuous manifestations of the depth of the manifold wisdom of God, and believing that, in our present Hebrew text, these evidences of Divine wisdom are marred, and defaced, and corrupted, by fraud, the question is one, in my view, and also in my experience, eminently practical—It is also nearly connected with the glory of God. It may indeed be said, and has been said, that in these things we shall soon be of one mind, why therefore dispute about them: yet, on the other hand, it must be remembered, that the time when it is given to us to bear witness for the truth, which is the highest honour that can be conferred on the creature, will soon have passed away for ever. That time we must seize now or never. Nor does true charity require us to respect the errors of any man, however eminent his services to the cause of truth. Moreover, there is more true respect towards an author in the mode in which I have treated this scheme of Mr Bickerseth, than in the manner in which he has passed by my reasoning, in the Chapter of his Work which is the subject of these strictures.

It was not expected by me that there would have been any thing to add to the foregoing remarks, but since they went to the press, certain new results, as well as further reflections, have offered themselves to my mind, which appear too important to be left out in this Dissertation.

I have perceived that the different series of 384 Metonic cycles bring out Daniel's periods of 1260, 1290, and 1335 years. The last is already noticed in the Table, p. 14. The 1260 years expire at Nisan 1792, which is the year of the 382d cycle, in the 6th series, being 7258 years complete from B. C. 5467. The 1290 years expiring in 1822 come out,

as already said, in the 2d Series, as the 383d cycle. It will also be found that the year 1789, the beginning of the French Revolution, comes out as the 382d cycle, in the 5th Series, and 1830, the date of the last shock of that Revolution, is exhibited as the 384th cycle, in the 6th Series. Thus these *seven* streams of Metonic cycles actually touch all the most remarkable periods of our own times. Yet, according to the human doctrine of chances, I apprehend giving any 7 Series of Metonic cycles, the chance is just as $2\frac{3}{7}$ to 1 against any supposed year coming out as a cyclical year in any of the seven Series.

When I wrote the remarks in p. 28, I had lost the recollection of the very particular manner in which the attention of Mr Bickersteth was called, and if I err not, that also of the author of the Table, to the dates and events which have been left out in it. To Mr Bickersteth I addressed the following remarks,* “In my Supplement it is shown that the “Chronology of the World, and the 4 kingdoms of Daniel, “is from B. C. 540 to 65, (the date fixed by Bishop Chandler a century ago, for the rise of the 4th kingdom—See “his work, vol. i. p. 124, 5.) arranged in series of Metonic “cycles. This is of God, who fixes the times and the seasons. Now in my Appendix, I show that, according to the “LXX, the chronology, both Antediluvian and Postdiluvian, is in like manner arranged in series of Metonic cycles, “and hence arises an argument, as it appears to me, altogether irresistible, that the chronology of the Seventy is “from God.

“I presume you will not deny that the expulsion of the “Turks from Syria, and the possession of that country by

* In June, 1836.

“Egypt, the residue of the heathen, is the clear fulfilment of
 “Ezek. xxxvi. 2. and also that it completes the drying up of
 “the Euphrates. You are probably, however, not aware,
 “that from the year B. c. 30, when Egypt was made a Roman
 “province, till A. D. 1833, when Syria and Palestine were
 “ceded to the Pacha of Egypt, are exactly 38 Jubilees, or
 “98 Metonic cycles = 1862 years. Here then is another
 “remarkable proof of the arrangement of the known and
 “undisputed chronology, in series of cycles and Jubilees.
 “If so, the chronology of the unknown ages, -which is the
 “subject of dispute, must also be arranged in series of Jubi-
 “lees and cycles. 38 Jubilees, upwards from B. c. 31,* lead
 “us to the year after the birth of Joseph, the first of Jacob’s
 “service for the cattle of Laban as wages, and downwards to
 “A. D. 32, when the Turks were driven out of Syria and
 “Palestine.”

If I err not, the attention of the author of the Table was drawn to the same subject in the words which follow:†
 “Moreover, from the same epoch,‡ B. c. 4549, I trace a
 “series of Metonic cycles touching the following great periods
 “of history: Jacob’s journey, and vision of the ladder, B. c.
 “1908—The siege of Babylon, B. c. 540—The 1st of Da-
 “rius Hystaspes, B. c. 521; of Artaxerxes Longimanus, B. c.
 “464—The commission of Nehemiah, B. c. 445—The
 “overthrow of the kingdom of Persia, B. c. 331—The over-
 “throw of the Greek kingdom of Syria, B. c. 65. You who
 “assert the chronology of the Seventy to be a fable, are at
 “any rate bound to account for these facts, and to explain
 “how the forgers did so contrive the corruptions of the Ante-

* The date of the battle of Actium.

† In May, 1836.

‡ That of Adam’s death.

“diluvian and Postdiluvian generations, as to produce results
“of so extraordinary a nature, which have till the present
“moment remained concealed from the knowledge of our
“ablest Chronologers.”

In answer to these important facts, and all that is offered in my Works, Mr Bickersteth, in his Prefatory remarks to his friend's Table, tells the public simply, that he has considered what I have written, and “sees not evidence to CONVINCE HIS MIND that the Hebrew dates are corrupted.” I might in like manner say, that I see not evidence to CONVINCE MY MIND that Mr Bickersteth's scheme is true, or that of the Greek and Apostolic church is false. But what are the convictions of Mr Bickersteth's mind, or my mind, in a question which must be determined by evidence only?

If however any are resolved, at all hazards, to uphold the fidelity of the unbelieving Jews,* from whom we received the Hebrew chronology, and to sacrifice to it the inspiration of the Apostles, or the faithfulness of the Primitive church, through whom we have received the Greek text;† it certainly does not follow that they are at liberty to leave out important epochs of history like those of the overthrow of the Seleucidæ in Syria, and the Ptolemies in Egypt, to the effect of obscuring the evidence of the Jubilean and cyclical arrangement of the Scriptural chronology, as it is contained in the Greek text.

But let me next observe, that even if the suppression of these dates could be defended, it would be altogether unavailing, since it has pleased God to give us a double series of dates

* The title always given in the Apocalypse to the unbelieving Jews, is that of the Synagogue of Satan, and as we are told that in that age the Jews every day in their Synagogues *publicly cursed* the church of Christ, we see that this was their true character,

† See my Supplementary Dissertation, Preface, p. xxvi, xxvii.

and events connected with the rise of the four kingdoms of Daniel, all measured by the Metonic cycle. I shall now prove this, and in the Table which follows I distinguish the various events by the letters A to F to facilitate reference to them.

EVENTS.	Years.		Intervals.		REMARKS.
	B. C.	Years.	Cycles.		
A. The rise of the kingdom of Babylon, and beginning of the era of Nabonassar, 1st Beast,	747				
B. Babylon taken by Cyrus, 2d Beast,		538	209	11	Or 7 + 4 Cycles.
C. The completion of the subjection of Persia by Alexander, and death of Bessus,		329	209	11	
D. Jerusalem taken by Pompey, 2 years after the extinction of the dynasty of the Seleucidae. In this event the church is brought under the 4th kingdom, and Dan. viii. 10. is fulfilled,	63	266	14	{ D. From A 36 cycles, or 12×3 ; from B 25 cycles or the square of 5.	
E. The death of Cæsar, who is succeeded by Octavianus, afterwards called Augustus,	44	19	1		
	A. C.				
F. The death of Christ,	33	76	4	{ F is from B 30 cycles; from C 19 cycles, or 1 square of 19 years; from D 5 cycles.	

Now, the whole dates in this series are absolutely certain; and they are enough to establish the principle, that the known and acknowledged chronology of the world rests on the basis of the Metonic cycle, and consequently we must conclude, that the true chronology of the earlier ages rests on the same principle. Applying in the next place this test to the Greek and Hebrew chronologies, I find, that according

to the former, there are from the Creation, B. c. 5478, to the Deluge, B. c. 3217, exactly*

			119 Cycles.
Thence to the 1st of David,	B. C.	1070	113
Thence to the era of Nabonassar,	B. C.	747	17
			249

Applying the same test to Mr Bickersteth's scheme, he has from Creation B. c. 4006, to the

	Cycles.	Years.
Flood, B. c. 2351, exactly 1655 years, or	87	2
Thence to the 1st of David, B. c. 1038, are 1293 years, or	68	1
To Era of Nabonassar, B. c. 747, are 311 years, or	16	7
	171	10

But I have not yet done with the application of this test; for in the chronology of the Seventy, there are from the era of the Flood, B. c. 3217, to the complete establishment of the dominion of Daniel's *third* kingdom, B. c. 329, exactly 2888 years, or 152 cycles, or 8 squares of 19 years.† In this period we have, therefore, the square of 19 or 361 years multiplied by 8, a cube and a perfect number. On the other hand, there are from Mr Bickersteth's era of the Flood, B. c. 2351, to B. c. 329, exactly 2022 years, or 106 cycles, and 8 years.—The cycle and its square, equally disappear.—The conclusion therefore is, that the chronology of the Seventy bears upon it the impress of the INFINITE MIND OF THE CREATOR, and that of Mr Bickersteth of the human forgeries of the Jewish Rabbis.

I shall now in conclusion, mention some further results which I have seen even more recently than those already

* See Fulness of Times, Appendix, p. 204. The sum total of 230 cycles in that page is wrong, it ought to be 290.

† See as to the square of 19 years, the 3d Section of the Supplementary Dissertation.

offered. The great period of 384 cycles, or 7296 years, from the Fall of Adam to this year, being divided by 4 gives 96 cycles, or 1824 years. Next, from the Fall to the 14th year complete of the age of our Lord, A. C. 12. are $96 \times 3 = 288$ cycles, equal to the mystical number of 144 multiplied by 2, and thence to the end of this year 1836, are 96 cycles, or 12×8 . Of this period of 384 cycles, therefore, *three-fourths* measure the interval from the Fall to Messiah, and the remaining *one-fourth* from Christ's 14th year to the end of the year 1836. Moreover, both the *three-fourths* and *one-fourth*, are in themselves mysteriously perfect, the one being twice 144, the number we meet with in Revelation as the measure of the Church,* the other being 12×8 , both numbers in themselves complete. I know not how these remarkable facts may strike the reader, but on my own mind they produce a powerful impression corroborative of all those made by the discoveries contained in the former section of this Dissertation.†

* "And he measured the wall thereof, an hundred and forty-four cubits." — Rev. xxi. 17.

† For the sake of those of my readers who may not have my Chronology of Israel, I shall mention that I possess a Hebrew tract, wherein it is said, that some of the Jewish Doctors calculate 112 Jubilees from the Creation to Messiah, and computing 50 years to the Jubilee, they fix his Advent in their year $5600 = 112 \times 50$ from Creation, which answers to our year 1840. That this opinion, as to Christ's coming at the end of 112 Jubilees, must have been from a primitive tradition, appears evident; since from the true era of Creation, B. C. 5478, to the year A. C. 9, when he appeared among the doctors in the temple, there are just 5486 years complete, wanting 2 years of 112 Jubilees, and to A. C. 11, when he entered his 14th year, exactly 112 Jubilees. Thus we have 2 Series of 112 Jubilees, one from Creation to the 14th year of Messiah, and another from the Fall to his Baptism.

It is further remarkable, that the year 1840, when, according to the

computation above mentioned, they look for Messiah, is, according to the true Chronology, the last of a period of 149 Jubilees from the Fall, of 71 from the Exodus, and 49, or 7 cubes of 7 years, from the release of Jehoiachin, and is thus stamped as a great era. This coincidence clearly indicates that the corrupters of the Chronology were aware that the year of the world 7318, in the true computation, which answers to our year 1840, is a great Jubilean period, and that, taking advantage of the above tradition, they, in contracting the Chronology, designedly brought out a period of 112 half centuries at that year, by subtracting 1718 years from the age of the world, $5600 - 1718$ being equal to 7318. These half centuries they call Jubilees, although, as I have proved elsewhere, 49 years be their genuine reckoning of the Jubilee. But nothing is more common with them than to assume a license of this kind, viz., making 50 years current equal to 50 years complete, to serve a turn. I shall add, that the 149 Jubilees from the Fall terminates at the 1st of Nisan, 1841, which is 7318 years complete from the Creation, or the cycle of $1040 \times 7 = 7280 + 19 \times 2 = 7318$.

The reader is referred to my Tract on the Jubilean Chronology of the 7th Trumpet, sect. i. and my Chronology of Israel, Appendix II. and the Appendix to the Fulness of the Times, and Preface to my Supplementary Dissertation, for my general reasons against the Chronology of the Hebrew text.

THE
FULNESS OF THE TIMES:
BEING AN ANALYSIS
OF THE CHRONOLOGY OF THE GREEK TEXT OF THE
SEVENTY:

SHOWING THAT IT RESTS ON THE BASIS OF EXACT SCIENCE, AND COMPREHENDS
VARIOUS PARALLEL STREAMS OF TIME, ARRANGED IN GREAT PERIODS
OF JUBILEES AND ASTRONOMICAL CYCLES, WHICH CONNECT
THE ERAS OF HISTORY AND PROPHECY
WITH THE REMOTEST ANTEDILUVIAN AGES, AND DEMONSTRATE THE

DIVINE ORIGIN
OF THE
HEBREW DISPENSATION.

PROVING ALSO THAT WE ARE APPROACHING
A GREAT CRISIS IN THE SACRED CHRONOLOGY,
WHICH INDICATES THE NEARNESS OF
THE END.

AND CONTAINING
A DISSERTATION ON THE YEAR OF OUR LORD'S NATIVITY;
WHEREIN THE PERIOD OF THE DEATH OF HEROD IS FIXED BY AN ORIGINAL
Lunar Eclipse.

WITH AN APPENDIX
ON THE SACRED CHRONOLOGY OF MR CLINTON'S FASTI HELLENICI.

By **WILLIAM CUNINGHAME, Esq.**

OF LAINSHAW, IN THE COUNTY OF AYR.

Εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν.
"In the Dispensation of the Fulness of the Times."—EPHES. i. 10.

LONDON:
JAMES NISBET & CO., HATCHARD & SON, SEELY & SONS;
EDINBURGH, WAUGH & INNES, LINDSAY & CO.; DUBLIN, ROBERTSON & CO.;
GLASGOW, JOHN SMITH & SON.
MDCCCXXXVI.

GLASGOW:
FULLARTON AND CO., PRINTERS, VILLAFIELD.

PREFACE.

IN commencing the Preface, it is necessary for me to state the circumstances which gave rise to this Work. About the end of last summer I was engaged in preparing for the Press a second edition of one of my controversial pieces on the Second Advent of our Lord.* Now I had observed, soon after the publication of my Chronology of Israel, that a period of 36, or 12×3 Jubilees from the destruction of Jerusalem by the Romans, expired in the year 1834, which had previously, in my Tract "On the Jubilean Chronology of the Seventh Trumpet of the Apocalypse," been laid down as the beginning of the last Septenary of the 71st Jubilee from the Exodus, and of the final compassing of the mystic Jericho. This led me to make some further calculations; and, in the month of August last, I discovered, that from the entrance of the children of Israel, under Joshua, the son of Nun, into Canaan, in B. C. 1599, to the year 1832, when the Egyptian army, under Ibrahim Pacha, expelled the Turks from Palestine, an event which appeared to be the complete fulfilment of the drying up of the mystic Euphrates mentioned in Rev. xvi. 12. to prepare the way for the return of the Jews, precisely 70 Jubilees had elapsed, for $B. C. 1599 + A. C. 1832 = 3430$ complete years $\div 49 = 70$ Jubilees. This drying up of the symbolical Euphrates, or Ottoman power, had indeed been accomplishing for many years, as was apparent to all the sounder students of Prophecy; but it appeared to me very wonderful, that its *completion* should occur exactly 70 Jubilees from the entrance into Canaan, and that it should have been reserved for the

* I request the reader to make himself acquainted with the body of this Work, the Tables, and the Appendix, before he peruses the Preface, which cannot be fully understood if read first.

power of Egypt, that had, exactly 3470 years before, been overwhelmed by the returning waters of the Red Sea, which were dried up to make a way for Israel. It was my intention to state this remarkable fact, and to add some practical reflections on the Chronological characters of the present period in the Preface of the Tract already alluded to. On sitting down, however, to put my thoughts on paper, after writing about ten pages, I found that new light continued to 'pour in upon me so rapidly, that it became apparent that my intended Preface could not contain it. I saw, therefore, that I must, for the present, lay aside the publication of my Tract,* and prepare for the Press my Chronological discoveries, which have now swelled into a volume.

I am quite sensible, that had I, when I began the Work, known as much as I now do, it might have been compressed within much narrower limits; but the gradual manner in which the light broke in upon me has rendered it impossible to give to it that systematic form and arrangement most favourable to conciseness. The discoveries contained in the second chapter were, for example, unknown to me when I wrote the first, and thus there is considerable repetition in the former, in connecting with the antediluvian ages, the Jubilean series from the Exodus to the Division, which had been previously discovered. Again, it was not till I was composing the last chapter, that I saw, that there are great Scriptural periods, computed in exact series of the Metonic cycle of 19 years, as well as in Jubilees and larger cycles. In writing the Appendix, I received further insight into this point, and even since the last page of the Appendix was sent to the Press, *new* discoveries have continued to be made by me.

The Sacred Chronology is, as will be perceived by the attentive readers of this Work, marked with characters, which

* The Tract of which I was preparing a second edition was, my answer to the Edinburgh Theological Magazine, and the late Dr Hamilton. I still hope to accomplish this before the end of the present year. The title of that Tract will be found in the list of my Works appended to this volume.

are quite inimitable by human skill or artifice. It is not possible, for example, that any device of man should have contrived a scheme of Chronology, which connects THE DEATH OF CHRIST ON THE CROSS on *the one hand*, with the DEATH OF LAMECH, the last of the antediluvians, and with the DECREE OF ARTAXERXES in his 7th year, by an exact series of JUBILEES of $7 \times 7 = 49$ years; and on *the other*, with the great eras of CREATION, the BIRTH OF ENOCH, the APPEARANCE OF GOD TO MOSES IN THE BUSH, and the ACCESSION OF DAVID, by an equally exact series of LUNAR CYCLES of 19 years. The MIND which contrived this must be OMNISCIENT, and the BOOK which contains these hitherto hidden relations must be from THAT OMNISCIENT MIND.

In like manner, no wisdom of man could have devised a scheme of time which connects, on the *one hand*, the BIRTH OF CHRIST in the year B. C. 3, with the COVENANT OF GOD WITH ABRAHAM in Gen. xv., and with the ACCESSION OF RIGHTEOUS JOSIAH, by an exact series of JUBILEES; and on *the other*, as I shall immediately prove, the CONCEPTION OF CHRIST, with the BIRTH OF ARPHAXAD the first of the post-diluvians, and the ACCESSION OF SOLOMON, by an equally exact series of astronomical CYCLES of 19 years. The BOOK in which are imbosomed these various, and complicated, and recondite relations of time, must be from GOD, and THAT BOOK is the BIBLE.

The last of this series of cycles I thus prove:—

	DATA. B. C.	INTERVALS.		
		Years.	Cycles of 19 Years.	
THE BIRTH OF ARPHAXAD WAS	3215			
The accession of Solomon to the throne, the type of CHRIST, as PRINCE OF PEACE.	1030	2185	115	Thesesums being added are 169 cycles, or $7 \times 24 + 1 = 169$.
THE CONCEPTION OF CHRIST.	4	1026	54	

I shall next call the attention of the reader to the fact, that so long ago as 29 years, viz. in 1807, the year 1822 was set down by me as the termination of Daniel's period of 1290

years. When the long-looked-for year arrived, and I could point out no other ecclesiastical event in it, than the arrival of a converted Jewish Missionary at Jerusalem, and the distribution of 1000 copies of the Hebrew New Testament, and the proclamation of JESUS OF NAZARETH, AS THE SON OF GOD, in the midst of the Rabbis, and in the synagogues of the Holy City, and no other political event than the national declaration of independence by the Greeks, it required, I believe, some effort (and the effort was not always successful) on the part of most of those persons who heard such a statement, or read it in my Works, to repress the smile of contempt, or at least of pity. I was not moved either by the smile of contempt or of pity. There are a select few, who know that the mysteries of generation are not confined to the animal and vegetable creation, but that, in the moral and spiritual universe also, there is a process of generation whereby God does, out of the smallest and most insignificant beginnings, produce the mightiest and most stupendous results. Such persons will at once understand that the mighty masses of floating war, which, in the last great European contest, swept the seas, and hedged round as with a wall these highly favoured, but most ungrateful nations, of which the cup of transgression is now full and flowing over, did all proceed from some thousand acorns, scattered in the earth, not fortuitously, but according to the counsels of Omniscience fixing the tree to grow from every acorn, and the place of the line of battle it was to fill. Men who take these enlarged views will also comprehend, how it was, that I still continued to believe, amidst the smiles and the equally significant silence of scepticism,* that the arrival of a Jewish Missionary at Jerusalem, testifying that Jesus is the Son of God, and the distribution by him of 1000 copies of the Hebrew New Testament, was an event of sufficient

* Scarcely any of the writers or reviewers, who treated the subject of the 1260 years, thought my view of the events, distinguishing the end of the 1290 years, worthy of being even *mentioned*. They were passed over in *silence*.

importance to mark the expiration of a great *intermediate*, though not a *final* prophetic period.

And *now* in pursuing the investigations imbodyed in these pages, it is discovered by me, altogether unexpectedly, that the Vernal Equinoctial New Moon, or 1st Nisan, 1822, when the 1290 years were, so many years before, calculated by me to expire, is the termination of the following great periods:—

From the death of Adam, ...	130 Jubilees.
the settlement of Israel in Goshen, ...	85
the 31st of the Exodus, ...	70
the accession of David, ...	59
the 6th of Cyrus, ...	48
the first appearance of Christ in the } Temple, in his 12th year, ... }	37
the date of St Paul's Epistle to the } Romans, an epoch in the History } of the Church, ... }	36

Moreover, since I began the Preface, and not before, I have also discovered, that at the 1st Nisan, 1822, a great cyclical period from Creation comes to an end. From the 1st Nisan, 5478, on which day probably Adam was created, to the 1st Nisan, 1822, are 7299 years exactly, which, divided by 1040, the most perfect of all cycles, gives the quotient of 7, with a remainder of 19 years. This great period is, therefore, 7 cycles of 1040 years, and 1 of 19, and at the end of it the sun is exactly in the same position as when Adam came from the creating hand of God, and the moon, according to the Tables of Mayer, about 11 hours, 11 minutes, behind him. The proof of this is as follows:—

	Days.	H.	M.	S.	T.
90,276 Lunations contain	2,665,903	10	42	15	48
7,299 Tropical years, ...	2,665,902	23	31	12	
The difference the Moon slow,*		0	11	11	3 48

Again, from Nisan B. C. 1599, the era of the entrance into the Promised Land, to Nisan, 1822, are precisely 3420 years, or 180, or $12 + 3 = 15 \times 12$ cycles of 19 years.

* See the Notes in pages 20, 21.

Lastly, from the birth of Judah, B. C. 1903, to the nativity of Christ, B. C. 3, are exactly 100 cycles of 19 years, and from the last event to Nisan 1822 are 1824 years, or 96 cycles,—making, from the birth of Judah, altogether 196 cycles,—which, divided by 7, are 28 septenaries of cycles, being $7 \times 7 \times 4 = 196$ cycles = 3724 years, or 76 Jubilees; the same number of perfection and mystery which is mentioned in the 156th page of this Work, as measuring the period from the return of Jacob from Padan-aram to 1837; the same number which is also about to be mentioned as the length of the period from his departure to Padan-aram to the year 1817. I shall just say further, that when I wrote the immediately preceding paragraph, this series of cycles and Jubilees, from the birth of Judah to 1822, was altogether unknown to me; and so it has continually been in the composition of every part of this Work, that new evidence has been discerned by me, and new light received in writing every chapter.

It is then manifest from what has been placed before the reader, that the year 1822 is marked as a great era in the Sacred Chronology, by the double stamp of the Jubilee and the cycles of astronomy, connecting it with the eras of *Creation*, the *death of Adam*, the *settlement of Israel in Goshen*, the *birth of Judah*, the *entrance into Canaan*, the *accession of David*, the NATIVITY OF CHRIST, and his *first appearance in the Temple*, and the date of *St Paul's Epistle to the Romans*. Thus is the seal of moral demonstration set to the accuracy of my Prophetic Chronology.

Certain other periods have also been discovered by me since the Appendix was sent to the Press, which I shall now briefly particularize, as being confirmatory of the whole scheme of this Work. The first is that which has been already mentioned. From the departure of Jacob to Padan-aram, B. C. 1908, and his vision of the ladder, to the year 1817, there are exactly 76 Jubilees, or 196 cycles of 19 years, the number of mystery and perfection, which was first seen by me in p. 156 of this Work. The years B. C. 1908 and A. C. 1817 will be found noted in the Tables, p. 173 and 174, as Jubilees, but when

these tables were constructed I did not advert to the exact length of *this period*, nor was it then known to me that the Metonic cycle of 19 years is used no less extensively than the Jubilee in the structure of the Sacred Chronology. The year 1817, as has already been repeatedly noticed, was signalized by the publication of the New Testament in Biblical Hebrew, —an event which, when brought forward as marking an era, will again provoke the smile of pity. Now, to the scorner I have nothing to say. To those, also, who cannot discern in the Scriptures, the overwhelming evidence of the coming of the Lord, at the destruction of the *Fourth Kingdom*, I shall in vain address myself. But, I will put a question or two to those disciples of the Lord, whose eyes have been opened to see the truth and the certainty of that great event, and its nearness. Is it not then apparent from the Scriptures, that the advent is to be immediately preceded, by a great preaching of the Gospel to all nations, for a witness?* and is it possible, that in this great work, Israel is to be overlooked and forgotten? Now, the Dispensation of Moses did not, properly speaking, begin in Egypt, nor at the Red Sea, although there, they were baptized unto Moses.† When and where, then, it will be said, *did* it begin? Unquestionably at Mount Sinai, and when the law was given, written on tables of stone, amidst thunderings and lightnings, and the voice of the trumpet. If, then, the giving of the Ten Commandments on tables of stone, which the Apostle declares to be THE MINISTRATION OF DEATH,‡ was thus the introduction of that dispensation, shall not the giving to Israel, in their own sacred tongue, the oracles of the NEW COVENANT, the MINISTRATION OF THE SPIRIT,|| be counted worthy of marking a great era in the Chronology of Prophecy? These oracles were, it is true, not given as the former to assembled Israel at the foot of the mount that might be touched, in thunderings and in lightnings, but like the STILL SMALL VOICE which

* Matt. xxiv. 14.

† 2 Cor. iii. 7.

† 1 Cor. x. 2.

|| Ib. ver. 8.

indicated to Elijah the approach of the Lord.* Nor have they been given in vain. Already precious first-fruits of Israel have been and are gathering to the Lord, the earnest of an abundant harvest.†

The 197th Cycle of this Series, beginning at the departure of Jacob for Padan-aram, expires at Nisan of the present year 1836, which is, in this Work, shown to be the year of the cycle of 1765 years, from the 36th Jubilee year, of the 6th Series of General Jubilean Chronology, when the spoils of the Temple of God, were publicly carried through the streets of Rome, in the triumph of Vespasian and Titus. It is thus manifest, that the year 1836 is marked in this Chronology as an important era, although less conspicuously so than 1837 and 1838. It deserves mention likewise, that the series of cycles, commencing at the departure of Jacob for Padan-aram, touches various important periods of Jewish history, which are, therefore, also linked with the present year 1836.

	Years B. C.	INTERVALS. Years. Cycles of 19 Years.	
Jacob's departure for Padan-aram,	1908		
Cyrus besieges Babylon,	540	1368	72
1st Year of Darius Hystaspes,	521	19	1
	A. C.		
Titus besieges Jerusalem,	69	589	31

From the year B. C. 517, when Darius commenced the *second* siege of Babylon, (which was taken and ruined the year after,) to Nisan 1836, are also exactly 2352 years, or 48 Jubilees; and I am, for these reasons, led to believe that the year 1836, counted from the vernal Equinoctial New Moon, (March 17th,) will not pass away without some signal event, having relation either to the redemption of Israel, or the approaching judgment.

From the birth of Enos, B. C. 5044, a period of 2 cycles

* 1 Kings xix. 12.

† I wish my space would permit me to insert an affecting instance of a Jew, at Tunis, converted to Christ simply by reading the Hebrew New Testament,—for which I must refer to the Monthly Intelligence of the London Jewish Society for March 1836, p. 56, 7.

of 3435 years = 6870, elapsed at Nisan 1827, and at the end of it the Sun is, according to the Tables of Mayer, before the Moon only about 1 hour and 47 minutes from the place where they set out at the commencement of that period. The year 1827 was the *sixth* Septenary of the 71st Jubilee in the first Series of General Chronology, and was a marked crisis, in the history of this country, and of Europe, by the fall of the great Tory and War Ministry of England, from the illness and death, first of Lord Liverpool, and then of Mr Canning. It was also the year of the battle of Navarino, which sealed the independence of Greece, and the dismemberment of the Ottoman Empire.

Lastly, I have found a series of cycles of 19 years, from the Foundation of the Temple, B. C. 1027, to the siege of Jerusalem by Nebuchadnezzar in B. C. 590. The interval is 437 years, or 23 cycles exact. Again, from the beginning of the siege, to the return of Joseph and Mary from Egypt, with the young child Jesus, a great era, the interval is 589 years, or 31 cycles; and from B. C. 1 to A. C. 532, the era of the Edict of Justinian, and his Epistle acknowledging the Pope to be the head of the Church,* are 532 years, or 28 cycles; making the whole period, from the foundation of the Temple to the rise of Antichrist, 1558 years, or 82 cycles exactly.

Having arrived at the great era last mentioned, which is the commencement of the 1260 years of Daniel, I am naturally led to some mention of the reasons given by Comber, in his work on the Forgeries of the Romish Church, for rejecting, as spurious, the greater part of Justinian's Epistle.

It is, I think, in the first place, impossible to open Comber without seeing, that he treats the whole subject of the alleged forgeries of the Romish Church,* rather in the spirit of an ardent partisan, than of a cautious investigator of truth. His zeal against the Pope and Popery, is not according to judgment; for alleging, as he does, that nearly all the documents,

* See p. 127 and 128 of this Work.

which prove the early maturity of that power are forgeries; he, in reality, would do away the evidence afforded by the records of the Papacy itself, that *the mystery of iniquity did already work*,* even in the days of the Apostles.

This letter, says he, "is rejected by the learned Hothman "and many other very great lawyers." He does not, however, tell us their names. But there was, in that age, a class of lawyers, who looked with a kind of superstitious veneration to the Civil Law, as being almost an emanation of divine wisdom, and those among them who were Protestants, were probably anxious to save it from the blot, of having acknowledged the Papal supremacy, in terms so unequivocal, as are found in Justinian's Epistle. To this source we may probably trace the endeavour of Hothman and others, to prove it to be spurious. But it is acknowledged by Gothofredus, as authentic, in his edition of the *Corpus Juris*. Gravina also tells us, in his *Origines Juris Civilis*, that "though the Patriarch of Constantinople was placed above all the Oriental Bishops, "yet he himself, with the other Churches, obeyed that of "Rome."† Indeed this is beyond dispute; for Justinian himself, in the 42d of his Novels, says that Anthimus, archbishop of Constantinople, was deposed by Pope Agapetus. "Quem- "admodum et nuper factum esse, circa *Anthimum* scimus, qui "quidem dejectus est de sede hujus regię urbis, a sanctę "et gloriosę memorię Agapeto, sanctissimę ecclesię antiquę "Romę Pontifice, eo quod nullo modo sibi ipsi convenienti, "(contra omnes sacros canones,) se intruserat sedi; sed et "communi sententia ipsius sanctę memorię viri primum, "atque etiam sacrę synodi hic celebratę condemnatus et de- "positus fuit, eo quod à rectis dogmatibus recessit," &c.

Comber next says that "Baronius confutes the argument "with false reasoning and forgeries." Now, having looked into Baronius, it appears to me that the false reasoning is not on his side, but on that of the lawyers. One argument of

* 2 Thess. ii. 7.

† See the words quoted in Latin in my Dissertation on the Apocalypse, p. 269, 3d Edition.

Hothman is justly exposed by him as worthy of derision. It is to the following effect. Justinian is, in his Epistle to Epiphanius, which bears date 7 Cal. April. 533, (March 27,) made to say, that he had already written to the Pope with his Confession of Faith and Decree; but it appears that the answer of Pope John, wherein the Epistle of Justinian is fully transcribed, but without date, was written in the following year, 534; and from this circumstance Hothman argues that the Epistle of Justinian to Pope John must also have been written in 534. But a child may see the absurdity of this argument. Baronius indignantly asks, "Does the insertion of a letter of Justinian, without a date, in the Pope's Epistle to him necessarily imply that the letter of Justinian was written in the same year? By no means, since John, in his letter to the Emperor, might easily insert any document written years before." Baronius is here assuredly a sounder reasoner than either Hothman or Comber.

I shall defer the consideration of the forgeries which Comber in this place charges on Baronius, and promises to prove, till I shall have considered Comber's own arguments to show, that the greater part of the Epistle of Justinian is spurious.

Who, says he, can imagine that Justinian, who vindicated the authority of his Patriarch at Constantinople "equal with Rome, and by an authentic Law declares that the Church of Constantinople is the Head of all other Churches; yea, and in the genuine part of the Epistle calls his Patriarch the Pope's brother; that he, I say, should here profess that he subjected all the Eastern Churches to Rome? and how should he, that differed from Pope Hormisdas, in the decision of the question whether one person of the Trinity had suffered for us, and made Pope John now yield to his opinion, and condemn his predecessor's notion, declare he submitted his faith in all things to the Pope?"

This argument, when strictly dissected, is simply as follows: "To suppose the Epistle of Justinian to be genuine were to impute to Justinian great inconsistency with himself; but this is impossible; therefore the Epistle is a forgery."

Now, the minor is not only gratuitously assumed, but it is assumed against universal experience, since nothing is more common than such inconsistencies as are here supposed. Circumstances, appearances, times change, and kings and statesmen change with them. But were the argument not, as it really is, absolutely worthless, I should draw from it an inference directly contrary to that of Comber, and should infer that *one word* has been forged in the Code of Justinian, Lib. i. Tit. ii. ch. 24., where we find it written “Constantinopolitana ecclesia omnium aliarum est caput;”—“The Church of Constantinople is the head of all others.” Gothofredus has here a note, “Imo, non Constantinopolitana, sed Romana;”—“Nay, not the Constantinopolitan, but the Roman Church:” and it is plain he here suspects a forgery, *Constantinopolitana* for *Romana*. But it is better to let Justinian explain his own meaning than to impute forgeries without evidence. In the 131st of his Novels he declares, “the Pope of ancient Rome, the first of all priests and the archbishop of Constantinople, the New Rome, has the *second place* after the holy Apostolic See of Ancient Rome,—“*ALIIS autem omnibus sedibus præponatur*,—but is to be “placed before all OTHER sees.” In the 9th of his Novels he also says, “As Rome hath obtained the lot of being the fountain of law, so no one doubts that it possesses also the dignity of supreme priesthood.”*

The last question of Comber is no less weak than his former argument. That the Roman see was the head of all other Churches, was an established opinion, acted upon long before the age of Justinian, and as far back at least as the council of Chalcedon, held in the year 451. Gibbon and Mosheim accord as to the fact, that at this assembly, where 600 bishops attended, *the legates of the Pope*, one of them *a simple priest*, presided,† and, therefore, took place before all the Patriarchs of the East.

* See the original quoted in my Work on the Apocalypse, p. 270, Note.

† Gibbon, ch. xlvii. vol. 8, p. 304; Mosheim, Cent. v. p. 11.

In exact accordance with this, the Emperor Justin, on his accession to the throne of the East, addressed a letter to Pope Hormisdas, acquainting him with his accession to the empire, which begins with the words,—“Justinus Augustus Hormisdæ Papæ. Dei beneficia licet multis, maxime tamen SUMMIS PONTIFICIBUS convenit indicari.”*

Justinian himself, then Count of the empire, in the year following addresses a letter to the same Hormisdas, beginning with the salutation:—

“Domino meo sanctissimo Hormisdæ primo Archipontifici et Papæ urbis Romæ Justinianus Comes Salutem.”

Still, however, Justinian might doubt whether Pope Hormisdas was right in all things, and while he acknowledged THE OFFICE, there was no inconsistency in his supposing that THE MAN might, in some things, err; consequently, Justinian might, to a subsequent Pope, whom he accounted orthodox, submit his faith in all things, while to one he thought heterodox he had opposed resistance. Such distinctions are to be met with every day.

I, however, come now to Comber’s chief argument for rejecting the greater part of Justinian’s epistle. It is as follows:—“But we need no conjectures; for if the reader look a little further among the epistles of Agapetus, he will see one of the boldest impostures that ever was, for there Justinian himself recites *verbatim* the epistle which he had writ to Pope John; and whatever is more in this letter set out among John’s epistles, than there is in that which is owned by the Emperor, is an impudent forgery added by some false corrupter to serve the Roman supremacy. Now, by comparing these two epistles, it appears *the beginning and end of both are the same, and may be genuine*; but in neither part is there one word of this subjection, or the universal supremacy, and all that wretched jargon comes in where it is corrupted, viz., from *Ideoque omnes Sacerdotes universi orientalis tractus et subjicere* ——— till you come

* Baron, Tom. ix. p. 226.

“to the words,—*Petimus ergo vestrum paternum*; which, when the reader hath well noted, he will admire, that those who had the cunning to corrupt a prince’s letter by adding twice as much to it as he writ, should be so silly to print the true letter within a few pages; but, doubtless, God infatuated such corrupters, and the devil owes a shame to liers.”*

Had Mr Bickersteth, who quotes this passage in his valuable Work, a Practical Guide to the Prophecies, page 82, looked into the epistle of Justinian, as printed at full length in the Codex, he would at once have seen, that Comber’s argument is as worthless, as his language is destitute of temper and moderation. For the concluding part of Justinian’s epistle, admitted by Comber to be possibly genuine, is as follows:—

“*Petimus ergo vestrum paternum affectum: ut vestris ad nos destinatis literis, et ad sanctissimum Episcopum hujus almæ urbis, et Patriarcham vestrum fratrem, (quoniam et ipse PER EOSDEM scripsit ad vestram sanctitatem, festinans in omnibus sedem sequi Apostolicam beatudinis vestræ) manifestum nobis faciat, quod omnes, qui PRÆDICTA recte confidentur, suscipit vestra sanctitas; et eorum qui Judaice ausi sint rectam denegare fidem, condemnat perfidiam. Plus enim ita circa vos omnium amor, et vestræ sedis crescet auctoritas; et quæ ad vos est unitas Sanctorum Ecclesiarum inturbata servabitur, quando per vos didicerint omnes beatissimi Episcopi eorum, quæ ad vos relata sunt sinceram vestræ sanctitatis doctrinam. Petimus autem vestram beatudinem orare pro nobis,*” &c.

Now, I ask, is it POSSIBLE that Comber himself could overlook the fact, that the words *PER EOSDEM*, printed in capitals, refer to the names of Hypatius and Demetrius, which are mentioned in the part of the epistle which he (Comber) alleges to be forged, the words of the clause, containing their names, being as follows:—“Unde properavimus hoc ad notitiam deferre vestræ sanctitatis per Hypatium et Demetrium beatissimos Episcopos, ut nec vestram sanctitatem lateat,” &c. I

* Comber, p. 252.

again ask, is it POSSIBLE that Comber could overlook the other fact, that the clause "*quod omnes qui PRÆDICTA recte confitentur*" refers to the confession of faith of the Emperor, also contained in the part of the epistle omitted, and alleged by him (Dr Comber) to be forged, and especially to the 2d head of the confession, beginning with the words, "Omnes vero sacerdotes sanctæ Catholicæ atque Apostolicæ ecclesiæ et reverendis-
simi Archimandritæ sanctorum monasteriorum sequentes sanctitatem vestram et custodientes statum et unitatem sanctarum Dei ecclesiarum quam habent ab Apostolica vestræ Sanctitatis sede, nihil penitus immutantes de ecclesiastico statu qui hactenus obtinuit atque obtinet, uno consensu confitentur et glorificant, prædicantes Dominum nostrum Iesum Christum unigenitum Filium et Verbum Dei," &c.

If it be so that Comber *did* overlook these relations of the clauses in *Italic*, and the words in *Capitals*, to the parts of the epistle omitted in printing the letter of Justinian to Agapetus, and to the irrefragable evidence which is afforded by this relation, that the parts which are given, are not as he falsely asserts, the whole of the original epistle, then is Comber himself so deplorably ignorant as to render his affirmations utterly unworthy of a moment's notice. But if Comber was not thus ignorant, but wilfully suppressed this part of the evidence, so entirely subversive of the truth of his own argument, the only inference we can draw, is, that he is dishonest.

It will, however, be necessary, seeing that it is thus proved, that the parts of Justinian's original letter to Pope John, which are not found at present in his epistle to Agapetus, are nevertheless certainly genuine, that we should account for the fact of their having been left out. Now, is it not a matter of every day's occurrence, that when a document, already printed in a volume at full length, is again referred to as having relation to subsequent parts of the argument or narrative, it is given in an abridged form? After the editors of the Records of the Councils of the Church had once given the epistle of Justinian to Pope John at full length, was it necessary, "*within a few pages,*" to use the words of Comber himself, to

transcribe it again at full length? There is an example of a similar omission in the Collection of Records of the 1st volume of Burnet's History of the Reformation. He first prints, at full length, the Bull of Excommunication, by Pope Paul III., against Henry VIII. of England, and then the Suspension of the Bull, with the Revocation and Execution of it, three years after, and in this document he *omits the insertion of the Bull, because it had been given just before.** Let us suppose that these documents had, by Burnet, been placed, not as they are found, in a sort of supplement, but after the manner of the Acts of Councils, in the body of the Work, and, according to their dates, they must have been, in that case, separated from each other at the distance of about a hundred pages. Now, what can be conceived more absurd, than had it hence been argued, that because Burnet had not reprinted the Bull at full length, but in an abridged form, therefore, the greater part of the Bull was a forgery; and had it been said, in the elegant and courteous words of Comber, *but doubtless God infatuated such corrupters, and the devil owes a shame to liars?* To spend another word in the refutation of such puerilities, were a loss of labour and time. I, therefore, go on to consider the charge of forgery against Baronius already mentioned. It is to be found in Comber, p. 257, and is as follows:—

“The copy of Justinian's letter to John the Second, before “stuffed with forgeries and undated, is here† printed without “the additions, and is dated in January, saith Binius; in June, “saith Labbè, Ann. 533, and it assures us John's confirmation, before related, is spurious, because here it is offered “again to be confirmed by Agapetus the day before the Ides “of March, Ann. 535, and this Pope's confirmation is dated “at Constantinople four days after the Emperor's epistle. “But Anastasius, saith the Pope, came not to Constantinople

* “Omittitur insertio quia bulla ipsa est quæ præcedit.”—Burnet, vol. ii. p. 256.

† Viz. in the Epistle of Justinian to Agapetus.

“till the 10th of the Kal. of May; and Justinian’s letter supposes him then at Rome, and if so, how could the Pope receive and answer his letter in four days’ time? But if Agapetus were at Constantinople, what need the Emperor write to him, or date his letter from that city? So that I suspect the confirmation to be a forgery, and Labbè himself notes *these things are not coherent*, for which we have a good reason in Lactantius, who saith, *Ea enim est mendaciorum natura ut coherere non possunt.*” *It is of the nature of lies that they cannot agree together.*

Such is the reasoning of Comber. Now, his first assertion, that Justinian’s letter to Agapetus assures us John’s confirmation, before related, is spurious, because here Justinian’s letter to John is offered again to be confirmed by Agapetus, is puerile. Nothing is more common, in times of controversy, than such subsequent confirmations. What are the acts of later councils but the confirmation of those which have been held before? What is the Nicene creed but a confirmation of the Apostles’, with further and more particular definitions of doctrine? That there is an anachronism in the date of the epistle of Justinian to Agapetus, as it is found in the acts of councils and Baronius, is admitted by the Romish writers themselves; but it is entirely removed by Cardinal Noris, as stated by Pagi in his Critical Annotations on Baronius. The date of the epistle of Justinian to Agapetus is by Baronius thus stated: “Data prid. Id. Martiarum, Constantinopoli, Flavio Belisario, V. C. Consule.” The consulship of Belisarius was in 535, which is, according to the text of Baronius, the date of the epistle. I shall now give a part of the annotations of Pagi on this part of Baronius.

“Antequam legissem Historicam Dissertationem de uno ex Trinitate Carne passo, ab Emin. Cardinali Norisio, sub exitum anni MDCXCV. Romæ publicatam, notas Consulares epistolarum Agapeti Papæ non nisi ex conjectura erroneas esse assequi potui; sed idem eruditissimus Cardinalis ex antiquo Codice Vaticano, (de quo anno sequenti,) eos certo emendavit, cap. x., Baronius num. xxx. recitat Epistolam

Justiniani ad Agapetum Papam missam, cujus hoc est initium: *Ante tempus in hac Regia Urbe, &c.* In ea narrat Imperator se Edictum, videlicet contra Acœmetarum ac sectatorum errorem, itemque Nestorianos ac Eutychianos publicasse, ejusque tenorem Epistolæ a se per Hypatium ac Demetrium ad Joannem Papam missæ inseruisse: quam inquit *pro integritate fidei memoratus prædecessor vester libenti gratulatione suscipiens, suo ac totius Ecclesiæ Romanæ firmavit assensu.* Joannes, enim, in synodo, anno elapso Romæ coacta, tria capitula de Christo uno ex Trinitate: de Deo Verbo, in carne passo, impassibili Deitate: et de Beata Virgine vere et proprie Dei genetrice approbavit. Rogat autem Imperator Agapetum, ut EPISTOLÆ INSERTAS SUAS AD JOANNEM PAPAM LITERAS, Apostolica iterum auctoritate confirmet, IISQUE RECITATIS concludit; *quamobrem petimus sanctitatem vestram ut memoratam Epistolam vestra auctoritate firmetis, et Cyrum vel sequaces ejus, a communione habeatis alienos, donec statutis Sanctitatis vestræ obtemperent, &c.* *Data pridie Iduum Martiarum, Constantinopoli, post consulatum Belisarii, V. C.* nempe an. DXXXVI. ut legitur in MS. Vaticano citato, non vero *Flavio Belisario, V. C. Consule*, id est, hoc anno ut ibidem Baronius et Labbeus, Tom. iv. Concil. p. 1790, habent. Hoc, enim, anno mense Martio Agapetus nondum erat Pontifex," &c.

This passage affords evidence of the following facts:—*First*, that the real date of Justinian's Epistle to Pope Agapetus was the 14th March in the year after the consulship of Belisarius. viz. A. C. 536; in which year Agapetus was certainly at Constantinople; where, as already shown in an extract from the 42d of the Novels, he presided at a synod and ejected Anthimus from the See of Constantinople,—and this act of authority he exercised in the very presence of the Emperor. *Secondly*, We learn from the above extract from Cardinal Noris that the whole letter of Justinian to Pope John II. was inserted in the epistle to Agapetus. The clause *ut epistolæ insertas suas ad Joannem Papam Literas*, and the words *iisque recitatis*, are evidence of this quite sufficient;

besides which, it will be seen by any person who will attentively examine Justinian's letter to John, as printed at full length in the Code, Lib. i. Tit. i., that if the part of it which Comber rejects as spurious be left out, the epistle itself becomes nonsense. It is absolutely without meaning, and there was nothing in it for Agapetus to confirm.

Comber also has not noticed the circumstance that the title of Head of the Church is not only given to the Pope, in the epistle of Justinian to him, but also in the epistle to Epiphanius, the patriarch of Constantinople. Nor has he explained how both these documents, if false, came to be inserted, not only in the history of the Councils, but also in the volume of the civil law, which never was in the custody of the Church. Indeed, he is too precipitate and reckless to view any question coolly, or to weigh evidence. I shall give an example of this. In his account of the Council of Constantinople, held, under Mennas, in A. C. 536, he reprehends the Romish writers for affirming that Agapetus, who died before the council, had left the western bishops as his legates; his words are: the "acts of the council take no notice of these western bishops "having any legantine power from Agapetus, and *I shall show presently, that before the council rose there was a new Pope chosen, who should have renewed their commission to make it valid, but did not.*"—(P. 265, 66.)

In the *very next page*, 267, he states that the election of Sylverius was, according to Anastasius, "after one month and "28 days' vacancy, which is very probable, being a sufficient "time for the intelligence (of Agapetus's death) to come "from Constantinople; and if we allow that Agapetus died "a month before the council, this entrance of Sylverius will "prove to be while that council sat."

Now, the acts of this council lie before me, and its first session was *sexto nonas Maias*, 2d May, and its final act is the decree of Justinian, founded on its sentence. This decree bears date, *octavo idus Augustas*, that is, 6th August, the same year. Now, according to the dates, approved as above by Comber himself, Sylverius was not made Pope till

the 30th June, and yet Comber recklessly affirms, that, *within a month and six days* of his election, a commission might have been prepared and executed, and have reached Constantinople from Rome, renewing the legantine powers of the western bishops.

Enough has now been said to convince readers who are qualified to judge of such questions, what degree of weight is to be attached to the reasoning of this intemperate, and rash, and weak writer, and what measure of credit is due to his statements. The authenticity of the decree of Justinian and epistle of Justinian remains wholly unimpaired by his arguments, and is as well established as that of any other fact of history.

There are one or two other points on which I wish to offer a few remarks before I close this Preface. We have lately seen in the public papers frequent mention of the tribes of Caucasus, who have issued a declaration of independence, addressed to all the courts of Europe, and are at war with Russia, and are reported to have repeatedly beaten her armies. They, in that document, describe themselves as being 4,000,000 in number, divided into "many tribes, languages, and creeds, with various customs, traditions, and creeds." "The chief chosen, by each body during war, is implicitly obeyed, and our princes and our elders govern according to the custom of each place with greater authority than in the great states around us."

Now, it appears to me *probable*, that Ephraim and a portion of the Ten Tribes may be found among this people. That Ephraim is in some country north of Judea, and a country of mountains, appears to be certain from the language of Jeremiah, "*Go and proclaim these words towards the north, and say, Return thou backsliding Israel;*" "*they shall come together out of the land of the north.*"* "*Behold, I will bring them from the north country.*" It is also said, "*For there shall be a day that the watchman upon the mount Ephraim*

* Jer. iii. 12, 18; xxxi. 8.

“*shall cry, Arise ye, and let us go up to Zion, to the Lord our God.*” The land of the north is a description exactly suiting to the countries between the Euxine and Caspian, which are nearly due north of Judea, but by no means the regions to the east of the Caspian. Moreover, I am led to suspect that, in this text, *mount Ephraim* does not mean the mountain of that name in the land of Canaan which was given to Ephraim, but some mountainous country where Ephraim *now dwells*, for immediately after these words, the prophet proceeds to predict their return to the land of their fathers.

The region of Caucasus is in the immediate vicinity of the ancient Colchis or Colchos of the Greeks, which seems to be the חִלּוּךְ properly Chalach, or 2 Kings xvii. 6. and חֲבֹר Chabor is perhaps the Iberia of the Greeks which adjoined Colchos. The river Gozan may be the Phasis which traverses Colchos. In some of the modern maps it bears the name of the *Fasz* or *Kioni*.

It is rather more than a year since I first communicated these ideas to some of my friends, and since that time the Circassian Tribes have been rising in importance in the public mind, and have been repeatedly mentioned in parliament. I shall just add, that what is now stated is offered simply as a *conjecture*, in order to direct the attention of those who are observing the signs of the times to that quarter. From what is said in the declaration of independence of the Circassians, they appear to be Mahomedans; but as they also admit that they are divided into many tribes, languages, and creeds, some among them may, as it is said of Ephraim, be joined to their idols. The account given of these tribes in the Encyclopædia, is, that they are Pagans, but use circumcision.

I shall further observe, that it is apparent from Deut. xxxiii. 17. that the military prowess of Ephraim and Manasseh is to act a conspicuous part in the events of the last times; and if there be any truth in the conjecture now offered, I have no doubt that events will soon speak with an unequivocal voice.

It has been shown in this Preface that there are two great periods of 76 Jubilees, or 196 Metonic cycles, the *first* be-

ginning at the departure of Jacob for Padan-aram in B. C. 1908, and ending at Nisan, 1817, when the New Testament was given to the Jews;—the *second* beginning at the birth of Judah, B. C. 1903, and ending in Nisan, 1822;—the *third* will be found in the last chapter; and, when there laid down, I was not aware that there was any other period of the same length. It has further been proved, that all the great events and revolutions of the Church of Israel have, without, I think, a single exception, in past ages, occurred at the expiration of great series of cycles and Jubilees; we have, therefore, the whole analogies of the past dispensations of God to the Church to guide and conduct us to the confident expectation, that when the *third* of the above-mentioned great series of Jubilees and cycles, reckoned from the return of Jacob from Padan-aram, shall arrive at its termination, the words of the prophet, that at the end the vision shall speak, and not lie, will receive their accomplishment in the most literal manner.*

As I deem it to be one of the first duties of a writer, especially on subjects connected with Scriptural verity, to be ready at all times to acknowledge his mistakes, I shall now mention some into which I fell in my last Work, the *Chronology of Israel*. They are, however, happily of no moment, as it respects the truth of my system, which is confirmed and placed on the basis of demonstration by the whole of the discoveries contained in these pages.

In the first place, then, in some passages of that Work, I rather over-rated the value of the *Shemittah* or *Sabbatic week*, as an INFALLIBLE test of a true Chronology. If we corrupt the true Chronology by either adding to it or subtracting by *Septenaries of years*, that test is evaded, as shown both in that Work, p. 67, and in the Appendix of the present volume. But if to the test of the *Shemittah* we add those of the Jubilee and the great series of Jubilees mentioned in the 5th chapter of this Work, and, above all, the cycle of 1078 years, which pervades the whole system of the Scriptural

* Habak. ii. 3.

Chronology; and if again we add to these the test of the series of the Metonic cycle of 19 years, these, when united, form a body of checks and tests of the truth, which are absolutely infallible.

Further, in the Preface of my Chronology of Israel there are some remarks respecting the Jubilee, which are now proved to have been erroneous. I supposed, when that Work was published, that the Jubilee was a period in sacred time having reference to *Redemption only*, and I therefore dissented from the opinion of Frank, that it ascends so high as the era of Creation.* It is proved in these pages, that the Jubilee pervades the whole of the Sacred Chronology, being a general measure of the whole times of the Church and the world. It is also shown, that instead of two series of Jubilees, a *sacred* and a *civil*, as I then wrongly supposed,† there are at least *twelve* series discernible in the Scriptural Chronology, and, I doubt not, others yet undiscerned.

I am happy to be able to add, that I have no other errors to acknowledge in that Work except in the Chronology of the Nativity of our Lord, with respect to which, I myself expressed doubts in the Preface,‡ which have since turned out to be well founded. In the period subsequent to the Nativity, I had also trusted too implicitly to Dr Hales, whose errors I have endeavoured to show in the 3d chapter of this Work, and have given a new Table of the whole period from the accession of Augustus to the destruction of the Jewish state, and end of the war. In speaking, however, of the errors of Dr Hales, I must not omit again to express my deep obligations to him. In reality, his Work is invaluable from the immense stock of materials which are found in it. Nor is it to be wondered at that he fell into some errors, for he trode a new path in this science, and had so great a mass of rubbish and gross error to remove, that we need not be surprised if he sometimes stumbled or mistook the way.

I deem it also to be due to the editors of the Presbyterian

* Chron. of Israel, Pref. p. v. † Ib. Pref. p. xxi. ‡ P. xxv.

Magazine, to thank them for the favourable notice of my *Chronology of Israel* in their Number for May last, and the more so as it has not been always my lot to meet with indulgence, or candour, or justice, in the conductors of the Religious Critical Press.* With reference to the concluding remarks of the writer of that notice, on the bearing of the Chronology established in my Work, upon the interpretation of unfulfilled prophecy, he may be assured that it never entered into my mind to expect that I should obtain universal assent to my system. The *highest honour* given even to PROPHETS and APOSTLES, was to bear witness for the truth. They who will receive the truth, are, and always have been, few in number. *Apparent rari nantes in gurgite vasto.* And if truth, in a larger sense of the word, has so few who love her wholly, how much less has that special and more unwelcome truth of the speedy personal revelation of the Lord from heaven, and the termination of the present state of things, and cutting short of all earthly hopes?

* I owe it to the able and accomplished writer of the Review of the original edition of my Dissertation on the Seals, which appeared in the Christian Observer of the year 1814, to say in this place, how much it encouraged me at the time, in the prosecution of my Prophetical studies. It combines a spirit of gentleness,—a delicacy of sentiment,—a high tone of Christian feeling,—and an elegance of style,—rarely to be met with in compositions of that nature. I have always since felt a debt of gratitude to the writer.

LAINSHAW, 8th March, 1836.

POSTSCRIPT TO THE PREFACE.

THE learned and scientific Professor, to whom I am under such great obligations for his kindness in answering my queries respecting two Lunar Eclipses, one of which is placed before the reader in the 2d Section of my 3d Chapter, has not, (owing, I believe, to the weight of his official duties,) favoured me with an answer as to the Solar Eclipse mentioned in the Note, p. 43. I must, under these circumstances, content myself with asking scientific readers to examine whether there was a Solar Eclipse on May 15th, B. C. 752, O. S., and whether it was total, and visible at Rome. I have again carefully looked over my own calculations, made from the Tables in Brewster's edition of Fergusson's Astronomy, and have not detected any error. But, without a projection of the eclipse, for the longitude and latitude of Rome, it cannot be known whether it was visible there. I feel it necessary also to add, that my present very slight acquaintance with calculations of this nature is also very recent. When I was about commencing this Work, I put some questions to a scientific gentleman in the sister island, as to the time of a particular Full Moon, but was not favoured with an answer. I afterwards wrote to a scientific friend of my own, who, in the most obliging manner, answered one question as to the time of the Full Moon in March, 1837, but had not then leisure to solve any other questions. He informed me he was going to the Continent, and I have not since heard from him. Under these circumstances, (and as it appeared to me impossible to remove the difficulties connected with the time of Herod's death without getting some knowledge of the principles of calculating eclipses,) I was compelled to direct my mind to this subject. This has certainly added very much to the labour of the present Work; but I have no reason to regret

it, as the labour has been abundantly repaid, in the clearing up of the whole Gospel Chronology. I have felt, that, were the two scientific gentlemen above alluded to, to see this Work, without the explanation now offered, they might think some passages in it so inconsistent with my letters to them, written only a few months since, as to subject me to the suspicion of disingenuousness or plagiarism; and I hope the reader will, on this account, excuse my having entered into these details of a personal nature.

I shall avail myself of this opportunity to communicate one other remarkable period of Scriptural Chronology which expires at Nisan 1837. In B. C. 1838 Jacob died in Egypt, and, after 70 days of *mysterious mourning* by the Egyptians, his dead body was carried to Canaan, for sepulture, by all the elders of Israel,—and, what is more remarkable, by *all the elders of Egypt*,—who mourned for him at the thrashing-floor of Atad for *seven days*, with a *great and very sore lamentation*; so that it drew forth from the Canaanites the remark, *this is a grievous mourning to the Egyptians*. I have no doubt that the whole of this transaction has a mystical and typical reference to events to occur in the last days; but into this subject I cannot enter.

I proceed, therefore, just to point out, that from the death of Jacob and the carrying of his dead body to Canaan, in B. C. 1838 to B. C. 1, when Joseph and Mary, with the young child Jesus, returned from Egypt, are exactly 1837 years. Again, from Nisan, B. C. 1, to Nisan, A. C. 1837, are exactly 1837 years. Thus, the return of the young child Jesus from Egypt is the bisecting point of the whole period of 3674 years, from the death and burial of Jacob to the next year, 1837. The period of 3674 years is also a cycle, at the end of which the moon is about 10 hours 25 minutes before the sun, from the points where they were at 1st Nisan, B. C. 1838. For the other remarkable characters which distinguish the year 1837, the reader is referred to pp. 156—159.

MARCH 12th, 1836.

CONTENTS.

	PAGE
PREFACE.	iii
CHAP. I.	1
Brief Recapitulation of Former Conclusions of the Author, p. 1.—Introductory Remarks, p. 12.—Six new Series of Jubilean Time discovered, which, added to the Series established in a former Work, are in whole Seven Streams :— <i>First Series</i> commencing B. c. 1596, p. 15.—<i>Second Series</i> commencing B. c. 1599, p. 16.—<i>Third Series</i> from B. c. 1593, p. 19.—<i>Fourth Series</i> beginning B. c. 1634, p. 22.—<i>Fifth Series</i> commencing B. c. 1614, p. 24.—<i>Sixth Series</i> commencing B. c. 1609, p. 25.—An objection to the last three Series stated and answered, p. 26.	
CHAP. II.	29
Remarks on the Cycle of 1078 years, p. 29.—Two Tables of Chronology, — Table I. from Creation to Abraham, p. 33.—Table II. from the call of Abraham to Exodus, p. 34.—Explanatory Remarks on Tables, p. 35.—Results from Tables.—In communicating these results, the previous order of the Seven Series changed, p. 39. The Seven Streams of Chronology already established, traced back to Antediluvian and Postdiluvian ages.—The <i>First Series</i>, formerly reckoned from B. c. 1639, traced to B. c. 4138, p. 39.—The <i>Second Series</i>, formerly computed from B. c. 1634, carried up to B. c. 3251, p. 41.—The <i>Third Series</i>, already reckoned from B. c. 1614, traced up to B. c. 5044, p. 44.—The <i>Fourth Series</i>, formerly counted from B. c. 1609, carried up to B. c. 4549, p. 45.—The <i>Fifth Series</i>, before reckoned from B. c. 1599, traced up to B. c. 3216, p. 46.—The <i>Sixth Series</i>, already computed from B. c. 1596, carried up to B. c. 4193, p. 51.—The <i>Seventh Series</i>, formerly counted from B. c. 1593, traced up to B. c. 4337, p. 52.—Four other Streams of Special Chronology discovered ; the 1st commencing at the death of Methuselah, p. 53 ; the 2d at the birth of Ishmael, p. 54 ; the 3d at the birth of Isaac, p. 55 ; the 4th at the Creation, p. 57.	

CHAP. III.

	PAGE
A Dissertation on the Year of the Nativity of our Lord, and the Chronology of the Gospels, ...	60

SECTION I.

The testimonies of the ancients as to the date of the Nativity, p. 60.—The opinions of the moderns, on the 15th of Tiberius, stated and rejected, p. 63.—True dates of our Lord's Baptism and Nativity, p. 67.—Josephus' Chronology of the reign of Herod examined, and the system of Dr Hales, for the whole of this period, p. 69.—The Chronology of the Nativity here adopted reconciled with Daniel's Prophecy of the Seventy Weeks, p. 83.

SECTION II. 85

Charge against Josephus of corrupting the Chronology of the reigns of Herod and Archelaus, p. 85.—The argument of Chronologers fixing the death of Herod in B. C. 4, from a Lunar Eclipse in March that year, refuted, p. 86.—No other Lunar Eclipse visible at Jerusalem till 9—10th of January, B. C. 1, on which night there was a total Eclipse of the Moon, p. 91.—Testimonies of Eusebius, Epiphanius, and Abulfaragi, as to the Chronology of the Reign of Herod, p. 92.—Internal evidence in the text of Josephus, of the spuriousness of his Chronology of this period, p. 95.—Death of Herod pinned down to the beginning of April B. C. 1, (Old Style), p. 97.—On Josephus' motives for corrupting the Chronology; Extracts from Lardner, p. 98.—General conclusion, p. 103.—A 12th Series of Jubilees ending at the Nativity stated, p. 104.—Scientific Confirmation of Eclipse in January, B. C. 1, p. 105.—Concluding Remarks, p. 107.

CHAP. IV. 108

On the scientific principles of the Sacred Chronology, p. 108.—On its great subdivisions, p. 111; and on the intimate connexion of the Prophetical with the Historical Chronology, p. 116.

CHAP. V. 132

Recapitulatory View of the conclusions previously arrived at, and a comparison instituted between the Chronology of this Work, and the Schemes of Usher and Hales.—*First Series*, p. 132; the *Second Series*, p. 136; the *Third Series*, p. 137; the *Fourth Series*, p. 143; the *Fifth Series*, p. 144; the *Sixth Series*, p. 145; the *Seventh Series*, p. 146.—The remaining 5 Streams, p. 147.

	Page
CHAP. VI.	149
General conclusions from the whole subject, p. 149.—The Book containing this scheme of time must have been written by Inspiration, p. 150; and the Hebrew dispensation must be from God, p. 151.—Evidence of the fact that we are now approaching a great crisis of the Sacred Chronology, which indicates the nearness of the end, p. 152.—Closing reflections upon the state of the Church, as being ready for the harvest, p. 164.	
III. TABLE.	
The First Series of General Jubilean Chronology,	166
IV. TABLE.	
The Second Series,	171
V. TABLE.	
The Third Series,	173
VI. TABLE.	
The Fourth Series,	175
VII. TABLE.	
The Fifth Series,	177
VIII. TABLE.	
The Sixth Series,	180
IX. TABLE.	
The Seventh Series,	182
X. TABLE.	
Corrected Chronology of the Jews from the accession of Augustus to the destruction of Jerusalem and end of the War,	185
APPENDIX.	
On the Sacred Chronology of Mr Clinton's 'Fasti Hellenici,'	187

E R R A T A.

N. B.—The reader is requested to correct the errors before perusing the Work.

Page 16, line 27, for 1258 read 1253.

24, line 19, for 52 read 53.

32, line 23, for 129 read 229.

52, line 6, for 1038 read 2038.

58, line 9, for 1835 read 1837.

70, line 1, for Brandusium read Brundisium.

119, Note, line 14, for Mallahs read Mullahs.

128, Note, for Comer read Comber.

134, line 17, for 31 read 30.

143, line 10, for 5 read 7.

180, Title of 5th column, for *After Christ* read *Before Christ*.

181, 3d column at bottom, for cxxiii. read cxxiv.

There is also an error of about 32 minutes in the calculation of the Cycle of 1765 years in page 125, as that number of Tropical years contains only 644,652 Days, 12 Hours, 2 Minutes, 30 Seconds, which makes the Sun faster than the Moon at the end of the Cycle 5 Hours, 37 Minutes, 13 Seconds.

I shall here add a remark, that nothing can exceed the accuracy of the gentleman who directs the Press; and, therefore, the most of the foregoing Errata must be imputed to mistakes of transcription by the *author*, which he overlooked when passing through the Press. At the time the first sheets were in the Press, he was engaged with the Dissertation on the year of the Nativity and the Tables; and as the whole Work has been written and printed in less than 7 months, the author must plead this as an apology for those errors which have been detected, and any others that may have escaped notice. He is, however, confident as to the accuracy of the calculations.

As this Work will, in this part of the kingdom, be read by many unlearned persons, I add

AN EXPLANATION OF SIGNS AND ABBREVIATIONS.

- $+$ *Plus* or *more*, the sign of Addition, thus $2 + 2$ is equal to 4.
 $-$ *Minus* or *less*, the sign of Subtraction, thus $6 - 2$ is equal to 4.
 $\times$ The Sign of Multiplication, . . . thus 3×3 is equal to 9.
 $\div$ The sign of Division, . . . thus $9 \div 3$ is equal to 3.
 $=$ The sign of Equality, . . . thus $3 \times 3 = 9$.

The letters B. C. mean *Before Christ*, or the years before the Vulgar era of the *Nativity* or *Birth of Christ*, which is 3 years later than the true date of his birth. He was therefore born B. C. (*Before Christ*,) 3.

A. C. means *After Christ*, or years after the vulgar era of his Birth.

A. D. means "*Anno Domini*," "*In the year of our Lord*," the same as the above.

U. C. See p. 71, Second Note.

THE
FULNESS OF THE TIMES,

&c.

CHAP. I.

BRIEF RECAPITULATION OF FORMER CONCLUSIONS OF THE
AUTHOR—INTRODUCTORY REMARKS—SIX NEW SERIES OF
JUBILEAN TIME DISCOVERED, WHICH, ADDED TO THE
SERIES ESTABLISHED IN A FORMER WORK, ARE IN WHOLE
SEVEN STREAMS.

HAVING, since I gave to the public my Work on the Chronology of Israel, received further insight into the principles upon which the times and seasons of the nation of Israel are arranged, and which, like all the other works of God, manifest his infinite wisdom, it appears to me to be my duty to communicate to the public the new light which is thereby reflected upon this important subject; in doing which it will be necessary, for the sake of such of my readers as do not possess my former works, that I should briefly state the different steps of my former inquiries.

It was originally in the year 1817 that, in considering the vision contained in the two first chapters of the prophecies of Zechariah, upon which I happened to be preparing a paper for the Jewish Expositor, I was forcibly led to see that this vision, besides its primary application to that restoration of

Jerusalem and its temple, which was actually accomplishing when the prophet saw it, had an ultimate reference to the final redemption of the nation in the latter days,* and that then its language and descriptions shall be fulfilled to the very letter; and, if it were so, I was also necessarily led to infer that the period of 70 years, mentioned in Zech. i. 12, must have, besides its *literal* fulfilment in the period of the Babylonian captivity, a MYSTICAL SIGNIFICATION, referring to the WHOLE PERIOD OF THE CAPTIVITIES AND DISPERSIONS OF JUDAH, UNTIL THE FINAL REDEMPTION OF THE NATION.

What that mystical period was, I was, however, altogether ignorant of, nor had I then any expectation of ever being able to unravel; as I conceived it like the *day* and *hour* of our Lord's advent, though not the *times* and *seasons* of his coming, to be among the things not revealed, but hid in the Eternal Mind. More than thirteen years also elapsed from the publication of the above conjecture in the pages of the Jewish Expositor, before I could see further into the subject; but at length, in the year 1830, I was led, while looking into the Chronology of Dr Hales, to conjecture that the above period of 70 years, in its mystical import, signifies 70 Jubilees, or 3430 years; and, in a Letter then addressed to a friend, as well as in a Paper published in the Morning Watch, in June 1831,† I offered different computations of the 70 Jubilees. It is proper, however, to add, that they were by myself considered as nothing more than *approximations* to the truth, and were in the Paper last mentioned *so stated*.

In January, 1834, I was at last enabled to discern what I still believe to be the exact truth as to the 70 Jubilees, and it was given to the public in the month follow-

* Mr Faber saw this many years before me, and has pointed it out in his Work on the Prophecies relative to the conversion of the Jews, "General View," &c. vol. ii. p. 258. But he appears to have had no suspicion of a mystical sense of the period of 70 years.

† This Letter and Paper are placed in Appendix I. and II. of my Chronology of Israel, which was published in April, 1835.

ing.* I have been led also, by circumstances which have occurred since, to follow out my investigations, and have, in consequence, received a large and continued accession of new light, which was, as far as I then had got possession of it, embodied in my last Work—the Chronology of Israel. What now remains to be communicated was, even at the date of that publication, altogether unknown to me.

In my Tract on the Jubilean Chronology I proved that precisely a period of 3491 current years, or 70 Jubilees and 1 year *current* time, elapsed from the Exodus, B. C. 1639, and the fall of the French monarchy in 1792.† Proceeding next upon the principles laid down by Vitringa, and, as I have since found, held also by Whiston and Daubuz, that the 7 days' compassing of Jericho, by Joshua and the children of Israel, was typical of the 7 Trumpets of the Apocalypse, I hazarded a further conjecture that the 7th and last day's compassing of Jericho 7 times, (Josh. vi. 4, 15.) shadowed forth 7 distinct voices or blasts of the 7th Trumpet, signified by the 7 Thunders of Rev. x. 3, 4.—that each blast occupied a period of seven years, and therefore the whole seven 49 years, or 1 Jubilee, at the end of which the fall of Babylon is to occur. I shall here introduce some short extracts from my reasoning:—

“ The period of 70 Jubilees, or 3490 years, begins there-
 “ fore at the Exodus, and ends in 1791; and the year 1792,
 “ when the 7th Trumpet sounded, and the great Judgment
 “ began to sit, is the Jubilean year of the 71st Jubilee. In
 “ Nisan, 1834, we shall accordingly enter into the last Sep-
 “ tenary, or 43d year of the 71st Jubilee, the *present year*
 “ being a Sabbatic year; for, let it be observed, that, accord-

* See my Tract on the Jubilean Chronology of the Seventh Trumpet of the Apocalypse, and the Judgment of the Ancient of Days.

† It is proper for me here to mention, that I have since discovered a deficiency of 2 years in one part of that Chronology, which is counterbalanced by an excess of 2 years in another, as shown in my Chronology of Israel, Chap. ii. and iii., so that the period of 3491 years remains unaffected and entire.

“ing to the Jewish computation, we are still* in 1833. I
 “remark further, that both the 70 years of the captivity, and
 “the 70 weeks of Daniel, are the types of 70 Jubilees, end-
 “ing at the 7th Trumpet and great Judgment.”

“I now venture to conjecture that the 7 Thunders, which
 “utter their voices after the lion-cry of the angel, Rev. x. 3,
 “4., are the symbols in the Apocalypse, which correspond
 “with the 7 times encompassing of the city of Jericho, on
 “the 7th and last day. There may probably be just 7 dis-
 “tinct blasts of this Trumpet, each occupying a Septenary of
 “7 years; and $7 \times 7 = 49$ years, is, therefore, I venture to
 “conjecture, the duration of the 7 Thunders, or 7 voices of
 “the Trumpet.”

After having given a detail of the signal events which
 marked the beginning of each of the first six Septenaries, and
 which will be placed in the Tables of this Work, I concluded
 this part of my subject in the following words:—“The 7th
 “and last Thunder, the 7th and last awful voice of the 7th
 “Apocalyptic Trumpet, must be expected to commence in
 “the year 1834, though in what month of the year I know
 “not. Nisan, (March or April,) or Tisri, (September,) are
 “the months which may be considered most likely.”

Before I enter into the question how far these expecta-
 tions, communicated to the public in January, 1834, have
 been realized, I shall cite the high authorities of a former
 age, by whom, in addition to the passage from Vitranga, given
 in the Preface to my Jubilean Chronology, the whole princi-
 ples of my reasoning on this subject are supported and vin-
 dicated; leaving it still open to the reader to investigate
 whether I have correctly applied these principles to the his-
 tory of the present period. And I conceive it to be the more
 necessary to produce these authorities, because there is a large
 class of persons, who, while they do not in theory reject the
 study of prophecy, yet have powerful prejudices against the
 application of the prophetic word to the current events of our

* Viz. January, 1834.

own times,—prejudices which, it must be confessed, have been much strengthened by the mass of crudities which have been written and sent forth to the public in these days, when so many half-instructed persons, before they have learned the first elements of prophetic knowledge, think themselves qualified to dogmatize on those deep subjects which the Medes and Newtons—the giants of a former age—did not presume to approach without reverential awe; and when these men of yesterday undertake, in some twenty pages,* to show that the whole body of the Fathers and Martyrs of the Reformation, who, in volumes replete with sound erudition and unanswerable reasoning, have proved the identity of the Papal power with the MAN OF SIN, and sealed this testimony with their blood, were mere *dunces*, and knew nothing of the subjects they professed to treat. These holy men were not, however, in the custom of dogmatizing on subjects of which they knew nothing.

I proceed, therefore, now to lay before the reader the authorities already referred to. The learned Mr Daubuz, in his Commentary on the Revelation, Chap. viii. 6., after various observations and quotations from ancient authors, as to that which is signified by the sounding of Trumpets, thus continues:

“ But there is a nobler allusion than all these, which will
 “ serve to explain these Trumpets, their number and design;
 “ and that, too, with and by the concurrence of the Holy
 “ Ghost in other parts of Scripture. We have nowhere else
 “ that I know of, the number of *Seven Times* for the sounding
 “ of Trumpets, but at the siege of Jericho, when Joshua was
 “ leading the Israelites into the promised land.”†—“ There,
 “ Seven Priests are appointed to bear Seven Trumpets, and
 “ to blow with them whilst the Israelites surrounded the
 “ city *seven times* together, on the *Seventh Day*, after having
 “ done it once every day of the *six before*; and on the seventh

* Such a Treatise, of 20 or 24 pages 12mo., now lies open before me.

† Josh. vi. 6.

" its walls were to fall on the ground. Now, compare the
 " state of the Christian Church to that of the Israelites as to
 " Joshua. This we may do by warrant from St Paul, Heb. iii.
 " and iv., who there compares the bringing of the Israelites into
 " their intended rest, by Joshua or Jesus, to the bringing of
 " the faithful Christians to their certain rest by Jesus Christ.
 " And though he denies that Joshua brought the Israelites to
 " a full rest, whereby he frames an argument to prove that
 " this rest is yet to come, yet the similitude holds good as to
 " the allusion, that the entering of the Israelites into Canaan
 " prefigured our entering into our Canaan by the resurrec-
 " tion : for that is our rest or Sabbatism to which our Jesus
 " is to lead us. And the Apostle's argument consists in
 " proving, that the Israelites' rest was deficient to make them
 " and us look for another. Our Sabbatism, or Rest, as we
 " shall prove from Rev. xiv. 13. ch. xx. xxi. and xxii., is the
 " Millennium, with its consequences, or the third great period
 " of our Economy.

" Thus between the first and second periods there arises
 " or stands a Jericho, a city called mystically Babylon, oppos-
 " ing the entrance of the Church into its true and full rest
 " of the heavenly Canaan, which is to be destroyed before
 " the New Jerusalem can be built, or be sent down from
 " Heaven. Now, the standing of that Babylon is contempo-
 " rary with the second period of the Church ; and it is this
 " period of the Trumpets and Bowls, (vials,) which are em-
 " ployed to the destruction of its temporal and religious state,
 " both opposing the purity of our religion and retarding our
 " rest. At the blowing, therefore, of the Seven Trumpets
 " of these angels it is to fall, that is, at the last of them ; the
 " other being only preparative, to make way to the spiritual
 " Israelites to enter into their rest or promised land. Where-
 " fore, as the blowing of the Trumpets, and the surrounding
 " of Jericho for the first six days, did each of them contribute
 " to the pulling down of the wall and taking of the city,
 " though the seventh only completed the work ; so each of
 " the Trumpets of these Seven Angels helps to pull down

“ the Spiritual Babylon, as to the temporal state or power of it, though it is only the Seventh Trumpet which brings it to its full and final destruction. Accordingly, we shall find that this part of the world, on which the effects of these Seven Trumpets are to fall, are the territories of that city, which is called by the name of the *Great City*, and *Babylon the Great*. Which great city, as Jericho was accursed by Joshua never to be rebuilt, is also accursed by God never to be restored.”

I shall next give a passage from Whiston's Essay on the Revelation, bearing on the same subject. “ That most of the visions in this book of the Revelation have reference to, and are as it were taken from and accommodated to some histories or passages in the Old Testament, is too plain every where to need a particular proof; and that this vision of the Seven Trumpets has relation to that history of Joshua, where Jericho was taken by going about it for seven days together with the sound of Seven Trumpets, is also so obvious a comparison, that no pretence can be made of an allusion to any other history. Now, since in that account the first six days had a single task, and Jericho was to be only *once* compassed each day with the sound of the Trumpets, and the seventh day had a sevenfold task, and Jericho was to be *seven times* encompassed with the sound of the Trumpets before it could be taken, or its walls fall down; in the parallel prophecy, accordingly, the first Six Trumpets were to be single ones, and to contain each of them one distinct judgment, as we have also supposed in the present exposition; and the Seventh Trumpet was to be *sevenfold*, and to contain a sevenfold judgment, or the plagues of the seven vials, as we have accordingly expounded it above; and this sevenfold judgment must be completed ere this great city Mystical Babylon will be taken, or fall into destruction. Hear the words of the history in Joshua, and then judge of the reasonableness of this application. *Ye shall compass the city, all ye men of war, and go round about the city once: thus shalt thou do*

“ *six days. And seven priests shall bear before the Ark seven Trumpets of Rams’ horn, or Trumpets of JUBILEE, and the SEVENTH DAY ye shall compass the city SEVEN TIMES, and the priests shall blow with the Trumpets.*”* Mr Whiston gives the passage in Joshua vi., to the end of the 20th verse—but I shall refer the reader to the text itself of the book of Joshua, having quoted thus far in order to show, that Mr Whiston appears clearly to have discerned, that there is a connexion between the compassing of Jericho and the *Jubilee*, and therefore, in strict harmony with the Hebrew, he explains the trumpets of rams’ horns, שופרות זבלי, as being *Trumpets of Jubilees*.

I shall mention in the last place, before returning to my argument, that Sir Isaac Newton, in his observations upon Daniel’s prophecy of the Seventy Weeks, supposes that the *seven weeks* mentioned in the first clause of Dan. ix. 7, relate not to the *first* but the *second* coming of Messiah, and the *second* restoration of Jerusalem; and he observes, that “the seven weeks are the compass of a *Jubilee*, and begin and end with actions proper for a *Jubilee*, and of the highest nature for which a *Jubilee* can be kept; and that since the commandment to return and to build Jerusalem precedes the Messiah the Prince 49 years, it may perhaps come forth not from the Jews themselves, but from some other kingdom friendly to them, and precede their return from captivity, and give occasion to it; and lastly, that this rebuilding of Jerusalem and the waste places of Judah is predicted in Micah vii. 11. Amos ix. 11, 14. Ezek. xxxvi. 33—38. Isa. liv. 3—12. lxi. 4. lxxv. 18—22. and Tobit xiv. 5; and that the return from captivity and coming of the Messiah and his kingdom are described in Dan. vii. Rev. xix. Acts i. Matt. xxiv. Joel iii. Ezek. xxxvi, xxxvii. Isa. lx—lxvi. and many other passages of Scripture. The manner I know not, let time be the interpreter.”

Now, although I cannot receive the view of Sir Isaac as to

* Whiston’s Essay on the Revelation of St John, p. 61.

the seven weeks of *this prophecy* of Daniel being applicable to the second coming of Messiah, yet there is otherwise a remarkable harmony between his scheme and my own. He supposes that at the beginning of this Jubilee the proclamation to build and restore Jerusalem comes forth from some earthly power. I, on the other hand, conceive that on the first sounding of the 7th Trumpet, the acclamations of the heavenly hosts, *the kingdom of the world* is become the kingdom of our Lord and of his Christ*, are intended to celebrate the declared purpose and decree of God for the speedy rebuilding of the Holy City, and that the coming of Messiah takes place before the end of the Jubilee which then begins, or at the commencement of the following Jubilee, and that all the intermediate events are only so many steps to prepare for the Advent. There is, therefore, an entire harmony between the principles of the reasoning of Sir Isaac Newton, and my conclusions from the Jubilean theory and the mystical sense of the compassing of Jericho. And having thus vindicated by these high authorities the groundwork of my own interpretation, I return to the inquiry, how far the events which have occurred since the publication of my Tract on the Jubilean Chronology, have justified my belief that the 7th and last encompassing of the mystic Jericho was to commence in the year 1834.

Now let me, in the first place, observe, that till the last compassing of Jericho on the 7th and last day was *finished*, the whole host of Israel observed a deep and portentous silence, Ch. vi. 10. *Ye shall not shout, nor make any noise with your voice, NEITHER SHALL ANY WORD PROCEED OUT OF YOUR MOUTH, UNTIL THE DAY I BID YOU SHOUT; THEN SHALL YE SHOUT.* This deep silence indicates, as I conceive, as a *type*, that till the last decisive moment in the Apocalyptic scenery, there shall be no outward appearances, differing from the usual course of human affairs; by which I mean, that whatever may be the agitations of the last times, they shall

* *Εγινετο ἡ βασιλεια*, Griesbach, Rev. xi. 15.

not, to the great body of mankind, indicate anything supernatural. The sudden shout of the host of Israel, at the command of their captain, when the last circuit of Jericho was *finished*, and not before, and when the priests blew with the trumpets, is the circumstance which appears to me to be the ordained type of the descent of our Lord with a shout, and the voice of the Archangel, and the trump of God, and of the transition from the *type* to the *letter*, the *invisible* to the *visible*, from the *natural* to the *supernatural*.

If these views be just, it is manifest that the *commencement* of the 7th and last compassing of the mystic city, and 7th voice of the Trumpet, and 7th Thunder, is not the time when that transition shall take place. Nothing supernatural is to be expected at this moment, and it will be enough if this new procession of the mystic scenery shall be marked in human affairs as a new and great *crisis*.

Next let us here, as introductory to what is to follow, offer a few remarks for the sake of those readers who are little acquainted with the symbolical imagery. The *mystic Jericho*, of which the encompassing is spoken of, is the *Roman empire* in its last state, as divided into the ten kingdoms of modern Europe, of which *Rome* is the *metropolis*. This complex kingdom is to be destroyed at the time of the establishment of the kingdom of God, Dan. ii. 34, 35, 44, and Rome, its metropolis, burned with fire. The kingdoms of Europe, therefore, with the Ottoman empire, are, in the period of the Seventh Trumpet and 7 vials, the theatre of the Prophetic drama, and the scene shifts from kingdom to kingdom according to the action of the drama. In the earlier period of the French Revolution, and till the pacification of Europe after the fall of Napoleon, France and the continent were chiefly the theatre of action. Since the dissolution of the ministry of Lord Liverpool in 1807, this kingdom appears to have become the great scene of action; and it is unquestionable, that at the present moment the eyes of all Europe are fixed upon the development of the plot which is unravelling in this great country, in which are placed the well-springs of the

moral destinies of the world, as they must continue to be till the raising up the mystic STONE, (Dan. ii. 34,) the kingdom of Israel.

Now, is it necessary for me to inform the reader that the year 1834, in which I had previously placed the *seventh* sounding of the Trumpet, was one of *great crisis*? Scarcely had two months elapsed from the commencement of the year,* when the signs of that deep uneasiness and internal agitation which ended first in the partial and then the total disruption of the Grey administration, began to manifest themselves. Within the lapse of not more than eleven months from the 27th May, 1834, to April, 1835, four changes of administration took place in Great Britain, together with a dissolution of the first parliament elected under the new Constitution; and in what degree these events agitated these kingdoms it is almost unnecessary to recall to the recollection of the reader. Previous to the last of these changes, the language of a leading Paper well describes the fears that filled the minds of wise and good men when the motion respecting the appropriation clause of the Irish Tithe bill was carried in the Commons. “It is a vote, the speedy and party consequences of which may just serve to expose to its Whig authors the frightful precipice to which they are impelled by their revolutionary allies.”—“A terrible prospect for this great country now rises before the imagination of every honest and independent Englishman. All the principles which have hitherto held law and property sacred, are abandoned for speculations without shape or definite purpose; our institutions are driven from their moorings, and the bonds of empire are already broken.” Whether these sentiments be just or not, it is not necessary to settle, in the inquiry in which I am now engaged. It is enough for my purpose if this be admitted to be a true delineation of the thoughts which were passing in the minds of large classes of men, and their

* That is, at the Vernal Equinoctial New Moon, the beginning of the Jewish year, which I follow in this Work.

fears that the Government itself, under a blind impulse, was hastening on the career of that democratic revolution, which is to engulf the remaining institutions of the country, with the monarchy. "We no longer, (says an able Journal,) meet "in society with a man of education who defends the present "state of things, or denies the existence of evil, of portentous and awful evil, on the political horizon."*

Nor are the kingdoms of the continent at ease. In France, last year, it was, according to the avowal of the king himself, found a matter of very great difficulty to form a ministry; and the Government of the king appears to have been engaged in a perpetual struggle with the spirit of the democracy, which it seems now, for the time at least, to have got under. Spain is torn with revolution and civil war. The course of events, since the beginning of 1834, does, therefore, altogether harmonize with my conclusions, that the 7th voice of the Trumpet began that year.

I shall next offer to the reader certain other preliminary remarks, which are necessary to introduce the important subjects to be treated in these pages.

In my last Work, the Chronology of Israel, my great and leading object was, to establish the true Chronology on the basis of the Jewish system of *Shemittahs*, or *Sabbatic years*, and therefore there is a perpetual reference to the Shemittah as the great test of Chronological truth in the pages of that Work. In this Work it will be found scarcely mentioned. Now, as some readers may be led to suspect, from this silence, that I have abandoned my former ground, I shall here observe, that the cause of the silence is the reverse of this—namely, that feeling I have placed that question in the above Work on the basis of demonstration, it is no longer necessary to revert to it. Moreover, the line of Jubilees which is established in that Work being the series of their national calendar of Sabbatic Weeks and Years, the Shemittah has a close and neces-

* Blackwood's Magazine, Oct. 1835. As if to justify my whole argument, the title of the article is *THE LATE CRISIS*.

sary connexion with that series. But as it forms only one of the various series of Jubilean time, which will be established in these pages, in all of which, excepting the first, the Shemittah, or Sabbatic year, which was a civil and national institution given to the Jews, and peculiar, I presume, to them, had no existence, we should in vain look for it in any series but that of the national calendar.

Still there may be readers unable to comprehend how, if there was, as is confessedly the case, only one series of national and civil Jubilean and Sabbatic Years, there should be various other series of Chronological Jubilees, wherein years are counted as Jubilees, which, in the national calendars, were common years. To explain this I offer the remarks that follow.

A proper week of days begins with *Sunday*, the *first* day, and ends with *Saturday*, the *sixth*. Still, however, a period of weeks may be computed not only from any given Sunday, the first day of the week, but from any other day, so that 49 days, beginning, for example, with a Thursday, and ending with Wednesday, is also a period of 7 weeks no less than if it began on Sunday and ended on Saturday, and in such a period every Thursday is the *first* day of a week, although in strict propriety it be the *fifth* day of the week.

In like manner, in the Chronology of the Scriptures, a single Jubilee of 49 years is properly reckoned from the Jubilee year in the national Chronology with which it begins, and it ends in the 7th Shemittah, or 49th year. And in my Chronology of Israel I have shown, that, according to the Jews, the year of the Exodus, B. c. 1639, was the YEAR OF THE GREAT JUBILEE, and that from thence their *Shemittahs*, or *Sabbaths*, and the whole series of their Chronology, was reckoned; and also, that from B. c. 1639, to B. c. 1792, in which I place the first blast of the 7th Trumpet of the Apocalypse, and the commencement of the Judgment of the Ancient of Days, Dan. vii. 9. are precisely 70 Jubilees, or 3430 current years, *plus* 1 year. In this series of Chronology, therefore, every 50th year *current*, from B. c. 1639, is a

national Jubilee, and also the 1st of a new Jubilean period of 49 complete years, and it is upon this foundation that the Tables in my Chronology of Israel are constructed.

But in like manner, as we have already seen, that a series of Weeks may be computed from any other day than Sunday, the first day of the week, so series of Jubilees, in the Sacred Chronology, are capable of being computed from any year not a civil or national Jubilee, or even the 1st year of a Shemittah or Sabbatic Week, only that in such series, the years counted Jubilees, are not so in the national Chronology, even as in a series of 49 weeks, counted from a Thursday, although each Thursday is the 1st day of a week in the series, it is not *properly* the 1st day but the 5th.

It is my purpose, as already said, to show, in this Work, that there are, in fact, in the Sacred Chronology, various series of Jubilean periods, bearing upon, and closely connected with, all the great phases of the history of the Jewish Church, in its relation to the kingdoms of this world: and also, that the great periods of the Church are measured by the cycles of astronomy.

As these discoveries have come upon me, not at once, but gradually, and by successive steps, it appears to me to be the best course to endeavour to lay them before the reader, as nearly as possible in the order in which they occurred to me, rather than in the form of a precise system; for, in reality, I began without any system,—and that which is offered to the public, in these pages, is simply a series of inductions of great chronological principles, from the historical and prophetic chronology which is imbosomed in the sacred pages, and the facts recorded in history, compared together, and mutually illustrating one another.

Not many months after the publication of my last Work—the Chronology of Israel—I was struck with the discovery, that, from the year 70, when Jerusalem was destroyed by the Romans, to the year 1834, are precisely 1764 years, or 36 Jubilees without a remainder; and, as 12 is one of the sacred numbers, and that which is especially the measure of the

Church, as appears from the number of the 12 Tribes,—the 12 Apostles,—the 144,000 sealed ones,—the 12,000 furlongs of the New Jerusalem, I saw that 36, or 12×3 , must partake of the same sacred character. Now, the year 1834 had been previously shown by me to be the 1st of the last Sep-tenary of the 71st Jubilee from the Exodus, in which I expected the last blast of the 7th Trumpet to begin in heaven. Moreover, we had witnessed only the year before, viz. in 1833, the complete drying up of the Apocalyptic Euphrates, (Rev. xvi. 2.) of which more hereafter, by the liberation of Palestine from the Turkish dominion, and, in consequence of this, it was already announced that a considerable tide of Jewish emigration, proceeding from the coasts of the Mediterranean, was flowing towards Palestine.* My mind, therefore, could not fail to be deeply arrested by the fact, that the period, from the destruction of Jerusalem to this beginning of the return of the Jews, after the drying up of the waters of the mystic Euphrates, was thus proved to be exactly 36 Jubilees.

This led me to further investigations. Computing back, in current time, a period of 70 Jubilees, from the year 1834, I arrived at B. C. 1596. Now, as I have shown, in my Chronology of Israel, that the entrance into Canaan was in B. C. 1599, it follows that the year B. C. 1596 was the 4th year of the war of Canaan, and it was probably some great crisis of that war. Josephus seems to place the great victory of Joshua over the last confederacy of the kings of Canaan, (Josh. xi. 1—9.) in the 5th year of the war; but as it is said, in ver. 18, that Joshua made war a long time with all those kings, (*after*, as it appears to me, the great battle with the confederated kings, and *before* the division of the lands,) I think we cannot place the discomfiture of this confederacy later than

* At the last Anniversary of the London Society for promoting Christianity amongst the Jews, it was stated by the president, Sir T. Baring, as "a fact well ascertained, that the Jews are now flocking to the land of their fathers. Nearly 3000 families have already arrived in Palestine, and a fresh influx is constantly taking place."

the 4th year, in which this series of Jubilees, reckoned upwards, seems to fix it.

Next computing downwards, from B. c. 1596, the period of 1078 years, or 22 Jubilees, which I had discovered in my former Work as a scriptural, as well as an astronomical, Cycle,* I arrived at the year B. c. 518, being the 4th of Darius Hystaspes, a marked era in the chronology of the Scriptures, being (see Zech. vii. 1—5.) exactly 70 years from the destruction of the city and TEMPLE, by Nebuchadnezzar, B. c. 588.† The year B. c. 518 answers to the year of the World 3408, in the modern curtailed and spurious chronology of the Jews, and they reckon it the year 1 of the SECOND TEMPLE.‡ It is, therefore, as already said, an important era.

Next computing from B. c. 518, the period of 588 years, or 12 Jubilees, in current time, it ends in A. c. 70, the year of the destruction of Jerusalem by the Romans; and here again we have the sacred number 12, measuring the interval between the restoration from Babylon and the destruction of the Jewish polity, as we have seen that three times 12 measures the period from that destruction to the year 1834, when, after the drying up of the mystic Euphrates, the tide of Jewish emigration had already begun to flow towards Palestine. The fractional parts of the above period of 1078 years, computed from B. c. 1596, were found by me to touch two very important points of intermediate time in the history of the Church. The 1st Septenary of Jubilees, or 343 years, bring us to B. c. 1258—the 1st year of the administration of Jephthah. The 3d Septenary, or 21st Jubilee, ends in the year B. c. 568, during the insanity of Nebuchadnezzar.

Having established the series above mentioned, I was next led to try a series of 70 Jubilees, from B. c. 1599, the year of the entrance into Canaan, and I found, to my great sur-

* See my Chronology of Israel, Preface, p. xvi—xx.

† See on this point Prideaux's Connections, vol. i., p. 261. Oxford, 1820.

‡ See Wolfii Bibliotheca Hebræa, vol. i., p. 28., and my Chronology of Israel, p. 75.



prise, that it led me to the very year when the army of Egypt, under Ibrahim, the son of the Pacha of Egypt, conquered Palestine. It was in the month of November, 1831, the last year of the 70 Jubilees, or 3430 years, that the Egyptian force landed in Syria, and laid siege to Acra, which surrendered on May 27th, 1832, the 1st year of the 71st Jubilee. The rest of the year was occupied by Ibrahim in pursuing his conquests, and, on the 3d May, 1833, a treaty was executed by the Sultan, ceding to Mahomed Pacha the government, and, in reality, the tributary sovereignty of the whole of Palestine and Syria. Thus, according to the unanimous voice of our best commentators, from Mede downwards, that the Euphrates of the 6th Vial means the Ottoman power, a way was opened by the expulsion of the Turks from Palestine, for the *kings from the sun-rising* ἀπο ανατολης ἡλίου, mentioned in Rev. xvi. 12.; and this great event, for which the students of prophecy have been waiting for so many years, took place precisely at the end of 3430 complete years, or 70 Jubilees, from the entrance of the Israelites into Canaan.*

* "Two reasons," says Mede, "make me take the kings, who are to come from the rising of the sun, to be the Jews. First, because it is the penultimate vial, in which, unless the Jews are to be converted, it will necessarily happen that they shall be destroyed among the rest of the enemies of Christ, among which they still are, in that last and great day of universal vengeance and of judgment which the next and last vial shall bring in."

The second reason of this eminent writer is founded on Isa. xi. 15, 16, and he understands the river, which God shall *smite in its seven streams*, to be the Euphrates, for which interpretation he has the authority of the Targum and Kimchi on his side. See Dr Gill on Isa. xi. 15.

Mede next proceeds to show that the mystical Babylon shall, like the ancient city of that name, have its *Euphrates*; namely, the *Ottoman empire*, which shall be the great obstacle to these new enemies from the east, and the rampart of the beast on that side. He confirms this mode of understanding the Euphrates by the words of Isa. viii. 7. where the waters of the Euphrates are used to denote the king of Assyria and all his army, and asks, *Quidni jam pari ratione Euphrates iste Phialarum de Turcis acciperetur.* "Why then should not this Euphrates of the vials be for a like reason understood of the Turks?"

He afterwards—in speaking of the drying up of the mystic Euphrates—

In this series the 12th Jubilee, from B. C. 1599, begins in B. C. 1060, the 11th current year of David's reign, when, according to Usher and Hales, and the Ancient Universal History,* he brought up the ark of God from Kirjath-jearim, first

remarks with singular sagacity,—“How, and by means of what powers “or authors, (*quibusque tandem authoribus*,) this is to happen, whether “by the Jews themselves, (which perhaps Ezekiel intimates, chap. xxxviii. “and xxxix.,) about to recover the Holy Land, or BY SOME INTESTINE DIS- “UNION which shall conveniently precede their return, or perhaps in BOTH “WAYS; but IN ORDER and SUCCESSIVELY, or by some other cause, we shall “in vain endeavour to conjecture, as being a thing *altogether future*.”

Now, had Mede lived in the present day he could scarcely have described more accurately, than in this happy passage, the manner in which we have seen the gradual consumption of the Ottoman power, and then its nearly utter overthrow, by the intestine wars with Greece and Egypt, leaving future events to determine whether the remaining part of Mede's conjecture is to be realized, that its destruction shall be completed by the returning Jews.

I shall next quote a passage from a small anonymous French work, printed at Amsterdam in the year 1687. The author of it was one of the Protestants exiled from France by the revocation of the Edict of Nantz. This Work is full of light, and it affords a ready answer to the cavils of certain men of the present day, who have more learning than sense. The title is, “*Eclaircissements sur l'Apocalypse de St Jean*.”

“Ce sixième Phiole détruit l'Empire des Turcs et leur Religion que “la Sixième Trompète avoit porté au plus haut point de sa grandeur. “Car le fleuve Euphrate signifie sans difficulté les Peuples de ce pays-la “comme le *tarissement de ce fleuve*, signifie le fin de leur Empire et de “leur Religion.”

“The sixth Vial destroys the Empire of the Turks and their religion, “which the Sixth Trumpet had carried to the highest point of its glory. “For the river Euphrates signifies, without difficulty, the people of that “country, as the drying up of this river signifies the end of their kingdom “and religion.”

I shall add to these extracts a simple question: What becomes now of the objection so commonly urged to prophetic studies, and especially the application of prophecy to events *yet future*? If these holy men saw events, which were to be fulfilled after an interval of two centuries, and of which we have now seen the actual fulfilment, why may not events more proximate to our own times be seen by us in the prophetic page, if we possess the like faith with such men as Joseph Mede?

* I do not mean that they all affirmed it to be in B. C. 1060, but in the 11th year of his reign. Hales accords with me as to the year B. C. 1060.



to the house of Obed-edom, and then to the city of David. This event is typical of the enthronement of Christ himself on God's holy hill of Zion, at the commencement of the dispensation of the age to come; and the demonstrations of triumphant joy of David on this occasion, make it evident that he saw its *deep import*, and considered it as a great epoch in the national history.

In this series, commencing B. c. 1599, the 21st Jubilee, or 1029 years, brings us to B. c. 570, at the very middle of the captivity in Babylon, being the date, according to Prideaux, of the dream of Nebuchadnezzar, Dan. iv. 4—27. The cycle of 1078 years, or 22 Jubilees, leads us to B. c. 521, the 1st of Darius Hystaspes, the second of the Persian kings, who favoured the Jews, in the 2d year of whose reign his decree for the rebuilding of the Temple was issued,* and its foundation was laid under the auspices of the prophets Haggai and Zechariah, who then began to prophesy. The accession of Darius is, therefore, a great epoch in the return from Babylon. The 34th Jubilee from the entrance into Canaan ends in the year A. c. 67, and the 35th Jubilee begins in A. c. 68, in the very middle of the Jewish war. Moreover, from the year that Vespasian entered Galilee with 60,000 men, which was A. c. 67, to the year 1831, when the Egyptian army entered Syria, as already mentioned, there are precisely 36 Jubilees, or 1764 years, and, from the following year, A. c. 68, when Vespasian overran and spoiled all Judea, excepting Jerusalem, and some other fortresses, to the year 1832, when Ibrahim Pacha, with the Egyptian army, overran and conquered the whole of Syria, are exactly the same period of 36 Jubilees.

After the entrance into Canaan, the next great epoch is that of the division of the land in the 7th year of the war, or B. c. 1593. Computing from this year the period of 1078 current years, we arrive at B. c. 516, being the 6th of Darius, on the

* See Hag. i. 15.; ii. 18. Zech. i. 1. Ezra iv. 24.

3d of Adar of which, the SECOND TEMPLE was finished; and the year following B. c. 515, when in Nisan, the first passover after the dedication was kept,* is the 1st year of the 23d Jubilee. From the year last mentioned, reckoning 12 Jubilees or 588 years, we arrive at A. c. 73, the end of the Jewish war, in which year, by the orders of the Roman emperor, Vespasian, the whole lands of Judea were sold for his own use, † and the half shekel, which the Jews formerly paid to the sanctuary, they were now compelled to pay into the Capitol or Temple of Jupiter. Computing next a period of 36 Jubilees, or 1764 years from A. c. 73, we arrive at 1837 as the last year of a series of 70 Jubilees from the division of the lands, B. c. 1593, the following year 1838 being the 1st of the 71st Jubilee. Moreover, the 14th Nisan, 1837, is precisely 3435 years in complete time from the 14th Nisan, B. c. 1599, when the children of Israel kept the passover in the plains of Jericho; and I have discovered that the period of 3435 years is an astronomical cycle, at the end of which, according to the Tables of Lunations of Mayer, the sun and moon arrive within 53 minutes, 38 seconds, of the points from which they set out at its commencement. ‡ In March, 1837, accordingly, the passover full moon will occur one day after the vernal equinox, within an hour, according to these Tables, of the time when it fell in March, B. c. 1599. The proof of this is as follows:—

* Ezra vi. 19.

† Ancient Universal History, Chronological Tables, vol. xxi. Some writers place the sale of the lands a year sooner; but it appears, I think, from Josephus, that the end of the war, by the taking of Massada, was not sooner than Nisan, A. c. 73, and in this date Usher concurs. Now, it is not possible that the sale of the lands could have been finished till after that event.

‡ The anomalies of the Solar and Lunar motions render these calculations of cyclical periods not exact enough for *scientific* purposes; but as the utmost variation cannot exceed *a few hours*, they are quite sufficient to mark the reality of the cycles as great periods of sacred Chronology.

	Days.	H.	M.	S.	T.
42,485 Lunations contain, according to the above tables,* . . .	1254607	1	41	38	25
3435 Tropical years contain, . . .	1254607	0	48	0	
The difference in which the sun is fast is,	0	0	53	38	25

It is thus apparent that March, 1837, is at once a great astronomical cycle, from B. C. 1599, and a Jubilean era, being the beginning of the 3430th year from the division of the lands of Canaan, and 3435 years complete from the entrance into Canaan.

I would further observe, that as the passover kept at the Exodus was the typical festival of the children of Israel *passing from* the dispensation of Egyptian bondage to that of the wilderness, wherein they were to be trained and prepared for the rest of the earthly Canaan, so the passover, kept 40 years afterwards in the plains of Jericho, was the celebration of the festival upon their *passing into* the rest of Canaan. The *former* passover, therefore, answered to the Lord's Supper, which is the feast of our passover from the bondage of the law to the liberty of the gospel; and the *second* passover kept in the plains of Jericho, (for in the wilderness there were no passovers,) was the type of the marriage supper of the Lamb, which shall be celebrated by the Church when she enters the heavenly rest at the second advent of the Lord. We accordingly learn that a divine person, the Captain of the Lord's host, appeared to Joshua beside Jericho when that passover was kept. This person was our Lord himself, and his appearance with a drawn sword in his hand, (Josh. v. 13,) was typi-

* I am informed by a scientific friend, an eminent astronomer, that the Tables of Mayer are now superseded by others more modern and accurate. They are, therefore, not to be depended upon for *scientific* purposes, that is, astronomical observations; but as I find by the calculations of eclipses from Mayer's Tables, in the 2d vol. of Brewster's Fergusson's Astronomy, that they come within a very few minutes of the time of the same eclipses given in our Almanacks, I presume these tables are, for purposes of Chronology, sufficiently accurate. They establish this cycle of 3435 years, although as to the exact amount of its error they may be a few hours wrong.

cal of his glorious advent in a future and distant age, to destroy Babylon, the MOTHER OF HARLOTS; and it is just at that time that the marriage supper of the Lamb is celebrated, Rev. xix. 7.

From the facts which have now been laid before the reader, I saw reason to conclude, that the period of 22 Jubilees, or 1078 years, is a cycle of the Hebrew Chronology, measuring the intervals between the various steps of the redemption from Egypt, and entrance into Canaan, and the return from Babylon; and to this principle, as well as to the more general use of the cycle of 1078 years, there will be almost constant occasion to revert in these pages. I shall, in the mean while, simply remark, that having got this key, I was enabled by it to discover three other main streams of Jubilean time in the Scriptural Chronology, and the manner in which I did this, was by assuming certain important dates in the history of the Church, and by calculating backwards from them either the period of 1078 years, or its fractional parts, to the point of time where each series intersects the period from the Exodus to the entrance into Canaan. The events thus assumed by me were the beginning of the captivity, B. C. 606, the end of the captivity, B. C. 536, and the beginning of the reign of David, B. C. 1070.

The first of these series begins in B. C. 1634, being the 6th year of the Exodus. Computing from this year 1029 current years, or 21 Jubilees, we arrive at B. C. 606, being the 4th of Jehoiakim, and the 1st of the 70 years captivity. The 22d Jubilee, or 1078 years, leads us to B. C. 556, when the fall of the empire of Babylon began; for in this year Cyrus defeated, and slew in battle, Neriglissar, king of Babylon, whereupon Gobrias and Gadates, two governors of provinces, revolted to Cyrus, who took possession of their provinces, and twice showed himself with his army, during the summer, before the gates of Babylon.* The 25th Jubilee, from B. C. 1634, begins B. C. 458, being the date of the decree of Ar-

* Prideaux, vol. i. p. 157.

taxerxes in his 7th year for the restoration of the Jewish state, and, therefore, it is the commencement of the 70 weeks of Daniel. The 34th Jubilee brings us to the end of the year, A. C. 32,* (Jewish style,) that is, to within 14 days of our Lord's death on the cross, with which event the 35th Jubilee begins. The 70 weeks are therefore included in this series, from the 25th to the end of the 34th.

In this series the first year of the last Jubilee, of the 2d cycle of 1078 years, being 2107 years complete, from B. C. 1634, is A. C. 474, which was the date of the dethronement of Glycerus, the last emperor of the West, except Augustulus, and 2 years before the extinction of that empire. The 2d cycle of 1078 = 2156 years ends in A. C. 522, just 10 years before the full establishment of the papal power. The beginning of the last Jubilee of the 3d cycle of 1078 years being 65 Jubilees complete, from B. C. 1634, and equal to 3185 years, is in A. C. 1552, when the Protestant church in Germany was raised from the dead, and established in security by the treaty of Passau, in which important events I have shown in my Work on the Apocalypse, the resurrection of the witnesses was accomplished.† The 3d cycle of 1078 years, or 3234 years, ends in A. C. 1600, when the first struggles of the Reformation were over, and both parties were preparing for a final contest, which brought on at length the 30 years' war in Germany, and the civil wars and Revolution in England, and the revocation of the edict of Nantz in France.

Of the remaining Jubilees of this series, the 69th begins in A. C. 1699, the era of the peace of Carlowitz between the emperor and the Turks, when, as is agreed by our best interpreters, the second Apocalyptic Wo passed away. The 1st of the 70th Jubilee was the year of the peace of Aix-la-Chapelle, A. C. 1748.

Finally, the 70th Jubilee in this stream of time terminates

* The reader will recollect, that in these pages the years are *Jewish* from the vernal equinox, and therefore the end of the year A. C. 32, is, according to our style, March, A. C. 33.

† See that Work, chap. ix. 3d edition.

at the end of the year 1796, (Jewish style,) answering to March, 1797, only 7 months before the peace of Campo Formio, between France and Austria, which was the first pause in the war of the French Revolution. The 1st year of the 71st Jubilee includes in it that peace, and also the overthrow of the papal government in Rome, and the establishment of the Ligurian and Cisalpine republics, and in these two years peace was also concluded between the French republic and the kings of Naples and Sardinia. Thus the FIRST ACT of the great war of the Revolution may be considered to have closed.

The next stream of Jubilean and cyclical time begins in B. C. 1614, from which year, computing 12 Jubilees, or 588 years, we arrive, as the last year of this period, at B. C. 1027, the date of the foundation of the Temple. Next, 1078 years, or 22 Jubilees, bring us to B. C. 536, the 1st year of Cyrus, and the date of his decree for the restoration of the Jews. The 1st year of the 25th Jubilee falls in B. C. 438, the middle of the reformation by Nehemiah. The 35th Jubilee begins in A. C. 53, which was, I apprehend, the date of the 1st council at Jerusalem, when the liberty of the Gentiles was decreed. In this series, a period of 3 cycles of 1078, or 3234 years, ends in A. C. 1620, the 3d year of the 30 years' war, the last religious war in Germany. In this year, Frederick, the Elector-Palatine, was defeated at the battle of Prague, which was followed by his being dethroned and outlawed. The Protestant cause was thus reduced to a very low ebb. It was, however, restored by the victories of Gustavus Adolphus, and the generals who succeeded him in the command of the Swedish armies; and the Reformed religion was at length finally secured by the peace of Westphalia in 1648. The 70th Jubilee in this series ends in 1816, the first year of the general peace of Europe after the overthrow of Napoleon, when, as I conceive, the *four winds* in the Apocalyptic visions were held, as they still continue to be, until the servants of God are sealed on their foreheads.* The year 1817, the 1st of the 71st Jubilee, was not marked by political events of great

* Rev. vii. 1—3.

moment; but it was distinguished by an event in the Church, signaling it as a great era; namely, the giving of the New Testament in Biblical Hebrew to the Jews. And if the publication of the Old Testament Scriptures in Greek, before our Lord's first advent, marks an era in history, certainly the event now mentioned equally does so.

One other stream of Jubilees remains to be noticed, and I am willing to acknowledge that it is less distinctly marked, in its leading eras, than those which have been already mentioned.* It appears, however, to be necessary, in order to fill up the body of the Jubilean Chronology. The manner in which I was led to it was, by considering the accession of David to the throne of Israel as a great epoch in their national history. Calculating backwards from B. c. 1070, the era of that great event a period of 11 Jubilees, being the bisection of the cycle of 1078 years—I arrived at B. c. 1609, the 31st year of the Exodus. Again, computing downwards from the year B. c. 1070, a period of 7 Jubilees, or 343 years, we arrive at B. c. 727, being the last year of the reign of Ahaz, when he died, and Hezekiah mounted the throne, though his reign is not counted till the following year. Once more, reckoning from B. c. 1609, the period of 22 Jubilees, or 1078 years, it brings us to B. c. 531, being the 6th of Cyrus and of the restoration by him. The 25th Jubilee begins B. c. 433, the date of Nehemiah's last journey to the court of Persia, and the concluding point of time of the Old Testament Chronology.† The 34th Jubilee begins in the year A. c. 9, when, if the nativity be placed in the year B. c. 3, (which will be proved in a subsequent chapter to be its true date,) our Lord, being in his 12th year, appeared at the Temple, hearing the doctors of the law, and asking them questions.

The period of 3 cycles, of 1078 years, in this series, or 3234 years, ends in the year A. c. 1625, being that of the

* When this was written I had not the least expectation or conception of what will be brought forward in the following chapter, as to the connection of this series with the earliest antediluvian ages.

† See my Chronology of Israel, Preface, p. ix.

accession of Charles I. of England, and therefore an epoch in history.

The 70th Jubilee, in this series, ends in A. C. 1821, which year was signalized by the suppression of the revolution in Naples and Piedmont by the Austrian arms, and also by the revolt of the Greeks against the Ottoman empire, and the beginning of the war, which ended in their independence. Daniel's period of 1290 years also expired at the end of this year, being thirty years over and above the 1260 years, and the proof of the true date of the commencement of the last period, will be brought forward afterwards.

The 71st Jubilee began in 1822, when the first converted Jewish Missionary appeared at Jerusalem, being a part of the preaching of the gospel, for a witness among all nations, before the end. In this year also the independence of Greece was proclaimed by the National Assembly, and the act of the constitution published; it, therefore, is an epoch in the history of the world.

The second Septenary of the 71st Jubilee, in this series, commenced in 1829, wherein peace was concluded at Adrianople, on 14th September, between Russia and Turkey, leaving the last a tributary to Russia, and Greece independent, it having immediately afterwards been erected by England, France, and Russia, into a sovereign kingdom. In this year also the Protestant Constitution of England was abolished, by the passing of the Catholic Emancipation Bill, which prepared the way for the rapid and mighty changes that speedily followed.

It may probably occur as an objection to these three series of Jubilees, that the years B. C. 1634, and 1614, and 1609, being the 6th, and 16th, and 31st, of the Exodus, were not, as far as we know, distinguished by any such events as to become eras in Chronology.

I shall meet this objection by observing that there were at least three remarkable periods during the abode of the children of Israel in the wilderness, which certainly may be considered as epochs in their history. The first was when, after

the rebellion of the people, in consequence of the evil report of the spies, they were commanded to turn back from Kadesh-barnea, on the borders of the promised land, to the wilderness, by the way of the Red sea, Deut. i. 40. From the words of Deut. ii. 14., it has generally been understood that they left Kadesh-barnea at the end of the second year. But the Jews do not so understand the passage. Some of their most eminent writers maintain, from the words of Deut. i. 46., that the people remained at Kadesh for a period of 19 years,* and in this principle of interpretation Dr Hales concurs. He thus writes: "After leaving Kadesh-barnea the first time, where they abode *many days*, or *years*, by the divine appointment, they were ordered to turn away from the promised land."† I conceive, therefore, that this remarkable crisis in their history may very probably be placed in the year B. C. 1634, the 6th from the Exodus.

The next great event was the rebellion of Korah, and the judgment executed upon him and his associates, which was followed by the budding of Aaron's rod, while the rods of the tribes continued barren. Let us here pause for a moment, and inquire what was the signification of this most remarkable manifestation of the power of God? It is a principle everywhere established in the Scriptures, that Aaron was a type of Christ—the Eternal High Priest; or, as the Apostle says, he served for an *example* and *shadow* ὑποτύπωμα καὶ σκία of the heavenly things, of which Christ is the great Corner-stone. The rod of Aaron is, therefore, strictly and properly a type of the *priestly office* of Christ. What, in the next place, is the typical signification of the rods of the twelve tribes? Now, since the sovereignty belongs to Judah, of which our Lord himself is the rightful heir, seeing that the everlasting covenant of Jehovah secures to Him the throne of his father David, it follows that the rods of the twelve tribes are the type of the *regal office* of Christ. Shall then this office remain like the typical rods of the tribes, dead and unproduc-

* See Dr Gill on this text. † Chronology, vol. i., p. 402.

tive of blossom and fruit? We are assured in Ps. cxxxii. that the *horn* of David, which signifies equally the regal office of the Messiah, shall bud in God's appointed time. But by comparing these various passages, we arrive at this conclusion, that the *Church of the first-born*, which is signified by the buds, and the flowers, and almonds, of Aaron's rod *—the almond being a tree of great precocity—is to be begotten during the *Priestly Dispensation* of Christ, when He ministers in the sanctuary above, and that the budding of his horn, or *Regal office*, belongs to a subsequent dispensation—even that of the age to come, when *He shall be as a Priest on his throne*.† Such is the deep import of the budding of the rod of Aaron. The rebellion of Korah is placed in the Chronology of our Bibles, in the year 20 from the Exodus. I would place it 6 years later, at the beginning of the Jubilean series, computed from the year B. C. 1614.

The third great crisis of their history in the wilderness appears to have been when, after having for many years wandered round the frontiers of Edom, they were commanded again to turn northward, that is, once more to set their faces towards the promised land. I think it is not too early a date to assign this to the 31st year of the Exodus, or B. C. 1609, although I am aware that it is generally placed at a later period, viz. in the 38th year.

Whatever may be thought of these conjectures, for they are offered only as such, evidence will be produced in the next chapter, of a nature wholly unexpected by myself when the greater part of this was written, to show the solid ground on which the body of my reasoning rests.

I shall further, in closing this chapter, briefly remind the reader that the series of Jubilees now discovered, which are *six* in number, when added to the series of the national Chronology, established in my former Work, make altogether *seven*.

* Numb. xvii. 8. The Hebrew שֶׁקֶד, for the *almond-tree*, is derived from a root, signifying to *watch*, or be *wakeful*, and it aptly describes the character of the saints and their early *awakening* at the *first resurrection*.

† Zech. vi. 13.

CHAP. II.

REMARKS ON CYCLE OF 1078 YEARS—TWO TABLES OF CHRONOLOGY FROM CREATION TO ABRAHAM, AND FROM ABRAHAM TO EXODUS—EXPLANATORY REMARKS ON TABLES—RESULTS FROM TABLES—THE SEVEN STREAMS OF CHRONOLOGY ALREADY ESTABLISHED, TRACED BACK TO ANTEDILUVIAN AND POSTDILUVIAN AGES—FOUR OTHER STREAMS OF SPECIAL CHRONOLOGY DISCOVERED.

IN introducing the subjects to be treated of in this chapter, I must remind the reader that in a work of this kind frequent repetitions are inevitable, and elegance of style is not to be expected. Having made this remark, I shall observe, that in the preface of my Chronology of Israel, as well as in the body of that Work, and also in the former chapter of the present tract, certain leading principles of the Hebrew Chronology have been clearly established.

We have seen, in the first place, that it all rests on the basis of the Jubilee, or period of 49 solar years. Secondly, it has been proved that the period of 22 Jubilees, or 1078 years, is an astronomical cycle, bringing back the sun and moon to within 5 hours and 26 minutes of the points from which they set out at its commencement; and that this cycle of astronomy is found to measure the interval between the various steps of the redemption from Egypt and entrance into Canaan, and certain corresponding and correlative points of time in the restoration from Babylon, leading us to the general conclusion, that this cycle was, in the Divine purposes, to be the length of the period from the redemption out of Egypt to the deliverance from Babylon. Hence, also, we are led

to draw another general conclusion, namely, that the astronomical cycles of the universe are used to measure, and have been ordained with reference to, the great periods of the Church.

In confirmation of which, it has in part been seen, that 3 cycles of 1078 years, from the various epochs of the redemption from Egypt, or a period of 3234 years, lead us down to that age which, in the history of the New Testament Church, has a corresponding relation to that of the return of the Jews from Babylon—namely, the period of the Reformation, which was a partial return from the *mystical* Babylon, even as the former was a partial restoration from the *literal* Babylon. Thus, in the concluding series, computed from the year of the division of the lands, B. C. 1593, calculating 3234 years, we arrive at the year of Christ, 1642, as the 1st year of the 67th Jubilee, which was the beginning of the Civil War in England; and this Jubilee ends in 1690, when the battle of the Boyne decided the fate of Ireland, and extinguished the last hopes of the Popish party and completed the Protestant ascendancy in both kingdoms, until it was again annihilated by the Emancipation Act of 1829 and the Reform Bill in 1832. The treaty of Limerick, which effected the pacification of Ireland, bears date the following year, 1691, the 1st of the 68th Jubilee in that series. By a singular coincidence, also, the revocation of the Edict of Nantz, in France, was in the same year 1685, with the accession of James II. of England. In the very next year, 1686, the edict of the Duke of Savoy against the Waldensian Churches of Piedmont was issued. Thus the rage of Antichrist against the saints was, as if with one simultaneous effort, manifested in various countries of Europe.

The reader, whose mind is exercised in the study of the deep analogies of the Divine administration, will see in these final struggles of the Reformed Churches, after the expiration of the 3 cycles of 1078 years, ending at the Reformation, a striking counterpart of the struggles of the Jewish Church in the days of Ezra and Nehemiah, after the expira-

tion of the *first* cycle of 1078 years, ending at the return from Babylon.

It happens, moreover, as I shall next mention, that the last persecuting edicts which I have been able to trace in history against the Jews, were during the same Jubilee as the final attack, already mentioned, against the Reformation, that is, in the 67th, computed from the division of the lands. There was at this time a great persecution of this people in Persia. "The order was issued out to butcher them without distinction of age or sex, or any but those who turned Moslems. The massacre began at Ispahan, the capital of the kingdom, and was carried on with the same severity in the provinces of Shiras, Ghelan, Hamadan, Ardan, and Tauris, where the Jews were settled, and lasted three years, or from A. C. 1663 to 1666 without intermission or pity."* From the same work I learn that the Jews were banished from the city of Vienna in A. C. 1669, but recalled in three years,† and I find no subsequent edict against them. It thus appears, that from the end of the 67th Jubilee, from the division of the land, which is just one Jubilee more than the three cycles of 1078 years, both the Jews and the Protestant Churches have been in a measure free from violent persecution, and have been called upon simply to exercise themselves in patient waiting for the promised redemption, and the glorious establishment of the kingdom of the Messiah.

It has already been seen that the application of the cycle of 1078 years, and its fractional parts, led me to various series of Jubilees, mentioned in last chapter. I at that time, however, had no suspicions that they could be traced higher in the Sacred History than the years which have already been assigned as the commencement of each, and still less had I even a guess of the remarkable facts which it will now be my duty to place before the reader, showing that these series ascend up to the highest ages of antediluvian antiquity. But

* Modern Universal History, vol. xiii. p. 363. 8vo. ed. London, 1759.

† Ibid. p. 431.

previous to my doing so, it is necessary that I should give Tables of the Sacred Chronology from the Creation to the Exodus, as the foundation of what is to follow. These Tables are constructed upon the basis of what was offered to the public in my two former Tracts, viz. that the Greek text of the Seventy contains the authentic Chronology of the Scriptures.*

There is one introductory remark to be offered to these Tables, namely, that I place the birth of Seth *in Adam's 230th year, and not after he has completed that year*. The last mode would have carried Creation a year higher, to B. C. 5479. At one time I had made out the Tables on the last principle, but I found that to make the birth of Seth in Adam's 231st year, would bring out the Deluge in the year of the World 2263, which is contrary to the testimony of all the ancient writers who adopt this Chronology. Moreover, the sum of the generations of the Patriarchs, down to Noah's 600th year, in the third column of figures, would, in that case, exhibit the number of 2262, an unit less than the years of the World, in the 6th column; and it would have followed that the flood was when Noah had completed his 600th year, and was in his 601st, which would have flatly contradicted Gen. vii. 11. In making, therefore, the birth of Seth in B. C. 5478 — 229 = B. C. 5249, I have strictly followed the principles of Scriptural Chronology.

* My reasons for this will be found in my Tract on the Jubilean Chronology, pp. 3—12, and my Chronology of Israel, Appendix ii.

TABLE I.

OF THE CHRONOLOGY OF THE WORLD, FROM THE CREATION,
TO THE BIRTH OF ABRAHAM, ACCORDING TO THE SEVENTY.

	Born in Year of the World	Year before Christ	Age when had Son.	Resi- due of Life.	Total Years of Lives.	Last Year of each Patriarch. Year of the World.		Year before Christ.
Adam, ...	1	5478	230	700	930	930	4549	
Seth, ...	230	5249	205	707	912	1142	4337	
Enos, ...	435	5044	190	715	905	1340	4139	
Cainan, ...	625	4854	170	740	910	1535	3944	
Malaleel, ...	795	4684	165	730	895	1690	3789	
Jared, ...	960	4519	162	800	962	1922	3557	
Enoch, ...	1122	4357	165	200	365	Translated. } 1487	3992	
Methuselah, ...	1287	4192	187	782	969		2256	3223
Lamech, ...	1474	4005	188	565	753	2227	3252	
Noah, Japhet born in his 501st, Shem in his 502d, Ham in his 503d year, Goes out of the Ark— Offers sacrifices—God's everlasting Covenant, }	1662	3817	} 600	Life after Flood. 350	950	Deluge, Deluge.		
Gen. viii. & ix.						2262	3217	
Shem, { Arphaxad born in his 100th year, }	2164	3315	} 2			500	600	2263
Arphaxad, ...	2264	3215		135	403	538	2612	2867
Canaan, ...	2399	3080	130	330	460	2764	2715	
Salah, ...	2529	2950	130	303	433	2802	2677	
Eber, ...	2659	2820	134	270	404	2859	2620	
Peleg, ...	2793	2686	130	209	339	2962	2517	
Reu, ...	2923	2556	132	207	339	3063	2416	
Serug, ...	3055	2424	130	200	330	3132	2347	
Division of the earth begins in the days of Peleg, 18 yrs after the death of Eber, }	3081	2398				3262	2217	
Nahor, ...	3185	2294	79	129	208	3385	2094	
Terah, ...	3264	2215	70	75	145			
Abraham, ...	3334	2145	100	75	175	3393	2086	
						3409	2070	
						3509	1970	

TABLE II.—OF THE CHRONOLOGY OF THE SCRIPTURES FROM
THE CALL OF ABRAHAM TO THE EXODUS.

	Years of World.	Years Before Christ.	
Abraham called. He leaves Ha- ran, and arrives in Canaan, }	3409	2070	
Abraham goes down into Egypt,	3410	2069	
Covenant of God with Abraham, }	3418	2061	
Gen. xv, ... }			
Ishmael born, ...	3420	2059	
Isaac born, ...	3434	2045	
Weaning of Isaac; Ishmael cast out, ... }	3441	2038	
Jacob born, ...	3494	1985	
He supplants Esau, and goes to Padan-aram; his vision of the Ladder, ... }	3571	1908	
Reuben born, ...	3572	1907	
Judah born, ...	3576	1903	
Joseph born, ...	3585	1894	
Jacob returns from Padan-aram,	3591	1888	
Isaac dies, ...	3614	1865	
Joseph stands before Pharaoh,	3615	1864	
First year of plenty, . . .	3616	1863	
First year of famine, . . .	3623	1856	
Jacob and his family go down to Egypt, ... }	3624	1855	This Chronology agrees exactly with that of Demetrius of Alexandria, who lived either 220, or 277 years before Christ. Mr Cullimore identifies him with Demetrius Phalereus, who superintended the translation of the LXX. in the reign of Ptolemy Philadelphus. If so, he lived in B. C. 277. See my Chronology of Israel, Preface, p. vii, and Appendix ii, p. 111. Note.
They are settled in Goshen,	3625	1854	
Famine ended, ...	3430	1849	
Jacob dies, ...	3641	1838	
Joseph dies, ...	3695	1784	
God appears to Moses in Horeb, and commissions him to go to the children of Israel, }	3839	1640	
The Exodus, ...	3840	1639	

I shall, with reference to the preceding Tables, offer some further explanatory remarks. The first is, that the death of a Patriarch may sometimes be in the year following that which is given in the columns as the last of his life. Thus, if the birth of Enos, which happened in the year of the world 435, or B. C. 5044, was towards the end of that year, and, if he lived 905 years, and some months over, then the date of his death must have been, not in the year B. C. 4139, as appears in the Tables, but about the beginning of B. C. 4138, and that it actually was so, may be inferred from the series of Jubilees which will be seen to begin at his death.

The only point wherein I have, in these Tables, deviated from the Chronology of the *present text* of the SEVENTY,* is in the total length of the life of Terah, which, following the SAMARITAN TEXT, I have reduced from 205 to 145, and, in this, I have the concurrence of our most learned Biblical scholars, among whom I may mention Kennicott, Joseph Mede, Bochart, and Faber.† Indeed it is absolutely necessary, in order to reconcile Gen. xi. 32., which makes the birth of Abraham when Terah was 70, with Gen. xii. 4., which makes Abraham 75 when he departed from Haran, after his father's death, (see Acts vii. 4.)‡

I have varied also from the general systems of Chronology 1 year, in the period from Abraham's departure from Haran to the Exodus, which I make 431 years, instead of 430, or,

* I say the *present text*, for it is evident (see my Chronology of Israel, p. 24—28, and my Jubilean Chronology, p. 16, Note) that the ancient Text has been altered in some passages, to make it conformable to the *present Hebrew*, particularly in 1 Kings vi. 1. I think that in Gen. xi. 32. a similar corruption has occurred.—In 1 Chron. i. 18, 24, the name of the Postdiluvian Cainan is omitted in the *Vatican Edition*, but is still found in the *Aldine* and best copies, and, through the providence of God, the precious record of the Patriarchal genealogies has come down to us *entire*.

† See my Chronology of Israel, Appendix II., p. 99.

‡ I shall here observe that those learned men who make Terah 130 years old when Abraham was born, do indeed vindicate the text of Gen. xi. 32. But they deviate from the testimony of the ancient Chronographers, and also the most obvious sense of Gen. xi. 26.

to speak with greater accuracy, I compute the 430 years from a later date. We are expressly assured that "*the sojourning of the children of Israel, which they dwelt in Egypt, was four hundred and thirty years,*" not, I conceive, as in our Version, "*who dwelt in Egypt.*"* Now Abraham was 75 years of age when he departed from Haran. As his father died that very year, we may suppose it to have been late in the year when he set out. It is not said how long he was on the journey before he arrived at Sichem, Gen. xii. 6.; but, from the distance, it must be a journey of a month for a caravan; and it is not likely that Abraham and Lot, with their numerous flocks and herds, would accomplish it in less than from 4 to 6 months.† His arrival at Sichem might, therefore, not be till the year was nearly ended. But it is said, in Gen. xii. 10., that "there was a famine in the land, and Abram went down into Egypt to sojourn there." This journey is by Usher and Hales placed in the year following, that is, when Abraham was 76 years of age. Now, according to the mode of speaking common among the Hebrews, the sojourning of the children of Israel in Egypt is considered as having then begun; for even as St Paul tells us that Levi paid tithes in Abraham, (Heb. vii. 6.,) so the whole nation went into Egypt in Abraham. Indeed the relation of Egypt to the chosen nation is most singular. No sooner was Abraham arrived in Canaan than he was forced to go into Egypt. No sooner was Christ born than He was compelled to flee into Egypt. Other remarkable illustrations of this mysterious relation occur in these pages. It is, therefore, from Abraham's descent into Egypt, in his 77th year, or B. C. 2069, that the 430 years' sojourning is dated as an epoch, and the period expires just before the Exodus, viz. at the end of B. C. 1640.

* The Seventy have ἡ κατακλιση, referring evidently the Hebrew relative מוֹשָׁב to אִשְׁרָאֵל. Castalio renders it "Spatium autem quo Israelitæ in Ægypto commorati sunt."

† Mr Buckingham was 7 or 8 days in going with a caravan from Aleppo to Orfah, (Ur of the Chaldees.) The distance to Sichem is about 4 times as great.

Let me, however, further say, that this mode of computing the period of 430 years is necessary also in Dr Hales' Chronology, to rectify an error of 1 year, arising from his mode of computing the years *Before Christ*, through the whole series of his Chronology. He makes B. c. 5411 the year of Creation, and he places the deluge in the 600th year of Noah, and in the year of the world 2256, and, subtracting this sum from B. c. 5411, he brings out the year B. c. 3155 as being parallel to the year of the world 2256, and, therefore, as the date B. c. of the deluge, whereas it ought to be the year before, *i. e.* B. c. 3156. In order to make this evident, I shall set down in opposite columns a series of 11 years from Creation, in years of *the World*, and *Before Christ* according to the Chronology of Dr Hales :—

	Years of World.	Years Before Christ.
Creation, ...	1	5411
	2	5410
	3	5409
	4	5408
	5	5407
	6	5406
	7	5405
	8	5404
	9	5403
	10	5402
	11	5401

This Table makes it evident, that in order to find the year *Before Christ* parallel with any given year of *the World*, we must subtract the year immediately *above* that *year of the World*, from the date, *Before Christ, of Creation*, viz. in this Chronology 5411. Thus, to find the year B. c. parallel with the year of the World 2, we must say $5411 - 1 =$ B. c. 5410. Dr Hales, on the other hand, says: $5411 - 2 =$ B. c. 5409, which he makes parallel to the year of the world 2, whereas it is parallel to 3. Were two parallel columns of years of *the World*, and *Before Christ*, carried on to the Christian era, according to Dr Hales' present computation, he

would find his year of the World 5410 parallel with B. c. 1, and thus he would discover that he had lost a year from the whole period of 5411. According to his Chronology, the Exodus, which he states to be B. c. 1648, really comes out B. c. 1649; and, therefore, he must, in order to rectify this error, and make his scheme consistent with itself, compute the 430 years of the sojourning of the children of Israel on the principle I contend for, viz. beginning from the year after Abraham's departure from Haran. A summary view of the great outlines of the Chronology, will also show that it requires this correction, and will enable the reader better to comprehend the whole subject. I shall give the periods according to Dr Hales' scheme, and also according to the Chronology of this and my former Works; and the reader will understand that each period extends to the end of the year *Before Christ*, placed opposite to it:—

	DR HALES' CHRONO- LOGY—HIS YEARS BEFORE CHRIST RECTIFIED.		THE CHRONOLOGY OF THIS WORK.	
	Length of periods.	Last year of each period <i>Before Christ.</i>	Length of periods.	Last year of each period <i>Before Christ.</i>
Creation, ...		5411		5478
Flood, ...	2256	3156	2262	3217
To Abraham, ...	1002	2154	1072	2145
His departure from Haran,	75	2079	75	2070
To the end of the sojourn- ing in Egypt, . . . }	430	1649	430	1640
Exodus to Christian era,	1648	1	1639	1
	5411		5478	

I am sensible that, to many readers, it may appear I have dwelt too long on this point; but as I have myself often felt the difficulty of adjusting the parallel years from the *Creation*, and *Before Christ*, and as the whole of the Jubilean periods require the most exact adjustment, even to a year, I am persuaded that such of my readers as aim at a thorough knowledge of the science of Chronology, will not think that I have written one word superfluous. Other readers may pass over these details.

Having offered these explanations, I now proceed to the remarkable results which are derived from the foregoing Tables. These results were not only altogether unforeseen by me when I was compelled by the weight of evidence to adopt the Chronology of the Seventy, but were not even discovered till after I had written the whole groundwork of the argument of the former chapter of this Tract, which was in August last. In communicating these results, I shall bring the various series of Jubilees before the reader, in the order of the succession of the years in which they intersect the period from the *Exodus* to the *Division*. This is different from that of the former chapter, as they were there placed before the reader in the exact order in which they were discovered by me. But it is the natural arrangement, inasmuch as it exhibits them in the order of time, measured by the expiration of the 70th Jubilee of each series, from the period between the Exodus and the Division of the Promised Land.

THE FIRST SERIES.

This is the series contained in my Chronology of Israel; but I could, when that work was published, trace it to no marked era higher than the year of the Exodus, although I did hazard a conjecture, that it began at the Fall and the expulsion of our First Parents from Eden. This stream of time is now, however, found to ascend first to the very year of the translation of Enoch, and then to that of the death of Enos; for, from the Tables, it appears that the last year of Enoch's walking with God was B. c. 3992. Now, if he remained on earth till he completed that year, his translation dates B. c. 3991, and deduct from this B. c. 1639, the year of the Exodus, it leaves 2352 years, = 48 Jubilees exactly; and 48 being the multiple of 12 by 4, or the third of itself, is one of the sacred numbers of *mystery*, having relation to the Church. Next ascending from B. c. 3991, to B. c. 4138, at the beginning of which Enos died, the difference is 147 years, = 3 Jubilees. We have thus established the fact, that

the series which was originally computed downwards from the Exodus to the fall of the French monarchy in 1792, goes upwards to the very date of the translation of Enoch, and then to the death of Enos, the third from Adam, thus connecting together, in a chain of exact Jubilean time, the events of the infancy of our species with the gigantic acts of wickedness of the *full-grown Adam* in the present age.

Moreover, the character of some of the leading events, which in this series mark Jubilean periods, merits our most attentive and deepest consideration. The death of Enos, whose name אנוש signifies *frail mortal man*,* or man in his state of fallen nature, is the first event, and is followed by the translation of Enoch, whose name חנוך properly signifies, *initiated, instructed, or dedicated*, and therefore is expressive of the character of Christ himself and his saints, who are all initiated or instructed in the mysteries of divine truth, and dedicated to God. Thus do the first two Jubilean events of this series preach, and, without doubt, were by the antediluvian saints before the flood, understood to preach, man's death by sin, and life through Christ.

The Exodus, which was the judgment on the *literal Egypt*, is also fitly conjoined in this series with the sounding of the 7th Apocalyptic Trumpet, in the year 1792, seeing that this Trumpet introduces the judgment on the fourth kingdom of Daniel, the *mystic Egypt*. The translation of Enoch, who first preached the coming of the Lord with myriads of his saints,† is also fitly placed in the same series with the first sound of that Trumpet, which, in its final voice, is to accompany his descent from heaven. Let me here just remark, that the favourite topic of Enoch, the seventh from Adam, the *initiated and instructed man*, was the advent of the Lord from heaven; and the same high theme which is the subject of the last prayer of the Church in the Apocalypse, will be nearer to the hearts of the initiated and instructed men of the present day, than the modern theological fable of a millennium of

* *Homo æger mortalis*.—Taylor.

† Jude 14.

glory and happiness, while the Bridegroom is absent from the Church.

Next the Baptism of the children of Israel in the Red sea unto Moses,* is placed in this series in connexion with the Baptism of our Lord in Jordan, and the death of righteous Josiah, B. C. 610, with the overthrow of the Protestant league in Germany, just 2 cycles of $1078 = 2156$ years afterwards, at the great battle of Muhlberg in Germany; and as it was Pharaoh-necho, the head of the *literal Egypt*, who slew Josiah, so was it Charles V., the imperial horn of the *mystic Egypt*,† who, in conjunction with the auxiliary army of the Pope, the false Prophet, slew the Protestants. The reader who is instructed or initiated in the mysteries of Divine wisdom, which everywhere shine forth in the works of God, will see and understand these deep analogies. The philosophists of the present day, and the greater part of the religious professors, will mock at them.

I shall just recall to the recollection of the reader, before I leave this series, what has already been mentioned in a former page, that the national Chronology of Israel, and their *Shemittahs* or *Sabbatic weeks*, were all computed from this series, and the proof of this will be found in my ‘Chronology of Israel.’

THE SECOND SERIES.

This series was, upon the principles already mentioned, calculated from the year B. C. 1634, being the 6th from the Exodus. I have now discovered that it goes up to the year B. C. 3251, at the beginning of which must be placed the death of Lamech, the last of the antediluvian Patriarchs. According to the Table, indeed, his death comes out in the year before, viz., B. C. 3252; but for the reasons given in the explanatory remarks which follow the Table, we must suppose him to have lived till the beginning of the next year;

* 1 Cor. x. 2.

† Rev. xi. 8.

for it clearly appears that this series is computed from his death, which was an epoch. He was removed prematurely at the age of 753, thirty-five years before the deluge, and twenty-nine years before his father, Methuselah. Not possessing the eminent righteousness of his son Noah, he was not counted worthy of being preserved as the Father of a New World, and yet he was, in mercy, spared from the destruction of the deluge, and died in peace. His name signifies *smitten* or *afflicted*; and he seems to be the figure of those imperfectly righteous persons, who, not being counted worthy of being translated without seeing death at the second coming of Christ, shall be cut off by disease before his advent. From the year of the death of Lamech, B. C. 3251, to B. C. 1634, are precisely 1617 years, or 33 Jubilees.

Although we have seen that the death of Lamech preceded that of Methuselah, yet, as Lamech is the last in order of the antediluvian Patriarchs, his death is as it were that of the antediluvian world; and as his name Lamech, *smitten* or *afflicted*, probably refers to his deep affliction for the sins of that world in which he dwelt, and which he saw to be about to perish, his death, afflicted and smitten on account of the sins of that world, is fitly placed in the same series with the death of Christ, the true afflicted and smitten one for the sins of the whole world, which happened in the 68th Jubilee year of this series, beginning with the death of Lamech.

In the 1st year of the 19th Jubilee in this series, computing from the 6th year of the Exodus, viz., in B. C. 752, happened, according to Cato, and Dionysius Halicarnassus, and others, the foundation of Rome,* the great smiter and per-

* Dr Hales produces several proofs, that B. C. 753, which is, according to Varro, the date of the foundation of Rome, is the true era; but they seem to me inconclusive. 1st. He says that Censorinus reckoned that the year when he wrote his work, which was in A. D. 238, "was the 991st from the foundation of Rome, by the Varronian reckoning." But how can this testimony decide the question, whether the Varronian reckoning or the Catonian be the true one? Dr Hales' 2d proof, founded on the eclipse of the sun on the day of the foundation of Rome, which is related by Cicero and Plutarch to have been a *total eclipse*, is no less inconclu-

secutor of the saints, and the crucifier of the Lord of glory; and exactly 2548 years, or 52 Jubilees after the foundation of the city, viz., in February, 1798, which was the last month of 1797, Jewish style,* the armies of the French republic entered Rome, and dethroned the Pope, and this was the 1st year of the 71st Jubilee from the 6th of the Exodus. This event was, as I conceive, a prelude of the judgment which shall overtake that city before the end of the present Jubilee. Since the above was written, I find another evidence, that the year 1797 is marked as a great era. From the birth of Enos,

sive, seeing that the eclipse which Dr Hales mentions, on the 5th July, 753, was, according to his own statement, a very *partial one*, only 4 digits, or one-third of the solar disk, having been obscured. The 3d and 4th proofs, from an eclipse of the Moon, *B. C.* 188, and another *B. C.* 168, are no less inconclusive. The former of these eclipses is related by Livy to have been in *U. C.* 566, and the second in *U. C.* 586; but then the *Fasti Consulares* in Hooke's Roman History place the same consulships which Livy does in these years, in *U. C.* 565 and 585, and therefore the testimony of Livy proves nothing, but that he himself chose the Varronian date. Dr Hales, therefore, leaves the argument where he found it.

Since the above was written, suspecting that there might have been an eclipse in *B. C.* 752, answering the description of the one recorded by Plutarch and Cicero, I have myself made the calculation of the time of New Moon in May, that year. It comes out by the Tables, about 40 minutes after 7 in the evening, in the longitude of Rome; but I have reason to believe, from other calculations submitted to a scientific professor, that these Tables are about 40 minutes slow about the Christian era; and according to Vince's Astronomy, vol. i. p. 213, the Lunar motions were in *B. C.* 712, about 1 hour, 46 minutes, earlier than our Tables make them. If so, this New Moon must have fallen, in the longitude of Rome, about 6 in the evening, and as the Sun was only about $1\frac{1}{2}^{\circ}$, mean distance, short of the ascending node, there was, on the above date, a Solar Eclipse, *total*, I presume. I have not the instruments necessary for projecting the eclipse; and, therefore, I cannot calculate whether it was visible and total at Rome. But a question on the point has been submitted to the Professor of Astronomy at Edinburgh. Should this eclipse prove to have been visible at Rome, it will decide the controversy as to the year of the foundation, in favour of *B. C.* 752, on May 15th, Old Style.

* The reader is reminded, that, in these Jubilean series, the years are reckoned from the Vernal Equinox; and, therefore, February, 1798, was still 1797.

B. c. 5044, to A. c. 1797, are exactly 6840 years complete, which, divided by the primary Lunar cycle of 19 years, gives 360, or 12×30 cycles without a remainder.

THE THIRD SERIES.

This series, when the former chapter was written, I was able to trace no higher than the year B. c. 1614, being the 26th of the Exodus. I now find that it begins at the birth of Enos, the third from Adam, in B. c. 5044, whence to the year B. c. 1614, are precisely 3430 years, or 70 Jubilees. In the intermediate period it touches several important eras. It arrives first at the year before the birth of Enoch, that is, the year of his conception, and probably the date of the marriage of his father Jared; viz., B. c. 4358, just 14 Jubilees, or 686 years from the birth of Enos. We are informed in Gen. x. 25, that the earth was divided in the days of Peleg, by which, I think, it must be understood that it was after the death of his father Eber, and while Peleg administered the patriarchal government. Eber died in B. c. 2416; and as this great event, the division of the earth, must be supposed to have commenced at a Jubilean period, I place it in B. c. 2398, being the 55th Jubilee year in this series from the birth of Enos, and the 41st from the conception of Enoch. The 56th Jubilee was in B. c. 2349, exactly 2 years before the death of Peleg, and by that year I presume the division was completed. Again, after an interval of 9 Jubilees, or 441 years, we arrive at B. c. 1908, the date of the journey of Jacob to Padan-aram, and his vision of the ladder,—which is a great epoch in the history of the Church; since from that journey, and the marriages of Jacob, came the Saviour of the world and the Church itself. From this event to the year B. c. 1614, the former supposed commencement of this series, are 6 Jubilees, or 294 years. After touching various important eras, for which I must refer to the Tables, this stream of Jubilees arrives at B. c. 536, the 1st of Cyrus, and the date of his proclamation for the return of the Jews, which is the beginning of the 93d

Jubilee from the birth of Enos, and the 23d from B. c. 1614. Finally, the end of the 70th Jubilee, from the 26th of the Exodus, and of 140 Jubilees from the birth of Enos, is in the year 1816, the first of the general peace of the world after the fall of Napoleon; and the following year, 1817, in which the New Testament in the Hebrew tongue was given to the Jews—an event which marks an era in history—is the 1st year of the 141st Jubilee from the birth of Enos. It thus appears that the 26th of the Exodus, which is itself nearly the bisecting point between the Exodus and the completion of the second division of the lands by Joshua, (about B. c. 1588,) is also the bisecting point between the birth of Enos and the commencement of the general pacification of Europe after the war of the French Revolution, answering, as I have shown in my Work on the Apocalypse,* to the holding of the four winds of heaven, the period also of that great preaching of the Gospel to all nations, and to Israel, from whom the Gospel first came, which is signified, as nearly all our writers on Prophecy now accord, by the flight of the first Apocalyptic Angel (Rev. xiv. 6.) in the midst of heaven, having the everlasting Gospel to preach to all nations;—all which events mark one of the great revolutions of time in the ages of the Church, which are according to the sovereign will of Him who worketh all things according to his everlasting purposes of grace and mercy in Christ Jesus, to whom be glory for ever and ever.

THE FOURTH SERIES.

It has been already stated in a former page, that it was by computing upwards from B. c. 1070, the date of the accession of David to the throne of Israel, a period of 11 Jubilees, or 539 years, the bisection of the cycle of 1078 years, that I arrived at B. c. 1609, as the commencement of this series, from which, computing downwards, we are brought at the commencement

* Rev. vii. 1. See my Dissertation on the Seals, chap. iii, 3d edition.

of the 34th Jubilee in the year A. C. 9, to the first appearance of our Lord, in his 12th year, among the Jewish doctors, and at the termination of the 70th Jubilee to the end of Daniel's 1290 years. I had then, however, no expectation that this series could be traced higher than B. C. 1609. The reader may, therefore, probably participate in the feelings of lively surprise and wonder, which I myself experienced, when he discovers that this stream of Jubilean time goes up to the very year of the death of Adam, B. C. 4549, in the 930th year of his age; for from the above year, subtract B. C. 1609, and the difference is 2940 years, or 60 Jubilees, or 12×5 Jubilees exact; and as Adam's life was 930 years current, just 2 years short of 19 Jubilees, if we carry up this series 19 Jubilees, it will bring us $B. C. 4549 + 931 = B. C. 5480$, or 2 years before the year of Creation. We, therefore, cannot trace it higher than the era already mentioned of the death of Adam.

The only other important epoch which I have discovered prior to the Exodus, in this series, is the descent of Jacob and his family into Egypt, in B. C. 1855, which being subtracted from the year of Adam's death, B. C. 4549, the difference is 2694 years complete, or 54 Jubilees and 48 years; and, therefore, the descent of Jacob and his children into Egypt, a memorable event in the Sacred History, happened in the last year of the 55th Jubilee from the death of Adam, and the following year, B. C. 1854, being the 1st year of the 56th Jubilee, is the 1st year of their sojourning in Egypt.

In this series we also discern the beautiful fitness of the first appearance of the SECOND ADAM, the LORD FROM HEAVEN, in the Temple, in the midst of the doctors of the law, being placed in the same Jubilean stream of time as the death of the FIRST ADAM through the first transgression.

THE FIFTH SERIES.

It has already been shown, that this series being reckoned

from B. C. 1599, the year of the entrance into Canaan, 70 Jubilees from that epoch end in the year 1831. I have since discovered, however, that it goes up to the year after the flood, when Noah descended from the ark, and God made his everlasting covenant with all flesh, which is mentioned *seven times* in the 9th chapter of Genesis. This series, therefore, begins in the 1st year of *the Earth that now is*,* when Noah, the second father of the human race, entered into possession of this earth. The 601st year of Noah answers to B. C. 3216, whence to B. C. 1599 are just 1617 years, or 33 Jubilees exact. The next great event in this series is the death of Arphaxad, the first of the postdiluvian patriarchs. He died in B. C. 2677, from which subtract B. C. 1599, the remainder is just 22 Jubilees, or 1078 years; and it thus appears that the cycle of 1078 years exactly bisects the time from the death of Arphaxad to the 1st of Darius Hystaspes, B. C. 521,† which was the second period of the restoration from Babylon, and the era of the erection of the Temple, after it had been suspended from the days of Cyrus. Again, it will be found that from B. C. 1060, the 11th year of David, when, as has been said in a former page, he brought up *the ark of God* to the city of David, on *mount Zion*, to the point of time when Noah came out of *the ark*, which had been brought by the waters of the Deluge and left on *the mountains of Ararat*, in the year B. C. 3216, are precisely $1078 \times 2 = 2156$ years, or 44 Jubilees. Once more, from the 11th of David, B. C. 1060, to A. C. 1096, the era of the Crusades, are exactly the same number of 44 Jubilees or 2156 years. Thus the year B. C. 1060 is the bisecting point between the Deluge and the year of our era 1096, the date of that great effort of the Papacy to establish at Jerusalem the kingdom, not of the SON OF MAN, but of the MAN OF SIN and SON OF PERDITION, the prophetic designation of this priestly power in the writings of St Paul. In this gigantic effort of the spirit of false religion, Europe was, to use the language of the Greek female and

* 2 Peter iii. 7.

† See chap. i. p. 19, and below, p. 49.

royal historian quoted by Gibbon, "loosened from its foundations, and hurled against Asia." It was followed also by mighty effects. The fall of the Greek empire was prevented by it for some centuries. It arrested the career of Mahomedan conquest, and in Europe it prepared the way for the abasement of the aristocracy and the elevation of the democratic power, and for the great revolutions of our own times. This period was that which Mr Hume, in his history, designates as the time of the lowest point of depression of the human mind. "The period in which the people of Christendom were the lowest sunk in ignorance, and consequently in disorders of every kind, may justly be fixed at the eleventh century, about the age of William the Conqueror; and from that era, the sun of science, beginning to reascend, threw out many gleams of light, which preceded the full morning when letters were revived in the fifteenth century."*

I shall next observe, that as the period of 1078 tropical years is an astronomical cycle, at the end of which, supposing it was new moon when it began, the sun will be in the same place in the heavens as it was at its commencement, and the moon about 5 hours, 26 minutes, behind him or short of *new* moon—it hence follows, that at the end of the bisection of the cycle of 1078 years, that is, 539 years, the moon will have made just half the revolution of the cycle, and will be only about 2 hours and a quarter short of *full* moon.

If, following the analogy of the movements of the natural heavens, we consider this period of 1078 years as a great cycle of Chronology, we shall find that it in like manner *bisects itself*, carrying us, whether in ascending or descending, to important eras. Thus, from the year B. c. 3216, when Noah descended from the ark, and God's everlasting covenant was made with all flesh, to the year of the death of Arphaxad, B. c. 2677, are 539 years,—thence to B. c. 2138, when Abraham was 7 years of age, are 539 years,—thence to the entrance

* Hist. of England, chap. xxiii.

into Canaan, B. C. 1599, are 539 years,—thence to the 11th of David, when he placed the ark in mount Zion, 539 years,—thence to the 1st of Darius, 539 years,—thence to the year 19 of our era, when our Lord had completed his 21st year, 539 years,—thence to the year A. C. 558, four years after the completion of the conquest of Italy by the Greeks, and the era of the rapid development of the Papal power, 539 years. The next 539 brings us to the Crusades, and the 9th period of 539 years, from Noah's egression from the ark in the year 1 of the earth that now is, leads us to A. C. 1635, the middle of the thirty years' war, a part of the second earthquake of the Apocalypse, and the closing struggle of the Reformation in Germany.* Thence measuring 4 Jubilees, we arrive at the year 1831 as the last year of the 70th Jubilee from the entrance into Canaan, and the 102d from the Deluge, in which the Egyptian army entered Palestine, and in the year 1832, the 1st of the 71st Jubilee, completed the expulsion of the Ottomans to prepare the way of Judah and Israel.

In the year 1831 also, in consequence of the blind and pertinacious opposition of one of the great parties of the state to all reform of our institutions, and the blinder precipitation of the adverse party in rushing forward in the career of innovation, the bill, called the Reform Bill, was introduced into the Parliament of Great Britain. Soon afterwards the Parliament was dissolved, and another chosen under symptoms of popular fury and tumult bordering on revolution. This was the last parliament under the ancient prescriptive constitution of England. In the year 1832 the bill was passed, and the Imperial Parliament of Great Britain, chosen the year before, was FINALLY dissolved. In these events the constitution of Great Britain passed away, and with it, as we shall probably experience at no distant time, the secret of our power. This event, to use an expression attributed to Talleyrand on another occasion, was *le commencement de la fin*, or *the beginning of the end*; if, indeed, we must not give to

* See my Work on the Seals and Trumpets, chap. ix.

the measure of 1829, for restoring power to the Papists, that character.

I shall next call the attention of the reader to the remarkable fitness of the entrance into the promised Land being placed in the same Jubilean series as the entrance of Noah into the earth that now is. It is another evidence of the deep wisdom of God, shining forth in the arrangement of the times and the seasons of all the events of his moral and rational, as well as in all the movements of his natural, creation.

Before closing this series, it is, however, necessary that I should mention another wonderful coincidence which marks the close of the year 1832, the 71st Jubilee in this stream of time, as a great era. In the year B. c. 1838, Jacob died in Egypt, and it will be proved in a subsequent chapter that our Lord's nativity was in the year 3 before our vulgar era. Now, from Nisan, B. c. 1838, to Nisan, B. c. 3, are exactly 1835 years. In like manner, from Nisan, B. c. 3, to May 6th, 1833, when, after the expulsion of the Turks from Palestine the year before, a treaty of peace was concluded, whereby the Sultan ceded to Mahomed Pacha the whole of Syria, including the districts of Jerusalem, and Naplous, and Sychem, are precisely 1835 years and about one month and fifteen days.

Thus the birth of our Saviour, and the flight of Joseph into Egypt with the young babe, does, within probably a single month, bisect exactly the whole period of 3670 years which elapsed from the death of Jacob in Egypt, to the treaty whereby the power of Egypt was confirmed in possession of the promised Land—and in this event is clearly fulfilled the prophecy of Ezekiel, chap. xxxvi. 1—12, where some neighbouring state, called the RESIDUE OF THE HEATHEN—a term exactly characteristic of the present power of Egypt, which is composed of the remnant of all the nations which have possessed that country, Copts, Arabians, and various races of Mahomedan conquerors, the armies and fleets of the Pacha being also disciplined by, and in a measure composed

of, various European nations, is described as exulting in the thought, that the ANCIENT HIGH PLACES—which words signify Jerusalem and the Temple, formerly called the MOUNTAIN of the House—are *ours for an everlasting possession*. But the prophet is commanded to speak to the land itself, and to announce and proclaim, that the thoughts of the heathen shall not stand, for that the mountains of Israel, which are still desolate, shall speedily yield their fruit to God' people Israel, FOR THEY ARE NEAR AT HAND TO COME. This event, therefore, marks a great era ; and I must again recall to the attention of the reader, not only its occurrence at the exact period of years after the nativity, that the death of Jacob, who was himself a mystical person, preceded the nativity, but also to the mysterious connexion of Egypt with all these events; and again, to the circumstance of this attempt of Egypt to seize the Holy Land being placed in the same series with the entrance of Noah into the possession of the earth, and of Joshua and the children of Israel into Canaan, and of Vespasian, the Roman general, into Palestine, to execute the predicted judgments on the Jewish nation ; and lastly, in the same series, with the attempt of the Papacy, in the era of the Crusades, to establish an earthly kingdom in Jerusalem.

THE SIXTH SERIES.

This series was supposed by me, when I penned the groundwork of the former chapter, to commence in the year B. c. 1596, the 4th of the war of Canaan. I have since, however, discovered that it begins in the year before the birth of Methuselah, that is, in the year of his conception, and probably at the marriage of his father Enoch. His birth, by the Tables, appears to have been B. c. 4192. Now, from B. c. 4193 deduct B. c. 1596, the difference is 2597 years, equal to 53 Jubilees exactly. This stream of Jubilees next touches the year before the birth of Eber, that is, the year of the marriage of his father Salah, B. c. 2821, which, from the former epoch of the conception of Methuselah, is 1372 years, or 28

Jubilees exact. It again, at the end of 735 years, or 15 Jubilees, arrives at the date of the death of Nahor, the grandfather of Abraham, B. c. 2086, and that his death was an epoch appears from this, that in him human life was shortened from 330 years, the age of his father and grandfather, to 208 years. At the end of the same Jubilee, viz. in B. c. 2038, we arrive at the weaning of Isaac and the casting out of Ishmael. The 34th Jubilee of this series, A. c. 22, touches our Lord's life at his 25th year, and ends with the destruction of Jerusalem by the Romans, A. c. 70. The 35th Jubilee was A. c. 71, the year of the triumph of Vespasian and Titus for the conquest of Jerusalem, on which occasion the spoils of the Temple of God, the GOLDEN ALTAR OF INCENSE, the TABLE OF SHOW-BREAD, and the CANDLESTICK, were publicly carried through the streets of Rome, and, with the captive Jews, were exhibited to the gaze of its populace. The other events marking this series will be found in the Tables.

THE SEVENTH SERIES.

This stream of Jubilees, instead of commencing, as I supposed when the former chapter was written, in the year of the division of the land, goes up to the very year of the death of Seth, B. c. 4337. It next arrives at the death of Noah, B. c. 2867, being, from the death of Seth, 1470 years, or 30 Jubilees exact. The *third* epoch which is found in it is that of the birth of Jacob, B. c. 1985, being at an interval of 882 years, or 18 Jubilees from the death of Noah. After 147 years, or 3 Jubilees more, it brings us to the death of Jacob in B. c. 1838. From this date to B. c. 1593, the epoch of the division of the lands, are 245 years, or 5 Jubilees. The whole period, from the death of Seth to the division of the lands, is thus exactly 2744 years, or 56 or 7×8 Jubilees.

Carrying on next this series to the first Passover kept after the dedication of the SECOND TEMPLE, B. c. 515, the interval is 1078 years, or 22 Jubilees, which, added to the former 56, make 78 Jubilees exactly from the death of Seth to the dedi-

cation of the SECOND TEMPLE—and carrying down the series to the year A. C. 73, when, after the end of the Jewish war, and the sale of all the lands of Judea, the Jews were compelled to pay, as a yearly tax, to the temple of Jupiter Capitolinus, that which they formerly paid to the sanctuary, the whole period; from the death of Seth to that year inclusive, is 90 Jubilees, or the cycle of $1078 \times 4 = 4312 + 2$ Jubilees or 98 years = 4410 years.

Having thus laid before the reader a view of the outlines of the SEVEN main streams of this wonderful Chronology, I shall next observe, that there are several other series having relation to particular portions of the sacred history, but which I cannot trace to any connexion with the general Chronology of the Scriptures or the world.

1st, From the death of Methuselah, B. C. 3223, to the birth of Abraham, B. C. 2145, are precisely 22 Jubilees, or the cycle of 1078 years. Again, from the birth of Abraham B. C. 2145, to the beginning of the year of Christ 12, when our Lord was in his 14th year; at which age children were under the law counted to be examinable, and subject to the ordinances, there are exactly 44 Jubilees, or 2 cycles of 1078 years, = 2156 years: so that the whole period, from the death of Methuselah to the 14th year of the Messiah, is measured exactly by 3 times the Jubilean and cyclical period of 1078 years.

I find also, that reckoning upward from the death of Methuselah, B. C. 3223, to B. C. 5477, being the 2d year of Adam, are precisely 2254 years, or 46 Jubilees. This would be a convenient date for those who think that our FIRST PARENTS fell at so early a period as the year 2 of Creation; but as I have elsewhere given reasons for rejecting this view,* which, to my own mind, are conclusive; and I know not of any particular event which may be supposed to have marked the 2d year of the creation, unless it be that Adam had now, for the first time, seen an entire annual revolution of those wonder-

* See my Chronology of Israel, Preface, p. vi.

ful heavens, which, with the resplendent light of primeval beauty, unstained by sin and unmixed with disorder, declared the invisible glory, and power, and goodness, of the Great Creator; and he now saw the sun enter again into his never wearying course, which was to him a pledge of the faithfulness of the Creator, and an assurance of his own endless fruition of the joys of that uncreated and eternal light, which beamed with full radiance into his own soul, if, like that sun, he continued in the path of unsinning obedience.

2d. At the age of 86, Abraham had Ishmael by Hagar;* and as he himself was born B. c. 2145, his 86th year complete was B. c. 2059. We are assured by the Apostle Paul, that Ishmael was a typical person, signifying the Church of Israel, born out of the old covenant of Mount Sinai.† Now, from the birth of Ishmael, B. c. 2059, to B. c. 1030, the 1st year of Solomon, whose reign was the highest glory and perfection of that Church, of which Ishmael was the type, are precisely 1029 years, or 21 Jubilees: and thence, to the year B. c. 589, the year before Nebuchadnezzar took and destroyed Jerusalem and the TEMPLE, and, therefore, the last year when the worship of that TEMPLE was celebrated, seeing, that from the want of lambs for sacrifices, the daily sacrifice must have been discontinued for some considerable period before the city was taken, are exactly 441 years, or 9 Jubilees; so that, from the birth of Ishmael to the end of the FIRST TEMPLE services, are just 30 Jubilees; or, if we reckon to the destruction of the TEMPLE in B. c. 588, it makes 30 Jubilees and 1 year. After this, during 70 years, from B. c. 588 to 518, the TEMPLE was in ruins, the last of these years being marked in the Jewish Chronology as the 1st of the SECOND TEMPLE, when the fasts for the desolation of the FIRST TEMPLE ceased to be observed.‡ Next, from this year B. c. 518, to the destruction of Jerusalem by the Romans, A. D. 70, are precisely 588 years, or 12 Jubilees *current time*,

* Gen. xvi. 16.

† Gal. iv. 22—25.

‡ See Prideaux's Connections.

or 11 Jubilees, 48 years, *complete*; which last number being added to the former of 30 Jubilees and 1 year, makes 42 Jubilees exactly from the birth of Ishmael, during which the Church, of which he was the type, continued in existence, together with the 70 years during which it was in captivity in Babylon, and the worship of the TEMPLE suspended.

I shall further mention, before I leave this point, that if, instead of computing from the birth of Ishmael, we reckon from his being cast out with his mother at the weaning of Isaac, (a type of the casting out of the Jewish Church, when the Church of the new covenant was weaned from the elements of the law,) we shall also be led to an exact series of Jubilees. The weaning of Isaac was, according to Philo, in his 7th year; and as Ishmael was 14 years older, he was then 21 years, and the date of this event is fixed in B. c. 2038, from the beginning of which year to Elul, A. c. 70, when Jerusalem was taken by the Romans, answering to our August or September, are 2107 years, or 43 Jubilees complete, and 4 or 5 months. But, as both these events come in as the last years of Jubilees in the 6th series, as has already been mentioned, they, therefore, do not form a distinct series, although it appears useful to draw the attention of the reader to them in this place, to show their mutual relation.

3d. The next series of Jubilees, which has been discerned by me, is one beginning at the birth of Isaac, B. c. 2045, whence to B. c. 1506, the commencement of the administration of Ehud, are 539 years, or half the cycle of 1078 years, and thence to the beginning of the administration of Gideon, B. c. 1359, are 147 years, or 3 Jubilees; but I have not been able to trace this series to any lower point in the Sacred History. Here an inquiry naturally presents itself, as to what are the special reasons for connecting the birth of Isaac with the administration of Gideon. Now, the answer to this is to be found in the mystical characters of both these personages, as illustrious types of Christ. That Isaac was a type of Christ, as the dying and rising Lamb of God, is not a matter which can be disputed, since it is established by the Apos-

the Paul in his epistle to the Hebrews.* The Jews themselves in that early age, to which, without doubt, the composition of many of the prayers now read in their synagogues belongs, appear to have had a clear view of the same truth; for in the additional services for the second day of the new year for the German and Polish Jews, the congregation uses these words,—O SEEK OUR GOOD, AND VIEW THE LAMB OF MOUNT MORIAH, AND LET HIM BE FOR RIGHTEOUSNESS TO THEM WHO OBEY THY VOICE! In the next place, I observe that GIDEON, whose name signifies A BREAKER IN PIECES,† is manifestly the type of Christ, as the LION OF THE TRIBE OF JUDAH; and the BREAKER, which title is expressly given to him by Micah,‡ in reference to his dashing in pieces the nations in the day of his wrath. The great victory of Gideon over the Midianites is itself a type of the day of Armageddon, when, as the sudden blaze of light from the lamps of the 300 chosen men of Gideon in midnight darkness, had, as it were, the *semblance* of a supernatural apparition, so the sudden coming of the Lord with all his saints shall have not the *semblance*, but the *awful and dread reality* of an apparition, which shall wither the hearts of the hosts of the nations assembled in the valley of Jehoshaphat, and they shall fall as the Midianites, by a mutual slaughter.§ The Chronology of the antitypical fulfilment of Gideon's victory is marked by the circumstance, that it is preceded by another type, signifying the two dispensations of Israel and the Gentiles,|| which are set before us under the symbols of a *fleece of wool wet*, while the whole ground around it is *dry*; the fleece signifying *Israel*, and the ground the *Gentile world*. Next the *fleece* is *dry*, and the *ground* around it *wet*, which signifies the dispensation of the Gentile Church, when Israel is as the barren fig-tree, without fruit and withered, and the fleece without the dew of heaven. These two dispensations being ended, and the great body of the visible Church rejected, and only

* Heb. xi. 17—19.

† From שִׁבְרָא, to break in pieces.

‡ Micah ii. 13.

§ Zech. xiv, 13, 14.

|| Judges vi. 37—40.

a remnant signified by Gideon's 300 men chosen by a trial made at the waters, signifying the ordinances of religion, of which all partake; but the carnally-minded lie on the earth, and are rejected; while the spiritually-minded drink erect, with their minds set upon the heavenly treasures, and are chosen. It is after these things that Christ with his saints shall appear in the day of Armageddon, as the **BREAKER IN PIECES** of the nations; and these seem to be the deep reasons why Isaac, the type of the **LAMB**, and Gideon the Breaker, the type of the **LION**, are joined in the same series of Jubilees.

There yet remains one Jubilean series to be communicated; but as the exact date of the great event which occurs at its termination will be the subject of the next chapter, I shall till then delay laying it before the reader.

But before I close the present chapter, it becomes my duty to communicate to the reader another and very important Jubilean series, discovered by me since the last paragraph was written, and when I was far advanced in the composition of some of the subsequent parts of this Work.

4th. The era of Creation is in this Chronology the year **B. c. 5478**. If the reader will refer to my former Work, the Chronology of Israel, Table, p. 87, he will see that the finishing of the Temple by Solomon is placed in **B. c. 1020**, being the 11th of his reign; and as it was finished in **Bul** the 8th month, its dedication is pinned down to **Tisri**, the 7th month of the year following, **B. c. 1019**.

If the reader will, in the next place, subtract **B. c. 1019** from the year of Creation, **B. c. 5478**, he will find that the difference is exactly 4459 years, which, being divided by 49, the quotient is 91 Jubilees, or 13 sevens of Jubilees, or 4 times the cycle of 1078 years and 3 Jubilees. Thus these two great eras, that of the Creation of the **FIRST ADAM**, and the consecration of the **TEMPLE**, which is the type of the sitting down of the **SECOND ADAM** on the throne of his kingdom at the descent of the **NEW JERUSALEM**, are discovered to be connected by an exact series of Jubilees. I shall just

add, that the 150th Jubilee from Creation, and the 59th from the consecration of the Temple, expires in the year 1872.

I shall here briefly touch an objection, which will, I foresee, be made to the arrangement of the 7 main streams of Chronology, brought to light in the preceding pages. It will be said, that as the *ends* of the various series are made progressively later, according to the order in which they are placed,—the end of 1st series being at the close of the year 1791, the 2d of 1796, and the remaining 5 of 1816, 1821, 1831, 1834, and 1837,—a similar order ought to have been observed with regard to the *epochs* from which the various series are computed in the earlier ages of the world; whereas they commence, the 1st in B. c. 4138, the 2d in B. c. 3251, the 3d in B. c. 5044, and the remaining 4 in B. c. 4549, 3216, 4193, 4337, without the least regard to priority of time.

I shall meet this objection by an acknowledgment, in the *first* place, that had I formed a system of seven series of Jubilees, trying to twist and turn aside the sacred Chronology, in order to harmonize it with my scheme, I should have done just as the objector thinks I ought to have done. But I have formed no system; I have merely, by a careful process of induction, set down facts, and reasoned from them, without either shortening or lengthening, by *a single year*, any scriptural period. I, therefore, cannot help it, if my conclusions do not square with human views of order or arrangement.

Secondly. That which determines the order of succession of each of these various series, is the exact year where the cycle of 1078 years, computed backwards from the various eras of the restoration from Babylon, touches the period from the Exodus to the division of the lands by Joshua the son of Nun. From each year, so found, I measure down a period of 70 Jubilees, and we arrive at points of time corresponding with the former in the era of the sounding of the 7th Apocalyptic Trumpet, being that of the great revolutions of our own days.

Thirdly. The antediluvian and postdiluvian epochs of these Jubilean series to which I have been enabled to trace them,

may not all be their real epochs, for there are events of the dates of which we have no traces in the Scriptures, which are probably the real epochs of some of these series. Among these we may mention the Fall; the birth of Cain, the first man-child, and of Abel; the death of Abel, the first martyr; the beginning of men to call on the name of the Lord,* whatever may be the exact import of these words; and the era of the intermarriages of the sons of God, the posterity of Seth, with the daughters of men.†

Lastly. I remark that the point of time when any series of Jubilees, computed from earlier ages, intersects the period from the Exodus to the division of the lands, does not depend upon its priority of date. If, for example, a series be counted from the year B. c. 1692, it will intersect the above period at B. c. 1594, just a year before the division; and if another series be computed from B. c. 1662, or 30 years lower, it will intersect the period from the Exodus at B. c. 1613, or 29 years earlier than the former; and as it is the point of intersection of that period from which, reckoning downwards, we compute 70 Jubilees, that decides the order of the various series, this will explain why the end of the 3d series, beginning at the birth of Enos, B. c. 5044, comes out later than that of the 2d beginning in B. c. 3251, or at the death of *Lamech*. If we only suppose, for argument sake, that the ~~death~~ ^{birth} of Enos had been 27 years later, viz. in B. c. 5017, then the series of Jubilees, computed from that year, would have come out just 2 years earlier than the one reckoned from the death of Lamech.

* Gen. viii. 26.

† Ibid. vi. 1.

CHAP. III.

A DISSERTATION ON THE YEAR OF THE NATIVITY OF OUR LORD, AND THE CHRONOLOGY OF THE GOSPELS.

SECTION I.

*The testimonies of the Ancients as to the date of the Nativity
—The opinions of the moderns on the 15th year of Tiberius,
stated and rejected—True dates of our Lord's Baptism and
Nativity—Josephus' Chronology of the reign of Herod ex-
amined, and the system of Dr Hales for the whole of this
period—The Chronology of the Nativity, here adopted, re-
conciled with Daniel's Prophecy of the Seventy Weeks.*

IN the Preface to my Chronology of Israel, it was stated, that, though in the Tables of that Work I had followed most Chronologers in placing our Lord's birth in the year 4 before the vulgar era, answering to the year of Rome, u. c. 750, I strongly inclined to believe it was a year later. I shall now place before the reader the evidence I have been enabled to collect on this point, as the most direct mode of arriving at a true solution of a question, so transcendently important in the Chronology of the Scriptures.

First let me speak of the testimonies of the ancients. It must be acknowledged that there is often discernible in their writings a want of exactness in harmonizing contemporary events and reigns; nor is this to be wondered at, if we consider how scanty must have been their means of information, and the great scarcity of books when the art of printing was unknown. The discrepancies which arise from these sources, even when there is a general accuracy in the outlines of their

Chronology, often render it exceedingly difficult also to harmonize their dates with our years *Before* and *After Christ*. I have experienced this difficulty in the present case.

Thus Eusebius, in his *Chronicon*, places the death of Julius Cæsar in the year of Rome u. c. 709, and the 1st of Tiberius in u. c. 766, the interval between them being exactly 57 years complete, or 58 current. According to our Tables the death of Cæsar was in B. c. 44, and 1st of Tiberius, A. c. 14, although Prideaux, contrary to his own principles in other places of his Tables, makes the year A. c. 15 the 1st of Tiberius. Now, from B. c. 44 to A. c. 14, there is, in like manner, as in the reckoning of Eusebius, an interval of 58 years current. But it appears that he dates the foundation of Rome a year lower than the usual computation, which is that of Varro, B. c. 753. Eusebius adopts the era of Cato and Dionysius Halicarnassus, viz., B. c. 752; and it hence follows, that in the Tables generally in use, the dates, from the foundation of Rome, of the death of Cæsar and the accession of Tiberius, appear 1 year higher than his computation, viz, in the years u. c. 710 and 767, instead of 709 and 766. Not being then aware of this difference of 1 year, I, in the Preface of my *Chronology of Israel*,* followed Dr Hales, in supposing that Eusebius and the other Fathers who place the nativity of our Lord in the year u. c. 751, do thereby also suppose it to have been in the year 3 before the vulgar era; whereas, it now appears, for the reasons which have been given, that, in the *Chronology* of Eusebius, and others who adopt his date of the foundation of Rome, the year u. c. 751 answers not to B. c. 3, but B. c. 2. On examining the testimony of the Armenian Chronologer, Abulfaragi, I find he differs 1 year from Eusebius, reckoning the nativity in the 43d year of Augustus, answering, as he begins his reign in the year of the death of Cæsar, to B. c. 1.

In the 2d volume of the Works of Chrysostom, there is a homily on Luke ii. 1, which is placed, by the Benedictine

* Page xxv, Note 2d.

editors, among the spurious pieces. Even, however, if it be so, it must be very ancient. It says that Augustus reigned 56 years,* and that Christ was born in his 42d year, which answers to B. c. 2, and was crucified in the 18th of Tiberius, answering to the year A. c. 31.†

Clemens of Alexandria says that Christ was born in the 28th of Augustus, (computed from the victory at Actium,) which answers to B. c. 3. It is true, that, with many of the ancients, he errs in supposing that the ministry of our Lord continued only a single year, and he accordingly says that the 30 years of his age, when he came to his baptism, was made up of 15 years of the age of Augustus, and 15 of Tiberius, and that from his death to the destruction of Jerusalem were 42 years. This would be exactly true if his death had taken place in the year 28, whence to A. c. 70 are just 42 years, and supposing him to have been born in B. c. 3, he was then just 30 years of age. Clemens further checks these calculations by one from the birth of Christ to the death of the emperor Commodus, which interval, he tells us, is exactly 194 years, 1 month, and 13 days.‡ Now, as we are informed by history that Commodus died on December 31st of the year 192, calculating back the above period, we are brought to November 17th, B. c. 3, as the date of the nativity.

It appears, therefore, that Sir Isaac Newton was not far wrong in asserting that the year of the Julian period 4712, answering to B. c. 2, “is the year in which Christ was born, “according to Clemens Alexandrinus, Irenæus, Eusebius, “Epiphanius, Jerome, Orosius, Cassiodorus, and other ancients;”§ for the testimony of Clemens, as we have seen, places his birth within a month and thirteen days of the beginning of that year.

It must however be acknowledged, that there is, in all

* Counted from the year B. c. 43, the date of his first consulship, to the year A. c. 14, in which he died, but which is reckoned the 1st of Tiberius.

† Chrysost. *Opera* edit. Benedict., Tom. ii. pp. 801—3.

‡ Clem. Strom. Lib. i., p. 407. Venice, 1757.

§ Observations on Daniel, p. 135.

these sentiments of the ancients, a want of that definite precision, which is necessary to enable us to determine, with confidence, the exact date of this great event, and we feel still that it is desirable that it should be established on the grounds of its intrinsic evidence.

We are informed by the Evangelist Luke, that it was *in the 15th year of Tiberius, Pontius Pilate being governor of Judea, that the word of the Lord came to John the Baptist in the wilderness,** and he began to preach. Modern commentators and chronologists have, in order to reconcile this date to their own systems, supposed that this 15th of Tiberius is to be reckoned from the date when he was assumed colleague in the empire by Augustus: but though volumes have been written to decide the point, they cannot agree as to the date of this act. "According to Velleius," says Macknight, "it was before Tiberius returned from Germany to make his triumph; but according to Suetonius, it was not till after that triumph, which, without dispute, happened A. U. 765, A. D. 12." Thus the date of this most important event, the beginning of the kingdom of God, or evangelical dispensation, which, if we take the words of St Luke in their plain and literal sense, as meaning in the 15th year of the sole reign of Tiberius, is altogether certain, and beyond dispute, becomes, like many other of the most simple questions, a subject of erudite controversy, and the truth is hid, or obscured, and lost, amidst the thick darkness of learned disputation.

But turning to history, I in vain endeavour to find any numbering or Chronology of the reign of Tiberius conjunctly with Augustus, or before his death. It has no existence except in the pages of our divines and commentators, at least neither Prideaux nor Usher have produced any passage from any author or historian to prove it. The Ancient Universal History tells us, that in A. C. 13, the year before his death, Augustus "accepted the government of the republic for ten years longer, and at the same time renewed the tribunitial

* Luke iii. 1, 3.

“power in favour of Tiberius for the like space of years,” and afterwards “Augustus, taking Tiberius for his colleague in the “censorship, made a third census.”* Again, in speaking of the beginning of the reign of Tiberius, the same work says,— “Thus was Tiberius Claudius Drusus Nero, in the fifty-sixth “year of his age, *raised to the empire*, and invested by the senate and people with the same unbounded power which Augustus had enjoyed.”†

Crevier, in his *History of the Roman Emperors*, in like manner writes, as to the assumption of Tiberius in the last year of Augustus, viz. A. C. 13, “Augustus was again continued in the imperial power for ten years longer.”—“He likewise caused Tiberius to be continued tribune, treating him in all respects as the person *designed to succeed him*. “The year before recommending Germanicus to the senate, “he recommended the senate itself to Tiberius as to the *future head of the empire*. He made him take in the senate, in the council, and everywhere, the pre-eminence over the consuls “sharing with him the functions of censor, and they finished “jointly the numbering of the Roman people.”‡ The same author writes in these terms of the accession of Tiberius:— “The public was at once informed of Augustus’ death and “Tiberius’ reign.”§

Tacitus also says, with regard to the beginning of the reign of Tiberius, “*Primum facinus novi principatus fuit Postumi Agrippæ cædes*.” “The first crime of the *new reign* was “the murder of Postumus Agrippa.”—Also “*Literas ad exercitus quasi adepto principatu misit*.” “He sent letters “to the armies as if he had already obtained the sovereignty;” || and yet, according to our commentators, this was not the beginning, but the 3d year of his reign!

The above extracts may show us the true meaning of the words of Tacitus, concerning the assumption of Tiberius two years before:—“*Filius, collega imperii, consors tribunicia*”

* Ancient Univ. Hist., vol. xiv. p. 35, 36.

† Ibid., p. 59, 60.

‡ Crevier’s *History of the Roman Emperors*, vol. i. p. 332.

§ Ibid. vol. ii., p. 5.

|| Annal. Lib. i., vi., and vii.

"potestatis adsumitur, omnisque per exercitus ostentatur." He is "assumed as son, colleague of the empire, and partner of the Tribunitian power, and is recommended through all the armies." The intention of Augustus was to point out Tiberius as his successor in the empire, and to invest him with all such power as might be necessary to secure the succession, that is, with extensive administrative authority. Crevier expresses it by saying that "Augustus showed by deeds his esteem for, and confidence in, Tiberius, for he made him *almost* his equal and his colleague."

All this, however, does by no means imply that Tiberius was in reality emperor, and that the years of his reign then began: nor is there a shadow of evidence for such an hypothesis, which never could have entered into the minds of modern interpreters, had they not conceived it necessary for the fulfilment of Daniel's prophecy of the Seventy weeks, to show that the ministry of John the Baptist commenced in the last year of the 69th week. But it were better to confess our inability to explain any prophecy of the Scriptures than to strain and distort historical truth, and especially the historical testimony of the Scriptures, for that end. The record of the Evangelist Luke, (chap. iii. 1.) is plain and unequivocal, that the ministry of John began in the 15th of Tiberius, and it certainly was the will of God, that this testimony should be understood in harmony with the voice of all history, and not that we should set ourselves to refine upon it, and find out a 15th year of Tiberius which all antiquity was ignorant of. For as Sir Isaac Newton remarks in his observations on the Prophecies of Daniel,* the first Christians placed our Lord's baptism in the 15th of Tiberius; and Sir Isaac himself was a person of too simple a mind to understand the 15th of Tiberius in a sense alien from the testimony of history. There is, in the passage where he fixes that year, an evident misprint of the cotemporary year of the Julian period; for his present text is as follows:—"The fifteenth year of Tiberius

“began August 28th, An. F. P. 4727.” It ought to be 4742,* as is plain from his date of the death of Christ, which he makes five years after in the consulship of Fabius and Vitellius in the year of Christ 34. Admitting, as I willingly do, that the 15th of Tiberius is here placed a year too late, as Sir Isaac appears to begin his reign in the year after the death of Augustus, instead of the year of his death, still I have the authority of this eminent person, added to that of the whole of the early Christian writers, for rejecting the modern fancy of a numbering of the reign of Tiberius during the life of Augustus.

Moreover, let it be considered that the gospel of St Luke was, “according to the unanimous voice of Christian antiquity,”† written for the use of the Gentile converts, and was addressed to Theophilus,—a person, as Theophylact remarks, of senatorial order and rank, and it is obvious that he must have understood the 15th of Tiberius, according to the testimony of the public records of the empire. Indeed it is remarked by Mr Horne,‡ that “as the Gentiles had but little knowledge of Jewish transactions, Luke has marked the “eras when Christ was born, and when John began to announce the Gospel by the reigns of the Roman emperors, “(chap. iii. 1, 2.) to which point Matthew and the other “Evangelists have not attended.” And yet, according to our modern commentators and chronologers, (whose learned help indeed the Ancients had not,) St Luke has so described the year of the beginning of John’s ministry, that every ancient writer of the Church has, without one exception, blundered as to his meaning. In other words, St Luke so expressed himself, and this not on a difficult matter of prophecy yet unaccomplished, but of the plain and simple fact what year was the 15th of Tiberius, as to have been misunderstood by

* Sir Isaac’s Work on Daniel and the Apocalypse was printed after his death.

† Horne’s Introduction,—Analysis of the New Testament, Part ii. Chap. ii., Sect. iv., p. 296. 7th edition.

‡ *Ib.*, ubi supra.

all those to whom he addressed his Gospel, and it was reserved for the learned and excellent Archbishop Usher, at the end of 1600 years, to find out his meaning. But even Usher is, on this point, compelled to write inconsistently with himself, since he tells us in his *Annals*, in reference to the accession of Tiberius, and speaking of the power that Tiberius previously had jointly with Augustus:—"For Tiberius had not equal power with Augustus, as Lucius Varus had with Antoninus the philosopher, which two governed the republic with equal authority, as Spartianus relates; but such as Antoninus Pius had with Hadrian, who, being adopted by him, was made colleague with his father in the proconsular power in respect of the other provinces and in the tribuneship at home, as Julius Capitolinus declares. Whereupon Tiberius gave not out the edict by which he called the senators into the senate-house by the authority of the new principality, but by the prescription of the tribuneship, which he had under Augustus; but yet he gave the watch-word to the pretorian cohorts as emperor."*

Laying aside then this learned fable, and returning to the simple testimony of the written Word, to which Dr Macknight himself is fain to have recourse, in considering the difficulties of the common scheme,† that it was in the 15th year

* Usher's *Annals*, p. 809. Since the whole of the foregoing argument was written and transcribed, I have, for the first time, read Lardner's long and learned Dissertation on the fifteenth of Tiberius, and I have been surprised to find, after labouring hard through thirty pages of the chapter, being the 3d of the 2d Book of his *Credibility*, in favour of the usual view, how doubtfully he speaks of the result. "Upon the whole, I think there is good reason to believe that Tiberius was colleague in the empire with Augustus; and that this epoch of Tiberius' empire was followed for some time by some persons in the provinces at least; but it appears to me uncertain when this proconsular empire began, whether about two years, or about three years, before Augustus died." (Vol. ii. p. 837.) A few pages before, he had said, "it is not impossible but that St Luke might compute the reign of Tiberius by this epoch." Now, there could not be a stronger confirmation of my reasoning than the words of Lardner, be it remembered, seeking to establish the interpretation which I reject.

† See the 6th Chronological Dissertation of his *Harmony*.

of Tiberius' sole reign that the word of God came to John in the wilderness; and in harmony with the ancient Chronographers, counting the reign of Tiberius from the 1st of January, A. C. 14, according to the principles of the canon of Ptolemy, the year 13 being reckoned the last of Augustus, we arrive at the year A. C. 28 as the 15th of Tiberius. The Roman year began on the 1st of January; but the same year A. C. 28, according to Jewish style, in accordance with which the whole prophetic Chronology of the Old Testament is fixed, did not begin till the 1st of Nisan, at the new moon of the vernal equinox following, and I find it fell on that year about the 11th of March, N. S. The interval from 1st January to March 11th, A. C. 28, was therefore the first part of the 15th of Tiberius, but belonged to the preceding Jewish year answering to our year 27, being the year 1666 from the Exodus, and also the concluding Sabbatic year of the 34th Jubilee in the national Chronology. Now it was at this time, and before the commencement of the Jewish year 28, or from the Exodus the year 1667, that I conceive the word of God came to John in the wilderness, and his preaching began.

Our Lord's baptism I place in the spring or summer of A. C. 28, and my reasons are as follows:—He came to his baptism when he was 30 years of age,* and it seems congruous to suppose that he was born about the time of some of the great Jewish feasts—the Passover, or the day of Pentecost when God came down on Mount Sinai, or on the great day of Atonement, or the feast of Tabernacles.† If either of the two last was chosen, then it would make the flight into Egypt in the winter season, which appears not likely. As our Lord

* Dr Doddridge, Macknight, and Campbell, equally agree in rejecting the sense put upon Luke iii. 23. in our English version. The clause, *Και αὐτὸς ὁ Ἰησοῦς ἀρχόμενος, ἢ ὡς ἐν ἑσπέρῃ τριακοντα*, is, by Dr Macknight, as well as Doddridge, thus rendered, "*And Jesus himself when he began (viz. his ministry) was about thirty years of age.*"

† Dr Hales embraces this view also, and chooses the great day of Atonement as the most probable. Vol. i. p. 93.

also came *under the law*, it does appear to me most probable that He was born at the beginning of the *legal year* of the Levitical dispensation, or the Passover, which season was that of the redemption from Egypt, and of all the most signal deliverances of the Jewish nation; and as our Lord suffered at the same feast in A. C. 33, he must thus have made out a complete number of 35 years, or 5×7 , in his tabernacling among men, whereas, upon any other hypothesis of the date of his birth, he could neither have made out complete years nor septenaries. I therefore conclude that He was born near the Passover,* and counting back from Nisan A. C. 28, a period of 30 years, we arrive at Nisan B. C. 3, as the date of the nativity. And soon after the Passover, or perhaps at Pentecost of A. C. 28, the year of the 35th Jubilee from the Exodus, he was baptized of John in Jordan, and anointed with the Holy Ghost.

Having arrived at these conclusions, I shall, in the next place, go on to examine how far the date of the nativity here ascertained accords with the Chronology of this period by Josephus.

We are informed by him in his Antiquities, b. xvii. 8, and his Jewish War, b. i. 33, that Herod the Great, as he is called, reigned 34 years from the time he procured Antigonus to be slain, and 37 years after he was declared king by the Romans. His reign is therefore divided into two periods; the former of 3, and the latter of 34 years. It was, as all our historians agree, in the year B. C. 40 that he went to Rome, and through the interest of Antony obtained a grant of the kingdom by a decree of the senate; and the matter was so expeditiously done, that he departed out of Italy after remaining in it no more than *seven days*,† and sailing from

* When I wrote this I was not aware of the existence of a passage in Clemens Alex: Strom. Lib. i., which says that some placed the nativity on the 25th of the month Pachon, *April*, and that the Basilidians placed it on the 25th of Pharmathi, *March*. Either of these dates harmonizes with my view.

† Josephus' Antiquities, b. xiv. 14, 5.

Brandusium, he landed at Ptolemais about the latter end of summer, so that he spent but three months in his journey by sea and land.* The decree of the senate granting him the kingdom, we may therefore date about midsummer B. c. 40, and thence to B. c. 37, (when Herod, with the Romans, took Jerusalem in the 3d month or Sivan, which began in that year about May 9th,† and at the time of a fast which appears to have been kept about the 23d of Sivan, answering to the 13th June,) was a period of 3 years complete. And that the taking of Jerusalem was exactly in the year B. c. 37, is evident, for two reasons; *first*, it was in the consulship of Marcus Agrippa and Caninius Gallus, U. c. 717,‡ answering to B. c. 37; *secondly*, it was, according to Josephus, in a Sabbatic year, and I have shown in my Chronology of Israel that B. c. 37 was a Sabbath.§

Shortly after the taking of Jerusalem, Antigonus was beheaded at Antioch, by order of Antony, and from this event is reckoned the second period of 34 years of Herod's reign till his death; and being computed on the same principle as the former, it comes out in the summer of B. c. 3. But it will be shown below, that where Josephus reckons, as in this instance, by complete time, a few months of supplementary time are sometimes included in a round period of years, and if so, the last 34 years of the life and reign of Herod may end some months later than the summer of B. c. 3, and may extend into the autumn or the winter of that year.

But Prideaux places the nativity of Christ in the year B. c. 4, and Hales a year earlier, or B. c. 5; and, in harmony with these dates of the birth of our Lord, and on the ground of an astronomical argument to be afterwards considered, all the

* Ancient Universal History, vol. x. p. 399.

† In the year B. c. 37, the Vernal Equinoctial New Moon was about 11th March, N. S., and therefore the 1st Sivan about the 9th May.

‡ According to Varro and Hales; or U. c. 716, according to Cato and Eusebius. But this makes no difference as to the years Before Christ, or names of the consuls.

§ Chap. vi. p. 83.

writers who adopt either of these dates agree in curtailing the reign of Herod from 37 years *complete* to 37 years *current*, or 36 complete, and place his death in B. C. 4. So far as I have examined the text of Prideaux, he does this silently in his Tables, without attempting to justify it in the body of his work; and how inconsistent he is herein with himself, will appear evident from the fact that he computes the first 3 years of Herod's reign from the year B. C. 40, when he received the kingdom by decree of the senate, to the taking of Jerusalem and death of Antigonus, B. C. 37, as *complete* years, but the remaining 34 years of Herod's reign, till his death, the learned Chronologist computes in *current* time, making them 33 years instead of 34.

Further, he is compelled, in order to make up the deficiency of 1 year thus occasioned in the whole Chronology, to extend the reign of Archelaus, who succeeded Herod, to 10 years *complete*, whereas Josephus, though in his Antiquities he states it at 10 years, does in his Jewish War make it only 9 years *current*, or 8 *complete* ;* upon this point also Dr Hales follows Prideaux. It will be necessary for me, therefore, in vindication of my own principles of computation, to examine minutely Dr Hales' Chronology of the reign of Herod, and the remaining period to his supposed dates of the ministry of John, and baptism of our Lord.

This learned writer, after quoting the testimony of Josephus, that Herod reigned 37 years from his first appointment by the senate, and 34 years from the death of Antigonus, thus reasons: "Now, if we take these as *current* years, according to the usage of Josephus, the death of Herod was "U. C. 714 + 36 = U. C. 717 + 33 = 750."† And as the former year U. C. 714 answers to B. C. 40, and the year U. C. 717 to B. C. 37, and U. C. 750 to B. C. 4, the meaning of Dr Hales here is, that from B. C. 40 compute 36 years, or from

* Jewish War, b. ii. ch. vii. vol. iii. p. 377. Whiston's Josephus.

† I shall, for the sake of plain readers, explain that the letters U. C. mean the building of the city of Rome, and therefore U. C. 714 signifies so many years from the date of the foundation of Rome.

B. C. 37 reckon 33 years, and we equally arrive at B. C. 4. It is plain then that Dr Hales, no less than Prideaux, reckons the first 3 years of Herod's reign from B. C. 40 to B. C. 37, in *complete* time, but that, departing from this rule, he reckons the remaining 34 years in *current* time, and thereby reduces them to 33, making the end of Herod's life and reign in B. C. 4 instead of 3.

Let us, in the next place, narrowly investigate the truth of Dr Hales' assertion, that in this mode of computing the years of Herod he followed the usage of Josephus. Now, it is freely admitted, that when the Jewish historian mentions the time of any two events insulated from others, he generally measures the interval between them, as indeed is invariably the practice in the East, by current time,—that is, including in the sum total the years in which each event happened. Thus the taking of Jerusalem by the Romans and Herod, B. C. 37, is said by Josephus to have been 27 years after it was taken by Pompey, which happened in B. C. 63, and therefore the interval in complete time was only 26 years. It likewise occurs, that any insulated reign forming no part of a series, and also the last of a series of reigns, are reckoned in current time by Josephus, as are the reigns of Jehoiakim and Zedekiah, in the Chronology of the Scriptures.*

But in the next place, that the Chronology of the general series of reigns and administrations is computed by Josephus in *complete time*, is proved by the testimony of Dr Hales himself, who rests his own scheme in all its leading parts, and particularly that of the series of reigns of the kings of Judah and Israel, upon the alleged authority of the restored Chronology of Josephus,† and yet, with some particular exceptions, everywhere computes reigns and administrations in complete time. There is, it must be admitted, a note in his Chronology, vol. ii. p. 373, wherein he justifies his cutting off 1 year from several reigns of the kings of Israel, by asserting that

* See remarks on this point in my Chronology of Israel. Preface, pp. xi, xii.

† Hales, vol. i. p. 295—301.

“the reigns in these lists are *all* computed in current “time.” But if so, why does not Dr Hales subtract 1 year from *each* reign, whether of *Judah* or *Israel*, instead of only deducting a year from *three* reigns of *Israel*? I have myself admitted in another Work, that *single reigns* are thus computed, but have also shown that the *series of reigns* in the direct Chronology of the Church are always equalized with complete time.*

I shall next enter into a particular review of the Chronology of the Antiquities, books xiv, xv, xvi, and xvii, and shall make it evident that the whole of it is computed in complete time, except that the last contains just a year of excess, arising from the reign of Archelaus being stated at 10 years, whereas, in the Jewish War, it is only reckoned 9 years *current*; and conceiving this to be the true length of it in the Chronology of Josephus, for other reasons, which will be given afterwards, I deduct the 10th year of Archelaus from the whole Chronology of B. xvii.

The 14th book begins with the High Priesthood of Hyrcanus,† immediately after the death of Queen Alexandra, which all our Chronologers agree was in B. C. 70, and it is pinned down to that year by the war of the Roman proconsul Lucullus against Tigranes, king of Armenia, in the consulship of Pompey and Crassus.‡ In the following year, B. C. 69, Hyrcanus began his High Priesthood in the consulship of Quintus Hortensius and Quintus Metellus. This book contains, according to the Chronology given at the beginning, an interval of 32 years. It ends at the taking of Jerusalem, about the beginning of June, B. C. 37, and therefore the real

* See my Chronology of Israel—Ubi supra.

† Hyrcanus was at this time only a few months in the High Priesthood, and therefore, in the Tables of my Chronology of Israel, p. 92, I follow Prideaux in passing him over till he comes in at B. C. 63, when Pompey restored him.

‡ Prideaux, vol. iv. p. 50—53; Hooke's Roman History, b. viii. ch. vii. vol. iv. p. 326. Hooke, however, appears to err 1 year in his years B. C., as he places the death of Julius Cæsar in B. C. 43, and all the other years are 1 *minus*.

period is about 32 years and $2\frac{1}{2}$ months, reckoning the year from Nisan. Its Chronology is then computed not in *current* but *complete* time.

Book xv. of the Antiquities is said to contain an interval of 18 years, which plainly includes the odd months at the end of the 14th book, and ends with the proposal made by Herod to rebuild the Temple. The date of this proposal was in the 18th year of his reign, which began in the summer of B. c. 20, and ended in the summer of B. c. 19. Now, from the language of Josephus, compared with the Chronology of the book, we are authorized to conclude, as Prideaux and Hales concur in doing, that it was in B. c. 19, that is 18 years *complete* after he began to reign, that he made the proposal.

Book xvi. is said to contain a period of 12 years, and it ends with the death of the two sons of Herod. But as this event is placed by all our Chronologers in the year B. c. 6, the real Chronology of the book is 13 years, viz., B. c. 19 — B. c. 6 = 13. This deficiency of 1 year in the 16th book is to be accounted for by supposing that Josephus himself erred in computing the murder of the sons of Herod a year too early. Since, however, he has added it to book xvii., the year is not lost in his general Chronology.

I have already said, that, by computing the reign of Archelaus at 10 years, instead of the period in his Jewish War, which is 9 years *current*,* Josephus has made the Chronology of book xvii. a year too much. For the reason given in the last paragraph, another year must also be deducted at the beginning of the book, as having been added to book xvi. Now as the whole Chronology of book xvii., which ends at the banishment of Archelaus, is said to be 14 years, deducting from this number 2 years, 1 at the beginning and 1 at the end, the recapitulated Chronology of the whole four books is as follows:—

* The words of Josephus' Jewish War, book ii. 7. 3. are, that Archelaus "was, in the *ninth* year of his government, banished to Vienna, a "city of Gaul."

Book XIV.	-	Years. 32	Years computed from the beginning of Before Christ,	} 69
XV.	-	18		
XVI.	-	13		
XVII.	-	12	Ending at the close of After Christ.	6
		75		75

We are informed by Usher,* on the authority of Dio Cassius, that it was at the close of the year when Q. Æmilius Lepidus and Caius Arruntius Nepos were consuls, which was, without dispute, A. C. 6, that Herod of Palestine was sent into banishment beyond the Alps. This Herod, as both Usher, and Hudson in his Annotations on the text of Josephus, agree, was no other than Archelaus, whose banishment is thus pinned down to A. C. 6 at the end of the Julian year, or in December. But let it be observed, that at Jerusalem his reign must still have been counted till the arrival of the Roman proconsul Cyrenius and the procurator Coponius, which might not have been till the beginning of summer A. C. 7.

Dr Hales, however, places the administration of Coponius in A. C. 6,† which is in express contradiction of the testimony of Josephus, from which it clearly appears that it was after the deposition and banishment of Archelaus, when Judea was made a Roman province by being added to Syria, that Coponius was sent to administer the government.‡ Moreover, he tells us that the taxings were made in the 37th year *after* § the battle of Actium. Now, to make the year A. C. 6, as Hales does, the 37th year *after* the battle,|| when, from the date of that battle in September B. C. 31, to September A. C. 6, are exactly 36 years, is altogether inadmissible, unless it can, by other evidence, be substantiated that this is Josephus' meaning in this place. But here the whole evidence is against Dr Hales, as has already been in part shown, and is farther deducible from the fact, that those ancient Chronologers who

* Annals, p. 805. Year of the World, 4010. † Hales, vol. iii. p. 1.

‡ Antiq., B. xvii. ch. 13; B. xviii. ch. 1.

§ Ibid., B. xviii. 2. Whiston translates the passage "the 37th year of the victory at Actium;" but the Greek is *μετὰ τὴν ἀνατολὴν ἐν ἀκτίῳ ἡττῶν*.

|| Hales, B. iii. p. 61.

computed the reign of Augustus from the battle of Actium, counted it to *begin* in the year *after* that battle, and made his whole reign 43 years.*

A further argument against the Chronology of this period by Usher and Hales, including both the year of the nativity and the beginning of the ministry of John, may be drawn from the testimony of Josephus as to the length of the administration of Pontius Pilate. He tells us that Pilate, having been accused before Vitellius, governor of Syria, of the murder of certain Samaritans, was ordered by Vitellius to go to Rome to answer to the emperor the accusations brought against him, and that "*when he had tarried 10 years in Judea*" he made haste to Rome, in consequence of the orders of "Vitellius, which he durst not contradict; but before he could get to Rome, Tiberius was dead.†

As the death of Tiberius was on the 11th March, A. c. 37, Pilate must have continued in Judea till after the commencement of that Julian year, since it is not conceivable that a journey to Rome would, even at that season, take two months and a half: therefore, counting back 10 years complete from the beginning of A. c. 37, we arrive at the beginning of A. c. 27, as the date of Pilate's administration; and, consequently, in the year 26, the date usually fixed for the commencement of the ministry of John the Baptist,‡ Pilate was not governor of Judea, and the above date of John's ministry is certainly spurious.

In endeavouring to adjust the length and the date of the government of Pilate, Dr Hales first enumerates the various procurators of Judea and the years of each, till he arrives at Pilate, and he makes the interval from the beginning of the administration of Coponius to that of Pilate 18 years, and fixing the former in v. c. 760, which, according to him, answers to A. c. 6, he brings out the date of the procuratorship of Pilate in v. c. 778, answering to A. c. 25. But it has already been shown, that the year A. c. 6 was the last of Archelaus, and

* Clemens Alex. Stromata, Lib. i. Tom. i. p. 405. Venice, 1757.

† Joseph. Antiq., B. xviii. ch. iv.

‡ See Luke iii. 1

that Coponius did not arrive till the following year. There is therefore here, in the first place, an error of 1 year in the beginning of the period.

The next branch of Dr Hales' argument is as follows:—
 " Pilate continued ten years in the government of Judea, and
 " was then deposed some time before the passover of u. c.
 " 789," (answering to A. c. 36,) " which preceded the death of
 " Tiberius, March 16th, u. c. 790," (A. c. 37,) " Antiq. xviii. 5.
 " 2. 3. and Antiq. xviii. 6. 3. If then he was deposed about the
 " end of u. c. 788, it would bring his appointment to u. c.
 " 778 as before."* But I answer, that if Pilate was deposed
 at the end of u. c. 788, it would bring the beginning of his
 administration not to u. c. 778, but the commencement of the
 following year 779, answering to A. c. 26.† And in the next
 place, I observe that the whole argument of Dr Hales is in
 direct contradiction to the testimony of Josephus; for if words
 have any certain meaning, the expressions of the historian
 certainly mean that the interval between the deposition of
 Pilate and the death of Tiberius, was not more than 2 months,
 since, though he *hastened*‡ to get to Rome, Tiberius was dead
 before he got there. I have considered the laboured argu-
 ment of Lardner, whom Dr Hales follows in this place, to
 prove, from the account given by Josephus of two different
 visits of Vitellius to Jerusalem at the Passover, the former of
 which he relates immediately after speaking of the deposition
 of Pilate, that this event must have happened before the first
 of these visits, which Lardner places in A. c. 36. The answer
 to the whole argument is, that Lardner has mistaken the or-
 der of the *narrative* in Josephus for the order of *time*. Hav-
 ing, in his former section, mentioned Vitellius as being now
 president of Syria, Josephus returns back to relate the events
 of his administration from the beginning. He first says, that

* Hales, vol. i., p. 87.

† This is undeniable; for though from January 1st, 778, to January 1st, 788, are just 10 years, yet from January 1st, 779, to December 31st, 788, are equally 10 years.

‡ The Greek is *νειγιστο*, signifying to hurry, press, drive forward.

on arriving in Judea he came to Jerusalem at the feast of the Passover, and the date of this visit being on his first coming to his government, is by Usher properly placed in A. C. 35, being the year after the consulship of Vitellius at Rome: and that this is the proper understanding of this whole chapter of Josephus, namely, that he does not observe in it the strict order of time, is evident from the last section of it, where he says, "At this time, ~~was~~, Philip, Herod's brother, departed this life in the twentieth year of the reign of Tiberius, after he had been tetrarch of Trachonitis, and Gaulanitis, and the nation of the Batanitans also, thirty-seven years."* Now, according to the exact computation of the reigns of Augustus and Tiberius followed by Josephus, since he makes Tiberius' reign 22 years, 5 months, and 3 days,† and that Tiberius died on March 16th of the year A. C. 37, it follows that his 20th year, when Philip died, began in September, A. C. 33, and ended in September, 34, and that his death happened before the arrival of Vitellius in Syria, and consequently, that Josephus in his narrative departs from the order of time, may be certainly proved from the fact already mentioned, that in A. C. 34 Vitellius was consul at Rome, and was not governor of Syria till the year 35.

There is yet one other argument from the text of Josephus to show that Lardner and Hales are mistaken as to the date of the deposition of Pilate, and the appointment of Marcellus to the government of Judea. Josephus says expressly, that "though Tiberius was emperor 22 years, he sent in all but two governors to govern the nation of the Jews, Gratus and his successor in the government Pilate."‡ Now, Josephus could not have affirmed this, had Marcellus been named to the government at the time these writers allege, being at least a year before the death of Tiberius, since his appointment by Vitellius in the room of Pilate must have been immediately reported to the emperor, whose acquiescence in it would have

* Antiq., B. xviii. ch. iv.

† Antiq., B. xviii. ch. vi. 10.

‡ Antiq., B. xviii. vi. 5.

been tantamount to an investiture in the office by the imperial authority. But it is plain from the narrative of the Jewish historian, that as Pilate was ordered to Rome, and before he got there Tiberius was dead, that the emperor did not live to learn the appointment of Marcellus. I remark, in the next place, that Dr Hales, after having himself endeavoured to prove that Pilate was deposed "about *the end* of u. c. 788," answering to A. C. 35, does in his Tables actually place the procuratorship of Marcellus at *the beginning* of that same year, or, in other words, he makes him to have been procurator of Judea a whole year before Pilate was deposed. I am aware that, in arranging the dates of the accession of Caligula and the whole of these procuratorships, Dr Hales professes to follow the principles of the canon of Ptolemy; but I think if his scheme be examined closely, it will be found that he widely deviates from those principles. Ptolemy, who uses the year of *Chaldea*, carries back the date of each reign to the beginning of *the same Chaldean year* in which the preceding king died, but *never* to a *former year*. His *years* of the commencement of each reign are, therefore, always exactly true. Dr Hales, on the other hand, who in his Chronology uses the *Julian* and *Gregorian* years, carries back the beginning of the reign of Caligula to a *former* Julian year, namely, to *the year before Tiberius died*, and this exhibits a false Chronology. Dr Hales' reason for this is, that he only goes back as far as Ptolemy did, namely, to the commencement of the *Chaldean year* wherein Tiberius died, which brings him to August, A. C. 36, the death of Tiberius having been in March, 37. But then if Ptolemy had used the *Julian year*, he would have carried back the reign of Caligula only to the 1st of January, A. C. 37; and if Dr Hales had adopted the *principles* and not the *letter* of Ptolemy, he would have computed the reign of Caligula from that date, instead of placing it a year earlier. Not contented, however, with this violation of the correct Chronological computation of these reigns, Dr Hales does, in other places, in contradiction to himself and the verity of history, reason as if Tiberius had

actually died in A. C. 36,* and on the foundation of this false date he settles the dates of the Jewish procuratorships, affecting, and in reality corrupting thereby, the Chronology of the events closely connected with the Gospel history, and throwing it into utter confusion.

Having in the Tables of my Chronology of Israel implicitly followed Dr Hales in the whole period from the procuratorship of Marcellus, I shall, in consequence of the more full examination I have now subjected his scheme to, feel it to be necessary to substitute a new and correct Chronology of the whole interval, from the accession of Augustus to the destruction of Jerusalem by the Romans, instead of the former Table.

One other reason remains yet to be stated to prove that, according to the Chronology of Josephus, the death of Herod must be placed at the end of 34 years *complete* from the death of Antigonus. It is founded on the age of Herod at his last illness. Josephus tells us (Antiq. B. xvii. 1.) that he was almost 70 years of age before the sedition and burning of the golden eagle. Now, when Herod was first made governor of Galilee, which was in B. C. 47, he was, according to the present text of Josephus, only 15 years old. (Antiq. xiv. ix. 1.) But all our learned men are agreed that the original reading must have been 25.† Now, from B. C. 47 to B. C. 3, are 44 years, to which add his age at the former date $25 + 44 = 69$ years in B. C. 3. His death therefore cannot be placed earlier than that year.

Before finally closing this discussion, I deem it necessary

* Dr Hales says, vol. i. p. 171, "Tiberius died, March 16th, A. D. 37; but the reign of his successor, Caius Caligula, began in the canon from the preceding new year's day, August 14th, A. D. 36." In vol. iii., p. 415, the learned writer says, "This fixes the time of the appointment of Pilate's successor, Marcellus, to the year A. D. 35, noticed by Josephus in that place, who observes that Tiberius was dead before the arrival of Pilate at Rome. *But Tiberius died A. D. 36. This fixes Pilate's death posal in the year A. D. 35 beyond a doubt.*"

† See Hudson's Notes, and Whiston's in loco, and Usher's Annals, p. 667.

to return once more to Dr Hales' Chronology of this period, and to point out certain other mistakes into which he appears to have fallen. He asserts that, according to Clemens of Alexandria (Strom. i., p. 339.) "some reckoned the reign of "Tiberius 26 years, 6 months, 19 days,—others 22 years, 5 "months, and 3 days;" and the cause of this difference was, "that Tiberius was admitted by Augustus colleague of the "empire, or partner of the government, 2 or 3 years before "his death." Now, Dr Hales evidently here supposes that these years have, by those ancients who adopt the longer computation of the reign of Tiberius, been taken from the reign of Augustus, which has thus been shortened 2 or 3 years. In order to try the truth of this supposition, I shall give the words of Clemens:—"Some," says he, "describe "the times of the Roman emperors as follows:—Julius Cæsar "reigned 3 years, 4 months, and 5 days,—Augustus 46 years, "4 months, 1 day,—Tiberius 26 years, 6 months, 19 days." Now, these periods, inasmuch as the beginning of the reign of Julius Cæsar was confessedly in B. C. 47, bring out the commencement of the reign of Augustus in B. C. 44, and the end of his reign in A. C. 3, which is not *two* or *three* years, as Dr Hales' argument requires, but no less than *eleven* years before the true end of his reign. In like manner this Chronology makes Tiberius begin to reign in A. C. 3, and the end of his reign comes out in A. C. 29, whereas its true end was in March, 37.

The necessary inference is, that these numbers, in the present text of Clemens, are utterly spurious, and that this is the case, I shall proceed to prove. But I must first express my surprise, that Dr Hales has reasoned from them at all, since Dr Lardner, who maintains the same side of the question as to the dates of the nativity, and the death of Herod, and the 15th of Tiberius, with Dr Hales, gave up these numbers a century ago. In the 3d chapter of B. ii. of his *Credibility*,* after quoting the reasoning of Pagi from them, he candidly

* Vol. ii., p. 836. London, 1741.

adds,—“ But I cannot say that this reasoning (of Pagi) is “altogether convincing. I must acknowledge I see not how “any argument can be drawn from St Clement’s testimony, “either for the year or the month of this epoch, if his numbers have been altered, as Pagi allows they have been in “many places, and particularly in *this very passage*.”

And that they have been altered is proved from the simple fact, that Theophilus, bishop of Antioch, in his Work, Ad Autolycum, Lib. iii., gives the very same Chronology of the Roman emperors, as the one here enumerated by Clemens, and with the exception of the reign of Claudius, to which, by an evident error of transcribers, it allows 23 years, 8 months, and 24 days, instead of 13 years, 8 months, and 24 days, it appears to be quite correct, for in summing up the whole period from the dictatorship of Julius Cæsar, B. c. 47, to the death of Verus, or Marcus Aurelius, Theophilus makes it 237 years and 5 days. The true interval is B. c. 47 + A. c. 180 = 227 years, and the excess of 10 years arises from the error already noticed in the reign of Claudius. Now, in this Chronology of Theophilus, the reign of Augustus is given at 56 years, 4 months, and 1 day, and that of Tiberius is computed at 22 years. It is therefore certain, that the numbers of the reigns of Augustus and Tiberius have been corrupted in the present text of Clemens, and that the original reading of both was in conformity to the text of Theophilus.

Another mistake of Dr Hales appears to be in the length of the administration of Annus Rufus, who preceded Valerius Gratus as procurator of Judea, and whose appointment is related by Josephus as follows:—“ After Marcus Ambivivus “came Annus Rufus, *under whom died Cæsar* (Augustus), “*the second emperor of the Romans*,” “upon whose death “Tiberius Nero, his wife Julia’s son, succeeded. He was “now the third emperor, and he sent Valerius Gratus to “be procurator of Judea, and to succeed Annus Rufus.” But it does not follow from this passage that Valerius Gratus was sent to Judea the very moment that Augustus died, and

yet Dr Hales evidently interprets the words in this sense, for he dates the administration of Valerius Gratus in the year A. c. 14, even before the death of Augustus. Yet the learned writer does not so explain the same identical expression used by Josephus immediately before, when having related that Marcus Ambivius came to be the successor of Coponius, he adds the words, "*under whom* Salome, the sister of king 'Herod, died.'" Now, according to Hales himself, Marcus Ambivius continued in the government till the end of the year 12, whereas the death of Salome was two years earlier, viz., in A. c. 10.

Moreover, since it has already been shown that the administration of Pilate did not begin till A. c. 27, we must place that of Valerius Gratus, if the length of it be rightly stated by Josephus, at 11 years, in the year A. c. 16, so that Annus Rufus, who came during the life of Augustus, must have continued from A. c. 13 to the end of 15, not less than 3 years.

We have now, as I hope, though at the expense of much severe labour, succeeded in placing the date of our Lord's nativity upon the firm basis of the simple testimony of St Luke, that in the 15th of Tiberius, A. c. 28, when our Lord came to be baptized of John in Jordan, he was 30 years of age, and was consequently born in B. c. 3, probably in Nisan or March. The year A. c. 27, (Jewish style,) in the last two months of which the ministry of John began, was the 485th of the 70 weeks of Daniel, or the 2d year of the last or 70th week. The ministry of John continued through the whole of 28 and a part of 29, in which was our Lord's first Passover. The ministry of Christ continued during the 3 years that followed, from 29 to the end of Adar, 32; and at the Passover of 33, when only 14 days of the Jewish year had expired, he suffered death on the cross.

It will probably be stated, as an objection to this Chronology, that it does not bring in the beginning of John's ministry at the end of the 69 weeks of Daniel's 70, and not even in the 1st, but the 2d year of the 70th. The answer to this

is, that we cannot turn aside the testimony of St Luke, in order to accommodate it to a human interpretation of the prophecy of Daniel. But according to the Chronology of the nativity, it will be seen that Daniel's weeks, beginning at Nisan, B. C. 458, the nativity was in the 1st year of the 66th week, and therefore each subsequent week opens with a Septenary of our Saviour's age. The 67th week, or 463d year, finds our Lord 7 years of age complete, and thus the 70th week opens when he has completed his 28th year, or 4th Septenary, and is beginning his 5th, which is that in which his ministry and death were to be accomplished, if, as I have already supposed, he lived exactly 35 years upon earth. Now, I must confess, that though this explanation of the fulfilment of the prophecy of Daniel has only been found by me in writing these remarks, it does appear to my own mind at least, to satisfy the exigencies of the prophetic vision better than any other, inasmuch as it makes the 69th week bring our Lord just to that maturity of age when his last Septenary, which was to fill up exactly the half of man's appointed age of 70 years, was to begin, and it thus refers the whole prophecy to *the person and work of Messiah himself*, and not in part to *the ministry of John*, according to the usual scheme, which is altogether unsupported by the words of Gabriel, Dan. ix. 25.

I have now finished what I had to offer as to the date of the nativity of our Lord; but with respect to the time of Herod's death, one, and indeed the chief argument, of those who place it in the year B. C. 4, remains yet to be considered.

SECTION II.

Charge against Josephus of corrupting the Chronology of the Reigns of Herod and Archelaus—The argument of Chronologers fixing the death of Herod in B. c. 4, from a Lunar Eclipse in March that year, refuted—No other Lunar Eclipses visible at Jerusalem till 9th-10th of January, B. c. 1, on which night there was a Total Eclipse of the Moon—Testimonies of Eusebius, Epiphanius, and Abulfaragi, as to the Chronology of the Reign of Herod—Internal evidence in the text of Josephus of the spuriousness of his Chronology of this period—Death of Herod pinned down to the beginning of April, B. c. 1, Old Style—On Josephus' motives for corrupting the Chronology—Extracts from Lardner; general conclusion—A 12th Series of Jubilees ending at the Nativity stated—Scientific confirmation of Eclipse in January, B. c. 1—Concluding Remarks.

HITHERTO I have argued the points under discussion in this chapter without any suspicion of the authenticity of Josephus' Chronology of the reign of Herod, or of the integrity of Josephus himself as an historian, making due allowance for his prejudices as a Jew, on all questions connected with Christianity. But I have now seen reason to form a different opinion, having discovered, in a close examination of the ground of argument last alluded to, upon which the advocates of our received system of New Testament Chronology usually lay great stress, that there is reason to believe that Josephus has wilfully corrupted the Chronology of this period, by throwing back the 37 years of the reign of Herod 3 years, and thereby in effect reducing his reign, and anticipating his death to an equal extent, or at least to the extent

of 2 years. Having brought forward this accusation, I shall, in entering into the proof of it, be obliged to bespeak the patience of my readers.

And I must here remark, that the discoveries which will be laid before the reader in this section, are of such a nature, as to have made it questionable to my own mind, whether it would not be necessary to remodel the whole argument of the former section. But as I have therein reasoned the points at issue, between myself and the advocates of the commonly received system, on the supposition that the Chronology of Josephus is *authentic*, and as I shall in this section give my reasons for concluding that it is *spurious*, it appears to me that it will be more satisfactory to those readers who wish to probe the subject to the bottom, to have it set before them in both points of view, and they will in this way also see how the subject opened itself to my own mind, and will be led to the truth by the same steps as I myself was,—since it was not till the whole of the former section was written and transcribed, excepting the last three paragraphs, which have been added since, that I discovered the spuriousness of Josephus' Chronology of the reign of Herod. A few expressions only in the former parts of it have been modified.

The ground of argument which is now to be considered, is as follows:—Josephus, after relating a disturbance which took place in Jerusalem during the last illness of Herod, wherein, at the instigation of Judas and Matthias, the golden eagle erected by Herod above the gate of the Temple was broken to pieces, mentions that the persons guilty of this action having been apprehended, were brought to trial by Herod before an assembly which met at Jericho, which the king himself attended, though so ill at the time that he could not stand, but was obliged to recline on a couch. The persons accused having been condemned, Matthias and his companions were, by the command of Herod, burned to death; and Josephus adds, *and that very night there was an eclipse of the moon*. Now, astronomers inform us that there was an eclipse of the moon visible at Jerusalem on the 13th March, B. C. 4, at about 3 hours

past midnight;* and all the modern writers who have treated of the Chronology of this period, agree in resting with perfect confidence upon this eclipse, as determining the period of Herod's last illness and death, and consequently the year of the nativity. Here, however, the agreement of these writers ends. When they endeavour to reason from the eclipse, they diverge widely from each other as to the interval between its occurrence and the death of Herod,—and therefore the above eclipse does no more settle the question of the time of Herod's death, than if it had no existence.

Now, in entering into the consideration of these different schemes, I shall premise that it is not my intention to question the truth of the fact, that, on the night following the burning of Matthias, there was an eclipse of the moon at Jerusalem. Neither do I deny that there was a Lunar eclipse visible at Jerusalem on the 13th March, B. C. 4, for having myself made the calculation, I have found it come out within a quarter of an hour of the time stated by former writers. But I deny that this is the eclipse which occurred upon the occasion mentioned by Josephus, and I shall proceed to show that it could not be.

Two different schemes of the time of Herod's death have been deduced from this eclipse. 1st, The view of Dr Hales is, that "Herod's death was shortly after the Lunar eclipse of March 13, U. C. 750 (B. C. 4), between that and the Passover, which fell that year on the 12th April, as may be collected from Josephus. *Antiq. xvii. ch. 6—8; Jewish War, i. ch. xiii. 4—8.*"† Dr Lardner's scheme is the same. He says, "The Passover of this year happened the 11th of April. From the 13th of March to the 11th of April is a sufficient space of time for all that Josephus has related concerning Herod's illness, his settling his affairs, the execution of Antipater, Herod's death and funeral, which are the things placed between the eclipse and Archelaus's coming to Jerusalem at the Passover."—2d, On the other hand,

* Digits eclipsed, 6. Hales, vol i. p. 76.

† Hales, vol. i. p. 85.

Dr Usher places the death of Herod more than 8 months after the eclipse, viz., on the 25th of November, B. C. 4.* Whiston also appears to coincide with Usher, for he says that the Passover at which Archelaus appeared shortly after the death of his father, “*was not ONE but THIRTEEN months after “the eclipse.”*†

I shall next observe that both of these schemes break down when examined closely. *First*, with regard to that of Dr Hales. If any person will impartially peruse the narrative of Josephus in his *Antiq.* xvii. ch. vi—viii, and *Jewish War*, i. ch. xxxiii, he will at once see that all the circumstances therein mentioned as having taken place between the burning of Matthias and the death of Herod, could not possibly have happened in the short interval of a month, or from the 13th March to the 12th April. It is plain from the description given by Josephus of the malady of Herod, that it was at once *terrible* and *lingering*,—indeed it is said by Abulfaragi, the Armenian Chronologer, that it continued *two years*.‡

At the time of the sedition it had not reached the last extremity, for on the apprehension of the persons who had broken the golden eagle, and their being brought before the king, he “was in such an extravagant passion that he overcame his disease (for the time), and went out and spake to the people.”§ Having related the burning of Matthias, Josephus says, “After this the distemper seized upon his whole body;” “there was a *gentle fever* upon him;” “a fire glowed in him *slowly*, which did not so much appear to the touch outwardly, as it augmented his pains inwardly;” yet was he still in hopes of recovering;—“he also sent for his physicians,” “and considered of several modes of cure.

* *Annals*, p. 795.

† Whiston’s *Josephus’ Antiquities*, b. xvii. 3. Note, vol. iii. p. 32.

‡ “Cum biennio cruciatus dolorificos sustulisset, mortuus est.”—Abulfaragi, p. 71.

§ These words and the extracts which follow, are indiscriminately taken from Josephus’ *Antiquities*, b. xvii. ch. vi. and vii.; and *Jewish War*, b. i. ch. xxxiii.

“Accordingly he went over Jordan, and made use of those
 “hot baths at Callirhoe, which run into the lake Asphaltites,
 “but are themselves sweet enough to be drunk. And here
 “the physicians thought proper to bathe his whole body in
 “warm oil,” “and it was supposed that he was just dying;
 “but upon the lamentable cries of his domestics he revived.
 “Yet did he after this despair of recovery, and gave orders
 “that each soldier should have fifty drachmæ a-piece, and
 “that his commanders and friends should have great sums of
 “money given them.”

“He then returned and came back to Jericho, and though
 “he was near his death, he contrived the following wicked de-
 “signs:—He commanded that all the principal men of the
 “entire Jewish nation, wheresoever they lived, should be
 “called to him. Accordingly there were a great many that
 “came, because the whole nation was called, and all men
 “heard of this call, and death was the penalty of such as
 “should despise the epistles that were sent to call them.”
 The men thus assembled were, by his orders, shut up in the
 hippodrome, and sending for his sister Salome, and her hus-
 band Alexis, Herod exacted from them a promise, that, as
 soon as he was dead, they would cause all the prisoners in the
 hippodrome to be slaughtered, in order that there might be
 a great national mourning at his funeral. While he was giving
 these commands to his relations, Josephus tells us that he re-
 ceived letters from his ambassadors at Rome, permitting him
 either to banish or take away the life of Antipater, as he saw
 fit. Herod afterwards, in a paroxysm of pain, was about to
 kill himself, but was prevented. He then commanded his
 guards to slay Antipater, and died himself five days after.
 Josephus gives, in the next place, an account of the magnifi-
 cent funeral with which Archelaus honoured his father,—the
 very preparations for which could not, in the nature of things,
 have taken less than a week. He adds, that Archelaus con-
 tinued his mourning till the *seventh day*; and we learn from
 Lightfoot that the mourning among the Jews *began* on the

day of the *funeral*.* On leaving off his mourning, he went up to the temple and spoke to the people. In compliance with their request, he also removed the High Priest and appointed another. At the Passover, which immediately followed, there was a sedition of the people, which was quelled with much bloodshed, and after the Passover Archelaus went to the sea-side to embark for Rome.

It is thus manifest, that, from the death of Herod to the Passover, the interval was at least 14 or 16 days, and from the death of Antipater, 5 days more, leaving scarcely 10 days of the month, allowed by Lardner and Dr Hales, for the whole events recorded by Josephus,—so that, according to these learned writers, the increase of Herod's *slow disease*, his various expedients for a cure, his use of the warm baths beyond Jordan, his return to Jericho, the summons then issued to all the chief men of Judea, wherever they dwelt, and their assemblage at Jericho, only filled up an interval of *ten days*! Now, who does not at once see the absurdity of this? It is plain as noon-day that all these things require and suppose an interval of at least *two or three months*. We may therefore at once dismiss the scheme of Lardner and Hales as being utterly incredible. It is wonderful indeed that men of intelligence and learning should have propounded such things; and it only proves that, when hard pressed, in order to reconcile facts to a system, men will believe any thing.

Secondly, In considering the scheme of Usher and Whiston, who place the death of Herod at the end of November, B. C. 4, that is, more than 8 months after the supposed date of the burning of Matthias, I cannot help thinking that they err on the opposite side, in allowing a longer interval between these events than is fairly reconcileable with the narrative of Josephus. Moreover, it is, I conceive, made sufficiently clear by the reasoning of Lardner, that the death of Herod must have occurred within a very short period before the Passover, seeing that Archelaus, notwithstanding he was hurrying to

* Lightfoot's Exercitations on Matt. ix. 23.

Rome, remained till after that festival; and when, on his way to embark, he met at Cæsarea, Sabinus, the steward of Augustus for Syrian affairs, hastening on having got intelligence of Herod's death, to Jerusalem, to take possession of his property for the emperor.* These reasons, and especially the last, which shows how short the interval must have been between Herod's death and the departure of Archelaus for Rome, do no less concur in rendering the scheme of Usher and Whiston, that Herod died in November, altogether untenable, and oblige us to reject it utterly.

As it is manifest, for the reasons which have been given, that the eclipse of the 13th March, B. C. 4, could not possibly be the one which happened on the night of the burning of Matthias, I was next led to make various calculations from the Astronomical Tables, to discover if there was any Lunar eclipse in that or the following year, answering to the one mentioned by Josephus. I found that the moon was eclipsed in September, B. C. 4, but invisible at Jerusalem. In B. C. 3, I have found no Lunar eclipses. In January, B. C. 2, the moon was eclipsed, but invisible at Jerusalem; but in January, B. C. 1, I found an eclipse in every respect answering to the characters of the one mentioned by Josephus. It happened at Jerusalem on the 9th and 10th of that month (Julian style), the middle of the eclipse at about half-past one in the morning, and the eclipse, from the position of the sun, must have been total. I shall place the elements of the calculation in a note on the margin, that, if I err, the astronomical reader may detect my mistakes; since I pretend not to any scientific knowledge of astronomy, and am little accustomed to such computations.† The Passover fell that year about the 19th or 20th of April; so that from the 10th January, the day after the burning of Matthias, there were to the Passover rather more than 3 months, an interval wholly sufficient for all the circumstances noted by Josephus.

I shall now inform the reader, that it was just at this stage

* Josephus, *Antiq. b. xvii. ix. 3.* † See following page.

of my investigations that I first suspected the integrity of the Jewish historian. That he should by mistake have shortened the reign and the life of Herod 2 or 3 years was wholly incredible, and yet I knew not how to charge a writer held in such high repute by all our most learned men with worse than error. I therefore felt greatly perplexed. But as I was aware that Eusebius differs materially from Josephus in the chronology of the reigns of Herod and Archelaus, although I had not yet examined his scheme, I determined now to do it, and I at once found that he takes no notice of the 3 years' reign of Herod before the death of Antigonus. It appears, however, that he places this event in B. C. 36, which is a year too low. Further, Eusebius makes Hyrcanus reign 2 years after the death of Antigonus to the end of B. C. 34, and computes the reign of Herod to have begun A. U. C. 720,* answering to B. C. 33, and to end 4 years after

ELEMENTS OF THE CALCULATION OF THE TIME OF FULL MOON AT
JERUSALEM IN JANUARY, BEFORE CHRIST, 1.

	New Moon.	Sun's Anomaly.	Moon's Anomaly.	Sun's Distance from Node.
	D. H. / "	S. O. / "	S. O. / "	S. O. / "
March, A. D. 1799.	24 15 23 41	9 4 4 8	11 28 4 31	10 25 55 37
Subtract 18 Centuries	19 1 47 36	0 2 8 0	7 14 58 0	9 18 51 0
March, Before Christ 1.	5 13 36 6	9 1 56 8	4 13 6 31	1 7 4 37
Add a half Lunation	14 18 22 2	0 14 33 10	6 12 54 30	16 20 7
Full Moon at Greenwich, March, Before Christ 2.	20 7 58 8	9 16 29 13	10 26 1 1	1 22 24 44
Add 10 Lunations	295 7 20 30	9 21 3 14	8 18 10 4	10 6 42 20
Mean Full Moon at Greenwich, January, Before Christ 1.	9 15 18 38	7 7 32 27	7 14 11 5	11 29 7 4
First Equation. Add	2 35 50	7 15 9 50	0 0 56 45	
Time once Equated	9 17 54 28	11 22 22 37	7 15 9 50	
Second Equation. Subtract	0 6 24 0	Argument, 3d Equation.	Argument, 2d Equation.	
Time twice Equated	9 11 20 28			
Third Equation. Add	37			
True Full Moon at Greenwich, January, Before Christ 1.	9 11 21 5			
Add for Meridian of Jerusalem	2 22 0			
Full Moon and Middle of Eclipse at Jerusalem in Civil Time, on the 10th, at 1 h. 45 m. in the Morning	9 13 45 5	To find the Sun's true distance from the Moon's Ascending Node at the time of Full Moon.		Subtract his motion from Node in 3 H. 57 M., which the Full Moon is earlier in true than in mean time. Add Equation of Mean Distance from Node.
		The Sun being only 13:20' from the Ascending Node, the Moon must have been totally eclipsed		9 44 11 28 57 20 1 18 0 15 20

* According to Vairo, U. C. 721.

the beginning of the Christian era, and 5 years after his own date of the Nativity. It is evident that he has fallen into several mistakes. He errs, *first*, as to the date of the death of Antigonus, who was beheaded in B. c. 37, the same year that Jerusalem was taken by Herod and Sosius the Roman general, the identity of which is marked by its being a Sabbatic year.* Eusebius errs, *secondly*, in making Hyrcanus's reign continue 2 years after the death of Antigonus; for at this time Herod himself certainly began to reign. But as the testimony of Eusebius, that Herod did not reign at all, and that his reign was not computed, till after the death of Antigonus, is clear, and as it will be supported by other evidence as well as by the constant practice of Josephus himself, in his computation of Herod's reign, it appears that Eusebius is thus far worthy of entire credit. In the next place, as he reckons the reign of Herod at 37 years after he did possess the kingdom, it is to be inferred that this was the computation of his reign generally received in the primitive Church, which certainly knew as much of the matter as Josephus; and as this brings out the death of Herod in the year B. c. 1, if it be reckoned in *current* time, and in A. c. 1, if the years were *complete*, it affords evidence that it was generally believed that Herod lived some years after the birth of Christ.

According to these conclusions, I find that Epiphanius affirms that Christ was born in the 33d year of Herod; that in his 35th the Magi came, and in his 37th Herod died.† The Armenian Chronologer, Abulfaragi, affirms also, that in the 6th year of Augustus, Hyrcanus, king of the Jews, was taken away captive into Persia, and Herod, son of Antipater of Ascalon, was set over them by Cæsar, (Augustus.) There is here a mistake as to the date of the captivity of Hyrcanus; but as Abulfaragi asserts, in the same page, that he held the

* See my Chronology of Israel, p. 83.

† Τῇ γὰρ τριακοστῇ τρίτῃ ἡμερᾷ τοῦ Ἡρώδου γίναται ὁ Κύριος· τριακοστῇ πρὶν τῆς ἡλθὸν οἱ Μαγοὶ τριακοστῇ ἑξῆς ἡμερᾷ τῇ τελευτῇ τοῦ Ἡρώδου. Advers. Hæres. Lib. ii. p. 432. Cologne, 1682.

kingdom of the Jews 34 years, which appear to be reckoned from the death of Alexandra in current time, being from B. C. 70, when Alexandra died, to B. C. 37, when Herod, with Sosius, took Jerusalem, it is manifest that Abulfaragi, like Eusebius, knows nothing of Herod's reign 3 years before the death of Antigonus; but he has made a mistake of 1 year as to the beginning of his reign, stating it to have been in the 6th of Augustus, (computed from the year after the death of Cæsar, that is, from B. C. 43,) whereas Herod's reign began a year later, viz., in the year B. C. 37, being the 7th of Augustus. Perhaps, however, Abulfaragi reckons from the siege of Jerusalem, which began in the winter of B. C. 38. He does not give the sum of the years of Herod's reign; but as he makes the nativity in the 43d of Augustus, and the flight of Joseph and Mary into Egypt in the same year, and tells us they were there two years, that is, to the 45th of Augustus, and returned to Nazareth when the death of Herod was made known to them, it is plain that Abulfaragi makes the reign of Herod at least 38 years.

I shall next bring before the reader a passage from the Jewish writer Philo, which is quoted by Baronius in his *Annals*. *The Hebrews, at length wearied out, of their own accord offered the kingdom to him and his posterity, swearing that they would remain faithful to him and his posterity. This first Herod reigned with a tyrannical rule to this time, thirty-one years, but with a legitimate, six years.** It is plain, therefore, that Philo reckoned the actual reign of Herod 37 years, and did not, as Josephus, maintain that the first 3 years of his reign were merely titular and nominal. Josephus mentions incidentally this oath taken by the Jews to Augustus and Herod. The passage is in *Antiq. xvii. ii. 4*, where he is giving an account of the Pharisees. "A cunning sect they were, and soon elevated to a pitch of open fighting, and

* "Hebræi tandem fessi ultro ipsi ac ejus posteris regnum obtulerunt, "jurantes in fide ipsius ac posteriorum sese permansuros,"—"Regnavit hic "primus Herodes tyrannico principatu annis triginta uno usque ad præsens tempus, legitimo vero sex."—Cited by Baronius, *Tom. i., p. 21.*

“doing mischief. *Accordingly, when all the people of the Jews gave assurance of their good will to Cæsar and to the king’s government, these very men did not swear, being above six thousand.*” Josephus abstains from any more direct mention of this oath, and is entirely silent as to its date. From the place where it is found in the *Antiquities*, it can, however, scarcely be placed earlier than the trial and execution of his two sons; indeed, as they were tried before an assembly at Berytus, where were present Saturninus and Volumnius, the Roman presidents of Syria, and other persons of illustrious rank in the provinces convened for that purpose, we can hardly conceive any other occasion so well fitted for the national oath to Augustus and Herod, as the time of the meeting of this assembly, which was in the 30th or 31st year of the reign of Herod; and since this is the date of the oath, as mentioned by Philo, we are authorized to fix it at this time. Now Herod’s 30th year was B. C. 7; therefore, according to Philo, he lived and reigned till B. C. 1 at least.

I shall now call the attention of the reader to the internal evidence contained in the text of Josephus, showing that his double date of the reign of Herod in *Antiq. xvii. viii.*, and *Jewish War i. xxxiii. 8*, viz., 34 years from the death of Antigonus, and 37 from his having been declared king by the Romans, is spurious. In various passages of his *Antiquities* he gives the years of Herod’s reign in which particular events happened, as in B. xv., ch. v., the battle of Actium in the 7th year of his reign, B. C. 31. In ch. ix. he mentions a famine in the 13th year of Herod. In ch. x. he says, that when Herod had reigned 17 years, Cæsar came into Syria. In ch. xi. he places his proposal to rebuild the Temple in his 18th year, and in B. xvi., ch. v., he places the solemnity and games for the building of Cæsarea Sebaste in the 28th year of his reign, answering to B. C. 10. All these dates are computed from his actual reign after the death of Antigonus, B. C. 37, nor does Josephus so much as hint at any reckoning of it from the decree of the senate, B. C. 40. Why then does

he, in recording the death of Herod, at length introduce this double computation of Herod's reign of 37 years from the date last mentioned, and 34 from the former, respecting which he had till then been silent, unless it be to cover and conceal his shortening of his real and actual reign from 37 to 34 years?

In the next place, it will be found that Josephus most carefully avoids giving a single date of any event in the last years of the reign of Herod. He is even silent as to the year of his death and the accession of Archelaus. Now, this is contrary to what we have already seen, is his practice with respect to the earlier part of his reign, as well as generally through his *Antiquities*. He minutely gives the year and month of his taking Jerusalem, B. C. 37, and, as we have just seen, he mentions no less than five dates afterwards, to the 28th year of his reign. After that, however, and to the end of the reign of Archelaus, which was a period of 16 years, comprehending the death of the two sons of Herod with the whole of the 17th Book of the *Antiquities*, and the various important circumstances recorded in that Book, not one note of Chronology is given, so that the voyage of Antipater to Rome,—the death of Pheroras,—the discoveries after his death and funeral,—the executions in Herod's family,—the trial of Antipater before the Roman president of Syria,—Herod's embassy to Rome,—his own sickness,—the sedition and breaking of the golden eagle,—the journey of Herod to the warm baths,—his return to Jericho,—and the execution of Antipater and his own death,—are all, as to the times when they occurred, involved in the greatest darkness. Nor does a single date appear in the alleged 8 or 9 years of the reign of Archelaus.

As soon, however, as Josephus has got over this period, that is, the concluding years of Herod and the reign of Archelaus, he returns to his usual practice of giving the times of important events. Thus, in B. xviii. ch. ii., he mentions the date of the taxing by Cyrenius,—in ch. iv., that of the deposition of Pilate, a few months before the death of Tiberius,

and the time of the death of Philip, tetrarch of Trachonitis in the 20th of Tiberius, although certainly this event was less important than the death of Herod. In ch. vi. he gives the date of Agrippa's appointment to the tetrarchy of Philip.

The whole of these circumstances taken together, do, I think, leave no doubt on the mind, that the Chronology of the last years of the reign of Herod, 'and of the reign of Archelaus, in the text of Josephus, is corrupt and false. I should be happy to be able to hope, that he simply followed the erroneous computations of these reigns current among the Jewish doctors when he wrote his history; but I think his silence, as to the dates of every event after the 28th year of Herod, leads to a conclusion less favourable to his integrity, and forces us to think that the corruption was wilful. It is, at any rate, established by the fourfold testimony of Eusebius, Epiphanius, Abulfaragi, and Philo, that the actual reign of Herod was 37 years, and not 34, as Josephus pretends, and as the eclipse already mentioned on the 9th January, B. C. 1, fixes the date of the burning of Matthias and his companions for the demolition of the golden eagle, the death of Herod is thereby pinned down to the beginning of the month of April of the same year, about 16 or 20 days before the Passover, being 2 years after the nativity of our Lord, and in entire harmony with the testimony of Philo, that Herod reigned 6 years after the oath taken by the Jewish nation to his government in the 31st of his reign. These dates also accord with the tradition of the primitive Church, and with the narrative of St Matthew, from both which it appears that there was a much greater distance of time between our Lord's birth and the death of Herod than is allowed in the current scheme of New Testament Chronology. They also exactly agree with the testimony of St Luke, that our Lord was 30 years of age in the 15th of Tiberius, A. C. 28; so that every difficulty, which has hitherto existed with regard to this part of the Chronology, is removed, and the whole restored to harmony and order.

We have already seen, that, according to Dio, the date of

the banishment of Archelaus into Gaul was A. C. 6; so that if we consider his testimony as worthy of credit, the reign of Archelaus must be shortened from 8 years complete, or .9 current, to 6 complete and 7 current. I must not, however, conceal from the reader, that both Eusebius and Abulfaragi state his reign at 9 years. It is certain that Dio may have mistaken the year of Archelaus' banishment;* but I think it much more probable, that the former writers are misled by Josephus, whose curtailment of the years of Herod renders it necessary for him to add to those of Archelaus. But, however it may be, as to this point, an error of 2 years more or less at the end of the reign of Archelaus, affects no one date of Scriptural Chronology, while an error of an equal amount at the beginning of his reign, introduces confusion into the whole dates marked in the narrative of the Gospels.

Now, it is not easy to conceive, that a person so well informed as Josephus, being the grandson of Matthias, a Jewish priest, who must have been consenting to the death of our Lord,† and he himself acting a leading part in the war with the Romans, could be ignorant of the Gospels of St Matthew and St Luke; or if it be admitted as possible that he had not seen them, still he must have known what the Christians believed as to the period of the birth of Christ. Dr Lardner, indeed, shows that there is in Josephus, (Antiq. B. xvii. ch. ii. 4.) an evident allusion to the disturbance at Jerusalem, when the wise men arrived from the east to inquire as to the birth of the King of the Jews, on which occasion it appears Herod made some bloody executions in his family, the reason of which was, that the Pharisees "*had foretold how God had decreed that Herod's government should cease, and for Bagoas, (one of those slain by Herod,) he had been puffed up by them as though he should be named the father and benefactor of him, who, by the prediction, was foretold to be their appointed king, for*

* Baronius, in his Annals, says that Dio was, in this particular, misled by Josephus, and has given a wrong date of the banishment of Archelaus.

† See Josephus' Life, Works, vol. iii.

“THAT THIS KING WOULD HAVE ALL THINGS IN HIS POWER, “and would enable Bagoas” (who was an eunuch) “to marry, “and to have children of his own body begotten.” In the commencement of the following chapter, Josephus tells us that it was after “Herod had punished” (with *death* I presume) “those Pharisees which had been convicted of the “foregoing crimes,” namely, that of foretelling that “Herod’s “government should cease,” and that God would give the kingdom to Messiah, he gathered an assembly of his friends, and accused Pheroras’ wife.

The only thing wherein I conceive Lardner to be mistaken in his inference from this passage, is his identifying the oath to Herod’s government, which 6000 Pharisees had refused to take, and had for it been fined by the king with the taxing by Cyrenius, which is mentioned by St Luke; for if the reader will refer to the passage in Josephus, he will see it to be clear that he speaks of that oath, and the payment of the fine by the wife of Pheroras, as events already past.

But in all the other inferences of Lardner from this passage, I entirely concur; and the following extract will show what they are:—“St Matthew says, that *when Herod saw “that he was mocked of the wise men, he was exceeding wroth, “and sent forth and slew all the children that were in Bethlehem “and all the coasts thereof.* Josephus has given us the tokens “of an uncommon rage in Herod; and though St Matthew “has related, upon this occasion, no other instance of Herod’s “cruelty, beside the order for destroying the children in and “near Bethlehem; yet nothing is more likely than that Herod, the most jealous of mortals, should, upon the retreat of “the wise men, be filled with suspicions, that the scribes and “Pharisees, whom he had lately consulted about the birth- “place of the King of the Jews, had been accessory to the “disappointment he had met with from the said wise men; “and that being heated by the insinuations of his sister, Salome, (provided Josephus has not brought her in here for “the sake of a jest,) and by the barbarous counsels of his son, “Antipater, now in Judea, and in high favour, he should

“then make also that cruel ravage in his court and at Jerusalem, of which our Jewish historian has given us a summary account.

“As I think that Josephus was a very firm Jew, so his indecent way of speaking of this affair is a strong proof, it relates to the transactions at Jerusalem after the birth of Jesus. Is it not strange that Josephus should banter the Pharisees for pretending to the gift of foreknowledge, when he, himself a Pharisee, has been most notoriously guilty of it? I intend not only his speech to Vespasian, just now transcribed. There are other rather more flagrant instances, and that in the history of the *Jewish War*,* writ long before his *Antiquities*, in which is the passage we are upon. His ridicule of the Pharisees appears to me very unseasonable in an account of such a scene of cruelty, and when they were under very heavy sufferings; and for what? For refusing the oath of fidelity? No: they had escaped with a fine for *not swearing to Cæsar*, if there had not followed some offences more particularly against Herod, as is pretended; and what are these? Why, predictions and expectations that the kingdom was by the decree and appointment of God to be transferred to some person not of Herod’s race: another instance of agreement with the time that succeeded the birth of Jesus, which, according to the Evangelists, was a time of great expectation of a King predicted and prophesied of. But here is not one riotous or seditious action mentioned or hinted; the utmost is seditious words; and yet Josephus justifies, triumphs in, these terrible executions. In a word, he who uses to condemn Herod as a man of inhumane disposition, here treats the Pharisees of this time with Herodian cruelty.

“All this is absolutely unaccountable to me, but upon the supposition that this affair relates to the birth of Jesus. Nor do I think I wrong Josephus in the least. It is to me more than probable, that every Jew who did not believe Jesus to

* *Jewish War*, B. iii. ch. vii. 3, and also his address to Vespasian, *ibid.* § 9.

“be the Christ, (as Josephus did not,) had a great deal of ill will against him and all his followers. That any Jew of these times should have been in a state of indifference upon this point, is impossible.”*

Lardner in another place, in reference to Josephus' entire omission of the slaughter of the infants of Bethlehem, writes as follows:—“But Josephus, as a firm Jew, had certainly a particular reason for passing over this event at Bethlehem. He could not mention it without giving the Christian cause great advantage.”† He then shows how it would have been so; but I am sorry my space does not allow me to quote more largely.

Returning now to the remark made already, that Josephus could not be ignorant of the Gospel history, it is certainly imputing to him no worse things than Dr Lardner does in the passages I have quoted, and no worse things than he imputes to himself, when he relates that he informed Vespasian that he was sent by God to declare to him that he was to be emperor;‡ it is, I repeat, imputing no worse things to him than these, to suppose that, in curtailing the reign of Herod 3 years, that is, within limits scarcely reconcileable with the Gospel narrative, he was actuated by a desire of throwing doubt and discredit upon the Gospels of St Matthew and St Luke, and, at any rate, upon what he himself at least knew to be believed among Christians, as to the events connected with the birth of our Lord and the beginning of his ministry.

Nor does his celebrated testimony concerning Christ§ afford any valid objection to this conclusion. Had he made no mention of our Lord, it would have thrown doubt upon the accuracy of his History even in the minds of unbelieving Greeks and Romans. His expression, “*he was Christ*,” certainly does not mean more than the like expression in the lips of Pilate, namely, that he was accounted or called Christ; for had Josephus intended more, he condemns himself in con-

* Lardner, vol. ii. p. 637—640.

† Ibid. p. 759. See also a former passage, p. 753.

‡ Jewish War, B. iii.

§ Antiq. B. xviii. ch. iii. 3.

tinuing a Jew. He appears, therefore, to speak of our Lord with that simulated candour, which men who aim at the praise of philosophy are in the habit of affecting, with respect to those religious subjects which they greatly dislike, but are afraid of approaching more nearly.

I shall here observe, that the errors of all our most learned men on this most important part of the Sacred Chronology, may, I think, be traced to one source, namely, their lax and sceptical views as to the fulness of the inspiration of the Scriptures. Had they laid it down as a fundamental principle, that St Luke, writing by divine inspiration, could not write that which was not the exact truth, and that, writing to be *understood*, and not *misunderstood*, he could not describe the year when the ministry of John began, in language alien from all existing usage, our learned men would have been led to see that the lunar eclipse on March 13th, B. C. 4, does not answer the Chronological character of the events to the determination of which they have applied it, and to seek for another. But it cannot be denied that writers on Sacred Chronology are often more anxious to reconcile the Scriptures to Josephus, and to try the Scriptures by Josephus, than to subordinate Josephus to the Scriptures, or try Josephus by the Scriptures. Even Lardner, who writes so sensibly with respect to the omissions of Josephus, never presumes to doubt his chronological faithfulness. Hence we find this writer, when almost in despair of getting out of the mazes of learned confusion, in which he finds himself involved, using such expressions as the following:—"We have a good right to take those dates of these events which appear most favourable to St Luke. But if we allow, on each hand, the dates the least favourable to St Luke's numbers," &c.* So also Dr Hales writes,—“In order, therefore, to reconcile the two Evangelists together in this most important point which forms the basis of the whole Gospel Chronology, either the 15th of Tiberius must be antedated, or the age of Christ, at his

• Vol. ii. p. 839.

“baptism enlarged, or perhaps both.” Now, if the reader will examine the paragraphs of Dr Hales immediately before this passage, he will see that this supposed necessity chiefly rests on the almost supreme authority, which, in the valuable Work of the learned writer, is given to the testimony and works of Josephus, upon whose supposed recovered Chronology he indeed (see vol. i. p. 295) mainly rests his own scheme. In short, he rather doubts the accuracy of St Luke than the Chronology of Josephus of the reign of Herod.

It becomes necessary for me, before closing this discussion, to recall the mind of the reader once more to the important passage cited from Lardner, wherein he maintains that the obscure remarks of Josephus respecting *the prophecies of a king who should be able to do all things*, which were uttered by the Pharisees, and for which some of them and of his household were put to death, relates to what took place, as recorded by St Matthew on the visit of the eastern wise men to Jerusalem. According entirely as I do in the justice of Dr Lardner's inference, I observe, that if that part of the text of Josephus correspond in time with the nativity, then all the events which are recorded by him afterwards, and form the subjects of no less than five chapters and part of a sixth, viz., from ch. iii. to viii. 1. are certainly posterior in time to the nativity, and as it might be proved that these events do, without doubt, fill an interval of at least 1 or 2 years, the conclusion to be drawn from this is entirely in favour of the dates of the nativity, viz. B. C. 3, and of the death of Herod two years after, or in April, B. C. 1, which have been established by other evidence. This circumstance is likewise entirely subversive of the common Chronology of these events, which places only an interval of a few months between them. I confess that I often felt this difficulty before I made the discoveries contained in the last part of this chapter, but I knew not the way to get out of it.

From the whole of the evidence now brought before the reader, we may draw the conclusion, that as, in the former section, the nativity of our Lord is, by the testimony of St Luke,

pinned down to the year B. C. 3; so by the lunar eclipse of January 9th-10th, B. C. 1, Old Style, the burning of Matthias, during Herod's last illness, is pinned down to the 9th of that month, and the death of Herod to the beginning of April following, 2 or 3 weeks before the Passover. And considering these points as being now finally established, I shall next, as a complete recompence to the reader for the weariness he must have experienced in accompanying me through this long argument, which to myself has been more painful and laborious than the whole other researches of this Work, place before him another, and the last of those Jubilean series, which are at once demonstrative of the power and wisdom of God, and of the minute accuracy of the Chronology of the Old and New Testaments, and of their being written by inspiration of the Holy Ghost.

The covenant of God with Abraham, which is recorded in Gen. xv. is the first promise of CHRIST THE PROMISED SEED, recorded in the Scriptures as having been ratified over *the blood of animals slain in sacrifice*. It therefore is stamped with a peculiar and unspeakable importance. This great event is placed by Dr Usher, and Lightfoot, and the Ancient Universal History, just 2 years before the birth of Ishmael; and that they are right in this date, appears for the following reasons:—It is plain that when God appeared to Abraham on this occasion, Sarah had not yet proposed to him to take Hagar to his bed; for if she had, Abraham would not have expressed himself as to his hopelessness of having an heir, in the words which are recorded,—*Behold, to me hast thou given no seed: and lo, one born in mine house is mine heir*.

After the promise which follows, and its confirmation by sacrifice, and solemn ratification by the burning lamp, the symbol of the Divine Shechinah, passing between the pieces, it cannot be doubted that Sarah must have waited for at least a year in the anxious expectation of its accomplishment through herself. Wearied out by the long delay, and the apparent hopelessness of being herself the happy mother of the promised child, she, after little more than a year, proposes

to Abraham to take Hagar, and Ishmael is born, as we are informed in Gen. xvi. 16, when Abraham was 86. The covenant in ch. xv. therefore, was when he was 84, and as he was born B. c. 2145, subtract from that 84 years, and it fixes the date of the covenant in B. c. 2061. Now, we have in this chapter pinned down the nativity of our Lord to B. c. 3. The interval between B. c. 2061, and B. c. 3, is exactly 2058 years, which divided by 49, gives 42, or six Septenaries of Jubilees without a remainder, from the covenant to the birth of the Messiah.

But further, it is the will of God, that, in nearly all these series of Jubilean time, some one or more intermediate events should be given to us as points of *appui*—to use a very expressive French word—that we may be assured that we are not mistaken as to the precise years in which we commence and end the series. Now, I have gone through all the administrations and important eras of the Old Testament Chronology, and I have found only *one event* which comes into this series, and it is an event characteristic of the peculiar sacredness of a Jubilean series, which is, as it were, sanctified and separated from all others, and consecrated to the Lord himself. The event to which I allude, is the accession to the throne of David, of righteous Josiah, in B. c. 640 :—

From	.	.	B. C. 2061
Subtract	.	.	B. C. 640
The interval is	.	.	1421, or 29 Jubilees exactly.
Again, from	.	.	B. C. 640
Subtract	.	.	B. C. 3
The interval is	.	.	637, or 13 Jubilees.
Total,	.	.	Years, 2058 42

In drawing this chapter to a close, I have the satisfaction to lay before the reader a complete confirmation of the total eclipse of the Moon, on January 9th, B. c. 1, whereby we pin

down the death of Herod to the month of April following. Not being personally known to the Professor of Astronomy in Edinburgh, I, through a young and scientific relative of my own,* submitted to him a question as to the substantial accuracy of my calculation. I shall place his answer in a note on the margin, and the reader will perceive that my own computation appears to be erroneous, to the extent of about 37 minutes of time, arising, I *presume*, from my using different Tables which do not allow for the more recent discoveries of astronomers, as to the acceleration of the Lunar motion.†

* I think it a debt of gratitude to my young relative, to mention that it is to Dr P. D. Handyside, who, at a very early age, delivers lectures on anatomy and physiology in the city of Edinburgh,—that I also owe the manuscript copy of the Work of Mons. de Chesaux, which was procured for me, by his persevering endeavours, from the library of the university of Lausanne, nearly three years ago. See my Jubilean Chronology, pp. 27, 8.

The letter of T. Henderson, Esq., the Professor of Astronomy to Dr Handyside, is as follows; and I must be permitted here to express my very great obligations to the scientific Professor, for the ready kindness with which, amidst pressing avocations, he answered my queries as to this and another Eclipse:—

“OBSERVATORY, Dec. 16th, 1835.

“DEAR SIR,

“It appears from the calculation made here, (which I have examined) that the Moon was totally and centrally eclipsed on January 9th, Old Style, of the year 1 Before Christ, according to the Chronologists, or of the year 0, according to the astronomical mode of reckoning, and that the times, by the meridian of Greenwich, were,—

	H.	M.
Beginning of Eclipse, ...	8	5
Total darkness	9	54
Middle, ...	10	44
End of total darkness, ...	11	34
End of Eclipse, ...	12	31

I return Mr Cuninghame's letters, and am,

Yours very faithfully,

(Signed,) T. HENDERSON.”

† My calculation was not submitted to Professor Henderson, but only a brief query founded on it.

Computing the difference of time between the meridians of Jerusalem and Greenwich, the middle of the eclipse must have been at Jerusalem about 1 o'clock in the morning of the 10th January.

Whiston tells us in a note on Josephus' relation of the eclipse which happened on the night after the burning alive of Matthias and his companions, that it is the only eclipse of either luminary mentioned by Josephus in any of his writings. Now, had it been the one that fell on March 13th, B. C. 4, in which only 6 digits, that is, *a half* of the Lunar disk was obscured, we should find it difficult to account for the mention of so partial an eclipse, in which there certainly would not have been any thing worthy of particular notice. But a total obscuration of that luminary, with a duration of total darkness for 1 hour and 40 minutes, occurring immediately after that cruel execution of those, whose only crime was their having broken the effigy of an eagle from an over zeal for the letter of the commandment against images; such an eclipse, at such a moment, was likely to attract universal observation, and must have been considered, in that age, as a clear mark of the Divine displeasure against the cruel act of the tyrant, and hence it is easy to account for its having been singled out by Josephus as the only one he thought worthy of mention in his writings.

CHAP. IV.

ON THE SCIENTIFIC PRINCIPLES OF THE SACRED CHRONOLOGY
—ON ITS GREAT SUBDIVISIONS, AND ON THE INTIMATE
CONNEXION OF THE PROPHETICAL WITH THE HISTORICAL
CHRONOLOGY.

THE Chronology of the Hebrews is, as every intelligent reader of these pages will have already perceived, strictly and properly scientific. It rests on the basis of the Jubilee,—a period containing exactly 7×7 or 49 years, and also itself a cycle, bringing back, at the end of each Jubilean period, the Sun and Moon to within 1 day and rather less than 8 hours of the points from which they set out, and, at the end of 22 Jubilees, or 1078 years, the difference between the sun and moon being reduced to 5 hours and 26 minutes, that period is shown to be a cycle in astronomy, nearly approaching to perfection.

But while it must be admitted for these reasons, that this Chronology is strictly scientific, and that it is thus distinguished from all other schemes of historical time, we affirm that it is the science not of a FINITE, but an INFINITE MIND; not of the CREATURE, but the CREATOR. No one but the infinitely wise Ruler of all things, could have so overseen and directed the affairs of the antediluvian and postdiluvian worlds, and afterwards of the Jewish Church and nation, whose earlier history and later fortunes are a continued series of miracles, as to bring it to pass that all the great revolutions of that Church and nation should, by various streams of exact Jubilean and cyclical time, running parallel to one another without confusion, be connected and linked with the periods of the births

and deaths of the most illustrious antediluvian Patriarchs from Adam downwards, and with the exact era of the deluge; these periods again, and these series intertwining themselves, as it were, and embracing, in their comprehensive grasp, the events and the revolutions of the most distant ages of modern history. We affirm that the MIND which contrived this could only be that of the ETERNAL CREATOR. It could not have entered into the conceptions of the creature, that such a scheme of the arrangement of the times of the moral and intelligent universe endued with reason, and the faculty of the will, should have a *possible*, far less that it had an *actual*, *existence*; and the absence of all knowledge of its existence to the present day, is a complete evidence how far it is removed from the conceptions of the most eminent men who have treated the subject of the Sacred Chronology from the period of Theophilus and Eusebius to our own age.

In the next place, let it be observed, that the principle of Jubilean time is not confined to the Sacred Chronology of the Scriptures. The following examples of its occurrence in the history of our own country, will be found in the Tables:—

In 1538, Pope Paul III. issued his bull of dethronement against Henry VIII., if he failed to appear at Rome within 60 days. The same year the printing of the Bible in English was first completed in London;* and, by a remarkable coincidence, Prince Edward, afterwards Edward VI., was born in October the preceding year. Calculating from 1538, *one* Jubilee, we arrive at the year 1587, when the Spanish armada was fitted out by Philip II. to invade England. It sailed, and was discomfited in 1588. The next Jubilee brings us to 1636, the very year when Hampden resisted the payment of ship-money, and in the middle of that great crisis of British history when Charles I. was endeavouring to govern without parliament, and to introduce arbitrary rule in England, and episcopacy in Scotland. The next Jubilee brings us to the year 1685, the date of the accession of James II. of England,

* Burnet's Hist. of Reformation, vol. i. p. 380—85.

and of the final attempt of the Papal power to regain its ascendancy. Computing next 2 Jubilees, or 98 years, we arrive at the year 1783, being that of the end of the American war, when definitive treaties of peace were concluded between England and the United States, and their allies, France, Spain, and Holland, which is confessedly a great epoch of our history. The next Jubilee being the 6th from the reign of Henry VIII., brings us to 1832, when the Reform Bill, having passed both houses of parliament, and received the royal assent, the last imperial parliament of Great Britain was dissolved, and her ancient prescriptive constitution having passed away, was succeeded by a new constitution, investing the body of the electors with the whole power of the State,—a change pregnant with other and greater movements hidden yet in the womb of future time.

There are various other examples of the same principle to be found in the Tables. Thus, in the second series from the foundation of Rome, B. C. 752, the year A. C. 1797 is the year of the 52d Jubilee, and in the end of that year, measured from the vernal equinox, the armies of the French republic entered Rome, and deposed the Pope from the temporal sovereignty, after which Rome was proclaimed a republic. This event was the first step in the judgments on the seat of the papacy, and has, without doubt, a relation to another event yet future, viz., the final judgment on Babylon, even as the first taking of ancient Babylon by Cyrus, had a relation to its second taking by Darius Hystaspes, when its gates were demolished, and its walls levelled. The taking of Constantinople by the Turks in 1453, the last year of the 63d Jubilee from B. C. 1634, and their defeat at the memorable battle of Zenta in the year 1697, the penultimate year of the 68th Jubilee, form examples of the same kind. And if a minute analysis of the whole Chronology of history were made, there is reason to think that it would be found to abound everywhere, with proofs that the arrangement of the times of the world rests on the Jubilean basis. When, indeed, the true principles of the Hebrew Chronology are laid

open to us, we may be prepared to expect that all other Chronology will be arranged in conformity to it, since the Scriptures declare to us that all the revolutions of the world are intended to pave the way for, and in the mean time are in the Divine counsels subservient to, that final revolution, wherein all things shall be brought into subjection to Messiah and his saints. Moreover, since that portion of the Gentile world, which is within the pale of the visible Church, and belongs to the four kingdoms of Daniel, is, in an especial manner, the theatre of prophecy, we may there look for a more entire harmony with the principles of the Hebrew Chronology. Accordingly, if the reader will refer to the events which have marked the different Septenaries of the 71st Jubilee in the 1st series from the Exodus, which Jubilee began in 1792, he will see a confirmation of the truth of this remark, which never fails to excite in my mind new wonder as often as it is directed to the Tables of these events.

I proceed next to a brief consideration of the *great divisions* of the Hebrew Chronology. Now, in reference to this point, it has already been shown that the period of 1078 years, or 22 Jubilees, is a cycle of the Jewish Church and nation, measuring various great ages of its history; and in order to place this before the reader in a lucid manner, it will be here necessary to enter into some recapitulation. The cycle of 1078 years is either simply, or in its multiples, the measure of the following great periods:—

In the *second series*, $1\frac{1}{2}$ the cycle of 1078 years, or 33 Jubilees, is the interval from the death of Lamech to the 6th of the Exodus.

In the *third series*, 55 Jubilees, or $2\frac{1}{2}$ the cycle of 1078 years, measure the period from the birth of Enos till the completion of the division of the earth in the days of Peleg.

In the *fourth series*, $2\frac{1}{2}$ cycles of 1078 years, are the measure of the period from the death of Adam to the settlement of Jacob and his family in Goshen.

In the *fifth series*, $1\frac{1}{2}$ cycles of 1078, are the length of the interval from the egression of Noah from the ARK,

to the entrance into Canaan, and a half cycle more carries us to the removal of the ark of God by David to Mount Zion.*

In the 1st of the special and ecclesiastical series, 1 cycle of 1078 years measures the period from the death of Methuselah to the birth of Abraham, and 2 cycles more carry us from Abraham's birth to the 14th year of our Saviour's age.

In all the seven series of general Chronology, the same cycle also, as we have already seen, measures the following great periods of the Church. *First*, from the era of the Exodus and entrance into Canaan, to the deliverance from Babylon. *Secondly*, From the return from Babylon to the rise of the Papal power. *Thirdly*, From the rise of the Papal power to the period of the Reformation, and the end of the great persecutions against the Jews. These general divisions will be found marked in all these series.

It is next apparent, that the period from the return out of Babylon to the opening of the dispensation of the Messiah and the judgment executed on the Jews, is measured exactly by a period of 12 Jubilees, or 588 years, only that in the *first* series these 12 Jubilees are counted from the release of Jehoiachin at the accession of Evil-merodach, which was a sort of prelude, or earnest, of the national deliverance. If the reader will refer to the Tables, he will find, that, in each of the six remaining streams, the exact period of 588 years, viz. from the beginning of the 23d Jubilee to the beginning of the 35th, elapses from each main step of the fall of Babylon, and return from Babylon and restoration of the Jewish state to its corresponding and correlative step in the opening of the Gospel dispensation, and judgment on the Jews. A remarkable example of this is to be seen in the 6th series, where the year B. C. 518, which is counted by the Jews themselves the 1st of the SECOND TEMPLE, when they thought they might cease to fast for the desolation of the FIRST,† is the 1st year of the 23d Jubilee, and the year A. C. 71, in which the sacred

* See this further illustrated in page 47.

† See Zech. vii. 3, and Prideaux's remarks, vol. i. p. 261.

vessels of the Second Temple, the candlestick and altar of incense were publicly carried through the streets of Rome with the captive Jews in the triumph of Vespasian and Titus, for the Jewish war is the 1st year of the 35th Jubilee.

In the third place, it will be found that a period of exactly 36 Jubilees intervenes from the introduction of the dispensation of Messiah to the different years of the era, beginning at the fall of the French monarchy in 1792, and continuing to the point of time where we now stand. It is only in one of the seven series, viz., the *last*, that the 36th Jubilee of this subdivision of the Chronology, being the 70th from the division of the lands, remains yet unexpired, and it ends at the close of the year 1837, Jewish style, or at the vernal equinox of 1838, our style.

It thus appears that the whole period of 70 Jubilees, from the era of the redemption from Egypt and conquest of Canaan, divides itself into three portions of 22, and 12, and 36 Jubilees, the two last forming a sum of 48 Jubilees, or 2352 years from the deliverance from Babylon, to the various eras of the Seventh Apocalyptic Trumpet.

There are several other great periods besides the one which has been already mentioned from the *return out of Babylon* to the era of the *Seventh Apocalyptic Trumpet*, which are in the Sacred Chronology measured by the period of 48 Jubilees, or 2352 years. In the *First Series*, from the translation of Enoch to the Exodus, are 48 Jubilees, the former event being B. c. 3991, and the last B. c. 1639. In the *Seventh Series* from the death of Seth, B. c. 4337, to the birth of Jacob, B. c. 1985, are 48 Jubilees. In the same series from the death of Noah, B. c. 2867, to the *First Passover* of the SECOND TEMPLE, B. c. 515, are 48 Jubilees, so that the last date will be found exactly to bisect the period from the death of Noah to the vernal new moon of the year of our era, 1838.

I shall now offer some remarks on the period of 70 years, the measure of the desolations of Jerusalem in the days of Daniel.* It will be found that the period of 70 years did

* Dan. ix. 2.

not only measure the captivity in Babylon, strictly so called, which was predicted by Jeremiah, and began in the 4th of Jehoiakim, B. C. 606, and continued to the 1st of Cyrus, B. C. 536; but that from each main step in the rise of the kingdom of Babylon, or of the fall of the Jewish state in that era, there was, after 70 years, a corresponding and correlative step of judgment on the empire of Babylon, or of deliverance to the Jews. There were 7 such distinct steps.

1st. In the year B. C. 626, Nabopolassar rebelled against Saracus, king of Assyria, and made himself master of Babylon, and from this year is dated the rise of that kingdom. Computing thence 70 years, we arrive at B. C. 556, when Cyrus, in command of the armies of the Medes and Persians, defeated and slew Neriglissar, king of Babylon, after which two Babylonian governors of provinces revolted to Cyrus, and he, twice in the same summer, appeared with his army before the walls of Babylon.

2d. From the death of Josiah, B. C. 610, to the siege of Babylon by Cyrus, B. C. 540, there were 70 years. It is true, that in this former event there was no step gained by the kingdom of Babylon, as Josiah fell by the hand of Pharaoh-necho, king of Egypt; but it was the main step in the ruin of the Jewish state which really fell with Josiah.

3d. From the 4th of Jehoiakim, and the beginning of the proper captivity in Babylon, B. C. 606, to the 1st of Cyrus, B. C. 536, are 70 years.

4th. From the captivity of Jehoiachin, B. C. 599, to the 1st of Cambyses, B. C. 529, are 70 years, and in that year Cambyses began to prepare for the invasion of Egypt. It is true that no event seems to have then occurred favourable to the Jews, but rather the contrary;* yet still as the captivity of Jehoiachin was the *second* era of the captivity in Babylon, the antithesis to this is, that the accession of Cambyses was the *second* era of the Persian empire, under the *third* sovereign of which, viz., Darius Hystaspes, the Temple was afterwards

* Cambyses is evidently the Ahasuerus of Ezra iv. 6, as Artaxerxes is Smerdis, whose short usurpation is not generally counted as a reign.

finished; and under the *fifth*, namely, Artaxerxes Longimanus, the Jewish state, restored and reformed.

5th. From the beginning of the siege of Jerusalem by Nebuchadnezzar, B. C. 590, to the 2d of Darius Hystaspes, B. C. 520, the date of the 2d foundation of the Temple, are 70 years.

6th. From the destruction of the City and Temple, B. C. 588, to the 4th of Darius Hystaspes, B. C. 518, (Zech. vii. 1—5.) which year is reckoned by the Jews the 1st of the SECOND TEMPLE, are 70 years.

7th. From B. C. 586, when Nebuchadnezzar entered Palestine again, and besieged Tyre for 13 years, to B. C. 516, when the Temple was finished and dedicated, are 70 years. The same year Babylon, which had rebelled, was taken by Darius Hystaspes, after a siege of 20 months; and, after getting possession of the place, he took away its hundred gates, and reduced the walls from 200 to 50 cubits, and gave up the inhabitants to the plunder of his army, and impaled about 3000 who had been most active in the revolt, and then forgave the rest.

Now, it will be observed, that, in each of these periods, the event which distinguishes the expiration of the term of 70 years, happens, in reality, in the 71st current year; for from B. C. 626, to B. C. 556, and also from B. C. 610, in the first period to B. C. 540, are 71 years *current time*; and so also in all the other periods. It follows, therefore, that in each case, after the 70 years marking the duration of the period, there was a 71st year in which the judgment or the deliverance happened.

And, as it cannot fail to occur to the reader, that these 7 different periods of 70 years, which are in a great measure parallel to each other, covering a considerable number of years which are common to all, are, as I have shown in my former Works, in reference to the 70 years mentioned in Zech. i. 12., typical of, and corresponding to, the 7 periods of 70 *Jubilees*, it follows that, according to the analogy of the former periods, each period of 70 Jubilees is succeeded by a 71st

Jubilee, being that of the judgment executed on the fourth kingdom of Daniel, including the powers, both spiritual and secular, of the Roman empire, as divided into the ten kingdoms of modern Europe, and also on the Ottoman empire, the Euphrates of the Apocalypse; being likewise the period of the redemption of the Jews, and the deliverance of the Church, and of the second personal advent of Messiah, with the clouds of heaven, to establish his kingdom of glory. Now, this 71st Jubilee of *Judgment* and *Redemption*, added to the two former periods of 12 and 36, makes altogether $12 + 36 + 1 = 49$ Jubilees, or 1 Jubilee of Jubilees, or 2401 years, reckoned from the return from ancient Babylon to the redemption from the mystical Babylon, in exact analogy to the literal Jubilee year, which was the measure of time from one civil redemption to another.

This period of 2401 years was first seen by Mr Frere; but I cannot discern any good reason for his computing it from B. C. 603, the supposed date of Nebuchadnezzar's dream of the Great Image, and making it terminate in the year 1798, when the French entered Rome.* This was, as I admit, a great event, signaling the *beginning* of the 49th Jubilee, but it was not a *final* event, nor a *redemption*.

I shall now remark, that the end of the period of 49 Jubilees, or 2401 years, in the various series of 70 Jubilees, discovered in this Work, comes out at the vernal Equinox of the years 1841, 1846, 1866, 1871, 1881, 1884, and 1887.

These results lead us naturally, and in due order, to the consideration of the next subject proposed to be treated in this chapter, namely, the close and intimate connection of the Prophetical and Historical Chronology.

When it is considered that the Chronology of the Sacred History is simply a record of the times and seasons of the past dispensations of the Almighty to his Church, and the Chron-

* Dialogues of Prophecy, vol. i., p. 325. I have not seen Mr Frere's Eight Letters on Prophecy, nor have I read his Three Letters; but, from a recent Paper in the Investigator, it appears that he has not modified his original dates.

ology of prophecy remaining yet unfulfilled is the revealed measure of the times and the seasons of the accomplishment of that which God is yet to bring to pass; and, further, that the much greater part of that which now comes under the description of historical Chronology, was once the subject of Prophecy before the ages of its fulfilment, it will at once be seen that there is a necessary and most intimate connection between that portion of time which measures the ages that are *past*, and those prophetic numbers which reveal to the Church the *seasons*, not, be it observed, the *days* or the *hours*, of the *future* wonders of Providence and Redemption. We accordingly find that inquiries into the *times* of *futurity* were always counted worthy of occupying the deepest attention of the saints who lived in former dispensations. *The Prophets* “*searched diligently what, and WHAT MANNER OF TIMES, the Spirit of Christ which was in them did testify, when it spake beforehand of the sufferings of Christ, and the glory that should follow.*” * The beloved Daniel *understood by books the number of the years* † of the captivity which still remained to run out. Here then was the study of the *times* and *seasons* of Prophecy yet unfulfilled. We find him afterwards inquiring, with the deepest earnestness, as to the end of the mysterious times revealed at the close of his last vision. ‡

This, then, is our vindication, if we are charged with presumption in endeavouring, from Prophetic numbers, to scan the *times* and the *seasons*, though by no means the *days* or the *hours*, of future events. For, if it was not counted presumptuous in Daniel to compute from books how much of the 70 years’ captivity was already run out, and how much yet remained, neither will the God of Daniel count it presumptuous in us to endeavour, with all diligence, to inquire how much of that longer period, of which the 70 years’ captivity in Babylon was a type, remains yet to be accomplished.

I shall offer only one remark more on this point, and it is that the Historical and Prophetical Chronologies are so intimately blended, that it is in reality impossible to treat either

* 1 Pet. i. 11.

† Dan. ix. 2.

‡ Dan. xii. 8.

of them separately with success; and hence it is that all the efforts of our ablest Chronographers, in past ages, have failed to settle the disputes as to the Chronology of the Scriptures. It is true, and I with gratitude to the learned writers confess it, that much has, in our own days, been effected by Dr Hales and Dr Russell; but the former erred greatly in rejecting the Postdiluvian Cainan, in defiance of the testimony of St Luke, and, if even either of these authors had happened to reach the exact Chronology, they, by their entire omission of a complete series of Shemittahs and Jubilees, would still have wanted the necessary elements to demonstrate its truth. Whatever success has attended the humble labours of the author of these pages, arises from the introduction of this new element into the investigation, and this was the result of his endeavours to establish the true Chronology of Prophecy.

The great numbers of Prophecy which are contained in the Scriptures, besides that of 70 Jubilees, which I hold to be mystically revealed in Zech. i. 12., are 1st, the *three times and a half* of Dan. vii. 25. and xii. 7., which are equal to 1260 days, signifying so many years. 2d. The *two thousand three hundred evenings and mornings*, the Hebraism for *a day*, of Dan. viii. 14.,* which are also, by the ablest Jewish

* Mr Frere has lately inserted in the Investigator, (see the Number for June, 1835,) a letter from Mr Joseph Wolff to him, the tendency of which is to throw doubt on the genuineness of the number of 2300 days in Dan. viii. 14. I regret, for Mr Wolff's sake, that he penned so hasty a letter on so grave and important a subject. He says in it, that, among a vast number of manuscripts, in possession of the Jews of Ispahan, he saw one of Daniel "in exact agreement with the copies we are in possession of, except in Dan. viii. 14, the number 2400, instead of 2300, is to be found. *"The manuscript is esteemed to be of the fifth century."*

Secondly, the Jews of Bokhara are in possession of the SAME MANUSCRIPTS, and, as they believe, of the *third* century after Christ; for they received THEM from the Jews, coming from Sabyawar, soon after the invasion of Tsingis (Zingis) Khan, so that the MANUSCRIPT is of high antiquity, and IT also contains the number of 2400.

It will be observed, that the manuscripts, in the *plural number*, at Bokhara, which were received from the Jews coming from Sabyawar, in the former part of this sentence, do afterwards dwindle down into *one solitary manuscript*. Now, being in the habit of requiring evidence for all assertions, I must say it is to my mind very unsatisfactory evidence, that this

writers,* as well as our best Christian interpreters, understood to be, in their mystical signification, *years*. 3d. The *seventy weeks*, Dan. ix. 4th. The 1290, and 5th, 1335 *days*, or *years*, of Dan. xii. 11, 12.

solitary manuscript is of the *third century*,—that certain Jews, now living at Bokhara, told Mr Wolff that it was received from Jews coming from Sabyawar, soon after the invasion of Zingis Khan, who died in the year 1227, and whose invasion was some few years before,—and that these Jews told the Bokhara Jews the MS. was of the *third century*.

I remark, in the next place, that the date of Mr Wolff's visit to Ispahan was in January, 1825, and in December, 1826, Mr Wolff was present at the first Prophetic conference, when this very subject, viz. the true reading of Dan. viii. 14. was discussed. Now, if I err in asserting that Mr Wolff, at that time, said nothing of this manuscript and this reading, there are about a dozen of individuals who can contradict me. The same remark applies to the Armenian MS. which Mr Wolff saw at Adrianople in 1826, and which in Dan. viii. 14. contains 2400.

Further, Mr Wolff in his controversy with the Mallahs of Lucknow in 1833, of which an account is to be found in his last Journal, said nothing of the reading 2400, although the fulfilment of Dan. viii. 14. was the subject of discussion.

I shall remark very briefly that the fact of Mr Wolff having, in his travels throughout Asia, seen *three* manuscripts, for that is the whole number among many hundreds with the reading 2400 in Dan. viii. 14. cannot for a moment affect the testimony of every known copy of the Scriptures, except the *Vatican edition of the Seventy* (which also, as I have shown elsewhere, is neutralized by the correct reading of 2300, found in the *Vatican manuscript*.) Moreover, if the reader will refer to the second edition of my Tract,—*The Political Destiny of the Earth, Preface*, p. x—xiii., he will there see that the Rabbis of the middle ages, who knew nothing of this reading of 2400, made various calculations as to the end of the 2300 years, which all failed. Now, after the failure of these computations, it seems very probable that some of them may have thought of the device of adding 100 years to the number to save the credit of such men as Saadiah Gaon, and Jarchi, and Abarbanel, who were all deceived in their expectations. This may easily account for existence of such a reading as Mr Wolff saw in three manuscripts; and with regard to what he tells Mr Frere, that one of these is *esteemed* to be of the *fifth century*, and another *believed* to be of the *third century*, because certain Jews told Mr Wolff that they had received it from certain other Jews in the *thirteenth century*! I hope Mr Wolff did not expect that such things would move any person who knows what *is* and what *is not* evidence.

* See my *Political Destiny of the Earth, Preface*, p. xi—xiii.

In my Tract on the Jubilean Chronology, I showed that the period of 70 Jubilees from the Exodus expired exactly at the time which I had many years before fixed upon as the era of the sounding of the seventh Trumpet, and beginning of the Judgment of the Ancient of Days, Dan. vii. 9., and of the expiration of the 1260 years; and, in my Work on the Apocalypse, I have identified the last part of the 2300 years with the 1260 years, proving them to have expired together. Since the publication of the former Tract, however, the whole subject has opened itself to me in a manner more clear and distinct; and I proceed to lay it before the reader as succinctly as possible.

The periods of 2300, and 1260 years, and their difference, 1040 years, form the last part of the 1st series of Jubilees, beginning at the Exodus, B. C. 1639, and ending at the termination of the year of Christ 1791, counted from the vernal Equinox, or at the Equinox of 1792. This series, as already proved by me, was that of the national Chronology, including their Shemittahs or Sabbatic Weeks. The 70 Jubilees may be resolved into the following series of 7 astronomical cycles, beginning from Nisan 1st, or the vernal Equinoctial new moon, B. C. 1639 :—

Number of years of each cycle.			Years on the 1st day of which the cycle begins. B. C.	Years on the last day of which the cycle ends. B. C.
1	1078		1639	562
2	3		561	559
3	19		558	540
4	19		539	521
5	3		520	518
6	8		517	510
7 2300		Subdividing itself into 2 cycles.		After Christ.
			1040	509
			1260	532
			After Christ.	1791
Total,			3430	

That the whole of the foregoing periods are *cycles* in

astronomy, is indisputable.* Now, it is to be observed that each of these cyclical subdivisions of this period of 3430 years, mark important eras. The 1st, of 1078 years, begins at the Exodus, and ends at the death of Nebuchadnezzar. The 2d, of 3 years, begins with the release of Jehoiachin, king of Judah, from prison, and ends with the preparation of Cyrus for the war with Babylon. The 3d, of 19 years, begins with the continued preparations for that war, and ends with the siege of Babylon by Cyrus. The 4th, of 19 years, begins with the continued siege of Babylon, and ends in the 1st of Darius Hystaspes. The 5th, of 3 years, begins with the 2d of Darius, the date of the foundation of the SECOND TEMPLE, and ends with B. C. 518, counted by the Jews the 1st year of that TEMPLE, being the 71st year current from the destruction of the FIRST TEMPLE. The 6th, of 8 years, begins with the year B. C. 517, when the Babylonians revolted, and having, in order to make their provisions last the longer, murdered the greater part of their wives and children, Darius besieged Babylon with all his forces. In the following year, B. C. 516, he took the city, demolished its 100 gates, and lowered the walls, and impaled 3000 of its inhabitants. The same year the SECOND TEMPLE was finished and dedicated. During the

* See a short Paper on the Cycles, by T. R. Birks, Esq., in the Investigator for March, 1835. I shall here add, for the information of the reader, that the errors of these various cycles, that is, the difference in time between a complete conjunction of the sun and moon, at the end of them, are nearly as follows :

	THE MOON FAST.			MOON SLOW.		
	D.	H.	M.	D.	H.	M.
At the end of 1078 years, .				0	5	26
3 years, .	3	2	16			
19 years, .				2	4	
8 years, .				1	14	10
2300 years, .	0	10	44			

And, as the 3 years and 19 years occur twice, their errors must be doubled, and it will be found that, at the end of the 3430 years, the moon is fast about 4 days, 15 hours, 32 minutes.

remaining years of this cycle, Darius added the provinces of Thrace and Macedonia to the empire. The 7th cycle, of 2300 years, commences in B. C. 509, the year of the expedition of Darius down the Indus, in the 13th of his reign, which was the pushing of the Ram southward, seen in the vision of Daniel, chap. viii. 4., with which I conceive the Chronology of that prophecy, viz., the 2300 years, begins.

It thus appears that the whole of the 1st series of 70 Jubilees is resolvable into 7 cycles, or astronomical periods, the last being also subdivided into 2 cycles, viz., 1040 and 1260 years. I have not been able to find any ground for supposing that the periods of 2300 and 1260 years form any definite parts of the remaining series of 70 Jubilees, nor does it appear to me that there is any solid foundation for the hypothesis of Mr Habershon, that *these periods* have various commencements and terminations; indeed, as the 1260 years begin when the saints are delivered to the Little Horn, and end at the sitting of the Judgment of the Ancient of Days, I am obliged wholly to dissent from that hypothesis, although I acknowledge that there is much worthy of the deepest attention in the volume of Mr Habershon. I have read few works, written in the present day, containing more valuable remarks.

Let me, however, observe in the next place, that, on applying the smaller cycles of 19, and 11, and 3 years, to some of the other series of 70 Jubilees, I find that we are led to important eras. In the 5th series, beginning from B. C. 1599, the year of the entrance into Canaan, by subtracting from B. C. 521 the 1st of Darius Hystaspes, which is the 23d Jubilee year, the cycles $19 + 3 + 19 = 41$, we arrive at B. C. 480, the year when Xerxes invaded Greece; and, by further subducting the cycles $3 + 8 = 11$, we are brought to B. C. 469, when the Athenian General, Cimon, completed the long series of his exploits, by driving the Persians out of the Thracian Chersonesus, and extended his victories as far as Macedonia. Again, in the 7th series, subtracting from B. C. 516 the last year of the 22d Jubilee, the cycles of $19 + 3 = 22$, we arrive at B. C. 494, when Darius sent an army,

under Gobrias, to invade Greece. And further, subtracting $19 + 8 + 3 = 30$ years, we are brought to B. c. 464, when Xerxes having been slain, Artaxerxes Longimanus ascended the Persian throne; and his reign was a great epoch in sacred history. Further, I discover that in the 4th series, where the 1078 years, from the 31st of the Exodus, lead us to B. c. 531, which is the 6th of Cyrus, and apparently a date of no importance, by subtracting the cycle of 11 years, we arrive at B. c. 520, the date of the decree of Darius Hystaspes, and of the foundation of the SECOND TEMPLE, and therefore a great epoch, and 11 years more bring us to the date of Daniel's 2300 years, B. c. 509.—I hence learn that when, in these various series, the end of a great cycle of time does not appear to touch any important event, by carrying it forward the length of some of the smaller cycles, we may probably arrive at important eras.

The whole of these facts have convinced me (and they have only been perceived by me in writing this chapter) that the times and seasons of the Church and the World have been ordained, with reference to the cycles of astronomy, in a much more extensive degree than I have yet seen.* It is also in entire harmony with all these facts, that the prophetic periods of 2300 and 1260 years, which, by their having expired, have now become periods of history, should also, according to the discoveries of Chesaux, be *cycles*, and, were it not so,

* Since this remark was written, it has received a very unexpected confirmation. In composing the last chapter of this Work, when I was calculating the period of 76 Jubilees, from the return of Jacob to Padanaram to 1837, it occurred to me to divide it by the Metonic lunar cycle of 19 years, and I found it to come out a *perfect number of cycles*. From this I was led to infer that the *cycle* of 19 years is used, as well as the *Jubilee*, in measuring the great periods of the sacred Chronology. This conclusion led to the discovery of other very important periods, which will be found in that chapter. It is proper for me here to say, that the sentence containing the period of 6840 years, = 360 cycles of 19 years, which is in a former chapter, at the top of p. 44, has been added since I made the discovery already mentioned as to the cycle of 19 years.

there would, with respect to these periods, be a want of harmony with the great analogies of the Scriptures.

I proceed next to the consideration of Daniel's period of 70 Weeks, signifying, in their mystical sense, 490 years. Now, the form of expression, with respect to these Weeks, in the Hebrew, is very peculiar. The words of Dan. ix. 24. are, *Seventy weeks are cut off*, for such is the literal sense of נִחָתָה,* a word which occurs in no other text of the Scriptures. This implies that the period of 490 years, or 10 Jubilees, is, as it were, cut off from some larger portion of time; and, in entire harmony with this, I discover that it is not *cyclical*, but simply a *section* of time. It forms a part of the 2d series of 70 Jubilees, from B. c. 1634 to the 6th of the Exodus, and ending at the vernal equinox, 1797, which divides itself as follows:

Jubilees.		Years.	
22		1078	Ending at the close of B. c. 557, when Cyrus began the war against Babylon, by defeating the king of Armenia, who had refused his quota of auxiliaries.
12	Subdividing itself into 2 periods.	2 Jubilees. 98	Commencing B. c. 556, when Cyrus defeated and slew Neriglissar, king of Babylon.
		10 490	Commencing B. c. 458, the 7th of Artaxerxes, and the date of his decree for the restoration of the Jewish State,—ending at 1st Nisan, A. c. 33, just 14 days before the death of Christ.
36		1764	Commencing A. c. 33, or 14 days before the death of Christ,
70		3430	—ending at Vernal Equinox, 1797.

* נִחָתָה *concidere, incidere*; Buxtorf. Greek, *συμπεμθεαι*, are cut off. Sir Isaac Newton renders the word, *are cut out*.

It is thus manifest that the 490 years are a *section of time* cut off from the 12 Jubilees, which form the second great division of this series of 70 Jubilees. I remark, in the next place, that though neither the 12 Jubilees nor the 36 be cycles, yet together they form, as has already been noticed, 48 Jubilees, or 4×12 , being two perfect numbers* multiplied into each other, and the last, as frequently observed before, pertaining especially to the Church. It is further remarkable, that although 1764 years, or 36 Jubilees, be not a cyclical number, yet if 1 year be added, making 1765, it is a cycle, and was noted as such by Mons. de Chesaux in his "*Re-marques Astronomiques sur le Livre de Daniel*," first published about 1750.† It is the multiple of 353, which is itself a cycle, by 5; and the proof of 1765 being a cycle, is as follows:—

	Days.	H.	M.	S.	T.
21,830 Lunations, according to Mayer, contain	644,652	18	6	43	10
1765 Tropical years contain	644,652	13	2		
Difference the Moon slow,		0	5	4	43 10

It therefore follows, that the 2d year of the 71st Jubilee, which, in this series, is A. C. 1798, is in relation to the 1st year of the concluding period of 36 Jubilees, being that of the death of Christ, or A. C. 33, a cycle bringing back the sun and moon to within 5 hours and a few minutes of the points where they were at its commencement; for A. C. 33 + 1765 = 1798, the 2d year of the 71st Jubilee. Moreover, as in each of the whole 7 series of 70 Jubilees, the last 36 Jubilees are calculated from a certain year at the opening of the dispensation of Messiah, or the judgment on the Jewish na-

* Archdeacon Woodhouse, on the Apoc. p. 105, 6, quotes Philo, as saying, that all things are comprehended in the Number 4; and Pythagoras, Four is the most perfect of all, the root of all things. See also Proverbs xxx. 18, where Four is evidently used to denote universality.

† My copy is dated Lausanne, 1777. It is evidently a second edition. Originally I only had a MS. copy; but have, since then, met with the above, which is, I presume, the 2d edition.

tion ; it follows, that in relation to that point of time, the 2d year of the 71st Jubilee is, in *each series*, a cycle. The years which are thus distinguished are 1793, 1798, 1818, 1823, 1833, 1836, and 1839. If it be asked by what events these years were marked, the answer is, the year 1793 was politically marked as the date of the first great coalition of Europe against France, and the invasion of France; also of the great paroxysm of the Revolution,—the revolutionary government under Robespierre,—the abolition of the Christian religion, and establishment of atheism. Ecclesiastically it was in Great Britain properly the era of missions; for though the first movement began towards the end of 1792, yet it was not till the following year that it became general and powerful. The year 1798 was the era of the expedition of Bonaparte into Egypt, and conquest of that country; and, in February, 1799, he invaded Syria. In 1798 also, Russia first took part in the war against France; and, on the 1st March, 1799, the French army passed the Rhine, and entered Germany, and renewed the war with the emperor after a short pause of a year and a half from the peace of Campo Formio. This was the second period of the great war of the Revolution of France. The year 1818 was the era of the congress at Aix-la-Chapelle, at which was concluded a convention for the evacuation of France by the allied powers. The year 1823, the 4th of these cyclical periods, was marked by the entrance of the French army into Spain early in April, and the surrender of Cadiz on the 3d October. In consequence of these events the Cortez was dissolved, the revolution suppressed, and the king restored to his arbitrary power. In the same year, a counter-revolution took place in Portugal, and arbitrary power was restored; and for 1 Septenary of years, viz., from 1823 till the French Revolution of 1830, there was a general suppression and restraint of the revolutionary movements of Europe. Then they began again, and have not since ceased to move the symbolical heavens and the earth. Finally, in 1833, the 5th of these years distinguished as cycles, the administrative and feudal sovereignty of Syria and Palestine

was ceded to the Pacha of Egypt by the Ottoman Porte. In the same year was the first session of the first parliament of Great Britain under the new constitution. The details which have thus been given afford sufficient evidence, that the five cyclical years, which have already arrived, have been the eras of great events. The next cyclical year is 1836.

It remains for me to show the connexion of Daniel's period of 1290 and 1335 years with this Chronology. The first of these periods comes out in the 4th series, as the last year of the 130th Jubilee from the death of Adam, and of the 70th from B. C. 1609, the 31st of the Exodus, that is, our year 1821 being the year 7299 from the creation of Adam, and 6370 from his death. The period of 1335 years comes out in the 3d series as the 1st year of the 142d Jubilee from the birth of Enos, and of the 72d Jubilee computed from B. C. 1614, the 26th of the Exodus. It is proper for me to add, for the information of such readers as are unacquainted with my Work on the Apocalypse, that both these numbers are computed by me from the same epoch as the 1260 years.*

As it will appear, on a reference to that Work, that the dates of the whole of these periods of Daniel, viz., the 2300 and 1260, the 1290 and 1335 years are now thrown back 1 year from the points of time which I formerly assumed, I shall explain the reason of this difference. I formerly reckoned the years from January to December inclusive; whereas I at present reckon them, according to the Jewish sacred year, from the new moon of the vernal equinox. Now, in A. C. 533, the new moon must have fallen, as I find, about the 22d March, Gregorian style; but the decree of Justinian, along with which he addressed his epistle to the Pope, (which decree also, let it be observed, was merely the sequel of one of like tenor issued in 528, four years before,) is dated on the Ides of March, or the 15th, Julian style, answering to the 16th, Gregorian; and, therefore, it fell in the year 532, Jewish style; and in computing the dates of events in *current*

* See that Work, p. 343—354, 3d edition.

time, it is a maxim, that *any part* of a year at the commencement or end of a period, is a *whole year*. Thus our Lord was buried, before sunset, on Friday, perhaps about 4 o'clock, and he arose not later than 4 or 5 on Sunday morning; he was therefore in the grave not more than 37 hours altogether, which are not even 2 days strictly speaking; yet, as they were portions of 2 days, and the whole of 1 day, the 37 hours are called 3 days and nights. Next, the 70 years' captivity, predicted in Jer. xxv. 11, are reckoned from the 4th of Jehoiakim, when Nebuchadnezzar took Jehoiakim and put him in chains: but this happened B. c. 606, in the month Cisleu, the 9th of the Jewish calendar,* and the proclamation of Cyrus must have been issued at least as early as Nisan, B. c. 536, since we learn in Ezra iii. 1, that in the 7th month the returned captives were already in their cities, whence they assembled at Jerusalem and set up the altar. It consequently appears that the 70 years were reckoned from the 1st of Nisan, B. c. 606, although the captivity did not commence till more than 8 months afterwards. In like manner the 40 years, during which the men of war, who believed the evil report of the spies, were to be consumed, are pre-dated more than a year before their sin. In reckoning the 1260 years from the beginning of the year, in the last month of which the decree of Justinian was issued, I therefore have the authority of Scriptural principles on my side.† Computing this period, then

* See Prideaux, vol. i. p. 84. Oxford, 1820.

† The authenticity of the epistle of Justinian to the Pope having lately been called in question on the authority of Comer on Roman Forgeries, I have, with great difficulty, procured a copy of Comer, and have bestowed considerable labour in investigating the subject. The result is, that I feel completely satisfied in my own mind, that Comer's arguments are utterly futile. I shall, if it please Divine Providence to give me leisure and health for it, state my reasons for this conclusion to the public as soon as possible. In the meanwhile, *if this epistle of Justinian did not exist*, there remain enow of reasons for maintaining that the rise of Antichrist was in the reign of Justinian. I am aware that it is impossible, on this or any other matter, to convince those who are determined not to be convinced. All that an author can do is to state his opinions "*with the strongest evidence he can, and so to leave it.*"—Mede's 3d Letter to Hayn, Works, b. iv.

from Nisan 532, it expired at the new moon of the vernal equinox, in our year 1792, or at the end of 1791, Jewish style. In carrying back the 2300 years, from B. c. 508, to B. c. 509, I am only correcting an error of Rollin, on whose authority I formerly assigned the year B. c. 508, as the date of the expedition of Darius to India.* But the same Rollin tells us it was in the 13th year of the reign of Darius; and as he began to reign B. c. 531, the year 509 is his 13th year; and, accordingly, in the Chronological Tables of the Ancient Universal History, this Indian expedition of Darius is fitly placed in that year. And since it has been shown that the whole of the 1st series of 70 Jubilees, or 3430 years, divides itself into a succession of SEVEN CYCLES, it is a striking evidence of the general correctness of my conclusions as to the Chronology of Prophecy, many years before I was aware of the existence of the Jubilean Chronology, that my original calculations should accommodate themselves both to the period of 70 Jubilees and the series of astronomical cycles, into which it resolves itself by the correction of only 1 year.

Let me further observe, that when I originally discovered the two series of 70 Jubilees, which exactly bring out the 1290 and 1335 years of Daniel, I had no expectation of their leading to such results. Indeed, it did not enter into my mind even to look for them, and they therefore came upon me as the unexpected consequence of calculations founded on other data.

Before, also, I close this chapter, I must be permitted to call the attention of the readers of my Prophetic Works to certain remarkable coincidences between my scheme of Apocalyptic arrangement and dates, and the 1st series of Jubilean Chronology, which was established in my former Works, and is completed in these pages. My scheme of the Apocalypse as to all its essential features, and the dates of the various Seals and Trumpets, was contained in the original edition of 1813, and more perfectly in that of 1817; and in both these editions, as well as the third, I, from the evidence of history,

* See my Dissert. on the Seals, p. 329, 3d edition.

fixed on the year 1302 as the date of the sounding of the 6th Trumpet, and the year 1792 as that of the 7th Trumpet; but I had not then, nor did I, for 13 years after the publication of my 2d edition, even think of the Jubilean system. It now appears however, not only that these two years are Jubilees, but that, from the year 1302, the date of the 6th Trumpet, to 1792 are precisely 490 years, or 10 Jubilees. I can assure the reader, that when, in looking into the diagram of my Work on the Apocalypse, since I commenced this chapter, this hitherto unseen coincidence was perceived by me, my surprise was as great as that of the attentive reader cannot fail to be when he reads these remarks, and refers to my Work.

It is only lately also, that I have seen that the mystical number, measuring the period of the 6th Trumpet, or 2d Wo, is a Jubilean period. The four angels in the Euphrates are loosed for the hour, and day, and month, and year, which are mystically as follows :—

A Year,	.	.	.	360 Days, equal to as many Years.
A Month,	.	.	.	30
A Day,	.	.	.	1
An Hour,	.	.	.	0
				15 Days.
				391 Years, 15 Days.

That is, 391 years complete, and 15 days of the 392d year. Now, this in *current* time is 392 years, which are equal to 8 Jubilees exactly. I apprehend, therefore, and in stating this view, I wish to correct my own interpretation of the passage in my Dissertation on the Seals, &c.,* that this mystic number limits the victorious progress of the Ottomans to a period of 391 years and 15 days, and that some years more were to elapse before the Wo passed away. But it appears from the modern Universal History,† that it was on the 27th July, 1302, that Othman first appeared with a numerous army near Nicomedia in Asia Minor, with which he afterwards ravaged

* Page 115.

† Vol. xii. p. 28.

the country to the very walls of Endromit, where the emperor then was. A period of 391 years and 15 days from that date leads us to the summer of 1693, when the Imperialists were obliged, by the grand Vizier, hastily to abandon the siege of Belgrade, and pass the Save. Now, it is remarkable that the siege was raised after it had continued 28 days exactly, on the 10th September;* from which, counting back 28 days, it leads us to August 13th, 1304, being from the 27th July, 1302, precisely 391 years and 17 days. The war continued after this for several years till the memorable defeat of the Turks at Zenta in 1697, and was finally ended by the peace of Carlowitz in 1699, when the *second* Wo passed away. I do not however find, that after forcing the Imperialists to raise the siege of Belgrade in the campaign of 1693, the Turks obtained any decisive victory over the main body of the troops of the emperor.

I shall now, in closing this chapter, observe that other dates will be found in the diagram of my Dissertation, which come out as Jubilees in the different series, and the reader will see them mentioned in the Tables.

* Ibid. vol. xiii. p. 70.

CHAP. V.

RECAPITULATORY VIEW OF THE CONCLUSIONS PREVIOUSLY
ARRIVED AT, AND A COMPARISON INSTITUTED BETWEEN
THE CHRONOLOGY ESTABLISHED IN THIS WORK, AND THE
SCHEMES OF USHER AND HALES.

It is my design, in this chapter, to offer a brief review of the whole conclusions at which we have previously arrived, and to compare the Chronology established in this Work, with the results obtained from other systems, selecting those of Usher and Hales to be the subjects of this trial.* But I do not intend to carry the comparison lower down than the dispersion of the Jewish nation after the destruction of Jerusalem by the Romans, and I shall thus limit it nearly within the canon of the Old and New Testaments.

FIRST SERIES.

It has been shown in this Work that the intervals, which are stated below, divide the various events of this series :—

Events.	Years Before Christ.	INTERVALS IN Years. Jubilees.	
The death of Enos, ...	4138		
The translation of Enoch, ...	3991	147	3
The Exodus, ...	1639	2352	48
The release of Jehoiachin, ...	561	1078	22
	After Christ.		
The baptism of Christ, ...	28	588	12
Total, ...		4165	85

* There is much in this chapter too abstruse for common readers. They may pass it over, and go to the concluding chapter, and afterwards return to this if they think fit. Those readers who wish to obtain *possession* of the subject, will find this chapter most important.

USHER'S VIEW OF THE SAME PERIOD.

Events.	Years	INTERVALS IN		
	Before Christ.	Years.	Jubilees.	Yrs.
Translation of Enoch, ...	3017			
Death of Enos, ...	2864	153	3	6
The Exodus, ...	1491	1373	28	1
Release of Jehoiachin, ...	561	930	18	48
	After Christ.			
Baptism of Christ, ...	27	587	11	48
Total, ...		3043	62	5

Now, it will here naturally be asked, how it happens, if Usher's Chronology be utterly wrong, that he has managed to keep it so near to the Jubilean system, as to deviate from a series of Jubilees, in three of these periods, only 1 year, and, in the whole, not more than 5 years. The answer to this is to be found in the fact, that in like manner as it is proved in my Chronology of Israel, that the Jews, in curtailing the period from the Exodus to the destruction of the FIRST TEMPLE, did it by *Shemittahs* or *Weeks* ;* so I shall now make it appear, that in shortening the interval from the Creation to the Exodus, they paid a close attention to Jubilean time.

	INTERVAL.		
	Years.	Jubilees.	
By the true Chronology, the era			
of Creation was B. C. 5478			
The Exodus was B. C. 1639	3839	78	17 years.

In the Chronology of this period Usher adheres more closely to the present Hebrew text of Gen. xi. 32, than the Jews themselves do now in their popular scheme, since it is certain that the age of Terah, at his death, as we now find it in that place, requires him to have been 130 years old at the birth of Abraham. In consistency with this, Usher makes the birth of Abraham in the year after the flood 352, instead of 292, which is the date adopted in the Chronology of the Jews, and is founded on the text of Gen. xi. 16. Usher's scheme of the above period is as follows :—

* See my Chronology of Israel, ch. vi. p. 66, 67.

		INTERVAL.		
		Years.	Jubilees.	
Era of Creation,	 B. C. 4004			
Era of Exodus,	 B. C. 1491	2513	51	14 years.

The difference of the two schemes is therefore exactly 27 Jubilees and three years, which the curtailed Chronology is less than the true; and it follows, that in shortening the period they have deviated only 3 years from an exact number of Jubilees. On the other hand, I have shown, in the Preface to my Chronology of Israel, p. xxv., that Usher's Chronology of the period from the Exodus to the Christian era, is less than the true $1639 - 1491 = 148$ years, or 3 Jubilees and 1 year; so that in shortening the whole period from the creation to the Christian era, Usher varies only 4 years from a complete number of Jubilees, as compared with the true Chronology; for this Chronology being 5478 years, or 111 Jubilees and 39 years, while Usher's is 4004 years or 81 Jubilees and 35 years, the difference being the number of years curtailed, is 31 Jubilees and 4 years.

In the next place, as the Chronology of Usher, from the accession of Uzziah downwards, is accurate, and never varies from the truth more than a year, it follows, that after entering on that period, the *intervals of time* must harmonize with the Jubilean measures of the true Chronology; and as we have seen that the whole Chronology of Usher, from the Exodus to the Christian era, varies from the true only 1 year more than 3 Jubilees, it follows, that in periods below the reign of Uzziah, his Chronology must exhibit always a number of 3 Jubilees and 1 year less than the true. Thus, according to the true Chronology, from the Exodus B. c. 1639, to the accession of Uzziah, B. c. 810, are 829 years, or 16 Jubilees and 45 years, and in Usher's scheme the same period is B. c. 1491 — 810 = 681, or 13 Jubilees and 44 years.

I shall next give the results of Dr Hales' Chronology from the death of Enos to the Baptism of Christ. As he places the creation in B. c. 5411, it follows, from this, that the death of Enos is on his scheme in B. c. 4071 :—

	Years Before Christ.	INTERVALS. Years. Jubilees.	
Death of Enos, ...	4071		
Translation of Enoch, ...	3924	147	3
The Exodus, ...	1648	2276	46 22
The release of Jehoiachin, . .	561	1087	22 9
The Baptism of Christ, . . .	27	587	11 48
		4097	83 30

In the system of Dr Hales, he will be found to exhibit accurate Jubilean intervals till he reaches the generation of Lamech, where he loses 6 years, being $188 - 182 = 6$. Again, when he arrives at the postdiluvian Cainan, whom he rejects, his system breaks down altogether; exhibiting the amount of variation afforded by 130 years, the generation of Cainan added to the former 6 years. He again, however, adds 60 years to the generation of Terah, when he had Abraham, which, subtracted from 136, leaves his scheme short of the truth 76 years, = 1 Jubilee and 27 years. Accordingly, deduct from the true length of the interval, between the translation of Enoch and the Exodus, 48 Jubilees, Dr Hales' interval as above, 46 Jub., 22 years, and the difference is exactly 1 Jub., 27 years. He, once more, adds 9 years before the 1st servitude, which reduces his former variation to 1 Jubilee and 18 years. Accordingly, if from the true interval, from the translation of Enoch to the release of Jehoiachin, which is 70 Jubilees, Dr Hales' interval of 46 Jub., 22 years, + 22 Jub., 9 years, = 68 Jub., 31 years, be deducted, the remainder is 1 Jubilee and 18 years.

It is quite unnecessary for me to pursue the investigation through the remaining errors of Dr Hales, for a detail and the proof of which, I must refer to my Chronology of Israel.

I shall now, therefore, proceed to offer some brief remarks on the system of Dr Russell. Till the 6th servitude, under the Philistines, this learned writer adheres closely to the Chronology of the Seventy, excepting the 6 years in the generation of Lamech; and, therefore, with that exception, his system is, till the above era, correct. In the remaining interval of the Judges he loses 20 years, and, from the four-

dition of the Temple, to B. C. 586, in which he places its destruction, he loses 11 years, which two numbers, added to the 6 previously mentioned, make altogether 37 years which his Chronology varies from the true Jubilean periods; and, having stated these discrepancies, I do not think it necessary to enter more minutely into his scheme. I proceed therefore to

THE SECOND SERIES.

This series begins at

	Years B. C.	INTERVALS. Years. Jubilees.	
The death of Lamech, .	3251		
The defeat and death of Neriglissar, by Cyrus, .	556	2695	55 0 yrs.
The decree of Artaxerxes, in his 7th year, ...	458	98	2 0
	A. C.		
The death of Christ, .	33	490	10 0
		3283	67

ACCORDING TO USHER

	Years B. C.	INTERVALS. Years. Jubilees.	
The death of Lamech was	2354		
The defeat of Neriglissar,	556	1798	36 34 yrs.
	A. C.		
The death of Christ, .	33	588	12 0
		2386	48 34

ACCORDING TO DR HALES

	Years B. C.	INTERVALS. Years. Jubilees.	
The death of Lamech being his birth, B. C. 3937, <i>minus</i> his life 753 years, was .	3184		
The defeat and death of the king of Babylon is placed in B. C. 586; but he makes Evil-Merodach, the king, who was defeated and slain, ...	558	2626	53 29 yrs.
Mission of Ezra to Babylon,	457	101	2 3
	A. C.		
Death of Christ, . . .	31	487	9 46
		3214	65 29

There is not, therefore, in the schemes of Usher and Hales, in this series, even an approximation to a Jubilean Chronology.

THIRD SERIES.

	Years B. C.	INTERVALS.	
		Years.	Jubilees.
The birth of Enos, ...	5044		
Jacob goes to Padan-aram,	1908	3136	64 0 yrs.
The 26th of the Exodus,	1614	294	6 0
The 1st of Cyrus, ...	536	1078	22 0
	A. C.		
The 1st council at Jerusa- lem, ...	53	588	12 0
		5096	104

ACCORDING TO USHER

	Years B. C.	INTERVALS.	
		Years.	Jubilees.
The birth of Enos was . . .	3769		
Jacob went to Padan-aram,	1760	2009	41 0 yrs.
The 26th of Exodus, B. C.			
1491 — 25 = ...	1466	294	6 0
The 1st of Cyrus, ...	536	930	18 48
	A. C.		
The 1st council, ...	53	588	12 0
		3821	77 48

Here, then, we have the astonishing fact of the curtailed and spurious Chronology, from the birth of Enos to the 1st of Cyrus, exhibiting 4 series of Jubilees, marking its great subdivisions, with a defect of only *one* year, in the long period of 3821 years. Let us suppose that this defect did not exist, and that the third number were, like the others, a series of complete Jubilees; a question naturally occurs, how and by what marks we are, in this case, to discover whether the longer or the shorter Chronology is the original and authentic scheme of the Scriptures, and which of the two is spurious.

There are *three* marks enabling us to distinguish with perfect confidence between the false and the true; but, before mentioning them, I shall show how in the interval, from the

birth of Enos to the departure of Jacob, the Jubilean series was preserved in curtailing the Chronology.

	Years.	Jubilees.
The above interval in the Chronology of the LXX. is	3136	64
In the Hebrew text, and according to Usher,	2009	41
The difference is	1127	23

It consists of the following periods struck off in the Hebrew Chronology:—

From the generation of Enos, or his age when he had a son, ...	100	
Cainan, ...	100	
Malaleel, ...	100	
Enoch, ...	100	
Lamech, ...	6	
Curtailed before the flood, ...	—	406 years.

AFTER THE FLOOD.

Generation of Arphaxad, ...	100	
Cainan, (Luke iii. 36.)	130	
Salah, ...	100	
Eber, ...	100	
Peleg, ...	100	
Reu, ...	100	
Serug, ...	100	
Nahor, ...	50	
	780	
Deduct the years added to the generation of Terah, ...	60	
		720
		1126
The journey of Jacob to Padan-aram, antedated in the Hebrew Chronology, ...		1
		1127

It appears evident, from the above particulars, which make up the total of 1127 years, curtailing by the Rabbis in this part of the Sacred Chronology, that they were well aware

that, from the birth of Enos to the departure of Jacob for Padan-aram, there was an exact series of Jubilees, and that, in corrupting the sacred text, they have, with profound artifice, contrived to preserve a series of complete Jubilees, by subtracting exactly 23 Jubilees, or 1127 years; and that the last particular of 1 year is correctly given, will appear by the following statement:—

	In the true Chronology.	In the curtailed Chronology.
	B. C.	B. C.
The birth of Abraham is .	2145	1996
Jacob goes to Padan-aram, .	1908	1760
The intervals are	237 years.	236 years.

I shall now show what are the three marks which distinguish the true Chronology from the false; and let us, in them, discern and adore the wisdom and foreknowledge of God. Foreseeing the end from the beginning, it hath pleased Him, who worketh all things according to the counsel of his will, to put a double stamp of authenticity upon the true Chronology of the Hebrew Church. It rests, *first*, on the foundation of the Jubilee of 49 years, and, *secondly*, on the astronomical cycle of 1078 years, which consists of two cycles of 19 years, = 38, added to the most perfect of all cycles, viz. 1040 years.

The Jewish Rabbis were well acquainted, as it appears, with the Jubilean series of their own Chronology; but they were utterly ignorant of the existence, in it, of a cycle of astronomy of 22 Jubilees, marked by the return of the sun and moon, at the end of 1078 years, to within a few hours of the points from whence they set out. Indeed the existence of this period, as a great era of Sacred Chronology, was, it is believed by the author, entirely unknown till discovered by him in composing the Preface to his Chronology of Israel; and the manner in which it pervades the whole times of the Scriptures, was only seen by him in preparing the present Work.*

* I must so far qualify what is here said, as to say that the celebrated Frank, in his Jubilean Chronology, saw the cycle of 22 Jubilees; but, so

Now, the curtailed scheme of the Jews annihilates this cycle. In the series now under review, the Rabbis have preserved, untouched, the period from the departure of Jacob from Padan-aram to the 26th of the Exodus, which, in both schemes, the curtailed and the true, is equally 294 years, or 6 Jubilees. But, from the 26th of the Exodus to the 1st of Cyrus, which, in the true Chronology, is measured by the cycle of 1078 years, or 22 Jubilees, they have cut off 3 Jubilees and 1 year, or 148 years, reducing it to 18 Jubilees and 48 years. Thus is the fraud made manifest; and it would have been equally so, had they reduced it to 19 Jubilees exact.

But this leads me to the *second* mark of distinction between the true and false. In the true Chronology, of the period from the 26th of the Exodus to the 1st of Cyrus, no less than *five* important dates in the Sacred History occur at Jubilean intervals. The *first* is the end of the 1st servitude, B. c. 1565, being 1 Jubilee from the 26th of the Exodus. The *second* is the end of the administration of Gideon, B. c. 1320. The *third* is the beginning of the 5th servitude. The *fourth* the beginning of the 6th servitude, and the *fifth* the foundation of the Temple, B. c. 1027, which is the last year of the 12th Jubilee from the 26th of the Exodus. Now, in this trial, the Chronology of Usher breaks down. It is a chaos. He thus places the events I have mentioned, and I take the dates from his annals:—I shall place in the same column with them the various intervening events and administrations, distinguishing the five above referred to by Italics, and placing in the opposite column the true Chronology.

far as I know, he only applied it to the equalization of the tropical and lunar years of the Jewish Calendar, and not to their eras of national Chronology.

EVENTS.	Usher's dates. B. C.	INTERVALS.		True dates. B. C.	INTERVALS.	
		Years.	Jubilees.		Years.	Jubilees.
Jacob goes to Padan-aram	1760			1908		
26th year of Exodus	1466	294	6	1614	294	6
<i>End of 1st Servitude</i> } Othniel Judge.	1405	61	1 12	1565	49	1
Beginning of 2d Servitude	1343	62		1524	41	
Ehud, Judge	1325	18		1506	18	
Beginning of 3d Servitude	1305	20		1426	80	
Deborah and Barak	1285	20	3 22	1406	20	5
Beginning of 4th Servitude	1252	33		1366	40	
<i>Death of Gideon</i>	1236	16		1320	46	
Abimelech	1235	1		1319	1	
Tolah	1232	3		1316	3	
Jair	1210	22	0 30	1293	23	1
<i>Beginning of 5th Servitude</i>	1206	4		1271	22	
Jephthah	1187	19		1253	18	
Ibzan	1181	6		1247	6	
Elon	1174	7		1240	7	
Abdon	1164	10		1230	10	
Eli	1157	7		1222	8	4 48
<i>6th Servitude</i>	1156	1	3 47	Eli 1182	40	The year B. C. 1027 being the last of the Jubilee, or 49th year.
Samuel's administration } after victory at Mizpeh }	1096	60		1122	60	
Saul	1095	1		1110	12	
<i>Temple founded</i>	1012	83		1027	83	
		15	13		17	48

It is plain, that had Dr Usher given, to this part of his Chronology, the title of *An Attempt to pervert the Testimony of the Book of Judges*, it would have been a just description of it. The annihilation of 60 years in the administration of Ehud, making it 20 instead of 80 years, and again making the interval from the beginning of the 4th servitude, to the death of Gideon, 16 instead of 46 years, are examples of hardihood scarcely to be equalled. I have carefully taken the whole dates from the Annals of Dr Usher,* (London, 1658.) It will also be observed, that not one of the periods, marked as Jubilees in the authentic Chronology, are so in Dr Usher's

* I shall here just observe, that the editors of our authorized version of the Bible, who generally follow Usher's Chronology, have attempted to escape from some of its absurdities in the books of Judges and Samuel; but they make the matter worse; for after carrying down a series of Chronology to B. C. 1161, when they arrive in 1 Samuel at the administration of Eli and birth of Samuel, they find it necessary to turn back and make that event take place in B. C. 1171, which was, according to them, during the administration of Jair!!!

scheme. But in justice to the learned and excellent prelate, I must not leave unnoticed the fact, that from his dates of the beginning of the administration of Othniel, B. c. 1405, to the foundation of the Temple, B. c. 1012, the interval is just 8 Jubilees and 1 year. This, however, as the Chronology is wholly arbitrary, only shows the care of Dr Usher in giving it the best appearance possible.

It remains for me to state the *third* mark, distinguishing the true Chronology from the false. The true does not only combine in itself the Jubilee and the astronomical cycle; but where the cyclical character is not discernible, its great periods are distinguished by the features of *completeness* and *grandeur*, which belong to the arrangements of infinite wisdom and power.

In this series we have exactly 70 Jubilees, or 7×10 , from the birth of Enos to the 26th of the Exodus. This great period is divided as follows. From the birth of Enos to the conception of Enoch, 14 Jubilees, or 7×2 . From the conception of Enoch to the division of the earth, 40 Jubilees,—the number 40 being one of the periods of mystery in the Scriptures. Thirdly, to the departure of Jacob to Padanaram we have 10 Jubilees more, the two last making up a period of 50 Jubilees, or 2450 years. Lastly, to the 26th of the Exodus, the remaining period is 6 Jubilees, or the half of 12, another number of mystery and perfection.

Now, while in its outlines the curtailed Chronology has here retained, with considerable correctness, the Jubilean character; yet, besides having, as already seen, lost the cycle of 1078 years, it has also lost entirely the above characters of finished grandeur in its great subdivisions in the earlier ages. The whole period, from the birth of Enos to the 26th of the Exodus, is reduced from 70 Jubilees to 47, which number possesses no character either of mystery or completeness, being neither a multiple of 7, nor 10, nor of 12. *Secondly*, The interval from the birth of Enos to the conception of Enoch is not in this Chronology Jubilean, the distance between the two events being B. c. 3769, the date of the birth of Enos, *minus*

B. C. 3384, that of the conception of Enoch* = 385 years, or 7 Jubilees and 40 years. *Thirdly*, In this Chronology the era of the division of the earth is B. C. 2234, which, deducted from B. C. 3769, the date of the birth of Enos, leaves 1535 years, being 31 Jubilees and 16 years. *Fourthly*, The interval from the conception of Enoch, to the departure of Jacob for Padan-aram, which in the true Chronology is the remarkable period of 50 Jubilees, is in the curtailed system as follows: the former event B. C. 3384, the last B. C. 1760, the interval is 1624 years, or 33 Jubilees and 5 years. These subdivisions of the Chronology have not, therefore, retained even the Jubilean character, and thus, with whatever art the Jewish Rabbis have, in the whole period, given to it the features of the original, when it is submitted to the ordeal of a correct analysis, it breaks down at once, bearing upon it the indelible marks of human imperfection and corruption.

In the scheme of Dr Hales, the great events of this series are placed as follows:—

	Years	INTERVALS.	
	Before Christ.	Years	Jubilees.
The birth of Enos, . . .	4977		
The division of the earth,	2614	2368	48 11
Jacob goes to Padan-aram,	1916	698	14 12
The 26th of Exodus, . .	1623	293	5 48
The 1st of Cyrus, . . .	536	1087	22 9
		4441	90 31

This system has not then one of the marks of the original, whether Jubilean or cyclical.

THE FOURTH SERIES.

Having, in the foregoing recapitulatory analysis of the 3d

* This event, the conception of Enoch, I have not thought necessary to include in the summary account of this series in p. 137; but the date here given is in exact harmony with Usher's Chronology, as may at once be seen by referring to the margins of our Bibles, where Enoch's birth is placed in B. C. 3382, which is a year too low, from an error in adjusting Usher's *years of the World*, with his *years Before Christ*, into which Dr Hales has also fallen, as already pointed out.

series, so completely proved the unsoundness of the schemes of Usher and Dr Hales, I shall, in what remains of this part of my subject, endeavour to be more concise.

In the outlines of the Chronology of the earlier ages in this series, we may observe the same features of grandeur and completeness which mark the former. Thus, from the death of Adam, B. C. 4549, to the settlement of Jacob in Goshen, B. C. 1854, are exactly $2\frac{1}{2}$ cycles of 1078 years; and thence to the 31st of the Exodus, B. C. 1609, are 5 Jubilees, or 245 years. It may be said, indeed, that there is a defect in the Jubilean cycle of 1078 years from the 31st of the Exodus, which comes out in the 5th year of Cyrus, as this is no remarkable era. But this defect is more than made up by the bisection of that cycle, viz. 539 years, marking a great era of Sacred History, viz., that of the accession of David to the throne of Israel, B. C. 1070.

On examining the scheme of Dr Usher for this series, I find that his date of the death of Adam is B. C. 3074, from which deduct his date of the migration of Jacob into Egypt, B. C. 1706, the difference is 1368 years, or 27 Jubilees and 45 years. He places next the 1st of David in B. C. 1055, which, from B. C. 1706, is 651 years, or 13 Jubilees and 14 years. The whole period, from the death of Adam to the 1st of David, is therefore 41 Jubilees and 10 years:—

		INTERVAL.	
		Years.	Jubilees.
Dr Hales places the death of Adam in B. C.	4481		
	The descent into Egypt,	1868	2618 53 21 yrs.
	The 1st of David,	1070	793 16 9
		3411	69 30

It is therefore self-evident that neither of these schemes is the true Chronology.

THE FIFTH SERIES.

This stream of time is, as we have already seen, distinguished from all the others by the invariable adherence to the

cycle of 1078 years, and its bisection of 539 years, there being $1\frac{1}{2}$ of that cycle from B. C. 3216, to the entrance into Canaan B. C. 1599, and $\frac{1}{2}$ cycle more to B. C. 1060, when David brought up the ark of God to mount Zion; and thence 1 cycle to A. C. 19, when our Lord completed the 3d Septenary of his age, or 21 years. In all, 3 cycles, or 3234 years from the covenant of God with Noah, Gen. ix. 9. to the 21st year of Messiah complete.

According to Usher, the interval from the year after the flood, which, in his scheme, is B. C. 2347, to the entrance into Canaan, B. C. 1451, is 896 years, or 18 Jubilees and 14 years. Thence, to B. C. 1045, when David brought up the ark, are 406 years, or 8 Jubilees and 14 years, and thence to A. C. 19, are 1063 years, or 21 Jubilees and 34 years, the whole period being 48 Jubilees and 13 years.

In the scheme of Dr Hales, the year B. C. 3154 is the date of Noah's descent of the ark, and B. C. 1608 that of the entrance into Canaan. The difference is 1546 years, or 31 Jubilees and 27 years, having no approximation to a Jubilean period; and as it is plain that the scheme of Dr Hales' breaks down at this point, as that of Usher does in the whole series, I deem it quite superfluous to carry the examination further.

THE SIXTH SERIES.

This series is reckoned from the conception of Methuselah, in the year B. C. 4193, whence to the conception of Eber, B. C. 2821, are 1372 years, or 28 Jubilees; thence to the death of Nahor, B. C. 2086, are 735 years, or 15 Jubilees; thence to the 4th year of the war of Canaan, B. C. 1596, are 490 years, or 10 Jubilees; and again, to the beginning of the administration of Jephthah, 343 years, or 7 Jubilees, making 1 cycle of 1078 years, from the death of Nahor to Jephthah; and thence to the 4th of Darius Hystaspes, B. C. 518, (a great Scriptural era,) 15 Jubilees, or 735 years, making the whole period, from the conception of Methuselah to the 4th of Darius, the era of the SECOND TEMPLE, 3675 years, or 75 Jubilees.

If we examine the Chronology of Usher, we find that he places the birth of Methuselah in B. c. 3317, whence to B. c. 2281, the date he assigns for the birth of Eber, are 1036 years, or 21 Jubilees and 7 years; and the whole period to B. c. 518 is 2799 years, or 57 Jubilees and 6 years. In the Chronology of Hales the birth of Methuselah is B. c. 4124, whence to B. c. 518, the era of the SECOND TEMPLE, are 73 Jubilees and 29 years. It is thus quite evident that the schemes of both these learned persons give way also in this series, when subjected to the Jubilean test.

THE SEVENTH SERIES.

From the death of Seth, B. c. 4337, to the death of Noah, B. c. 2867, are 1470 years, or 30 Jubilees; thence to the birth of Jacob, B. c. 1985, are 882 years, or 18 Jubilees; thence to the death of Jacob, 147 years, or 3 Jubilees; thence to the division of the lands, B. c. 1593, are 245 years, or 5 Jubilees. Computing downwards to the first Passover, after the first Passover in the SECOND TEMPLE, B. c. 515, are 1078 years, or 22 Jubilees, making altogether, from the death of Seth to the year B. c. 515, a period of 3822 years, or 78 Jubilees, being 3 cycles of 1078 years, *plus* 12 Jubilees.

In this series again the deep subtilty of the principles upon which the Scribes curtailed the Chronology is manifest; for, according to their scheme, Seth died in the year of the World 1042, which comes out, according to Usher's scheme, in B. c. 2963, although, in his Tables, stated the year after, which is wrong. Now, from B. c. 2963 to the year of Jacob's birth, in the same scheme, B. c. 1836, are 1127 years, equal to 23 Jubilees exact. From B. c. 1836 to B. c. 515, the 1st Passover of the SECOND TEMPLE, are 1321 years, or 26 Jubilees and 47 years, making the whole period 49 Jubilees and 47 years. And, it must be confessed, that had the 2 deficient years, to make up 50 Jubilees, been supplied, this would have given to the curtailed system, in this series, a character of plausibility wanting in all the former. Still, however, the

entire absence of the cyclical test of 1078 years, and the incompleteness of the two great subdivisions, the former being 23 Jubilees, a number marking no great period of Sacred Chronology, and the last being, if the 2 years wanting had been supplied, 27 Jubilees, a number no less incomplete, these defects would, even had there been a number of Jubilees complete, have betrayed the fraud.

In the Chronology of Hales the death of Seth is placed in B. c. 4269, from which to B. c. 515, the 1st Passover of the SECOND TEMPLE, are 3754 years, being 76 Jubilees and 30 years. It has, therefore, nothing of a Jubilean character.

I shall, in the next place, state the result of an examination of the systems of Usher and Hales, with respect to the other streams of Jubilean Chronology, which have been brought before the reader in a former chapter.

I. We have seen that from the year of the creation of Adam, B. c. 5478, to the date of the dedication of the Temple of Solomon, B. c. 1019, the interval is $4459 = 91$, or 7×13 Jubilees.

Usher places the Creation in B. c. 4004, and the dedication of the Temple B. c. 1004; the difference is 3000 years, or 61 Jubilees and 11 years. Hales' epoch of creation is B. c. 5411, and, deducting B. c. 1019, his date of the dedication, the difference is 4392 years, or 89 Jubilees and 31 years, to which, if we add 67 years, the sum will be, as above, 4459 years—the correct Chronology. I have already, in a former page, given the particulars of this difference, and shown its cause.

II. We have found that from the death of Methuselah, B. c. 3223, to the birth of Abraham, B. c. 2145, are exactly 22 Jubilees, or 1 cycle of 1078 years; and thence to the year A. c. 12, when our Saviour was 14 years old, the age of boys under the law subjecting them to the ordinances, are 2 cycles of 1078, = 2156 years.

Usher's date of the death of Methuselah, B. c. 2348, minus that of the birth of Abraham, B. c. 1996, leaves 352 years, or 7 Jubilees and 9 years; thence to the year A. c. 12, are 2007 years, or 40 Jubilees and 47 years.

According to Hales, Methuselah died B. c. 3155, whence

2145

to his date of Abraham's birth, B. c. 2153, are 1002 years, or 20 Jubilees and 22 years; thence to A. c. 12, are 2164, being 44 Jubilees and 8 years. It is plain, therefore, that the schemes of both these learned writers are wide of the truth.

III. It was proved, in a former chapter, that from the birth of Ishmael, B. c. 2059, to the 1st of Solomon, B. c. 1030, are precisely 1029 years, or 21 Jubilees. On trying Usher's dates of these events, I find the birth of Ishmael B. c. 1910, and the 1st of Solomon B. c. 1015; the difference is 895 years, or 18 Jubilees and 13 years. Hales' date of the birth of Ishmael being B. c. 2067, and the 1st of Solomon B. c. 1030, the difference is 21 Jubilees and 8 years.

IV. The period of 14 Jubilees exactly, which, in a former page, was shown to measure the interval from the birth of Isaac to the beginning of the administration of Gideon, comes out in the scheme of Usher 11 Jubilees and 32 years, and in that of Hales 14 Jubilees and 8 years.

V. The series of 42 Jubilees exact, which has been made out, from the covenant of God with Abraham, in Gen. xv., to the nativity of our Lord, is, in the system of Usher, 1909 years, or 38 Jubilees and 47 years; and, in the scheme of Hales, 42 Jubilees and 6 years.

Having thus, in the recapitulatory view of the results arrived at in the former chapters, compared the system of Jubilean Chronology, which is brought to light in these pages, with the schemes of Usher and Hales, it has, I hope, been made to appear to the satisfaction of every reader whose mind is trained to habits of sound reasoning, that the Antediluvian and Post-diluvian Chronology of the Seventy contains in itself the intrinsic evidence of demonstration that it is the exact truth; since, if it had even 1 year more or less in any one generation, or reign, or other period, then every one of the series of Jubilees, or cycles, would have entirely failed. I proceed, therefore, to lay before the reader some general conclusions from the whole subject, and some remarks on the great crisis in the Chronology of the World, to which we are rapidly approaching; but these things may properly be made the subjects of another and a final chapter.

CHAP. VI.

GENERAL CONCLUSIONS FROM THE WHOLE SUBJECT—THE BOOK CONTAINING THIS SCHEME OF TIME MUST HAVE BEEN WRITTEN BY INSPIRATION, AND THE HEBREW DISPENSATION MUST BE FROM GOD—EVIDENCE OF THE FACT THAT WE ARE NOW APPROACHING A GREAT CRISIS OF THE SACRED CHRONOLOGY, WHICH INDICATES THE NEARNESS OF THE END—CLOSING REFLECTIONS ON THE STATE OF THE CHURCH, AS BEING READY FOR THE HARVEST.

THE twelve streams of Jubilean Chronology, which have been developed, may properly be divided into two classes:—THE FIRST SEVEN contain the *general* and *political* Chronology of the Hebrew Church and State, and of the great events of the kingdoms of the world in connexion with, and in their relation to the Church, and the prophetic annunciations of the Divine word. These 7 then I term the series of GENERAL CHRONOLOGY. The remaining 5, as they relate to particular events chiefly connected with the fulfilment of special promises and predictions, may, perhaps, be properly termed the series of SPECIAL and ECCLESIASTICAL CHRONOLOGY.

In both series, we have seen that *twelve* different points of time, from the very year of the Creation of Adam to the birth of Isaac, that is, extending from B. C. 5478, to B. C. 2045, a period of 3434 years, are assumed as the epochs from which 12 series of Jubilees compacted together, as well as subdivided into distinct parts by SEPTENARIES of Jubilees, or TWELVES or TENS, or by the CYCLE of 22 Jubilees, or 1078 years, and its BISECTION, are carried down, marking in their descent to lower ages the great leading periods of the Church

and nation of Israel; so that all the great events and the reigns of the most distinguished kings, David, Solomon, Hezekiah, and Josiah, are connected by this wonderful Chronology, with the epochs and the Patriarchs of the antediluvian and postdiluvian ages. We have further seen that the 7 series of general Chronology descend even to our own times, throwing light upon the fearful series of Divine judgments which began at the French Revolution, and have not, since then, ceased to afflict, and agitate, and terrify the world, filling even, at the present moment, the minds of thinking men with the apprehension of an unknown crisis which they perceive to be approaching, but of which they see not the nature or the extent, only that it portends evil to the inhabitants of the earth.

The first reflection which forces itself on the mind, in contemplating this wonderful scheme of time, comprehending in its vast embrace all earthly things, and all ages past, present, and future, is, that its AUTHOR is that ETERNAL BEING, who alone presides over, and directs with infinite and unerring wisdom the destinies of all worlds, and ordains the revolutions of ages for effecting the purposes of his mercy, that *in the dispensation of the fulness of time he might gather together all things in Christ, both which are in heaven and which are on earth, even in him.**

Had it been possible for man to have invented this scheme, he who devised it would have proclaimed to the world his own invention; and it could not have remained concealed and utterly unknown for so many ages. The very fact, therefore, of its having remained hidden in the Sacred pages, is evidence quite sufficient that it is not, and cannot be, a human device.

The second conclusion that we are compelled to draw, is, that the Book which contains this hitherto hidden and unknown scheme of time, must have been written by inspiration from God. For as no human understanding could have

* Ephes. i. 10.

invented such a scheme, so no human industry or pains could have obtained possession of the materials for accurately recording the events of the most distant ages, and the duration of the lives and administrations of so many patriarchs, and judges, and kings, so as to bring out these collateral schemes of Jubilees and Cycles, without so much as the defect of a *year*, and at distances in the revolutions of ages so immense, as to transcend, beyond measure, all the records of authentic history, and even the ages of fable and romance. I confess I see not what an infidel can say against such a conclusion; and if the Christian, who reads these pages, shall feel at all, as the writer has done at every step of the discoveries which have burst upon him in these researches, he will be constrained, at every moment, to lift up his heart in adoration and wonder at the greatness of the wisdom and the power of that Eternal Being who thus manifests the depth of his unsearchable wisdom, in ordering the times and the seasons, and who has been pleased to reveal these things in the Scriptures for the instruction of the Church, and in order to the preparation of his servants for the things that are coming, and TO WHOM, THROUGH CHRIST JESUS, THE ETERNAL HIGH PRIEST, BE GLORY AND PRAISE, FOR EVER AND EVER. AMEN.

The next and last conclusion inevitably flowing from the consideration of these things, is, to the utter shame and discomfiture of all infidelity, that the HEBREW DISPENSATION, (by which expression I mean the whole of that economy which is included in the promise to Abraham, *in thy seed shall all the nations of the earth be blessed*,*) is from God, and all its events ordered by his providence, and all its destinies, past, present, and future, under his especial superintendence and guardianship; and including, as it does, in it the first and second comings of MESSIAH, all the hopes of this lower creation rest upon, and are involved in the future developments of this dispensation, in which are contained every promise of mercy and salvation to the human race, and of the *deliverance*

* Gen. xxii. 18.

*of the creation itself from the bondage of corruption into the glorious liberty of the children of God.**

I shall now, as a fit conclusion to this Work, draw the attention of the reader to the great crisis in the Chronology of the World, to which we are rapidly approaching, and which seems, with no equivocal voice, to proclaim the nearness of the END.

It has been established that the great periods of the Sacred History are measured by series of Jubilees, which are themselves numbers of perfection or mystery, viz. by *Sevens*, or *Tens*, or *Twelves*, of Jubilees, or the *Cycle* of 1078 years, or its *bisection*. It has also been shown, that one of the great divisions of this Chronology, viz. from the deliverance and return from Babylon to the era of the 7th Apocalyptic Trumpet, in which we now live, is measured by the exact period of $4 \times 12 = 48$ Jubilees, subdividing itself into two parts, *first*, 12 Jubilees from the return from Babylon to the opening of the Christian dispensation and judgment of the Jewish nation: *secondly*, of 36 Jubilees from the era last mentioned to the present period of judgment on the kingdoms of the fourth monarchy. These numbers of 48 Jubilees added to the prior 22 Jubilees, or 1078 years from the period of the Exodus and entrance into Canaan, make up the number of the 70 Jubilees, which, in the *seven* different series, have different commencements and ends.

As it will very much assist the reader to obtain a clear view of the whole subject, to have the dates of the commencement and end of these subdivisions of the Chronology in the whole of the Seven series placed before him in a synoptical form, I shall endeavour now to do this:—

* Rom. viii. 21.

SYNOPSIS

OF THE SEVEN STREAMS OF SEVENTY JUBILEES, SHOWING THE YEARS OF THE COMMENCEMENT AND END OF THEIR VARIOUS SUBDIVISIONS.

	PERIOD OF 1078 YEARS		PERIOD OF 12 JUBILEES		PERIOD OF 36 JUBILEES		71st JUBILER.	
	BEGINS.	ENDS.	BEGINS.	ENDS.	BEGINS.	ENDS.	BEGINS.	ENDS.
	Years B. C.	Years B. C.	Years B. C.	Years A. C.	Years A. C.	Years A. C.	Years A. C.	Years A. C.
I. SERIES.	1639	562	561	27	28	1791	1792	1840
II. SERIES.	1634	557	556	32	33	1796	1797	1845
III. SERIES.	1614	537	536	52	53	1816	1817	1865
IV. SERIES.	1609	532	531	57	58	1821	1822	1870
V. SERIES.	1599	522	521	67	68	1831	1832	1880
VI. SERIES.	1596	519	518	70	71	1834	1835	1883
VII. SERIES.	1593	516	515	73	74	1837	1838	1886

If the reader will next turn back to the former chapters, where the events which distinguished the various eras of the whole *seven series* are detailed, he will see that the *first* may properly be called the *INITIATING*, and the *seventh* the *FINISHING* SERIES, by which I mean that the *first*, in each of its subdivisions, *begins* a work, which, after going through various gradations in the *intermediate series* towards completion, is at length *finished* in the *seventh series*, in which series also, each of the subdivisions introduces a dispensation consequent to the one previously ended.

Thus, in the 1st year of the *first series*, B. C. 1639, God *began* the great work of establishing Israel as a nation and a Church, by bringing them out of Egypt. In the year B. C. 1593, the 1st of the *seventh series*, the same work was *finished* by the dividing among Israel, by the hand of Joshua, the promised inheritance of Canaan.

2d. In the year B. C. 562, which is the 1078th year of the *first series*, Nebuchadnezzar died, and in him fell the glory and power of *Babylon*. In the year B. C. 516, which is the 1078th year of the *seventh series*, *Babylon* was taken the *second* time by Darius Hystaspes, its gates and walls demolished, and 3000 of its people impaled. In the same year the *SECOND TEMPLE* was finished and dedicated.

3d. The year B. c. 561, which, in the *first* series, is the 1st year of the second subdivision of 12 Jubilees, was also the 1st year of the liberty of Jehoiachin from prison. The year B. c. 515, being in the *seventh* series the 1st year of the 12 Jubilees, is the year of the first Passover after the dedication of the SECOND TEMPLE.

4th. The year A. c. 27, the last of the 12 Jubilees in the *first* series, is the era of the beginning of the ministry of John the Baptist. In A. c. 73, the last year of the 12 Jubilees in the *seventh* series, the whole lands of Judea were, by order of Vespasian, sold to strangers.

5th. In the year A. c. 28, which, in the *first* series, is the 1st of the 36 Jubilees, our Lord was baptized of John in Jordan, and with the Holy Ghost. The year 74 being in the *seventh* series, the 1st of the 36 Jubilees, and also the year after the sale of all the lands of Judea, is properly the era of the final dispersion of the Jewish nation. The judgment on them was now *finished*.

6th. In the *first* series, the year 1791, which is the last of the 36 Jubilees, is the period of the maturity of the first stage of the French Revolution, when it yet bore the aspect of good. In this year the king accepted the constitution, and the legislative assembly met. This was also the year of the convention of Pilnitz, which was the germ of the coalition of Europe against France. The year 1837, the last of the 36 Jubilees in the *seventh* series, is yet future.

7th. In the *first* series, the 1st of the 71st Jubilee was the year 1792, when the Seventh Apocalyptic Trumpet first sounded at the fall of the French monarchy, and when the French Revolution put off its meretricious smiles of peace, good will to men; and was unmasked and revealed in all its horrors, as the third awful Wo of the Apocalypse. The 71st Jubilee year of the *seventh* series being 1838, is still in the womb of futurity.

I fear that some readers may complain of so much repetition in these details; but I am not aware how subjects so

difficult as those which are here discussed, can be clearly exhibited without much repetition.

I shall now state, that from the whole of what has been placed before the reader, and a minute examination of the characters of the events distinguishing the various past eras of the *seventh* series, I deduce the chronological COROLLARY, that the years 1837 and 1838 are stamped with characters, the former of *finishing* and *completion*, the last of *beginning* and *restitution*,* and *re-creation*. At the moment that this is written, we are still in 1835, which does not, according to Jewish computation, end till the 17th March, 1836. Already the year 1835 has been marked as an era by the acceleration of the political drama in this country, and the utter abortion of the endeavour to establish a conservative ministry under the new constitution, which is itself in a state of transition, and will scarcely bear any treatment but the whip and spur. This political essay, to put *old wine* in *new bottles*, seems to have failed no less egregiously than that which we are assured, by infallible authority, must always fail of putting *new wine* in *old bottles*.† The Peel conservative ministry fell in April, 1835, whether to rise again, or finally, the events of the next session will probably determine. But, be this as it may, the *sixth* series of Chronology to which the year 1835 belongs, as the 1st year of the 71st Jubilee, being one, not of a *final*, but of an *intermediate* character, the events which have already occurred in this year, are sufficiently important to distinguish it as a crisis. Let us also not forget that 1836 is the end of the cyclical period of 1765 years from the year 71, the 1st of the 36 Jubilees in the *sixth* series. We know not what 1836 may bring forth.

But I must now proceed to show the great chronological characters which distinguish the years 1837, being the last of the 70 Jubilees, and 1838, which is the 71st Jubilee year in the *seventh* and *finishing* series.

* I use the word in the sense of Acts iii. 21; the Greek is ἀποκαταστασις.

† The ancient bottles were made of leather.

We have already deduced the corollary that these are years of *finishing* and *completion*, and *beginning* and *restitution*, and, in accordance with this, it will be seen that they are the termination of various great periods in the sacred Chronology, which I shall now state:—

1st. On the 1st Nisan, 1837, being the 8th March, we arrive at the end of a great period of 3724 years, which (divided by 49) is 76 Jubilees exactly from the return of Jacob from Padan-aram, in B. C. 1888, being just 20 years from his migration thither.* Now, his return from Padan-aram is, as is clearly shown by Sir G. Rose, in his *Scriptural Researches*,† a type of the return of the nation of Israel to the land of their fathers. Moreover, the period of 3724 years, though not itself a cycle in astronomy, contains the singular property of being the exact multiple of the primary cycle of Meton, of 19 years by 196. Again, the number 196 is itself the multiple of the Jubilee, or 49 by 4, so that this period of $12 \times 6 + 4 = 76$ Jubilees of years, is equal to 4 Jubilees of *Cycles* of 19 years, or to 4 cycles of *Jubilees*, or $19 \times 4 \times 49 = 3724$, and, let it be recollected, that 4 is itself a number of fulness. The number of 3724 years resolves itself also into no less than fifteen different factors, viz., 2, 4, 7, 14, 19, 28, 38, 49, 76, 98, 133, 196, 266, 532, 931, and 1862. It therefore appears to be marked with those characters of MYSTERIOUS FULLNESS which belongs to a number which describes one of the great ages of the dispensations of God.

2d. At the very same time when this period elapses, viz., on the 10th Nisan, 1837,‡ another great astronomical cycle of 3435 years, computed from the day when Joshua and the children of Israel passed over Jordan, in B. C. 1599, comes to its end. According to the Tables already referred to, the sun and moon are, at the end of this cycle, within 53 minutes and 38 seconds of time of the points from which they set out at the commencement of it.

3d. At the same point of time, viz., Nisan, 1837, we arrive

* Gen. xxxi. 38.

† Chap. viii.

‡ Josh. iv. 19.

at the end of a period of 2352 years, or $12 \times 4 = 48$ Jubilees, from the beginning of the year B. C. 516, in which year the SECOND TEMPLE was finished, in the last month of the year, and dedicated;* and, in the very same year, the city of Babylon, which had rebelled, was taken by Darius Hystaspes, after a siege of 20 months, and its hundred gates demolished, and its walls broken down, and 3000 of its inhabitants impaled. Both these events, in their typical sense, bear upon those of the last hour of the present dispensation. The finishing and dedication of the SECOND TEMPLE are a type of the completing of the number of the Church of the FIRST-BORN, at the second advent of our Lord; and the destruction of Babylon, by Darius, is typical of the judgment of Babylon the Great, at the same season.

4th. The same year, 1837, is the end of a cyclical period of 2357 years, or 48 Jubilees + 5 years, or 124 cycles of 19 years + 1 year, computed from B. C. 521, the 1st of Darius Hystaspes, being the 22d Jubilee year, in the 5th series, from the entrance into Canaan. At the end of this cycle of 2357 years, the moon is faster than the sun about 4 hours 32 minutes.

5th. I shall now lay before the reader another and a very remarkable period, which will expire at the same time, viz., Nisan, 1837, and which I have only discovered since writing the last paragraph. ADAM, our great PROGENITOR, died in the year B. C. 4549, at the end of the year, as his life was 930 years. Now, from the beginning of the following year, B. C. 4548, to the beginning of Nisan, 1837, there is precisely a period of 6384 years, which, divided by 19, the primary lunar cycle, gives 336 without a remainder, and 336 divided by 7 = 48; it is therefore *forty-eight sevens* of the Metonic cycle of 19 years. This period is also cyclical, for I find, by calculation, that, at the end of 6384 years, the moon is about 13 hours 49 minutes before the sun from the points whence they set out. Moreover, this great period resolves itself into the

* Ezra vi. 15, 16.

following 38 factors: viz., 2, 3, 4, 6, 7, 8, 12, 14, 16, 19, 21, 24, 28, 38, 42, 48, 56, 57, 76, 84, 112, 114, 133, 152, 168, 228, 266, 304, 336, 399, 456, 532, 798, 912, 1064, 1596, 2128, 3192. Being the cycle of 19 years $\times 7 \times 4 \times 12$, it comprehends in itself the deep characters of MYSTERY and COMPLETE FULNESS, as the multiple of the cycle of Meton, by the three perfect numbers of mystery and perfection—7, and 4, and 12.

Now, ADAM was, in his own person, different from all other men. He came originally from the plastic hand of the CREATOR, but all other men through him. In like manner the death of Adam, the ORIGINAL MAN, was, in itself, an event differing from that of all other men. He died for HIS OWN sin: all other men died through HIS SIN. His death was therefore the *special*, and *personal*, and *judicial*, execution of the sentence, "*In the day thou eatest thereof thou shalt surely die.*" And although Abel died before him in time, yet his death was the effect of that of his father, in whom died the whole race of man. The DEATH OF ADAM is, therefore, properly the GREAT EPOCH OF THE REIGN OF DEATH, and, as the above number of deep MYSTERY and FULNESS commences from that epoch, I conceive that the end of it must be connected with some great and decisive event in the work of REDEMPTION from that sentence. I certainly do form some conjectures as to what the precise event may possibly be, but, being sensible of my own fallibility, I shall not offer them to the reader.

6th. I find again, and since I made the last discovery, that from the destruction of Jerusalem, by Titus, in A. C. 70, to 1837, are 1767 years, which, divided by the cycle of 19 years, gives 93 exactly. It is observable, however, that 93 is not a perfect number, divisible either by 7, or 12, or 4. I therefore conclude that there is connected with this number a further period of 3 cycles, or 57 years, which will bring us to 1894, or $8 \times 12 = 96$ cycles, as some great period connected with the re-establishment of Jerusalem. This, however, is conjecture only; but, since the above was written, I

have discovered that 1894 is the last year of the 72d Jubilee, in the *second* series.

At Nisan, 1838, the following great Jubilean series come out:—

	Years.	Jubilees.
1. From A. C. 74, the year after the sale of all the lands of Judea to strangers, whereby the promised land and holy city became the possession of the heathen, ...	1764	$12 \times 3 = 36$
2. From B. C. 515, the first Passover after the dedication of the SECOND TEMPLE, ...	2352	$12 \times 4 = 48$
3. From the division of the lands, by Joshua, B. C. 1593, . . .	3430	$7 \times 10 = 70$
4. From the death of Jacob, in Egypt, B. C. 1838, ...	3675	$12 \times 6 + 3 = 75$
5. From the birth of Jacob, in B. C. 1985, ...	3822	$12 \times 6 + 6 = 78$
6. From the death of Noah, B. C. 2867, ...	4704	$12 \times 8 = 96$
7. From the death of Seth, B. C. 4337, ...	6174	$12 \times 10 + 6 = 126$

It will be observed that the whole of these periods, with the exception of the 3d, the 70 Jubilees are either exact multiples of 12, or with fractions of 12, that is, 6 and 3 added, and, in the 6th period of 96 Jubilees, it will be seen that the date of the first Passover of the SECOND TEMPLE, B. C. 515, exactly *bisects* the whole interval, from the death of Noah to Nisan 1838. The whole of these periods, as multiples of 12, the measure of the Sanctuary, are, therefore, stamped with a sacred character of FULNESS and MYSTERY.

The whole of the chronological features which thus distinguish the two years 1837 and 1838 do, I think, inevitably lead us, if we are guided by the analogies of the past, to believe that these years bring us to THE TERMINATION OF ONE OF THE GREAT DISPENSATIONS OF GOD, AND THE COMMENCEMENT OF ANOTHER. Furthermore, the year 1837 is the middle year of

the last Septenary of the 71st Jubilee, in the *first* series; and though, in a former Chapter,* I have, in harmony with what is contained in my Tract on the Jubilean Chronology of the seventh Trumpet, placed the fall of Babylon at the *end* of the last Septenary, yet I have always conceived that, if my theory of the typical signification of the compassing of Jericho be true, the fall of Babylon *may* be some years earlier, even as the fall of Jericho, to afford time for the awful slaughter that was to follow, must have been not later than at *Noon* of the 7th day's compassing. Now, as the year 1837 is precisely 48 Jubilees from the second taking and ruin of the literal Babylon, in B. C. 516, which was the last year of 48 Jubilees from the death of Noah, B. C. 2867, in like manner I am led to *conjecture*, I will not use a stronger word, that the year 1837, which is the last year of 96 Jubilees from the death of Noah, and the last of 48 from the first Passover of the SECOND TEMPLE, and 48 *complete* from the *dedication* of that Temple, may probably be the year of the fall of the MYSTICAL BABYLON. Be this as it may, when I consider the fact which is so completely established in the former chapters of this Work, (and for the more full elucidation of which I must refer to the Tables,) that all the great revolutions of the Church have occurred at the termination of great periods of Jubilees, I cannot but be impressed with the deepest conviction that we are at the LAST HOUR of the present dispensation, and that the SON OF MAN IS AT THE DOOR.

When the above was written, I thought it included every thing in the way of discovery I had to offer, and was about to close with the practical remarks, which will be given below, on the state of the Church; but in this I was mistaken, for the periods which I shall now place before the reader have since been given to me, and I trust he will receive them in the same order as I myself did, without expecting me to remodel the former pages of this chapter, for the purpose of arranging them more systematically:

* Chap. I. p. 3.

	Years.	Cycles of 19 years.
1. From the birth of Enoch, B.C. 4357, to the vernal equinoctial new moon of 1838, are .	6194	326
2. From the year of the flood, B.C. 3217, to Nisan 1838, are	5054	266
3. From the 1st year of the reign of David, B.C. 1070, to Nisan 1838, are	2907	153
4. From the creation of Adam, B.C. 5478, to Nisan 1838, are	7315	385

The fourth of these periods of cycles is placed by me last in order, though it is first in time, from the simple circumstance of its having been last discovered by me, and, in the beginning of this Work, I proposed to myself to follow this order.* I shall now remark, that the *first* and *third* of these numbers of cycles are not divisible by 12, or 7, or 4, and are therefore *imperfect* periods. The *second* number, of 266 from the deluge, being divided by 7, gives 38 Septenaries of cycles; the *fourth*, of 385 cycles from creation, being divided by 7, gives 55. Neither 38 nor 55 are, however, *perfect* numbers of *sevens*. These two numbers, therefore, have a relative, but not an absolute perfection. On the other hand, the great periods which expire in 1837, especially the 76 Jubilees from Jacob's return from Padan-aram, and the period of 6384 years from the death of Adam, are numbers of absolute and complete perfection and mystery. Now, the reason of this difference of character between the periods which expire in 1837 and 1838, must be sought for in the different nature of the events which may be expected to occur in these years. We have already deduced a corollary that 1837 is a year of *finishing* and *completion*. I shall just add a conjecture as to *one thing*, which I conceive will then be accomplished. It is the *scattering of the power of the holy people*, spoken of in Dan. xii. 7. But this is not *all* that I suspect will then be accomplished. The year 1838 we have, in the same corollary, set down as a year of *beginning*, and *restitution*, and *re-creation*.

* See p. 14.

Now, as all these things look forward to future time for their accomplishment, and are not done in a day, we hence see a reason why the great periods which expire in 1838 should be wanting in those characters of finished and complete perfection, which mark the periods which come to an end in 1837.

Having now finished what I had to offer, as to the chronological characters of the period we are so rapidly approaching, and the conclusions which they compel us to adopt as to the nearness of THE END, I proceed briefly to show, that, if we look around us at the state of the Church, we shall, I think, discover new reasons, leading us to the assured persuasion that the Son of Man is at the door.

We know, from the words of our Lord himself, that when the harvest is come, that is, when the wheat of the spiritual earth is ripe, then he putteth in the sickle;* and the word which is used for this ripeness, in Rev. xiv. 15., *ἐγένετο—~~the~~ harvest of the earth is* DRIED UP, significantly shows what is the true idea of ripeness. All husbandmen know that ripeness is when the grain arrives at that state in which it is incapable of deriving further nourishment from the soil. This does not always imply that the grain is completely *filled*. There is an unhealthy ripeness, from blight, or mildew, or other causes, as well as a healthy ripeness. Still, whether the ripeness be sound or unsound, the cutting down must no longer be delayed.

When our Lord first came, the harvest of that dispensation was about ripe, (John iv. 35,) because the Jewish Church was arrived at that state, that it could derive no further nourishment from the dispensation of the law and the prophets. The Simeons, and Annas, and Nathanaels, and other saints of similar character, were with outstretched necks looking for Messiah, and nothing but his appearance could now feed or nourish them. They were to be gathered and planted in the *higher dispensation of the kingdom of God*. Others were brought to repentance, and filled and ripened suddenly by the preach-

* Mark iv. 29.

ing of our Lord and his Apostles. But the great body of the nation were unhealthily ripe, or so dried up with the blights of Pharisaism, or other false systems, or so choked with the lusts of the flesh and the world, as to be incapable of receiving further nourishment. They were dried for the fire. The end of that dispensation was come.

If we now take an enlightened survey of the state of the Church, we shall, in like manner, be convinced that it is fast ripening for the harvest. The truth, which is especially intended for the nourishment of the saints in this *last period*, is that of the approaching advent of our Lord at the destruction of the fourth kingdom of Daniel. Only a small remnant, however, have received this precious truth, and of them it is to be feared, that not a few have already turned aside to the delusions which have prevailed in our days, and that others hold it, as all truth may be held, in unrighteousness. But the great body, even of the more devout part of the Church, that which is called Evangelical, continue pertinaciously to resist this doctrine, and will not even inquire into it; and by thus refusing further nourishment, they prove themselves to be like grain dried up before it is completely filled, and which must be cut down. It is manifest that this body of the Church can receive no further nourishment from the present dispensation, seeing that it rejects, what is fitly called by some of the Puritans, the *generation truth* of its own day. Indeed, it will be found that it *professes* to have attained to no higher knowledge than was possessed by the Church at the time of the Reformation, and in *reality*, instead of having made any *advances*, it has *retrograded* in clear statements of doctrine, and in knowledge of the Prophetic Scriptures. The former is not denied even by the members of this body, as they are perpetually sending out new editions of the Divines of a former age, as being confessedly superior to any of the present day; and the last, namely their declension in knowledge of the Prophetic Scriptures, might easily be shown by extracts from the writings of the Fathers of the Reformation, and by comparing the mode in which they conducted the

controversy with Papal Rome, with that in which it is managed in the present period.

The great body of the *outer court* worshippers are, on the other hand, so smitten with the blight of worldliness, or infected with the gangrene of liberalism, or so entangled in the pursuit of secular objects, whether knowledge, or business, or sensual gratifications, as to be dead to the voice of Divine truth, and ready for judgment.

Another, and I think a very affecting evidence of the nearness of the end, is the present *outward state* of the Protestant Churches. Their diseases and their divisions appear to be past remedy. There is, in the Established Churches, much of the High Church spirit, each making their own Shibboleths the standard instead of the Scriptures, so that no Church will acknowledge the validity of the ordination of another, and one of them at least,* excludes from the Lord's Supper those who question any part of its Confession of Faith. If we look again to the Dissenting Churches, we find them more opposed to the great truth of the Lord's coming personally in judgment to destroy the fourth kingdom, than even the Established Churches, and especially than the Episcopal Churches of England and Ireland, in which there is a considerable and increasing body both of the clergy and people, who decidedly hold this great and precious truth. The Dissenters have also added, in these days, a new subject of controversy to those which formerly existed, by forming associations, the avowed object of which is to endeavour to persuade the State to confiscate the endowments of the Protestant Churches established by law, an object which appears to be as unlawful, (and I am myself connected with a *Congregational Church*,) as if a counter-association were formed, to endeavour to move the State to confiscate the property of the Voluntary Churches. The new controversy, which is thus stirred up, necessarily engenders the bitterest strife, and gnaws as a canker what yet remained of the spirit of Christian charity. It interrupts,

* The Church of Scotland.

or rather uproots, all harmony in pursuing the great object of the preaching the Gospel to Israel and the heathen. In the mean time, amidst these hot contentions, the Church of Rome is making the most gigantic strides to recover her lost dominion in these realms, and she views this bitter strife with deep and malignant satisfaction, as that which will prepare the Protestant Churches to be an easy prey to her.

Believing, from the Scriptures, that when the Lord comes with clouds he will break the nations as the vessels of a potter, it appears to me, that the utter dissolution of all their present ecclesiastical institutions, or establishments, is plainly included in this work. But I conceive that the present Dissenting Churches will share in this judgment also, and to an extent *quite equal* to that which may come on the Established Churches. It does, therefore, I confess, appear to me, that in endeavouring to procure the confiscation of the endowments of their brethren of the Churches established in these realms from the age of the Reformation, the Dissenters are assuming the prerogatives of judgment which belong to Christ only, and forestalling his work of **BREAKING IN PIECES.**

The state of the professing Church is thus like that of a city divided against itself, which cannot stand; and as the coming of the Lord is just at hand, we may learn, from what we see around us, of the amendment of which there is no hope, that when He does come, many of his professing servants will be found occupied, not in preparing for his coming, but in beating their fellow-servants, even as He himself describes it in his prophetic parable.*

I conclude, by remarking, that these observations are not made in the least hope of influencing any who are already engaged in this warfare; but being myself separated from the Church established by law, in this part of the kingdom, I have thought it my duty, regardless of the censures I may

* Matth. xxiv. 29.

incur from my brethren, openly to express my sentiments,—and, also, because I believe that this strife is preparing the Protestant Churches for judgment. It does, I confess, appear to me, that if men would receive the testimony of the Scriptures, as to the nearness of the day of the Lord, they would see that there is not time for questions of this nature, and leaving to the Lord himself the settlement of this controversy concerning the order of *his house*, they would turn their minds to that for which there is yet a moment, namely, the setting in order *their own house* for his sudden coming.

All the events of our own times,—the growing disorganization of the body politic,—the fears and expectations of men,—the deep persuasion of an impending convulsion in-rooted in every thinking mind, similar to the instincts of animal nature before the approach of the earthquake,—the solemn and awakening declarations of Scripture,—the clear and unequivocal voice of Prophecy,—every sign, every promise, every testimony, unite in announcing his approach.

BEHOLD HE COMETH WITH CLOUDS, AND EVERY EYE SHALL SEE HIM, AND THEY ALSO THAT PIERCED HIM; AND ALL KINDS OF THE EARTH SHALL WAIL BECAUSE OF HIM. EVEN SO, AMEN.*

* Rev. i. 7.

III. TABLE.

THE FIRST SERIES OF GENERAL JUBILEAN CHRONOLOGY,
 BEGINNING AT THE DEATH OF ^{ENOS}SETH, AND THE 70 JUBILEES
 RECKONED FROM THE EXODUS.

	Jubilees from Exodus.	Jubilees from death of Enos.	Years of World.	Years Before Christ.
Death of Enos, ...		I.	1341	4138
Translation of Enoch after an interval of 3 Jubilees, ...		IV.	1488	3991
THE EXODUS, from translation of Enoch 48 Jubilees, ...	I.	LII.	3840	1639
Death of Josiah from Exodus, 21 Jubilees, On the death of Nebuchadnezzar, Evil- merodach reigns in Babylon, and releas- es Jehoiachin of Judah from prison at the end of the last year of 22d Jubilee, viz., B. C. 562, Jewish style, or, accord- ing to our year, in March, B. C. 561. This year is therefore reckoned the 1st of the liberty of Jehoiachin, as it is the 1st of Evil-merodach, being also the 1st of the 23d Jubilee, and 1078 years from the Exodus, ...	XXII.	LXXIII.	4869	610
Darius Hystaspes, king of Persia, subdues Thrace, which is the pushing of the RAM westward and northward, Dan. viii. 4, Artaxerxes Longimanus reigns in Persia in last year of 24th Jubilee, ...	XXIII.	LXXIV.	4918	561
Artaxerxes defeats his brother Hystaspes in Bactria, and becomes firmly settled on the throne; on which occasion he ap- points rejoicings for 180 days in the following year, when Vashti was di- vorced, ...	XXIV.	LXXV.	4967	512
Pisuthnes, governor of Lysia, rebels against Darius Nothus, but is vanquished and put to death, ...			5015	464
Johanen, high priest, kills his brother Jeshua in the Temple, on last year of 26th Jubilee, whereupon a fine of 50 drachms, or £1 1s. sterling, was laid upon every lamb offered in the Temple, by the Persian governor Bagoses, and it continued for 7 years, to the death of Artaxerxes Mnemon, ...	XXV.	LXXVI.	5016	463
Alexander Ægus, king of Macedon, ...	XXVI.	LXXVII.	5065	414
Hannibal crosses the Alps, and enters Italy, ...			5113	366
Antiochus Epiphanes takes Jerusalem, and profanes the Temple in last year of 30th Jubilee, ...	XXVIII.	LXXIX.	5163	316
	XXX.	LXXXI.	5261	218
			5309	170

THE FIRST SERIES OF GENERAL JUBILEAN CHRONOLOGY.

	Jubilees from Exodus.	Jubilees from death of Enos.	Years of World.	Years After Christ.
CHRIST baptized in Jordan, ...	XXXV.	LXXXVI.	5506	28
MARCUS AURELIUS, the Roman emperor, when surrounded by the Quadi beyond the Danube, is in danger of perishing with his army through thirst, but is delivered by a miraculous rain sent in answer to the prayers of the Christians of the Miletian legion,*	XXXVIII.	LXXXIX.	5653	175
AURELIAN besieges and takes Palmyra, with the famous Queen Zenobia, ...	XL.	XCI.	5751	273
CONSTANTINE issues an edict, forbidding work on Sunday, in the last year of the 40th Jubilee from the Exodus, ...			5799	321
CONSTANTINE gains great victories in Illyricum over the Goths and Sarmatians, and pursues them across the Danube, The Romans are totally defeated and driven out of Spain by Euric, king of the Visigoths, in the last year of the 43d Jubilee from the Exodus, ...	XLI.	XCII.	5800	322
Death of ANASTASIUS, emperor of the East, and the enemy of the Catholics, and the accession of JUSTIN, who notifies it to <i>Pope Hormisdas</i> in an epistle, wherein the emperor styles the <i>Popes SUMMI PONTIFICES</i> , or SUPREME PONTIFFS, Baronius, Tom. ix. p. 226. This writer tells us that the year 518 was a memorable period in the Church, when peace, after long discord, was restored, and the East and West were bound together by the cement of the same faith. This memorable era, in the rise of the papal power, is exactly 2 cycles of 1078 years = 2156 from the Exodus, ...	XLV.	XCVI.	5996	518
ALBOIN, king of the Lombards, undertakes the conquest of Italy, ...	XLVI.	XCVII.	6045	567
Mahummed, the false prophet, began to preach at Mecca in the year 613, about 3 years before the beginning of 45th Jubilee from Exodus; and, during this Jubilee, the Arabs conquer Syria, Palestine, Egypt, Armenia, Cyprus, and Persia. The 45th Jubilee year was Charles Martel rules France, as mayor of the palace, ...	XLVII.	XCVIII.	6094	616
	XLIX.	C.	6192	714

* Infidels scoff at this; but the miraculous deliverance and victory are mentioned both by Dion Cassius and the poet Claudian. See Crevier's Hist. of the Emperors, vol. vii. p. 304, 5.

THE FIRST SERIES OF GENERAL JUBILEAN CHRONOLOGY.

	Jubilees from Exodus.	Jubilees from Death of Enos.	Years of World.	Years After Christ.
The city of Bagdad founded by Caliph Al Mansur in the last year of the 49th Jubilee, ...			6240	762
Ruric, the first prince of Russia, reigns, ...	LII.	CIIL.	6339	861
Henry IV., emperor of Germany, in last year of 55th Jubilee, ...			6534	1056
Henry V., emperor of Germany.—The Italian cities begin to erect themselves into republics, ...	LVII.	CVIII.	6584	1106
Pope Adrian IV. issues a bull to Henry II. of England, on the ground that Ireland belonged to St Peter and the Papal see, authorizing him to subdue that kingdom, ...	LVIII.	CIX.	6633	1155
The taking of Constantinople by the crusaders.—Beginning of the Latin empire of Constantinople, and the Greek emperors of Nice and Trebisonde.—The English driven out of Normandy by Philip Augustus of France.—The origin of the Inquisition in Languedoc.—Don Pedro of Arragon becomes the vassal of the Pope, ...	LIX.	CX.	6682	1204
The first invasion of the Roman empire by the Ottoman Turks. The SIXTH APOCALYPTIC TRUMPET, ...	LXI.	CXII.	6780	1302
John Huss made Confessor to Sophia, queen of Bohemia	LXIII.	CXIV.	6878	1400
End of the schism of Basle in the Romish Church, ...	LXIV.	CXV.	6927	1449
Louis XII. reigns in France.—The Portuguese discover the passage to India round the Cape of Good Hope.—Columbus discovers the continent of America, Battle of Muhlberg, and defeat of the Protestants by Charles V., and consequent dissolution of the Smalcaldic league.—Henry II. reigns in France.—Accession of Edward VI. of England, the second era of the Reformation in England. This Jubilee was the great crisis of the Reformation. (See my Chronology of Israel, Preface, p. xix.), ...	LXV.	CXVI.	6976	1498
Pacification of Lintz.—The Protestants of Hungary obtain the free exercise of their religion. (Koch Tableau des Revolutions, and Bredow's Tables of History.) Peace of Bremborough between Sweden and Denmark, ...	LXVI.	CXVII.	7025	1547
Death of Mary, queen of England, and consort of William III., ...	LXVIII.	CXIX.	7123	1645
Battle of Dettingen in Germany, ...	LXIX.	CXX.	7172	1694
	LXX.	CXXI.	7221	1743

THE FIRST SERIES OF GENERAL JUBILEAN CHRONOLOGY.

	Jubilees from Exodus.	Jubilees from Death of Enos.	Years of World.	Years After Christ.
Fall of French monarchy. War of Revolution SEVENTH TRUMPET OF REVELATION, . . . }	LXXI.	CXXII.	7270	1792
II. SEPTENARY OF THIS JUBILEE: Fall of French republic.—Bonaparte chief Consul, . . . }			7277	1799
III. SEPTENARY: French empire.—Extinction of Germanic or Holy Roman empire,—its titles resigned by Francis II., August 6th.—Prussia overwhelmed.—Europe prostrate before Bonaparte, . }			7284	1806
IV. SEPTENARY: Fall of Napoleon at Leipsick, 16th to 19th October.—Allies enter France, December and January.—Napoleon abdicates in April, 1814, . }			7291	1813
V. SEPTENARY: 1st year of George IV. of England an epoch in history, as he was the last king under the ancient Protestant and prescriptive constitution.—Revolutions in Spain, Portugal, and Naples.—Greek revolt in Moldavia, March 6th, 1821, }			7298	1820
VI. SEPTENARY: Dissolution of great Tory and war administration of England, by the illness and death of Lord Liverpool and Mr Canning.—The battle of Navarino seals the independence of Greece, }			7305	1827
VII. SEPTENARY: Dissolution of Lord Grey's government; Lord Melbourne's.—Formation of Peel ministry.—Dissolution of first Reformed parliament, . . . }			7312	1834

NOTE.—It is proper that I should here explain to the reader, that the 7 Tables of General Jubilean Chronology being intended chiefly to illustrate the Jubilean arrangement of the Chronology of History, those great events only are included in the Tables, which occur in the *first* and *last* years of Jubilees, with the exception of the 71st Jubilee, whereof I have in this, and one or two of the other series, mentioned the events of the first year of each Septenary, or weeks of years.

IV. TABLE.

THE SECOND SERIES OF GENERAL JUBILEAN CHRONOLOGY,
BEGINNING AT THE 1ST OF NISAN, AFTER THE DEATH OF LAMECH. THE
70 JUBILEES RECKONED FROM THE 6TH YEAR OF THE EXODUS.

	Jubilees from Sixth Year of the Exodus.	Jubilees from 1st of Nisan after the Death of Lamech.	Years of World	Years Before Christ.
Death of Lamech, { In B. C. 3252. This Series begins 1st of Nisan after his death. }		I.	2228	3251
Thence to B. C. 1634, the 6th year of the Exodus, 33 Jubilees, or $1\frac{1}{2}$ cycle of 1078 years, }	I.	XXXIV.	3845	1634
Last year of St Paul's period of 450 years, Acts xiii. 20, and end of dispensation of Judges, }	XI.	XLIV.	4335	1144
Last Septenary of reign of Solomon,—de- cline of his glory, }	XIV.	XLVII.	4482	997
Hezekiah born.—The foundation of Rome, according to Cato and Dionysius Hali- carnassus, }	XIX.	LII.	4727	752
Captivity in Babylon, last year of 21st Jubilee, }			4873	606
The defeat and death of Neriglissar, king of Babylon, by Cyrus, and the beginning of the fall of the empire of Babylon, 1078 years from the 6th of Exodus, }	XXIII.	LVI.	4923	556
The decree of Artaxerxes in his 7th year, for the restoration of the Jewish state, the beginning of the 70 weeks.—Ezra goes to Jerusalem, }	XXV.	LVIII.	5021	458
Judas Maccabæus recovers Jerusalem, and restores the worship of God, after puri- fying the TEMPLE from the pollutions of Antiochus Epiphanes in last year of 30th Jubilee, }			5314	165
Judas Maccabæus gains great victories over the enemies of the Jews, and, in the year following, a peace, on favourable conditions, is granted to them by An- tiochus Eupator, }	XXXI.	LXIV.	5315	164
Pompey succeeds Lucullus in the com- mand of the Roman armies of the East, The last year of the 34th Jubilee, being also the last of Daniel's 70 weeks.— Christ in his 35th year, }	XXXIII.	LXVI.	5413	66
Christ dies on the cross, rises and ascends to heaven, his death on the 14th Nisan, the 1st month of the Jewish year, }			5510	A. C. 32
The Goths received into the empire by the Roman emperor Valens,—rise in arms, and ravage the provinces, and, after 2 years, defeat and slay Valens.— FIRST TRUMPET OF APOCALYPSE. (See my Diagram of Apocalypse,) }	XXXV.	LXVIII.	5511	33
	XLII.	LXXV.	5854	376

THE SECOND SERIES OF GENERAL JUBILEAN CHRONOLOGY.

	Jubilees from Sixth Year of the Exodus.	Jubilees from 1st of Nisan after the Death of Lamech.	Years of World	Years After Christ.
Glycerus, the emperor of the West, is deposed by Nepos, and forced to take priestly orders.—Nepos reigns 1 year and is forced to abdicate and fly, A.C. 475.—Augustulus succeeds him, and is dethroned in A.C. 476, and in him the western empire expires.—It may be considered as really ending in Glycerus, Bagdad taken by Moghul Tartars, which ends the empire of the Saracens, The beginning of the independence of Switzerland, ... Battle of Poitiers.—John, king of France, taken prisoner by Edward the Black Prince, ... Constantinople taken by the Turks in the last year of the 63d Jubilee, from 6th of Exodus, ... The resurrection of the Protestant Church in Germany.—The emperor, Charles V., flies across the Alps from Maurice of Saxony.—The Protestant cause secured by the treaty of Passau.—The same year the Book of Common Prayer established in England by act of parliament, ... The beginning of the English East India Company in the last year of the 66th Jubilee from the 6th of the Exodus, . Charles I. of England beheaded in last year of 67th Jubilee, ... Peace of Carlowitz between the emperor and Turks.—END OF SIXTH TRUMPET OF APOCALYPSE. (See my Diagram of Apocalypse,) Peace of Aix-la-Chapelle, ... Treaty of Campo Formio between France and Austria, the first pause in the war of the French Revolution.—Abortive negotiations at Lisle between France and England.—Revolutions at Venice and Genoa.—The Cisalpine republic, the Ligurian republic.—Revolution of 18th Fructidor, 4th September, at Paris.—Annihilation of constitution.—Absolute power of Directory.—Entry of French army into Switzerland.—French army before Rome, 10th February, 1798.—Proclamation of Roman republic, 15th February, ...	XLIV.	LXXVII.	5952	474
	LX.	XCH.	6736	1258
	LXI.	XCIV.	6785	1307
	LXII.	XCv.	6834	1356
			6931	1453
	LXVI.	XCIX.	7030	1552
			7078	1600
			7127	1649
	LXIX.	CII.	7177	1699
	LXX.	CH.	7226	1748
	LXXI.	CIV.	7275	1797

V. TABLE.

THE THIRD SERIES OF GENERAL JUBILEAN CHRONOLOGY,
BEGINNING AT THE BIRTH OF ENOS, AND THE 70 JUBILEES RECKONED
FROM THE 26TH OF THE EXODUS.

	Jubilees from 26th of Exodus.	Jubilees from Birth of Enos.	Years of World.	Years Before Christ.
The birth of Enos, ...		I.	435	5044
The marriage of Jared and conception of Enoch, 14 Jubilees from birth of Enos, }		XV.	1121	4358
The division of the earth, in the days of Peleg, begins 18 years after the death of Eber, 40 Jubilees from the conception of Enoch, ... }		LV.	3081	2398
The division completed 2 years before the death of Peleg, ... }		LVI.	3130	2349
The departure of Jacob to Padan-aram, and his vision of the Ladder, Gen. xxviii., }		LXV.	3571	1908
The 26th year of the Exodus, ... }	I.	LXXI.	3865	1614
The end of the 1st Servitude under Cu- shan-rishathaim, ... }	II.	LXXII.	3914	1565
The end of the administration of Gideon, The beginning of the 5th Servitude under Ammonites, ... }	VII.	LXXVII.	4159	1320
The beginning of the 6th Servitude under Philistines, ... }	VIII.	LXXVIII.	4208	1271
David marries Michal, the daughter of Saul, 539 years from 26th of Exodus, }	IX.	LXXIX.	4257	1222
The foundation of the TEMPLE in the last year of the 12th Jubilee from the 26th of Exodus, ... }	XII.	LXXXII.	4404	1075
Cyaxares reigns in Media, and besieges Nineveh, ... }			4452	1027
Nebuchadnezzar besieges Tyre in the 3d year after the city and TEMPLE are de- stroyed, and the 22d of captivity, . . . }	XXI.	XCI.	4845	634
Cyrus reigns in Persia.—His proclamation to restore the Jews, ... }	XXII.	XCII.	4894	585
Egypt rebels against Darius; after 3 years is subdued by Xerxes, and brought un- der a heavier yoke, ... }	XXIII.	XCIII.	4943	536
The Gauls, under Brennus, take and burn Rome, in the last year of the 25th Jubi- lee from B. C. 1614, ... }	XXIV.	XCIV.	4992	487
Jonathan Maccabæus treacherously mur- dered by Tryphon, who, 2 years after- wards, usurps the kingdom of Syria, . . }			5089	390
Tigranes reigns in Armenia.—6000 Jews slain in a sedition at the Feast of Ta- bernacles, by Alexander Jannæus, . . }	XXXI.	CI.	5335	144
Cæsar returns to Rome after vanquishing the last remnant of Pompey's party, and reforms the Calendar, ... }	XXXII.	CII.	5384	95
	XXXIII.	CIII.	5433	46

THE THIRD SERIES OF GENERAL JUBILEAN CHRONOLOGY.

	Jubilees from 26th of Exodus.	Jubilees from Birth of Enos.	Years of World.	Years After Christ.
The 7th year of the age of our Lord, .	XXXIV.	CIV.	5482	4
The 1st council at Jerusalem, and the lib- erty of the Gentiles decreed, Acts xv., }	XXXV.	CV.	5531	53
The emperor Decius reigns, and begins a terrible persecution against the Church, }	XXXIX.	CIX.	5727	249
The Suevi defeat the Romans in Spain, and force their general, Vitus, to fly, . }	XLIII.	CXIII.	5923	445
Odoacer submits to Theodoric, king of the Ostrogoths, and is put to death by him in the last year of the 43d Jubilee, }			5971	493
The Goths in Italy murder their king Eraric, and proclaim Totila in the last year of the 44th Jubilee from B. C. 1614, }			6020	542
Alexandria taken by the Saracens, and the great library burnt by the orders of Omar, last year of 46th Jubilee, . }			6118	640
[N. B.—Gibbon denies the last fact.]				
The 7th general council, being the 2d Ni- cene council, restores the worship of images in last year of 49th Jubilee, or 2401 years current from B. C. 1614, . }			6265	787
The 3d Lateran council for the reforma- tion of Church, and against heretics, in the last year of 57th Jubilee from B. C. 1614, . }			6657	1179
Ferdinand, the Catholic of Arragon, by his previous marriage with Isabella, becomes king of Castile, . }	LXIV.	CXXXIV.	6952	1474
Massacre of St Bartholomew in France, Philip IV. reigns in Spain and Portugal, . }	LXVI.	CXXXVI.	7050	1572
—War renewed between Spain and the United Provinces of Holland, . }	LXVII.	CXXXVII.	7099	1621
Candia taken from the Venetians by the Turks in the last year of the 67th Jubilee, Treaty of Warsaw between Russia and Poland.—Edict of Charles III. of Spain for the expulsion of the Jesuits.—In the same year they were expelled from Genoa and Venice, . }	LXX.	CXL.	7246	1768
The 2d year of the pacification of Europe after the second fall of Napoleon Bona- parte.—The holding of the four winds of heaven, Rev. vii. 1.—The New Tes- tament in Biblical Hebrew given to the Jews by the Society in London, an event which marks a great era in the History of the Church, . }	LXXI.	CXLI.	7295	1817

VI. TABLE.

THE FOURTH SERIES OF GENERAL JUBILEAN CHRONOLOGY,
BEGINNING AT THE DEATH OF ADAM, THE 70 JUBILEES RECKONED
FROM THE 31ST OF THE EXODUS.

	Jubilees from the 31st of the Exodus.	Jubilees from the Death of Adam.	Years of World.	Years Before Christ.
The death of Adam, ...		I.	930	4549
The settlement of Jacob and his family in Goshen, 55 Jubilees, or $2\frac{1}{2}$ cycles of 1078 years = 2695 from death of Adam, ...		LVI.	3625	1854
The 31st year of the Exodus, 60 Jubilees from death of Adam, ...	I.	LXI.	3870	1609
The 1st year of the reign of David, ...	XII.	LXXII.	4409	1070
The 7th year of the building of the TEM- PLE, ...	XIII.	LXXIII.	4458	1021
Era of the Olympiads, ...	XVIII.	LXXVIII.	4703	776
Israel tributary to Shalmanasar, king of Assyria, in the last year of the 18th Ju- bilee from B. C. 1609, ...			4751	728
Last year of Ahaz—accession of Hezekiah, the year following being the 1st of his reign, ...	XIX.	LXXIX.	4752	727
The Reformation of Josiah in the 12th year of his reign.—Jeremiah and Zeph- aniah prophesy the year following, ...	XXI.	LXXXI.	4850	629
The cycle of 1078 years, from the 31st Exodus, expires in 5th year of Cyrus, and his 6th year is the first of 23d Ju- bilee, ...	XXIII.	LXXXIII.	4948	531
Nehemiah's last journey to the court of Artaxerxes, in 32d of Artaxerxes, where the Old Testament Chronology ends, ...	XXV.	LXXXV.	5046	433
Philip of Macedon assassinated, and Alex- ander appointed generalissimo of Greece in the last year of 26th Jubilee from 31st of Exodus, ...			5143	336
Alexander the Great takes and destroys Thebes, and is again appointed general- issimo of Greece, and this is the rising up of Daniel's second Beast, ...	XXVII.	LXXXVII.	5144	335
The army of Antiochus Sidetes defeated by John and Judas, the sons of Simon, prince of Judea, ...	XXXI.	XCI.	5340	139
Rome and Italy filled with confusion and blood, from the civil wars consequent on the death of Cæsar, ...	XXXIII.	XCIII.	5438	41
CHRIST appeared in Temple in 12th year of his age, ...	XXXIV.	XCIV.	5487	9 A. C.
The Apostle Paul writes his great epistle to the Romans according to Macknight, (Preface to Romans,) in end of A. D. 57, or beginning of 58, ...	XXXV.	XCV.	5536	58
Ignatius, bishop of Antioch, suffers mar- tyrdom in the persecution of Trajan, ...	XXXVI.	XCVI.	5585	107
The edict of Severus against the Chris- tians issued in A. C. 202, now in full force, ...	XXXVIII.	XCVIII.	5683	205

THE FOURTH SERIES OF GENERAL JUBILEAN CHRONOLOGY.

	Jubilees from the 31st of the Exodus.	Jubilees from the Death of Adam.	Years of World.	Years After Christ.
The Goths break into the empire; the Persians also ravage it.—The Franks or Sicambrii, for the <i>first time</i> , make a dreadful irruption into Gaul, . . .	XXXIX.	XCIX.	5792	254
The last and most dreadful persecution of the heathen Roman empire, that of Dioclesian, begins, and continues 10 years, Rome taken and sacked by Totila in the last year of 44th Jubilee, or 2 cycles of 1078 years from the 31st of Exodus, . . .	XL.	C.	5781	303
Wladimir, the grand duke of Russia, embraces the Greek faith in the last year of the 53d Jubilee, . . .			6025	547
Foundation of the empire of the Seljukians by Togrul Beg, . . .	LV.	CXV.	6466	988
The first war between England and France in the last year of William the Conqueror, who died 9th September, . . .	LVI.	CXVI.	6516	1038
Inquisition introduced into Spain, (which, in the next century, extirpated the Reformation by fire and the rack) in the last year of 63d Jubilee, . . .			6565	1087
Ferdinand of Castile inherits the kingdom of Arragon.—The crowns of Arragon and Castile united, . . .	LXIV.	CXXIV.	6956	1478
The Lutheran Reformation introduced into Denmark and Sweden in last year of the 64th Jubilee.—Rome sacked by the imperialists under Bourbon, and Pope Clement VIII. taken prisoner, . . .			6957	1479
The beginning of the Catholic league in France in the last year of the 65th Jubilee from 31st of Exodus, . . .			7005	1527
Charles I. of England reigns in last year of 66th Jubilee, . . .			7054	1576
Suppression of order of Jesuits by Pope Clement XIV.—Treaty of Warsaw.—First dismemberment of Poland, . . .	LXX.	CXXX.	7103	1625
Revolt at Turin and Revolution in Naples crushed by the Austrian troops in last year of 70th Jubilee.—The revolt of the Greeks against Turkey.—End of Daniel's 1290 years at Vernal equinox, 1822, . . .			7251	1773
Appearance of the first converted Jewish Missionary at Jerusalem, whereby the Gospel light or twilight completes its revolution, returning to the point whence it first shone.—Declaration of independence by the Greeks, and the constitution proclaimed by the national assembly, 2d Septenary.—Peace between Russia and Turkey.—Leaves the last tributary to Russia, and Greece independent, it having been soon afterwards, by Russia, France, and England, declared a sovereign state.—The Protestant constitution of England abolished by the passing of the Catholic Emancipation act, . . .	LXXI.	CXXXI.	7299	1821
			7300	1822
			7307	1829

VII. TABLE.

THE FIFTH SERIES OF GENERAL JUBILEAN CHRONOLOGY,
BEGINNING AT NOAH'S EGRESSION FROM THE ARK. THE 70 JUBILEES
RECKONED FROM THE ENTRANCE INTO CANAAN.

	Jubilees from the En- trance into Canaan.	Jubilees from Noah's Egression from the Ark.	Years of World.	Years Before Christ.
Noah comes out of the ark.—God makes with him and all flesh, the covenant mentioned 7 times in Gen. ix.,	I	I.	2263	3216
Death of Arphaxad, 11 Jubilees, or 539 years,		XII.	2802	2677
Abraham's 7th year complete, 11 Jubi- lees, or 539 years,		XXIII.	3341	2138
Entrance into Canaan, 11 Jubilees, or 539 years,		XXXIV.	3880	1599
David, in the 11th year of his reign, brings the ark of God from Kirjath-jearim, and then from the house of Obed-edom to the city of David on mount Zion, 11 Jubilees, or 539 years,		XLV.	4419	1060
Nebuchadnezzar's dream of the tree reach- ing to heaven, Dan. iv.,		LV.	4909	570
Darius Hystaspes reigns in Persia, 11 Ju- bilees, or 539 years, from David's plac- ing the ark of God on mount Zion,		LVI.	4958	521
Darius Nothus reigns in Persia,		LVIII.	5056	423
Alexander the Great, having passed down to the mouth of the Indus, sends Nearchus with his fleet through the ocean to Baby- lon, and marches thither himself by land,		LX.	5154	325
John Hyrcanus, prince of Judea, conquers the Edomites, and makes them submit to the Jewish religion,		LXIV.	5350	129
The battle of Actium, ...	XXXIII.	LXVI.	5448	31
Christ completes his 21st year, ...	XXXIV.	LXVII.	5497	A. C. 19
The middle of the Jewish war, ...	XXXV.	LXVIII.	5546	68
The Jews in Cyrene, and Mesopotamia, and Cyprus, rebel against the Romans in the last 2 years of the 35th Jubilee, and are subdued with prodigious slaugh- ter, ...			5594	116
Polycarp, bishop of Smyrna, suffers mar- tyrdom under Marcus Antoninus, ...	XXXVII.	LXX.	5644	166
The edict of Constantine at Milan grant- ing universal toleration, and delivering the Church, ...	XL.	LXXIII.	5791	313
Julian the Apostate reigns in last year of 40th Jubilee from the entrance into Canaan, ...			5839	361

THE FIFTH SERIES OF GENERAL JUBILEAN CHRONOLOGY.

	Jubilees from the En- trance into Canaan.	Jubilees from Noah's Egression from the Ark.	Years of World.	Years After Christ.
Rome taken by Alaric on 24th August, and given up to be plundered for six days, and multitudes of the people slain, in the last year of the 41st Jubilee, . . .			5888	410
Pepin, king of France, marches into Italy to succour the Pope against Astulphus, the king of the Lombards; he besieges Pavia, and compels Astulphus to restore the places he had taken in the Roman duchy, . . .	XLIX.	LXXXII.	6232	754
The era of the Crusades in the last year of the 55th Jubilee, or $2\frac{1}{2}$ cycles of 1078 = 2695 years from the entrance into Canaan, or 2 cycles of 1078 years from the removal of the ark to the city of David, and 4 cycles of 1078 years = 4312 from Noah's egression from the ark. This is therefore a GREAT EPOCH, . . .			6574	1096
The crusaders besiege and take Nice, defeat Sultan Soliman, and force him to abandon the kingdom of Roum, . . .	LVI.	LXXXIX.	6575	1097
Deposition of Pope Eugene IV.—Schism of Basle, council of Florence, union of Greeks and Latins, in last year of 62d Jubilee, . . .			6917	1439
Frederic III. emperor of Germany, . . .	LXIII.	XCVI.	6918	1440
Pope Paul III. issues his bull against Henry VIII. of England, dated 3 years before, but its execution was suspended till now; declaring, that if the king do not appear at Rome within 60 days, he has fallen from his right to the kingdom, and his subjects are absolved from the oath of allegiance.—In the same year a proclamation is issued by the king for the Bible in the English tongue to be had in all the Churches for the reading of the Laity.—The printing of the Bible was also finished this year in London by Grafton the printer, and a warrant of the king granted, permitting all the subjects to read it.—Some images were also publicly broken in London in sight of the people, and the impostures of the priests exposed. (Burnet's Hist. of Ref. vol. i.) . . .	LXV.	XCVIII.	7016	1538
The Spanish armada is prepared by Philip II. to invade England; it sails, and is discomfited, in 1588, . . .	LXVI.	XCIX.	7065	1587
France takes part in the 30 years' war in Germany in the last year of the 66th Jubilee, or the cycle of $1078 \times 3 = 3234$ years from the entrance into Canaan, . . .			7113	1635

THE FIFTH SERIES OF GENERAL JUBILEAN CHRONOLOGY.

	Jubilees from the En- trance into Canaan.	Jubilees from Noah's Egression from the Ark.	Years of World.	Years After Christ.
James II. ascends the throne of England. —Revocation of the edict of Nantz by Louis XIV., in consequence of which, 500,000 Protestants are driven out of France, and multitudes condemned to the fires, or the rack, or the galleys, . England acknowledges the independence of the United States of America in the last year of the 69th Jubilee, .	LXVIII.	CL	7163	1685
Definitive treaties of peace at Paris and Versailles between England and the United States, and France, Spain, and Holland.—Abdication of the Khan of the Crimea, which passes under the do- minion of Russia, .	LXX.	CHII.	7261	1783
In the last year of the 70th Jubilee, the Reform Bill is introduced into the Com- mons.—Parliament soon after dissolved. —General election under terrific symp- toms of popular excitement and fury, leading, in some cases, to the loss of life.—The new parliament assembles in June.—The Reform Bill passes the Commons 21st September; is rejected by Lords 8th October.—Parliament pro- rogued; reassembles 6th December.— In November this year the army of the Pacha of Egypt lands in Syria, and, on 3d December, lays siege to Acra.—The insurrection of Poland against Russia quenched in blood, .			7309	1831
The Reform Bill finally passes both houses, after symptoms of popular agitation bor- dering on Revolution.—The last parlia- ment, under the ancient constitution, dissolved, 3d December.—On 27th May, Acra, the key of Syria, carried by assault.—Damascus, Aleppo, and An- tioch, occupied during the summer.— On 21st December Ibrahim Pacha de- feats the grand vizier at Koniah.—Po- land is incorporated with Russia by a decree, 9th March.—Prince Otho of Bavaria, by a convention between France, England, and Russia, at London, 8th May, confirmed by the Greek national assem- bly 8th August; created hereditary king of Greece, .	LXXL	CIV.	7310	1832

VIII. TABLE.

THE SIXTH SERIES OF GENERAL JUBILEAN CHRONOLOGY,
BEGINNING AT THE MARRIAGE OF ENOCH AND CONCEPTION OF METHUSELAH. THE 70 JUBILEES RECKONED FROM THE 4TH YEAR OF THE WAR OF CANAAN.

	Jubilees from the 4th Year of the War of Canaan.	Jubilees from Mar- riage of Enoch and conception of Methuselah.	Years of World.	Years After Christ.	Before
The marriage of Enoch, and conception of Methuselah,		L	1286	4193	
The marriage of Salah, and conception of Eber, after 28 Jubilees,		XXIX.	2658	2821	
The death of Nahor, after 15 Jubilees,		XLIV.	3393	2086	
The 4th year of the war of Canaan, and discomfiture of the last confederacy of the kings of Canaan, Josh. xi. 1—9,	I.	LIV.	3883	1596	
The beginning of the administration of Jephthah after 7 Jubilees,	VIII.	LXI.	4226	1253	
The 3d year of the madness of Nebuchadnezzar,	XXII.	LXXV.	4912	567	
The 4th year of Darius Hystaspes, which is a great era in the Jewish Chronology, being counted the 1st year of the SECOND TEMPLE, (see Zech. vii. 1—5,) and exactly 70 years from the destruction of the FIRST TEMPLE, is 1078 years from B. C. 1596,	XXIII.	LXXXVI.	4961	518	
Ptolemy Philadelphus, king of Egypt, sends an embassy to Rome, and the Romans, in return, send ambassadors to his court, and make an alliance with him,	XXVIII.	LXXXI.	5206	273	
Antiochus Epiphanes reigns in Syria,	XXX.	LXXXIII.	5304	175	
The Pharisees, having obtained the whole authority under Queen Alexandra, grievously oppress the party opposed to them,	XXXII.	LXXXV.	5402	77	
Our Lord in his 25th year,	XXXIV.	LXXXVII.	5500	22	A. C.
Jerusalem taken by Titus in the last year of 34th Jubilee, and utterly destroyed,			5548	70	
The triumph of Vespasian and Titus, in which the spoils of the Temple are carried through the streets of Rome,	XXXV.	LXXXVIII.	5549	71	
Civil war between Constantine and Licinius in the last year of the 39th Jubilee, and treaty of peace and new division of the empire between them,			5793	315	
Valentinian declared emperor, and associates Valens with himself, assigning to him the Eastern empire,	XLI.	XCIV.	5843	365	
The kingdom of the Burgundians begins in Gaul in last year of the 41st Jubilee from B. C. 1596,			5891	413	

THE SIXTH SERIES OF GENERAL JUBILEAN CHRONOLOGY.

	Jubilees from 4th Year of the War of Canaan.	Jubilees from Mar- riage of Enoch and conception of Methuselah.	Years of World.	Years After Christ.
Foundation of the kingdom of Jerusalem by Godfrey of Bouillon, in last year of 55th Jubilee, or $2\frac{1}{2}$ cycles of 1078 years from B. C. 1596,			6577	1099
Foundation of the order of St John of Jerusalem,	LVI.	CIX.	6578	1100
The Jews finally expelled from France, By an edict of Ferdinand and Isabella, the Jews are banished from Spain with the most inexorable severity, and their expulsion is followed by the most dreadful sufferings.—Conquest of the kingdom of Grenada by Ferdinand; end of the dominion of the Moors in Spain.—Discovery of the West Indies by Columbus,	LXII.	CXV.	6872	1394
The order of the Jesuits confirmed by Pope Paul III. in the last year of the 64th Jubilee,	LXIV.	CXVII.	6970	1492
Buda, the capital of Hungary, taken by the Turks,	LXV.	CXVIII.	7019	1541
The Revolution in England; the abdication of James II., and accession of William III.,	LXVIII.	CXXI.	7166	1688
War between Russia and the Turks in the last year of 68th Jubilee,			7214	1736
The emperor joins in the war against the Turks,	LXIX.	CXXII.	7215	1737
In the last year of the 70th Jubilee, being exactly 36 Jubilees from the destruction of Jerusalem by Titus, a considerable stream of Jewish emigration is, in consequence of the expulsion of the Turks 2 years before, already flowing towards Palestine.—Jerusalem shaken by an earthquake, which, at various intervals, continues for 40 days.—This year is also a great crisis in the history of Great Britain.—Three changes of administration take place, and the first parliament, under the new constitution, is dissolved.—These events shake and agitate the kingdom to its centre.—Emperor of Austria dies 3d March, 1835,			7312	1834
Dissolution of the Peel and Wellington conservative ministry.—Formation of new administration under Lord Melbourne.—Act for the dissolution, on one day, of all the corporations of England, excepting London, passes the Commons, 20th July, and the Lords, 28th August.	LXXI.	CXXIII.	7313	1835

IX. TABLE.

THE SEVENTH SERIES OF GENERAL JUBILEAN CHRONOLOGY,
 BEGINNING AT THE DEATH OF SETH. THE 70 JUBILEES RECKONED
 FROM THE DIVISION OF THE LAND OF CANAAN IN THE 47TH OF
 THE EXODUS.

	Jubilees from Division of Canaan.	Jubilees from Death of Seth.	Years of World.	Years Before Christ.
The death of Seth, ...		I.	1142	4337
The death of Noah, after 30 Jubilees, .		XXXI.	2612	2867
The birth of Jacob, after 18 Jubilees, .		XLIX.	3494	1985
The death of Jacob, after 3 Jubilees, .		LII.	3641	1838
The division of the land by Joshua in the 47th year of the Exodus, 5 Jubilees from death of Jacob, ...	I.	LVII.	3886	1593
The penultimate year, according to Pri- deaux, of the madness of Nebuchadne- zar, ...	XXII.	LXXVIII.	4915	564
The SECOND TEMPLE finished in the last year of the 22d Jubilee from the <i>Di- vision</i> .—Babylon taken by Darius, and its walls and gates demolished, ...			4963	516
The first Passover in the SECOND TEM- PLE kept with great solemnity 1078 years after the <i>Division</i> , ...	XXIII.	LXXIX.	4964	515
Ptolemy Philopator reigns in Egypt, . .	XXIX.	LXXXV.	5258	221
Menelaus buys the Jewish High Priest- hood of Antiochus Epiphanes, ...	XXX.	LXXXVI.	5307	172
Antiochus Gripus declared king of Syria by his mother, Cleopatra; and, in the following year, he overthrows Zebina, the reigning king, ...	XXXI.	LXXXVII.	5356	123
M. Cotta and L. Lucullus sent against Mithridates, ...	XXXII.	LXXXVIII.	5405	74
				A. C.
The 28th year of our Saviour's age, . . .	XXXIV.	XC.	5503	25
By command of Vespasian all the lands in Judea are sold, and the price paid into the treasury of the emperor, and the Jews are compelled to pay the half shekel they formerly rendered to the sanctuary to the Temple of Jupiter Capitolinus in the last year of the 34th Jubilee, ...			5551	73
The era of the final desolation of Jeru- salem dates from the year after the sale of the lands, ...	XXXV.	XCI.	5552	74

THE SEVENTH SERIES OF GENERAL JUBILEAN CHRONOLOGY.

	Jubilees from Division of Canaan.	Jubilees from Death of Seth.	Years of World.	Years After Christ.
The Alemanni twice invade Italy, and the empire is in great danger of immediate dissolution. They are totally routed by Aurelian, first within 140 miles of Rome, and again at Pavia, . . .	XXXIX.	XCV.	5748	270
Wallia, king of the Visigoths, establishes his kingdom in Gaul, Thoulouse being the capital; he conquers and restores Spain to the empire, . . .	XLII.	XCVIII.	5895	417
The battle of Xeres in Spain, and the overthrow of the kingdom of the Visigoths by the Saracens, . . .	XLVIII.	CIV.	6189	711
Eleanor of Poitou, heiress of Aquitaine, Gascony, and the county of Poitou, being divorced by Louis VII., marries Henry Plantagenet, count of Anjou, afterwards Henry II. of England, . . .	LVII.	CXIII.	6630	1152
The town of Avignon sold to the Pope by Queen Jane I. of Naples, . . .	LXI.	CXVII.	6826	1348
Pope Clement VIII. renews an edict of Pius the V., banishing the Jews from the ecclesiastical state, excepting Rome and Ancona.—Clement excepts also Avignon. This, with the exception of a temporary banishment of 3 years from Vienna, appears to be the last public edict in Europe, inflicting banishment on the Jews, and it is within 3 years of the period of 3 cycles of 1078 years from the Exodus in B. C. 1639, . . .	LXVI.	CXXII.	7071	1593
The Irish massacre of the Protestants in the last year of the 66th Jubilee from the Division, . . .			7119	1641
The civil war begins in England, . . .	LXVII.	CXXIII.	7120	1642
William III. gains the battle of the Boyne in the last year of the 67th Jubilee, . . .			7168	1690
William III. completes the subjection of Ireland and its pacification by the treaty of Limerick, . . .	LXVIII.	CXXIV.	7169	1691
Peace between Russia, and the Emperor, and the Turks, in the last year of 68th Jubilee from the Division.—War between England and Spain, . . .			7217	1739
Frederic II., king of Prussia, 31st May.—Death of Emperor Charles VI.; accession of Maria Theresa, 20th October.—Death of Empress Anne of Russia; Iwan VI. Antonowitch, emperor of Russia, 27th October.—The king of Prussia invades Silesia, the war of the succession of Austria, . . .	LXIX.	CXXV.	7218	1740

THE SEVENTH SERIES OF GENERAL JUBILEAN CHRONOLOGY,

	Jubilees from Division of Canaan.	Jubilees from Death of Seth.	Years of World.	Years After Christ.
Opening of the states-general of France, 7th May.—The third estate declares themselves the national assembly, 17th June.—Revolution at Paris; taking of Bastille, 14th July.—Insurrection in Belgium, 24th October; the Austrians retire to Luxemburg.—Sowarrow and the prince of Cobourg defeat the Turks at Martinestie, 22d September.—Belgrade taken by the Austrians, 8th Oct.,	LXX.	CXXVI.	7267	1789
2d SEPTENARY OF THIS JUBILEE: Napoleon Bonaparte receives the command of the army of Italy, 30th March, and in one year gains 13 battles, and takes Mantua.—Peace between France and Sardinia, Wurtemberg, Baden, the two Sicilies, and Parma.—Alliance between France and Spain.—Declaration of war, by Spain against England.—Death of Catherine II. of Russia, and accession of Paul I., ...			7274	1796
3d SEPTENARY: War renewed between France and England, ...			7281	1803*
4th SEPTENARY: Marriage of Napoleon to Archduchess Maria Louisa.—Holland, Bremen, Hamburg, Lubeck, &c., united to the French empire.—The prince of Wales declared regent of Great Britain, ...			7288	1810†
The 71st Jubilee is yet future, ...	LXXI.	CXXVII.	7316	1838

* The year 1803, by the renewal of the war between France and England, is a memorable epoch. Since these Tables were sent to the Press, I have seen that it is also a great cyclical era from the Creation. For from the 1st Nisan, A. C. 5478, the year of Creation, to the 1st Nisan, 1803, are 7280 years complete, which period is exactly equal to 1040, the most perfect of all cycles, multiplied by 7. This, therefore, is another example to prove that the whole Chronology of Prophecy and Sacred History rests on the basis of exact science.

† The 5th Septenary of this Jubilee is 1817, which is the 71st Jubilee year in the *third Series*.

X. TABLE.

CORRECTED CHRONOLOGY OF THE JEWS FROM THE ACCESSION OF AUGUSTUS TO THE DESTRUCTION OF JERUSALEM, AND THE END OF THE WAR.*

	Jubilee and Sabbatic Years in the National Chronology reckoned from the Exodus, B. C. 1639.	Years Before Christ.
<i>Augustus, emperor of Rome</i> , in the 8th year of the reign of Herod,	Sabbatic Year.	30
Herod begins to rebuild the Temple at Jerusalem, whence to our Lord's first Passover, A. C. 29, are 46 years current, John ii. 20,		17
Herod accuses his sons, Alexander and Aristobulus, before the Roman Proconsul and an assembly at Berytus, and soon afterwards they are strangled by his order. It was probably about this time that the Jewish nation took an oath of allegiance to Augustus and Herod, after which he reigned 6 years current. (See page 95 of this Work),		6
JESUS CHRIST BORN AT BETHLEHEM.—JOSEPH AND MARY WITH THE YOUNG CHILD FLEE INTO EGYPT. Herod slays Bagoas the eunuch, and some others of his own household, and of the Pharisees, who had predicted the birth of a king who should have all things in his power. Josephus' Antiq. xvii. 2.		3
Herod burns to death Mathias and others for demolishing the golden eagle at the gate of the Temple, the date of which execution is fixed by a total eclipse of the Moon, visible at Jerusalem on 20th January, O. S. of the year B. C. 1; but, according to Jewish style, the year B. C. 2.		2
Herod dies at the beginning of the Jewish year and before the Passover.—JOSEPH AND MARY WITH THE YOUNG CHILD JESUS RETURN FROM EGYPT, and settle at Nazareth.—Archelaus reigns in Judea for 7 years current,		1
Judea made a Roman province, Coponius procurator, CHRIST, NOW IN HIS 12th YEAR, APPEARS AT THE TEMPLE, HEARING AND ASKING QUESTIONS OF THE DOCTORS,		A. C. 7
Marcus Ambivivus procurator of Judea,		9
Annius Rufus,		10
Tiberius, emperor of Rome,		13
Valerius Gratus procurator of Judea,		14
Pontius Pilate procurator.—JOHN THE BAPTIST BEGINS HIS MINISTRY,	Sabbatic Year.	16
JESUS CHRIST BAPTIZED IN JORDAN (probably) on the day of Pentecost,		27
	XXXV. Jubilee.	28

* This Table, which is the result of the investigations contained in the 3d Chapter of this Work, is intended to supersede that part of the Tables in my Chronology of Israel, (see page 91 of that Work,) beginning at the accession of Augustus, B. C. 30.

CHRONOLOGY OF THE JEWS, FROM THE ACCESSION OF AUGUSTUS TO THE DESTRUCTION OF JERUSALEM, AND END OF THE JEWISH WAR.

	Jubilees and Sabbaths.	Yrs after Christ.
CHRIST'S FIRST PASSOVER, ...		29
HE DIES ON THE CROSS, IS BURIED, RISES, AND ASCENDS INTO HEAVEN, ...		33
THE CONVERSION OF ST PAUL, ...		36
<i>C. Caligula emperor of Rome.</i> —P. Marcellus, and then P. Marullus, procurators of Judea, ...		37
<i>Claudius emperor of Rome.</i> —Herod Agrippa king of Judea, ...		41
JAMES THE APOSTLE slain by Herod.—Publius Cuspius Fadus procurator of Judea, ...		44
Publius Tiberius Alexander procurator, <i>date uncertain</i> , ...		
Publius Ventidius Cumanus, ...		48
P. Felix procurator, ...		52
THE FIRST COUNCIL AT JERUSALEM, ACTS XV. being 17 years, or 3 + 14, Gal. i. 18., ii. 1., after the Conversion of St Paul, ...		53
<i>Nero emperor of Rome</i> , ...		54
The Apostle Paul imprisoned at Jerusalem, ...		60
P. Portius Festus procurator of Judea, ...		62
P. Albinus, ...		63
Gessius Florus, ...		65
The Jewish War begins.—Twenty thousand Jews are massacred at Caesarea; 2000 at Ptolemais.—All Syria filled with intestine war; and it was common, says Josephus, to see the cities filled with dead bodies of men, women, and children, lying unburied.—50,000 Jews killed at Alexandria in Egypt.—Cestius Gallus besieges Jerusalem, but suddenly raises the siege, after which the Christians retire to Pella, ...		66
Vespasian enters Galilee with 60,000 men, besieges and takes Jotapa, which is defended by Josephus.—40,000 Jews slain, ...		67
Vespasian subdues the whole of Judea, except Jerusalem and 3 fortresses, ...		68
<i>Galba, Otho, Vitellius, emperors of Rome</i> , successively slain, after filling the empire with blood and confusion, ...		68 & 69
<i>Vespasian emperor</i> , ...		69
Jerusalem taken and destroyed by Titus, ...	{ 1st year of a } Shemittah. }	70
The end of the war by the taking of Massada, the whole of the garrison of which, including the women and children, 960 in number, having killed one another rather than surrender to the Romans, except 2 women and 5 children, who hid themselves in caverns. The date of this event is accurately recorded by Josephus to have been on the 15th Nisan, and, according to Usher, it was in A. C. 73, with which the chronology of Josephus agrees. It was thus FORTY YEARS AND ONE DAY AFTER THE CRUCIFIXION OF CHRIST, and 7 years, or ONE WEEK, after the War began, ...		73

APPENDIX.

ON THE SACRED CHRONOLOGY OF MR CLINTON'S

‘FASTI HELLENICI.’

WHEN this Work was already in the Press, my attention was called by a highly valued Christian friend and minister of Christ to the scheme of Sacred Chronology contained in the *Fasti Hellenici* of H. F. Clinton, Esq. to which I was yet a stranger. I in consequence immediately ordered through my booksellers the volume of that Work containing the Sacred Chronology; but, through an unfortunate mistake, another volume was sent from London. Under these circumstances, my booksellers have procured for me, from a friend, the use of a copy for a few days, which is the limited space given to me to examine and meet the arguments of this most learned writer in favour of the Hebrew Chronology.

Before I proceed to the points of difference between Mr Clinton and myself, I must be permitted to congratulate myself upon the fact of my having obtained the suffrage of this eminent writer for certain parts of my scheme of Chronology, which are, according to the testimonies of all past writers, of most difficult adjustment. In exact accordance with the results contained in my Chronology of Israel, he adopts, 1st. the period of 27 years for the interval between the death of Moses and the *First Servitude*; 2d. the period of 32 years between the death of Eli and the election of Saul; 3d. for the interval between the accession of Rehoboam and that of Queen Athaliah 93 years, computing the two reigns in Judah, of Jehoshaphat and Ahaziah, at $24 + 7 = 31$, which I do at $25 + 6 = 31$ years; 4th. He assumes 612 years as the most probable length of the whole period from the Exodus to the Foundation of the Temple.*

* See the *Fasti Hellen.* vol. of 1834, p. 313. As Mr Clinton's Work was in the Press at least, if not published, before the appearance of my ‘Chronology of Israel,’ the minute agreement between us on these parts of the Chronology of the Scriptures is the more remarkable.

5. As to the number of 480 years in 1 Kings vi. 1., I have also the complete concurrence of Mr Clinton in rejecting it. He says in a note—The opinion of Hales seems the most probable, that the period of 480 years is *a forgery foisted into the text*.

The points wherein I am opposed by Mr Clinton are as follows:—

1. He adopts the Hebrew Antediluvian and Postdiluvian Chronology of the Patriarchs to Abraham, rejecting that of the Septuagint and the Postdiluvian Cainan of St Luke iii. 36.

2d. He altogether rejects the Interregnum of 12 years after the death of Amaziah of Judah.

3d. He reduces each of the reigns of Jotham and Ahaz from 16 years to 15.

4th. He computes the *four* reigns after the death of Josiah to the destruction of Jerusalem to be in all 22 years and 1 month, allowing 11 years complete to Zedekiah; whereas I allow for these four reigns only 21 years and 3 months.

I shall consider these points of difference inversely as to their order of time, beginning with the last.

1st. With respect to the true length of the reign of Zedekiah, the words of 2d Kings xxv. 2—4. and Jerem. lii. 4—7, are without any ambiguity, and cannot, consistently with the Hebrew idiom, be made to bear a different meaning than that it was *in the fourth month*, counted from the beginning of the *eleventh year* of Zedekiah's reign, that the City was taken. Mr Clinton, on the contrary, makes it to be the *fourth month of the year of the Jewish Calendar*, computed from Nisan B.c. 587, being the *twelfth month of the eleventh year of the reign of Zedekiah*, beginning in June B. c. 588 and ending June B.c. 587. His words are: "The 11th year of Zedekiah is completed in June B. c. 587. "Jerusalem is taken the 9th day of the 4th month = June B. c. "587."*

It becomes therefore necessary to endeavour to trace, in a more particular manner, the exact principle of Mr Clinton's interpretation. The words of the passage in 2d Kings xxv. 1—4. are as follows: "*And it came to pass in the NINTH YEAR of his reign, and the TENTH MONTH, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jeru-*

* Fast. Hell. vol. of 1834, p. 328.

saalem, and pitched against it; and they built forts against it round about. And the city was besieged unto the ELEVENTH YEAR of king Zedekiah. And on the ninth day of the FOURTH MONTH the famine was in the city, and there was no bread for the people of the land, and the city was broken up."

Now, in interpreting this passage, Mr Clinton understands the TENTH MONTH in the former part of it, and the FOURTH MONTH in the last clause, not as being the TENTH and FOURTH months of the specified YEARS OF ZEDEKIAH'S REIGN, which years he reckons from JUNE, but as being the TENTH and FOURTH MONTHS OF THE TWO JEWISH YEARS, reckoned from NISAN, which he makes parallel with the 9th and 11th years of Zedekiah. According to him, also, the reign of Zedekiah began in June B.C. 598, and therefore his 9th in June B.C. 590, and his 11th in June B.C. 588, and ended in June B.C. 587; in which month, answering to the 4th month of the Jewish year, commencing at Nisan, B.C. 587, he places the capture of Zedekiah. Agreeably to this principle, in order clearly to express the meaning which is affixed to the clause of the Sacred Annalist, it ought to be as follows:—

"And it came to pass in the NINTH YEAR of his reign and the "TENTH month and tenth day of the Lunisolar year, beginning in Nisan before, that Nebuchadnezzar, king of Babylon, "came," &c. In other words, Mr Clinton supposes that in this passage *two different years* are intended; according to the one, counted from *June, the reign of Zedekiah* is computed, and according to the other, counted from *March, the months* are reckoned.

With reference to this interpretation let me first remark, that Mr Clinton's date of the beginning of the reign of Zedekiah in June contradicts 2d Chron. xxxvi. 10.; from which it appears that Jehoiachin was sent to Babylon, and Zedekiah made king at the beginning of the year, that is, in Nisan or March, consequently the 11th year of Zedekiah *began* not in *June* but in *March* B.C. 588, and its *fourth* month was *June*.

In the next place, I conceive that the words in Kings and Jerem. lii. 4—7. are quite incapable of bearing the signification which Mr Clinton's interpretation requires. According to the idiom of the Hebrew, the strict and necessary meaning of the passages is, that when Zedekiah had reigned 10 years, 3 months, and 9 days, the city was taken. I apprehend that no Jew or thorough Hebraist would understand the words otherwise. Mr

Clinton, it is true, in another volume of the *Fasti Hellenici*,* refers to the words in Jerem. i. 3. "*unto the end of the eleventh year of Zedekiah*," and reasons from them as if their meaning necessarily were that Zedekiah completed his eleventh year; but the last clause of the verse, "*unto the carrying away of Jerusalem captive in the fifth month*," appears to negative this sense. The 11th year of Zedekiah was, in the Scriptural style, completed, or filled up, as the word חס signifies, when that part of the year which was the appointed limit of his reign was ended. It is not, I apprehend, a filling up of the complete solar or lunar year, but of the time of his reign in the eleventh year, which is intended; and it might, in like manner, and with equal propriety, be said that our Lord was in the sepulchre until the end of the appointed three days of his continuing under the power of death,—namely, that portion of the third day which was ordained in the Divine counsels.

Mr Clinton, in the place last referred to, cites the words of Zech. i. 1. "*In the eighth month, in the second year of Darius*," and ver. 7. "*the eleventh month, which is the month Sebat, in the second year of Darius*," in aid of his argument as to the sense of the passage in 2d Kings xxv. 1, which is under discussion. But the order and idiom of the Hebrew in the two texts is altogether different. In Zech. i. 1, the words בחרש השמיני, *in the fifth month*, are placed first, with a disjunctive accent† over the last word, and the order of the words, even without the accent, distinctly points out that it is not the *fifth month* of the *second of Darius*, but of the *Jewish year* coinciding with the second of Darius, that is intended. On the contrary, the order in 2d Kings xxv. 1, shows that it is in the strict sense of the words *the tenth month of the 9th year* of Zedekiah that is fixed as the date of the siege of Jerusalem, since the clause בחרש עשירי *in the tenth month* is not separated from the year either by the conjunctive ו, or any disjunctive accent. Again, Mr Clinton's date of the destruction of the city in June, B. c. 587, contradicts also the testimony of Zech. vii. 5, that from the destruction of the city to the 4th of Darius, 70 years had elapsed. From B. c. 588 to 518 are 70 years complete, but from B. c. 587 to 518 only 69 years. We are assured, from the analogy of the 430 years which elapsed from

* Vol. of 1830, p. 375.

† Zakaf Katon. Lee's Heb. Grammar, p. 387.

the descent of Abraham into Egypt to the Exodus, and the 40 years wandering in the wilderness, and also the 70 years captivity from B. C. 606, to B. C. 536, that the great periods of the Church are always measured in complete time. The period in Zech. vii. 5. must therefore be complete, and this pins down the destruction of the Temple to B. C. 588.

Mr Clinton further argues from Ezek. xxxiii. 21, that the 12th year of Jehoiachin's captivity commences at the capture of Zedekiah.* But from 2 Kings xxv. 1, compared with Ezek. xxiv. 1, we are assured that the captivity of Jehoiachin, which is the epoch of the captivity in Ezekiel,† is exactly parallel, even to a day, with the years of Zedekiah's reign. Now, the 11th year and fourth month, being the date of the taking of the city, is the same date of the captivity of Jeconiah; and, therefore, if the reading of Ezek. xxxiii. 21, the *twelfth* year, be true, it follows that it was in the tenth month of the year *after* the taking of the city, that Ezekiel received the intelligence; for the gloss of Mr Clinton, that the 11th year, and 4th month of the captivity, and the 12th year, and the 10th month of the same captivity, mean *one and the same solar year*, though *different years of the captivity*, is wholly inadmissible. It would make the whole Chronology unintelligible, and render it necessary to enter into a nice Chronological disquisition, as to the signification of every passage where a note of time occurs. Now, the Scriptures are not written on such principles, but are intended to be understood by the people.

The fact, however, as it respects the above text of Ezek. xxxiii. 21. is, as I learn from the *Codex Criticus* of the late Rev. G. Hamilton of Killermoch,‡ that the *eleventh* and not the *twelfth* year of the captivity is the reading of the Syriac and several Hebrew copies, and is adopted by Horsley; and it is so manifest, that the whole other dates of the same period require that reading, as to remove all real doubt of its being the genuine one.

Furthermore, we learn from 2 Kings xxv. 1. that the date of the siege of Jerusalem was *the 9th year of Zedekiah's reign, and tenth month*. Now, even according to Mr Clinton's principle of computation, this was the *tenth month*, computed from Nisan B. C. 590, for, according to him, Zedekiah's 9th year began in June,

* Fasti, vol. of 1834, p. 329.

† See my Chronology of Israel, p. 10.

‡ London, 1821. Ogle, Duncan, & Co., Paternoster Row.

B. C. 590, and ended in June, B. C. 589; the *tenth* month of his 9th year was therefore, on this view, *TEBETH*, answering to *DECEMBER*, B. C. 590. But from December, B. C. 590, to June, B. C. 587, when Mr Clinton supposes the city was taken, are *two years and six months*, which space is, according to Mr Clinton's scheme, the length of the siege. This, however, is in itself altogether improbable, and it flatly contradicts the testimony of Josephus, who twice tells us* that the siege continued 18 months. Now, from December, B. C. 590, to June, B. C. 588, the true date of the taking of the city, are only one day less than 18 months, and it is thus *demonstrated* that Usher and Prideaux have rightly fixed that event in June or July, B. C. 588.

I shall just mention, in concluding this argument, that, as this computation of Mr Clinton makes, from the 9th year of Zedekiah's reign, the 10th month and 10th day, to the 11th year of Zedekiah, the 4th month and 9th day,† a period of 2 years and 6 months, it contradicts the very meaning of language, as well as the first principles of arithmetic; for the dates being, according to the passage of Jeremiah, cited on the margin, stated arithmetically, are as follows:—

	Years.	M.	D.
Beginning of the siege, ...	8	9	10
Taking of city, ...	10	3	9
The difference is, ...	1	5	29

2d. The second point of difference between Mr Clinton and myself has reference to the length of the reigns of Jotham and Ahaz, which this learned writer limits to 15 years each. I have, in my Chronology of Israel, p. 33, given my reasons for acquiescing in the opinion of Dr Hales, that the reign of Ahaz was 16 years complete. The Books of Kings and Chronicles make it 16 years. The testimony of Josephus is, that he was 20 years old at his accession, and 36 when he died, and this makes his reign 16 years complete. The ancient Chronographers, Eusebius and Clemens of Alexandria, give the same number. Theophilus makes him reign 17 years.† Against this body of evidence we have only the text of 2d Kings xvii. 1. saying that Hoshea began

* Antiq. B. x. ch. vii. 4. and ch. viii. 1.

† Jerem. lii. 4—6.

‡ Ad Autolyceum.

to reign in the 12th of Ahaz, which would reduce the reign of Ahaz to 15 years. But as this is contrary to the double testimony of the Books of Kings and Chronicles, and the whole other evidence, that he reigned 16 years, I conclude, as Hales appears to have done, that the true reading of 2d Kings xvii. 1. was the *thirteenth*, and not the *twelfth*. The difference in the Hebrew numerals being only 𐤁 for 𐤂, might easily occur through an error in transcription.

3d. The third point of difference between us, is with respect to the Interregnum of 12 years in Judah, after the death of Amaziah by the hands of conspirators. In maintaining that there was such an Interregnum, I have the concurrence of Lightfoot and Hales. The arguments for it are stated in my Chronology of Israel, p. 31, and are briefly as follows:—According to the testimony of 2d Kings xiv. 17. Amaziah of Judah survived Jehoash of Israel 15 years; that is, he lived till the beginning of the 15th of Jeroboam II. But from ch. xv. 1. we learn that Uzziah did not reign till the 27th of Jeroboam; there was, therefore, an Interregnum of 12 years from the 15th to the 27th of Jeroboam. Mr Clinton simply affirms that the Interregnum is not to be discerned in the Scripture narrative, and that the reading of 2d Kings xv. 1. is to be rejected as corrupt. I answer, that the evidence for this reading, which is affirmed to be corrupt, and on that ground is rejected by the learned writer, is infinitely stronger than that which supports the Hebrew genealogies of the Patriarchs which are received by him, and are made the basis of his Chronology from the Creation to the birth of Abraham. In 2d Kings xv. 1. there is not a various reading in any copy of the Hebrew or the Seventy. No passage of the Scriptures is therefore supported by stronger evidence; and unless it can be clearly shown to contradict other texts, the simple fact of the Interregnum not being discernible in the Scripture narrative, or the short chronicles or memoirs of the Books of Kings, is not enough to warrant the rejection of the Chronological record, that the accession of Uzziah was in the 27th of Jeroboam. Amaziah was slain by a band of conspirators after they had forced him to fly from Jerusalem to Lachish, and there is no improbability in supposing that they afterwards seized the reins of government as Queen Athaliah had done before, during her usurpation of 6 years. Mr Clinton has also, I think, not noticed the fact, that both Clem-

ens of Alexandria and Theophilus concur in making Amaziah reign 39, instead of 29 years, which would reduce the Interregnum to 2 years. Now, we must conclude that the copies of the Septuagint, and probably also of Josephus, in the hands of Clemens and Theophilus, warranted this Chronology, and this affords us the best grounds for supposing that there has, in this reign, been some corruption of the genuine numbers of the Scriptures by the same hands which introduced the spurious number of 480 years in 1 Kings vi. 1. and for a similar end, namely, to shorten the Chronology. Doubtless the text in 2 Kings xv. 1. would have also been corrupted for the same purpose, had not the providence of God hindered it. To the peculiar superintending care of Him, therefore, who *taketh the wise in their own craftiness*, we owe the preservation of this text, which is left without a discordant manuscript or version, to prove the interval of 12 years from the 29th of Amaziah to the accession of Uzziah, to be the true Chronology of the Scriptures, and to establish the whole of the various series of Jubilees and cycles connecting the earliest ages of the world with the latest times, both of the Jewish and Christian churches.* The conclusion to be deduced from

* I have omitted to notice the remark of Mr Clinton, p. 316, that Josephus *knew nothing of interregna*. If the fact be, as seems to be almost certain, that the Chronology of the reign of Amaziah has been corrupted, this accounts for the silence of Josephus; for in that case the interregnum did not exceed 2 years. But that the Chronology of Josephus requires this period, appears as follows:—He tells us in *Antiq.* x. viii. 5. that the Temple was burnt by Nebuchadnezzar 476 years after it was built. Now, subtracting the 40 years of excess which he gives to the reign of Solomon, there remains 436 years, which is only 3 years short of the period of 439 years already proved as the true Chronology, and it is impossible to make out the 436 years without adding 9 years to the reign of Amaziah. This is only 3 years short of the truth.

Again, in the Jewish War, vi. x. 1. Josephus says, that from King David, who first reigned in Jerusalem of the Jews, to this destruction by Titus, was 1179 years. If we deduct 40 years for the excess of Solomon's reign, the remainder is 1139 years. Now, in the true Chronology from the accession of David on the death of Saul, B. C. 1070, to the destruction of Jerusalem, A. C. 70, are precisely 1139 years. This agreement is most remarkable; and it is quite evident, that in the present corrupt state of the text of Josephus, it is only occasionally, as it were, and as if accidentally, that we are to expect such confirmations of the exact Chronology of the Scriptures. His number of 612 years from the Exodus to the foundation, minus 43 years for David's reign, and the 3 first of Solomon = 579, being added to the above, makes, from the Exodus to the destruction of Jerusalem, 1708 years, which is the exact truth.

the whole of what has been offered, is, that we have the most irrefragable evidence of the truth of the testimony of 2 Kings xv. 1. as to the date of the beginning of the reign of Uzziah. I shall now, however, produce further evidence to support the same conclusion, which has only very recently been perceived by me.

In Ezekiel iv. 1—8. the prophet is commanded to represent, in a figure, the siege of Jerusalem, and to lie on his left side, bearing the iniquity of Israel for 390 days, and then, on his right, bearing the iniquity of Judah 40 days, and he is told that each day represents a year. In this typical action it is apparent that Ezekiel represented to the people, in a lively and sensible manner, the long-suffering patience of God in bearing with the sins of his people during two periods of 390 and 40 = 430 years, which apparently end at the siege of Jerusalem by Nebuchadnezzar. It is therefore plain, that the period of 430 years must be reckoned from some great epoch of their national history.

Now, according to the Chronology established in my former Work, the year of the finishing of the Temple of Solomon was B. C. 1020,* in the 8th month or Bul. Its dedication was therefore the 7th month or Tisri of the year following B. C. 1019. Now, from B. C. 1020 in the 8th month, to B. C. 590 in the 10th month, when Nebuchadnezzar besieged the city, are exactly 430 years and 2 months; and in the first year of this period the dedication of the Temple took place, and in the last the siege of Jerusalem. This wonderful and harmonious coincidence between the Chronology of this and my former Works, and the prophetic period revealed to Ezekiel, does therefore at once set the seal of demonstration to the exact truth of my Chronology, and confirm the interval of 12 years between the 29th of Amaziah and the accession of Uzziah, and, at the same time, it confirms the true computation of the reigns of Jotham and Ahaz at 16 years each = 32.

If also we compute the 40 years, being the second part of the 430 years, during which the prophet was to bear the sins of Judah, back from the 10th month of B. C. 590, we are brought to the same month in B. C. 630, just 2 or 3 months before Josiah began his first reformation of religion in Judah, and also Manasseh, Ephraim, Simeon, and Naphtali,† which was in his 12th

* See my Chronology of Israel, p. 87.

† 2 Chron. xxxiv. 3—6.

year, beginning in Nisan, B. c. 629 ; and as this appears to be the last attempt to recall to the paths of obedience any remnants of the ten tribes which still were in the land of Israel, it seems to be chosen to mark the point of time when the remaining mercies of God should be exercised towards Judah only.

On the scheme of Mr Clinton, if we reckon back the period of 430 years from the siege of Jerusalem, in B. c. 590, it leads us to the year B. c. 1020, which is, according to him, the 38th year of the reign of David, and is not a marked era in the Sacred History.

Before quitting this part of my subject, it is, however, due to Mr Clinton, that I should call the attention of the reader to the remarkable fact, that if his date of the destruction of the FIRST TEMPLE, B. c. 587, be rectified, and made B. c. 588, then his scheme will, in the whole interval from the Exodus to the destruction of Jerusalem by the Romans, preserve the relation of the Shemittah to the great events of the Sacred History in the most exact manner, so that his system of Chronology will perfectly endure *this test*. The reason of this remarkable circumstance is, that it differs from the computation which is established as the truth in my Chronology of Israel, exactly 2 Septenaries, or 14 years.* My date of the Exodus, B. c. 1639 — 14 years = B. c. 1625, is Mr Clinton's era of the Exodus, and the 14 years is made up of 12 years before the accession of Uzziah + 2 years, for the reigns of Jotham and Ahaz ; and as this difference occurs in the period between the accession of Amaziah, B. c. 851, and that of Hezekiah, B. c. 726, it follows, that (reckoning the Shemittahs from the Exodus), in the scheme of Mr Clinton no less than in my own, the year of the accession of Jehoash of Judah, on the death of Queen Athaliah, is a Sabbath ; and also the various other years noted as Sabbaths in my Chronology of Israel.†

Seeing, therefore, that the scheme of this learned writer does, from the Exodus downwards, perfectly endure the test of the Shemittah or Sabbatic week, and come out of it untouched, it becomes necessary to submit it to the further trial of the Jubilee and astronomical cycle of 1078 years. Now, till it arrives at the interval of 12 years before the accession of Uzziah, it will be

* See the remarks on the curtailed Jewish system in my Chronology of Israel, p. 66, 67.

† Ch. vi. p. 76—84.

found that it exactly preserves the Jubilean series. Thus, as Mr Clinton places the Exodus in B. C. 1625, it follows, that, according to him, B. C. 1600 is the 26th of the Exodus, from which year to his date of the foundation of the Temple in B. C. 1013, there are, as in the 3d Jubilean series of this Work, 11 Jubilees and 48 years. In his scheme, the 31st of the Exodus is B. C. 1595; whence to his date of the accession of David, B. C. 1056, are 539 years, or 11 Jubilees, being the bisection of the cycle of 1078 years, as in this Work. So from his date of the entrance into Canaan, B. C. 1585, to his reckoning of the 11th of David, B. C. 1046, are the same period of 539 years, or 11 Jubilees.

But as we have already seen that Mr Clinton deviates from the testimony of 2 Kings xv. 1. that Uzziah's reign began in the 27th of Jeroboam II., and again, with respect to the reigns of Jotham and Ahaz, declared the former in 2 Kings xv. 33., and 2 Chron. xxvii. 8., and the last in 2 Kings xvi. 2., and 2 Chron. xxviii. 1. to have each reigned 16 years = 32 years, which Mr Clinton reduces to 30 years, it necessary follows that he, thereafter, must lose the series of Jubilees, so that the various important eras of the return from Babylon and the restoration of the Jewish state, which are in this Work proved to be Jubilees, and also the important eras in the introduction of the Christian dispensation and judgment on the Jews, which are, in like manner, shown to be Jubilees, must, according to Mr Clinton, come 14 years short of Jubilees. Thus from his date of the entrance into Canaan, B. C. 1585, to the 1st of Darius Hystaspes, B. C. 521, are only 1064 years, or 21 Jubilees and 35 years, instead of 22 Jubilees, or 1078 years; and his 23d Jubilee, or 1079th year, falls in B. C. 507, which is not marked as an era of importance in history. In like manner, in the series reckoned from the division of the lands, which, according to Mr Clinton, was in B. C. 1579, the 23d Jubilee, or 1079th year, instead of falling in B. C. 515, at the first Passover of the SECOND TEMPLE, immediately after its dedication, comes out B. C. 501, an era quite undistinguished in the Scriptural history. It is plain, therefore, that, together with the series of Jubilees marking the great events of the church, Mr Clinton loses also the cycle of 1078 years, which is proved in these pages to be one of the great foundations of the whole scheme of the Chronology of the Hebrew nation and of all history, distinguishing, as it does, and marking the great eras of the redemption from

Egypt, the return from Babylon, the rise of Antichrist, and the Reformation.

4th. I now shall, in the last place, briefly touch the arguments of Mr Clinton for rejecting the Chronology of the Seventy, for the Antediluvian and Postdiluvian Patriarchal ages down to the birth of Abraham, and embracing that of the present Hebrew text. But as I have so fully treated that great question in my former Works, and in my controversy with Mr Cullimore,* it is only necessary for me to endeavour to meet such arguments of Mr Clinton as have not been considered and answered formerly.

This learned writer admits, on the testimony of Demetrius, quoted by Polyhistor, that the longer computation was in the Greek version from an early period, and that the Second Cainan was in all the copies of the Septuagint in the time of Syncellus, but to this he opposes the fact that he is not in the Hebrew or Samaritan copies, nor in Josephus.† I answer, that he must have been in the original text of Josephus to make up the period of 5000 years, twice mentioned by Josephus, first in the Preface to his Antiquities, and next in his Book against Apion, as measuring the whole history contained in the Hebrew Scriptures; and as the last point of time mentioned in the Old Testament is the 20th of Artaxerxes, or B.C. 433, this gives 5433 years as the Chronology of Josephus to the Christian era, which is within 45 years of the sum of 5478 years, being the period from Creation to the Christian era, according to the Chronology of this Work. Mr Clinton affirms that the silence of Theophilus makes it probable Cainan was absent from some copies of the Seventy. But the whole period, according to Theophilus, from the Creation to the death of Moses, was 3938 years, and the true chronology was 3880, being an excess of 58 years in Theophilus. Now, he erroneously supposed that the Israelites continued 430 years in Egypt, which is an excess of 215 years, and, had he included the generation of Cainan, it would have made his chronology to the death of Moses 188 years more than the truth, and at least 130 years above the general tradition of the Church. It seems probable, therefore, that, having been moved by the objections and arguments of the Jews with whom he had intercourse, founded

* See my Chronology of Israel, Appendix II., and my Jubilean Chronology of the Seventh Trumpet of the Apocalypse, p. 6—13.

† Fasti Hellenici, vol. of 1834, p. 288.

on the fact that the generation of Cainan was not in the Hebrew text, he may have left it out to silence this objection, and, to compensate the deficiency occasioned thereby, enlarged the period before the Exodus. This is a much more probable supposition than that it was absent from any copies of the Septuagint, which is contrary to the whole testimony of antiquity.

Mr Clinton quotes a passage from Philo to prove that he omits Cainan. Now Philo reckons 2 Decades and a Septenary of generations from Adam to Moses, and, in order to make out this number without Cainan, Mr Clinton is obliged to count Abraham twice: first as the *tenth* of the second *Decade*, and again as the *first* of the *Septenary*. This being unwarrantable, Cainan must be inserted to make up the *twenty-seven*. Berosus says that Abraham was the 10th generation from the flood; but this is not true if Cainan be not reckoned; for Shem is not a *Postdiluvian* but an *Antediluvian*, as having been born 98 years before the Flood. It is also remarkable that the years of his generation do not properly come in at all into the Scriptural Chronology, for the years of Noah's generation are counted, not as in every former case to the birth of his son Shem, but to the Flood, and the generation of Arphaxad is reckoned not from the birth of his father, but from the Flood. The passage of Josephus, *Antiq. i. vii. 2*, where he calls Abraham the tenth from Noah, has in the context been so plainly corrupted, in saying that he was contrary to the whole particulars of the generations born in the two hundred and ninety-second year from the flood, that it affords no evidence of what the genuine text of Josephus was. The object of the corrupters evidently was to assimilate Josephus to the present Hebrew text, and this would lead to the introduction of the clause that Abraham was the 10th from Noah, and to the omission of Cainan. Moreover, Josephus, only two pages after, quotes Berosus as calling Abraham the *tenth* from the *flood*; it is therefore to be presumed, that his own testimony, before his text was corrupted, was similar to this. Shem, we have seen, was born before the flood, and therefore, without Cainan, Abraham was not the *tenth*, but the *ninth*, from the flood.

Referring the reader to the reasoning which will be found in my former Works already mentioned, I shall now give a brief summary of the argument for the Chronology of the Seventy.

1st. The only genealogical table which is to be found in the

New Testament, reaching up to the FIRST MAN, namely that of our Lord in St Luke, condemns the integrity of the present Hebrew text by the insertion of the generation of Cainan the son of Arphaxad. Now, as St Luke wrote by inspiration of the Holy Ghost, his testimony must be conclusive to those who believe this, and therefore there lurks in the minds of those who receive the Hebrew Chronology, either a latent scepticism as to the fulness of the inspiration of St Luke, or a suspicion that his text has been corrupted by the interpolation of the name of Cainan since he wrote. For the last surmise there is no good foundation. The only MS. of the New Testament wherein Cainan is not found is the Cambridge, or that of Beza, which our most learned scholars pronounce to be of little critical value. "Archbishop Usher and Bishop Walton, who both examined it, judged it to be the most faulty MS. now in being. Particularly in this Genealogy of St Luke, (besides the leaving out of Cainan, whose name is in all the other MSS. that have yet been collated by the learned,) this MS. has altered the names of all the persons between Joseph and Salmon, and instead of those which are in all other copies of St Luke, has put in those which are in St Matthew."* The Syriac, almost of apostolic antiquity, also contains Cainan; and in the passage from Syncellus, quoted by Mr Clinton, after expressing his wonder at the total omission of Cainan by Eusebius, he significantly asks whence it was that the name of Cainan was in all the copies of Genesis read in the Churches of Christ; and also, whence it was that the divine Luke has placed him in his Gospel as the 13th from Adam?

It has been said by some, in order to explain the testimony of the Evangelist, that "St Luke wrote for those Christians who read the Septuagint Greek Version more than the original Hebrew, and consequently he preferred their version, which adds the name of Cainan to the genealogy of Shem."† But did St Luke, it may be asked, *prefer a lie to the truth* to please men? or was St Luke, the companion and historiographer of the labours of St Paul, mistaken, and was not St Paul able to set him right? and did these holy men lead the whole primitive Church into

* Brett's Chronological Essay on the Sacred History, &c., London, 1729.

† Horne, vol. iii. p. 561, 7th Edit.

error? and were they to rise from the dead, must they sit at the feet of our modern Doctors to learn from them the true genealogy of our Lord? All these questions must be answered by those who deny the generation of Cainan.

2d. The only notes of Old Testament Chronology which are to be found in the historical Books of the New Testament, namely those in Acts xiii. 18—21., do equally negative the integrity of the present Hebrew text by fixing the period from the Division of the lands to the end of the Judges at 450 years, which proves that the number in 1st Kings vi. 1. is a forgery. It is accordingly given up as such by Mr Clinton.

3d. It is then admitted that the Hebrew Scribes *did* meddle with the Hebrew text, and did it *fraudulently*. If so, where is the consistency of Mr Clinton's assertion, that *it is difficult to imagine what adequate motive they had for shortening the genealogies*.* It is plain they had the same motive for the one as for the other. Moreover the same parties, that is, the Scribes, have, it is admitted on all hands, corrupted, in the Seder Olam Rabba,† the whole chronology of History and Prophecy in the interval between the return from Babylon and the appearance of our Lord, for the purpose of disproving the fulfilment in our Lord of Daniel's Prophecy of the Seventy Weeks; and yet we are told that they had no adequate motive for shortening the genealogies, and that their testimony as to the integrity of the text in Gen. v. and xi. with regard to the genealogies is to be implicitly believed; so that, in some quarters, it is almost a blot on our reputation for orthodoxy to receive that of the Septuagint.‡

4th. The assertion, that the translators of the Hebrew Scriptures had a very obvious motive for enlarging the chronology in order to render it more conformable with the high pretensions of the Egyptians and Chaldeans to a remote antiquity, is to impute to them dishonesty and fraud of the highest kind, and the daring crime of altering the oracles of God. But where is there, I will not say the evidence, but, the shadow of evidence, of this? It

* Fast. Hel. p. 297. See my remarks in the Preface to my Chronology of Israel, p. iii, iv.

† Their popular Work on Chronology.

‡ A Paper of my own on this subject was actually refused admission in a Religious Magazine by a person whose piety I greatly respect.

contradicts the whole testimony of the Jewish and Christian Churches, including the Apostles of our Lord; for in both the Jewish and Christian Churches the Septuagint was held in the highest veneration, and constantly read and quoted by the Apostles themselves.* Moreover, at the time when it received the sanction of the Jewish Church their character was, as it is justly described by Mr Clinton, as follows: "But after the return from "Babylon they exhibited a spirit of attachment to their law and "to their sacred Scriptures, which they maintained at all times "with incredible firmness. A people of such habits as they had "now acquired was eminently fitted for the office for which they "were designed, of guardians of the oracles of God."

On the other hand, at the time when we charge the Jews with having altered the Sacred Chronology they had ceased to be the Church of God, they had crucified the Lord, they were the bitterest enemies of his truth and doctrine, they had corrupted the Chronology of the Prophecy of the Seventy Weeks, and the text of 1 Kings vi. 1., and we only suppose them to have completed *the same work* by corrupting the Antediluvian and Postdiluvian Patriarchal genealogies.

In the next place, if it be asked from whom we received both the Hebrew and Greek copies of the Old Testament,—a question which is, I think, usually kept out of sight by the advocates of the Hebrew Chronology,—the answer is very brief. We received the Greek text from the Apostolic Churches, with the solemn sanction of the Apostles themselves, who usually quote the Old Testament in the words of the Seventy. But the Hebrew text, as it *now is*, was received by the Christian Church in the third century from the Jews, the enemies of Christ, his murderers, the haters in that age of his truth, the persecutors of his Church, the corrupters of the Chronology of Daniel's Seventy Weeks, and the forgers, as Mr Clinton admits, of the chronology given in 1st Kings vi. 1.

Finally, I observe that the admission of this learned writer, that the number in the last mentioned text is forged, impugns

* "How extensively this version was in use among the Jews, appears from the "solemn sanction given to it by the writers of the New Testament."—Horne, vol. ii. p. 210. 7th Edit.—After the dispersion of the Jewish nation and the corruption of the Hebrew text, they, of course, endeavoured to destroy the authority of the Septuagint.

the integrity of the Hebrew text, while his argument denies also the integrity of the Greek text in Gen. v. and xi., and of St Luke in chap. iii. 36. It follows, therefore, on this scheme, that we have no Scriptures, either of the Old or New Testaments, uncontaminated with fraud or error; so that this hypothesis affects the foundation of Revelation itself. Now this objection does not lie to the reception of the Greek Chronology, since we, in the *first place*, uphold the complete integrity and inspiration of St Luke's Gospel; and, in the *second*, we impute not to fraud the small alterations introduced into the Greek text of the Seventy to assimilate it to the Hebrew, which are indeed very limited in extent, being only in 1 Kings vi. 1., and in certain texts of Kings and Chronicles, mentioned in my "*Chronology of Israel*,"* and also Gen. xi. 32. These changes we impute simply to a blind veneration for the Hebrew text, and, in the best editions of the Seventy, the name of Cainan still remains in 1 Chron. i. 18 and 24.

Nearly the whole of the foregoing argument was penned during the few days that I had the use of a copy of Mr Clinton's Work, in the manner already mentioned. I have since received the Work from London, but at too late a moment for me to place my own reasoning in a more finished shape. Having however, since I began this Appendix, seen new evidence, confirmatory of the fact, that the whole Chronology of the Scriptures rests on the basis of astronomical science; by which I mean that it is not measured by years only, but by the larger revolutions of the heavens, I proceed to offer further proofs of this from the Scriptures.

The lives of four of the most illustrious antediluvians, Adam, Seth, Methuselah, and Noah, are, with only *one year* of defect in that of Adam, measured by the cycle of 19 years. Adam's life, 930 years, divided by 19, gives 48 cycles and 18 years. The life of Seth, 912 years, is 48 cycles exact. Methuselah lived 969 years, which are 51 cycles exact. Noah lived 950 years, or 50 cycles. Now, as the Hebrew text, no less than the Greek, preserves, untouched, the total lengths of the Patriarchal lives, it thus concurs with the Seventy in establishing this great principle, hitherto unobserved by all writers, that the chronology

* See chap. iii. of that Work.

of the Scriptures rests on the basis of exact astronomical science; for, as it were contrary to all analogy to suppose this principle to be limited to the measure of the lives of eminent Patriarchs, we must suppose that it extends to the larger periods of the Sacred History, and the revolutions of the ages of the dispensations of the Almighty. This has already been sufficiently proved in the body of this Work; but as it will further conduce to the establishment and illustration of the truth, I shall now, in drawing this Appendix to a close, select some examples of the above principle to be applied as tests of the truth of the Chronology of the Seventy, and that of the Hebrew text respectively.

According to the Septuagint, the periods which are mentioned below divide the various events which are placed in the first column on the left:

EVENTS.	DATES B. C.	INTERVALS.		REMARKS.
		Years.	Cycles of 19 Years.	
The Creation,	5478			
The birth of Enoch,	4357	1121	59	} The sum of these Cycles, 119 divided by 7 gives 17 Septenaries of Cycles.
The Deluge,	3217	1140	60	
The appearance of God to Moses in the Bush, and his commis- sion to deliver Israel.	1640	1577	83	
The accession of Da- vid to the kingdom.	1070	570	30	
	A. C.			
The Death of Christ,	33	1102	58	
			290	

In the scheme of Mr Clinton these intervals are as follow:—

EVENTS.	YEARS B. C.	INTERVALS.		REMARKS.
		Years.	Cycles. Years.	
The Creation,	4138			
The birth of Enoch,	3517	621	32 13	
The Deluge,	2482	1035	54 9	
The appearance of God to Moses.	1626	856	45	} By turning back to p. 138 of this Work, the reader will see how it happens that this pe- riod in Mr Clinton's scheme (which is that of Usher) so nearly abides the test of the

EVENTS.	YEARS B. C.	INTERVALS.			REMARKS.
		Years.	Cycles.	Years.	
					Cycle. The years struck off by the Hebrew corrupters are exactly 721 from the Deluge to the Exodus, and $721 \div 19 = 38$ Cycles 18 years.
The accession of David, 1056		570	30		In this period, as already mentioned, see p. 197, Mr Clinton's Chronology, being the same as that of the Seventy, exhibits the true Jubilean, and, therefore, the true cyclical numbers.
The Death of Christ,	A. C. 33	1088	57	5	If Mr Clinton will restore, to his Chronology, the 12 years between the 29th of Amaziah and the accession of Uzziah, and the 2 years struck off from the reigns of Jotham and Ahaz, then the result will be 57 cycles, 5 years, + 14 years, = 58 cycles.
		219	9		

I shall next, in conclusion, try two other periods:—

EVENTS.	DATES. Before Christ.	INTERVALS.		YEARS.
		Years.	Cycles.	
In the true Chronology, the year of the death of Adam was,	4549			
The departure of Ja- cob for Padan-aram,	1908	2641	139	

According to Mr Clinton's scheme

The death of Adam was,	3209			
And, as it is agreed on all hands that Ja- cob went to Padan- aram when he was 77 years of age, or 237 years after the birth of Abraham, it comes out in Mr Clinton's scheme, Abraham's birth B. C. 2130,—				
237, ...	1893	1316	69	5

Lastly, As Jacob and his family went into Egypt in B. c. 1855, when there were yet five years of famine, Gen. xlv. 11., it follows that B. c. 1850 was the last year of famine, and the year B. c. 1849 the epoch of the end of the famine and returning plenty.

EVENTS.	DATES.	INTERVALS.		
	Years before Christ.	Years.	Cycles.	Years.
The Creation was, .	5478			
Epoch of the end of the famine, . . .	1849	3629	191	

In the scheme of Mr Clinton these dates stand as follows:—

Creation, . . .	4138			
The end of the Famine				
210 years before the				
Exodus, . . .	1835	2303	121	4

The whole of these results I leave to the consideration of the reader with only one remark, that the Chronology of the Seventy comes out of this trial also, with new and irrefragable evidence of its being the measure of the times ordained by the ETERNAL MIND.

I shall close this Appendix with some brief observations on the omission of the name of the *second* Cainan by Africanus. This Chronographer lived just in the age* when it is probable that the Jews were beginning to make a systematic use of their curtailed Chronology against the Church, and, without doubt, they dwelt triumphantly, and in a way very much calculated to perplex the Christians, on the entire absence of this Cainan from the Hebrew text. Now the system of Africanus appears to have been like that of Theophilus, devised *for the purpose of upholding the received Chronology of the Church, without the generation of Cainan, compensating the 130 years thereby lost, by adding to other periods.* It is, of course, not easy to prove this assertion; but I add the following evidence of its strong probability:—

Dr Routh, in his *Reliquiæ Sacræ*, vol. ii. p. 169. informs us, in a quotation from Syncellus,* that, according to Africanus, there were from Adam, viz. his Creation to the 8th of Solomon 4457 years; and the reader will see, by turning to the Tables of

* The third century.

† I have not seen the Work of Syncellus, nor have I been able to procure it from booksellers.

this Work, that the 4th of Solomon, the year of the foundation of the TEMPLE, is the year of the world 4452, to which, adding 4, we are brought to A. M. 4456 as the 8th of Solomon, being only *one year* less than the Chronology of Africanus. Now, in the same page of Dr Routh, I learn that Africanus makes, from the Exodus to the foundation of the Temple 740 years, which *minus* 612, the true period, leaves an excess of 128 years, just 2 years less than the generation of Cainan omitted by him. We, therefore, only want 3 years more to make up his period of 4457 years to the 8th of Solomon; for 4456 years, the true Chronology, *minus* 130 the generation of Cainan, + 128, the excess in his period from the Exodus to the foundation, = 4454, which is less than Africanus's Chronology, just 3 years; and I think it will appear to the attentive reader, that what has now been offered affords the strongest grounds of presumption, that Africanus must have *designedly* left out the generation of Cainan for the reason already mentioned, and compensated it, by adding the deficiency thereby occasioned to the period subsequent to the Exodus.

When the above was penned, I had not adverted to the fact that Mr Clinton had already given in his 309th page, a Syllabus of the scheme of Africanus. It will be found remarkably to confirm my observations. It appears that Africanus loses 2 years in the generation of Arphaxad,* which I was not aware of, so that, instead of 3 years, as I had supposed, we want 5 years more than the 740, mentioned by Dr Routh, to make up his Chronology to the 8th of Solomon. Now, according to the Syllabus of his scheme given by Mr Clinton, his era of the Exodus is A. M. 3707, and the 3d of Solomon 4452; the difference is, therefore, exactly 745, being the precise number I computed as necessary.†

* Fasti Hell., p. 286.

† Mr Clinton, in stating the same Chronology in *years Before Christ*, differs 2 years from this number of 745; for he makes the Exodus, in the Chronology of Africanus, B. C. 1796, and the 3d of Solomon, B. C. 1049,—the difference is 747 years. I cannot account for this discrepancy.

=K

ON
THE CHRONOLOGICAL CHARACTERS
MARKING THE YEAR
EIGHTEEN HUNDRED AND THIRTY-SIX
AS A
GREAT ERA,
AND AS THE PROBABLE TERMINATION
OF
THE TIMES OF THE GENTILES;
BEING A SUPPLEMENT
TO
'THE FULNESS OF THE TIMES.'

WITH
CORRECTIONS OF CERTAIN PASSAGES IN THAT WORK.

BY WILLIAM CUNINGHAME, Esq.

OF LAINSHAW, IN THE COUNTY OF AYR.

"Jerusalem shall be trodden under foot of the Gentiles until the times of the Gentiles be fulfilled."—LUKE xxi. 24.

LONDON:

JAMES NISBET & CO., HATCHARD & SON, SEELY & SONS;
EDINBURGH, WAUGH & INNES, LINDSAY & CO.; DUBLIN, ROBERTSON & CO.;
GLASGOW, JOHN SMITH & SON.
MDCCCXXXVI.

GLASGOW:
FULLARTON AND CO., PRINTERS, VILLAFIELD.

SUPPLEMENT.

SECTION I.

ON THE CHRONOLOGICAL CHARACTERS MARKING THE YEAR
EIGHTEEN HUNDRED AND THIRTY-SIX AS A GREAT ERA,
AND THE PROBABLE TERMINATION OF THE TIMES OF THE
GENTILES.

IN the Preface of this Work, after stating certain Cyclical and Jubilean periods which expire in the present year 1836, I added the following words: "It is thus manifest that the year 1836 is marked in this Chronology as an important era, although less conspicuously so than 1837 and 1838."

From the discoveries which have been made by me since my Work was published, I have seen reason to doubt the justice and truth of the last words of the foregoing remark. But in order to enable the reader to judge for himself as to this point, I deem it right to place before him a condensed view of the whole of the Chronological characters of the present year so far as they are yet known to me; for as I have continued to receive new light even to the present moment, I dare scarcely conclude that I have even now reached the goal in the pursuit of Chronological truth. The only other introductory remark which I shall now make is, that I presume every attentive reader of the body of my Work, and the Appendix, and Preface, must have arrived at a firm conviction of the fact, that all the great eras of Scriptural and

Prophetical Chronology do, without any exception, occur at the end of series of Jubilees, or of the Metonic cycle of 19 years, or of the larger cycles of astronomy. This is all that I desire to be admitted, in order to prepare the reader for what is to follow.

I. It will be recollected that the great period of fulness and mystery, measured by 336 Metonic cycles, which is mentioned in the 6th chapter of this Work as the length of the period from the death of Adam to the 1st of Nisan, 1837, is computed from the 1st Nisan of the year following his death, viz. B. c. 4548; and if he died at the end of the year before, this is the true computation of the above period. But, on the other hand, if his death was before the end of the year B. c. 4549, then, computing from that year, the period of 336 Metonic cycles, it comes out in the present year 1836; and, in favour of this computation, we have the facts, that, in the 4th Jubilean Series of General Chronology,* the year of the World 930, answering to B. c. 4549, and not 931, is the epoch of his death; and also, that the series of Cycles from his death to the departure of Jacob for Padan-aram,† is reckoned from the same year, B. c. 4549.

II. I remark, in the next place, that the following great periods of Metonic cycles do all terminate in the present year,—the *years* in the second column of figures being the exact numbers between each date in the first column of figures and the year 1836:—

EVENTS.	DATES OF EVENTS. Years Before Christ.	INTERVALS To the Year 1836.	
		Years.	Cycles of 19 Yrs.
1. The Marriage of Abraham to Hagar, . . . }	2060	3895	205
2. The departure of Jacob to Padan-aram; his Vision of the Ladder, and his marriages with Leah and Rachel,† . . . }	1908	3743	197

* See p. 175.

† Appendix, p. 205.

‡ It has been a subject of controversy whether Jacob served his first 7 years before his marriages, or whether he married in the year of his

EVENTS.	DATES OF EVENTS. Years Before Christ.	INTERVALS To the Year 1836	
		Years.	Cycles of 19 Yrs.
3. Cyrus besieges Babylon, which is the fall of Daniel's <i>first</i> Beast and rise of the <i>second</i> ,	540	2375	125

arrival at Padan-aram. With Usher, Hales, Lloyd, Clayton, Calmet, Bedford, and Mr Clinton, I embrace the last view. Jacob was 20 years at Padan-aram, and Joseph was born at the end of the 14 years—(compare Gen. xxx. 25. with xxxi. 41.) It is plain, also, that Rachel was married some time before Leah had any children—(chap. xxix. 31, 32.) If, then, we make Jacob's marriages to have been at the end of the first 7 years, we suppose his 12 children to have been all born in 7 years. But Leah, after bearing 4 sons, left off bearing, and gave her maid Zilpah to Jacob, who had two sons by her. Leah is then restored to his bed, and bears 2 sons and a daughter; and, last of all, (except Benjamin, whose birth was 13 years later,) Joseph is born. But how could these births, thus arranged, have taken place in 7 years? It is evidently impossible. Lightfoot, who places Jacob's marriage after the first 7 years, is accordingly compelled to acknowledge this, and says, that if Dinah was not a twin with Zebulon, her birth could not be in these 7 years. This, however, directly contradicts the plain meaning of the sacred text. Other chronologists, who take the same view, enlarge the period 1 year, and make Joseph's birth at the end of 15 years,—in direct contradiction, also, to the testimony of the Scriptures.

In the second place, if Jacob did not marry till he had been 7 years with Laban, then Judah, his fourth son, could not have been born till the 11th year of his servitude, and as Jacob went to Egypt when Joseph was in his 40th year, Judah was, in that case, only 43 years complete; which supposes him to have had his first-born son, Er, at 14 years, and that Er was married at 13, and that 2 years after, Judah had Pharez by Tamar, and that Pharez had his eldest son, Hezron, at 13, and Hamul a year after; for the sum of all these periods is $14 + 13 + 2 + 13 + 1 = 43$ years. This, however, seems quite incredible; and yet Lightfoot even goes further than this, for he places the birth of Er when Judah was only 13, and the birth of Pharez when Judah was 26,—and thus makes Er marry at 11 or 12. On the other hand, both Lightfoot and Gill (see his Notes of Gen. xxxviii.) maintain that Hezron was not born to Pharez till after the descent into Egypt, which contradicts Gen. xlv. 12.; but Gill afterwards contradicts himself, or at least acknowledges that the difficulty cannot be solved—(See his Note, Gen. xlv. 12.) Scott, in his chronology of Gen. xxix. and xxx. takes the same side, and makes Joseph only 4 years younger than Judah; but afterwards, in his Note on Gen. xlv. 12. flatly contradicts himself, saying that Joseph was born after

EVENTS.	DATES OF EVENTS. Years Before Christ.	INTERVALS To the Year 1836.	
		Years.	Cycles of 19 Yrs.
4. The 1st of Darius Hystaspes, ...	521	2356	124
5. The 1st of Artaxerxes Longimanus, ...			
6. The Commission of Nehemiah, ...	445	2280	120
7. Alexander the Great overthrows the Persian empire, which is the fall of Daniel's <i>second</i> Beast and the reign of the <i>third</i> , ...	331	2166	114
8. The Romans overthrow the Greek kingdom of Syria, which establishes the reign of the <i>fourth</i> Beast, ...	65	1900	100
After Christ.			
9. Our Lord's Transfiguration, a type of his second coming, placed (rightly I think) by Macknight, after his third Passover, ...	31	1805	95
10. Titus besieges Jerusalem, ...	69	1767	93
11. Otho the Great crowned Emperor of Rome, ...	962	874	46
12. Beginning of the Crusades, ...	1095	741	39

Jacob had been 14 years married, and that Judah might be 10 years older than Joseph. He thinks also that the sons of Pharez were not born till after the descent into Egypt. It is therefore quite true, as observed by Mr Bedford in his *Scripture Chronology*, that "they who reckon that Jacob served seven years before he had either of his wives, involve themselves in endless difficulties to settle the births of the patriarchs." All these difficulties are removed if we place the marriages of Jacob near the beginning of his servitude, and suppose, with Hales, that the words of Jacob in Gen. xxix. 21. "*Give me my wife, for my days are fulfilled*," refer to the days of *courtship*, after the bargain of 7 years' service was concluded; or, with Bedford, that there was a certain time Jacob was to fulfil as an *earnest* of the whole 7 years: and that certain days were fulfilled before marriage, appears from 1st Sam. xviii. 26. In this case Judah was 48 at the descent into Egypt; which allows him to have been 16 at the birth of Er, and 32 at the birth of Pharez, and Pharez 15 at the birth of Hezron. Accordingly, Abulfaragi places the birth of Levi when Jacob was in his 82d year, which is in entire harmony with my scheme, that Judah was born B. C. 1903, when Jacob was 82 years of age complete, or in his 88d.

EVENTS.	DATES OF EVENTS. Years After Christ.	INTERVALS To the Year 1836.	
		Years.	Cycles of 19 Yrs.
13. The Siege of Acre by the armies of the third crusade, and Richard I. of England, years 1189-1191, }	1190	646	34
14. Charles V. of Germany concludes a treaty at Nuremberg with the Protestants of the Smalcaldic League, granting religious peace, and toleration of Protestant worship, }	1532	304	16
15. The surrender of Magdeburg to Maurice of Saxony, who immediately thereafter prepares for the deliverance of the Protestant religion, and about the beginning of the year 1552, Jewish style, takes the field against Charles V. }	1551	285	15
16. Henry IV. ascends the throne of France, }	1589	247	13
17. George III. ascends the throne of England, }	1760	76	4
18. The Hebrew New Testament given to the Jews, }	1817	19	1

III. I shall, in the next place, state the larger cycles computed from the great eras of Sacred History which expire in 1836.

1. From the year B. C. 1638, the 2d of the Exodus, to 1836, the interval is 3473 years,—which is a Cyclical period,—at the end of which, the Moon is behind the Sun about 5 H. 1 M. from the points whence they set out at its commencement. This period being just 3435 years* + the Metonic cycle of 19 years $\times 2 = 3473$ years, the reader, by adding the difference between the Sun and Moon, in the former period, to the error of 2 Metonic cycles,† or 2 H. 4 M. 5 s. $\times 2 = 4$ H. 8 M. 10 s. will find the above amount of deviation to be correct.

* See 'The Fulness of the Times,' p. 21.

† The error of a cycle means the time which it deviates from a number of complete revolutions of both the Sun and Moon at the moment it expires.

The year 1836 is, by this cycle, therefore, connected with the great events of the 2d year of the Exodus, among which are the following:—1st. The rearing of the Tabernacle, Exod. xl. 17. 2d. The numbering and marshalling the hosts of Israel, Numb. i. and ii. 3d. The removal of the unclean from the camp, chap. v. 2. 4th. The march of Israel from Sinai, with the great events which occurred on the journey, chap. x—xii. 5th. The sending of the spies,—their return and evil report,—the sin of the people, and the sentence passed on that generation, that their carcases should fall in the wilderness, chap. xiii, xiv.

IV. In the next place, if the great cycle of 3435 years, mentioned in the body of this Work * as measuring the period from the entrance into Canaan, in B. C. 1599, to Nisan 1837, be, as it legitimately may, computed from a year earlier, viz. B. C. 1600, which was the last year of Moses and the 40th of the Exodus, it expires in the current year 1836. All the great events of that year are thus brought into connexion with the year into which we have actually entered,† and measuring from the date of each event in the 40th of the Exodus,—a period of exactly 3435 Tropical years,—we shall, at the corresponding point of time in the present year, find, that, according to the Tables, the Moon is less than an hour distant from the Sun, and from the point in the heavens where she was at the commencement of that long period. Now, at the end of 1 year, the Moon is faster than

* Pp. 21. and 156. This cycle is composed of that of 1040 years $\times 3 + 315 = 3435$, and 315 is the quarter of the 1260 years. The error of 1040 is 1 h. 18 m. 8 s. $\times 3 = 3$ h. 54 m. 24 s. the Moon slow; at the end of 315 years the Moon is fast 3 h. 0 m. 46 s.; therefore, at the end of 3435 years, the Moon is slow 53 m. 38 s.

† The nature of anniversary commemorations of great events, whether of public affairs or private life, is understood by all. Now, the cycles bring round commemorations, measured not by *one year*, but by *great periods*. This cycle, for example, brings round an anniversary once in 3435 years. These remarks will, perhaps, enable readers who have little knowledge of the subject to understand the nature of the cyclical relations of distant ages.

the Sun 10 D. 21 H. 0 M. 12 s. and the proportion which *one hour* bears to this is about $\frac{1}{261}$. At the end of 3435 years, therefore, the Sun and Moon are only distant from each other $\frac{1}{261}$ part of their distance at the end of 1 year.

But, perhaps, from the anomalies of the Solar and Lunar motions, the variations may be increased to 5 or 6 hours. Even in that case, however, the distance of the Sun and Moon will not be greater than about 1-50 of their difference at the end of a single year.

The year B. C. 1600 was studded with great events:—1st. The death of Miriam.* 2d. The sin at the waters of Meribah, and the sentence passed on Moses and Aaron, that they should not bring Israel into the promised land.† 3d. The death of Aaron.‡ 4th. The fiery serpents and the serpent of brass.¶ 5th. The passage of the brook or valley of Zered, which is marked as the era when the former generation of the men of war had been entirely cut off.§ 6th. The overthrow of Sihon, king of the Amorites.** 7th. The discomfiture of Og, king of Bashan.†† 8th. The prophecies of Balaam.‡‡ 9th. The sin with the daughters of Moab, the plague and righteous act of Phinehas.¶¶ 10th. The second numbering of the people. §§ 11th. The slaughter of the Midianites and death of Balaam.** 12th. The giving of their inheritance, on the other side of Jordan, to the tribes of Reuben, Gad, and the half tribe of Manasseh.†† 13th. The writing of the Book of Deuteronomy, and the last words of Moses. 14th. The death of Moses, and the end of his dispensation as lawgiver.

V. I have found, in the next place, that, from the beginning of the captivity of Jeconiah, B. C. 598, to 1836, the interval being 2433 years, is a cycle in astronomy,—being 128 Metonic cycles and 1 year,—and at the end of it the

- * Numb. xx. 1. † Numb. xx. 2—13. ‡ Numb. xx. 23—29.
- || Numb. xxi. 6—9. § Numb. xxi. 12. Deut. ii. 13—18.
- ** Numb. xxi. 21—31. †† Numb. xxi. 33—35.
- †† Numb. xxii—xxiv. ¶¶ Numb. xxv. §§ Numb. xxvi.
- .. Numb. xxxi. †† Numb. xxxii.

Moon is behind the Sun about 3 H. 43 M. 41 s. That the captivity of Jeconiah is a great event in the Scriptural History, is manifest from the Book of Ezekiel, wherein it is computed as the era of the national captivity; and also from the circumstance that Jeconiah is reckoned in Matth. i. 12. in the direct line of the genealogy of Christ.

VI. From the era of the foundation of the Temple B. c. 1027 to 1836, the interval is 2862 years, which is a cycle, at the end of which the Moon is behind the Sun about 13 H. 6 M. from the points whence they set out at its commencement.

Besides the whole of the periods enumerated above, the reader will recollect that in the Preface I have shown that from B. c. 517, the date of the second siege of Babylon by Darius Hystaspes, to the present year 1836, are precisely 48 Jubilees or 2352 years, and in the body of the Work, that from the triumph of Vespasian and Titus, when the spoils of the Holy Place of the Temple were carried through the streets of Rome, and exhibited to the gaze of the populace, to 1836, there is a cycle of 1765 years.

In recapitulating a few of the leading features of the foregoing momentous results, we must be struck with the complicated variety of the cyclical relations which are seen to exist between the present year and the great eras of the Church in former dispensations. It has been seen that the year 1836 is connected with the antediluvian economy by the great period of 6384 years, or 336 Metonic cycles, from the death of ADAM the FIRST MAN; an event, which I have shown, in the 6th chapter of this Work, to be the great epoch of the reign of death.—It is linked with the patriarchal dispensation after the flood, by the series of cycles from Abraham's marriage with Hagar, and Jacob's journey to Padan-aram.—It connects itself with the great events transacted in the wilderness, by the cycles from B. c. 1638, the 2d of the Exodus, and B. c. 1600 the last year of Moses.—It is joined to the period of the captivity, and the reign of the *first* Beast of Daniel, by the cycle from the captivity of Jeconiah,

to the period of the return from Babylon and fall of Daniel's *first* Beast and rise of the *second*, by the series of cycles from the siege of Babylon by Cyrus.—It is connected with the fall of the *second* Beast of Daniel and rise of the *third*, by the series of cycles from the overthrow of the Persian empire by Alexander the Great, and with the fall of the *third* Beast and established reign of the *fourth*, by the series of cycles from the overthrow of the Greek kingdom of Syria by Pompey, and its reduction into a Roman province.—It is linked to the period of our Lord's first coming, by the series of cycles from his transfiguration, and to the judgment on the Jews, by the series from the siege of Jerusalem by Titus, and the cycle of 1765 years from the triumph of Vespasian and Titus.

I must in particular draw the attention of the reader to the series of 100 Metonic cycles or 1900 years from B. C. 65, the epoch of the dominion of the *fourth* Beast of Daniel over the church of God to the present year. This number is evidently one of *mysterious fulness*, and it appears to me, when conjoined with all the other great periods ending in this year, to indicate our arrival at the TERMINATING POINT of the TIMES OF THE GENTILES, mentioned by our Lord in Luke xxi. 24. In confirmation of which we find this year connected with the *first siege of Babylon*, and with the *second*, by the cyclical and Jubilean series already mentioned. Now it is admitted universally by writers on Scriptural subjects that *Babylon* is a type of *Rome*,—and, therefore, both the sieges of *ancient Babylon* are types of the fall of the *New Testament Babylon*. Again, the *Jewish* or *Levitical dispensation* is, according to the Apostle Paul, a type of the *Christian economy*,* and, therefore, the siege of Jerusalem by Titus, which ended the *former dispensation*, seems according to every principle of analogy to be a type of the end of the *Gentile economy*, which is in the Book of Revelation described under the names of the SEVEN CHURCHES IN ASIA, the types of the

* See 1 Cor. x. 6, 11.

CHURCH UNIVERSAL from the ASCENSION of our Lord to his SECOND ADVENT. Now *the siege of Jerusalem* is also connected with the *present year* by a series of Metonic cycles.

I am led to draw as a general corollary from the whole of what has been set before the reader, that the relation of the present year 1836, to the two following years 1837 and 1838, is similar to that which the year when God appeared to Moses in the bush, viz., B. C. 1640, (and I conjecture in the seventh month,) had to the year of the Exodus,—similar also to that which the last year of Moses had to the year of the entrance into Canaan. Having, in the 6th chapter of this Work,* arrived at the result that the years 1837 and 1838 bring us to the termination of one of the great Dispensations of God, viz., that of THE SCATTERING OF THE POWER OF THE HOLY PEOPLE,† and the beginning of another, namely, that of their RESTORATION, I am compelled now, in like manner, to conclude, that the year 1836 is, in all probability, the end of the Dispensation signified in our Lord's words to the Jews, "THE KINGDOM OF GOD SHALL BE TAKEN FROM YOU AND GIVEN TO A NATION BRINGING FORTH THE FRUITS THEREOF."‡

* See pages 159, 161.

† Dan. xii. 7.

‡ Matth. xxi. 43.

SECTION II.

CONTAINING CORRECTIONS OF CERTAIN PASSAGES IN "THE FULNESS OF THE TIMES."

WHILE, as already shown in the former part of the Supplement, I have, since the publication of "The Fulness of the Times," continued to make further discoveries bearing on the chronological characters of the present period, I also find that there are certain passages of the work which require correction. I was well aware when I sent it to the press, that it would have been better had I been able to give more time to it, but for reasons which it is unnecessary to mention, had the volume not been published at the time it was, I knew that it could not have appeared till near the end of the present year. Now, to say nothing of the uncertainty of life and health, it did, I confess, appear to me, that the conclusions which are contained in the work are of too momentous a nature, and bear too closely upon the prospects of the Church of God at the present period to justify such a delay, and happily the mistakes which I am now about to acknowledge, are not such as to affect any of my leading principles, or in a material degree any one of the conclusions from them.

1. In the Preface, page xxi, I have said that the Decree of Justinian, dated on the 6th August, 536, founded on the sentence of the Council held at Constantinople on the 2d May preceding, was the final act of the Council. This is a mistake, for in fact the Decree of Justinian was not a part of the proceedings of the Council at all, but was simply an act of the Secular power of the empire for enforcing those proceedings. The last action of the Council was in reality held on the 4th June, 536, as may be seen by a reference to the

Collections of the Acts of Councils, or Dupin Bib. des Auteurs Ecclesiastiques, Tome iv. p. 187. On the other hand, there is a mistake of a month in page xxii of the Preface, in stating that according to Comber the election of Pope Sylverius was not till the 30th *June*. It ought to be 30th *May*, 536. The result of these corrections is, that, according to Comber, Sylverius, who was elected on the date last-mentioned, ought before the 4th June, that is within *five days*, to have renewed the legantine powers of the Western bishops at the Council of Constantinople, a result I presume physically impossible even had *steam navigation* been then known. These corrections, therefore, instead of weakening the force of my argument, exhibit the rash precipitation of Comber in a stronger light than I had myself represented it, when I penned the Preface.

2. The next error which I have detected is in page 21 of my Work, where I affirm that there were no Passovers in the wilderness. To this there is one exception. The Passover was kept in the second year of the Exodus, immediately after the first numbering of the hosts, and it was done by the immediate command of God.* This omission, and the assertion that there were no Passovers in the wilderness, does not however affect my argument as to the typical import of the Passover in Egypt, and that in the plains of Jordan.

3. I have erred in page 91, in stating that the Passover in the year B. C. 1 fell about the 19th or 20th of April. I now find on calculation that the full Moon of April B. C. 1 was on the 7th April O. S. The Passover was therefore on the 8th instead of the 19th or 20th, and the death of Herod, which, for the reasons given in that place and in page 97, was not more than 16 or 20 days before the Passover, was consequently within a day or two of the 20th March, instead of the beginning of April as there fixed. Still, however, his death was 2 months and about 10 or 12 days after the burning of Mathias on the 9th of January preceding, which allows

* Numb. ix. 1—5.

sufficient time for all the intervening occurrences. This mistake of 10 days does not therefore at all affect my arguments.

4. I have erred as to the date of the new Moon of March A. C. 533, which I state in page 127 to have been on the 22d March O. S. I now find that it was eleven days sooner, viz., on the 11th March O. S. answering to the 12th Gregorian; and let me before going further observe, that both of the errors last-mentioned proceeded from one and the same cause, viz., my having assumed one year too early as the basis of my computations, so that the date I stated as that of the new Moon of March, 533, is in reality that of March, 532, a year before; and the date of the Passover of B. C. 1 formerly stated by me is that of B. C. 2.

It follows from the above mistake as to the time of the new Moon of March, 533, that the Decree and Epistle of Justinian, acknowledging the Pope to be Head of the Church, were both issued at the commencement of the year 533 Jewish style, as stated in my former Works, and that the reasoning contained in my 127th and 128th pages, so far as it rests on the supposition that these documents were promulgated in the last days of the year before, viz., 532, is erroneous. The only effect however of this upon my own mind, is to convince me of what I have long suspected, that the Decree of Justinian has by myself and others been dwelt upon *too exclusively*, as the evidence of the true date of the Papal supremacy and the commencement of the 1260 years.* It is not my intention to underrate the great importance of these rescripts in settling this question, but I proceed now to state more fully my reasons for believing that the 1260 years must have commenced previously to their being issued.

Before that Justinian, the Imperial Head of the Roman world, could confer on the Pope power over the Church of God, he must have himself received that power, since it was impossible that he should give that which he had

* See the note in p. 128 of this Work.

not. Now, in entire harmony with this conclusion, we find in Rev. xiii. 5, that it is said concerning the Beast with seven heads and ten horns, which is seen by the Apostle to ascend from the sea, (and which, according to the unanimous voice of our ablest commentators, is a symbol not of the *ecclesiastical* and *spiritual*, but of the *Secular Roman empire* after it was divided into ten kingdoms by the Gothic invasions,) that “*power was given him to CONTINUE* (or, as the word *παραίξει* signifies, to PRACTISE or PROSPER, or as we should say, TO ACT) *forty and two months*,”—and again in verse 7, that “*it was given unto him to make war with the saints and to overcome them*.” All our sound writers* are agreed that the *forty-two months* are identical with the *three times and a half*, and *twelve hundred and sixty days*, signifying as many *years*. And it appears evident from the words of the Scripture which have been quoted, that the radical date of the commencement of the 1260 years must be the time when *the power to PRACTISE* was given to the Secular Roman empire.

If it be asked in the next place by whom this power was given, we must refer to our Lord’s words to Pilate, “*Thou couldest have no power at all against me except it were given thee from above;*”† and to those of Peter, “*Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.*”‡ Now we affirm that it was *the same counsel of God* which did give power to the Secular Beast over the Saints of God, and therefore, strictly speaking, the act of Justinian acknowledging the Pope as Head of the Church, is rather to be viewed as an evidence that the Beast had already received power to practise, than as the event fixing the exact date when the power was given.

The Decree of Justinian was dated on the 15th March, 533, that is, just four days after the commencement of the Jewish year. It must then have been prepared and written

* I pass by as unworthy of notice the opinions of those writers who tell us the 1260 days are literal.

† John xix. 11.

‡ Acts ii. 23.

during the preceding year 532, which is therefore, as said in the Preface, page xi., the proper era of the Decree. The Epistle to the Pope was written before the one to the Patriarch of Constantinople, of which the date is March 26th, 533; but the exact date of the former is uncertain, unless a correction by Barónius of a wrong date ascribed to it in a copy of the Epistle of Agapetus is to be received as fixing its true date. The words of Baronius (Tom. ix. p. 487), after mentioning that the date of Justinian's Epistle to the Pope, as given in the Epistle of Agapetus, is *Octavo Idus Juniarum*, are "Sed pro JUNIARUM restitue JANUARIARUM nam Justiniani constitutio ad Epiphanium, in qua de ea mentio habetur, data reperitur mense Martio."

Now the great probability of this correction, which makes the date of Justinian's Epistle to the Pope, the 6th of January, 533, and therefore two months before the end of the Jewish year 532, must at once strike the reader. But without pretending certainly to determine this point, I shall now proceed to give passages from one or two other Edicts of Justinian, dated as early as the year 531, the consideration of which appears very important in this discussion. I shall first quote from the Code, Lib. I. Tit. v. 21, which relates to the testimony of heretics in Courts of Justice:—

"Since many judges have, in deciding causes demanded of us, requiring *our oracle* (nostro indigentes oraculo) that it should be made known to them what judgment is to be given concerning witnesses who are heretics, whether their testimony is to be received or rejected, we enact, that in suits against orthodox persons, whether both parties be orthodox or only one, no heretic, or any who cherish the Jewish superstition, shall have the privilege of testimony."

In a previous Edict, ch. 19, which is found before the former, the emperor decrees as follows:—

"Omnes hæreticos utriusque sexus quocunque nomine censeantur, perpetuâ damnamus infamia, diffidamus atque bannimus; censes ut omnia bona talium confiscentur, nec ad eos ulterius revertantur."

"We condemn to perpetual infamy all heretics, by whatever names they are distinguished, we declare them unworthy of trust* and outlaws,† sentencing their goods to confiscation and not to return to them."

He afterwards adds, "that if persons be only *under a suspicion of heresy*, unless they shall, according to the commands of the Church, show their innocence by a fit apology,‡ they shall be accounted infamous and outlaws (*banniti*) by all, and if they remain a year in this state, then *we condemn them all as heretics*."

Now, when it is considered that these merciless edicts included all as heretics, who would not confess strictly, and according to truth, that "*the holy and glorious, and always a virgin, Mary, is THEOTOKOS,§ that is, MOTHER OF GOD;*" and that they would, consequently, have comprehended the whole Protestant churches, had they at that time existed, we require no further evidence to prove that the Beast had already received power to practise against the saints of God, and to make war with them and overcome them; and, consequently, that the 1260 years either had begun, or were just about beginning.

I would now once more recall to the recollection of the reader, that the forty years, during which the generation who sinned in believing the false report of the spies were to *bear their iniquities*,|| are antedated, more than a year and a half, before their sin. Moreover, the last of the 40 years, was not completed in their wandering, since we find in Deut. xi. 16. that, before Israel passed over the brook Zered, the whole generation of the men of war were consumed, and this was just *thirty-eight years* from the time of their coming

* This seems the meaning of *diffidamus*, which, not being pure Latin, is not found in our dictionaries.

† *Bannimus*. The same remark applies here.

‡ "*Congruâ purgatione.*"

§ This word in its literal meaning is *blasphemy*. It means, *bringing forth God*.

|| Numb. xiv. 34.

from Kadesh-barnea,—this period being also antedated; for, according to the Jews themselves, they were many years in Kadesh, and therefore the 38 years are computed from their sin, which was about the time of ripe grapes in August, or September, of the *second year*, or B. C. 1638. Now, as the book of Deuteronomy was given at the beginning of the *eleventh month* of the 40th year, which must, from the intervening transactions, have been some months after they passed the brook Zered, we are led to the conclusion that the date of this event was in the 6th or 7th month, August or September; and, consequently, the whole period, from the sin of that generation to their being utterly cut off, is, instead of forty years, exactly *thirty-eight*.

As these remarks throw great light upon the Scriptural mode of computing prophetic time, particularly when they are connected with what is said in p. 128, concerning the antedating of the 70 years of the captivity, it is hoped they will not be considered as tedious or superfluous. We may deduce from them the principle, that, in the times of prophecy, the beginning of each period is generally, if not universally, assumed from some date or event altogether unknown to us, and incapable of being discovered until the termination of the period, is made manifest by the events of Providence. Now, in this Work,* it has been shown, that neither the 2300 nor the 1260 years of Daniel and St John are insulated periods, but that they form parts of a series of *seven cycles* of astronomy, beginning at the Exodus, and ending at the commencement, that is, at Nisan, or the vernal equinox, of the year 1792; which was fixed by me many years before I knew any thing of these cycles, as the era of the sounding of the *seventh apocalyptic trumpet*, and the beginning of the judgment of the Ancient of days, Dan. vii. 9. It has also been shown by me in a former Work,† in harmony with the discoveries of Monsieur de Chesaux, about the middle of last century, that the iden-

* Fulness of the Times, p. 120.

† The Jubilean Chronology of the Seventh Trumpet of the Apocalypse.

tity of the period of 1260 years, with the last part of the 2300 years, is marked by the circumstance of their difference, 1040 years being a cycle,—which, according to scientific persons, is the most exact of any which are known,—so that at the end of it the Sun and Moon are very nearly in the relative positions they were in at its commencement. This cycle of 1040 years reaches from the pushing of the Ram seen by Daniel, viii. 4., in the reign of Darius Hystaspes, viz. B. C. 509, to the time when the Roman power, having planted *the abomination of desolation*, first in the *literal Jerusalem*, and afterwards in the *church of Christ, the spiritual temple*, had finally effected its purpose of casting down the truth to the ground; and the period, accordingly, comes out at the end of A. C. 531, the very year when the foregoing edicts against heretics are dated. The 1260 years begin at the vernal New Moon 532. This period is in Dan. viii. 12., and the last clause of the verse, distinguished from the former, in which the horn of the He-goat* cast down the truth, and is marked by the words rendered by the Seventy *καὶ ἐποίησεν καὶ ἐπλάσθη*, and it practised and prospered, which exactly accord with St John's expression, Rev. xiii. 5. *καὶ ἰδὼν αὐτὴν ἐξουσία ποιῆσαι*, and power was given him to practise,—meaning that this wicked power, having already overcome all opposition, now entered on his career of dominion and prosperity.

The year 532 falls in the middle of the publication of the volume of the civil law by Justinian, wherein he assumes to himself the title of NOSTRI NUMINIS, OUR GODHEAD;† and to his laws that of JUSSIONES DIVINÆ,‡ DIVINE ORDERS, or DIVINE EDICTS; thus fulfilling, to the very letter, the apocalyptic description, that the Beast had on his heads the name of Blasphemy.§ It is then manifest, for the whole reasons

* That is, the Roman power in the east, according to Sir I. Newton, and as I have shown in my Work on the Apocalypse.

† As in Novel. 112, "præsentem NOSTRI NUMINIS legem."

‡ Novel. 114, "Ut DIVINÆ JUSSIONES subscriptionem habeant gloriosissimi Quæstoris."

§ Rev. xiii. 1.

which have now been given, as well as those contained in the body of this Work, that we may certainly fix the commencement of the 1260 years in the month of Nisan, 532, being a year before the edict of Justinian was issued, declaring the Papal supremacy, but the very year in which that edict was prepared.

In confirmation of this, it has, in the next place, been shown in the Preface,* that the year 1822, the end of Daniel's 1290 years, which commence at the same time as the 1260 years, viz. Nisan 532, is a great and distinguished era in Chronology. I have also said, in the body of this Work,† that the 1335 years of Daniel, computed from Nisan 532, expire in the first year of the 142d Jubilee, of the third Series of General Jubilean Chronology, computed from the birth of Enos, being the year 1866. The year 1866, the first of the 142d Jubilee, is connected, as may be seen in Table V.,‡ by great periods of Jubilees, with the following most important Eras of Sacred History:—1st. The birth of Enos. 2d. The conception of Enoch. 3d. The division of the earth. 4th. The migration of Jacob to Padan-aram, and the vision of the Ladder. 5th. The foundation of the Temple; and, 6th. The proclamation of Cyrus, from which the year 1866, the last of the 1335, is exactly 49 Jubilees, or 2401 years.

I have discovered, moreover, since my Work was published, that, from the birth of Judah, B. C. 1903, to the 1st Nisan, 1867, the terminating point of the 1335 years, there are exactly 3769 years,—which is a great cyclical period,—at the end of which the Sun is, according to the Tables of Mayer, before the Moon about 3 minutes 2 seconds of time.§ The evidence of this is as follows:—

	DAYS.	H.	M.	S.	TH.
3769 Tropical years contain	1,376,597	22	27	12	0
46,616 Lunations contain	1,376,597	22	24	9	28
Difference—The Moon fast,	0	0	3	2	32

* P. v—viii.

† P. 127.

‡ Table V. is not carried lower than the year 1817, but adding 49 years, it brings us to 1866, as the 142d Jubilee year.

§ I was led to the knowledge of this cycle by a paper of Mr Frere's in

It is thus manifest that the date which is fixed by me as the commencement of the 1260, and 1290, and 1335 years, viz. Nisan 532, is established by such a variety and weight of evidence as to demonstrate its truth. Indeed, only a year ago, I should not have dared to hope for such a complicated weight of proof on this point.

I shall here observe further, that the cyclical period of 3769 years, from B. C. 1903, the date of the birth of Judah, to Nisan, 1867, and also the series of 100 Metonic cycles, from the same date to the birth of Christ, B. C. 3, and thence 96 cycles, to the year 1822, as already seen in the Preface, afford likewise demonstrative evidence of the correctness of my Chronology of the marriages of Jacob and the birth of his sons. The last series gives also the year 1841, the 72d Jubilee year of the First Series of General Jubilean Chronology, as the end of a period of 197 cycles from the birth of Judah to that great era; and this adds still to the force of the evidence, it being altogether impossible to conceive that such a combination of harmonious results should flow from a false chronology of the birth of that patriarch.

Before drawing this Supplement to a close, I shall give some extracts from Dr Cressener, which seem to me to throw much light upon the question of the grant of supremacy to the Roman See; and there are also one or two other points on which I have some observations to offer.

Dr Cressener, in his *Demonstration of the First Principles of the Protestant Applications of the Apocalypse*, lib. iv. ch. 7, has the following passage:—

“Socrates, who lived in those times, does indeed tell us, that, as Gratian before him had granted a general toleration, so Theodosius constrained none of the sects to be of

the Investigator for December, 1834. The object of that paper was to overthrow my reasoning from the cycles of Monsieur de Chesaux. But it has been singularly useful in establishing my system. Truth always gains by opposition and controversy.

“ his communion, but gave them the free exercise of their religion, in public, without the walls of the city.

“ But Sozomen, lib. vii. cap. 4. and 5., and Theodoret, v. 15. assert the quite contrary of Theodosius, that he made Decrees for punishing the Arians with the greatest severities. To the same purpose Philostorgius, lib. ix. cap. 19.

“ If, indeed, we come narrowly to search into the laws of Theodosius, Arcadius, and Honorius, one may very reasonably question Socrates's fidelity in his account of those times. However, the confusions of the empire by the inundations of the barbarians till the fall of the Western empire, may, with all reason, be judged to have given a continual interruption to the execution of the severest laws of this kind, at least to that general conformity which is made the character of the power of the Beast; and then the momentary appearance of this power of the Beast, for so inconsiderable a time, can be taken for nothing but his endeavour to appear, and which, upon its first rise, was immediately crushed.

“ It is certain that the Ephesine council, not long after the time of Theodosius, had made an excellent provision against any encroachment of any one part of the Christian church over the rest; so that, though there might be some irregular exercise of the imperial authority, yet, whenever any considerable diocese should have stood up for their liberty, though against the Roman church, they had a right to plead for it from that council.

“ In this estate did things continue till the fall of the Western empire, and then the Arian Goths, being masters of Rome and the West, there was a composition between them and the Eastern emperors, for a mutual toleration of orthodoxy and Arianism in their respective jurisdictions; and before that had the emperors Zeno and Anastasius contrived a form of faith for a comprehension and union, and did connive at a general liberty of conscience.

“ But the emperor Justin, after them, begins the project

“of an universal conformity to the Roman religion. At the solicitations of Pope Hormisdas he makes an union between the Greek and Latin church, which had been in a schism one against another for near forty years; after that, in Pope John’s time,” (he) “sets out several edicts against the heretics, and heavily persecutes them, so as even to suppress all kinds of heresy throughout the Eastern empire; but he was forced by Theodorick, king of Italy, to desist; and so his design came to nothing.

“But, however, there was so good a correspondence by this means settled betwixt the emperor and the bishop of Rome, *for that common interest*, that the emperor submits to be crowned by the Pope, which was the first example of that kind, and got the name of *Justin the orthodox*, for his piety to the church.

“This good correspondence betwixt the secular and ecclesiastical power of Rome, was the only means to carry on an *universal uniformity* in the *Roman* religion. For the imperial authority was now confined to a very small jurisdiction, and the rest of the empire was divided into several kingdoms, which had no other secular sovereign to command them but their own particular kings. There was, therefore, no other way of reducing them all to one religion, but the advancement of a *spiritual Roman* authority to be the *principle of unity* amongst them, whose business it should be to overawe the conscience with the curses of the church, for the enforcing the execution of the imperial penalties.

“For, as the imperial laws were *for every thing else* the standing laws of these divided kingdoms, so the only way to make their edicts, and sanctions of councils, about *church matters*, to take place amongst them, was to have them confirmed and enforced by the authority of an *universal Head of the church*; and though the church Head seems, by this, to be the principal in all this affair, yet the *temporal penalties* of the laws being the *only certain* means to effect an universal conformity, and this sovereign Head of the church

“himself, being also a creature of the imperial power, to
 “carry on his design of uniformity in the Roman religion,
 “as has been observed, all the obedience that is given by
 “other princes and their subjects is really nothing but the
 “worship of the Beast, or of the imperial religion,—and they
 “give *their kingdoms to the Beast*, when they force their sub-
 “jects to submit to that *religion*.

“There was nothing that could make it look more like the
 “worshipping of that Roman authority, than this submission
 “of the ten kings, who were absolute in their kingdoms, and
 “had as much right to appoint the laws of religion to their
 “subjects, as the Roman emperor had in his own territories;
 “but by this conformity to the Romans, they did seem to
 “lay down their crowns at the feet of that nation, and to
 “adore them, as the great *Dictators* and *Oracles* of the will
 “of God.

“There is, indeed, not the least appearance of so general
 “an uniformity at the end of the reign of the emperor Jus-
 “tin, who, as has been observed, was not able so much as
 “to bring it about within the bounds of his own territories.

“But Justinian, immediately after him, appears in this
 “design like a new blazing-star in the east, whom all the
 “world began to be afraid of. One would indeed, from a
 “cursory view of his history, be apt to entertain no other
 “idea of him, than as a very eminent conqueror, and restorer
 “of the imperial authority in the Western Empire. But as
 “that made him eminent and remarkable enough to be taken
 “notice of for the *beginning*, or the *restoring*, of a new Head
 “of the Beast, so did the great bustle which he made in
 “church matters, signalize him as much for laying the first
 “foundation of a general uniformity of religion.”

To the above long extract from that eminent writer I shall
 add two short remarks of my own. 1. We see from it, I
 think, the reason why the Spirit of God has fixed one, and a
 common measure of time, viz. the 1260 years, for the secular
 and ecclesiastical power of Rome against the church of God.
 2. This ecclesiastical power, raised up by the imperial author-

ity as its own instrument, did, as all history testifies, at length shake off its dependence upon the emperors, and arrogate to itself the prerogatives of supreme authority, both temporal and spiritual, so as to have, by its decrees, dethroned kings, and absolved subjects from their oaths of allegiance; thus trampling on all power and law, human and divine. Still, however, for the reasons already given, the 1260 years during which it possessed power, are to be reckoned from the period when the secular Beast received power to practise and prosper.

Here I shall briefly touch an objection which I foresee may be made to some parts of my reasoning in this Work. It may be said I am inconsistent with myself, inasmuch as I in one place compute by *current time** the great periods of prophecy, and at another by *complete time*.† My answer to this objection is, that we must distinguish between the *periods* of Prophecy and the *events* which characterize them. The *periods*, as for example, the *forty years* of the wilderness dispensation, and the *seventy years* captivity in Babylon, and the *twelve hundred and sixty years* of the reign of Antichrist, are always computed in complete time, since they form parts of the general chronology of the Scriptures. But the *events which are to happen in*, or the *characters which are predicated of* these periods, do not always fill or cover the *whole periods*, but do only *generally prevail* in them. So it is in all History. Thus, from 1792 to 1815, was a period of 23 years of general war in Europe,—yet there was not war at every moment of that time. I deem it quite unnecessary to say more on this subject, but proceed briefly to notice some other points.

From an examination of Dr Macknight's History of the life of St Paul, and also a consideration of the events recorded in the first eight chapters of the Acts, I have become convinced that the year A. C. 35 is too early a date for the *conversion of St Paul*. I request the reader, therefore, in the Table of my

* Supplement. Pp. 18, 19.

† "Fulness of the Times," Appendix, Pp. 190, 191.

Work, page 186, to substitute 36 for 35, and to draw a pen through the clause "7 years or 1 week after our Lord's baptism," and the words "1st of a Shemittah."

Besides the various series of cycles expiring in the year 1836, which are set before the reader in the former Section, I have found the following which expire in the year 1832:—

EVENTS.	DATES.	INTERVALS TO THE YEAR 1832.	
	Years before Christ.	Years.	Cycles.
The birth of Methuselah, .	4192	6023	317
The death of Methuselah, .	3223	5054	266
The final captivity of the Ten Tribes by Esarhaddon, .	677	2508	132

It will be recollected that in 1832 the Egyptian army finished the conquest of Syria and Palestine, which, as shown in my Work, was the completion of the drying up of the Euphrates, to prepare the way of the kings from the East.

I have also found a great cyclical period of 5830 years, measured from the birth of Lamech, the last of the antediluvian Patriarchs, B. C. 4005 to the year 1826, and at the end of it the Moon is behind the Sun about 29 minutes 8 seconds of an hour from the points from whence they set out. This cycle is composed of that of 1040 years $\times 5 = 5200 + 630$, being the half of the cycle of 1260 years. Now,

At the end of 1040 years the	H. M. S. TH.	H. M. S. TH.
Moon is slow, ...	1 18 8 19 $\times 5 =$	6 30 41 35
At the end of 630 years the		
Moon is fast, ...		6 1 33 4

The Difference between the	}	
Sun and Moon at the end		
of 5830 years, the Moon		0 29 8 31
being slow, is,		

The year 1826 was signalized as an era by the Disolution of the Parliament of England on the 2d June, and the election of the LAST PROTESTANT PARLIAMENT OF GREAT BRITAIN AND IRELAND, or the last Parliament of which the members were required to protest against the worship of the Virgin Mary as being IDOLATRY. This Parliament met on

the 14th November, 1826, and it was then that Mr Canning made his celebrated Speech, comparing England to Æolus holding the winds.* It was this Parliament, which, in 1829, passed the Catholic Emancipation Act, whereby the Protestant Constitution of these realms finally passed away.

I have next discovered, that by adding 1 year to the foregoing great cycle, from the birth of Lamech, and making it 5831 years, it is exactly $17 \times 7 = 119$ Jubilees, ending in the year 1827. That year was the beginning of the *Sixth Septenary* of the 71st Jubilee, in the *First Series* of General Jubilean Chronology.† It was signalized by the dissolution of the great Tory and War Ministry of England, and the death of Mr Canning,—by the treaty of London between England, France, and Russia, in favour of Greece,—and by the battle of Navarino. It was thus a great era, both of General European Chronology, and in the drying up of the mystic Euphrates of the Apocalypse. Again, this series of Jubilees, from the birth of Lamech in B. C. 4005, if carried down 40 Jubilees, or 1960 years, arrives at B. C. 2045, the date of the birth of Isaac, from which point, a stream of Jubilees is in a former page‡ traced down to the beginning of the administration of Gideon. If in the next place we carry up the Series to the year B. C. 5377, being the year of the World 102, it makes 7203 years, or $7 \times 7 = 49 \times 3 = 147$ Jubilees, or 3 Jubilees of Jubilees to the year of our era 1827. Now, according to the general tradition of the East, the death of Abel was about the year of the World 100.§ This Series appears, therefore, to fix with great probability the exact date, of that *first actual entrance* of DEATH, in the year of Creation 102, although, as I have already said, the death of Adam is the proper epoch of the *reign of death*, as being the special and personal execution of the first sentence—“*in the day thou eatest thereof thou shalt surely die.*”||

* Annual Register for 1826.

† See Table III. P. 170.

‡ Page 55.

§ Hales, vol. i. page 280, quotes the Jewish authorities for this tradition.

|| “Fulness of the Times.” P. 158.

Lastly, if we add 2 years to the above cycle of 5830 years, it makes 5832, and brings us to the year 1828, when war was declared by Russia against Turkey, which ended in the following year, leaving the Ottoman power virtually a tributary of Russia. The number of 5832 years is not a cycle, but is remarkable as being the Cube of 18, or 12, one of the Sacred numbers + 6 or half of itself.

I shall observe in conclusion, that if the reasons which have been given in the former Section shall (as they appear to my own mind) be considered as nearly conclusive, in favour of reckoning the 6384 years or 336 Metonic cycles, beginning at the death of Adam, from some point of time in the year B. C. 4549, it must still remain unknown to us from what particular date they are to be reckoned, seeing that the time of the year when he died is unrevealed. I shall, however, place before the reader a passage from Sir Isaac Newton's Observations on the Apocalypse, as it may throw light on the great events which are now to be expected. "The Temple is the scene of the visions, and the visions in the Temple relate to *the feast of the seventh month* ;* for the feasts of the Jews were typical of things to come. The Passover related to the first coming of Christ, and THE FEASTS OF THE SEVENTH MONTH TO HIS SECOND coming : his first coming being therefore over before this Prophecy was given, *the feasts of the seventh month only* are alluded to."

* The seventh month Tisri, begins in September and ends in October.

POSTSCRIPT TO THE SUPPLEMENT.

HAVING already said, that from the anomalies of the Solar and Lunar motions, the great cyclical periods which are mentioned in this Work, may vary a few hours from the exact truth,* it has appeared to me desirable to endeavour to ascertain the *real amount* of this deviation. The Catalogues of ancient Eclipses afford us the means of at least approximating nearly to it.

There was according to the Catalogue of Eclipses in Fergusson's Astronomy, an Eclipse of the Moon at Babylon, on March 8th, B. C. 720, the middle of the Eclipse at 11 H. 56 M. O. S., answering to February 28th, at 11 H. 56 M. N. S., or at the Meridian of Greenwich, February 28th, at 9 H. 6 M. But from B. C. 720, to A. C. 1790, are 2509 years, which is a cycle composed of $1078 \times 2 = 2156 + 353 = 2509$ years, at the end of which the Moon is slower than the Sun, according to the Tables of Lunations of Mayer, 12 H. 0 M. 2 s. Now, if this cycle be right, the full Moon of February, 1790, ought to be as follows:—

	H.	M.	S.
Full Moon at Greenwich, B. C. 720, February, ...	28	9	6
At the end of 2509 years, the Moon is slow, ...	0	12	0
Full Moon at Greenwich, February, 1790, ...	28	21	6

Next from the Tables in Fergusson's Astronomy, I have made the calculation when the Full Moon of February, 1790, actually happened, and it comes out in time twice equated at 28 D. 18 H. 28 M., or on March 1st, *Civil time* at 28 M. past 6 in the morning.

* "Fulness of the Times," pp. 20, 21, Notes.—Supplement, p. 9.

The result, therefore, is, that the Full Moon of February, 1790,

	D.	H.	M.
According to the Tables, was, ...	28	18	28
And by the cycle of 2509 years, computed from the Full Moon of February, B. C. 720, it was, ...	28	21	6
The remainder shows that the cycle varies from the actual Lunar motions, in 2509 years, exactly two hours, thirty-eight minutes, behind the real time, ...		2	38

I have made a similar calculation, founded on another eclipse, at Babylon, in the year B. C. 621. The Full Moon fell at Babylon, in April that year, on the 21st O. S., or 14th N. S., at 18 H. 22 M., being Greenwich time, 15 H. 30 M.

Now, from B. C. 621 to the year 1813, are 2433 years, which is a cyclical period, at the end of which the Moon is behind the Sun 3 H. 43 M.* Calculating, on the basis of this cycle, the time when it ought to be Full Moon at Greenwich in April, 1813, it comes out as follows:—

	D.	H.	M.
Full Moon at Greenwich as above in April B. C. 621, ...	14	15	32
At the end of 2433 years the Moon is slow, ...	0	3	43
According to the cycle it ought to be Full Moon in April, 1813, ...	14	19	15
Having, from the Tables, calculated the actual time of Full Moon at Greenwich, in April, 1813, I find it was, ...	14	23	11
By the Tables the Full Moon comes out later than the cyclical time, ...	0	3	56

Now, this difference of 3 hours, 56 minutes, is equal to 14,160 seconds, which, being divided by 2433 years, the length of the cycle, gives $5\frac{1993}{2433}$ seconds, as the amount which the lunations of Mayer, are *less* than the true length of the lunar periods, for each year of the above period, being not *half a second* in each lunation, or lunar month of 29 D. 12 H.

In the former calculation the cyclical time *exceeds* the real,

* See Supplement, p. 9, 10.

but, if there be no mistake in my own computation, the difference arises probably from an error of some hours in the recorded time of Full Moon at Babylon in April, B. C. 621.

Both these examples show that the whole cyclical periods contained in this Work are, as said in a former page,* sufficiently near the exact truth, to be the measures of great periods in the chronology of the Church and the World, for which purpose, they have evidently been designed, in the scheme of Creation and Providence, in exact accordance with the words of Gen. i. 14. that the Sun and Moon are given for signs and seasons; *לֵאחֹתָם וּלְמוֹעֲדֵם*, for, that the great seasons of the Church are included in these words, is manifest from Daniel xii. 7., where *מוֹעֵד* is used to express the *three times and a half*, or 1260 years.

* "Fulness of the Times," p. 20, Note. I avail myself of the opportunity of this last note, to request the reader to correct two other errors in "The Fulness of the Times." In p. 168, *column first*, in the sentence beginning with the name "*Mahommed*," in two places, for 48th Jubilee read 47th Jubilee; and in p. 169, *column first*, instead of "John Huss made confessor to Sophia *queen of Bavaria*," read *queen of Bohemia*.

GLASGOW :

FULLARTON AND CO., PRINTERS, VILLAFIELD.

A
SUPPLEMENTARY DISSERTATION

ON THE
SACRED CHRONOLOGY:

COMPREHENDING

A REVIEW OF THE CONTROVERSY AS TO THE DATE OF THE
NATIVITY OF CHRIST;

AN INQUIRY INTO THE CHRONOLOGY OF
JOSEPHUS;

AND

FURTHER ELUCIDATIONS OF THE SCIENTIFIC ARRANGEMENT

OF THE

TIMES OF THE CHURCH AND THE WORLD;

BEING PART SECOND

OF

THE FULNESS OF THE TIMES.

By WILLIAM CUNINGHAME, Esq.

OF LAINSHAW, IN THE COUNTY OF AYR.

"THEY ALL THOSE VIRGINS AROSE, AND TRIMMED THEIR LAMPS." AND THE FOOLISH SAID
UNTO THE WISE, GIVE US OF YOUR OIL; FOR OUR LAMPS ARE GONE OUT."

—MATTH. XXV. 7, 8.

LONDON:

JAMES NISBET & CO., HATCHARD & SON, L. & G. SEELY;
EDINBURGH, WAUGH & INNES; DUBLIN, ROBERTSON & CO;
GLASGOW, JOHN SMITH & SON.

MDCCCXXXVI.

GLASGOW :
FULLARTON & CO., PRINTERS, VILLAFIELD.

PREFACE.

THOUGH it has been my desire carefully to examine any objections which have been offered to my conclusions, as to the chronology of the Scriptures, it cannot be expected that I should, at the moment, be prepared to answer every difficulty, on a subject which embraces all history. Last summer I was, accordingly, pressed, in conversation, by an objection, founded upon what is recorded in our present copies of Genesis, as to the age of Terah at his death, chap. xi. 32.; and also the age of Sarah, chap. xvii. 17, at the birth of Isaac,—to which I could, at the time, return no other answer, than that it appeared to me, that Mr Faber's solution of the difficulty, in his Work on the Origin of Pagan Idolatry, is satisfactory. Having since examined the whole question, I now offer the result, premising only one remark, that, like every other argument advanced against the chronology brought to light in my Work, it has, when touched, fallen to pieces.

The difficulties which embarrass the whole of this subject, involving, as it does, the question of the age of Terah at the birth of Abraham, are as follows. We are told, in Gen. xi. 27, that *Terah lived SEVENTY YEARS, and begat Abraham, Nahor, and Haran*. Again, in ver. 32, that Terah died in Haran at the age of 205 years. Once more, it is said,* that Abraham was 75 years old when he left Haran, which, we know, from Acts vii. 4, was *after* his father's death.

* Chap. xii. 4.

Now, it is plain, that all these things cannot be. Since Abraham did not leave Haran till the death of Terah, and since all Scripture tells us he was then just 75 years of age, one of two alternatives follows necessarily;—either that Terah, if he begat Abraham at 70, was, when he died, not 205, but only 145; or that, if he died at 205, Abraham being then 75, he must have begotten Abraham, not at the age of 70, but of 130.

This, accordingly, is the scheme of Usher. He asserts, 1st, that Abraham was not the eldest but the youngest son of Terah, who begat Haran when he was 70, afterwards Nahor, and, lastly, Abraham, when he was 130 years of age. 2dly, In interpreting the record of the marriage of Abraham, which is as follows—*And Abram and Nahor took them wives, the name of Abram's wife was Sarai, and the name of Nahor's wife Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah**—Usher asserts that *Sarah* is the same as *Iscah*; and, therefore, Abraham's niece, and the sister of Lot; and consequently, that, since Sarah was only 10 years younger than Abraham,† her father, Haran, must have been his elder, and not his younger brother.

In support of the former assertion, it is argued, that, though Shem was not the eldest, but the second son of Noah, born in his 502d year; yet Moses, in Gen. v. 32, names Shem *first*, as if he had been born in Noah's 500th or 501st year: “*And Noah was five hundred years old, and Noah begat Shem, Ham, and Japheth.*” But it is expressly said, in chap. x. 21, that Japheth was the elder brother; yet Shem is named first, as being the progenitor of Christ; and this authorizes our putting a similar interpretation on the language of Moses, as to the generation of Terah, by placing Haran first, and Abraham last, in the order of their births.

In confirmation of the second assertion, that Sarah was the same as Iscah, and the daughter of Haran, the testimony of Josephus and other Jewish writers is chiefly relied upon by Usher and his followers.

* Gen. xi. 29.

† Ibid. xvii. 17.

I answer, as Mr Faber has done before me, that the position that Sarah was the same person as Iscah, is destitute of evidence, and wholly gratuitous. We deny it, and demand the evidence. The assertion of Josephus and the Jews is an opinion only, without proof. But, further; it is expressly said by Abraham himself to Abimelech, that Sarah was his half-sister, the daughter of his father, but not of his mother.* Accordingly, Dr Gill, in his notes on the passage, informs us, that the Arabic writers affirm that the name of Abraham's mother was Juna, and that she died, and his father married another woman, by whom he had Sarah. Here, however, we are met by another assertion, on the part of those who hold with Usher, viz. that the meaning of Abraham's words is, that Sarah was the grand-daughter, and not the daughter of Terah.

"Abraham," says Hales, "was the son of Terah by a second wife. This appears by his apology to Abimelech,"—"She is the daughter (grand-daughter!) of my father, but not the daughter of my mother."† But as Abraham was older than Sarah, the natural inference, from these words, certainly is, that he was the son of the *first*, and *not* the *second*, wife of Terah. The argument of Hales, is, therefore, an *assertion* destitute of evidence. With respect to the testimony of Josephus, as to the identity of Sarah and Iscah, it is enough to say, that, as he expressly tells us that Terah begat Abraham at *seventy years*:‡ this entirely negatives his other assertion, that Sarah was the daughter of Haran, unless he intended us to understand that Haran begat her, at *eight years of age*! Moreover, in chap. xii. of the same book, Josephus contradicts the book of Genesis, as he represents Abraham as telling Abimelech that Sarah was *his brother's daughter*. And how little his strict accuracy on a point of this nature is to be relied upon, is further apparent from the fact, that he represents the pregnancy of Rebekah, as having been after the death of Abraham;§ where-

* Gen. xx. 12.

† Hales, vol. i. p. 229.

‡ Antiq. i. 6. 5.

§ Antiq. i. 18.

as, it is certain, from the Scripture,* Jacob and Esau were born when Isaac was 60 years of age, and, therefore, 15 years before the death of Abraham. I shall, however, before I close this Preface, bring forward the testimony of Josephus, on the whole chronology of the Patriarchal periods. I proceed, in the mean time, to discuss the question at issue, on its general grounds.

As to the argument deduced from the words of Moses already quoted with respect to the generation of Noah, while it cannot be denied, that, according to the order in which he mentions Shem, Ham, and Japheth, we should naturally be led to think Shem to be his first-born, and Japheth his youngest; yet it must be considered that Moses is not from this order deducing the generation of Noah, as determining the chronology of the world; for, as I have said elsewhere,† the years of Noah's generation are counted, not, as in every former case, to the birth of his son Shem, but *to the Flood*; and the birth of Arphaxad is reckoned, not from the age of his father, but *from the Flood*; so that the precise year of Shem's birth, might, without injury to the chronology, have been left unrecorded. For example, had it been simply written, in Gen. v. 32, that, before the flood, Noah had three sons, Shem, Ham, and Japheth; and, in Gen. xi. 10, that *Shem begat Arphaxad two years after the Flood*, without a syllable having been recorded as to Shem's age at the time, the chronology would have come down to us, quite as complete as it now is. If, therefore, the advocates of Usher mean to deduce any argument at all on this point from the words of Gen. v. 32, they ought at once to tell us that the date of Abraham's birth has nothing to do with the chronology of the world; but to argue as they do, that it is an essential part of the true chronology, and to endeavour to uphold their own violent wresting of the words, *Terah lived 70 years, and begat Abram, Nahor, and Haran*, to signify that he begat Haran

* Gen. xxv. 26.

† Fulness of Times, Appendix, p. 199.

when he was 70, and Abram when he was 130, by words taken from another passage of Genesis, where Moses is not treating of chronology at all, but simply telling us the names of the sons of Noah, this, we affirm, however illustrious are the names included in the charge, is the most glaring sophistry.

I observe next, that, if Abraham was not born when Terah was 70, then Moses has left no certain record of the time of his birth. For, it is not said in Genesis, nor is it recorded any where in the Old Testament, that Terah died in Haran before Abraham's departure for Canaan. On this hypothesis, then, the ancient Church was left in utter uncertainty as to the date of the nativity of its great Father; so that, for aught that is recorded by Moses, Abraham *might*, on this hypothesis, have been born when Terah was *eighty* or *ninety*; and, if so, he might have left his father in Haran 75 years afterwards, whose death would have occurred 50 or 40 years later. Ken- nicott accordingly says: "Si modo dixeris septuagesimum "Teræ annum non definire Abrami nativitatem; dicendum "est etiam, tempus Abrami nati (etiam si fuerit Judaicæ gentis "conditor, *pater fidelium*, atque *amicus Dei*,) diserte memorari "nusquam. Hoc vero quis credet?"

It is nothing to the purpose to say, in answer to this difficulty, that *we*, the Christian Church, have imparted to *us*, in the words of Stephen, that information which was denied to the Old Testament Church. The question still recurs, is it credible that the Jewish nation were left in ignorance of that part of the chronology which most nearly concerned them, and that, while, according to the natural order of the words in Gen. xi. 26, the period of the birth of Abraham appeared to be *recorded*, it was, in reality, *withheld* from them, and the date of the birth of Nahor, or Haran, with neither of which the Church of God have any concern, was substituted for it? The supposition is utterly incredible.

Nor is this consequence imaginary, for if this hypothesis be true, that Abraham was born, not when Terah was 70, but when he was 130, then it is certain that the words of

Moses did lead the whole of the ancient church into error, since it is a fact indisputable that all the ancient chronologers without exception did understand that Terah begat Abraham when he was 70. The chronologies of Demetrius, Africanus, Theophilus, Eusebius, Epiphanius, Eupolemus, Clemens, Syncellus, and Sulpitius Severus, all agree upon this point, however discordant they are on others.

Indeed Hales, who on this point follows Usher, is anxious to give all the praise of this discovery to the illustrious primate. He with great gravity, but not quite equal consistency, tells us, that "this addition of 60 years to the age of Terah at Abraham's birth was one of the most brilliant and important of Primate Usher's improvements in Chronology, yet it was "perhaps injurious to his whole system."* The archbishop is, however, not quite so anxious to attribute the discovery to himself, as he mentions Procopius and Theodoret, and even Augustine, as having preceded him in the happy invention.†

The testimony of Josephus on this point has already been mentioned. I shall now inform the reader that the reason why, in the 2d chapter of this work, I did not carry my inquiries into the chronology of the Jewish historian before the Exodus, was, that at that time I had not been able to find the key to that part of his system, and it is only since I began this Preface that I have discovered it.

It is well known to every one conversant with this subject, that between the Hebrew and Greek copies of Genesis, besides the centenary differences in the generations of the Patriarchs, which make altogether 600 years before the Flood, there is in the generation of Lamech, from which no centenary deduction has been made, a difference of 6 years, the Hebrew text making him 182 when Noah was born, but the Greek 188.‡ Josephus, who in all the other Ante-

* Hales, vol. i. p. 229.

† Usher's Chronol. Sacra, pp. 113, 114. Oxford, 1670.

‡ This difference of 6 years is now a necessary element of the shorter or the Hebrew chronology, in order to the preservation in it of certain Jubilean series. This is made evident in the Fulness of the Times, p.

diluvian generations follows the Greek, does in this of Lamech follow the Hebrew, and the effect of it is, that his Diluvian period from Creation is 2256, while that of the best copies of the Seventy and of Demetrius is 2262 years.* This difference of 6 years, therefore, goes through his whole Chronology.

At the beginning of the 1st book of his Antiquities, he tells us, that it contains a period of 3833 years, to which adding the 6 years above mentioned to make it accord with the Greek chronology of Demetrius, the sum is 3839 years. If the reader will next turn to the Table in the Fulness of the Times, p. 34. he will see that this period of 3839 years, measures exactly the interval, from Creation, to the end of the year B. C. 1640, when the children of Israel left Egypt. Now as it is in the nature of things impossible that this most remarkable coincidence should have been unknown to Josephus, the necessary and the legitimate conclusion is, that the above period of 3833 years is his authentic Chronology from Creation to the Exodus. It divides itself as follows :

	Years.
1st, To the Deluge	2256
2d, The birth of Abraham	1072
3d, The Exodus	505
Total from Creation to Exodus	3833

It, moreover, necessarily includes the disputed generation of Canaan, proving that it was in his text originally; and it excludes Usher's addition of 60 years to that of Terah.

But the narrative of the 1st book of the Antiquities comes no lower than the *death of Isaac*, which was 226 years before the Exodus, and the 2d book contains the history from the death of Isaac to the Exodus. Yet Josephus, after having at the beginning of his 1st book already given the period

138. It may, however, have got into the Hebrew text before the chronology was altered by the error of some copyist, 2 for 17 8.

* See my Chronology of Israel, Preface, p. vii.

which measures the narrative of *both books*, does nevertheless at the commencement of his 2d book tell us that it contains a period of 220 years *in addition* to the former, and to this extent his chronology of the whole period from the Creation to the Exodus is *forged*.* And that this falsification was well known to himself, will be shown by certain other periods, from Creation, found in the Antiquities, and that it is attributable to himself, and not to the corrupters, appears from this, that the uniform object of the corrupters, was to shorten his chronology to the measure of the present Hebrew text, and not to lengthen it, and it will be found that in the body of the Antiquities, wherever Josephus gives the intervals from the Creation they are cut down to the measure of the shorter Chronology. Thus in b. x. 8, 5. the period from Creation to the destruction of Jerusalem by Nebuchadnezzar, is stated as 3513y. 6m. 10d., or current, 3514 years. Now in the Fulness of the Times, p. 138, the reader will find that the sum of years curtailed from the Patriarchal chronology from Enos to Jacob's departure to Padan-aram, without allowing the 60 years added to the generation of Terah, is 1187 years.

Add the years curtailed from the generations of Adam and Seth	200
The total amount curtailed is therefore	1387
To which add the foregoing period from the Creation to the destruction of Jerusalem by Nebuchadnezzar in Antiq. x. 8, 5.	3514
The sum is on the principles of the larger Greek chronology	4901

Now in my chronology, the year B. c. 588, the date of the destruction of Jerusalem, answers to the year of the world

* Our learned men have wearied themselves in endeavouring to explain the sums at the beginning of these two books of Josephus. Many different readings of the former sum of years have been proposed, and Hudson, after giving them, adds in apparent despair, "*Tanta in numeris ex scribarum incuria reperitur diversitas.*" I had myself often tried a variety of calculations without success. I determined, however, to make one more attempt, and adding 6 years to Josephus' number, I took it to

4891, just 10 years short of Josephus' period of 4901 years after the curtailed years are restored to it, as above mentioned.

There is a period given in the Antiq. viii. 3. said to be from Creation to the foundation of the Temple, but according to Josephus' usual and settled purpose, proved by me, in chap. ii. of this work, of throwing a mist over the chronology; it is really calculated down 37 years later, to the end of the reign of Solomon. The period is 3102 years.
Add the curtailed years as before 1387

Total from Creation 4489 years.

Now, if the reader will turn to the Fulness of the Times, p. 171, he will find that B. C. 997 is there stated as parallel with the year of the world 4482, and therefore B. C. 990, which was the 1st of Rehoboam,* answers to Y. W. 4489. It is thus made perfectly evident, that Josephus' *alleged* period, from Creation to the foundation of the Temple, is his *concealed* chronology to the 1st of Rehoboam, even as his *alleged* chronology, from Creation to the death of Isaac, is his *real* though *concealed* chronology to the Exodus, while his additional 220 years in b. ii. are a palpable forgery, proved from the two last periods given from the Antiquities, to have been known to himself, and done with deliberate purpose.

Since then, it has now been shown, that Josephus really held, that the true chronology from Creation to the Exodus, reckoning the generation of Lamech, according to the Hebrew, 182 years, was 3833 years.

my own Tables, and there I saw it at once before my eyes, as the exact chronology from Creation to the Exodus. Like those who had preceded me, I had previously always attempted to calculate down to the death of Isaac, but my increased knowledge of Josephus' subterfuges had now led me to suspect that the number might be genuine, but computed to a wrong period. Josephus certainly meant to mislead.

* See my Chronology of Israel, Table, p. 87.

And that I have proved in the body of this work,* out of his own numbers, that his <i>real chronology</i> from the Ex- odus to the Christian era is	1639
It follows that his era of Creation is B. C.	5472
Adding thereto the years deficient in the generation of Lamech	6
The sum is exactly the chronology of my works	5478

It must be admitted that it would be difficult, without the aid of the various Jubilean and cyclical series, of the true chronology, to determine with certainty, as to this period of 6 years in the generation of Lamech, but these series, which all come out with the utmost exactness, according to the chronology of the Seventy, counting, as Demetrius did, the generation of Lamech 188 years, do utterly fail if we subtract these 6 years,—and we have thus the evidence, of that sort of demonstration, which results from the exact and deeply complicated harmonies obtained, that we have got the true chronology, even to a year. Who, for example, could doubt, if the wheels of a thousand highly finished clocks or watches, all of different sizes and various mechanism, were laid on a table in a confused heap, that the mechanist, who were from these scattered parts, to produce a thousand clocks, or watches, keeping perfect time, had found the true wheels of each?

If there be any who remain unconvinced after what has been already offered, that Usher's addition of 60 years to the generation of Terah, at the birth of Abraham, is wholly unwarranted, I must proceed to try the question by other arguments, some of which, I think, have not hitherto been brought forth in this controversy.

Let me first remind the reader, that the way in which we remove the whole difficulty, is by receiving as the authentic reading of Gen. xi. 32. that of the Samaritan text, which informs us that “the days of Terah were 145 years, and Terah died in Haran.” This reading is adopted as that of the true and original text, by some of our deepest Biblical scholars,

* Pp. 47 and 54.

by Joseph Mede,* by Kennicott,† and by Bochart, a man, says Kennicott, whose name would give weight to any opinion; and we are informed by Kennicott, that he wrote a short dissertation on Gen. xi. 32., wherein he rejects four different opinions, and the authority of the Hebrew text, and its versions, as to the age of Terah, and declares the number 145, being that of the Samaritan text, to be true.

As the foundation of certain remarks, which will be made afterwards, I shall now place before the reader a table of the Patriarchal generations from Arphaxad, the first Postdiluvian, to Kohath, the grandfather of Moses, *first*, according to the Hebrew as interpreted by Usher, that is, making the birth of Abraham when Terah was 130; and in parallel columns, the computations of the Septuagint, but reckoning Terah's age 145.

* Works, b. v. chap. iii.

† Dissert. Generalis, pp. 8, 53.

TABLE OF GENERATIONS OF POSTDILUVIAN PATRIARCHS FROM ARPHAXAD TO KOHATH,

ACCORDING TO THE HEBREW AND GREEK TEXTS,

Excepting that the Life of Terah is reckoned according to the Samaritan Text, and the generation of Terah in the Hebrew Chronology is reckoned according to Usher's scheme.

NAMES.	Aged at the birth of Sons.		Total length of lives.		Born year after the Flood.		Died year after the Flood.		NAMES.	Aged at the birth of Sons.		Total length of lives.		Born year after Flood.		Died year after Flood.	
	Hebrew.	Greek.	Hebrew.	Greek.	Hebrew.	Greek.	Hebrew.	Greek.		Hebrew.	Greek.	Hebrew.	Greek.	Hebrew.	Greek.	Hebrew.	Greek.
Arphaxad, .	35	135	438	538	2	440	540	540	Nahor, ...	29	79	143	208	193	923	341	1131
Cainan, . .		130		460		137	597	597	Terah, { According to Usher, had Abraham at 130. }	130	70	205	145	222	1002	427	1147
Salah, . .	30	130	433	433	37	267	470	700	Abraham, ...	100	100	175	175	352	1072	527	1247
Eber, . .	34	134	464	404	67	397	531	801	Isaac, ...	60	60	180	180	452	1172	632	1852
Peleg, . .	30	130	239	339	101	531	340	870	Jacob, { Has Reuben at 78, and Levi at 81. }	81	81	147	147	512	1232	659	1379
Reu, . .	32	132	239	339	131	661	370	1000	Levi, ...	48	48	137	137	593	1313	730	1450
Serug, . .	30	130	230	330	163	793	393	1123	Kohath, ...	60	60*	133	133	641	1361	774	1494

* The generations of Levi and Kohath are not found in the Scriptures, but the ages of both are recorded in Exod. vi. 16, 18, as is that of Amram, the father of Moses, 137 years, in ver. 20. I have taken these two generations from Halea.

The general results of these two schemes of chronology are as follows :

That of Usher supposes, that the lives of the whole of the Patriarchs after the Flood, from Arphaxad to Serug, were gradually lessened from 483 to 230 years, while their age at the generation of children, was from 30 to 35. In the person of Nabor, the grandfather of Abraham, life was further diminished to 148 years, his age at the birth of Terah, being only 29. But in Terah, the progress of corruption, is, for the first time in the whole series of time and generations, suddenly arrested, and 57 years are added to his life, which is prolonged to 205 years. And what is more remarkable still, in Terah, the age of man at generation, is suddenly and mysteriously increased, to more than double, as he had, according to Usher, Haran at 70, and continued to procreate till 180, when Abraham was born. Yet of these *miracles*, both equally contradicting the whole analogies of the dispensation in which he lived, which was one, exhibiting uniformly the accelerating inroads of death and shortening of life, not one syllable is said, from one end of the Scriptures to the other. It is not even counted worthy of mention, that he had a son at *a hundred and thirty*, nor is any promise to him of longevity recorded. On the other hand, to Abraham there is an *emphatic promise* of longevity, which is fulfilled by his being cut off, according to this scheme, *thirty years sooner than his own father*, since Abraham's life was 175, while his father's was 205. Moreover, the greatness of Abraham's faith, in believing that he should have a son at *one hundred* is every where spoken of in the Scriptures, while he himself, on this scheme, is procreated by his father at *a hundred and thirty*,—that is, it is recorded as a miracle of faith, that he believed he should have a son, when thirty years younger, than he himself was born to his own father. Such is the scheme of Usher and his followers, and such are some of the paradoxes and absurdities, to which they demand our assent, besides the other paradoxes, that Abraham was the contemporary of Shem, Arphaxad, Salah, Eber, Reu, and Serug, and thus that dif-

ferent and discordant economies of the universe, with regard to the age of man, were in operation at one and the same moment.

In the Greek chronology, on the other hand, the lives of the first seven Postdiluvian Patriarchs, gradually diminish, from 538 years, the age of Arphaxad, to 330, that of Serug, while their age at the procreation of children, remains stationary at about 130. In the person of Nahor, the first of the 2d Septenary, the human constitution suffered a further disruption. He lived only 208 years, and his age at procreation, was at once brought down from 130 to 79. According to the reading of the Samaritan, which I have adopted, the life of Terah was still farther reduced to 145, and he had Abraham, according to the unanimous voice of the ancient church, at 70. It will consequently be found, that at the time Isaac was born, in believing the promise of which, Abraham's faith is so highly celebrated, about *two centuries and a half* had elapsed, from the latest scriptural record of procreation after the age of 100. It is evident also, that human life was still diminishing, for we find that Sarah herself died at 127, nor is there a hint given, that her death was premature, and this is incidentally a proof that 145 is a more probable age for Terah than 205. Ishmael, further, died at 137, and it thus appears, that the standard of life was generally reduced to that age. Let it be further observed, that this great shortening of life, was calculated to make a deep and mournful impression, on the minds even of good men, haunting them with fears, of its being still further cut short. Hence the difficulty of this act of faith, in Abraham, and Sarah also.

According to this chronology, there was a real fulfilment of the promise of long life to Abraham, which was made by the Lord himself, Gen. xv. 15. as its performance is *emphatically* recorded, in chap. xxv. 8. for it is in *his person*, of the whole Patriarchs, from Noah downwards, that the accelerating inroads of death are for the first time arrested. There was a real lengthening of his life, 30 years, above those of his

father, and a miraculous restoration of youthful procreative vigour and longevity, seeing that he married again after Sarah's death, when he was nearly 140 years old, and had six children by Keturah. Moreover, the increase of constitutional longevity imparted to him after the birth of Ishmael, descended to Isaac, whose life was 180 years, and in part to Jacob, who lived 147 years, whereas, as already said, Ishmael, begotten before, in the strength which Abraham derived from his natural father Terah, lived only 137 years.

There are also deep analogies observable in the gradual diminution of human life after the Deluge. From Arphaxad to Serug are 7 generations. The three which follow Arphaxad live more than 4 centuries. The three which come after Eber do not attain to 340 years.

Again, from Nahor to Kohath, the son of Levi, are 7 generations. Now 538, the life of Arphaxad, is to 330, that of Serug, as 208, the life of Nahor, is to $127\frac{314}{538}$, which is only about $5\frac{1}{2}$ years less than the life of Kohath, and also very near the average of Patriarchal life in that time, as appears by dividing the difference between the age of Joseph, who died at 110, and of Levi, which was 137, the difference being $27 \div 2 = 13\frac{1}{2}$, which gives $123\frac{1}{2}$ as the mean of the two lives.

Once more, as 208, the life of Nahor, is to $127\frac{1}{2}$, the result already obtained, for the average of life in the 14th generation from the Flood, so is $127\frac{1}{2}$ to 78 and a fraction, which is near *fourscore*, the highest Scriptural average* of those who now exceed the usual measure of 70.

It is further worthy of remark, that the whole life of Nahor is exactly, in the Greek chronology, equal to the difference between that of Arphaxad 538 years, and that of Serug 330 years, which is 208 years. The life of Terah is just 5 years more than the difference between that of Shem 600 years, and that of Cainan 460 years. The length of life, after Jacob, was little more than the difference between that of

* Psal. xc. 10.

Serug 330 years, and that of Nahor $208 = 122$ years. Finally, the utmost average of life, since the patriarchal ages, *fourscore*, is little less than the difference between the life of Nahor 208 years, and the average of $127\frac{1}{2}$, already obtained by the rule of proportion, for the generation of Kohath, which is $80\frac{1}{2}$.

Now, if we apply the same rule of proportion to the Post-diluvian generations, as exhibited in the Hebrew text, the results are as follows:—438 years, the life of Arphaxad : 230, that of Serug :: 148, the life of Nahor : $77\frac{514}{538}$ years, which comes out as the average of the generation of Kohath, and, I need not say, it is *utterly false*. Again, carrying on the calculation to the second septenary, as has already been done in the generations according to the Seventy, and assuming 78 as the average of Kohath, it will be $148 : 78 :: 78 : 41\frac{16}{148}$; or, in other words, it would give *forty-one years* as the highest average of the life of man now. A chronology, forged by the Jewish Rabbis, can produce no other results than falsehood.

I remark, in the next place, with reference to the additional 60 years, in the generation of Terah, when he had Abraham, that if, in the apostolic age, the reading of Terah's age in Gen. xi. 32, was, as we now find it, 205 years, it is quite impossible to account for Stephen's accurate knowledge of the fact, that it was after the death of Terah that Abraham removed into Canaan; or, at least, his unhesitating statement of it before the Sanhedrim; because, it has been already shown, that the ancients universally, in their received schemes of chronology, interpreted the 26th verse not as Usher does, but as we do, and held, with the most perfect unanimity, that Abraham was born when Terah was 70. Now, had 205 been the number then believed to measure the age of Terah, it were utterly impossible that its inconsistency with their received chronology of the lives of Terah and Abraham should have escaped notice; but if 145, was then found the undisputed reading of the Hebrew and Greek texts, we see at once how Stephen made the assertion already mentioned,

and how Philo makes a still stronger assertion ; since after saying that Abraham was 75 years of age when he departed from Haran, he adds ; “ *It appears that no one who is acquainted with the Scriptures (the laws) CAN BE ignorant that Abraham, when he first departed from Chaldea, dwelt in Haran, and, on the death of his father there, removed also from it.* ” *

This, however, is so far from being an obvious conclusion from the text of Moses, as it now stands in the Hebrew copies, that, had it not been for the words of Stephen in Acts vii. 4, there is very little doubt, that, even to the present day, the belief of the body of the Christian Church would have been, as some have held in spite of the words of Stephen, that Abraham first departed to Canaan, and that, 60 years afterwards, his father died in Haran. I do not mean to say that this would have been a perfectly fair construction of the words of Moses, because it seems plain from his narrative, that Terah, when he departed from Ur, actually intended to accompany his son to the land of Canaan, but his life was cut short in Haran. Now, had he been of the age of 205 years, it is quite inexplicable that he should have undertaken such a journey, in the feebleness and decrepitude of extreme old age ; but if he was only 145, then, according to the rule of proportion, of the accelerating approaches of mortality from Arphaxad to Cainan, his death ought to have been about the age of 177.† While, therefore, it is plain that 205 would have been to him a supernatural longevity ; it also appears that, as Lamech was *prematurely* removed to introduce *another world*, so was Terah cut off at 145, *before his natural life was run out*, to make way for *another economy*.

I have said above that the foregoing interpretation of the

* Οὐδὲνα τοίνυν τῶν ἐντετυχηκότων τοῖς νόμοις ἀγνοεῖν οἶκος ὅτι πρότερον μὲν ἐκ τῆς Χαλδαϊκῆς ἀναστὰς γυνὴ Ἀβραὰμ ᾤκησιν εἰς Χαρρὰν· τελευτήσαντος δὲ αὐτοῦ τοῦ πατρὸς ἐκίβη, καὶ αὐτῆς μετανίσταται.—Philo de Mig. Ab. Opera Edit. Mangey, vol. i. p. 463, 4.

† For 538, the life of Arphaxad : 460, that of ~~Cainan~~ ^{Nahor} : 208, the life of Cainan : 177, the natural life of Terah.

words of Moses would not have been altogether natural; yet it would have been much less forced than the interpretation offered by Usher of the 26th verse, and, but for Acts vii. 4, there is little reason to doubt that the former would have been generally received. It must, however, be fairly acknowledged, that, when the Jewish Rabbis altered the age of Terah, they intended that the interpretation of Usher *should be* adopted, and he and his disciples have fallen into the snare, and have led with them the body of the Western churches; whereby they have given melancholy occasion to infidels to triumph, and have so perplexed and ruined the whole subject of the chronology of the Bible, that the generality of good and inquiring men have given it up in utter despair.

This leads to the final reason to prove that these 60 years were no part of the chronology of the book of Genesis originally. I have shown, in my Chronology of Israel and Fullness of the Times, that the whole chronology of the Seventy is arranged in various parallel series of astronomical time, Jubilees, Metonic cycles, and the larger cycles of the universe. I own, that, when I laid these things before the public, it did appear to me as if no human understanding, which, from previous habits of investigation, was able at all to grasp such a subject, could, unless steeled by infidelity, remain impervious to this evidence of the Divine origin of this chronology. Some of my own friends, accordingly, whose minds and piety are of a very high order, write to me that they are deeply impressed with it, as opening new views of the manifold wisdom of God in the order of the universe. But I have found myself mistaken as to the universality of this feeling. There are some who remain unconvinced, and who still maintain this chronology to be *forged*. Yet, even they must admit, that the forgery exhibits the deepest evidences of consummate skill, and knowledge, and contrivance. Now, to these persons I offer the following argument.

It is undeniable that the whole of the series of Jubilean and Astronomical time, in the chronology of the Seventy, depend upon the *exclusion* of the 60 years, added to Terah's

generation by Usher, for if that period be *inserted* they are all destroyed. This, then, is complete evidence that the FRAMER of the Septuagint chronology, whether he was the CREATOR or a CREATURE, did not consider this period of 60 years as any part of the chronology of the book of Genesis, which is utterly incredible, had it then existed. THEREFORE IT DID NOT EXIST.

On the other hand, it has been shown by me in the *Fulness of the Times*, that these 60 years additional in the age of Terah, when he had Abraham, are absolutely necessary in the Hebrew chronology, in order to preserve the remnant and wreck of a Jubilean arrangement in that system.* The reason of which is, that, from the birth of Enos to the departure of Jacob to Padan-aram, the amount of the centenary curtailments, including the 6 years taken from Lamech's generation, and 1 year cut short in the interval from the birth of Abraham to Jacob's departure, are far removed from a Jubilean sum, being exactly

	Years.	Jubilees.	Years.
But, by deducting the years <i>added</i> to Terah's generation from the sum of the curtailments, ...	1187	24	11
	60	1	11
The remainder is an exact number of Jubilees, being	1127	23	0

Now, this is the *actual* difference between the Greek and Hebrew chronologies in the period between the birth of Enos and Jacob's migration: the former *without* the 60 years, being 3136 years, or 64 Jubilees; and the last *with* the 60 years, 2099 years, or 41 Jubilees. By adding the 60 years, therefore, to the last, a Jubilean arrangement was given to the interval; but, as I have shown elsewhere, of a very lame and defective nature.†

But it has been shown that, when the chronology of the Greek text was framed, the 60 years in question had no

* *Fulness of Times*, p. 137, 8.

† *Ibid.* p. 142, 3.

existence, whereas, in the formation of the Hebrew chronology, the insertion of the 60 years was essential to the preservation of a Jubilean character; therefore, since there was a time when the 60 years were not a part of the chronology, the unavoidable and necessary inference is, that the GREEK, and NOT the HEBREW, is the ORIGINAL CHRONOLOGY.

Before drawing this Preface to a close, I wish to be permitted to acknowledge certain mistakes which have been detected by me in the Fulness of the Times; but they are, happily, only of a technical nature, and have no relation to its great conclusions.

The second paragraph in p. 32, wherein I give my reasons for placing the birth of Seth in Adam's 230th rather than his 231st year, was added after that and the following pages came from the Press, while I was engaged with the threefold labour of correcting the Press, finishing some of the subsequent chapters, and constructing the Tables of chronology; it was also written at night, and the figures were, by mistake, taken from a wrong column of the following page, viz. the 33d. Instead of 1662 and 1663, the periods ought to be 2262 and 2263; and, instead of 1st column, it ought to be 6th column of figures. It becomes therefore necessary to cancel the leaf, as well as one or two others where errors have been found. The purchasers of the Work will receive, on application to their booksellers, the reprinted leaves, and also a more complete list of remaining errata.

Professor Henderson, in a letter addressed to my relative, Dr Handyside, has at length kindly solved the question respecting the Solar eclipse which was supposed by me to have marked the year B. C. 752 as the date of the foundation of Rome.* It will be seen by the letter, of which an extract is placed in the margin,† that, so far as a Solar eclipse may be

* See Fulness of the Times, p. 43, Note.

† Extract of a letter from Professor Henderson to Dr Handyside:

“OBSERVATORY, EDINBURGH, July 13th, 1836.

“From a careful calculation I find that the Sun was eclipsed almost the least possible quantity, (about $\frac{1}{4}$ of a digit,) at Rome, on May 15th,

deemed necessary to fix the era of the foundation, the year B. C. 752 must be abandoned. It is a matter of very little importance in my general scheme.

I shall also state, that the Lunar eclipse on 9-10th January, B. C. 1, which has, I think, been now finally proved by me to have been the one which fixes the period of the last illness of Herod, was, I find, known to Calvisius, who also concluded, as I do, that it was the one which preceded the death of Herod. In 'L'Art de Verifier les Dates'* the eclipse is given, with the explanation "sa durée fut de quatre heures selon Calvisius qui la prend pour celle qui précéda la mort de Hérode." I learn also from Petavius' Annotations on Epiphanius,† that Scaliger was of the same opinion. I was, therefore, wrong in claiming to myself *originality*, as it respects this eclipse. Both Scaliger and Calvisius preceded me in the discovery, and in placing the death of Herod in the spring of B. C. 1.

In the Supplement to the Fulness of the Times, p. 31, there is an error of about 5 hours in the time of the Full Moon of April, 1813, which ought to be stated astronomically, 15 D. 5 H. nearly. But there is also an error in Fergusson's Astronomy in the time of the Full Moon at Babylon, in April, B. C. 621; for, at the hour specified by him, the

Old Style, 752 Before Christ. The eclipse was a little before sunset, and one of this magnitude cannot be seen by the naked eye.

"The Tables from which the calculation has been made are those contained in the article Astronomy, in the present (seventh) edition of the Encyclopedia Britannica. From their unavoidable imperfections, which are much magnified in carrying the computations so far back, the eclipse may not be truly represented by them. However, I do not think that the eclipse has been of any considerable magnitude at Rome. It was in countries much further south that the eclipse was considerable."

I shall add, that, in harmony with the calculations of the learned Professor, I find this eclipse given as occurring, B. C. 752, on May 15th, O. S., at 7 in the evening, and as total and central, in lat. 13° 14' south, in the catalogue of eclipses in 'L'Art de Verifier les Dates.'

* Tom. i. p. 86, 4to edit.

† Epiph. Oper. Vol. ii. Petavius Animad. p. 125.

eclipse must have been invisible there, as the Full Moon would have been after sunrise. In 'L'Art de Verifier les Dates' the same eclipse is given at Babylon, B. C. 621, April 22d, O. S., answering to April 15th, N. S., the middle of the eclipse after midnight, which gives the time of Full Moon at Greenwich on that night between 9 and 10. Now, by the London Almanack, it was Full Moon at Greenwich in April, 1813, or 2433 years after B. C. 621, and a cycle, on the 15th, at 5 o'clock in the afternoon; that is, about $4\frac{1}{2}$ hours *earlier* than it was 2433 years before; which shows the accuracy of these cycles, as measures of great periods in chronology.*

It has afforded me lively satisfaction to learn, since I began this Preface, that I am not the first, or the only one, who has conjectured that the alleged coins of Herod Antipas may have been dated from an earlier period than his father's death. Happening to open the Dissertation of Chrystopher Cellarius in vindication of Josephus's history of the Herods from the objections of Harduin, which is printed at the end of Hudson's Josephus, I found the following passage with reference to the coins bearing the name of Herod the tetrarch, with the superscription of Caius Cæsar Germ. Aug., and the year XLIII. "Et laudatus Norisius pro docta sua computandi ratione ita calculum disponit, ut hinc XLIII. tetrarchiæ annus cum ultimo Caligulæ bene conveniat. Quod si aliam et vulgarem rationem numerus tetrarchiæ excedere videatur; non inconueniens erit dicere, Antipam a vivo patre seu aliquot ante mortem annis, Galilææ fuisse præfectum, sicut ipse pater Herodes ab Antipatro parente suo, adhuc superstite et principatum tenente, ut supra diximus, eidem Galilææ præpositus fuerat. Hæc satis tuendo calculo sunt si *utique non alia æra quam tetrarchiæ acceptæ intelligenda sit.*"

"The honourable Norisius, according to his learned mode of computation, so arranges the calculation as that the XLIII. agrees perfectly with the last year of Caligula. But if

* See Note A, at the end of the Preface.

“the number of the tetrarchy (of Antipas) appears to exceed
 “*another and common reckoning*, it will not be unsuitable to
 “say that Antipas was made governor of Galilee by his father,
 “when yet alive, or some years before his death, even as
 “Herod himself, his father, was by his own parent, Antipater,
 “during his life, and while he still held the government, set
 “over Galilee, as we have already said. These remarks are
 “sufficient for upholding the computation, *if indeed another*
 “*era than that of his receiving the tetrarchy is not to be under-*
 “*stood.*”

Now, it is remarkable, and though I have not mentioned it in the 1st chapter of this Work, wherein I treat this subject, yet it is no less a fact, that another year than that of the commencement of the tetrarchy of Herod Antipas did suggest itself to my own mind, as a probable era from which the years on these coins might be numbered, and that was the year when the Jewish nation first took an oath of fidelity to Herod, about B. C. 6 ; * whence numbering 43 years, we are brought to A. C. 37, the 1st of Caligula. This date would also explain the other coin with the number XLIV. †

But that, because two or three pieces of brass are said to exist in two or three European cabinets, with inscriptions purporting to be, HEROD THE TETRARCH, XLIII, and CAIUS CÆSAR GERMANICUS AUGUSTUS, we should therefore be moved to deny the truth and the inspiration of St Luke, when he tells us that Christ was, in the 15th of Tiberius, about 30 years of age, or to wrest his words from their legitimate meaning, by making our Lord *thirty-three complete* in the 15th of Tiberius, and this, too, against the perfectly unanimous voice of Christian antiquity, is that which I will never assent to, but will resist to the uttermost, as even savouring of direct infidelity. Happily, however, even if these coins be genuine, of which, after all, we have no sufficient evidence, this is not necessary. Either of the other suppositions removes every difficulty.

* Fulness of the Times, p. 94.

† See p. 20.

It seems to me to be necessary that I should, before closing this Preface, offer a few words to allay the apprehensions of good men, whose minds are filled with fears and scruples, lest, in rejecting the Patriarchal chronology of the Hebrew text, we should shake the general authority of the Old Testament scriptures.

I observe, then, that the text of the Old Testament, used in the Apostolic churches, and by them handed down to us, was not the *Hebrew*, but the *Septuagint*.

The Rev. H. Horne, in his invaluable Introduction to the Scriptures, has accordingly shown, that of the Old Testament quotations found in the New Testament, there are, agreeing verbatim with the Septuagint, and only changing the person and number, 74; quotations from the Septuagint, with some variation, 47; agreeing with it in sense, but not in words, 32; differing from the Septuagint, but agreeing exactly or nearly with the Hebrew, 11; and differing both from the Hebrew and Septuagint, 19.*

It is plain, therefore, that the Apostles and Evangelists have given their "solemn sanction to this version."† But, according to our opponents in this argument, it contains a chronology which is false and forged. Now, either the Apostles knew this, or did not know it. If they knew it, where is their *faithfulness* in sanctioning this version? If they did not know it, where is their *inspiration*?

It is manifest that Usher and his followers do, in this question, virtually lay claim either to greater faithfulness and integrity, or to a higher gift of inspiration than the Apostles. Let them speak out and tell us plainly which; and let them forbear the censures that have sometimes been pronounced against us for precipitation and haste, till they have answered this question.

In the next place, the Hebrew text which we now have, was not received by us from the Apostles or the Apostolic

* Horne, vol. ii. p. 324—6. 7th edit.

† Ibid. p. 210.

churches, but was handed to Origen and Jerome, the first of the Christian Fathers, who learned the Hebrew tongue, by the unbelieving Jews in the 3d and 4th centuries. The Christian church did, therefore, receive this text from those who, at the time, were as little the Church of God as were the Samaritans, from whom was received the Samaritan copy in the seventeenth century. Moreover, the Jews of that age had a bitterness of hostility against the cause of Christ which far exceeds their present hostility.*

It becomes therefore necessary, that the advocates of the Hebrew chronology should show us plainly upon what principle it is that they, in relation to this question, prefer the testimony of the crucifiers of the Lord of glory, the blasphemers of his name, the enemies of his Church, who had *filled up their sins alway*, as St Paul tells us, to that of the Apostles and the churches founded by them.†

But further, it is at length acknowledged by some of the ablest supporters of the Hebrew chronology, that the Jews have been actually engaged in the work of *forging the Scriptural chronology*, seeing that Mr Clinton gives up the number in 1 Kings vi. 1. as a forgery. It is also denied by no one that the Jews have, in their Seder Olam,‡ corrupted the chronology of history, with a view of disproving the fulfilment of Daniel's prophecy of the seventy weeks in our Lord. These things do, therefore, utterly impugn the authority and credit of the Jewish testimony, as to the Patriarchal chronology, even as the credit of the testimony of one who has once perjured himself is for ever after destroyed.

Finally, It is so far from being the case that the reception of the Greek chronology weakens our faith in the inspiration of the Old Testament, and the general fidelity of the Hebrew text, that the direct contrary is the case. The author of this

* The reader is referred to my Jubilean Chronology of the Seventh Trumpet of the Apocalypse, p. 6—12, for a more full statement of my arguments in favour of the Chronology of the Seventy.

† 1 Thess. ii. 16.

‡ Their popular Work on Chronology.

Treatise must say, that his veneration for the sacred volume has never been so profound, and his conviction of the entireness of its inspiration so deep, as since his eyes were opened to see the wonders of this chronology.—Nor does he stand alone in these feelings. It is now at length made evident, also, that no one can meddle with the sacred text, in the way of corrupting it, and hope that the corruption shall escape detection and being exposed in the face of day.

One thing, however, the author has felt, that he has not embraced that side of the question which is popular in the Church in the present day; but he would consider it to be purchasing the favour of his brethren at much too high and precious a price, to give what he believes to be sacred and most important truth for it.

LAINSHAW, *November 2d, 1836.*

NOTE A, PAGE xxiv.

I shall here give one other example of the exactness of these cycles. In my *Chronology of Israel*, Preface, p. xxx. it is shown, that at the end of 3430 years, the Moon is before the Sun 4 D. 15 H. 33 M.; and in the *Fulness of the Times*, p. 21. that the period of 3435 years is a cycle, at the end of which the moon is 53 minutes of an hour slow. Now, according to the *Edinburgh Almanack*, the New Moon, in September, 1831, was in

	D.	H.	M.
Astronomical time	5	20	19
To find the time of New Moon 3430 years before, add the time the Moon is <i>fast</i> in that period	4	15	33
The sum is the New Moon at Edinburgh in September, B. C. 1600, in Astronomical time	10	11	52
In order to find the time of New Moon at Edinburgh 3435 years after B. C. 1600, add the time the Moon is <i>slow</i> at the end of that period	0	0	53
The sum is the time of Full Moon at Edinburgh, according to the cyclical reckoning in September, 1836	10	12	45
Now, according to the <i>Edinburgh Almanack</i> , it was New Moon there in September, 1836, on the 11th, at 30 minutes past 12 in the morning, being in Astronomical time	10	12	30
The difference between the time, by the cycles, and the actual time, in the period of 3430 + 3435 = 6865 years, is, therefore, just 15 minutes	0	0	15

It must, however, be observed, that as the Lunations are calculated in *mean time*, the anomalies of the Solar and Lunar motions will hinder the result from being always so exact as this is.

I shall also, in this Note, inform the reader that the great Period of 126 Jubilees, or 6174 years, from the death of Seth, expiring at Nisan 1838, as will be seen by Table ix. in the *Fulness of the Times*, p. 182—184, is exactly the cube of $7 = 343$, multiplied by 18, or $12 + 6$; and therefore it is a period of deep perfection.

I have omitted to state, in the proper place, that there is an error in my *Chronology of Israel*, Appendix II. p. 112, and in the *Fulness of the Times*, p. 35, Note, where I say that the present Greek text of 1 Kings vi. 1. accords with the Hebrew. In most copies of the Septuagint the number there is the 440th year, and not 480th. But my Aldine edition states that other copies read the 480th. That the number was not in the Septuagint at all in the days of Origen, appears quite certain, for the reasons stated in *Chronology of Israel*, p. 126, Note; but when inserted in it, there can, I think, be no doubt that it was made conformable to the Hebrew text, as in these copies mentioned in the Aldine, but has since been altered through the error of copyists.

In p. 65 and 6 of this Dissertation it is mentioned, that, from the accession of Saul to the throne of Israel, which is the epoch of the kingdom of Israel, to the present year 1836, are 155 Metonic cycles. It is only since this Preface was printed that I have seen that this number being the root 5, (See p. 64,) $+ \text{its square } 25 + \text{the cube } 125 = 155$, is one of deep and perfect fulness, and therefore adds another chronological mark to the many characters previously pointed out, as distinguishing the present year.

ERRATA.

Preface, page xi. line 7, *for* Chap. iii. *read* Chap. ii.

Page 15, line 5 from bottom, *for* 228, *read* 218.

15, line 5 from bottom, *for* 15, *read* 5.

24, Note, line 7 from bottom, *for* gravissima *read* gravissima.

41, line 23, *for* 539 *read* 439.

48, line 19, *for* years *read* year.

53, line 18, opposite Hyrcanus, *for* 30th current *read* 30 current.

53, line 23, opposite Hyrcanus, *for* 24th current *read* 24 current.

55, last line, *for* 152, *read* 252.

58, Note—The pages of the *Chronicon* of Eusebius are those of the 2d Part.

CONTENTS.

	PAGE
PREFACE.	iii
CHAP. I.	
A Review of the Controversy, as to the Dates of the Nativity of Christ, and the Death of Herod; with some notice of the alleged Coins of Herod Antipas, in Echel's <i>Doctrina Numorum Veterum</i> , ...	1
CHAP. II.	
On the Chronology of Josephus, from the Exodus to the Destruction of Jerusalem by the Romans, ...	27
SECTION I.	
Introductory Remarks.—The Civil Chronology of the Antiquities, ...	27
SECTION II.	
The Chronology of Josephus, in his History of the Jewish War; with further Remarks on that of the Antiquities, ...	36
SECTION III.	
The Ecclesiastical Chronology of Josephus, ...	50
CHAP. III.	
Further Elucidations of the deeply Scientific Arrangement of the Times of the Church and the World, particularly as they bear on the present era, ...	62
ADDENDA TO CHAP. III.	78

SUPPLEMENTARY DISSERTATION,

&c.

CHAP. I.

A REVIEW OF THE CONTROVERSY AS TO THE DATES OF THE
NATIVITY OF CHRIST, AND THE DEATH OF HEROD; WITH
SOME NOTICE OF THE ALLEGED COINS OF HEROD ANTIPAS,
IN ECHEL'S DOCTRINA NUMORUM VETERUM.

IT has been said, that the conclusions at which I have arrived in the 3d chapter of the *Fulness of the Times*, with respect to the dates of the death of Herod, and consequently of the nativity of our Lord, are refuted by certain coins of Herod Antipas, tetrarch of Galilee, the description of which is to be found in Echel's work, '*Doctrina Numorum Veterum*;' from which it appears, that the reign of Antipas commenced, and consequently the death of his father took place, in the spring of the year B. C. 4, being three years earlier than I have fixed the same events.

In entering upon the examination of these points, I shall, first, show that an interval of not less than a year and a half, and probably more, must have elapsed from the birth of our Lord to the death of Herod; and, consequently, that at whatever date we fix the last event, the Nativity must be placed nearly two years earlier.

I have already, in the *Fulness of the Times*,* expressed my entire concurrence in the conclusion of Lardner, that the executions of the Pharisees, as well as some of the members of Herod's household, which are related by Josephus in *Antiq.* b. xvii. 2, to have taken place in consequence of certain prophecies of a king who should be able to do all things, refer to what took place when the eastern Magi arrived at Jerusalem, as recorded by St Matthew, and consequently that these executions were posterior to the birth of our Lord. In order, therefore, to make out the probable length of the interval between the Nativity and the death of Herod, it will be necessary to take a view of the various events, which are related by Josephus as having occurred, from the execution of the Pharisees to Herod's decease.†

The interval during which these events took place, is by Dr Lardner divided into two periods; the *first* from the executions in the family of Herod to the discovery of the conspiracy of Antipater to poison his father, and the *second* from that discovery to the death of Herod. These periods are treated by Dr Lardner inversely as to the order of time.

The following is a detail, in order, of the whole events of the former period. The *first* was the charge laid against Pheroras's wife, who having been accused by Herod before an assembly of his friends, of creating disturbances, he desired Pheroras to put her away, but he refusing to do it the two brothers quarrelled. The *second* event was the departure of Antipater for Rome. The *third* the banishment of Pheroras to his own tetrarchy, upon which occasion he swore not to return again till Herod died. The *fourth* event was a severe illness of Herod, when, expecting to die, he desired Pheroras to come to him to receive his last injunctions; but Pheroras refused to come. The *fifth* event was the illness of Pheroras himself, when Herod, who had now recovered, forgetting their former quarrel, went to see him without being sent for,

* Chap. iii. sect. ii. p. 103.

† *Antiq.* xvii. ch. 3—8. *Jewish War*, i. ch. 29—33.

and, on his death, had him removed to Jerusalem, and buried in a splendid manner. The *sixth* event was, that, after the funeral, some of Pheroras's servants came to Herod, desiring him to make inquiries as to the cause of their master's death. These inquiries led to the discovery that a conspiracy had been formed by Antipater to poison his father, and that he had committed the execution of it to Pheroras and certain servants of his own, whom he had left behind when he went to Rome.

As to these events Dr Lardner says, "It will not be easy "to allot less than THREE MONTHS for the facts just now "mentioned, in the interval between the execution in Herod's "family and the first inquiries into the cause of Pheroras's "death."* Now, I think the judicious reader will accord with me in opinion that double this time, or not less than six months, ought to be assigned for them.

I shall next quote the words of Dr Lardner as to the second of the foregoing periods:

"It cannot be less," says he, "than *ten months* from the "commencement of the inquiries made by Herod into the "cause of Pheroras's death and the crimes of Antipater to "the death of Herod. When the first discoveries were made "Antipater was at Rome. Herod sent for him in a very "pressing but kind manner, dissembling all suspicions concerning him, that he might not delay to return to Judea. "Josephus says, that when Antipater returned he knew nothing of the accusations which had been brought against him, though *seven months* had then passed from the first "discovery of his crimes.† In a day or two after Antipater's

* Lardner's Credibility, vol. ii. p. 779, 780.

† I feel inclined to think that the signification of the words in this passage of Josephus is, that the seven months had elapsed when Antipater set out on his return from Rome, and not when he arrived in Judea. The whole scope of the passage requires this to be understood, as Josephus is speaking of the fact that no one of those who came to Rome from Judea spoke to Antipater of his misfortunes, although seven months had intervened between his conviction and his return, viz. his setting out to return to Judea.—*Jewish War*, b. i. 31, 2.

“return to Judea, Herod calls a council, in which he himself
 “and Varus, governor of Syria, presided. Antipater is
 “brought before them, convicted, and remanded to prison.
 “But Herod not daring to pronounce sentence on Antipater
 “without leave from Augustus, expresses were sent to Rome
 “with an account of what had passed. After that these mes-
 “sengers were sent away from Judea, a letter was intercepted
 “which was written to Antipater by Acme, a Jewish woman,
 “at Rome, in the service of the empress Livia, in which
 “letter were fresh proofs of Antipater’s designs. Hereupon
 “Herod sent away fresh despatches to Rome. These return
 “and bring word that Acme had been put to death by Augus-
 “tus, and that the emperor left it to Herod to do with Anti-
 “pater as he should think fit. Soon after this, Antipater was
 “put to death, and, in five days after, Herod died.

“As there was a second embassy sent to Rome after the
 “trial of Antipater, and this returned before Herod died with
 “an account that Acme had been put to death upon informa-
 “tion they had carried with them to Rome, it is impossible
 “to assign less than three months for the interval between
 “the arrival of Antipater in Judea, which, added to the former
 “*seven months, make ten months.*”*

Dr Lardner, in a subsequent part of the same chapter, de-
 termines the whole period from the birth of Jesus to the death
 of Herod as being not less than a year and a half. “I ap-
 “prehend it appears from what has been here offered that there
 “is no necessity of placing the birth of Jesus above a year and
 “six months before the death of Herod :”† and in a third
 passage he thus sums up the whole subject, but in quoting
 his words I desire to remark that I am not to be understood
 to acquiesce in the accuracy of his dates of the Nativity, and
 the death of Herod. These dates I reserve for being dis-
 cussed afterwards.

“About a year and six or seven months before the death

* Lardner’s Credibility, vol. ii. b. ii. chap. iii. pp. 777, 778.

† Ibid. p. 796.

“of Herod, soon after the arrival of Varus in the province of
 “Syria, in August or September, A. U. 748 or 749, Julian
 “year 40 or 41, Cyrenius (or some other person of eminence)
 “came into Judea, an assessment was made there, and in the
 “time of it Jesus was born at Bethlehem in the month of
 “September or October. After the term of forty days was
 “expired Jesus was presented in the temple at Jerusalem,
 “and Mary made her offering according to the law. When
 “these things were finished, they went from Jerusalem and
 “dwelt in some city of Judea, possibly at Bethlehem. In
 “the year following, viz. A. U. 749 or 750, about the be-
 “ginning of February, *came wise men from the east to Jeru-*
 “*salem, saying, Where is he that is born King of the Jews?*
 “They being guided by the star which they had seen in the
 “east, went and worshipped him. After their departure, the
 “Virgin and the child Jesus being now fit for travelling,
 “Joseph was admonished by an angel *to take the young child*
 “*Jesus, and flee into Egypt*, which they did. Herod soon
 “perceiving, from the wise men's not returning to him, that
 “he had been mocked by them, and being much enraged
 “thereat, *sent forth, and slew all the children that were in*
 “*Bethlehem, and in all the coasts thereof, from two years old*
 “*and under, according to the time which he had diligently en-*
 “*quired of the wise men.* He also put to death at the same
 “time divers Pharisees, and other persons at Jerusalem, some
 “of his own family and attendants; who being before in ex-
 “pectation of the coming of a great Prince, who was to rise up
 “from among them, and by the arrival of the wise men had been
 “confirmed in the belief that this event was now at hand, ex-
 “pressed themselves in terms, which Herod, and his son Anti-
 “pater, and their flatterers, termed seditious. Immediately
 “after these executions, Pheroras's wife was called to account
 “also, as being supposed to have entertained the same princi-
 “ples as these Pharisees, to whom she had lately shown great
 “favour in paying the fine imposed upon them for not enter-
 “ing themselves, nor taking the appointed oath, in the time of
 “the forementioned assessment. Pheroras not submitting

“ to the orders given him by Herod to put away his wife,
 “ Herod and Pheroras fall out. Hereupon in the latter end
 “ of February, or beginning of March, the same year, Phe-
 “ roras retires with his wife to his tetrarchy. And Antipater
 “ having before this, by various practices, and particularly by
 “ letters procured from Rome, disposed his father to consent
 “ to his making a journey into Italy, and supposing that by the
 “ execution now just over all turbulent spirits had been awed,
 “ and that peace and quiet might ensue, set sail for Rome.
 “ In the latter end of April, or the beginning of May, fol-
 “ lowing, Pheroras dies, is brought to Jerusalem, and is buri-
 “ ed. No sooner was the mourning for him over, but his
 “ servants apply to Herod to make inquiry into the causes of
 “ his death, and now in the middle of May, or soon after, the
 “ examination into this matter began ; and though Antipater
 “ was sailed from Judea for Rome, and got at a distance from
 “ the place in which justice ought to be executed on him,
 “ and therefore according to the ordinary course of things it
 “ might be supposed he was in safety, yet from this time the
 “ divine vengeance began to prepare itself against him, till
 “ at last it fell upon him for all his horrid crimes. The evi-
 “ dence was at first obscure and imperfect, but opened con-
 “ tinually more and more. Herod in his letters to Antipater
 “ dissembled his resentments, but earnestly pressed his return
 “ to Judea. About the middle of December, seven months
 “ after the first inquiry into the cause of Pheroras’s death,
 “ Antipater arrived at Jerusalem : and is tried before Herod
 “ and Varus president of Syria, and is condemned to death.
 “ Herod, however, not daring to proceed to execute the sen-
 “ tence without express leave from Augustus, sent ambassa-
 “ dors to Rome with a full account of what had passed ; and
 “ soon after a new embassy, new evidence having been found
 “ after the departure of the former. These last ambassadors
 “ return to Judea with full power from Augustus, about the
 “ middle of March, A. U. 750 or 751 ;* soon after which

* B. C. 4 or 3.

“Antipater was executed, and in five days after Herod himself died, about a year and five or six months after the birth of Jesus.”*

It will be seen from the whole of this passage that Dr Lardner does not pretend to fix the exact year of Herod's death. Accordingly, at the end of the same volume, he sums up his whole reasoning on this point in the conclusion, “that Herod did not die before the year of Rome 750, nor survive the year 751, and that he died a short time before the Passover of one of these years.” It follows that if Herod died in “750, he died three years and nine months before the Vulgar Christian era, which commences January 1st, A. U. 754. If at the time above mentioned, in the year 751, then he died about two years and nine months before the said era. Which is the truth I am not able to determine.”†

The reasoning of Dr Lardner appears I think completely to establish the fact, that the interval between our Lord's nativity and the death of Herod could not have been less than a year and a half. But as I conceive that all the circumstances mentioned by Josephus require a still longer period, and especially that the seven months between the examination into the causes of Pheroras's death and Antipater's return from Rome, are, for the reasons given before, calculated on a wrong principle by Dr Prideaux, and must be extended to eight or nine months, it appears to me that the birth of our Lord must have preceded the death of Herod not less than two years.‡

In the first section of the 3d chapter of the ‘Fulness of the Times,’ when reasoning without any reference to the lunar eclipse, which occurred on the night of the burning alive of the Rabbis, for the destruction of the golden eagle of the temple, during the last illness of Herod, I endeavoured to show that the testimony of Josephus as to the length of Herod's reign being 37 years, from B. C. 40, or 34 from B. C. 37,

* Lardner, vol. ii. pp. 800—804.

† vol. ii. p. 975.

‡ The ancient writers, for the most part, make the interval not less than four years. See *Fulness of the Times*, p. 93.

the date of the death of Antigonus, leads us to fix his death in B. C. 3. I am now willing to acknowledge that this date is untenable; indeed I have shown it to be so in the second section of the same chapter. There was no lunar eclipse in B. C. 3. Consequently, either B. C. 4, when there was a lunar eclipse on the 14th March, or B. C. 1, when, as shown in the 'Fulness of the Times,' there was a total eclipse of the Moon on the 9th and 10th of January, must be the year of the death of Herod. If it was in B. C. 1, then our Lord's Nativity, was, as I have endeavoured to show, in B. C. 3. If again Herod died in the spring of B. C. 4, the birth of Christ must have been in B. C. 6.

On the other hand, as it is evident that the birth of our Lord preceded by at least a year and a half the death of Herod, should it be proved by incontrovertible evidence that Christ was born in the year B. C. 3, before the vulgar era, it will necessarily follow that the death of Herod was not till B. C. 1. Thus these two events are mutually related to each other in such a manner, that the date of the one being determined, that of the other follows necessarily. I shall endeavour to place before the reader the arguments for each of the two dates, leaving him to judge between them; and I shall begin with the reasons for the later date of the Nativity in B. C. 3, and the consequent date of the death of Herod in B. C. 1.

1st, St Luke informs us that the word of the Lord came to John the Baptist in the 15th year of Tiberius. I have already sufficiently refuted the common view, that there were two computations of the reign of that emperor, the one from his supposed assumption as the colleague of Augustus in the empire, and the other from his reign alone.* But I have, since my former arguments were offered to the public, discovered new evidence upon this point. In Pagi's Critical Annotations on Baronius,† he mentions that two coins of the

* The Fulness of the Times, chap. iii. sect. i. pp. 63—67.

† Baron. Annal. Crit. Pagi, An. Christ. 16. Tom. i. p. 48. Lucca, 1738.

city of Antioch have been found, the one having the *head of Tiberius*, with the inscription,

ΣΕΒΑΣΤΟΥ ΚΑΙΣΑΡ. and on the reverse

Of Augustus Caesar.

A
ΕΠΙ ΣΙΛΑΝΟΥ
ΑΝΤΙΟΧΕΩΝ
ΕΜ.

I
In (the administration) of Silanus.
Of Antioch
XLV.

The I, indicates the first year of Tiberius, and the XLV, the year of Antioch counted from the battle of Actium, which was in B. c. 31, and therefore the 45th year was in A. c. 14. Another coin is said also to exist with similar inscriptions, marked with the letters Ϛ, (III.) and ϚΜ, (XLVII.) that is, the 3d of Tiberius, and the 47th of the victory of Actium, which answers to A. c. 16. Now, if these coins are to be considered as genuine, it is manifest from them that even in the government of Syria, of which Judea was a part, the alleged reckoning of the reign of Tiberius conjunctly with Augustus, or while he continued to live, was altogether unknown. Echel also notices these coins, and interprets the numerals in the same manner, as is stated above, having first rejected as spurious certain other coins bearing the inscription of the 1st of Tiberius, with the years 43 and 44 of the era of Actium, answering to B. c. 12 and 13.* It is indeed plain that had these coins last mentioned been genuine, it was not possible that the 43d, and 44th, and 45th of the era of Actium could all bear the date of the 1st of Tiberius. I must acknowledge, however, that these coins, confessedly spurious, seem to my mind to throw doubt on the others which are accounted genuine, and therefore conceiving my arguments previously offered on this point to be unanswerable, I leave it to the reader to give what degree of weight he sees fit to the evidence from these coins of Silanus, governor of Syria. It is indisputable that, according to the testimony of all history, and the unanimous voice of the ancient writers of the Church, the year 28 of the Vulgar era was the 15th of Tiberius; and

* Echel Doct. Num. Vet. vol. iii. pp. 276—278.

as in the computation of Chronologers, the year A. C. 14, the 1st of Tiberius, was reckoned wholly to him, though Augustus did not die till August that year; so the remaining years of Tiberius were reckoned from the 1st of January each. But, according to the Jewish style, wherein the new year began at the new moon of the vernal equinox, that part of the year between the 1st of January and the above mentioned new moon belonged to the former Jewish year. It was in this interval, I think, viz. the two last months of the Jewish year, answering to A. C. 27, that the ministry of John began, and in the spring or summer, that is, early in the year 28, Jewish style, our Lord was baptized, being, as St Luke tells us, about 30 years of age. The ὡσεὶ ἑτῶν τριάκοντα, "*about thirty years,*" may mean that he was 29 complete, and in his 30th year, or 30 complete, and in his 31st, but it cannot signify 33 complete, and in his 34th, which must have been his age had he been born in B. C. 6. To strain the language of the Evangelist to such a meaning, is altogether inadmissible, and yet it is maintained by Macknight and others as perfectly probable. But it might just as well be said, that *about thirty* may mean *twenty-seven*, as that it may signify *thirty-three*, and then we shall arrive at the conclusion that St Luke's words may be received with a latitude of *six* years. In confirmation of what is here affirmed, we have the unanimous testimony of the Fathers, that Christ was baptized at 30 years of age. Thus Sir Isaac Newton informs us, that "the first Christians placed Christ's baptism in the 15th of Tiberius, and thence reckoning *thirty* years back, placed his birth in the 43d Julian year, the 42d of Augustus, and 28th of the Actiac victory."* The only one of the earlier writers who computes the Nativity a year sooner is Sulpitius Severus. He places it on the 25th December, B. C. 4, in the consulship of Sabinus and Rufinus,† which is only about 3 months earlier than the date assumed by me in the 'Fulness of the Times.'

* Observations on Daniel, p. 146.

† Sulpici Severi, Oper. p. 364. Leyden, 1647.

According to Mr Clinton, Cassiodorus and (as I have also shown) Clemens* date the Nativity in B. C. 3,—Eusebius, Epiphanius, Zenaras, and Orosius in B. C. 2. It is therefore manifest that all the ancients suppose our Lord to have been in his 30th or 31st year at the time of his baptism, and when he began his ministry, nor can the words of St Luke be interpreted to bear a different meaning.

So entirely, however, do some modern writers suffer themselves to be carried away by their systems, that it is maintained by Petavius that St Luke's words do not enable us certainly to ascertain Christ's age.† If he mean that they do not enable us to fix it within a few months, or even a single year, we shall not dispute the point; but this is certainly not the meaning of Petavius. His object is to uphold the accuracy of Josephus, and to throw back the Nativity to the year B. C. 5; and to effect this, it is necessary for him to maintain that no conclusion, unfavourable to his argument, can be deduced from the words of St Luke.‡ But it may be asked, if this evangelist so expressed himself that no certain meaning could be attached to his words, why did he say a syllable about our Lord's age?

2d. In the next place, I observe, that, should it appear that the interval between the eclipse of the Moon which happened on the 14th March, B. C. 4, and the Passover on the 12th of April, is too short for the events intervening between the burning alive of the Rabbis for destroying the golden eagle at the temple, and the death of Herod, then it will necessarily follow that this event could not have happened in

* Fulness of the Times, p. 62.

† Petav. *Animadversiones*, ad Hær. li. Epiph. Oper. tom. ii. p. 110. Cologne, 1682.

‡ Petavius says expressly, "Imo vero licet aliquis Christum anno 'xxviii vel xxxiii, baptizatum esse dicat, non tamen Evangelicæ autoritati meo judicio repugnet." "Should any one say that Christ was 'baptized at 28 or 33 years, it would not, in my opinion, be inconsistent 'with the Evangelical testimony."—*Animadver. Epiphan. Opera*, tom. ii. p. 108.

that year; for it has already been shown that his death was within a very short time of the Passover; because, when, immediately after that festival, Archelaus was hastening to embark for Rome, he met, at Cæsarea, Sabinus, the steward of Augustus for Syrian affairs, hurrying, on having got intelligence of Herod's death, to Jerusalem, to take possession of his property for the emperor. I shall, therefore, consider more particularly than I have yet done, the interval which the description of Josephus seems absolutely to require.

I must request the reader to refer to the description of Herod's disease which I have already copied from Josephus.* It was terrible, but slow and lingering. After the burning of the Rabbis he sent for physicians to Jericho, and employed the remedies prescribed by them. He then, by their directions, went over Jordan to the waters of Callirhoe. According to our present maps the extremity of the Dead Sea, into which these waters run, is at least 21 miles distant from Jericho by a direct line, and in that mountainous country the distance by the roads cannot be under 25 miles, which, in the state of Herod's health, must have been a journey of two days in a litter. Now, the previous consultations with his physicians, his journey to Callirhoe and stay there for the use of the waters, and return to Jericho, could not, on the most rigorous computation of time, have filled less than 14 days. After he returned to Jericho, letters were despatched by his orders to all the principal men of the Jewish nation, commanding their attendance at Jericho. This, with whatever despatch it was set about, must have required a week more. Letters were then received by him from his ambassadors at Rome with permission to put Antipater to death, and on hearing them read he revived a little. His pains afterwards returning he attempted to kill himself, but was prevented. He then commanded Antipater to be slain, and died himself, according to Josephus, FIVE days after; but the Chronicle of the Second Temple, quoted in a note by

* Fulness of the Times, p. 88, 89.

Spanheim, in Horne's edition of Sulpitius Severus, says: "Vixit Herodes postquam occidisset Antipatrem filium suum octo dies et mortuus est. Omne autem tempus regni ejus QUADRAGINTA ANNI." "Herod lived EIGHT days after he had slain his son Antipater, and then died. But the whole time of his reign was FORTY YEARS."

His funeral next took place with great magnificence, and as he was buried at Herodium, 200 stadia from Jericho, three days are the *very least* that can be allowed for the preparations and the funeral. After the funeral Archelaus mourned seven days, and then, having given an expensive funeral feast to the multitude, he put on a white garment and went up to the temple, where he received the acclamations of the people, and, having offered sacrifices to God, he feasted with his friends. The people afterwards raised a great clamour and lamentation for the Rabbis that had been burned by Herod, and demanded the removal of the high priest. This was granted by him. Still, however, the sedition continued. Archelaus then sent his general to endeavour to quiet the people, but he was put in danger of his life, and many others sent for the same purpose were not suffered to speak.

On the approach of the Passover an innumerable company came from the country, and the seditious still continuing to lament the Rabbis, and remaining in a body in the temple, Archelaus sent against them a tribune with his cohort of soldiers, but they were beaten away and stoned; whereupon Archelaus sent his whole army, who fell upon them and slew about three thousand. Archelaus immediately afterwards set out to sail to Italy.*

Now, it seems impossible to assign for these events, after the mourning was over, less than *four days*, and the whole of these periods of 14, and 7, and 4, and 10, and 4 days, being summed up, come to at least 39 days; or, if the 8 days from the death of Antipater to that of Herod, mentioned by the Chronicle of the Second Temple, be the true interval, they

* Josephus Antiq. xvii. 8, 9. Jewish War, b. i. 33, b. ii. 1.

come to 43 days from the eclipse and burning of the Rabbis to the Passover. But they who maintain that Herod died in B. C. 4, do necessarily press the whole of these events into the narrow space of 29 days,—an interval which is wholly insufficient for them, if the relation of Josephus be true. Indeed, even the period of 43 days seems too short for his narrative, and the whole interval of between 2 and 3 months, which intervenes, in B. C. 1, between the eclipse on the 10th January and my date of the death of Herod, seems absolutely necessary to correspond with the terrible and yet slow disease described by Josephus. Usher, and Whiston, and Prideaux, accordingly, all concur in making his death not less than 8 months after the eclipse of the 13th March; and though it appears to me that this period is too long, yet the agreement of these eminent writers in favour of a greater interval, is at least an argument to show that they considered 29 days too short a period, and that I have their authority for rejecting it.

3d. Another reason for placing the death of Herod as late as B. C. 1, is the unanimous agreement of all the ancient chronographers, except Africanus, that he reigned 37 years from the death of Antigonus, or, what is the same, from his actually obtaining possession of the kingdom.

I am not ignorant that it is the fashion of the present age to estimate very lightly the authority of the Christian writers of the earlier ages of the Church, and to exalt, at their expense, the merits of Josephus. It may not, therefore, be useless towards the elucidation of the question at issue, to take a comparative view of some parts of the chronology of Josephus with that of the Christian chronographers. I shall select, for this purpose, their computation of the period from the 1st year of Cyrus to the death of Antigonus and the accession of Herod.

First, At the commencement of the 11th book of the *Antiquities* we are informed by Josephus, that the interval from the 1st of Cyrus to the death of Alexander the Great is 253 years. Now, the scriptural date of the 1st of Cyrus, accord-

ing to the undoubted chronology founded on the Canon of Ptolemy, is his 3d year in the Canon, since Ptolemy dates the accession of Cyrus at the taking of Babylon in B. C. 538, but the scriptures not till the death of Darius the Mede, two years later. The 1st year of Cyrus in the scriptures is, therefore, B. C. 536, and the death of Alexander the Great was, without controversy, in B. C. 323, and the true interval between them is 213 years; Josephus therefore here exceeds the truth 40 years.

Secondly, Throughout the 5th chapter of the same book of the Antiquities, Josephus mistakes the name of the Persian king, who, in his 7th and 20th years, issued his edicts in favour of Ezra and Nehemiah, and makes him to be Xerxes, the son of Darius Hystaspes, instead of Artaxerxes Longimanus. In consistency with this gross error, he places the finishing of the wall of Jerusalem in the 28th year of the reign of Xerxes, whose whole reign, according to Ptolemy, was only 21 years.

As to the former of these errors of Josephus, in the chronology of this period, it may perhaps be said, that Eusebius and the other Christian chronographers are chargeable with an error not quite so great, but yet of sufficient magnitude to destroy all pretensions to accuracy on their part, inasmuch as Eusebius makes the 1st year of Cyrus to be the 2d of the 55th Olympiad, corresponding with B. C. 559, and the death of Alexander in the 1st of the 114th Olympiad, B. C. 324,* the interval being 235 years, or 22 more than the truth. Syncellus also places the 1st of Cyrus in the year of the World 4952, and the death of Alexander in 5170, the interval being 218 years, and 15 above the truth.†

Jackson, however, in his *Chronological Antiquities*, (vol. i. p. 431,) explains these mistakes of the Christian writers by saying that they did not distinguish between the 1st year of Cyrus's reign in Persia and his reign over Babylon. They

* Euseb. Chron. Armenian edit. Part ii. p. 197—225.

† Syncelli Chronol. vol. ii. p. 236, 250. Bonn, 1829.

knew not that he "had two beginnings of his reign, one in Persia and the other in Babylon, the latter of which was "twenty-one years after the first; and his last nine years' "reign at Babylon are ascertained by the Ptolemaic canon." These writers were not, therefore, able to account for the Seventy years' captivity from the 1st of Nebuchadnezzar to the 1st of Cyrus, and they adopted various modes of explaining it; but still they were right as to the period from the beginning of Cyrus's reign in Persia to the death of Alexander. Thus it happens, that while Eusebius does not rightly calculate the captivity, which he reckons from the taking of Jerusalem by Nebuchadnezzar to the 1st of Darius Hystaspes, (it ought, on this scheme, to be the 2d,) yet does with perfect accuracy reckon the interval from the 1st year of the reign of Cyrus, which he places in the year of Abraham 1457, parallel with B. c. 559, to the death of Alexander, in the year of Abraham 1692, answering to B. c. 324, at 235 years.

Josephus, on the contrary, in the very place where he tells us that, from the 1st of Cyrus to the death of Alexander, there were 253 years, does also state that the 1st of Cyrus was the 70th of the captivity, and that, in the same year, Cyrus issued his proclamation for the return of the Jews; and he thereby, in effect, maintains, against all history, that, from the proclamation of Cyrus and the return of the Jews, there were, to the death of Alexander, 253 years. Now, we have already explained that the 1st year of Cyrus, according to the scriptural computation, was B. c. 536. In that year he issued his proclamation, that *the God of heaven having given him all the kingdoms of the earth, and commanded him to build Him a house at Jerusalem,** the Jews were permitted to return, and all necessary aid was to be given to them. This, then, which is the scriptural event marking the 1st of Cyrus, is that which Josephus also refers to at the beginning of his 11th book, where he wrongly computes from the 1st of Cyrus

* Ezra i. 2.

to the death of Alexander, 253 years instead of 213, the true period.

We have already seen that Eusebius dates the 70 years' captivity from the destruction of the city by Nebuchadnezzar. Syncellus has, however, preserved a passage of Eusebius, which is differently read in the Armenian copy. Syncellus gives it as follows: συναγεται δε ὁ πᾶς χρόνος τῆς αιχμαλωσίας τοῦ Ἰουδαίων ἔθνους ἐπὶ τῷ, ἀριθμουμένη κατὰ μὲν τινὰς ἀπὸ τρίτου ἐτοῦς Ἰωακὶμ ἐπὶ χ' ἐτος Κυροῦ τοῦ Περσῶν βασιλέως.* "The whole time of the captivity of the nation of the Jews is summed up as 70 years, "reckoned, according to some, from the 3d year of Joiakim "to the 20th of Cyrus king of Persia." He afterwards says, that others reckon it from the 13th of Josiah to the 1st of Cyrus; but I deem it unnecessary to quote his words, my purpose in citing the above passage being to add a remark, that in the chronology of Eusebius the 20th of Cyrus answers to the year of Abraham 1476, and the death of Alexander is placed in 1692 of the same era, the interval is therefore 216 years, and as the former year answers to B. c. 540, and the last to B. c. 324, the chronology is quite exact.

The comparison thus instituted between Josephus and Eusebius is certainly not to the disadvantage of the Christian chronographer, whose accuracy is strikingly contrasted with the gross mistakes of the Jewish historian. It will be shown in an analysis of the system of Josephus, which I shall afterwards lay before the reader, that he carries the same mistake of 40 years in the foregoing period, into his chronology of the line of high priests from the Exodus to the destruction of Jerusalem by the Romans, in Antiq. xx. 10. In that chapter, as well as in his Jewish War, we shall, however, with some corrections, find the elements of the true chronology.

I shall reserve what remarks may be necessary as to his gross exaggeration of the length of Solomon's reign, till I

* Syncelli Chron. vol. i. p. 430. or p. 227. marginal number. Bonn, 1829.

enter upon that analysis. I must, however, in the mean time mention his entire perversion of the cause that led Herod Antipas to kill John the Baptist, which he attributes, not to the true reason stated by the evangelists, but to fears lest John should raise a rebellion, and also his suppression of the facts of the arrival of the Eastern Magi at Jerusalem, and the assembling of the chief priests and scribes to ask where Christ should be born. These things show him to be entirely unworthy of confidence, as to all the circumstances and the times connected with the gospel history.

The conclusion to be drawn from the whole of what has been said is, that the Christian Chronographers deserve, to say the very least, equal credit with Josephus as to the computation of the reign of Herod, which they make the full period of 37 years after the taking of Jerusalem in B. c. 37 and the death of Antigonus. I shall also add, that the Jewish Chronologer Ganz accords with the testimony of these writers, and says, that the Roman senators made him king in the Jewish year 3724, which answers to B. c. 36 or 37, and that he reigned 37 years, and died in 3761, answering to the year 1 of the Christian era.*

We have also seen that the Chronicle of the Second Temple states that Herod reigned 40 years, which evidently appear to include the 3 years before the death of Antigonus, commencing B. c. 40, and ending B. c. 37, so that the whole period, if reckoned in current time, comes out B. c. 1, or in complete time, A. c. 1.

I have omitted to notice, with reference to the period of 34 years assigned by Africanus to the reign of Herod, that Syncellus charges him with curtailing 3 years of Herod, giving to him instead of 37 only 34, "which were we to grant "as true, Herod will be found to die in the first year of the

* *Dies autem quibus Herodes supra Israelem imperavit fuerunt 37 anni, atque sepultus est magna cum pompa, uti scriptum est in Josepho, cap. 61. atque hoc omne factum est in anno 761 (3761.) Ganz Chron. p. 84.*

“incarnation of our Lord and Saviour Jesus Christ, which is
“absurd, and contrary to the evangelical traditions.”*

I remark again, in closing this part of my subject, that the testimony of Josephus, as to the age of Herod at his death, entirely negatives the opinion that he died in B. C. 4. When first made governor of Galilee in B. C. 47, he was 25 years of age.† Now, Josephus tells us, that at his last illness he was about 70, that is, according to the oriental mode of expression, was completing his 69th year, and as he lived some time after, he must have entered his 70th year. Now, allowing that he was in his 25th year, in the summer of B. C. 47, or 24 years complete and about 6 months, thence to April B. C. 4, when, according to this scheme, he died, are only 42 years and 8 or 10 months, which makes him only 67 years and 4 months complete at his death, or were we to suppose him 25 years complete in the summer of B. C. 47, this would still make him scarcely 68 complete at his decease.

Having thus endeavoured to give the reasons for placing the Nativity in the year B. C. 3, and the death of Herod in B. C. 1, I shall now proceed to consider the evidence which is brought forward in favour of the earlier dates of these events.

There are, it seems, certain coins of Herod Antipas, tetrarch of Galilee, showing that the beginning of his reign must be dated in B. C. 4, and consequently that his father Herod must have died in that year. An account of these coins is found in Echel's *Doctrina Numorum Veterum*.‡ They are three in number. One has the inscription ΗΡΩΔΗΣ ΤΕΤΡΑΡΧΗΣ, and in the middle§ the letters ΜΓ. or 43, and on the reverse side, ΓΑΙΟ. ΚΑΙΣΑ. ΓΕΡΜ. ΣΕΒ. Caius Cæsar Germanicus Augustus.

This coin was first brought to light in the year 1689,

* Syncelli Chron. vol. i. p. 585. marginal, p. 309.

† See Fulness of the Times, p. 80.

‡ Vol. iii. p. 486.

§ Latin, *area*.

from the museum of Rigordius, a nobleman of Marseilles. Cardinal Noris soon afterward made it known in an Epistle to Pagi. "But as *it was believed to be a cast*, though from "a true original,* this threw suspicion into the minds of "learned men, and of Cardinal Noris himself, and there were "persons who believed it was to be entirely rejected." Echel next says, "But we now consider as of less importance the whole question as to the genuineness or the spuriousness of the coin of Rigordius, since it appears that a "similar one is preserved in the copious museum of Pellerinius, as we know by his own testimony, of which I myself "have lately deposited a specimen, undoubtedly genuine, in "the Imperial Museum, but on its reverse side is read, "ΤΑΙΩ. ΚΑΙΣΑΡ. ΓΕΡΜΑΝΙΚΩ, Caius Cæsar Germanicus."

It will be observed, that though these three coins are all said to be of the same year, namely, the 43d of Herod Antipas, yet the inscription on the one deposited in the Imperial Museum is different from that on the others. Now, this implies that, which cannot but be considered as a very suspicious circumstance, there were two different moulds for the coinage of the tetrarchy of Galilee in one and the same year.

The argument founded on these coins is, that they demonstrate the death of Herod to have taken place in the year B. C. 4, for that, as Herod Antipas was constituted tetrarch of Galilee by his father's testament, his first year must have been numbered from the death of Herod in B. C. 4, and consequently his 43d year began in the spring of A. C. 39, being the third of Caligula, and as it is certain that in that year he was deposed from his tetrarchy, and banished to Lyons in Gaul, it follows that the death of Herod could not have been later than B. C. 4.

But it happens rather untowardly for the conclusiveness of this argument, that another coin was brought to light by Vallantius, having the inscription, ΗΡΩΔΟΥ ΤΕΤΡΑΡΧΟΥ, and in the centre, ΜΑ. 44. Now, it being certain that even if He-

* Verum quod *fusus credebatur* etsi ex vero archetypo,

rod the father died in B. c. 4, his son Antipas reigned only till A. c. 39, in which year he was, as already said, sent into banishment, and therefore his reign was not, on any supposition, more than 43 years, it follows, that the coin bearing the number of 44, by making him to have reigned a year *too much*, throws doubt upon the testimony of the others.

Echel endeavours to show that the description of this coin, which is said to have been found in Palestine by Gallandus, rather appears to resemble that of two coins of the city of Tiberias, built by Antipas in honour of Tiberius, which have the name of Herod the tetrarch, and on the one, $\Delta\Gamma$. 33, and on the other, $\Delta\Delta$. 34; but the figures on the last are so indistinct, that it is doubtful whether they are $\Delta\Delta$. 34, or $\mathcal{M}\Delta$. 44, and not a few learned men prefer the latter reading. Now, says Echel, "*Quod his visum, potuit et videri Gallando, potuitque is numi quod viderat siglam resolvere in $\mathcal{M}\Delta$, resolvendam potius in $\Delta\Delta$.*" "That which appeared to these learned men might also appear to Gallandus, and it is possible that he might resolve the characters of the coin he saw into $\mathcal{M}\Delta$. 44, which ought to have been rather resolved into $\Delta\Delta$. 34." On this possibility, the learned author proceeds to set aside altogether, or rather to leap over, the difficulty which is presented to him by the inscription on this coin. I shall reserve what farther remarks occur to me respecting these coins, till I shall have laid before the reader the farther arguments offered on the same side of the question.

The second argument to prove that Herod must have died in B. c. 4, is founded on what Josephus says in *Antiq.* xviii. 4, that Philip, the tetrarch of Trachonitis and Gaulonitis, and brother of Herod Antipas, died on the 20th of Tiberius, after having reigned 37 years. The 20th of Tiberius, according to the reckoning of Josephus, was from August or September, A. c. 33, to the same time in A. c. 34, and computing 37 years complete from the last year, we are brought to B. c. 4, as the 1st of his reign, and, therefore, the year of Herod's death. But, in answer to this argument, it is sufficient to say, that

the reading of Josephus, in this place, according to the Latin version of Ruffinus, (which was made before the year 410, since Ruffinus died in that year,) is not the 20th of Tiberius but the 22d; and that this is the proper reading is manifest, because all the other events recorded by Josephus in the same chapter were subsequent to the arrival of Vitellius in Syria, who, having been consul at Rome in A. C. 34, could not have arrived in Syria as governor till the spring of A. C. 35.* Accordingly, even Petavius, who is a strong advocate for the earlier date of the death of Herod in B. C. 4, is forced to acknowledge that the text of Josephus is in this place wrong, and that Scaliger's emendation, who reads *ἡκοστῇ καὶ δευτέρῃ* the *twenty-second*, is correct.† Now the 22d of Tiberius began, according to the computation of Josephus, in September, A. C. 35, and ended in September 36; and, reckoning from the summer of that year to March, B. C. 1, where I place the death of Herod, we have 37 years current. It is thus made evident, that the argument for the earlier date of the death of Herod, from this passage of Josephus, is turned against it, and goes to prove that he died at the very time I have endeavoured to show in the Fulness of the Times, viz. just before the Passover in B. C. 1.

The sole evidence, then, that remains to prove that Herod died in B. C. 4, is, 1st, the testimony of Josephus, that he reigned only 34 years after the death of Antigonus; and, 2dly, the dates upon the three coins bearing the name of Herod Antipas. The former is, as has been fully proved, contradicted by all the earlier Christian writers, except Africanus, who copies from Josephus, as well as by the Jewish chronology of Ganz, which, however deeply corrupted in

* In the Fulness of the Times, p. 78, there is an argument founded on Josephus's date of the death of Philip, which was written by me in entire ignorance of the reading of Ruffinus now mentioned. I must now, therefore, retract what is said in that passage as to the death of Philip having been mentioned by Josephus out of the order of time.

† Petavii Animad. in Epiphani. Hæres. Epiph. Oper. tom. ii. p. 124, 125.

other respects, is, upon a point of this nature, worthy of some consideration; and, further, by the Chronicle of the Second Temple, which is quoted, as already said, by Spanheim in his Notes on Sulpitius Severus, and, as I have since found, by Whiston in his Annotations on Matth. xiv. 3, who calls it an old chronicle of the Second Temple. But as I know not the date or the authors of this Chronicle, I am unable to say what is the exact weight which is due to it. But it appears from its title to be of Jewish origin. Added to this whole body of testimony, is that of the evangelist Luke, that our Lord was about thirty years of age at the beginning of John's ministry, in the 15th of Tiberius, A. C. 28, and was, consequently, born about the year 3 or 2 before the vulgar era.

I shall now return to the coins of Herod Antipas, and offer some remarks on the degree of confidence which is due to them in determining this question. It is acknowledged by Echel himself, that the one found in the museum of Rigordius was suspected to be a cast; and he neither informs us where the one found in the museum of Pellerinius was procured, nor how the specimen which he himself deposited in the Imperial Museum came into his hands. We learn, moreover, from his chapter *De numis adulterinis*, that the museums of collectors have been filled with false imitations of ancient coins, and that it was a regular business or trade to counterfeit them. He himself, indeed, has rejected certain coins of the city of Antioch, because their dates of the reign of Tiberius were irreconcilable with history. In the Apparatus of Pagi to the Annals of Baronius, I have also not found any mention of the coins of Herod Antipas, although, as already seen, he refers to other coins illustrative of the history of the same period, and his silence appears to indicate that he had no confidence in these coins. All these considerations appear to me to throw doubt upon these coins, and to show that we possess no satisfactory evidence that they are deserving of credit.

But, waiving all questions as to their being genuine, I observe, in the next place, that, even if they be the real

money of Herod Antipas, we cannot admit their testimony to be conclusive against the weight of evidence produced on the other side, showing that Herod's reign and life were prolonged to the spring of B. C. 1. It is related by Josephus, that, on his death, Antipas proceeded to the court of Augustus to contest the kingdom with his brother Archelaus. He was unsuccessful in obtaining the kingdom, but the tetrarchy of Galilee was awarded to him by Augustus. Again, in the last year of his reign as tetrarch, Antipas, at the instigation of his wife Herodias, went to the court of Caligula to solicit a grant of the kingly dignity. But, instead of obtaining it, he was deposed from his tetrarchy, and banished to Gaul. Now on the last of these occasions he must have been desirous by every expedient to exaggerate his merits in the sight of the emperor, and it appears quite possible that he may have antedated his reign as tetrarch, some years before the death of his father, during which it is probable, though not mentioned by Josephus, that he may have administered the affairs of Galilee under his father, and for these ends he may have assumed a higher number of the years of his reign than they were actually.

Be this as it may, we cannot on the testimony of these coins, which may be counterfeit, and the origin of which is altogether uncertain, set aside the record of St Luke, and the whole body of evidence which has been brought forward in harmony with his record.* Indeed, were it possible to do

* I shall here quote, in justification of my conclusion, the words of Echel himself with reference to his rejection of the spurious coins of Tiberius : —“ *Enimvero antequam explicare numum ordiar, quem certæ antiquitatis scientiæ manifeste video repugnare, primas meas partes puto, de numi antiquitate, et vera ejus lectione esse securum, atque istud confidenter monere lectorem, ne irreverenter videar ac velut per lusum gravissimam vetustatis dogmata velle evertere. Quas ut ajebam, primas meas partes puto, eas multis fuisse postremas, nimio certum, quibus gravius sæpe piaculum visum Goltzii aut Mediobarbi fidem et adcuracionem in dubium vocare, quam omnem veterem historiam et chronologiam tot undique monumentis confirmatam loco movere.*” I, for similar reasons, will not consent to throw doubt on the testimony of an Evangelist, and the whole

this, I should be able to produce evidence of another kind, showing the previous probability of the year B. c. 6 being that of the nativity of Christ. For in that case, the year of the Creation being B. c. 5478, *minus* B. c. 6, would give a period of 5472 years, measuring the interval from the creation of Adam to the birth of Messiah, and this number being divided by the cycle of 19 years, would give 288 Metonic cycles without a remainder, and 288 is exactly twice the mystical number of 144. Again, from the birth of Seth B. c. 5249 to B. c. 6, are 5243 years, = 107 Jubilees, which would in that case end at the birth of Messiah.

But as all Jubilean calculations in the Scriptural Chronology ought to rest upon dates *previously established* by historical evidence, I should deem it altogether illegitimate to reverse this principle and to reject the testimony of an evangelist, and the evidence of history in order to establish any series of Jubilees or cycles. That the year B. c. 3 is the true date of the birth of Messiah, and B. c. 1 that of the death of Herod, remains, as it appears to me, confirmed by the whole of the preceding reasoning, and I rest in these dates accordingly.

These conclusions are also corroborated by the entire accordance of this date of Messiah's birth with the prophecy of the 70 weeks, as shown in the Fulness of the Times, ch. iii. p. 84. It is indeed true, on the other hand, that were we to place the Nativity in B. c. 6, which it must be if Herod died in B. c. 4, then our Lord's death being in A. c. 33, as all admit, he would just have accomplished 2 cycles of 19 years upon earth, and this would seem to correspond with the analogy of the lives of Seth, Methuselah, and Noah, being measured by this cycle.* But it appears to me that the prophecy of the 70 weeks compels us to conclude that the life of Messiah himself, like his attributes of power and wisdom in the Apocalypse,† is to be measured not by 19 but by

ancient writers of the Church, on the credit of two or three coins, of the antiquity of which, as well as their true inscriptions, I am not assured.

* See Fulness of the Times, Appendix, p. 203.

† Seven horns,—seven eyes, Rev. v. 6.

7, and accordingly, if born in B. C. 3, he finished on earth exactly 5 *sevens* of years = 35, and we have the analogy here of the life of Abraham, which was the square of 5 or 25 *sevens*=175 years, and of Jacob's, which was 21 *sevens*, or 3 squares of 7=147 years. To my own mind this, when united to all that has been previously offered, commends itself as an argument altogether unanswerable for the date of the Nativity, which I have endeavoured to establish, and in which I accordingly rest as being the only one reconcilable with the testimony of St Luke, who wrote under the inspiration of the Holy Ghost, and with Daniel's prophecy, of which, I have never on any other hypothesis as to the date of the Nativity, seen an explanation which removes every difficulty.

CHAP. II.

ON THE CHRONOLOGY OF JOSEPHUS, FROM THE EXODUS TO
THE DESTRUCTION OF JERUSALEM BY THE ROMANS.

SECTION I.

*Introductory Remarks—The Civil Chronology of the
Antiquities.*

THERE are in the works of the Jewish historian three distinct schemes of chronology. The first is deduced by him, in his *Antiquities*, from the generations of the Patriarchs, the administrations of the Judges, and the reigns of the Kings; and it may be termed his Civil chronology. The second is a short detail of the years of the High Priests, from the Exodus to the destruction of Jerusalem in A. C. 70, and is found in the *Antiquities*, b. xx. 10. It may be fitly called his Ecclesiastical chronology. Josephus probably obtained a part of it at least from the records of the Temple, to which, as a priest, he had free access. A third scheme, or, as it may more properly be called, a summary, is to be seen in his *Jewish War*, book vi. chap. 4 and 10. Besides these, there are important notes of chronology in his books against Apion.

Between these different streams of time there are considerable discrepancies. Thus, in his Civil chronology, he tells us, *Antiq.* viii. 3, that from the Exodus to the Foundation of the Temple were 592 years; but, in his Ecclesiastical chronology, *Antiq.* xx. 10, and his 2d book against Apion, he in-

forms us it was 612 years. That the last is the true length of it, I have shown in my *Chronology of Israel*;* and, on this point, I have the concurrence of Mr Clinton,† who accords with me in all the particulars of this period.

I shall next observe, that the numbers of Josephus have been much defaced and corrupted by the errors of transcribers, and the frauds of corrupters, so that it is frequently impossible to determine what they were originally. The results of the investigations contained in these pages, have, however, convinced me that this evil has been exaggerated; and that some periods, hitherto considered by our learned men, from their having not discerned the leading principles of Josephus's chronology, as corrupt, are the genuine numbers of the original text. In entering upon the task of analyzing his chronology, I wish to premise another remark, viz. that I think there is reason to believe, that, in giving great periods at important eras of national history, as is his usual custom, Josephus did not always sum up the particulars of his own chronology, but took the periods from other works which lay open before him; so that there will be found irreconcilable discrepancies between his details and the great periods given in his pages. In some periods of the sacred history he appears, also, without scruple, to have shortened his sums of the chronology in a manner quite inconsistent with its details, in order to hide his errors of excess in others.

The following is a syllabus of his civil chronology, from the Exodus to the destruction of Jerusalem by the Romans, as it is summed up at the beginning of each book of the *Antiquities*. I have subdivided it into five periods, and have placed opposite to the numbers of Josephus the chronology of Mr Clinton, and also that of my own Works.

I. From the Exodus to the Foundation of the Temple :

* Chap. v. p. 40—63.

† *Fasti Hell.* vol. i. p. 313.

	Josephus.	YEARS. Clinton.	Cuninghame.
1. Antiq. iii. and iv. To the death of Moses,	40	40	40
2. ——— v. To the death of Eli,	476 *	456	456
3. ——— vi. To the death of Saul,	32	73	73
4. ——— vii. To the death of David,	40	40	40
5. ——— viii. 3 Years of Solomon,	3	3	3
Total, . . .	591	612	612

II. From the Foundation of the Temple to the Captivity of the Ten Tribes :

	Josephus.	YEARS. Clinton.	Cuninghame.
1. Antiquities, the remainder of b. viii. From the 4th of Solomon to the death of Ahab, . . .	160	116	116
2. Antiquities, b. ix. To the captivity of the Ten Tribes, ...	157	176	190
	317	292	306

The sums of the chronology of these two books have evidently been adjusted by Josephus, in conformity to his computation of the reign of Solomon, which he makes 80 years, just double the scriptural length; and his period of 240 years, Ant. ix. 14, 1. from the revolt of Rehoboam to the captivity of the tribes, being added to his 80 years of Solomon, are 320 years, the exact length of his sum of the chronology of b. viii. 163 years + that of b. ix. 157 years = 320.

The following *details* of his chronology of these two books will show how widely they differ from the *sums* :

	Josephus.	Clinton.	Cuninghame.
B. viii. Solomon,	80	40	40
Rehoboam,	17	17	17
Abijah,	3	3	3
Asa,	41	41	41
Jehoshaphat,	20	18	18
	161	119	119

* An analysis of the chronology of the 5th book will be found in my Chronology of Israel, p. 46—48.

	Josephus.	Clinton.	Cunninghame.
B. ix. Jehoshaphat,	5	6	7
Jehoram,	8	7	6
Ahaziah,	1	1	1
Athaliah,	6	6	6
Jehoash,	40	40	40
Amaziah,	29	29	29
Interregnum,			12
Uzziah,	52	52	52
Jotham,	16	15	16
Ahaz,	16	15	16
Hezekiah,	6	5	5
	179	176	190
The years of both books are,	340	295	309

We discover, from the foregoing details, that Josephus has given to the *sum* of the chronology of b. viii. just 2 years more than its *details*, making it 163 instead of 161. On the other hand, the details of the reigns of Judah in b. ix. exhibit a total of 179 years, which is 22 *more* than the sum given at the beginning of the book. The differences in the two books being 22 years *plus*, and 2 years *minus*, make 20 years of excess in the details of the two books above the sums of the chronology, as stated at the beginning of both books. These 20 years, therefore, are the amount struck off by Josephus, in his *summary* of chronology, from the accession of Rehoboam to the captivity of the ten tribes.

His reason for this appears to have been, that having, in direct opposition to the scriptures, added 40 years to the reign of Solomon, he found himself compelled to shorten the sum of the years of the 9th book, in order, in some degree, to balance the excess of 40 years in the reign of Solomon; and the exact accordance, already noticed, of the sums of these two books, with the period of 80 years for Solomon, and 240 years for the reigns of Israel, shows that it must have been deliberately effected, and that the summary of the chronology of these two books is manufactured to conceal the fraud in the reign of Solomon. The same circumstance accounts for

Josephus's silence as to the interregna in Judah and Israel. All chronologers now accord that there were two interregna in Israel, extending to 20 years at least, and, as I hold, 32 years, and Dr Hales 31, though Mr Clinton and others deny the existence of the interregnum in Judah. Now, as the sum of the chronology, from the accession of Solomon to the captivity of the tribes, is, according to Josephus himself, 320 years, it exceeds the true length of Solomon's reign 40 years, + his whole reigns of Israel $240 = 280$ years, exactly in the number of 40 years added to Solomon; and this at once proves that these 40 years are a genuine part of Josephus's chronology, though this is denied by Hales, and apparently by Mr Clinton; and that the existence of so large an excess rendered it necessary for him either to remain willingly ignorant of, or designedly to conceal, the interregna. Thus, our confidence, in the one case, in his accuracy and knowledge of his subject, and, in the other case, in his integrity, is shaken at the outset of these inquiries.

III. From the Captivity of the Ten Tribes to the 1st of Cyrus.

The chronology of this period is, at the commencement of the 10th book, reckoned 182 years and 6 months. It consists, first, of the remaining years of the kings of Judah to the 10th of Zedekiah inclusive, which, as Josephus reckons from the end of the 6th of Hezekiah, are 132 years; and, secondly, of the period from the beginning of the 11th of Zedekiah to the 1st of Cyrus, computed 50 years:

	Josephus.	YEARS. Clinton.	Cuninghame.
Antiq. b. x. (1) From the Captivity of the Tribes to the taking of Jerusalem by Nebuchadnezzar, ...	132 6	134	133
Antiq. b. x. (2) Thence to the 1st of Cyrus, ...	50	51	52
	182 6	185	185

The error of $2\frac{1}{2}$ years of Josephus, in this period, is accounted for by his bringing the captivity of the tribes a year

too low, to the 7th instead of the 6th of Hezekiah, and, also, he probably mistook the 1st of Cyrus, according to the Canon of Ptolemy, which was B. c. 538, when he took Babylon, for the scriptural 1st year of that monarch, on the death of Darius the Mede, 2 years later. In confirmation of which, I find, that, in his 1st book, sect. 21, against Apion, he says, that "Nebuchadnezzar, in the 18th year of his reign, laid our "Temple desolate, and so it lay in that state of obscurity for "fifty years; but that, in the second year of Cyrus, its foundations were laid, and it was finished again in the second "year of Darius." Now, from B. c. 588, when the Temple was destroyed, to the taking of Babylon, the 1st of Cyrus, according to the Canon, are 50 years.

IV. From the First of Cyrus to the death of Queen Alexandra:

	Josephus.	The established Chronology.
Ant. b. xi. To the death of Alexander the Great, B. c. 323, ...	253 5	213
— xii. To the death of Judas Macca- bæus, B. c. 160, ...	170	163
— xii. To the death of Queen Alex- andra, B. c. 69, ...	82	91
	505 5	467

V. From the death of Queen Alexandra till Jerusalem was taken by the Romans:

	Josephus.	The established Chronology.
B. xiv. to xvii. To the banishment of Archelaus, ...	76	75
B. xviii. to xx. To the beginning of the administration of Florus, the last procurator of Judea, ...	57 6	58
	133 6	133
End of the Chronology of the Antiquities, ...	133 6	133
Add the interval, from administration of Florus to the taking of the city, ...	5	5
	138 6	138

The whole of the foregoing periods being recapitulated, are as follows,

	JOSEPHUS. Years.	CLINTON. Years.	CUNINGHAME. Years.
I. Exodus to the foundation of the Temple	591	612	612
II. To Captivity of Ten Tribes	317	292	306
III. (1.) To the taking of the City by Nebuchadnezzar	132	6*	134
(2.) To the 1st year of Cyrus	50	51	52
Total of III. period.	182	6	185
II. and III. Being added, make from the foundation of the Temple to the 1st of Cyrus	499	6	491
IV. To the death of Queen Alexandra	505	5	467
V. To the taking of Jerusalem by the Romans	138	6	138
Total from the foundation of the Temple to its destruction by the Romans	1143	1082†	1096
Add from the Exodus to the Foundation	591	612	612
Total from the Exodus to Destruction by the Romans	1734	1694	1708

* This sum of 132½ years is the amount, according to Josephus, of the reigns of Judah, from the end of the 6th of Hezekiah to the end of the 10th of Zedekiah, as follows,

	Y.	M.	D.
Hezekiah, remaining years	23		
Manasseh,	55		
Amon,	2		
Josiah,	31		
Jehoahaz,	0	3	10
Jehoiakim,	11		
Jehoiachin,		3	10
Zedekiah,	10		
	132	6	20

And adding thereto the reigns of which the details appear in p. 29, 30.

And the reigns of David 40 + Saul 40,

340	0
80	0

Total reigns of Judah to the end of the 10th of Zedekiah, or if we include the 11th of Zedekiah, it becomes in current time 553 years, 6 months, and 20 days.

† I have taken it for granted that Mr Clinton agrees with me as to the Chronology from the 1st of Cyrus to the destruction of Jerusalem, since it is undisputed, though I am aware that he has not carried down the Sacred Chronology quite so low.

The whole of this scheme of the Chronology of Josephus, from the Exodus to the destruction of Jerusalem, is thus shown to exceed my own just 26 years, and that of Mr Clinton 40 years. But, on the other hand, as his period from the Exodus to the Foundation is 21 years less than mine, it follows that from the foundation of the Temple to the destruction of Jerusalem by Titus, his Chronology exceeds mine exactly 26 years + 21 = 47 years, being the difference between his sum of 1143 years, and that of 1096 years in my works.

I shall in the next Section show that Josephus in his Jewish War gives a Chronology differing from that which we have now analyzed, both in the sums total of the whole period, from the accession of David to the destruction of Jerusalem by the Romans, and of its subdivisions; but before doing so I shall make some remarks on the results already obtained.

It has appeared that, in adjusting the sums total of his Chronology of the Antiquities, Josephus has, in order to hide and diminish the excess occasioned by the 40 years added to the reign of Solomon, deliberately shortened the sum of his details of the reigns of Judah 20 years. He has also left out the Interregnum or interval of 12 years after the 29th of Amaziah,* but as he gives 2 years more than in my scheme to the reign of Jehoram, it follows that his additions to the reigns are $40 + 2 = 42$ years, and that he deducts 20 years + 12 = 32 years, and this gives an excess of 10 years in the whole period of the kings, over and above the amount

* Both Theophilus and Clemens give to Amaziah 39 years instead of 29, and in the Fulness of the Times, Appendix, pp. 193, 194. I have given my reasons for thinking that this was the original reading of the Scriptures. The present text of 2 Kings xv. 1. makes it at any rate evident, when compared with xiv. 17. that there was an interval of 12 years from the date there assigned for the death of Amaziah, viz. at the beginning of the 15th of Jeroboam II. of Israel, to the beginning of the reign of Uzziah in his 27th year. Mr Clinton (*Fasti Hell.* vol. i. p. 317.) seems to think the words of Josephus, that Uzziah began to reign in the 14th of Jeroboam, conclusive against this view; but I cannot on the authority of Josephus set aside the Scripture testimony, since every version and every Hebrew copy, as well as the Targum of Jonathan, agree that Uzziah began to reign in the 27th of Jeroboam.

of this interval in my Chronology, wherein I have computed, from the foundation of the Temple to its destruction, 439 years; but Josephus 449 years. Dr Hales, as already observed, acquits the Jewish historian of the fraud of adding 40 years to the reign of Solomon, and supposes it to have been foisted into his text. Mr Clinton also appears not to impute this corruption to Josephus, as he gives his details of the kings of Judah, placing only 40 years in his columns as the length of Solomon's reign. But neither of these learned writers appear to show how the sums total of the Chronology of Josephus can be reconciled with its details, if the 40 years of excess of Solomon be excluded. We have seen that his period from the foundation of the Temple to its destruction is 449 years; but, according to Mr Clinton,* Josephus' whole period of the kings of Judah to the end of the 11th of Zedekiah, a year more than I compute for this reign, is only 430 years. Subtracting 1 year, to equalize his principle of interpretation with mine, it is 429. This being 20 years under Josephus' period of 449, we must, in order to obtain it, add the 40 years of Solomon, *minus* the 20 years which Josephus himself curtails from the sum of his details, and $429 + 20$ will give Josephus' period of 449 years.

I shall add, that this error seems to be older than the age of Josephus, since Eusebius in his *Preparatio Evangelica*, lib. ix. chap. 30. quotes Eupolemus, as saying that "David "having reigned 40 years delivered the kingdom to his son "Solomon, being then *twelve years* of age,"† which is just 2 years less than Josephus makes him at his accession. National vanity probably gave birth to this fable of the eighty years reign of Solomon, but it was inexcusable in Josephus, who as a priest had access to the Scriptures and other authentic records, to copy it.

It will next be necessary to remind the reader, as I have brought the Chronology of Mr Clinton so prominently into view in this discussion, that the difference between that most

* Fasti Hell. vol. i. p. 316.

† οὐτις ἔταυν ἱβ'.

learned and able writer and myself as to the period from the Exodus to the Christian era is exactly *fourteen years.*, viz. 12 for the interval from the death of Amaziah, according to the present reading of our Bibles, to the accession of Uziah, and 1 year in each of the reigns of Jotham and Ahaz, which Mr Clinton reduces to 15 years, making the two 30 instead of 32. In consequence of this difference of 14 years, the period from the Foundation of the Temple to the 1st of Cyrus, which in my scheme is exactly 491 years, is in that of Mr Clinton only 477 years.

SECTION II.

The Chronology of Josephus in his History of the Jewish War, with farther remarks on that of the Antiquities.

In b. vi. 4, 8. after relating the burning of the Temple, Josephus has the following passage:—"Now the number of the years that passed from its first foundation, which was laid by king Solomon, till this destruction, which happened in the second year of the reign of Vespasian, are collected to be *one thousand one hundred and thirty, besides seven months and fifteen days*; and from the second building of it, which was done by Haggai in the second year of Cyrus the king, till its destruction under Vespasian, there were *six hundred and thirty-nine years, and forty-five days.*" It is apparent that there is an anachronism in the last clause, which confounds the two commencements of the building of the Temple, the one in the 2d of Cyrus,* the other in the 2d of Darius,† and between them the interval being B. C. 535, minus B. C. 520 is 15 years. But this error of Josephus is no matter of surprise, seeing that in his Antiquities he commits the same mistake; for it will be found in b. xi. 3. to say nothing of his glaring exaggeration of the number 4,000,000 of the

* Ezra iii. 2—10.

† Hag. ii. 18.

tribes of Judah and Benjamin, which he makes to return from captivity, that he applies to the 2d year of Darius Hystaspes the other numbers of the book of Ezra, having relation to the return in the 1st of Cyrus. Thus he tells us that the Levites were 74 in number in the 2d of Darius, which number Ezra (chap. ii. 40.) specifies in the 1st of Cyrus;—the singers 128, Ezra ii. 41;—the sacred ministers 392, the same as the Nethinims, Ezra ii. 58;—they who could not show their genealogies 662, in Ezra ii. 60. it is 652. The enumeration of the servants by Josephus 7337, and of camels 435, is also the same as in Ezra, though in other numbers there are discrepancies.

In his next chapter, the 4th, Josephus also applies to the 2d of Darius the whole description given by Ezra in his 3d chapter of the foundation of the Temple in the 2d of Cyrus. It is thus evident that he falls into the grossest errors in his history of this period, and I should have been entirely at a loss to account for them, but in an anonymous work on the *Seventy Weeks*,* from the conclusions of which I wholly differ, I find the following extract from a book called the *Chronicle of the Seventy Elders*, which seems to show the source from whence Josephus borrowed his mistakes. “Jeshua “ the son of Jehotzedek the high priest, with Berechias Zerub- “ babel the son of Miszeleel, the son of Neri, who was Jehoi- “ akim, in the first year of Cyrus came to Jerusalem. In “ the second year he laid the foundations of the Temple, ac- “ cording to the word of Haggai and Zechariah the prophets. “ But the building was impeded on account of the death of “ Darius Hystaspes, nor could he go up to Darius, as he was “ engaged in a war with Thomyris.”

It is probable that Josephus must have copied from this *Chronicle*, in confounding the events of the two first years of Cyrus with those of the 2d of Darius Hystaspes, and it hence appears evident that, in speaking of the second building of the Temple under Haggai, he means the events described in

* By a Layman. Rivingtons, 1836. See p. 203.

the 3d chapter of Ezra, which in his Antiquities, xi. 4. he confounds with those of the reign of Darius, though in the beginning of the same book he reckons the end of the 70 years' captivity, and the era of the restoration, as they are in the Scriptures, from the 1st of Cyrus.

I now go on to observe, that the two numbers mentioned by Josephus in the foregoing passage of his Jewish War being both reckoned down to the destruction of Jerusalem by the Romans, the one from the foundation of the Temple by Solomon, and the other from its second building in the 2d of Cyrus, the difference between them must show the authentic Chronology of Josephus of the period from the 4th of Solomon to the second building of the Temple in the reign of Cyrus. Accordingly,

From the foundation of the Temple in the 4th year of Solomon to its destruction by the Romans there are, according to Josephus, ...	1130 years.
From its second building to the destruction by the Romans	639 years.
The remainder is his interval from the foundation of the Temple by Solomon to its second building	491 years.

The 1st year of Cyrus is, as we have already seen, one of the great eras of the Chronology of the Antiquities, as it is of the Scriptures, but of the 2d year of Cyrus no mention is made in Josephus or the Scriptures, as a period in Chronology. I think, therefore, I am warranted in the conclusion that though the foundation of the Temple was not actually laid till the 2d of Cyrus, yet the chronological period of 639 years commences from the proclamation of Cyrus for the rebuilding of the Temple in the year before, viz. B. C. 536, and it is thus established as the authentic chronology deduced from these numbers of Josephus, that the interval between the first foundation of the Temple by Solomon and the 1st of Cyrus is 491 years, which is in exact harmony with the number of years calculated by me, as already said, for that period,* and it hence follows that the 12 years from the 29th

* It is also the Chronology of Hales.

of Amaziah, ^{to the} and accession of Uzziah, and the 2 years of the reigns of Jotham and Ahaz, wherein my scheme exceeds that of Mr Clinton, are in perfect harmony with the true chronology, according to these numbers of the Jewish historian.

In the next place, I observe that the true length of the period from the 1st of Cyrus, or B. c. 536, to the destruction of Jerusalem, A. c. 70, is exactly 605 years, and as this chronology rests on the basis of the Astronomical Canon of Ptolemy, there is no controversy respecting it. Subtracting, therefore, the period of 605 years from Josephus' period of 639, it leaves 34 years as the exact excess of his own chronology from the 1st of Cyrus to the destruction of the Temple in A. c. 70. Again, if we deduct 34 years from the larger period, being 1130 years from the foundation of the Temple by Solomon to its destruction by the Romans, it leaves 1096 years, which is the exact chronology of the same period in my former Works, as well as in Dr Hales, being B. c. 1027 + A. c. 70 = 1096 years.

In the 10th chapter of the same book of the Jewish War, there are various chronological periods given by Josephus, which are connected with the history of Jerusalem. I shall select two of them, which will enable us to try the soundness of the conclusions already established in the present Section. 1st, Josephus tells us that "David ejected the Canaanites, and settled his own people in Jerusalem. It was demolished entirely by the Babylonians *four hundred and seventy-seven years and six months* after him, and from king David, who was the first of the Jews who reigned therein, to this destruction under Titus was *one thousand one hundred and seventy-nine years.*"

This period of 1179 years is reckoned from the reign of David at Jerusalem in his 8th year, (1 Kings ii. 11.) which was 36 years before the foundation of the Temple. Subtracting these 36 years from 1179 it leaves 1143 years, as the Chronology of Josephus in this passage from the foundation of the Temple to its destruction by the Romans, being 13 years more than he had computed the same period only a few

pages before in his 4th chapter, and this shows either his entire carelessness, or his disregard of exact truth,—for the number is not put down at hazard, but is, as will be seen by turning back to p. 33, the exact computation of his Civil Chronology in the Antiquities, while, as will be shown afterwards, the number of 1130 years is the reckoning of his Ecclesiastical Chronology.

We have already seen that the number of 1130 years in the Jewish War, vi. 4. led us, when compared with another number found along with it, to the exact Chronology of one most important period: it appears, therefore, to be the real Chronology of the system of Josephus, or the books which lay open before him. We must, therefore, reduce his spurious number of 1143 years, spurious I mean with relation to his own scheme, to 1130, by deducting the extra 13 years, and try the results.

Josephus tells us also in the passage last quoted, that the destruction of the Temple by the Babylonians was 477 years and 6 months after David, that is, after the end of his reign. But the sum of 477 years from the last year of David, is equal to 473 years from the 4th of Solomon, 4 years later, which, accordingly, is the period here fixed by Josephus, from the foundation of the Temple to its destruction by the Babylonians, and this subtracted from the corrected sum of years from the foundation, to the destruction by the Romans, gives the following result,

	Years.
From the foundation of the Temple to its destruction by the Romans, Jewish War, vi. 4.	1130
From the foundation of the Temple to its destruction by Nebuchadnezzar	473
The difference is the period from the destruction by Nebuchadnezzar to the destruction by Titus	657

Now as Jerusalem was destroyed by Nebuchadnezzar in B. C. 588, and by the Romans in A. C. 70, the interval is just 657 years, and thus after correcting the foregoing period of 1179 years according to the scheme of Josephus himself in

Jewish War, vi. 4; we have from both the preceding numbers brought out the true Chronology of *this period*, as we from his former numbers in chap. iv. of the same book deduced the true Chronology from *the Foundation to the 1st of Cyrus*.

Further, since, according to the Canon of Ptolemy, from the 17th of Nebuchadnezzar, answering to the 19th in the Scriptural computation,* in which year, being B. C. 588, Jerusalem was taken by the Babylonians,† to the Scriptural 1st of Cyrus, (answering to the 3d in the Canon,) being B. C. 536, are exactly 52 years, this number being subtracted from 491 years, the interval from the foundation of the Temple to the 1st of Cyrus, already deduced from the periods given by Josephus in Jewish War, vi. 4. the remainder is 439 years, which we thus extract from the numbers of Josephus, as the chronology of the period from the foundation of the Temple to its destruction by Nebuchadnezzar, and that it is the exact truth is proved in my Chronology of Israel, where I have also shown that it is the Chronology of Clemens.‡

But we have just seen that Josephus himself, in Jewish War, vi. 10. computes the length of the same period at 473 years. If therefore we subtract from 473 the true Chronology 439 years, it leaves 34 years exactly as the excess of his Chronology in this passage of the History of the War, as we have shown previously that the same excess of 34 years exists in his numbers in the Jewish War, vi. 4. But as a false Chronology can never be consistent with itself, the effect of the different errors of Josephus is, that the excess of 34 years in b. vi. 4. of his Jewish War is thrown into the period from the 1st of Cyrus to the destruction of Jerusalem by the Romans, while in the 10th chapter of the same Book it is thrown back to the period from the foundation of the Temple to its destruction by Nebuchadnezzar. These results will however appear more clearly to the reader by a statement in figures.

* See my Chronology of Israel, Table, pp. 16 and 17.

† 2 Kings xxv. 8. ‡ See my Chronology of Israel, pp. 36—38.

1st. The result of the numbers in Jewish War, vi. 4. is

	Josephus.	True Chronology.	Excess in Josephus.
From the foundation of the Temple to the 1st of Cyrus	491	491	
Thence to the destruction by the Romans	639	605	34
Total	1130	1096	34

2d. Of the numbers in Jewish War, vi. 10. The number 1179 years being corrected, as already mentioned, and brought into agreement with the 1130 years in b. vi. 4. the result of the corrected numbers in this passage is

	Josephus.	True Chronology.	Excess in Josephus.
From the Foundation to the Destruction by Nebuchadnezzar	473	439	34
Thence to the destruction by the Romans	657	657	
Total	1130	1096	34

I think it impossible, after attentively considering these facts, not to arrive at the conclusion that Josephus has deliberately corrupted the Sacred Chronology. The bases of his own spurious numbers of 1143, and 1130, and 473, and 639 years, are evidently the periods of 1096, and 439, and 605 years, which he must have known to be the authentic national chronology of the different periods; but, by adding at one time 47, and at another 34 years, he corrupts and vitiates the whole scriptural times; and as he claims also the right to bandy backwards and forwards his years of excess, to such periods of the chronology as he sees fit, he has so buried the true chronology in his own rubbish, that, hitherto, all the labours of our most learned men have not succeeded in disentangling it. I shall, however, reserve some further remarks on this subject for a future page, and shall, in the mean while, proceed to give additional evidence of the truth of what has been asserted, by examining certain other numbers which are found in the Antiquities; and shall state, as my reason for placing the remarks which follow in this Sec-

tion, rather than in the former, that what I am about to offer has only been discovered by me in investigating the numbers which are more properly the subject of the present Section; namely, those contained in the History of the Jewish War.

There is a period given by Josephus, incidentally, in Antiq. xi. 4, 8, where he says, that, "before their captivity, and the "dissolution of their polity, they at first had the kingly government for 532 years, 6 months, and 10 days." Now, by turning back to p. 33, it will be seen that the chronology of the Antiquities, from the Foundation of the Temple to the taking of the city by Nebuchadnezzar, is as follows; and, for the convenience of the reader, I place opposite to the periods of Josephus those of Mr Clinton and my own, premising a remark, that Mr Clinton places the taking of the city in B. C. 587, a year later than my date.

	JOSEPHUS. Years.	CLINTON. Years.	CUNINGHAME. Years.
1. From the Foundation of the Temple to the Captivity of the Ten Tribes, .	317	292	306
2. To the taking of the City, . . .	132 6	134	133
Total, ...	449 6	426	439
Now, adding to this total the years of Saul 40 + David 40 + Solomon 3 first =	83 0	83	83
The sum is exactly equal to the foregoing period of Josephus, ...	532 6	509	522

We have thus complete evidence that this number, of 532 years, is the *adjusted* chronology of the Antiquities of Josephus, for the whole period of the kings, from the 1st of Saul to the taking of the city.

This number will enable us, in the next place, to ascertain his *authentic* chronology, from the Exodus to the Foundation of the Temple.—In Antiq. x. 8, 5, he gives the period of 1062 years, 6 months, as the interval, from the Exodus to the destruction of the Temple. Therefore, subtracting from that sum, his period of the kings from the 1st of Saul, 532 years and 6 months, it gives 530 years from the Exodus to

the accession of Saul; and adding thereto 83 years, down to the 4th of Solomon, the sum is 613 years, as his interval, from the Exodus to the Foundation of the Temple, being, however, 1 year more than he himself, in two passages of his works, lays down as the real chronology. The difference of 1 year of excess arises from 1 year too much in the period between the Exodus and the accession of Saul, which comes out in the above calculation, 530 years; whereas its true length is 529.* In order, therefore, to restore to Josephus consistency with himself, we must suppose, that, in this period of 1062 years, the 11th of Zedekiah was included, which brings the calculation a year lower than in the sum of 532 years, which is only to the end of the 10th of Zedekiah; and that this is the case is easily shown:

If to Josephus's adjusted period of the kings,	532½ years,
We add the number of years which he has curtailed,	
as already shown,†	20

The sum total is his whole details of the reigns of Judah to the 10th of Zedekiah, inclusive, as stated in p. 33, which proves that the period of 532½ years comes only to the end of the 10th of that king.	}	552½

Adding, then, 1 year to bring that number to the end of the 11th of Zedekiah, it becomes 533½, which, subtracted from 1062½ years, gives 529 years from the Exodus to the 1st of Saul, and adding thereto 83 years to the 4th of Solomon, the sum is exactly 612 years, as the *authentic* chronology of Josephus, from the Exodus to the Foundation of the Temple; thus proving, by his own testimony, that his

* That the period from the Exodus to the 1st of Saul, is 529 years, results from the chronology, as established in my *Chronology of Israel*. Mr Clinton also here accords with me. His date of the Exodus, B. C. 1625, *minus* B. C. 1096, when he places the 1st of Saul, is 529 years, as my date of the Exodus, 1639, *minus* B. C. 1110, the 1st of Saul, gives the same result.

† See p. 30.

number of 591 or 592 years, is a *corruption*, introduced by himself, and known by him to be false.

If, again, we add to his adjusted chronology, from the foundation of the Temple to its destruction by Nebuchadnezzar, which has been proved (see p. 43) to be $449\frac{1}{2}$ years, the sum of 20 years, which has been shown in the first Section,* to have been cut off from the details of the reigns of Judah, in b. viii. and ix, then $449\frac{1}{2}$ years + 20, are $469\frac{1}{2}$ years complete, or $470\frac{1}{2}$, if brought to the 11th of Zedekiah, which, he tells us in Antiq. x. 8, 5, was the interval between the foundation of the Temple and its destruction. But this number is so inconsistent with his own adjusted scheme, in the former part of the Antiquities, where he had struck off these 20 years, that it is evident Josephus was quite off his guard when he mentioned it in this place, and had forgot himself.† But as it is a proof of the truth of the charge already made against him, of having curtailed the reigns of Judah, in order to conceal his excess in the reign of Solomon, it cannot be suffered to pass unnoticed.

Finding, however, that if to the 470 years, here stated as the chronology from the foundation to the burning of the Temple, he were to add the true length of the interval from the accession of Saul to the 4th of Solomon, being 83 years, it would make the whole period of kings $470 + 83 = 553$ years, against the whole of his former summaries of this chronology, as well as the whole records of the nation, he, without the least scruple, in order to adjust matters, strikes off 20 years from the reign of Saul; that is, the same 20 years which he had before struck off from the reigns of the

* See p. 30.

† This is so strictly the case that Mr Clinton pronounces the 470 years to be *confessedly corrupt*—Fast. Hell. vol. i. p. 317. But, I think, this learned writer does not advert to the fact that $470 + 83 = 553$, is the exact amount of Josephus's sum of the reigns of Judah, including the full 80 years of Solomon; and, therefore, that the 470 years mentioned by Josephus proves, contrary to the opinion of Mr Clinton, that the excess of 40 years in that reign is a part of his system; of which, indeed, it seems to me to form the very basis.

kings of Judah, in books viii. and ix, and which he had now unwittingly restored to them in his number of 470 years.

Accordingly, in the immediately preceding section of the Antiquities, x. 8, 4, Josephus expressly states that Saul only reigned 20 years, and he asserts the whole length of the period of kings to be only 514 years. This number, however, is apparently a corruption of some copyist, trying to reconcile Josephus's various and discordant schemes of chronology; for it is impossible to charge upon Josephus himself, *in one and the same page*, the palpable inconsistency, that the whole period of kings was only 514 years, and the period, from the foundation of the Temple to its destruction, 470 years; for this would leave only 44 years for the reigns of Saul and David, and the 3 first years of Solomon, the real length of which is 83 years. Since, then, the number of 470 years has been shown to be genuine,* that of 514 must be spurious, the former number being totally inconsistent with it.

I shall next observe, that, in the syllabus of the chronology of the Antiquities given in the former Section, the length of the whole period, from the Exodus to the destruction of the Temple, appeared to be only as follows:

	Josephus.	True.
To the Foundation of the Temple, . . .	591	612
To the Captivity of the Tribes, . . .	317	306
To the taking of the City by Nebuchadnezzar, . . .	132 6	133
Total, . . .	1040 6	1051

It is, therefore, plain, that the period of $1062\frac{1}{2}$ years current, or $1061\frac{1}{2}$ complete, which is given by Josephus in Antiq. x. 8, 5, is 21 years more than the sums of his chronology, which are found at the beginning of the Books, from the 3d to the 10th inclusive, and therefore it makes the whole chronology, to the destruction of Jerusalem by the Romans, to be 1755,

* By the term *genuine* I here mean that it is a part of Josephus's original text.

instead of 1734 years, stated in the syllabus;* being 47 years more than the true period of 1708 years. The addition of 21 years must be thrown into the period from the Exodus to the foundation of the Temple, which is thereby brought to its true length of 612 years.

I am quite sensible, that, though the bringing together all these inconsistencies of Josephus, who sometimes throws his years of excess into one period of the chronology, and sometimes into another, be necessary for eliciting the truth, it renders the whole subject so intricate as to demand the utmost stretch of attention from the reader; but I hope he will not grudge it, as the consequences are so important.

I shall now sum up the results of the whole of this tedious examination of the scheme of Josephus,—

1st. His genuine Chronology of the period from the Exodus to the Foundation of the Temple is	612 years.
2d. By a strict analysis of the numbers in Jewish War, vi. 4. they bring out as the true, and to Josephus the known length, of the period from the Foundation of the Temple to the 1st of Cyrus	491
3d. In like manner the number of 1179 years in the Jewish War, vi. 10. being corrected according to the former standard of Josephus himself, and compared with the number of 477 years 6 months; they both bring out as the true period from the <i>first</i> destruction of Jerusalem, to its <i>second</i> by the Romans, the sum of	657 years.
From which deducting the interval which is common to the two last periods, being from the 11th of Zedekiah, B. C. 588, to the first of Cyrus, B. C. 536.	52
The remainder is the period from the 1st of Cyrus to the destruction by the Romans	605
And the sum total is the true Chronology from the Exodus, B. C. 1639, to the destruction of Jerusalem, A. C. 70.	1708

* See p. 33.

We have thus compelled Josephus to give forth the truth, hid and obscured, but not lost, amidst the mass of his numberless contradictions. His object plainly is, to throw a mist over the chronology at the very time that he appears to reveal it. He has, therefore, as we have seen, a larger chronology, with an excess of 47 years, in the whole period from the 4th of Solomon to the destruction of Jerusalem by the Romans, making it 1143 years, and a shorter scheme, with an excess of 34 years, which makes it 1130 years; and he so mixes up the two as to reduce the subject to a state of chaotic confusion. One remarkable example of this is to be found in the passage of the Jewish War, vi. 10. from which we deduced the true period of 657 years. In that passage the number of 1179 years is a part of his *larger chronology* with an excess of 47 years, while his period of $477\frac{1}{2}$ years belongs to his *shorter scheme*, with an excess of only 34 years; to which we must add, that his usual scheme in his Antiquities for the period to which these 477 years belong, namely, from the last year of David to the destruction of the Temple by Nebuchadnezzar, is shorter still,* since he makes from the foundation to the destruction only $449\frac{1}{2}$ years, to which add 4 years to the last of David, it gives the period of $453\frac{1}{2}$ years, being only an excess of 10. Now, by thus mixing up his longer and shorter chronology in the same passage, the effect is, that, till these numbers, of 1179 and 477 years, are reduced to a common standard, they lead to a result absolutely false; namely, that the interval, from the destruction of Jerusalem by Nebuchadnezzar to its destruction by the Romans, was 670 years, instead of the true period of 657. If the reader will turn back to the calculations in p. 40, he will see the truth of these remarks. It may well be asked, therefore, what could be the object of Josephus in thus

* The reason of this circumstance is to be found in the fact already placed before the reader, that Josephus at one time adds his years of excess to one period of chronology, and, at another, to an entirely different period.

mixing up a longer and a shorter chronology in the same passage, but to mislead and confound his readers, and lead to a false result?

Among all civilized nations there is an established national or public chronology; for the knowledge of the times seems necessary to man. He cannot rest without it. We have sufficiently shown, that Josephus knew that the Jewish national chronology, from the Exodus to the final destruction of Jerusalem, was exactly 1708 years. But he had corrupted the chronology by doubling the reign of Solomon, and he had blundered in its details by adding 40 years to the period from the 1st of Cyrus to the death of Alexander. Out of the consequences of the last error he knew not how to extricate himself, and it was necessary for him to conceal the former corruption; and he could only succeed in covering these things by perplexing the whole subject. While, therefore, we rise from the labours of this investigation with clearer perceptions of the truth and certainty of the Scripture chronology, we also rise from it with an opinion much more unfavourable of the merits and the fidelity of Josephus as a chronologer, and a much lower estimate of the real value of his testimony on all points of difficult or disputed chronology, such as that of the length of the reign of Herod, since it has been shown, that, to serve particular ends, the Jewish writer makes no scruple in violating chronological truth. Thus the pains we have taken are not lost, since they lead us to a knowledge of the real character of a writer whom our doctors have been in the habit of placing on a level with St Luke himself, if not above him.

SECT. III.

The Ecclesiastical Chronology of Josephus.

THIS chronology is found in his *Antiquities*, b. xx. 10, and contains a statement of the years, according to the line of the high priests, from the Exodus to the destruction of Jerusalem by the Romans.

1st. Josephus says, that the number of high priests, from the Exodus to the foundation of the Temple, were thirteen, and the number of years during which they ruled *six hundred and twelve*, which has already been shown to be his genuine computation of this period.

2d. With respect to the second period he thus writes: "After those thirteen high priests, eighteen* took the high priesthood at Jerusalem, one in succession to another, from the days of king Solomon until Nebuchadnezzar, king of Babylon, made an expedition against that city, and burnt the Temple, and removed our nation unto Babylon, and took Josedek, the high priest, captive; the times of those high priests were four hundred and sixty-six years, six months, and ten days, while the Jews were under the regal government."

The number of 466 years, in the second period, appears, at first view, entirely spurious. It seems neither to accord with the truth of history, nor with Josephus's own number of 470 years, in b. x. 8, 5, from the foundation to the destruction of the Temple by Nebuchadnezzar. But, it is possible that Josephus may have taken the number from a sum of the high priests, in the records of the Temple, without an accurate understanding of the date to which the administration of

* Josephus, *Antiq.* x. 8, 6, gives the names of 17 of these high priests. The name of the 18th, omitted by him, is supplied by Whiston from the *Seder Olam*. The list of Josephus begins with Zadok and ends with Josedek.

Josedek, who was carried captive to Babylon, was reckoned; or, for the reasons mentioned at the end of the preceding Section, Josephus may not choose that his readers should clearly understand the date. Thus the number of years may possibly be correct, and Josephus may have wrongly applied it; and if we should find, that, computed from the foundation of the Temple, this number ends precisely at any great era of the Jewish history, this presumption will be turned into certainty. Now, from B. C. 1027, the date of the foundation of the Temple, established in my former Works, and held also by Dr Hales, to the release of Jehoiachin, king of Judah, from prison, at the beginning of the reign of Evil-merodach of Babylon, B. C. 561, are precisely 466 years; and the same number comes out also from Josephus's period of 491 years, from the foundation of the Temple to the 1st of Cyrus, which has been already elicited out of his numbers in Jewish War, vi. 4. I have no doubt, then, that the years of Josedek are computed to the release of Jehoiachin; and I apprehend that the reason of it may have been, that while the king continued in prison the high priest was considered in the light of chief of the captivity, and that to him all matters relating to the captives were referred. Accordingly, Josephus tells us, *Antiq. x. 8, 5*, that Nebuchadnezzar, having beheaded, at Riblah, the high priest Seraiah, led the high priest Josedek, who was the son of Seraiah, in bonds to Babylon. But he says, (*sect. 7.*) that, after his return to Babylon, the king "freed the high priest from his bonds." Now, as Seraiah, and not Josedek, was high priest till the city was taken, and was beheaded at Riblah, it is plain that the years of Josedek, who received the high priesthood by succession from his father,* did not begin to be counted till the captivity; and I have given a sufficient reason why they were counted to the date of the release of Jehoiachin, and no longer.

After this, there is a blank in this chronology of Josephus to the 1st of Cyrus. We must, therefore, supply the interval

* Joseph. ubi supra, sect. 6.

from B. c. 561 to 536 = 25 years, and, adding the above three sums, we have the chronology from the Exodus to the st of Cyrus, as follows :

	Years.
1. To the Foundation of the Temple, ...	612
2. The High priests, to the release of Jehoiachin, ...	466
3. To the 1st of Cyrus, ...	25
	1103

It will be seen that the two last numbers harmonize exactly with Josephus's interval of 491 years, from the foundation of the Temple to the 1st of Cyrus.

3d. Josephus next writes as follows: " But after the term " of the seventy years' captivity under the Babylonians, Cyrus, " king of Persia, sent the Jews from Babylon to their own " land again, and gave them leave to rebuild their temple; " at which time Jesus, the son of Josedek, took the high " priesthood over the captives, when they returned home. " Now he and his posterity, who were in all fifteen until " king Antiochus Eupator, were under a democratical govern- " ment for *four hundred and fourteen years*, and then the " forementioned Antiochus, and Lysias, the general of his " army, deprived Onias, who was also named Menelaus, of " the high priesthood, and slew him at Berea, and driving " away the son (of Onias the third), put Jacimus into the " place of the high priest."

Now, as it was in the 2d of Antiochus Eupator that this event occurred, which was, without dispute, B. c. 163; subtracting that year from the 1st of Cyrus, B. c. 536, the interval is 373 years: Josephus, however, makes it 414 years, which is exactly 41 years too much; and he thus carries the error of 40 years in this period, already animadverted upon in my remarks on the chronology of the Antiquities, into his ecclesiastical chronology also. This error being corrected, the period from the 1st of Cyrus to the 2d of Antiochus Eupator, is restored to its true length of 373 years, which, being added to the former sum of 1103 years, gives the following result:

	Josephus.	Cuninghame.
From the Exodus to the 2d year of Antiochus Eupator, ...	Years, 1476	1476

Josephus afterwards gives the following enumeration of the high priests, to the death of Antigonus and the accession of Herod, and, lastly, the number and period of these priests, from his accession to the destruction of the city by the Romans; and I shall place, in a parallel column with them, the lengths of the administrations of the same high priests, according to Prideaux and (with some slight differences as to the details) Hales; and the total amount of Prideaux's administrations being confirmed by the established chronology, founded on the Canon of Ptolemy, there can be no question as to its accuracy:

	Josephus. Years.	Prideaux, &c. The Corrected Chronology.
Jacimus, B. C. 163, ...	3	3
Priesthood vacant, ...	7	0
Jonathan, ...	7	17
Simon, ...	8	8
Hyrcaus, (30 ~~4~~ current,)	29	29
Judas, ...	1	1
Alexander Jannæus, ...	27	27
Hyrcaus, ...	9	9
Aristobulus, [Pompey takes Jerusalem,] B. C. 63, ...	3 3	6
Total years of this period, ...	94 3	100
Hyrcaus, (24 ~~4~~ current,)	23	23
Antigonus, ...	3	3
From the accession of Herod to the taking of Jerusalem by the Romans, ...	106 107 current,	106
	226 3	232
Next, correcting Josephus's period by adding the 6 years deficient, ...	6	
The sum, from the priesthood of Jacimus to the destruction of Jerusalem, is	232	
Adding the whole period, from the Exodus to the 2d Antiochus Eupator, ...	1476	

	Years.
The sum is the whole period, from the Exodus to the destruction of Jerusalem by the Romans,	1708
Subtracting to A. C. 70, the date of the destruction,	69

The remainder is the true chronology, from the
Exodus to the Christian era, ... 1639

It thus appears, that, in this chronology of Josephus, there is an excess of 41 years in the 3d period, from the 1st of Cyrus to the 2d of Antiochus Eupator. Now, if we suppose that his 414 years of that period are *current*, and reduce them to 413, his excess will be diminished to 40 years, in exact harmony with his chronology of the Antiquities. But, on the other hand, his computation of the period from the 2d of Antiochus Eupator, which is only 226 years, (throwing aside the 3 months, as being merged into the years,) is less than the truth 6 years. Subtracting from his 40 years of excess the 6 of deficiency, we have exactly 34 years of excess in the whole chronology, which has already been proved to be the amount exceeding the truth in his numbers in Jewish War, b. vi. 4.

We are now also prepared to explain the difference between Josephus' larger and shorter chronology of the period from the foundation of the Temple to the destruction of Jerusalem by the Romans, which in the Civil chronology of the Antiquities, is, as we have seen, 1143 years, but in the Jewish War, b. vi. 4. only 1130 years, the difference between the two being exactly 13 years. It has been seen, in examining the numbers of the above mentioned chapter of the Jewish War, that the period of 1130 years consists of two parts, viz. 491 years and 639, the last, according to Josephus, measuring the interval from the 1st of Cyrus to the destruction of Jerusalem by the Romans, and the former the period from the foundation of the Temple to the 1st of Cyrus. Now the two numbers in his Ecclesiastical chronology which we have just ascertained, viz. 413 and 226, exactly make up the 639 years of the Jewish War, vi. 4. and we have seen, three pages

back, that the numbers 466 and 25 make the 491 years. It follows, therefore, that these numbers, in his Jewish War, are precisely those of his Ecclesiastical chronology.

I shall now, therefore, show the exact difference between these chronologies, and shall for this end place them in parallel columns, and in a third the true chronology.

	Civil Chronology of the Antiquities, cor- rected according to the numbers in b. x. 8, 5. & xi. 4, 8. See p. 43—46.	Ecclesiastical Chronology in Antiquities, xx. 10. and Chron- ology in Jewish War, vi. 4, j	True Chronology.
1. From the Exodus to the Foundation	612	612	612
2. From the Foundation to the 1st of Cyrus . . .	499 6	491	491
3. To the destruction of the city by the Romans .	643 11	639	605
	1755 5	1742	1708
The 2d and 3d Periods be- ing added, are . . .	1143 5	1130	1096

In elucidation of this part of my subject, I observe further, that there is great confusion in the chronology of books xii. and xiii. of the Antiquities. At the beginning of the former book, it is said to contain 170 years, and it professes to carry the history only down to the death of Judas Maccabæus; but in reality the 170 years go down to Josephus' date of the 1st year of Jonathan, which answers to the 1st of Alexander Balas, 10 years later than the death of Judas; but as it appears from the details of his Ecclesiastical chronology already given,* that, between the death of Alcimus and his date of the beginning of Jonathan's reign of 7 years, he curtails the time 3 years, this period is counted by him only 7 years instead of 10. In book xiii. he takes up the chronology at the beginning of Jonathan's reign of 7 years, which answers to B. c. 150, and he counts thence to the death of queen Alexandra 82 years. Thus his chronology of the two books, as already exhibited in a former section,† is $170 + 82 = 252$ years,

* See p. 53.

† Sect. i. p. 32.

whereas the true chronology, as set down in the opposite column, is $163 + 91 = 254$, the periods of each book being adjusted in the true chronology to the points of time, which accord more nearly than the chronology of Josephus himself with the historical narrative, that is the years of the 12th book, in the true chronology, being computed only down to the death of Judas Maccabæus, and the years of the 13th book being counted from the same point of time, which is 10 years higher than Josephus takes up the chronology of the same book, for the reason already explained, that he had brought down the time of the 12th book proportionally lower.

In drawing this chapter to a close, I shall observe, that the difference between Mr Clinton and myself, with regard to the whole chronology from the Exodus to the Christian era limits itself to the simple question, whether 439 or 425 years measured the period from the *foundation* to the *first burning* of the Temple. Now there is not a single computation of this period found in the works of Josephus, I think, which does not exceed even my sum of 439 years. If it be true, therefore, as Mr Clinton affirms, that Josephus knew nothing of the Interregna, seeing that it is acknowledged by Mr Clinton himself that there were two interregna of 20 years in Israel, the only inference which can be drawn from Josephus' silence, is either that his knowledge of the chronology was defective, or that he purposely corrupted it. But, at all events, his statements do not, I apprehend, in any passage of the Antiquities, support Mr Clinton's shorter chronology of 425 years.

It has been already shown, in my Chronology of Israel,* that Clemens in the Stromata, lib. i. cap. xxi. sect. 121. gives the exact length of 439 years for that period. I have also found another confirmation of this in the Stromata, lib. i. cap. xxi. sect. 140.† where he gives a general Chronology of

* See p. 37. of that work.

† Clem. Oper. Lipsiæ, 1831. Vol. ii. p. 94.

the world from the Creation to the death of Commodus, in which are the following periods:—

	Clemens. Years.	True Chronology.
1. From the beginning of the Judges, that is, the division of the lands, to Samuel	463	483
2. After the Judges, the years of the kings	572	572
3. After which the Persian kingdom . (235)	225	204
	1260	1259

The first of these periods in the true Chronology is 483 years, viz. from the Division B. c. 1593, to the accession of Saul, B. c. 1110 = 483. Clemens probably leaves out the 7th Servitude of 20 years.*

The second period, though said to be the years of the kings, does evidently go down to a later period, viz. the rise of the kingdom of Persia, and is the exact length of the interval from the accession of Saul, B. c. 1110, to the taking of Babylon by Cyrus, B. c. 538, (which is his first year in the Canon,) = 572 years, and therefore it entirely confirms my Chronology of the disputed period.

The third period ought probably to be read 225 years, but it contains 21 years of excess, arising from the common error of the ancients in confounding Cyrus' reign in Persia and in Babylon. It is apparently computed from B. c. 559, his 1st year in Persia, to B. c. 334, when Alexander invaded Persia,—and if thus corrected, the whole period from the Division of the lands to the invasion of Persia by Alexander, is just one year above the truth, that is, 1259 years; the deficiency in the first period being 20 years, and the excess in the third 21 years.

I shall also mention that, in the Chronology of Theophilus, the whole period from the death of David to the end of the 11th of Zedekiah is 448 years. There is an excess of 4 years in Abijah, whose reign is counted 7 years, and an excess of 1 in Ahaz. Now $448 - 5 = 443$ years, which is the

* See my Chronology of Israel, pp. 40 and 86.

exact length of the same period in my Chronology of Israel, counting to the end of the 11th of Zedekiah, which brings us to B. c. 587, and the 1st of Solomon, being B. c. 1030, the difference is 443 years.*

Eusebius, in his Chronicon, places the 4th of Solomon, when the Temple was founded, in the year of Abraham 984,† and the 1st of the captivity being, according to him, the year after the 11th of Zedekiah, in the year of the same era 1426,‡ making thus the standing of the Temple 442 years. There are 2 years of excess, arising from his giving 26 years to Jehoshaphat instead of 25, and 7 instead of 6 to queen Athaliah. Subtracting these 2 years, the remainder is 440 years complete, from the 4th of Solomon to the end of the 11th of Zedekiah, agreeing exactly with my Chronology, which gives B. c. 1027, as the 4th of Solomon, and B. c. 587, as the end of the 11th of Zedekiah, the difference being 440 years. Eusebius, however, reckons the reign of Amaziah only 29 years, as in our present copies, being 10 years less than Theophilus, and he supplies the 10 years wanting by counting the reign of Amon 12 years,§ *according to the Seventy*, instead of 2 years, according to the Hebrew copies. It appears, therefore, that some, at least, of the copies of the Seventy had that number in the time of Eusebius. Abulfaragi, in like manner, counts 442 years as the period of the standing of the first Temple, and the reign of Amon at 12 years. I think, therefore, we arrive at the conclusion, that in the ancient Church, 440 years, counting to the end of the 11th of Zedekiah, was the received length of the period from the 4th of Solomon, though they differ among themselves whether the period of 10 years was to be added to the reign of Am-

* I do not, in thus computing to the end of the 11th of Zedekiah, mean to admit that he in fact completed that year. My reasoning on this point will be found in *The Fulness of the Times*, Appendix, pp. 188—192. and I still adhere to it. But in discussions of this nature it is quite lawful to impute to him the whole of his 11th year, though we do not admit he reigned so long.

† Euseb. Chron. Armenian copy, ^{2d part} p. 149. Venice, 1818.

‡ Ib. p. 193.

§ Ib. p. 185.

aziah or Amon. Of interregna they seem not to have known any thing; but in reasoning by strict analysis the ancients appear to be very defective.

Clemens tells us* that, according to Eupolemus, there were from Adam to the 5th of Demetrius, and 12th of Ptolemy, the former year being B. C. 296, and the last B. C. 295,† exactly 5149 years. Now, adding the year B. C. 295 to 5149 years, it gives 5444 as the date of the Creation before the Vulgar era, according to Eupolemus. If, however, he, as to the later times of the Jewish state, followed the Chronology of Demetrius, then we are informed by Clemens, in the same place, that this writer counted from the captivity of the Ten Tribes to the taking of Jerusalem by Nebuchadnezzar only 128½ years, that is, 128 complete, which is 5 years under the truth. Clemens further says, that Demetrius reckoned from the captivity of the Tribes to the fourth Ptolemy (Philopator, whose reign began B. C. 221.), the period of 573 years, and from the destruction of Jerusalem by Nebuchadnezzar to the same era 338 years. The former number is evidently corrupt, as it would, when compared with the second, bring out a period of 235 years, from the captivity of the Tribes to the taking of Jerusalem. But the number of 338 years may

* Strom. lib. i. cap. xxi. sect. 141. vol. ii. p. 94. Leipsick.

† Mr Clinton, on account of this discrepancy, conjectures, Fast. Hell. vol. i. p. 291. that Eupolemus might mean the 5th of Demetrius II. of Macedon, and 12th of Ptolemy Euergetes, which was B. C. 235. But it does not appear likely that a Chronologer of the Jewish times would count by the years of a king of Macedon little known in history. Had B. C. 235 been his date he would have reckoned by the reign of Seleucus Callinicus of Syria; I, therefore, adopt the opinion of Jackson and Dr Russell, that the 5th of Demetrius Poliorcetes, the son of Antigonus, is intended, as he was one of the most celebrated men of his times. This date brings the period of Eupolemus to B. C. 295, which is also more in accordance with what was the generally received chronology than the date of B. C. 235. The discrepancy of 1 or 2 years may be either from an error of Eupolemus or a mistake of transcribers. But if Demetrius' reign be dated from his seizing the province of Cilicia, which was certainly not sooner than B. C. 300, the year B. C. 295 might belong to the last part of his 5th year.

be received as genuine, and it is just 29 years under the truth, since from B. c. 588, the date of the taking of Jerusalem, to B. c. 221, the 1st of Ptolemy Philopator, are 367 years, which, *minus* 338, gives 29 years, as lost by Demetrius in this period, and, added to the 5 years in the former interval, from the taking of Samaria to that of Jerusalem, it gives altogether 34 years as the amount lost in his chronology. Next, if we add this sum to the previously ascertained chronology of Eupolemus to the Vulgar era, it is $5444 + 34 = 5478$ years, as his corrected chronology from Adam to the Vulgar era of Christ's birth, which is in exact harmony with the results contained in my works.

There is also a passage in Epiphanius,* wherein he tells us, that the preaching of Christ began in the 15th year of Tiberius, in the 30th of his age, which was in the 5509th year of the World. Subtracting from this A. c. 28, being the 15th of Tiberius, we have 5481 as the era of Creation, according to Epiphanius, before the vulgar year of the Nativity, being exactly 3 years more than my chronology. Accordingly, in the Fulness of the Times, p. 168, it will be seen that I place the baptism of our Lord in the year A. c. 28, and of the World 5506.

It is manifest that the chronology of Eupolemus, if the foregoing correction be considered as legitimate, and, without any question, that of Epiphanius, both require the whole of the Interregnum in Judah after the 29th of Amaziah, and also the complete sum of 32 years for both the reigns of Jotham and Ahaz; namely, the 14 years wherein Mr Clinton's chronology is shorter than mine.

I must refer to my reasoning in the Appendix to the Fulness of the Times,† for the other arguments which appear to

* *Adversus Hæres. Opera*, vol. i. p. 663. Coloniae, 1682. I shall give the words of Epiphanius: ἡ δὲ τοῦ Χριστοῦ παρουσία ἐν τῇ πεντηκαίδε-κατῷ ἐτὶ Σεβαστοῦ Καίσαρος ἡξῆστο τοῦ κηρυγματος, μετὰ τριακοστὸν ἔτος τῆς αὐτοῦ γέννησεως, ὅτι κατὴντα εἰς πεντακισχίλιστον πεντακοσίστον ἑνατὸν ἔτος τῆς κοσμοποιίας, καὶ τριακοστὸν τῆς αὐτοῦ ἡλικίας, τριακοστὸν δὲ τρίτον ἕως τοῦ σταυροῦ.

† P. 192—196.

me to be perfectly conclusive on these questions. But I shall take this opportunity of informing the reader that the computation in the Note, p. 194, founded on Josephus's number of 1179 years, is erroneous, and must be rectified in harmony with the calculations in p. 39, 40 of this Supplementary Dissertation.

CHAP. III.

FURTHER ELUCIDATIONS OF THE DEEPLY SCIENTIFIC ARRANGEMENT OF THE TIMES OF THE CHURCH AND THE WORLD, PARTICULARLY AS THEY BEAR UPON THE PRESENT ERA.

SINCE the publication of the Supplement to the Fulness of the Times, I have continued to advance in the knowledge of the great principles of Scriptural Chronology, whereby I see more and more clearly that it bears upon it the impress of the INFINITE MIND OF THE CREATOR, and is wholly inimitable by human skill and artifice.

It has already been shown in my former Works, that this chronology rests, *first*, on the basis of the number 7, which we are assured runs through all the works of God, and is in the Apocalypse used to describe the perfections of the GOD-HEAD itself,* and of INCARNATE DEITY; *secondly*, that it is founded on the basis of the square of 7 or the Jubilee 49; *thirdly*, on the Metonic cycle of 19 years, which is itself the basis of all the larger cycles of astronomy; and *fourthly*, that it is banded together, as it were, by the larger cycles of the universe, and especially that of 1078 years, and its bisection of 539 years. I have shown in the *fifth* place, that the square of 49, or 2401 years, is a great period in the Scripture times, measuring the interval from the return out of the LITERAL BABYLON to the redemption of the church from the MYSTICAL BABYLON, and period of the judgment on the Roman empire.†

* The seven Spirits before the throne—the seven horns and eyes of the Lamb.

† Fulness of the Times, p. 116.

When my former Work and the Supplement were published, I had not, however, discovered that which it is now my duty to communicate to the reader, that there are great periods in the chronology of the Scriptures measured by the *square* of the *Metonic cycle* of 19 years = 361. I shall proceed to prove this by examples.

The period of 5054 years from the Deluge, B. c. 3217, to the year 1838, which is mentioned in the Fulness of the Times, p. 161, and is there erroneously said not to be a perfect number of sevens, is in point of fact a number of deep perfection, being just 14 squares of 19, or $361 \times 7 = 2527 \times 2 = 5054$ years. It is, therefore, 2 *weeks* of 361 *years*. Now, I conceive it probable that the ark must have been finished towards the end of the 2d year before the deluge, or in B. c. 3219, because it must have required more than a year to store this vast fabric with provisions, and prepare and set in order every thing within it for the reception of its inmates; and if it be so, we are, in the present year 1836, exactly 5054 years, or 2 weeks of squares of 19 = 361 years from the finishing of the ark, the type, as it appears to me, of the finishing of the mystical body of Christ, or the Church of the first-born. If, however, the ark was not completed till the year before the deluge, then this period will not come out till next year.

Among the great periods of Metonic cycles mentioned in the Supplement to the Fulness of the Times, are the following, to which I desire again to draw the attention of the reader. He will find exemplified in some of them the same principle of the squares of 19, and, in the whole of their mutual relations to each other, as well as to the year 1836, their *common centre*, such deep characters of Divine arrangement and skill as cannot fail to excite wonder and admiration. —It has by some been objected to my conclusions from the series of cycles terminating in 1836, that these cycles all occurred 19 years ago, and will occur again 19 years hence, and, therefore, that it is a delusion to draw any special conclusion from their occurrence in 1836. Now, the observations

which will be given below will show that these series of cycles are all in this year 1836 perfect numbers. But if we compute forward another 19 years, they, with the exception of the last, or 95 cycles from the Transfiguration, become imperfect, besides losing those peculiar relations to the year of their termination which they possess in the present year. Even the 95 cycles, which are 5 squares of 19 years, are a more perfect number than 96, or 8×12 cycles:

	DATES OF EVENTS. Years Before Christ.	INTERVALS To the Year 1836.	
		Years.	Cycles.
1. Cyrus besieges Babylon, which is the fall of Daniel's <i>first</i> beast, and the era of the dominion of the <i>second</i> . It is also a type of Christ's advent to destroy Babylon, ...	540	2375	125
2. The Commission of Nehemiah, ...	445	2280	120
3. Alexander the Great overthrows the Persian empire at the great battle of Arbela, which happened 10 days after an eclipse of the Moon, which fell on the 20th September, in the month Tisri, ...	331	2166	114
4. The Romans abolish the Greek kingdom of Syria, and turn Syria into a Roman province, which is the era of the dominion of Rome, the fourth Beast of Daniel, ...	65	1900	100
5. Our Lord's Transfiguration placed rightly, I think, by Mac-knight, after his <i>third</i> Passover. This event was the type of his advent in glory, ...	31	1805	95

Now, from the 1st era to the 2d are precisely 5 cycles, and 5 is, as will be shown, the root of the whole period to *this year*. Secondly, the SQUARE of 5 = 25 cycles leads us to the 4th era, the fall of the *third* kingdom and rise of the *fourth*; the square of 5 cycles, therefore, comprehends the

whole period of the dominion of the *second* and *third* Beasts of Daniel. *Third*, the CUBE of the root 5, or $25 \times 5 = 125$ cycles, leads us to the present year 1836, even as the ROOT, or 5, leads to the great deliverance of the Church by the commission to Nehemiah, in the 20th of ^{*Act xxi. 1. xxi. 1.*} Nehemiah,—an event, if we err not, typical of the commission of Christ himself to rebuild Jerusalem, given to Him by the Eternal Father, when He comes with clouds.

Fourth, From B. C. 331, the date of the 3d event, to A. C. 31, the date of the 5th, the Transfiguration, are 19 cycles, or 1 square of 19 = 361 years, and from the 5th era to this year 1836 are 5 squares of 19 = 1805 years; and thus the ROOT 5 is reproduced in the square of 19.

Fifth, From the 4th event, the rise of the fourth kingdom, to the 5th event, the Transfiguration, are 5 cycles; which is again the ROOT, and, as already said, from the 5th event to this year are 5 squares of 19 years; and thus the TRANSFIGURATION is separated from the establishment of the FOURTH MONARCHY by as many *years* as the PRESENT YEAR is from the TRANSFIGURATION by *cycles*, and by as many *cycles* as the YEAR 1836 by *squares of cycles*.

Sixth, From the commission of Nehemiah to the year 1836 are also 10 *twelves* of cycles, 12 being the sacred number of the Church, and 10 a number of fulness among all nations.

Seventh, From the establishment of the *fourth* kingdom to 1836 are 100 cycles, being the square of 10, which is double the ROOT 5,—ONE HUNDRED being also a number of fulness among all nations.

Eighth, From the 1st event to the 3d are $7 + 4 = 11$ cycles, both 7 and 4 being perfect numbers; and from the 3d event to the 4th are 14 cycles, or 7, the perfect number, multiplied by 2.

Ninth, The 1st event, in B. C. 540, is separated from the 5th by exactly 30 cycles, or 6 times the ROOT; and, if we carry up the same series 30 cycles, or 570 years higher than the year B. C. 540, we are brought to B. C. 1110, which is shown, in my Chronology of Israel, to be the 1st of the reign

of Saul, and, therefore, the epoch of the kingdom of Israel; which is, therefore, removed from the present year exactly 155 cycles, being the root $5 \times 31 = 155$. Again, if from the accession of Saul, in B. C. 1110, we descend 5 cycles, or 95 years lower, we arrive at B. C. 1015, just 5 years after Solomon finished the Temple; being the zenith of the glory of Israel, and removed from the present year exactly 150 cycles, or the cube of 5 = 125 cycles + the square of 5 = 25 cycles = 150 cycles.

I shall leave this mysterious scheme of time with one or two brief remarks. Had it been propounded to the concentrated wisdom of man to find out *five* different points of time, of which the extremes were removed from each other more than 5 centuries, all converging to a *sixth* point of time distant from the latest of the five not less than 18 centuries, and the whole marked with characters of such deep wisdom and variety of intricate contrivance, the concentrated wisdom of man would, I conceive, have been utterly nonplused. This scheme of time, therefore, bears upon it the impress of the ETERNAL MIND.

Again, if we are to be permitted to reason according to the analogies of the past, we shall be led to form an humble conjecture, to use no stronger word, that as the square of 5 or 25 cycles in this series, measures the period during which the Church was to remain under Daniel's second and third Beasts, and at the end of which it was to be delivered from the dominion of the *third* by the rise of the *fourth* kingdom, so the cube of 5 or 125 cycles, which ends in March 1837, measures the period, at the end of which the church is delivered from the *fourth* kingdom by the rise of the *fifth* kingdom, being that of the Son of man and his saints, for to *this year* all the others converge by an arrangement too mysterious to be without a transcendently important end. I shall now proceed to place before the reader two other series containing examples of the square of 19. The first beginning at the birth of Seth:

EVENTS.	DATES. Years B. C.	Years.	INTERVALS. Cycles.
The birth of Seth	5249		
The death of Seth	4337	912	48
The Exodus	1639	2698	142
Total 10 squares of 19 years		3610	190

The second series is from the death of Methuselah, and ends in the year 1832, the 104th Jubilee year from the descent of Noah from the ark, and the 71st from the entrance of Joshua and the children of Israel into Canaan.* This series was partly noticed before in the Supplement to the Fulness of the Times, p. 27. but I had then no discernment of its great results.

EVENTS.	Dates of Events. Years Before Christ.	Intervals to the Year 1832.		REMARKS.
		Years.	Cycles of 19 Years.	
The death of Methuselah	3223	5054	266	{ This great period expiring in 1832 is exactly 14 squares of 19 years.
The birth of Isaac	2045	3876	204	
The dedication of the Temple	1019	2850	150	{ Or 12×17 cycles = 204. Or the cube of 5 = 125 plus the square of 5 = 25 = 150 cycles.
The battle of Actium in which the power of Cleopatra, queen of Egypt, and of Antony was broken—and the year following Cleopatra and Antony died by their own hands, and Egypt was reduced into the form of a Roman province.				
	31	1862	98	{ Or 49, the square of 7, being the Jubilee $\times 2 = 98$ cycles, so that this period unites the Jubilee and Metonic cycle, being either 38 Jubilees or 98 cycles, and at the end of it the power of Egypt is made use of in the providence of God to drive the Turks out of Palestine, which fulfils Rev. xvi. 12.
The beginning of the ministry of John the Baptist.	27	1805	95	
	After Christ.			{ From the death of Methuselah to the beginning of John's ministry are 171 cycles or 9 squares of 19 years, and thence to the year 1832 are 5 squares of 19 years.

* See Table VII, p. 177, Fulness of the Times. It is proper to mention, that in the Supplement to the Fulness of the Times, p. 27. this Series of Metonic cycles is computed from the *birth* of Methuselah, but as the numbers are from that era all imperfect, it is manifest that his *death* is the true epoch of it.

EVENTS.	Dates of Events.		Intervals to the Year 1832.		REMARKS.
	Years After Christ.	Years.	Cycles of 19 years.		
The administration of Cuspius Fadus, the last Roman procurator of Judea begins, and he soon afterwards goads the Jews into rebellion, which begins the war in May, A. C. 66.	65	1767	93		From the dedication of the Temple to the administration of Cuspius Fadus are 57 cycles or 3 squares of 19 years.
Constantine defeats Maxentius near Rome, and Maxentius perishes in the Tyber. This great event is the era of the deliverance of the church. The edict of toleration was issued by Constantine 6 months afterwards.	312	1520	80		This great era is exactly 70 cycles from the dedication of the temple, and 15 cycles from the beginning of John's ministry.
The emperor Charles V. defeats the army of the Protestant Smalcaldic League in the great battle of Muhlberg, whereby the cause of the Reformation is laid prostrate in Germany.	1547	285	15		This event is exactly 80 cycles from the beginning of the ministry of John the Baptist.

There is a marked analogy between the beginning of John's ministry, at the close of the Levitical dispensation, and the drying up of the waters of the mystical Euphrates, in Rev. xvi. 12. John's ministry and baptism with water, were to prepare the way of the Lord himself, whose appearance John announced. The drying up of the waters of the Euphrates, is to prepare the way of the kings from the sunrising,* and at that moment, our Lord himself announces his own approach in the words, "*Behold I come as a thief.*" But as the messenger, John, who preceded the first advent, was not known or discerned by the visible church of that day, to be the Elias which was for to come,† to prepare the way of Messiah, so the event, which is in the Apocalypse marked, as the immediate forerunner of the second advent, is not known or discerned by the visible church of the present day; and as when the Lord

* ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῶν ἔλθουσιν.

† Mat xi. 14.

came first he was not known by the Jewish church, which rejected and crucified him,—so, when he comes again, his approach shall be undiscerned, and the report of it shall be treated with contumely, by the visible church in this generation.

Moreover, as the preaching of John, was to the Jewish church, the sign of the approach of Messiah, after which no other was given, till Christ himself appeared, so it is plain that the drying up of the Euphrates, is to us the last sign of the Lord's approach, and no other event occurs after it of the nature of a sign,—the warning given, *Behold I come as a thief*, being manifestly intended to signify that no other shall be given. As soon, then, as the church sees that event accomplished, she is forthwith to arise and trim her lamp. To speak, as *the world* does, of *delay* after that event, is to contradict in the plainest manner the testimony of our Lord himself, *Behold I come*, and to refuse to hear what the Spirit saith unto the churches.

Let it be further noted, that the series of cycles which leads to the year 1832, begins at the death of Methuselah, the last of the Antediluvian Patriarchs who died before the Flood. His death was indeed properly *a sign* of the approach of that awful day, for until he was removed it could not come. He died 4 years before the finishing of the ark, and 6 years before the flood. In like manner John began to preach in A. C. 27, exactly 4 years before our Lord's transfiguration,—the special type of his coming in glory, and 6 years before his crucifixion;—the antithesis of which shall be his sitting on the throne of his glory,—an event clearly posterior in time to the advent, as he first comes without the *diadem*, the symbol of the kingdom, and with the *crown* (Stephanos) the emblem of the priesthood.*

In carefully considering the foregoing series of cycles, we see, that, as in the series ending in 1836, there are 5 great events, all converging to the present year as to a common

* Rev. xiv. 14.

centre, by intervals measured by perfect numbers, which became imperfect if carried forward one other cycle of 19 years; so, in the series which lead to 1832, the first 5 events do all converge to that year, being measured by perfect numbers, which will, in like manner, be found imperfect, if carried forward one other cycle. It is also worthy of notice, that, if we carry up the series from the death of Methuselah 6 cycles, or 114 years, it arrives at B. C. 3337, the beginning of the 120 years during which the long-suffering of God waited while the ark was preparing.* But, as the numbers, if calculated from that period, would be imperfect, with one exception I think, viz. that to the birth of Isaac, the interval is, from that date, 70 cycles exactly, it is clearly shown that the death of Methuselah is still the point of time from whence the series is properly reckoned.

Let me further here treat one objection which may, I foresee, be made to the foregoing reasoning, so far as it rests on the assumed fact that the expulsion of the Turks from Palestine, and its cession to Egypt, was the drying up of the Euphrates, and it is an objection by which I was myself once held. It may be said, that the drying up of the Euphrates cannot be considered as complete till the fall of the Ottoman empire. I answer, that there is in Rev. xvi. 12, an evident allusion to the former works of God mentioned in Josh. iv. 23, *For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red sea, which he dried up from before us, until we were gone over*: and as neither the sea nor the river were removed from the earth, but only a way made through them for the passage of Israel; so, by these examples, we learn that the drying up of the Euphrates signifies, according to the analogy of the scriptures, not the abolition or utter overthrow of the Ottoman power, but only a passage made through its territories, by its expulsion from Palestine

* 1 Pet. iii. 20.

and the surrounding countries, to prepare the way of Israel, who *are at hand to come*.*

I must also remind the reader of the other mighty events which distinguished the year 1832. It was then that the Reform Bill passed both Houses of Parliament, whereby that constitution of Great Britain, under which, confessedly mingled as it was with much corruption, and needing cautious and wise reform, she had yet risen to the highest pinnacle of glory, passed away, amidst the thunders and lightnings of the wrath of the people, and the last Imperial Parliament of Great Britain was dissolved;—and as Great Britain is the great seat of the visible Church of God—the centre of missions to the whole earth—this event is in political importance second to none of the stupendous occurrences of this age.

I remark, finally, that there are three nearly parallel streams of time, combining the mysterious and complete period of 5054 years, or 14 squares of 19 years, or 266 cycles. The *first*, counted from the death of Methuselah, and at the end of 9 squares of 19 years, or 171 cycles, arriving at the beginning of John's ministry, and thence, at the end of 5 squares of 19 years, coming down to the year 1832. The *second*, beginning at the finishing of the ark, B. C. 3219, and at the end of 9 squares of 19 years, arriving at our Lord's Transfiguration, and, after 5 squares of 19 years, at the present year 1836. The *third* and *last*, numbered from the Deluge, B. C. 3217, and, at the end of 9 squares of 19 years, arriving at our Lord's death on the cross; and, after other 5 squares of 19 years, ending at the year 1838. Moreover, as from the beginning of the ministry of John, A. C. 27, to A. C. 31, the date of our Lord's transfiguration, the type of his coming in glory, were 4 years; so, from the drying up of the Euphrates, in 1832, to prepare the way of the kings from the rising of the sun, Rev. xvi. 12, when the warning of the Advent is given to this year 1836, are 4 years—whatever may be the event, yet in the womb of this year.

* Ezek. xxxvi. 8.

Since the foregoing passage was written, and sent to press, I find that I must add to the number of the three series therein mentioned, certain others which are intimately connected with those already brought forward, but which I have not discerned sooner. In the Fulness of the Times, p. 41. will be found my reasons for having placed the death of Lamech at the beginning of B. C. 3251, rather than in the year before, when it comes out by the Tables. I have now discovered, however, that his death appears to be marked as having occurred in B. C. 3252, by a series of Metonic cycles measured from that year, and coming down to the nativity of Christ, in B. C. 3. The interval is 3249, or 9 squares of 19 years, or 171 cycles. Carrying it thence forward 5 squares of 19 years, or 95 cycles, it arrives at the year 1803, shown in the Fulness of the Times* to be the termination of a great cyclical period, or $1040 \text{ years} \times 7 = 7280$ years from Creation, and also a great epoch, as it was the date of the renewal of the war of the French Revolution between France and England, from which time the sword was not finally sheathed, till, in the summer of 1815, the banners of England and Europe floated on the walls of Paris. This led to the pacification of Europe, signified in the Apocalyptic vision by the holding of the four winds of heaven.† From the death of Lamech, B. C. 3252, to 1803, are precisely 14 squares of 19, or 5054 years, or 266 cycles. He died probably towards the middle or end of the year, and this series of Metonic cycles to the *birth of Christ* is computed from the 1st of Nisan *before* his death, and the second Jubilean series to the *death of Christ* is computed from the 1st of Nisan *following* his decease, and thus the two series unite in marking his death as a great epoch, since they connect it both with the nativity and death of Messiah.

Next, if we carry forward this series of Metonic cycles, 19 years from 1803, we arrive at 1822, the end of Daniel's

* Table ix. p. 184.

† Rev. vii. 1. See my Dissertation on the Seals, &c. ch. iii. 3d Edit.

period of 1290 years, and another cycle, the 268th brings us to 1841, the 72d Jubilee year in the first series of general Jubilean Chronology.* This, therefore, it will be seen, is the same series of Metonic cycles noticed in the Preface of the Fulness of the Times,† including in it from the birth of Judah to 1822, 196 cycles, and from the entrance into Canaan, 180 cycles, but I had not then discovered that it goes higher than the birth of Judah.

Next, I find that the series from the birth of Seth to the Exodus, mentioned in a former page,‡ touches the era of the Deluge, in B. C. 3216, when Noah descended from the ark, and thence carried forward 9 squares of 19 years, it arrives at B. C. 34, the year after our Lord's ascension to heaven, and, therefore, the date of some of the earlier wonders of the Christian economy, though from the imperfect records of that time we cannot trace the exact chronology of the infant church. Again, computing in this series the period of 5054 years, or 14 squares of 19 years, from the egression of Noah from the ark, we arrive at the year 1839.

The series mentioned in the Preface of the Fulness of the Times, p. v. as beginning at the birth of Arphaxad, B. C. 3215, being carried forward to the present period, the 14 squares of Metonic cycles come out in 1840, the last year of the 71st Jubilee, in the First series of general Jubilean Chronology.

I shall now offer one or two remarks, by way of *corollaries*, from the whole of what has been laid before the reader:—

First, It appears to be a general principle pervading the whole of the Sacred chronology, that eras of transcendent importance in the history of the world, are not marked only by single series of Jubilees or cycles, but by various great periods, converging towards them as to central points. Thus in 1803 two great periods meet, as already seen, one from Creation, and the other from the death of Lamech, the for-

* Fulness of the Times, Synopsis, p. 153.

† Ibid. Preface, pp. vii. and viii.

‡ P. 67.

mer measured by 1040, the most perfect of the cycles, multiplied by 7, the most perfect single number ; and the other by the square of the Metonic cycle, multiplied by twice 7. The years 1822,* 1832, 1836, 1838 are all distinguished by similar concentrations of time, only that the periods expiring in 1822, are, for the most part, such as to mark it with singular accuracy as an *intermediate* rather than a *perfect* and *ultimate* period,—whereas the other years are marked as perfect, with relation to the work to be done, or the event brought to pass in each of them.

Second, It has also appeared, that there are certain great eras in the history of the world, which have mutual relations to other and distant eras, and are measured by corresponding parallelisms of time, so that, at successive intervals in one era, events occur which are correlative to parallel series of events at equal intervals in the more distant era having relation to the former. I must refer to the Fulness of the Times, p. 29, and especially the Synopsis, p. 153, for illustrations of this principle,—which I have again brought into view in this place, for the purpose of turning the attention of the reader in a more particular manner than I have yet done, although some hints of it have been given, to the evident relation which is marked by the chronology, between the three great eras, 1st, of the Deluge ; 2dly, of our Lord's first advent ; 3dly, The present era, being, as we believe, that of our Lord's second advent, which is now at hand ; and I shall best, and most easily, exemplify this relation, by placing the successive events of the two former, and of the third so far as they are already accomplished, in three parallel columns, with the dates of each event,—premising a remark that the correlative points of time of the *present* era, which are yet either in part, or in whole, *future*, are distinguished by the year only.

* See Fulness of the Times, Preface, pp. vii, viii.

PERIOD OF THE DELUGE.	PERIOD OF THE FIRST ADVENT OF CHRIST— <i>From the Deluge</i> 9 squares of 19 years.	THE PRESENT PERIOD, OR THAT OF VII. TRUMPET OF THE APO- CALYPSE— <i>From the Deluge</i> 14 squares of 19 years.
1. The death of Lamech —a warning of the ap- proaching Flood, as he died prematurely before his son, B. C. 3252.	Birth of Christ, B. C. 3.	Beginning of Second great War of the French Revo- lution, 1803.
2. The death of Methu- selah prepares the way for the Deluge, which could not arrive till he was removed, as Sodom could not perish till Lot was safe, B. C. 3223.	Beginning of the preach- ing of John the Bap- tist to prepare the way of the Lord, A. C. 27.	The Ottoman power driven out of Palestine and Syria, which is the drying up of the Euphrates to prepare the way for the kings, from the sun-rising — The Re- form Bill passes—Our Lord warns the Church, BEHOLD I COME AS A THIEF, Rev. xvi. 12—15, 1832.
3. The ark finished about the end of the year, be- ing the Type of the fin- ishing of the Church of the First-born at the de- scend of our Lord from heaven, B. C. 3219.	Our Lord's Transfigura- tion the Type of his coming in glory, 2d Pet. i. 16, 17.—(See Macknight's Harmony of Gospels.) A. C. 31.	The year 1836.
4. The last year of the old World, B. C. 3218.	The last year of Christ's ministry, A. C. 32.	The year 1837.
5. The Deluge, B. C. 3217.	The death, resurrection, and ascension of Christ, and the coming down of the Holy Ghost, A. C. 33.	The year 1838.
6. The egression of Noah from the ark. God's coven- ant with all flesh, B. C. 3216.	The second year of the Christian Church, A. C. 34.	The year 1839.
7. The birth of Arphax- ad, B. C. 3215.	The third year of the Christian Church, A. C. 35.	The year 1840.

If the reader will take the trouble to reckon the years in the three columns, he will find, 1st, that from the death of Lamech to the Flood were 35 years, or 5 septenaries; 2d, that from our Lord's Nativity to his death on the cross were, in like manner, 35 years; and, 3d, that from the renewal of the war of the French Revolution, in 1803, to 1838, are also 35 years. Moreover, if he will turn to the Synopsis in the Fulness of the Times, p. 153, he will see that the year 1837, which, in *these series of squares of Metonic cycles*, is connected with the *last year* of the *antediluvian world*; and the *last year* of our Lord's life and ministry on earth is, in the

7th and last series of 70 *Jubilees*, connected by that number of Jubilees with the *last year* of the *war of Canaan*, being B. c. 1594, the division of the lands having taken place in the following year; and by a series of 48 Jubilees with the year B. c. 516, the year of the *finishing* of the *second Temple*; and again, by a series of 36 Jubilees, with the year A. c. 73, when the *Jewish war* was *finished*, by the taking of Massada,* and the lands of Judea were sold to strangers. It is, moreover, just 285 years = 15 Metonic cycles, from the year A. c. 1552, when, by the treaty of Passau, the Protestant religion was firmly established in peace and security in Germany, which, I believe, was the ascension of the witnesses to the symbolical heaven.† The year 1837 is thus connected with the end of every dispensation, from that of the antediluvian earth to the present era. I leave the consideration of these deep analogies to the attentive reader.

I have met with only one instance in the chronology of the scriptures of the *cube* of 19, and it is the period from the birth of Enos, B. c. 5044, to the year 1816, the era of the pacification of Europe, after the war of the French Revolution, when, as I have shown in my work on the Apocalypse, the four winds were held, in the apocalyptic vision, for the sealing of the servants of God. The whole period is 361 cycles, or $19 \times 19 \times 19 = 6859$ years.

Another of the deep relations which connect themselves with the point of time where we now stand, and of which I have only lately been made aware, is, that the mysterious period of 336 Metonic cycles, being $19 \times 7 \times 4 \times 12 = 6384$ years, measured from the death of Adam, in B. c. 4549, which expires about the end of the present year, counted to the vernal equinoctial New Moon of 1837, is precisely 7 times the length of the life of Seth, the first-born of the Patriarchs. His life was 912 years, which, multiplied by 7 = 6384 years.

* Fulness of the Times, Table, p. 186.

† See my Diagram of the Apocalypse.

To conclude: The Jewish Church was under a dispensation carnal, corporeal, and worldly; and her highest word of prophecy, the last portion of Daniel, was yet *sealed and shut*.^{*} Therefore, God warns her of the approach of Messiah by the personal ministrations of a PROPHET, the ELIAS which was for to come. The Christian Church is under a dispensation spiritual, refined, and celestial; and the high word of prophecy, received by her risen and glorified Lord from the hand of the Eternal Father, is in her hands *complete, unsealed, and open*.[†] Nothing is to be added to it.[‡] Therefore she is warned, not by a *prophet*, but an *event* described in that prophecy, under a symbol, the key to the signification of which is found in the prophecies of Isaiah;§ so that her ablest writers have for two centuries been agreed as to its interpretation. If, then, she read not and understand not this EVENT, she is without excuse, and must abide the consequences. The EVENT has passed before her eyes. It is ACCOMPLISHED. A mysterious and perfect scheme of chronology, connecting that event and the point of time where we now stand with the age of the Deluge, and the appearance of John, and Transfiguration of our Lord, is added to all the other signs. The Lord himself is sounding in her ears, *Behold I come as a thief*. The heavens and the earth are shaking. Let us, then, not incur the guilt of refusing to hear; but, knowing that the Bridegroom cometh, let us arise and trim our lamps. HE COMES AS A THIEF, THAT HE MAY REWARD ALL WHO ARE EXPECTING HIM, AND LOVE HIS APPEARING,|| AND THAT HE MAY ENTRAP ALL WHO ARE NOT LOOKING FOR HIM.

* Dan. xii. 4.

† Rev. xxii. 10.

‡ Rev. xxii. 18.

§ Is. viii. 7. See Fulness of the Times, p. 17, 18.

|| 2 Tim. iv. 8.

ADDENDA TO CHAP. III.

It is only since I received from the Press the last part of the preceding Chapter, that I have for the first time perceived that the great period of 5054 years, or 14 squares of 19 years, which has been so often mentioned, is exactly 14 years, or 2 septenaries, more than the prophetic period of 1260 years multiplied by 4, which is 5040 years, or 14 prophetic *Times* of 360 years. The following periods result from this discovery.

It has been established that from the year of Lamech's death to the year 1803, the *beginning of the last great war of the French Revolution*, are exactly 14 squares of 19 years, and we now discover, from what has been just mentioned, that from the same era, viz., that of the death of Lamech, B. C. 3252, to the year 1789, the *beginning of the French Revolution*, and the 1st year of the 126th Jubilee from the death of Seth, and 96th from the death of Noah, in the *Seventh* series of general Jubilean chronology,* are precisely $1260 \times 4 = 5040$ years.

We have seen that from the death of Methuselah to the year 1832 are 14 squares of 19 years. Counting, therefore, from the same era, viz., B. C. 3252, the period of 1260×4 years, we arrive at the year 1818, when the congress of the great European powers met at Aix-la-Chapelle, and a convention was entered into, and arrangements finally made, for the evacuation of France by the allied armies, and this was

* Fulness of the Times, Table ix. p. 182.

the *final act*, as it were, of the first part of the French Revolution.

Next, from the finishing of the ark, B. C. 3219, to the year 1822, the end of Daniel's 1290 years, are 5040 years, or 1260×4 , even as from the same era to 1836 are 14 squares of 19 years.

It results from the foregoing periods, 1st, that from 1789, the date of the breaking out of the French Revolution, to 1803, the commencement of the second great war of that Revolution, which ended in the pacification of Europe, are 14 years. 2d. That from 1818, the year of the final evacuation of France by the allied armies, to 1832, the date of the expulsion of the Ottomans from Palestine and Syria, being the complete drying up of the Euphrates, Rev. xvi. 12. are 14 years. 3d. That from the year 1822, the end of Daniel's 1290 years, when the sound of the Gospel for a witness* before the end, first reached Jerusalem, with the New Testament in the Hebrew tongue, and when the declaration of the independence of the Greeks was issued, to the present year, 1836, are 14 years.

I have been forcibly struck also with the reasons for believing that in the Scriptures, the number *fourteen*, the double of the perfect unit 7, is one of mysterious fulness. Thus, the 14 ears of wheat, and 14 kine of Pharaoh's dream, and 14 years of plenty and famine; the 14 lambs offered on each of the days of the Feast of Tabernacles; the 7 rams and 7 bullocks of Baalam's sacrifice; the 7 stars and 7 candlesticks in the Apocalypse; and above all, the 7 horns and 7 eyes, measuring the complete concentration of power and wisdom in the Lamb, are all evidences of the fulness of this number.

Finally, There was a period of 14 days from Noah's first sending out the dove from the ark till the dove took her flight, to expatiate in the full liberty of these lower heavens, and returned to the ark no more.†

* Matth. xxiv. 14.

† Gen. viii. 8—12.

The church of God may perhaps be likened to this dove. At the *beginning* of the FIRST SEPTENARY of the 14 squares of 19, there was no place on this earth where she could rest the sole of her foot. The waters yet covered the whole earth, the church was only about to emerge from these waters, the death of the first world, and the baptism with water of that which now is,* for which there is prepared a second baptism by fire.

At the *commencement* of the SECOND SEPTENARY of squares of 19, which was about B. C. 690, the church had already strung the prophetic harp, and the evangelical Isaiah had sung his high pæans of Messiah's glory. The church was in that age, therefore, like the *dove* with the *olive leaf* in *her mouth*, the symbol of the *mystical oil* feeding that *divine lamp of prophecy*,† of which the religious body of this age refuse to receive the light, choosing to walk in the sparks they themselves have kindled.‡

At the *end* of the SECOND SEPTENARY, it *may be*, that the church shall dove-like receive wings, and flying upwards, expatiate in the regions of ETHEREAL DAY, IN THE PRESENCE OF GOD AND THE LAMB.§

EVEN SO, COME, LORD JESUS ! ||

* 1 Pet. iii. 21.

† 2 Pet. i. 19.

‡ Isa. l. 11.

§ See my work on the Apocalypse, pp. 491—497. 3d Edit.

|| Rev. xxii. 20.

APPENDIX

TO

SUPPLEMENTARY DISSERTATION.

A BRIEF recapitulatory and connected view of the principal periods of Metonic cycles, expiring in 1836, with a more comprehensive statement of their arithmetical relations to each other, seems to be still necessary to complete the plan of the Supplementary Dissertation, as well as of the 1st Part of the Fulness of the Times, and to exhibit the deep and recondite intricacy of the structure of the Sacred Chronology. The reader will likewise find, in the following Table, one or two periods not hitherto mentioned, and of such importance as that, were there no other reason for publishing a short Appendix, the exhibition of these periods would alone form a sufficient one for it. I shall distinguish the various periods by the letters, from A to M, placed before them, the letter Z, being used to mark the year 1836, counted from the vernal equinoctial New Moon, and ending on March 6th, 1837.

EVENTS.	Dates of Events.	Intervals to the Year 1836.		REMARKS.
	Years Before Christ.	Years.	Cycles of 19 Years.	
A. The Ark finished in 2d year before the Flood. }	3219	5054	266	{ Equal to 14 squares of 19 years.
B. The Marriage of Abraham with Hagar, declared in Gal. iv. 25. to be the type of the Covenant of Sinai, }	2060	3895	205	{ Being 8 squares of 5 cycles, = $200 +$ the root 5 = 205.
C. Jacob's departure to Padan-aram, and Vision of the Ladder, }	1908	3743	197	{ The Vision o. the Ladder is evidently a type of the Dispensation of Glory to be introduced by our Lord's Second appearance, John i. 51.
D. The termination of Jacob's 20 years' servitude a type of the termination of the captivity of Israel, }	1889	3724	196	{ This period is either 196 cycles or 76 Jubilees. It is, therefore, 4 Jubilees of cycles, or 4 cycles of Jubilees. See Fulness of Times, p. 156. D is from A 70 cycles, or 1330 years.

EVENTS.	Dates of Events.		Intervals to the Year 1836.		REMARKS.
	Years Before Christ.	Years.	Cycles of 19 Years.		
E. The beginning of the reign of Saul, which is the epoch of the kingdom of Israel,	1110	2945	155		Being the root $5 +$ its square $25 +$ its cube $125 = 155$ cycles. This number is one, therefore, of comprehensive fulness. E is from B 2 squares of 5, or 50 cycles.
F. The 16th year of Solomon, 5 years after the Dedication of the Temple, and the acme of his glory,	1015	2850	150		Or the square of $5 = 25 +$ the cube $125 = 150$, or one century and a half of cycles.
G. The beginning of the siege of Babylon by Cyrus, which is the epoch of the dominion of the <i>second kingdom</i> of Daniel,	540	2375	125		Being the cube of 5. G is from F 25 cycles, or the square of 5; and from E the square of $5 = 25$ cycles $+$ the root $5 = 30$ cycles.
H. The commission of Nehemiah to rebuild Jerusalem, the type of the commission of Christ as King to rebuild it in glory,	445	2280	120		Or $24 \times 5 = 120$ cycles. H is from G 5 cycles, and 5 is the root of the whole period from E to Z, and of the whole times of the kingdom of Israel—measured by the cycle of 19 years.
I. Alexander the Great overthrows the empire of Persia, which is the epoch of Daniel's <i>THIRD KINGDOM</i> ,	331	2166	114		Being 6 squares of 19 years. I is from H 114 years, which is as many <i>years</i> as I is from Z <i>cycles</i> , and as many <i>cycles</i> as I is from Z <i>squares of cycles</i> . I is from A 8 squares of 19 years.
K. The Romans abolish the Greek kingdom of Syria, and turn it into a Roman province, which is the era of the dominion of the <i>ROMAN REPUBLIC</i> , as the <i>FOURTH KINGDOM OF DANIEL</i> .	65	1900	100		Being the square of $5 = 25 \times 4 = 100$ cycles. K is from I 14 <i>cycles</i> , as A is from Z 14 <i>squares of cycles</i> . K is from D $12 \times 8 = 96$ cycles, and from F 2 squares of $5 = 50$ cycles, and from G 1 square of $5 = 25$ cycles,
L. The monarchy of the <i>ROMAN EMPIRE</i> is by the unanimous consent of the Roman senate and people conferred on Octavianus, with the title of Augustus. This is the Epoch of the <i>EMPIRE</i> .	27	1862	98		This period being the bisection of that of D is either 2 Jubilees $= 98$ of cycles, or 2 cycles $= 38$ of Jubilees. This great Era, therefore, divides equally the whole period from the end of Jacob's servitude to the 6th March, 1837. L is from A $14 \times 12 = 168$ cycles, and from E 3 squares of 19 years $= 57$ cycles.

EVENTS.	Dates of Events.		Intervals to the Year 1836.		REMARKS.
	Years After Christ.	Years.	Years.	Cycles of 19 Years.	
M. The Transfiguration of Christ a type of his Second Coming in glory. }	31	1805	95		Being 5 squares of 19 years. M is from K 5 <i>cycles</i>, being as many as M is from Z <i>squares of cycles</i>, and as many <i>years</i> as M is from Z <i>cycles</i>. M is from A 9 squares of cycles. M is from E $12 \times 5 = 60$ cycles. M is from F 2 squares of $5 = 50 + 5$ the root = 55 cycles. M is from G, the root 5 + its square $25 = 30$ cycles. M is from H $5 \times 5 = 25$ cycles. M is from I 1 square of 19 years. M is from K 5 cycles, being the root, and from L 3 cycles.

It will be apparent to the attentive reader, from what has now been set before him, that the last event M, the Transfiguration of our Lord in A. c. 31, is one of the points to which the whole of these periods, A, F, G, H, I, and K, converge, by perfect and full numbers of years or cycles, as the year 1836 is the other and more distant point. These two years, A. c. 31, and 1836, must therefore have, for some reasons not yet manifest, a mutual relation of the most transcendent importance.

As the termination of the present year is also connected with the end of Jacob's servitude in B. c. 1889, by the great period of 3724 years, being 196 cycles or 76 Jubilees, which is exactly bisected by the period L, being the epoch of the imperial government of Rome, as K is of its dominion in a republican form as the fourth kingdom of Daniel, we are compelled to conclude that these relations, between the 3 periods D, L, and Z, must have an important, though as yet unrevealed, signification. I must also remind the reader that about the same time, the great period of 3674 years, from the death of Jacob in Egypt, in B. c. 1838, and the carrying his body to Canaan for sepulture, comes to an end, and that

it is exactly bisected by the return of Joseph and Mary from Egypt with the child Jesus, in B. C. 1, as has been already shown in the Fulness of the Times.*

For the other great periods, and especially the deeply mysterious one computed from the death of Adam, which come out before the end of the present year, I must refer to the former parts of the Fulness of the Times, and especially the Supplement. I shall here, however, supply an omission in the Addenda to Chap. III. of the present Supplementary Dissertation. In illustrating from the Scriptures the perfection and fulness of the number FOURTEEN, I did not refer to the command of God to Eliphaz the Temanite, in the book of Job xlii. 8. to offer for himself and his friends 7 bullocks and 7 rams, which is, therefore, by Divine institution evidently marked as the perfect sacrifice. I also did not advert to the arithmetical reason for 14 being a perfect number. It is not only the double of 7, the perfect unit, but it is the root $2 +$ its square $4 +$ its cube $8 = 14$.

I shall conclude this Appendix with a prayer, that it may please God to prepare both the Author and the Reader for the great and awful events that are approaching.

* Postscript to the Preface, p. xxviii.

ADDITIONAL ERRATA IN THE SUPPLEMENTARY DISSERTATION.

Preface, Page xix., last line of Note 2d, *for* Cainan *read* Nahor.

39, line 1, *for* "and accession of Uzziah," *read* "to the accession of Uzziah."

47, The period of 491 years, in the middle of the page, is by a mistake of transcription, stated as from the Foundation of the Temple to "*the destruction by the Romans*," instead of "*to the 1st of Cyrus*." The error is of such magnitude, that the leaf is reprinted, and will be delivered, with this Appendix, to the purchasers of copies already bound in boards.

As the only apology for these, and any other errors, that may have escaped notice, the Author must state that the whole calculations, and the review of Josephus, as well as the composition of the work have, amidst other and frequently laborious duties, been effected since the 17th of August last, on which day he wrote the first page. At that time the Chronology of Josephus was entirely a sealed book to me, nor had I a hope of unravelling it. As I can scarcely expect that no errors yet remain undetected, I hope the reader will under these circumstances kindly make allowance for them, as the labour has frequently been such as to produce a prostration of strength. The conductor of the press is not, as far as I know, chargeable with any one of the errors. It is only doing him justice again to say that nothing can exceed his correctness.

A. Fullarton & Co., Printers.

WORKS PUBLISHED BY THE SAME AUTHOR,

AND MAY BE HAD OF

THOMAS CADELL, HATCHARD and SON, and JAMES NISBET, London ;
WAUGH and INNES, and J. LINDSAY & Co., Edinburgh ; JOHN
ROBERTSON, & Co. Dublin ; JOHN SMITH and SON, Glasgow.

1. A DISSERTATION on the SEALS and TRUMPETS of the APOCALYPSE, and the Prophetical period of Twelve Hundred and Sixty Years. Third Edition, corrected and enlarged.—Price 14s.

2. LETTERS and ESSAYS, Controversial and Critical, on Subjects connected with the Conversion and National Restoration of Israel, first published in the Jewish Expositor.—Price 8s.

3. The CHURCH of ROME the APOSTACY, and the POPE the MAN of SIN and SON of PERDITION of St Paul's Prophecy, in the Second Epistle to the Thessalonians. Second Edition, with an Appendix, containing an Examination of the Rev. W. Burgh's attempt to vindicate the Papacy from these charges, and to fix on the Protestant Churches the imputation of falsely interpreting the prophecies of Antichrist.—Price 2s. 6d.

4. A REVIEW of the REV. DR WARDLAW'S SERMON on the MILLENNIUM; with an Answer to his Arguments against the Millennial Resurrection and Reign of the Saints and Martyrs of Jesus. Second Edition, with an Appendix, containing Strictures on certain Passages of Dr Wardlaw's Sermon on Civil Establishments of Christianity.—Price 1s.

5. The PRE-MILLENNIAL ADVENT of MESSIAH DEMONSTRATED from the SCRIPTURES; especially addressed to the consideration of the Ministers of Christ. First printed in the Christian Observer, and now republished with Corrections and Additions. Third Edition, with a Preface, containing Strictures on a Tract entitled, "The Time of Christ's Second Coming identified with the Day of Judgment."—Price 1s.

6. The DOCTRINE of the MILLENNIAL ADVENT and REIGN of MESSIAH Vindicated from the Objections of the Edinburgh Theological Magazine. With an Appendix, containing Remarks on Dr Hamilton's recent Works on Millenarianism.—N. B. This Work is out of print, but will be reprinted.

7. STRICTURES on Mr FRERE'S Pamphlet on the General Structure of the Apocalypse; being an Appendix to the Scheme of Prophetical Arrangement of the Rev. Edward Irving and Mr Frere, critically examined.—Price 1s.

8. A CRITICAL EXAMINATION of some of the Fundamental Principles of the Rev. George Stanley Faber's Sacred Calendar of Prophecy, with an Answer to his Arguments against the Millennial Advent and Reign of Messiah.—Price 6s.

9. STRICTURES on certain leading Positions and Interpretations of the Rev. Edward Irving's Lectures on the Apocalypse; with Observations on the True Principles of Apocalyptic Arrangement and Interpretation.—Price 3s.

10. STRICTURES on the Rev. S. R. MAITLAND'S four Pamphlets on Prophecy, and in Vindication of the Protestant Principles of Prophetic Interpretation.—Price 2s.

11. The JUBILEAN CHRONOLOGY of the SEVENTH TRUMPET of the APOCALYPSE, and the Judgment of the Ancient of Days, Daniel vii. 9. With a brief account of the Discoveries of Mons. de Chesaux, as to the great Astronomical Cycles of 2900 and 1260 years, and their difference, 1040 years.—Price 2s.

12. A LETTER to the EDITOR of the INVESTIGATOR, being Strictures on his Review of the Jubilean Chronology, in the Investigator for May, 1834; and on the Arguments of Maramensis in the same Number, Palliating the Idolatry and the Abominations of Rome Papal.—Price 1s. 6d.

13. THE POLITICAL DESTINY OF THE EARTH as Revealed in the BIBLE. Second Edition, enlarged.—Price 6d.

14. The CHRONOLOGY of ISRAEL and the JEWS, from the Exodus to the Destruction of Jerusalem by the Romans. With Remarks on the Systems of former Chronographers.—Price 6s.

15. The FULNESS of the TIMES: being an Analysis of the Chronology of the Greek Text of the Seventy: showing that it rests on the basis of exact Science, and comprehends various parallel Streams of Time, arranged in great periods of Jubilees and Astronomical Cycles, which connect the eras of History and Prophecy with the remotest Antediluvian ages, and demonstrate the Divine origin of the Hebrew Dispensation. Proving also that we are approaching a great Crisis in the Sacred Chronology, which indicates the nearness of the End. And containing a Dissertation on the year of our Lord's Nativity; wherein the period of the death of Herod is fixed by an original Lunar Eclipse.—Price 8s.

16. THE CHRONOLOGICAL CHARACTERS, marking the YEAR EIGHTEEN HUNDRED AND THIRTY-SIX as a Great Era, and as the probable termination of the Times of the Gentiles; being a Supplement to the Fulness of the Times, with Corrections of Certain Passages in that Work.—Price 1s.



