

CHRONIKON HEBRAIKON:

OR THE

CHRONOLOGY OF THE SCRIPTURES:

AS CONTAINED IN THEIR

Historic and Prophetic Numbers and Dates,

SET FORTH WITH THE CLEARNESS AND SIMPLICITY WHICH BELONG
TO THE TRUTH.

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"Watchman, what of the night? The watchman said, The morning cometh,
and also the night. If ye will inquire, inquire ye."—ISAIAH.

"It shall be for a time, times, and an half. Then said I, Daniel, O my
Lord, what shall be the end of these?"

BIRMINGHAM:

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—
1910.

CONTENTS.

	PAGE
Prefatory Remarks	5
FIRST PERIOD: From the Creation to the Deluge	9
1. The Millenary Week of 7,000 years	10
2. The Chronological Chain	10
SECOND PERIOD: The Postdiluvian Patriarchal	12
1. Abraham's Age at Terah's Death	13
2. Shem and Melchizedec the same person	13
3. The Time of Joseph's Birth	14
4. The Birth of Moses	14
5. The Birth of Joshua	14
6. The 430 years to the Exodus	14
7. Computations concerning the Exodus	15
THIRD PERIOD: From the Exodus to the Judges	16
1. "The Great Chronological Gordian Knot"	16
FOURTH PERIOD: The Time of the Judges "until Samuel the Prophet"	20
1. Joshua's Age at the Exodus	20
2. The Time of the Judges	21
FIFTH PERIOD: From Samuel as Prophet to the Foundation of the Temple	23
1. A Reign of Forty Years Impossible for Saul	23

CONTENTS.

	PAGE
SIXTH PERIOD: The Temple Era from the Foundation to the Destruction by Nebuchadnezzar	25
1. The Number 430	26
SEVENTH PERIOD: From the Destruction of the Temple to the Decree for Building of Jerusalem	29
1. Interesting Dates of Nebuchadnezzar's Reign	29
2. The Medo-Persian Dynasty	30
3. "The Third Year of Cyrus"	30
4. The Evening-Morning Period	31
5. The Four Decrees	35
EIGHTH PERIOD: From the Beginning of Daniel's Seventy Weeks to the Crucifixion	37
The Decree of Phocas	38
DANIEL'S SEVENTIETH WEEK	38
1. Improved Translation of the Text	39
2. Speculations of Chronologists on the Seventy Weeks	39
CHRONOLOGICAL SUMMARY	41
NINTH PERIOD: From the Crucifixion to the End of the Evening-Morning Period of 2,400 Years	42
SUMMARY OF THE GREAT MILLENNARY WEEK	43
APPENDIX	45

PREFATORY REMARKS.

MUCH of Scripture is a record of past events, or HISTORY. This story of the past informs the reader in what manner, to what extent, and to what time the promises of the Deity made to the fathers have been fulfilled. By this information light is thrown upon the future, by which its coming events may be discovered. The outline of this future is correctly delineated in no other national or private record than the Scriptures. The writers of these were at once historians and prophets. They not only recorded the past with inimitable conciseness, ingenuity, and truthfulness, but they sketched out events with wonderful precision as to their times and seasons, which should be providentially developed in the course of a multitude of ages and generations. Hence their writings naturally resolve themselves into HISTORY and PROPHECY: the former a record of the past; the latter, a sketch of the future.

But History and Prophecy are a body without eyes in default of CHRONOLOGY and GEOGRAPHY, which have, therefore, been termed "the eyes of history," because of the intimate connection subsisting between these branches of knowledge. Hence, it has been well observed that "in order to make any regular progress in learning, some acquaintance with chronology is indispensable. To pretend to read history, the source and treasure of civil as well as sacred knowledge, without attending to chronology, would be to little or no purpose. To chronology, history owes its use and beauty."

Deeply impressed with the truth of these remarks, I have concluded to perfect previous chronological sketches in their revision for the reader's use. Many into whose hands *Elpis Israel* and *Eureka* may come, it is presumable may know but little of past times and events; for their benefit, therefore, and to refresh the recollection of the better informed, I have appended this little treatise, to which I have given the title of CHRONIKON HEBRAIKON, because it treats of *Hebrew Periods*. I have endeavoured to simplify the subject as much as possible, and to strip it of all the theories and speculations of chronologists, who have created difficulties where none exist, discussed all shades and forms of error, but left the truth untouched. The great question with the reader

should be, not what profane writers of heathen antiquity, and theorists of the Apostacy may teach ; but what saith the scripture, and how is what it saith to be understood ?

In solving this question, it is true, there is not much scope for a display of "ripe scholarship," which discusses everything and settles nothing. It affords no room for learned talk about Hermes Trismagistis, Sanchoniathon, the great Chaldeo-Babylonish historian Berosus, Confucius, and all other like *confusionists*, who have darkened the human mind by a multitude of "words without knowledge." The profane writers of ancient and modern times are all unreliable, according to the confession of their own oracles. "Whoever," says Sir William Jones, "in those early ages, expects a certain epocha, unqualified with *about* or *nearly*, will be greatly disappointed."

This *Chronikon*, however, of mine is not compiled upon the qualifying principles of *about* or *nearly*.* This will be evident if the reader consult the "references" given. I only accept the dates of the profane when they harmonise with the scripture in its historical and prophetical periods and dates. Thus, it matters not to me how many years profane writers may reckon to the interval between "the going forth of a commandment for causing to return and build Jerusalem" in the 20th of Artaxerxes, to "the cutting off of Messiah the Prince" by crucifixion. They may make it 500 years, or 487 years, or any other duration they please. Understanding how to read the testimony in Dan. ix. 24-26, I know that such computations are infallibly wrong. Anything short or in excess of 490 years must be incorrect, for seventy times seven was the period decreed.

The *knotty questions* untied and expounded in this *Chronikon* are :

1. Stephen's chronology of Abraham's return to Canaan after Terah's death (Acts vii. 4) ;

2. The Age of Joshua at the invasion of Canaan, and consequent time of his administration ;

3. The time elapsing between the death of Joshua and the beginning of the time of the Judges ;

4. The ending of the time of the Judges ;

5. The duration of Saul's reign ;

6. The 480 years of 1 Kings vi. 1, and Paul's chronology in Acts xiii. ;

* "About . . . 450 years" (Acts xiii. 20).—*Publisher*.

7. The 2,200, 2,300, or 2,400 of Dan. viii. 14 ;
8. The Seventy Weeks in their termination ;
9. Ezekiel's 430 days.

The sixth of the above items is styled "*The Great Chronological Gordian Knot*," which has proved an insoluble mystery to all chronologists. The reader will find that the *Chronikon* unties it with the greatest ease ; whereby the Scriptures are vindicated, and Paul shown to teach in perfect harmony with them.

It may be remarked here, that an idea prevails, that the Millennium, or Great Sabbatic Chiliad will commence when the world has attained exactly the age of 6,000 years. In conformity with this opinion, speculative theologians have sought to increase the years of the world's age in order to approximate to their own times, as nearly as possible, the commencement of the Great Sabbatism.

MILLER staked his whole theory upon the notion that the world was 6,000 years old in 1843. But time has proved his computation, and therefore his theory, to be utterly erroneous.

In 1859, SHIMEALL, in "*Our Bible Chronology*," p. 182, announced that the world will be 6,000 years old in 1868, and that the "year A.M. 6001 will be the ushering in of the Great Sabbatism, spoken of in Rev. xx. 1-6." Thus, he fixes the commencement of the Millennium to the A.D. 1869 ; which he assigns as the limit of the "*unparalleled 'tribulation'* predicted by our Lord." But the current three years will not afford scope for such a tribulation. Mr. Shimeall has made a mistake. His chronological speculations have misled him. The world will not be 6,000 years old until A.D. 1910, which is 44 years from 1866.

But there is reason to believe that the Millennium will commence a few years before the world attains to 6,000 years. It is apocalyptically revealed, that it will end at the "LITTLE SEASON," which comes within the limit of the Millenary Week of 7,000 years from the Creation—"after the 1,000 years are fulfilled, Satan must be loosed a little season" (Rev. xx. 3, 7). This puts the beginning of the Millennium back into the Sixth Chiliad, and before its termination, as many years as may constitute the Little Season. If this consists of *four* years, then the Millennium will begin *four years before* the world is 6,000 years old—in A.M. 5996 ; and consequently end A.M. 6996, or A.D. 2906. Thus, the end of the Little Season will synchronize with the end of the A.M. 7000, which is equivalent to the A.D. 2910

The "unparalleled tribulation" is to precede the Millennium, and will, of course, require time for its development. In Micah vii. 15, the period for performing the truth and mercy sworn, or covenanted, to Abraham and Jacob is chronologized by "*the days of Israel's coming out of the land of Egypt*,"* which every reader of scripture knows was a period of 40 years. The "unparalleled tribulation" of Mark xiii. 19, 20 belonged to the end of the Mosaic Dispensation, and has long since passed away: but the "time of trouble" foretold by Daniel and Jeremiah, and styled "the unparalleled tribulation" by Mr. Shimeall, is a pre-millennial chronological period of 40 years. This, his chronological scheme, as also the schemes of all others, I believe, altogether ignores. There can be no Millennium until the judicial work of these 40 years is accomplished. They are the period of the Seventh Vial; and "no one can enter into the Nave until the Seven Plagues of the Seven Angels" of the Vials, "may have been fulfilled" (Apoc. xv. 8).

Chronologists make no allowance of time for the last of these plagues. With them, this "TIME OF THE END" is left to chance. "We have no chronological data," say they, "by which to determine its length." True, *they* have none; but only because they are unacquainted with what exists. The whole world of powerful kingdoms has to be revolutionized. The governments, aristocracies, hierarchies, and democracies, have all to be broken up; the nations, emancipated from these destroyers, illuminated and blessed in Abraham and his seed. And to accomplish all this, theologians and chronologists, with their "science falsely so called," crowd us into an unchronological period between A.M. 6000 and the year after, A.D. 1869! This is doing the work up in a flash, which none but the spiritual inebriates of the clerical kingdom could for a moment admit.

Hudson City, N.J., U.S.A.,

November 20, 1865.

* See footnote *Elpis Israel*, page 449.

THE WORLD'S AGE SCRIPTURALLY DEMONSTRATED.

FIRST PERIOD.

FROM THE CREATION TO THE DELUGE.

EMBRACES 1656 YEARS.

A.M.	Names and Events.	Years.	References.	B.C.
	CREATION		Gen. 1. 2	4089
130	Adam aged at the birth of Seth	130	.. v. 3	3959
235	Seth	105	.. v. 6	3854
325	Enos	90	.. v. 9	3764
395	Cainan	70	.. v. 12	3694
460	Mahalaleel	65	.. v. 15	3629
622	Jared	162	.. v. 18	3467
687	Enoch	65	.. v. 21	3402
874	Methuselah	187	.. v. 25	3215
1056	Lamech	182	.. v. 28	3033
1656	Noah at the Flood	600	.. vii. 13, 14	2433
		1656		

NOTES.

1. *Chronology*, in relation to history, is the Science of Time, or the ascertaining the correct dates of past events, and the proper arrangement of them.

2. It is of two kinds, *sacred* and *profane*.

3. SACRED CHRONOLOGY is divided into two parts, the *historic* and *prophetic*.

4. For our *data* in sacred chronology we are entirely dependent on the Hebrew and Greek Scriptures.

5. Great confusion exists in determining the true epochs of the Creation, the Deluge, and the Exodus of the Israelites from Egypt, among those who are not satisfied with the Hebrew original. In Dr. Hales' Chronology may be found a hundred and twenty different opinions, among some 300, on the epoch of the Creation, dating backward from the birth of Christ.

6. Out of twenty-nine computations of the World's age before me, I find only one that approximates to the truth, and that is the

reckoning of the Chinese Jews, who make the world 4,079 years at the Nativity. This is within ten years of the truth.

7. The wide discrepancies of chronologists are not owing to a defect in the data of the record, but to the want of a proper knowledge of the subjects treated of in the Scriptures.

1.—The Millenary Week of 7,000 Years.

8. All things are ordered by the Deity, who has assigned to the SIN-CONSTITUTION OF THINGS upon earth, a limited and definite duration of 7,000 years, commencing from the Creation, and ending with the destruction of "*the last enemy DEATH.*"

9. This 7,000 years is the GREAT DEMIURGIC WEEK of that Creation which continues eternally and unchanged; and is typified by the smaller demiurgic week familiarly known as the Mosaic.

10. It is a very ancient tradition that, as the Deity employed Six Days in fitting up the earth for the indwelling of sinners, and ceased creating on the Seventh, which He hallowed; so He will consume Six Days of a thousand years each in preparing it for the inhabitation of saints; and ceasing therefrom, will hallow the seventh period of a thousand years as "a season and time" of rest and blessedness for the regenerated world. Paul evidently endorses this traditional view in Heb. iv. 9.

11. The Millennium is the Sabbath Day of the previous Six Thousand years.

2.—The Chronological Chain.

12. The Chronological Chain of Scripture is Historico-Prophetic. From the Creation to the Deluge is purely historical; but from the First of Nebuchadnezzar to the First of Darius the Mede, and from the 20th of Artaxerxes to the Crucifixion, historico-prophetic. These periods of 70 and 490 years respectively, were expressly foretold; and the years intervening between the beginning and the end of each, corroborate each other: so that by the mutual aid of sacred history and prophecy, I have been enabled to prove all my positions.

In one place, Dan. viii. 14, I believe the original text has been deliberately corrupted by the Jews—2,400 having been shortened to 2,300—in order to suit the period to their notions concerning Antiochus. In no other place is there any reason to complain of unfaithfulness in the original.

13. But few generations intervened between Adam and Moses. Seven consecutive historic links only were required to bridge this interval. Whence had Adam all his knowledge? From revelation. All he knew antecedent to observation and experience must have been communicated by the Deity. What he knew he could impart to Lamech, the father of Noah, who was 56 years contemporary with Adam. Noah was the *third* link of the seven-fold chain, and conversed with his father 595 years. Noah was 58 years contemporary with Abram. Then comes Noah's son Shem, who as the *fourth* link, was contemporary with Abraham, Isaac and Jacob, the last of whom was 50 years old at the end of Shem's earthly career. These fathers were the *fifth*. After them Joseph, the *sixth*, who died 74 years before the birth of Moses, and 154 years before the Exodus. And lastly, the Elders in Egypt to the time of Moses.

14. The following extract, mostly from Hales' Chronology, supplies an example of the widely different opinions of Chronologists on the epoch of Creation, dating backward from the Nativity.

BIBLICAL TEXTS AND VERSIONS.

	B.C.
The Septuagint Computation	5586
Samaritan Text	4305
Hebrew Text, as interpreted by chronologists	4161
English Bible " " "	4004

"JEWISH" COMPUTATIONS.

Josephus, according to	{	Playfair	5555
		Jackson	5481
		Hales	5402
		Universal History	4698
** Chinese Jews		4079	
Vulgar Jewish Computation		3760	

"DIVINES" OF THE LAODICEAN APOSTACY.

Clemens Alexandrinus	5624
Dr. Hales	5411
Origen, A.D. 230	4830
Usher	4004
Luther	3961
Shimeall	4132

SECOND PERIOD.

THE POSTDILUVIAN PATRIARCHAL.
EMBRACES 807 YEARS.

A.M.	Names and Events.	Years.	References.	B.C.
1656	THE DELUGE; Shem 98, and lives 502 years after	....	Gen. xi. 10, 11	2433
1658	Arphaxad born two years after the Flood	2	"	2431
1693	Salah born, Arphaxad being thirty-five	35	" 12	2396
1723	Eber born, after whom "the fathers" are called "Hebrews"	30	" 14	2366
1757	Peleg born, in whose days the earth was divided	34	" 16	2332
1787	Reu	30	" 18; x. 25	2302
1819	Serug	32	" 20	2270
1849	Nahor	30	" 22	2240
1878	Terah	29	" 24	2211
1948	Abram born, Terah being <i>seventy</i>	70	" 26	2141
2006	NOAH dies 350 years after the Flood, aged 950 years; Abram 58 .. .. ..	....	" ix. 28, 29.	2066
2023	Abram, being <i>seventy-five</i> , leaves Charran	75	" xii. 4	2066
	Abram's faith counted to him for righteousness ..	....	" xv. 5, 6.	2056
2033	Abram marries Hagar, being <i>eighty-five</i>	10	" xvi. 3	2056
	AIL-SHADDAI confirms His covenant to Abram 430 years before the promulgation of the Mosaic Law .. .. ..	....	" xv.; Gal. iii. 17. ..	2055
2034	Ishmael born the year after	1	" xvi. 16	2055
2047	Abram's name changed to Abraham, and circumci- sion instituted as the token of the confirmed cov- enant thirteen years after, he being <i>ninety-nine</i> Sodom destroyed	13	" xvii. 1, 5	2042
	Isaac born next year, Abraham 100; Terah 170 ..	1	" xviii. 10, 16. ..	2041
2048	After this, "Abraham sojourned in the Phillis- tines' land many days" .. .. ..	....	" xxi. 34.	2041
2083	Terah dies aged 205; Isaac 35; Abraham 135; Sarah 125	35	" xi. 32; xvii. 17 ..	2006
	"And afterwards <i>κακειθεν</i> , after that his father was dead" Abraham removed him into the land of Moreh .. .. ..	....	Acts vii. 4.	
2085	Sarah dies two years after Terah, aged 127 .. ..	....	Gen. xxiii. 1.	
2088	Isaac marries Rebecca three years after, aged 40 ..	....	" xxv. 20.	
2108	Esau and Jacob born; Abraham 160; Isaac 60 ..	25	" 26	1981
2123	Abraham dies 15 years after, aged 175; Ishmael 89 ..	15	" 7	1966
2148	Esau marries Judith and Bashemath, aged 40 ..	....	" xxvi. 34.	
2158	SHEM ceases from among men 35 years after Abraham's death .. .. ..	....	" xi. 10, 11.	
2171	Ishmael dies, aged 137, having overlived Abraham 48 years; Jacob 63 .. .. ..	....	" xxv. 17.	
	Jacob visits Laban, aged 77 .. .. ..	....	" xxviii. 6.	
	After 20 years with Laban, Jacob returns to Isaac and remains with him till his death .. .. ..	....	" xxxi. 18, 38, 41. ..	
2199	Joseph born at Laban's, Jacob being 91 .. .. ..	....	" xxx. 25.	
2228	Isaac dies 180 years old; Jacob 120	105	" xxxv. 28	1861
2229	Joseph 30 years old when he stands before Pharaoh ..	....	" xli. 46.	
2238	Jacob goes down into Egypt in the second year of famine, being 130 years old; Joseph 39 .. ..	....	" xlvi. 9.	
2255	Jacob dies in Egypt after residing there 17 years, aged 147; Joseph 56	27	" 28	1834
2309	Joseph dies aged 110 y'rs, being after Jacob's death ..	54	" 1. 26	1780
2383	MOSES born 74 years after the death of Joseph. Moses being 80 years old at the Exodus, which was 430 years after the Confirmation of the Covenant to Abram, he was therefore born after Joseph's death	74	Exod. vii. 7; xii. 41 ..	1706
2423	JOSHUA born 110 years before the time of the Judges who succeeded him; he was therefore 40 years old at the Exodus .. .. ..	....	Josh. xxiv. 29; Acts xiii. 19, 20.	
	Moses flies from Egypt into the land of Midian from the face of Pharaoh .. .. ..	....	Acts vii. 33, 30.	
2463	THE EXODUS from Egypt; Moses 80; Caleb 40; Joshua 40. The 430 years of sojourning "in Canaan and Egypt" end	80	" xiv. 7, 10; Ex. xii. 41.	1626
	Number of years from the Deluge to the Exodus ..	807		

NOTES ON THE SECOND PERIOD.

1.—Abraham's Age at Terah's Death.

1. Shimeall says that "Abraham was 75 years old *at the death* of Terah in his 205th year" (Bible Chron. p. 43). I suppose he arrives at this conclusion from Acts vii. 4, which says: "Then came he (Abram) out of the land of the Chaldeans, and dwelt in Charran: and *from thence*, when his father was dead, he removed him into this land wherein ye now dwell." He, in common with others, has been contented with the letter of the English Version. This certainly teaches that Abram dwelt in Charran till Terah's death; and as Moses says in Gen. xii. 4, that "Abram was 75 years old when he departed out of Haran," Abram, of course, could have been only 75 years old when Terah died. But chronologists have here overlooked two things: *first*, that the word *κακειθεν*, rendered "*from thence*" in the text, signifies also "*and then*," *i.e.*, "AFTERWARDS" (Acts xiii. 21); and *secondly*, that Abraham not only dwelt in Charran till he was 75 years, but that he also *afterwards* "sojourned in the land of the Philistines *many days*," or years (Gen. xxi. 34). It was from the land of the Philistines Abraham departed on his expedition "into the land of Moriah," for the purpose of offering Isaac "upon one of its mountains." This transaction accomplished, he returned to Beersheba in the Philistines' land, and dwelt there (Gen. xxii. 19). Now Terah died A.M. 2083, and Sarah, Abraham's wife, in A.M. 2085, two years after Terah. After Abraham's return to Beersheba in the Philistines' land, he received tidings from his relations in Charran; when, among other family matters, he doubtless heard of Terah's death. See verse 20. After this, he removed "into the land of Canaan," to Kirjath Arba, which is Hebron; and while there Sarah died, and was afterwards buried in the covenanted land (Gen. xxiii. 1, 2). This is the simple and scriptural statement of the case which former writers have not discerned, and in consequence of which they make "the call of Abram" A.M. 2083, when he was really 135 years old, instead of A.M. 2023, when he was only 75. A chronology founded on such data must be incorrect.

2.—Shem and Melchizedec the Same Person.

2. It nowhere says in Scripture that Shem died. I have, therefore, said, "he ceased from among men." I rather conclude that he is the *Melchi*, king of *sedek* righteousness, of whom Paul says "it is testified that he liveth" (Heb. vii. 8); and that being alive, he is a very fit and proper type of "the Apostle and High Priest of our confession" (Heb. iii. 1).

3.—The Time of Joseph's Birth.

3. JOSEPH was the son of Rachel, and born at Laban's, *fourteen* years after Jacob entered his service. Jacob was born A.M. 2108, and went down into Egypt A.M. 2238, being 130 years old. This was in the second year of famine, or 9 years after Joseph stood before Pharaoh. When he stood before the king he was of the same age as Jesus when he stood before Yahweh in baptism. Hence, being 39 when Jacob was 130, Joseph must have been born of Rachel when Jacob was 91. Jacob remained six years in Laban's service after Joseph's birth—in all 20 years. He was therefore 97 when he fled from Laban. From this *hegira* till Joseph was sold into Egypt (aged 17) was eleven years; and from the end of that to the reunion of the family in Egypt in the second year of the famine, were 22 years more.

As Joseph lived till he was 110, and was born when Jacob was 91, he must have been born A.M. 2199, and have died A.M. 2309, and 54 years after Jacob's death.

4.—The Birth of Moses.

4. MOSES was 80 years old at the EXODUS (Ex. vii. 7). This occurred exactly at the very night of the first passover, 430 years after Abram's marriage with Hagar, A.M. 2033. The year of the Exodus was therefore A.M. 2463. From this deduct 80 years, and we find that Moses was born A.M. 2383; from which the year of Joseph's death, A.M. 2309, being subtracted, we discover that the interval between the death of Joseph and the birth of Moses was 74 years.

5.—The Birth of Joshua.

5. JOSHUA was born 110 years before *the time of the Judges*, who succeeded him (Josh. xxiv. 29; Judges i. 1). The time of the Judges was 450 years,* beginning at the death of Joshua and ending at the establishment of Samuel as prophet of Yahweh, in the 13th of Eli's judgeship. Hence Joshua was of the same age as Caleb at the Exodus, namely, 40 years (Josh. xiv. 7). He was therefore born 40 years after Moses, A.M. 2423.

6.—The 430 Years to the Exodus.

6. "They shall afflict thy seed 400 years. And also that nation (Egypt) whom they shall serve, will I judge; and afterwards shall they come out with great substance" (Gen. xv. 13, 14). These words were spoken to Abram at the Typical Confirmation of the Land-Covenant. They gave him to understand that full 400 years of affliction would pass before deliverance should be sent to his seed in the land of the oppressor. He was not told how soon after the termination of 400 years deliverance should come; but simply that it

* "About 450 years" (Acts xiii. 20).—*Publisher.*

should be after the lapse of that long period. Moses, in Exod. xii. 40, 41, shows us that it was *thirty years* after the end of the 400 years; which 430 years he terms "the sojourning of Israel's sons." He does not say that they spent this 430 years in Egypt, as is generally supposed. His words are: "Now the sojourning of the sons of Israel (who dwelt in Egypt), was thirty years and 400 years. And it was at the end of thirty years and four hundred years, even the self-same day it was, that all the armies of Yahweh went out from the land of Egypt." The 430 years were the time of "*the sojourning*," not the time of dwelling in Egypt. Moses simply affirms that "*they dwelt in Egypt*," but does not say how long. They were only 225 years in Egypt; the rest of the 430 years, that is, 205 years, was spent by the family as "strangers and pilgrims in the land" (Heb. xi. 9, 13). The Septuagint Version of the text adds the words *καὶ ἐν γῆ Χανααν*, and in the land of Chanaan; as "the sojourning of the sons of Israel (who dwelt in Egypt and in the land of Canaan) was" so long a time. But the addition is superfluous, as, "the sojourning" and "the dwelling" are not identical. The sojourning covers the time of the dwelling in Egypt, but the dwelling there does not comprehend all the time of the sojourning.

The 400 years end A.M. 2433, ten years after the flight of Moses from the Court of Pharaoh, and this is, therefore, the beginning of the 30 years' time of the end, in which Egypt was to be judged. The consummation of the judgment signaled the Exodus "*in the fourth generation*;" the first being represented by LEVI contemporary with Abraham; the second, by KOHATH; the third, by AMRAM; and the fourth, by MOSES and his contemporaries (Exod. vi. 16-20). We are informed by Paul in Gal. iii. 16, 17, that there was an interval of 430 years between the Confirmation of the Abrahamic Land Covenant and the promulgation of the Mosaic Law. My chronology exactly fills up that interval with the required number of years, without any shortening, stretching, or overlapping of periods. It begins A.M. 2033, and ends A.M. 2463.

7.—Computations Concerning the Exodus.

	B.C.
Josephus and Hales make the Exodus	1648
Usher and the Editors of the English Bible	1491
Calmet	1487
Vulgar Jewish Chronology	1312
Shimeall	1619
The author's Computation, which differs 22 years from Hales' Josephus, and 135 from Usher's incorporated with the English Version	1626

Shimeall makes the world at the Exodus too old by 50 years. He reckons it at 2513; an error arising from his mistake about the age of Abraham at the death of Terah.

THIRD PERIOD.

FROM THE EXODUS TO THE JUDGES

EMBRACES 70 YEARS.

A.M.	Names and Events.	Years.	References.	B.C.
2463	Exode from Egypt on the night of the first Passover on the 14th of Abib or Nisan, the first month of the Hebrew year and calendar . . .	....	Exod. xii. 2, 6; xiii. 4 ..	1626
	The Law given from Sinai fifty days after the Exode . . .	....	.. xix. 1	
	The Spies, with the exception of Joshua and Caleb, give an evil report . . .	....	Numb. xiv. 37, 38.	
2503	Moses dies, aged 120; Sojourn in the wilderness ends: Joshua succeeds him, being 80 years old: he invades Canaan at harvest time on the 10th of the first month . . .	....	Josh. iii. 15; iv. 19; Deut. xxxiv. 7.	
	The people circumcised and keep the Passover in the plains of Jericho; the supply of manna stopped two days after . . .	....	.. v. 2, 12.	
	Beginning of the 480 years of 1 Kings vi. 1, at the end of the forty years' coming out of the land of Egypt . . .	40	1 Kin. vi. 1	1586
	The Angel-Prince of Yahweh's host appears armed to Joshua . . .	....	Josh. v. 13.	
	Seven priestly trumpeters compass Jericho once a day for six days, followed by the ark of the Covenant; but on the seventh day seven times: and at the seventh time the people shouted, and the wall of the city fell . . .	....	.. vi. 20.	
2508	The land of Canaan has rest from war five years after the passage of Jordan; Caleb 85 years . .	5	.. xiv. 10, 15; xi. 23 ..	1581
2533	Joshua dies, aged 110, and is succeeded by the Judges . . .	25	.. xxiii. 1; xxiv. 29; Judg. i. 13; iii. 9.	1556
	Number of years from the Exode to Joshua's death	70		

NOTES ON THE THIRD PERIOD.

1.—The Great Chronological Gordian Knot.

1. Upon the entrance of Israel into Canaan and the times immediately succeeding, Shimeall says: "There is a difference between the chronology of 1 Kings vi. 1, of the received version, and that of Acts xiii. 17-22, of more than 100 years." In another place, he says: "It is within this period of the chronology of the Old Testament that we meet with the principal difficulties to be encountered in its adjustment. It relates to the discrepancy between the dates of 1 Kings vi. 1, and those of Acts xiii. 17-22, in reference to the interval between the Exode and the fourth year of Solomon. Then, further connected with this chronological discrepancy are two breaks, or chasms—the first, the Interregnum, or time of anarchy of Israel, between the death of Joshua and the first servitude, in regard to which the Scriptures are entirely

silent; and the second, the administrations of Eli, Samuel, Samson, and Saul, the dates of which are not defined in the Old Testament. It is hence, taken as a whole, THE GREAT CHRONOLOGICAL GORDIAN KNOT, which, till within a few years past, has baffled the skill of many a master in Israel, who failing to untie it—like the knot in the harness of the Phrygian king Gordius at the hand of Alexander—have attempted to cut it asunder. This process, however, in view of the important issue involved—that of a difference of over 100 years in the current chronology of our English version as to the *true* date of the Nativity—will not do. The two chasms must be bridged over, and the discrepancy which overleaps the whole period, as given in 1 Kings vi. 1, and Acts xiii. 17-22, must be accounted for, and the true period determined from reliable data" (*Bible Chron.*, pp. 9, 186).

I have, for the sake of simplifying the matter, resolved this notable chronological period into three divisions; first, from the Exode to Joshua's death; second, from Joshua's death to the establishment of Samuel as prophet; and third, from the establishment of Samuel to the foundation of the temple in the fourth of Solomon. These periods are, in fact, the divisions presented to the reader in 1 Kings vi. 1 itself, which I here place before him in columnar juxtaposition with Acts xiii. 17-22, between which I undertake to prove there is no discrepancy at all to be accounted for.

1 KINGS vi. 1.

"And it was in eighty years and four hundred years, from the going out of the sons of Israel from the land of Mizraim, in the fourth year, in the month Zif, which is the second month of the reigning of Solomon over Israel, he builds the house for Yahweh."

ACTS xiii. 17-22.

17. "The God of this people Israel chose our fathers and raised the people in the sojourning in the land of Egypt, and with an exalted arm brought them out of it. 18. And as it were of forty years' time, He bore with their conduct in the wilderness. 19. And having cast down seven nations in the land of Canaan, He distributed their land to them by lot. 20. And after these things, He gave judges, as it were, four hundred and fifty years until Samuel the Prophet. 21. Afterwards (*κακειθεν*) they demanded a king, and the Deity gave to them Saul, the son of Kis, a man of the tribe of Benjamin, forty years. 22. And having removed him, He raised up to them David for king, to whom also He gave testimony, saying, I have found David the son of Jesse, a man after my heart, who will execute all my purposes."

Here, then, is a period in 1 Kings vi. 1 of 480 years, to be computed "from the going out of Egypt" into the land of Canaan. This going out was not a day or a week's march; but, as Paul, in Acts xiii. 17, 18 intimates, a period of forty years in the wilderness. So long as the tribes were in the wilderness, they were on the march to Canaan, and not yet beyond the geographical limits of Egypt: for the wilderness was "*the wilderness of the land of Egypt*" (Ezek. xx. 36). Shimeall says: "The whole period *from the Exode* to the foundation of the Temple in the fourth

year of Solomon is 587 years." This shows that he, as an example of others, begins his computation at the time when Israel crossed the Red Sea. But this is forty years too early. The 480 years of 1 Kings vi. 1 is exclusive of this forty years, which being added, as they are in effect in both texts, give 520 years from the Exode to Samuel the Prophet, and 84 years thence to the fourth of Solomon : a total of 604 years instead of 587.

After mentioning the forty years in the wilderness, Paul then specifies the conquest of the seven nations, and distribution of their country by lot, without stating how many years were consumed in the operation. He then proceeds to say that "after these things" came the time of the Judges, which lasted 450 years until Samuel the Prophet. He does not say how long after the conquest and survey it was to the commencement of the time of the Judges, but merely tells us that it was a subsequent period. Indeed, it was quite unnecessary for him to specify this. For, having stated that the time of the Judges was 450 years, they were, therefore, given to understand that the remainder of the 480 of 1 Kings vi. 1, that is, 30 years, was the interval between the entrance into Canaan under Joshua and the beginning of the time of the Judges. He then points to the time of Samuel as the terminus of the 450 years. And that it might be known in what time of Samuel's history they ended, he speaks of him as "Samuel the Prophet"—to the establishment of Samuel as Yahweh's prophet in Israel.

Having disposed of the 480 years of 1 Kings vi. 1, Paul states that Israel afterwards demanded a king. He does not specify how long after the establishment of Samuel as prophet they preferred this demand, but he briefly disposes of the period by giving forty years to the removal of Saul by death. He then proceeds to David, whom he introduces as the ancestor of Christ, even Jesus, whom he preached.

Now, in all this, there is not the least discrepancy between the recorder in 1 Kings vi. 1 and the apostle Paul. The chronological harmony between these two authorities may be synoptically exhibited in the following view :

<i>The Recorder of Israel.</i>		<i>The Apostle Paul.</i>	
1 KINGS vi. 1.		ACTS xiii. 17-22.	
	<i>Years.</i>		<i>Years.</i>
1. The going out from the land of Mitzraim, ending in the passage of the Jordan	40	1. The Deity bore with their conduct in the Wilderness	40
2. From the end of the going out	480	2. Conquest and survey of the land to the time of the Judges	30
3. From the end of 480 years to the 4th of Solomon	84	From the time of the Judges to Samuel the Prophet	450
Whole number of years from the passage of the Red Sea to the foundation of the Temple according to 1 Kings vi. 1	604	3. From Samuel to removal of Saul	40
		From Saul's death to the 4th of Solomon	44
		Whole number of years according to Acts xiii.	604

2. Of the "two breaks or chasms," I shall treat in the notes upon my FOURTH PERIOD. They are, I believe, as easily disposed of, as we have found the untying of this "GREAT CHRONOLOGICAL GORDIAN KNOT," which Mr. Shimeall claims to have untwisted. But from the data before us, it is impossible that his claims can be allowed. On the contrary, we are compelled to add him to the number of the "many masters in" the Laodicean "Israel," whose skill has been baffled in the work of applying their "ripe scholarship" to the untying or cutting this intricate involution of dates. Instead of there being "a difference of over 100 years between the chronology of 1 Kings vi. 1 and Acts xiii. 17-22," we find that there is no difference at all; but that the chronologies of these two texts beautifully harmonize. The "discrepancy" lies between the texts, which are correct enough, and the inability of chronological theorists, or mar-texts, to understand them. Inability, not from deficiency of classical, astronomical, and collegiate divinity lore; but, in the words of Mr. Shimeall, "of a proper knowledge of the subject involved." Their scholarly acquirements have proved of as little use to them in the chronology of the Scriptures, as in the understanding of the gospel. They have all signally failed to interpret either; and they must ever fail, until they ignore their worldly wisdom, which the Deity condemns as folly; and they come to apply themselves with the disposition of little children, to the study of the first principles of His deep and holy oracles.

FOURTH PERIOD.

THE TIME OF THE JUDGES "UNTIL SAMUEL
THE PROPHET."

EMBRACES 450 YEARS.

A.M.	Names and Events.	Years.	References.	B.C.
2533	Death of Joshua .. .. .		.. .. .	1556
2580	The Elders outliving Joshua, and all their generation gathered to their fathers: another generation arises after them not knowing Yahweh, nor His works done for Israel, who serve Baal and Ashtaroth	47	Judg. ii. 10: xx. 28: xxi. 25	1509
2588	Subject judicially to Chusan-rishathaim, King of Mesopotamia	8	.. iii. 8	1501
2628	Delivered by Othniel, Caleb's younger brother, under whom the land rests	40	.. iii. 9, 11	1461
2646	Servitude to the King of Moab	18	.. iii. 14	1443
2726	Ehud, Shamgar, and Rest	80	.. iii. 30	1363
2746	"Israel mightily oppressed" by Jabin, King of Canaan	20	.. iv. 2, 3	1343
2786	The land has rest under Deborah and Barak	40	.. v. 31	1303
2793	Servitude to Midian	7	.. vi. 1	1296
2833	The country in quietness in the days of Gideon	40	.. viii. 28	1256
2836	A bimelech reigns over Israel	3	.. ix. 22	1253
2859	Tola defends Israel	23	.. x. 2	1230
2881	Jair judges the nation	22	.. x. 3	1208
2899	Israel sore distressed by Philistines & Ammonites	18	.. x. 8	1190
2905	Jephthah judges Israel	6	.. xii. 7	1184
2912	Ibsan	7	.. xii. 9	1177
2922	Elon	10	.. xii. 11	1167
2930	Abdon	8	.. xii. 14	1159
2970	Israel subject to the Philistines 40 years, in the latter half of which the land is partially ruled by Samson 20 years	40	.. xiii. 1: xv. 20	1119
2983	Eli's judgeship to the establishment of Samuel as the Prophet of Yahweh	13	1 Sam. iii. 20; iv. 18	1106
	Number of years from the death of Joshua "until Samuel the prophet"; and 480 from the invasion of Canaan	450	1 Kin. vi. 1; Acts xiii. 20.	

NOTES ON THE FOURTH PERIOD.

1.—Joshua's Age at the Exodus.

1. Some chronologists have rightly guessed the age of Joshua at the Exodus. Among these is Mr. Shimeall, who says "Joshua was 40 years old when sent out with the spies, and 45 when the land was divided; hence that division was effected five years *after* their first occupying of it in Joshua's 85th year." In proof of this, he tells the reader to "compare the references" given, as Josh xiv. 7, 10. But, on turning to said references, we find the most extraordinary kind of proof! We find that instead of proving Joshua to be the alleged age, it says nothing about

Joshua's age at all, but only of Caleb's ! This is truly clerical logic ; of which sort is the argument, that because Moses was 80 years old at the passage of the Red Sea, the Man in the Moon was then 80 also !

But, as I have said, chronologists have rightly guessed that Joshua and Caleb were of the same age at the Exodus, though they have failed to prove it. They have supposed it ; but supposition will not do for a reliable chronological basis. It must be proved ; and this is the proof I have to offer.

When administrations vacate office, they are immediately succeeded by others. Joshua's administration terminated with his death. He was 110 years old when he died ; but it is not expressly stated how old he was when he succeeded Moses. It is, therefore, a question, how many years elapsed during the administration of Joshua ? This question has been answered by 1 Kings vi. 1, and Paul. We learn from these, that as the time of Moses was succeeded by the time of Joshua ; so the time of Joshua was succeeded by the time of the Judges. The text in Kings testifies to the time of Moses ending 480 years before the event Paul specifies in the words " Samuel the Prophet ; " and Paul gives us further to understand, that the time of the Judges began 450 years before the same event. The difference between these two numbers, which is 30 years, is, therefore, the duration of the time of Joshua's administration, intervening between the time of Moses and the time of the Judges. Now Joshua died at the end of his official time, aged 110 ; or 70 years after the passage of the Red Sea. Deduct 70 from 110, and there remain 40, which was the age of Joshua at the Exodus.

2.—The Time of the Judges.

2. We come now to the time of the Judges. This has been a great trouble to chronologists. The great difficulties with them are what they term *chasms*, or breaks ; the first, from the death of Joshua to the first servitude, of which, they say, the Scriptures say nothing ; and the second, the periods of the administrations of Eli, Samuel, Samson, and Saul, concerning the dates of which the Old Testament affords them no light. Accepting this confession as the truth, it is manifestly useless to expect any aid from them. They are left in a hopeless quandary ; hemmed in between two chasms they are unable to bridge.

The condition of the chronologists being so hapless, there remains no alternative but to abandon the subject, or to engineer deliverance for ourselves. I believe that the chasms can be spanned with solid and substantial bridges, upon which the wayfaring man may wend his way, with firm and steady step, from the death of Joshua to the House building for Yahweh in the 4th of Solomon.

In the first place, Paul does not lead us to suppose that the time each judge ruled, when added together, made 450 years. He simply affirms that, at a time subsequent to the distribution of the land by lot, the Deity gave Israel judges. These judges, his audience well knew, were raised up as occasional deliverers; not as consecutively elected or hereditary rulers. The regular government of the nation was the Mosaic Law administered by the High Priest and Elders. The aggregate time in which the individual judges "given," exercised secular and military authority, was 292 years. These years, Paul informs us, in effect, were distributed over a period of 450 years, ending at Samuel the prophet. The rest of this long period was made up of lesser periods, in which such conditions of public affairs obtained as created a necessity for divine assistance. These periods collectively make 158; which, added to the 292, make 450. After "Samuel the prophet," judges were no more given as aforesaid; the time having come to place the nation under kings and hereditary civil chief magistrates.

In computing the constituent periods of this remarkable era, we are limited to "Samuel the prophet." Beyond this point the 450 years must not pass. And Paul tells us where to find that point, namely, forty years before the death of Saul. It follows, then, that, as it was 480 years from Joshua's passage of the Jordan to Samuel the prophet, it was 520 years from the said passage, A.M. 2503, to the death of Saul, A.M. 3023, which is 490 years, or Seventy Weeks, from the beginning of the 450 years. Thus the two chasms are spanned by one bridge of 490 years' span from the death of Joshua to the death of Saul, and the beginning of David's reign. This apportions 40 years to all the events transpiring between Samuel's installation and Saul's death. Calculating the servitudes and deliverances by judges, backwards from Samuel in the 13th of Eli, we have 403 years; leaving a space of 47 years from Chusan-rishathaim's conquest to the death of Joshua. This afforded time for the Elders who survived Joshua, and all their generation, to die out; and for another generation to arise, not knowing Yahweh and His works.

2. Eli judged Israel 40 years. He died at the end of this period on hearing that the Ark was taken, and that his sons, Hophni and Phineas, were slain.* When the Ark was returned, it remained 20 years at Kirjath-jearim, when it was removed by David in the eighth of his reign, or seven years and six months after Saul's death; between which and the capture of the Ark and death of Eli, there could only have been 13 years. These 13 years deducted from the 40 of Acts xiii. 21, leave 27, which carry

* Josephus reckons 32 years from the death of Eli to the death of Saul (Ant. vi. 1 § 1); and Saul's reign as 20 years, 18 years during Samuel's life, and 2 after his death (Ant. vi. 14 § 9).

us back to the year of Eli's judgeship indicated by the phrase "Samuel the prophet," namely to the 13th, which ended the 450 years of the judges.

FIFTH PERIOD.

FROM THE ESTABLISHMENT OF SAMUEL AS PROPHET, TO THE FOUNDATION OF THE TEMPLE OF SOLOMON.

EMBRACES 84 YEARS.

A.M.	Names and Events.	Years.	References.	B.C.
2983	Establishment of Samuel as prophet in Shiloh 13th of Eli		1 Sam. iii. 21	1106
3010	The Ark of the Covenant captured by the Philistines in the fortieth of Eli's judgeship, and twenty-seventh of Samuel's officiate 27		.. .. . xxxi. 4.	
3023	Saul falls upon his sword on Mount Gilboa 13			
	Solution of the saying, "God gave them Saul—by the space of 40 years" 40	40	Acts xiii. 21	1066
	David begins to reign in Hebron seven years and six months before he removes the Ark to Zion, being thirty years old; he was therefore born ten years after Samuel's installation, and seventeen before the Ark's capture		2 Sam. ii. 11.	
3030	Zion captured by David; upon which he removes the capital of his kingdom thither, and calls it "THE CITY OF DAVID," having previously reigned in Hebron seven years and six months	7	.. v. 7	1059
	HE REMOVES THE ARK TO ZION twenty years and ten months after its capture		1 Sam. vi. 1: vii. 2;	
3063	He reigns there thirty and three years over all Israel and Judah	33	2 Sam. vi. 11, 12	1026
	David dies, aged seventy years		2 Sam. v. 4	
3067	Solomon succeeds him, and begins to build the Temple in the fourth year of his reign	4	1 Kings vi. 1	1022
		84		

NOTES ON THE FIFTH PERIOD.

1. This fifth period of 84 years is the third of 1 Kings vi. 1, whose terminus is indicated by "the fourth year of Solomon." It begins at the end of the 480, and ends at the year of the foundation of the temple

1.—A Reign of Forty Years Impossible for Saul.

2. All the chronologies extant, as far as I am informed, assign 40 years to Saul's reign. They are led into this egregious mistake by a misinterpretation of Acts xiii. 21, "The Deity gave to them Saul the Son of Kis forty years." But it was utterly impossible that Saul could have reigned forty years; neither is Paul to be understood as so saying. We learn from 1 Sam. vii. 6, that Samuel was the judge of Israel after the death of Eli, and after

the return of the captured Ark from the Philistines' land. Down to this time, and "all the days of Samuel" after (ver. 13), the name of Saul does not appear on the record. Samuel's judgeship continued years after the return of the Ark, as is manifest from verses 13-17; even till he had become an old man, and had associated his sons with him in the administration of public affairs (ch. viii. 1-5). It was the evil course of these sons that caused the elders of Israel to say, "Make us a king to judge us like all the nations." The Deity commanded Samuel to comply with this demand; to anoint Saul over them, and to frame a constitution for the kingdom (1 Sam. x. 25; xi. 14, 15). When Saul had reigned two years, he committed a transgression which caused him the loss of the kingdom (1 Sam. xiii. 14). David was then anointed, and subsequently persecuted by Saul, who dies in battle not long after—at the end of 40 years from the 13th of Eli.

Now, on Saul's death, David immediately began to reign over Judah in Hebron, being thirty years old. He reigned three seven years and six months; at the end of this time he captured Zion from the Jebusites, which he called "the city of David," and made it his capital and abode. Having removed thither, he determined also to transfer the Ark from Kirjath-jearim to the same place. Now, let the reader mark well, that it is expressly stated that the Ark, when captured, was *seven months* with the Philistines; after his return, 20 years at Kirjath-jearim; and, at the end of that "long time," *three months* at Obed-edom's—in all 20 years 10 months. This is the whole number of years from the death of Eli, or capture of the Ark, to the eighth year of David's reign, which was seven years and six months after Saul's death; leaving only 13 years and 4 months from the death of Eli to that of Saul. How, then, could it be possible for Saul to have reigned 40 years? The probability is that he did not reign seven. With such errors as I have pointed out, no wonder that chronologists have so signally failed in presenting the world with a correct computation of its age at the Nativity of its Deliverer.

SIXTH PERIOD.

THE TEMPLE ERA FROM THE FOUNDATION TO THE DESTRUCTION BY NEBUCHADNEZZAR.

EMBRACES 430 YEARS.

A.M.	Names and Events.	Years.	References.	B.C.
3067	Foundation of the Temple laid in the fourth of Solomon		1 Kin. vi. 1	1022
	The EZEKIEL-four hundred and thirty years of Judah and Israel's iniquity begin		Ezek. iv. 6.	
	The Temple finished in seven years, and dedicated		1 Kin. vi. 37, 38.	
3103	Solomon dies, having reigned forty years		.. .. .	986
	Rehoboam succeeds him, and walks in the way of David three years		2 Chron. xi. 17.	
3107	"Rehoboam forsook the law of Yahweh and all Israel with him" at the end of the Ezekiel-forty years, and the beginning of the Ezekiel-three hundred and ninety, in the fourth of his reign	40	.. .. .	982
3120	Reat of Rehoboam's reign	13	1 Kin. xiv. 21	969
3123	Abijam	3	" xv. 2	966
3164	Asa	41	" xv. 10	925
3189	Jehoshaphat	25	2 Chron. xx. 31	900
3197	Jehoram	8	" xxi. 5	892
3198	Ahaziah	1	" xxii. 2	891
3204	Queen Athaliah's Usurpation	6	" xxii. 12	885
3244	Joash	40	" xxiv. 1	845
3273	Amaziah	29	" xxv. 1	816
3325	Azariah or Uzziah—Isaiah the prophet flourishes	52	" xxvi. 3; Isa. i. 1	764
3341	Jotham	16	" xxvii. 1	748
3357	Ahaz	16	" xxviii. 1	732
3386	Hezekiah	29	" xxix. 1	703
	End of the Kingdom of the Ten Tribes in 6th Hezekiah		2 Kin. xviii. 10.	
3441	Manasseh	55	2 Chron. xxxiii. 1	648
3443	Amon	2	" xxxiii. 21	646
3474	Josiah	31	" xxxiv. 1	615
	The great Passover, surpassing all celebrations since the days of Samuel the prophet in the 18th of Josiah; Ezekiel's epoch; Jeremiah the prophet flourishes		" xxxv. 18, 25; Ezek. i. 1.	
	Jehoahaz reigns three months, when he was dethroned by Necho	....	" xxxvi. 2.	
3477	The first of Nebuchadnezzar	....	.. .. .	612
3485	Jehoiakim, or Eliakim, succeeds him, and is dethroned by Nebuchadnezzar after	11	.. .. .	604
	Jehoiachin, or Jeconiah, succeeds him, and reigns three months and ten days; at the end of the year he is carried to Babylon in the eighth year of Nebuchadnezzar's reign; also Ezekiel and Daniel	....	2 Kin. xxiv. 8, 12, 14.	
3496	Zedekiah, Jehoiachin's uncle, set up by Nebuchadnezzar, against whom he rebelled; he was dethroned after reigning	11	" xxiv. 17, 18	593
3497	The Temple burnt in the 19th of Nebuchadnezzar in the fifth year of Jehoiachin's captivity. Ezekiel "sees visions of Elohim." This was "the thirtieth year" from Josiah's Great Passover	1	Ezek. xxxiii. 21	592
	The years of the iniquity of Judah and Israel during the Temple era, on account of which they eat their defiled bread among the Gentiles for a like period.	430	.. i. 1, 2.	
			.. iv. 13.	

NOTES ON THE SIXTH PERIOD.

1.—The Number 430.

1. I style this sixth period **THE TEMPLE ERA**, because its 430 years are current with the existence of Solomon's building, from its foundation to its destruction; and because its foundation is made an epoch in 1 Kings vi. 1.

2. The whole number 430 is evidently an important and significant totality in Bible Chronology. There was exactly that number of years from the Confirmation of the Abrahamic Land Covenant to the historico-typical initial fulfilment of its promises at the Exodus. In this sixth period it is exactly reproduced. It was a time in which, as Daniel testifies, "We Israelites have sinned and committed iniquity, and done wickedly, and rebelled, even by departing from Thy precepts and from Thy judgments, O Yahweh, the great and dreadful God, neither have we hearkened unto Thy servants the prophets, who spake in Thy name to our kings, our princes, and our fathers, and to all the people of the land" (chap. ix. 4-6). For this general apostacy, and for their not turning from their iniquities that they might understand the truth, Daniel furthermore deposes that, in destroying the city and temple, slaying them by the sword, and sending them into captivity far off from the land, which he terms "a great evil," the Deity had "confirmed His words, which He spake against us, and against our judges that judged us; . . . for under the whole heaven hath not been done as hath been done upon Jerusalem; as it is written in the law of Moses, all this evil has come upon us" (ver. 12, 13). Of this period of 430 years, Judah was held responsible solely for forty years of the iniquity; because, during that period, from the foundation of the temple to the fourth of Rehoboam's reign, Judah was the ruler of the nation. It was Solomon's commingling of idolatry with the worship of Yahweh that brought calamity upon Israel; for which apostacy, consummated nationally in Rehoboam's reign, Judah was severely punished at the end of the 430 years.

From the 4th of Rehoboam to the 19th of Nebuchadnezzar was an interval of 390 years. This was the remainder of the 430, after deducting the 40 years assigned to Judah. Of these 390, the kingdom of Ephraim consisting of the Ten Tribes, continued 256 years; and ceased to exist for ever in the 6th of Hezekiah, A.M. 3363. After this, Judah continued the sole kingdom in the land 134 years, which brings us to the end of the 430, in all of which Judah had the supremacy 174 years.

Now the whole number 430 years, and its division into 40 years for Judah, and 390 for Israel, are chronologically determined

in Ezek. iv. 4-6. In this place, the prophet is made to represent the Hebrew nation laden with iniquity. As its sin-bearer, he is commanded to lie on his left side, with the iniquity of the House of Israel upon it, to bear its iniquity as many days as it was years in accumulating—390 days for 390 years; or “a day for a year.” He was to go through the same course on his right side for Judah—a day for a year; or 40 days for 40 years. Had the accumulated iniquity been developed only in the 256 years of the kingdom of Ephraim, Ezekiel would have laid on his left side 256 days; but the iniquity to be punished with the destruction of the City and Temple, had been accumulating in all the temple-era of 430 years; and, therefore, the prophet had to bear it typically 430 days for the real time 430 years. In this way, Ezekiel determines for us the exact number of the years of the sixth period of our chronology, with which we find events and their times in strict accord.

The fifth of Jehoiachin's captivity was the 13th year of Nebuchadnezzar's reign; and the 30th from Josiah's great Passover, in the 18th of Josiah's reign. In this year of the captivity “the word of Yahweh” began to “come expressly to Ezekiel in the land of the Chaldeans.” Ezekiel became a captive in the 7th of Nebuchadnezzar (Jer. lii. 28). In the 12th of his captivity, he received information by one who had escaped that Jerusalem was taken (Ezek. xxxiii. 21). It was smitten the year before the temple was burned, in the 18th of Nebuchadnezzar. In the five years between the fifth of Jehoiachin and the 18th of Nebuchadnezzar, Ezekiel typically bore Israel's iniquity 430 days; or 1 year, 2 months, 10 days. As he typically laid siege to Jerusalem while he was typically bearing the iniquity of the nation, his typical siege must have commenced at the beginning of the 430 days. While these were progressing, it was “a sign to the House of Israel,” that the nine years' siege of the city would end at the end of the days in capture and destruction, in part punishment of past iniquity; and, furthermore, that the 430 typical days being ended, they should enter upon a like period of 430 years, in all of which “the children of Israel should eat their defiled bread among the Gentiles, whither Yahweh would drive them” (Ezek. iv. 13).

Daniel was informed, in reference to the condition of his compatriots in this long period, in which they groaned under Chaldean, Persian, and Greek oppression, that “they should fall by the sword, and by flame, by captivity, and by spoil, days.” It was not necessary to tell him how many “days,” for that had been significantly revealed through Ezekiel. He was told respecting the end of those “days,” that “the people who knew their God should be strong and do;” and that “those among the people who understood should instruct many” (Dan. xi. 32-34). This was encouraging; and also remarkably verified in the times of the Maccabees. This Levitical family, known also as the Asmoneans, began to

acquire celebrity in the reign of Antiochus Epiphanes, who undertook to abolish Judaism, and to make all his subjects Greeks. This mad enterprise was initiated in the 145th year of the Era of the Greeks, when he caused an abomination of desolation to be placed upon the altar (1 Macc. i. 54). This answers to A.M. 3918. The year after, Matthias, the patriarch of the family, died, and on his deathbed, appointed his son, Judas Maccabæus, to lead the revolt of Israel against the Greeks. This was in the year before Christ, 170. Six years did Judas, by his mighty deeds, show that Israel was in the epoch foreshown to Daniel. Judas and his adherents, "who knew their God were strong and did exploits." "In his acts he was like a lion, and like a lion's whelp roaring for his prey; for he pursued the wicked and sought them out, and burned up those that vexed his people. Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled. He grieved also many kings, and made Jacob glad with his acts, and his memorial is blest for ever" (1 Macc. iii. 4). Judas died in battle, in the year 152 of the Era of the Greeks, or B.C. 164, which was 428 years after the burning of the temple in the 19th of Nebuchadnezzar. There still remain two years of the 430 to be accounted for. In regard to these, the history of the epoch informs us that Judas' brother Jonathan was elected "Prince and Captain in his stead:" and that, on the death of Alcimus, in the 153rd year, the Greeks evacuated the land of Judea, in consequence of which "*it was in rest two years;*" at the end whereof, there was a delivery of Hebrew captives, "and the sword ceased from Israel"—A.M. 3927, and B.C. 162 (1 Macc. ix. 54, 57, 73).

Thus, having "eaten their defiled bread among the Gentiles" 430 years, as a punishment for 430 years' iniquity under their kings, coeval with the existence of Solomon's temple, "they were holpen with a little help," according to the Deity's word in Dan. xi. 34. The wars of this Maccabæan epoch had re-conquered for them their independence. Under their Asmonæan kings, Israel again became a power in the earth; and in alliance with their new friends of the Roman Senate, assumed not only a respectable, but a formidable, position in the esteem of their still powerful neighbours of Syria and Egypt.

SEVENTH PERIOD.

FROM THE DESTRUCTION OF THE TEMPLE TO
THE DECREE FOR BUILDING JERUSALEM.

EMBRACES 136 YEARS.

A.M.	Names and Events.	Years.	References.	B.C.
3497	Temple burnt in the 19th of Nebuchadnezzar ..	....	Jer. lii. 12, 13	592
3501	In the 23rd of Nebuchadnezzar 745 Jews carried captive to Babylon .. .. .	....	" 28, 30.	
3523	Jehoiachin liberated from prison in the 37th of his captivity .. .. .	....	" 31.	
	The captivity began in the 8th of Nebuchadnezzar; the 37th is, therefore, <i>forty-five</i> years after the 1st of Nebuchadnezzar; and after the burning of the Temple	26	.. .. .	566
3547	From the 37th Jehoiachin and 1st of Evil Merodach to fall of Belshazzar, in the first of Darius the Mede; 70 years from first of Nebuchadnezzar	24	.. .. .	542
3549	"The third year of Cyrus" the <i>first</i> of his <i>sole</i> reign. He decrees the rebuilding of the Temple	2	Jer. xxv. 12; xxvii. 7; xxix. 10; Ezra i. 1.	540
	Daniel the Prophet dies .. .. .	....	Dan. i. 21.	
3567	Darius the Persian, in the 2nd of his reign, issues a decree enforcing that of Cyrus, being 70 years from 19th of Nebuchadnezzar	18	Ezra iv. 24; vi. 1-12 ..	522
3571	The Temple is finished in the 6th of Darius, or 70 years from the 23rd of Nebuchadnezzar	4	" vi. 15	518
3601	Darius reigns after the Temple is finished.	30	.. .. Rollin ..	488
3613	Xerxes, the fourth and richest of all the Medo- Persian kings	12	Dan. xi. 2; Rollin ..	476
3620	Artaxerxes issues a decree in the 7th of his reign for the restoration of the Temple-service, magistrates and judges with power to tax and execute the law	7	Ezra vii. 24-26, 7 ..	469
3633	Artaxerxes makes a second decree in the 20th of his reign for building the walls and gates and restoring Jerusalem, termed in Daniel " <i>restor- ing and building Jerusalem</i> ." The 70 weeks begin here and end at the crucifixion	13	Dan. ix. 25, 26; Neh. ii. 1, 5, 17..	456
	Whole number of years from 19th Nebuchadnezzar to the 20th of Artaxerxes	136		

NOTES ON THE SEVENTH PERIOD.

1.—Interesting Dates of Nebuchadnezzar's Reign.

1. The epoch of Nebuchadnezzar contains several dates of interest and importance, which may be enumerated thus :

a. The first year of his reign, A.M. 3477, and B.C. 612. This began the subjection of nations, including Israel, to "him, his son, and his son's son," for 70 years (Jer. xxv. 12; xxvii. 7). This period ended with the capture of Babylon by Darius the Mede, B.C. 542. The first year is also the beginning of the "SEVEN

TIMES" which were to pass over "the kingdom of Men" (Dan. iv. 23). This long period is the lifetime, or Æon, of the Image the King of Babylon, in the second of his reign, saw in his dream (Dan. ii. 31). It ends in the A.D. 1908—A.M. 5997.

b. The seventh of Nebuchadnezzar, 3,023 Jews taken to Babylon; and in the 8th, Jehoiachin, the royal family, and great men, with 10,000 captives of the people, and all the precious vessels of the temple.

c. The 18th of Nebuchadnezzar, "Jerusalem smitten," and 832 more Jews deported to Babylon (Jer. lii. 39).

d. In the 19th of his reign, the temple is burnt, A.M. 3497 = B.C. 592. Here begin Ezekiel's prophetic 430 years; also a period of 70 years which terminated in the 2nd of Darius the Persian, when the rebuilding of the temple was resumed by the king's edict (Ezra iv. 24; vi. 1); A.M. 3567 = B.C. 522.

e. In the 23rd year there was another deportation of captives to Babylon (Jer. lii. 30). This also became the beginning of a period of 70 years, which ended in the 6th of Darius, the year in which the rebuilding was finished (Ezra vi. 15; B.C. 518).

2.—The Medo-Persian Dynasty.

2. In the first year of Darius the Mede, the Breast and Arms of silver superseded the Head of gold in the government of the kingdom of men. In that year one said to Daniel, "There shall stand up yet three kings in Persia, and the fourth shall be far richer than they all" (Dan. xi. 2). The three were Cyrus, Cambyses, and Darius the Persian—Smerdis the Magian not being reckoned, the few months of his usurpation merging into the first of Darius. The fourth was the renowned Xerxes, who "by his strength, through his riches, stirred up all against the realm of Græcia."

3.—Of the Third Year of Cyrus.

3. Usher's computation incorporated with the English Version, makes "the third year of Cyrus" synchronize with B.C. 536; but according to mine, this date is four years too late. It should be B.C. 540.

4. This B.C. 540 is an interesting and important epoch. It was the time of Daniel's "going his way." "He continued to the *first* year of King Cyrus" (Dan. i. 21); and received a revelation in "the *third* year of Cyrus" (ch. x. 1): which years are therefore the same; the first year of Cyrus as the sole monarch of the Medo-Persian empire being the third from the beginning of his joint-rule with Darius the Mede.

4.—The Evening-Morning Period.

1. The thing revealed to Daniel in the third year of Cyrus is continued in chapters x., xi., xii. He was told that "*the time appointed*" of this thing was "*long*," and that it extended to the latter days, or "*time of the end*." In these chapters the whole of the appointed time is not expressed in figures. It was not necessary that it should be, because it had already been indicated in ch. viii. 14, 17. There the appointed time is declared to be an Evening-Morning, reaching to the time of the end, but not embracing it. The periods in verse 14 are two; *first*, the period in which the Holy and the Host are trodden under foot; and the *second*, the period in which the Holy is cleansed, vindicated, justified, or avenged. This second is not included in the first, but succeeds it. The duration of the interval between the end of the first period and the beginning of the second is not stated; the sequence only of the one to the other is revealed in the word "*then*," in the sense of *afterwards*—"then shall the Holy be cleansed" or vindicated. Between the end of the Evening-Morning period and the beginning of the cleansing period is the advent of the Ancient of Days. How many months or years after the end of the Evening-Morning is not declared; but this is certain, that the cleansing of the Holy cannot begin in his absence.

But here we have to encounter a great embarrassment. The majority of Hebrew manuscripts that have come down to us, inform us that the Evening-Morning is a period of 2,300. This is the number adopted by the English Version. If all copies and versions extant read 2,300, we should have no alternative but to receive it or to reject it altogether. But in this reading they are not agreed; for the Septuagint version made by the Jews learned in Greek, B.C. 265, reads 2,400; while other manuscripts, according to Jerome, read 2,200. "It is objected to this prophetic number 2,300," says Shimeall in his *Bible Chronology*, p. 152. "that the Vatican copy of the Septuagint reads 2,400 days; and copies translated by Jerome '2,200 days'; and that in support of the former number, the celebrated missionary, Joseph Wolff, states that the Jews of Ispahan and Bokhara possess some ancient manuscripts of the prophetic writings of Daniel, in which chap. viii. 14 reads 2,400, instead of 2,300 days." Also, that when in Adrianople, in 1826, he saw an Armenian manuscript of the Bible, in Greek, supposed to be of the fifth century, and translated by Mesrop, in which the same number occurs; and yet this missionary tells us that "as the most number of manuscripts contain 2,300, he adopted that number in his arguments with the Mullah at Lucknow." He says also that "the authorities in favour of 2,300" are very numerous compared with the others; and the number 2,400 in the printed Septuagint is a typographical error of

the Vatican edition, taken from the Vatican manuscript, which is said to read 2,300.

But we have found that the so-called "authorities" recognised by "divines" and chronologists are of little worth. We cannot, therefore, reject the 2,400 on their testimony. Should it be true that the Vatican manuscript reads 2,300, this only convicts the printed Septuagint of error. It does not affect Wolff's testimony concerning the ancient manuscripts of the Jews of Ispahan and Bokhara, and the Armenian copy at Adrianople. It is evident that error exists somewhere, and that the "authorities" are unable to rectify it. We are in a difficulty from which authority cannot deliver us. Let us then see if help cannot be obtained from another source.

What is the reed or rule by which the time of a vision should be measured? If this can be satisfactorily determined, its application to the claims of the rival numbers will show which of the three is entitled to a verdict in its behalf. The correct rule I conceive to be this, namely: that *the time of a vision must be computed from the first event seen in the vision*. There can be no good reason why any of the events of a vision should be excluded from its time. In this vision of Dan. viii., the first event the prophet sees is *the last horn of the Ram-Power overtopping the first* (ver. 3); and the last, the standing up of the Prince of princes (ver. 25). The event predicted in the third verse came to pass in the third year of Cyrus, B.C. 540. The two horns of the Medo-Persian Ram were high. The Median Horn, represented by Darius the Mede, and the Persian Horn, represented by Cyrus, were high above the Chaldean, which had been prostrated before them. For two years they ruled jointly in "the kingdom of men." But one of these horns became "higher than the other." Darius the Mede died, and left all the power of the kingdom in the hands of Cyrus, so that the Persian Horn was now higher than the Median, and retained the ascendancy henceforth. Thus, "the higher came up last;" the Median having precedence, B.C. 542, and the Persian two years after, B.C. 540.

Here then is the first event seen in the vision. Can any good reason be given why it should not be included in the time of the vision, whatever that may be? I can see none. I accept it, therefore, as the beginning of the vision's Evening-Morning time. Hence the question in Dan. viii. 13: "Until when the Vision of the Daily and of the transgression making desolate, to give both the Holy and the Host for a trampling?"—must be understood as an inquiry, "How long shall it be from the Persian Horn overtopping the Median Horn to the end of the Holy and the Host being given over for a down-treading?" The answer to the question reveals the terminal epoch. So long a time was to elapse before "THE DAY OF VENGEANCE" came. The period would not

include the day of vengeance, but would conduct to that terrible epoch.

The third year of Cyrus, then, is our commencing epoch—the year in which Daniel died, B.C. 540; and who is “to arise to his inheritance at the end of the days.” Now, if the 2,200 be the correct number, it will bring us to the verge of judgment—the dawn of the day of vengeance, when “the Holy and the Host,” in the highest sense of these terms, will be avenged; in other words, when the Saints shall be prevailed against no longer, and judgment shall be given into their hands, that they may take the kingdom, and possess the kingdom under the whole heaven. By deducting the B.C. 540 from 2,200 there remains A.D. 1660 for its termination. But this cannot be its terminal, because, instead of the Holy being vindicated in the triumph of the Saints and the restoration of their people Israel, they were then themselves complaining to the British Government of their down-treading; and in twenty-five years after, A.D. 1685, they were “killed,” and laid prostrate for 105 years more, in the breadth of the Great City. Then again, if the 2,300 be subjected to the same process, we have the terminal advanced a hundred years indeed; but A.D. 1760 is as devoid of the ending characteristics of the Vision of the Daily as A.D. 1660. If our reed, then, be according to the divine standard of measurement, 2,200 and 2,300 are both inadmissible. They are both of them spurious in spite of the numerous “authorities” and “competent judges,” and the Pope’s Vatican manuscript.

But how is it with the 2,400 years of the Ispahan and Bokhara Hebrew manuscripts—Ispahan, in the region where Daniel dwelt when he saw the vision? Deduct the B.C. 540 from 2,400, and there remains A.D. 1860, for the time of the end of the vision—“to the time of the end of the vision.” Now 1860 is a notable year in the history of the unmeasured Court of the Gentiles. It terminated after the Hebrew method in the Spring of 1861. In this season the first gun boomed from Fort Sumter, commencing the inauguration of impending vengeance upon the worshippers of “dæmonials and idols.” The end of A.D. 1860, brought upon the whole Fourth Beast Habitable the current epoch, made red with the blood, and flooded with the tears of ruined, groaning, and slaughtered myriads. It has been an epoch of woe upon the United States, Federal and Confederate; upon Mexico, Poland, Denmark, and all other countries untowardly affected by the AMERICAN CIVIL WAR. These are only the “beginning of sorrows”—the initiation of that “distress of nations with perplexity,” which signalizes the appearing of the Ancient of Days. The Evening-Morning of 2,400—the *êrêv bôkêr*—is ended; and its ending notably signalized by Divine vengeance falling upon nations, whose religious institutions and traditions are a stereo-

typed "blasphemy of the Name and Tabernacle of the Deity, and of them that dwell in heaven"—a downtreading of "the Holy and the Host" (Apoc. xiii. 6). Its termination has brought us to a crisis signalized also by the Frog sign in the third and last stage of its development. The "*unclean spirits like frogs*" go forth "from the Mouth of the False Prophet" (Apoc. xvi. 13). The convention of the Frog Power with the King of Italy, dated September 15, 1864, for the withdrawal of the French troops from Rome two years after date, that is, by the end of 1866, will doubtless notably develop from the Papal Government the "unclean spirit" with which it is obviously inspired. The "god of the earth," unsupported by foreign bayonets, will certainly fall into much grief.* Let it be noted, that 1,260 years ago, the Bishop of Rome was created by the Dragon-Emperor Phocas, a god in his estate: and now the policy of the Frog-Emperor and his intimates is to destroy his deity, or godship; and to reduce him to his original insignificance as an episcopal subject of the empire. But gods generally die hard. If they cannot defend themselves by their own power, they appeal to other gods for aid. The Pope will doubtless do this. Abandoned to his own resources by the French, threatened by the Italians, and swallowed up by his own revolutionary Romans, a wail of anguish and distress will arouse his worshippers and despotic allies to a grand rally in the interest of order and legitimacy, of which he is the ecclesiastical representative—an order imperilled even now on every side.

Thus, from all the signs of the times connected with the Eastern and Romish questions—questions concentrating round the fate of Rome and Constantinople—it is not to be doubted that our current epoch is a great prophetic crisis; a crisis signalised by the termination of one or more important prophetic periods, and marking the speedy or actual commencement of another. I have a strong conviction that 2,400 is, and can only be, the correct number, and that it has reached its terminus. I have "full assurance of faith" that it commenced in "the third year of Cyrus;" and if that year were, according to the computation of Usher and others, B.C. 536, even then it will have ended A.D. 1864; and the bloody epoch of 1861-5, will have been included in the 2,400 as its terminal four years. But the facts and figures of my chronology prove that "the third year of Cyrus" is not to be dated B.C. 536, but B.C. 540, which therefore causes the 2,400 to end in A.D. 1860.

Sir Isaac Newton accepted the 2,300, the beginning of which he assigned to B.C. 538. Shimeall rejects this, and begins them B.C. 480, at the invasion of Greece, by the Ram-power pushing westward under Xerxes. Miller and his disciples computed them from the initiation of Daniel's 70 weeks, B.C. 457. Of these Sir

* The Temporal Power fell 1870. This was written in 1865.—*Publisher.*

Isaac Newton came nearest to the truth concerning the commencing era ; but like all the rest, was prevented from arriving at a correct solution, owing to the spuriousness of the number 2,300. Before my suspicions were aroused as to its genuineness, though always an opponent of Millerism, I accepted their commencement of the period. But, from what is before the reader, it is evident to me that the acceptance of 2,400 as the true reading is indispensable to even a probable solution of the difficulty.

5.—The Four Decrees.

Ezra informs us in ch. i. that Cyrus, King of Persia, in the first of his reign, issued a decree, saying that the Lord God, who had given him all the kingdoms of the earth, had charged him to build for Him a house at Jerusalem ; and that in obedience to this he invited all Jews so disposed to go up to that city, and to begin the work. This proclamation was made 70 years after Nebuchadnezzar saw the Image in the second year of his reign (Dan. ii.). He saw that image demolished by the antitypical Cyrus in the latter days. These 70 years of Jeremiah, styled "the land enjoying its sabbaths to fulfil threescore and ten years," ended with the third year of Cyrus, or the first of his sole reign, B.C. 540. So that the end of these sabbatic years was the beginning of the 2,400 of treading-down.

EIGHTEEN years after, another decree was issued by Darius the Persian in the second year of his reign, enforcing the decree of Cyrus which had been suspended by Cambyses, styled by Ezra, Artaxerxes. This was B.C. 522. Haggai and Zechariah the prophets, greatly encouraged the building of the temple under this decree: so that the work was finished in the 6th of Darius, B.C. 518.

FIFTY-THREE years after the decree of Darius, another was issued in the 7th of Artaxerxes Longimanus, king of Persia, B.C. 469. This was for the appointment of "magistrates and judges to judge all the people beyond the river, all such as knew the laws of God" (Ezra vii. 7-25, 26).

THIRTEEN years after this Artaxerxes made a second decree in the month Nisan of the 20th year of his reign, B.C. 456. It was issued to Nehemiah while Jerusalem was "lying waste, without a wall, or gates ; and therefore a reproach for its enemies." The *broad wall* was in ruins with breaches in all its length (Neh. ii. 13, 17 : iii. 8 : iv. 7). This unfortified state of the city caused few people to dwell there, and prevented many houses from being erected : "The city," says Nehemiah, "was large and great (or broad in space) : but the people were few therein, and the houses not builded" (ch. vii. 4). This condition of the Holy City caused him great grief.

“When I heard it,” says he, “I sat down and wept, and mourned, and prayed before the God of heaven” (ch. i. 4). Being cupbearer to the king, on presenting him with wine, his sadness was observed, and the reason demanded. Having explained the cause, Artaxerxes commissioned him to go to Jerusalem, and cause the people to return and build it; that so Jerusalem might return, the broad wall be builded, and the breaches closed.

This second decree of Artaxerxes is “the commandment” referred to in Dan. ix. 25, from the going forth of which the Seventy Weeks were to be computed. Beginning in the month Nisan of the 20th of Artaxerxes, and extending “to the cutting off of Messiah the Prince,” this latter event, the Crucifixion, must necessarily be 490 years from the issuance of the decree; so that, if none of the dates of our Eighth Period were extant a suspension bridge would still span the interval; and reveal to us that the world would be 490 years older at the Crucifixion, than in the 20th of the king. It is more satisfactory, however, to be able to fill in the interval with authentic dates, whose sum total is exactly Seventy Weeks of Years. And this I have been enabled to do, as the reader will perceive.

EIGHTH PERIOD.

FROM THE BEGINNING OF DANIEL'S SEVENTY WEEKS
TO THE CRUCIFIXION OF MESSIAH.

EMBRACES 490 YEARS.

A.M.	Names and Events.	Years.	References.	B.C.
3633	The beginning of Daniel's Seventy weeks in the 20th of Artaxerxes .. .. .	.. .. .	.. .. .	456
3662	Rest of the reign of Artaxerxes from his second decree	29	Rollin	427
	Xerxes II., and after him Sogdianus 8 months	19	"	408
3681	Darius Nothus	43	"	365
3724	Artaxerxes Mnemon	23	"	342
3747	Artaxerxes Ochus	2	"	340
3749	Arses	6	"	334
3755	DARIUS CODOMANNUS, the last king of the Silver Dynasty of Nebuchadnezzar's Image	7	1 Macc. i. 7	327
3762	ALEXANDER of Macedonia, the notable horn of the Goat, and first of the Brazen Dynasty of the same Image, dies at Babylon after Darius	12	"	315
3774	To the Era of the Seleucidae, termed "THE ERA OF THE GREEKS"	31	"	284
3805	Seleucus Nicator reigns from this Era	19	"	265
3824	Antiochus Soter	15	"	250
3839	Antiochus Theos	20	"	230
3859	Seleucus Callinicus	3	"	227
3862	Seleucus Ceraus	36	"	191
3898	Antiochus "the Great"	12	"	179
3910	Seleucus Philopator	9	1 Macc. ii. 66, 70	170
3919	Antiochus Epiphanes; in the 9th year of his reign, Judas Maccabeus is appointed by Matthias to the government of Judea, now in full insurrection against the Greeks. The Era of the Asmoneans begins	3	"	167
3922	Antiochus dies a most miserable death three years after Judas Maccabeus is appointed chief of the Insurrection, in the 149th of "the Kingdom of the Greeks"	2	"	165
3924	Antiochus Eupator	12	"	153
3936	Demetrius Soter	5	"	148
	Judas slain in this reign; the Roman Senate forms a league with the Jews; Ezekiel's 430 years of retribution end, B.C. 161, eight years before Demetrius Soter's death. Israel "holpen with a little help"	18	"	130
3941	Alexander Bala	4	"	126
3959	Demetrius Nicator	27	"	99
3963	Alex. Zebina, Cleopatra, and Seleucus V.	4	"	95
3990	Antiochus Grypus	4	"	71
3994	Seleucus	4	"	67
4018	Antiochus Eusebes	2	"	65
4022	Antiochus Asiaticus, the last King of the North-Horn Dynasty of the Goat, in the 4th of Aristobulus II., King of Judea, dethroned by Pompey	24	"	41
4024	Aristobulus II., having reigned six years, dies two years after	2	"	39
4048	Hyrcaus II., King of Judea, reigns	39	"	00
4050	Antigonus .. .. .	.. .. .	.. .. .	.. .. .
4089	Herod the Idumæan .. .. .	.. .. .	.. .. .	.. .. .
	JESUS OF NAZARETH asking questions of the doctors, aged 12 .. .. .	.. .. .	Luke ii. 42	12
4116	The SEVEN WEEKS AND THREESCORE AND TWO WEEKS of Daniel end	27	Dan. ix. 25. .. .. .	.. .. .
	"The beginning of the Gospel of Jesus Christ" at John's baptism, which commenced the last week of the 70 .. .. .	.. .. .	Mark i. 1. .. .. .	.. .. .
4120	In "the Half of the Week"— <i>khatzi hassshavua</i> —Jesus manifested to Israel by immersion in Jordan, being about 30 years of age	4	Luke iii. 23	30
4123	In the Second Half of the Week "HE does cures to-day and to-morrow, and the third He is perfected," having been "CUT OFF" previously by crucifixion	3	"	33
	Seventy weeks of years are equal to	490 .. .. .	.. .. .	.. .. .

The Decree of Phocas.

The authorities for the statement, that Phocas confirmed the supremacy of the Roman See, and thereby constituted the Bishop of Rome the Spiritual Chief of All Churches, are *Paul the Deacon*; and ANASTASIUS in his Ecclesiastical History of the A.D. 606. The latter observes: "This (Boniface III.) obtained from Phocas the Prince, that the Apostolical See of the Blessed Apostle Peter should be Head of All Churches; because the Constantinopolitan church had written that she is the first of all the churches."

Gordon and *Baronius* date Phocas' decree A.D. 606; *Muratori*, A.D. 607. In 608, he gave the Pantheon to the Pope; a temple originally dedicated to Cybele and all the gods. The Pope rededicated it to the Virgin and all the Martyrs—the gods and goddesses of the Catholic superstition.

DANIEL'S SEVENTIETH WEEK.

FROM THE BEGINNING OF JOHN THE IMMERSER'S MISSION TO "THE CUTTING OFF OF MESSIAH THE PRINCE."

EMBRACES 7 YEARS.

A.M.	Names and Events.	Years.	References.	A.D.
3633	The Seventy Weeks, or 490 years, begin in the 20th Artaxerxes	—		
4116	Sixty-nine of the Seventy, or 483 years end .. John the Immerser, now 26 years and 6 months old .. As the Voice crying in the Wilderness, he begins to preach "the Baptism of Repentance for Remission of Sins"	—	Luke i. 36, 56 Mark i. 4; Luke iii. 1-3.	26
	This Seventieth Week, the Week of the Confirmation of the Abrahamic Covenant, is divided into TWO HALVES		Dan. ix. 27.	
4120	At the end of the first half all the people and Jesus being immersed, John is shut up in prison by Herod For 40 days after his immersion, Jesus is tempted The temptation finished, Jesus begins to preach the Gospel of the Kingdom	3½	Luke iii. 20, 21. " iv 2. " iii. 23	
4123	"He does cures to-day and to-morrow, and the third day"— <i>a day for a year</i> , and is then "cut off" at the end of the second half of the week	3½	.. .. .	30
		7		33

NOTES ON THE SEVENTIETH WEEK.

I.—Improved Translation of the Text.

The following translation made by me I regard as an improvement upon that of the English version. Gabriel said to Daniel in the first year of Darius the Mede, B.C. 542, "Seventy sevens have been decreed with respect to thy people, and with respect to thy holy city, for finishing the transgression, for perfecting sin-offerings, for covering iniquity, for causing to come in a righteousness of hidden periods, for sealing the vision and Prophet, and for anointing the Holy of holies. 25. Know then and be wise. From the going forth of a commandment for causing to return and for building Jerusalem to the Anointed Prince *there shall be* seven sevens and sevens sixty and two : she shall return, and the Broad wall and the breach be builded, even in the trouble of the times.

26. And after the sixty and two sevens the Anointed one shall be cut off, but *there shall be* nothing in Him. And the City and the Holy Place the people of the Prince coming shall destroy ; and the end thereof *shall be* with a sweeping away, and before the end of the war desolations are decreed.

27. And He shall cause to confirm a covenant for many one seven : and half of the seven He shall cause to cease sacrificing and offering. And because of an overflowing of abominations *there shall be* a desolating even to destruction ; and that decreed shall be poured out upon the desolator."

2.—Speculations of Chronologists on the Seventy Weeks.

Various have been the speculations of "the wise and prudent" concerning the beginning and ending of this notable and interesting prophecy. Mr. Shimeall tells us, that the Seventy Weeks, which he admits are 490 years, began in the seventh of Artaxerxes, B.C. 453, and ended $3\frac{1}{2}$ years after the crucifixion, Jesus being crucified "in the midst of the week." Besides this, he tells us that the decree issued to Ezra in the 7th year was for the re-building of the city, street, and wall of Jerusalem. This, however, is all mere fiction. The 7th year of Artaxerxes was B.C. 469, and not 453, a difference of 16 years ; which leaves only 21 years, instead of 33, the age of Jesus when crucified ; so that Mr. Shimeall's termination of the 490 years is 12 years before, instead of $3\frac{1}{2}$ years after, that event.

Jesus was not crucified "in the midst of the week." What Gabriel said was *khatzi hasshabvua*, "half of the seven ;" *khatzi* signifies "half, part or portion of anything." He divided the

last seven into *halves*, and said in "half of the seven He (the Prince) would cause to cease sacrificing and offering." But whether the first half or the last half, he did not say. He left that to be determined by events. And events did determine it most remarkably: for at the full end of the last half, even fifty days after it had ended in the Crucifixion, many for whom the covenant was confirmed, obeyed the voice of the Spirit in Peter, in being immersed upon the name of Jesus Christ into remission of sins; and thenceforth were caused by "the word of reconciliation" to cease offering bloody sacrifices and meat-offerings according to the law.

Others would have us believe that the Crucifixion occurred at the end of 69 weeks, and that the last, or seventieth week, is all yet in the future! Upon this hypothesis, then, Jesus of Nazareth is not the Christ, and Christianity is all a fable! Gabriel declared, that certain six things were to be accomplished within the seventy weeks; first, the finishing the transgression of the law; second, the perfecting of sin offerings in the Christ; third, the covering of iniquity with a spotless robe; fourth, the induction of a righteousness that should entitle to life in the ages to come; fifth, the sealing the vision and prophet like to Moses; and sixth, the anointing the Most Holy of the saints with spirit and power. These things were all to be done within the 490 years. It is certain they were none of them fulfilled within 69 weeks, or 483 years. If, then, the seventieth week is still future, which is the only portion of time allotted to their accomplishment, these six important and indispensable items are in the future likewise. And, as the apostolic revelation of the mystery, set forth in the word of reconciliation they preached, was all based upon the truth of the claims of Jesus to the Messiahship, their proclamation is a mere cunningly devised fable on the supposition of the last seven years of the 490 being in the future. But the *Chronikon Hebraikon* demonstrates the error common to all chronologists who do not terminate the Seventy Weeks with the Crucifixion.

It is entirely incorrect to say that the decree issued to Ezra in the 7th of Artaxerxes was "for the building of the city, street, and wall of Jerusalem." It was for no such purpose; but for the restoration of the civil law. The Seventy Weeks can only be computed rightly from the 20th of this reign, when the second decree of Artaxerxes was issued to Nehemiah for the execution of what is erroneously assigned to Ezra; and the years elapsing between the 20th year and the Crucifixion exactly filling up the interval, prove the commandment delivered to Nehemiah, B.C. 456, to be the true beginning.

CHRONOLOGICAL SUMMARY.

A.M.	Events.	Years.		B.C.
0000	The Creation .. .. .	.....	.....	4089
1656	The Deluge	1656	1656	2433
2033	To the Confirmation of the Covenant with Abraham	377	} 807	2056
2463	To the beginning of the Hebrew Calendar at the institution of the Passover and Exodus	430		
2503	To the Invasion of Canaan under Joshua	40	40	1626
2533	To the death of Joshua, aged 110 years	30	} 480	1586
2983	"Judges until Samuel the Prophet"	450		
3023	To the death of Saul and beginning of David's reign over Judah	40	} 84	1066
3067	To the foundation of the Temple in the 4th of Solomon	44		
3107	To the apostacy of Judah in the 4th of Rehoboam	40		982
3477	Nebuchadnezzar begins to reign		} 430	612
3497	From the 4th of Rehoboam to the Destruction of the Temple in the 19th of Nebuchadnezzar	390		
3567	To the 2nd of Darius the Persian when the building of the Temple is resumed	70		522
3571	The Temple finished in the 6th of Darius, 70 years from 23rd Nebuchadnezzar	4	} 136	518
3601	Darius reigns after the Temple is finished	30		
3613	Xerxes, the 4th, after Cyrus, reigns	12		476
3633	Artaxerxes Longimanus reigns 20 years, and issues his decree which begins the 70 weeks of Daniel	20		456
4089	'90 BIRTH OF JESUS CHRIST			A. D.
4123	To the "cutting off of Messiah the Prince" by crucifixion, aged 33 years	490	490	33
	Whole number of years from the Creation to the Crucifixion	4123	4123	

NINTH PERIOD.

FROM THE CRUCIFIXION TO THE END OF THE EVENING-MORNING PERIOD OF 2,400 YEARS.

EMBRACES 1,827 YEARS.

A.M.	Events.	Years.	A.D.
4123	The "cutting off of Messiah the Prince" by crucifixion inflicted by the Little Horn of the Goat, in which he was "given for a covenant of the people" (Isa. xlii. 6: xlix. 8); and believers were "caused to cease sacrificing and offering"	33	
	The forty years ensuing are styled in Scripture, <i>πασας τας ημερας, εως της ουπτελειας του αιωνος</i> : all the days until the end of the æon (Matt. xxviii. 20); very incorrectly rendered in the English version, "Always, even unto the end of the world." These years are "the last days" of Heb. i. 2, James v. 3, and 2 Tim. iii. 1, and "the end of the world" of Heb. ix. 26 and 1 Cor. x. 11. The Æon, of which these years were the last days, was the MOSAIC COURSE constituted by the law, which had "waxed old and was ready to vanish away" (Heb. viii. 13). These last days of the MOSAIC ÆON or <i>χρονοι αιωνων</i> (Tit. i. 2) are familiarly styled the APOSTOLIC AGE: the events of which, worthy of being remembered, are recorded in all the New Testament, except the APOCALYPSE		
4160	"The Daily taken away and the place of his sanctuary cast down," by "an army being given against the Daily because of transgression." The people of Messiah the Prince, styled in Matt. xxii. 7, "the King's armies," sent forth to destroy the city and sanctuary. These armies were "the host given to the little Horn of the Goat," or "king of fierce countenance," by which "he cast down to the ground the truth," in its Mosaic representation (Dan. viii. 11, 12, 23: ix. 26). Referring to this destruction of Jerusalem and the Temple by the Roman Little Horn, Jesus said, "Of that day and hour knoweth no man—no, not the angels who are in heaven, neither the Son, but the Father" (Mark xiii. 32). Forty years afterwards, however, history recorded the event as having transpired	37	70
	"The Vulgar, or Christian Æra, symbolized by A.D., was not fully settled till the year 527, when Dionysius Exiguus, a Romish abbot, fixed it to the 4713th year of the Julian period, which was four years too late. It is, however, now so generally received that this gross error in calculation is but seldom regarded." According to this, four years should be added to all the dates of the Vulgar Æra for the true A.D. denomination.		
4187	The Apocalypse communicated to the apostle John while an exile in Patmos, about	28	98
4402	The "One Body," apocalyptically symbolized by a woman, pregnant during a "set time" of 280 years from Pentecost, A.D. 33. During this symbolical gestation she advances into the period of the sixth seal, when she is delivered of the MAN CHILD OF SIN, who is caught up by the power of the sword to the throne of Deity, or supreme government of the world. He founds the despotism styled "Church and State," which thenceforth rules all the nations of Daniel's Fourth Beast with a rod of iron (Apoc. xii. 5)	215	313
4413	"Silence in the (Catholic) heaven about half-an-hour" begins	11	324
4414	The Constantinian or Laodicean Pentecost, styled the Council of Nice	1	325
4426	The silence in the heaven ends at the death of Constantine	12	337
4620	The Daily having been abolished when the place of its sanctuary was destroyed A.D. 70, the time is now arrived after an interval of 460 years, "to set up an abomination making desolate the Holy Land; which is to continue 1,290 years; or, "to the outpouring of that determined upon the Desolator" (Dan. xii. 11: ix. 27). In the Justinian epoch, Noushirvan invades the land of Israel. Antioch is taken, and its inhabitants translated to the banks of the Tigris. The wars were long and desolating, and continued through the reigns of Justinian, Justin, and Tiberius. Syria was reduced, and the Persian standards advanced to the shores of the Mediterranean	194	531
4620	Beginning also of the 1,335 years, which extend to "the time of the dead," when Daniel and John "arise to their inheritance" (Dan. xii. 12, 13)		531
	After a gestation of 280 years from the Council of Nice, A.D. 325, the "GREAT HARLOT" gives birth to "THE GOD OF THE EARTH," who, in the Phœcan epoch, is fully "revealed" in Rome (Dan. xi. 36-39)	75	606
		573	

A.M.	Events.	Years.	A.D.
	Beginning of the "time, times, and dividing of time" when the saints were imperially "given into the hand" of the Episcopal Mouth of the Little Horn by the Civil Power (Dan. vii. 25). These "times" are identical with the 42 months of Apoc. xi. 2: xiii. 5, in the Phocan epoch	573	604-8
	Beginning of the "time, times, and a half" sworn to by the "Man clothed in linen" (Dan. xii. 7); and by the Rainbowd Angel also swearing that the "time shall be no longer" (Apoc. x. 6), which personages are identical	....	604-8
4721	Beginning of the first period of "five months" Saracenic tormentation of the unsealed (Apoc. ix. 4-6)	26	682
5021	Ending of the second period of "five months" signalized by the fall of the Caliphs	300	982
5151	Beginning of "the hour and day and month and year," or 391 years and 30 days, appropriated to the subversion of the Greek Catholic Imperial Third of the Roman Orb (Apoc. ix. 15)	130	1062
5542	End of the 391 years and 30 days, signalized by the capture of Constantinople by the Turks	391	1453
5661	The St. Bartholomew Massacre, which signalizes the finishing of the testifying of the witnesses before the Serpent and the God of the earth, at the end of "a time, times, and half-a-time," or 1,260 years (Apoc. xi. 3: xii. 6, 14, 17); and the making war upon them by the Beast	119	1572
5774	The witnesses conquered by the Beast and "killed" (Dan. vii. 21; Apoc. xi. 7: xiii. 7)	113	1685
5879	The witnesses remain unburied corpses in the Breadth of the Great City "three days and a half," lunar time; at the end of which political life enters into them, and they ascend to power, 1,260 years from the Justinian epoch	105	1789
5911	End of the 1,290 years desolating abomination, signalized by the beginning of the outpouring of "that determined upon the Desolator" of the Holy Land, in the Greek Revolution	32	1821
5950	End of the Evening-Morning period, 2,400 years from "the third year of Cyrus"; notably signalized by the immediately succeeding hexennial epoch of the American-Civil, the Franco-Mexican, the Russo-Polish and the Austro-Prussian Danish wars; with pestilence, financial perplexity, and the ominous ROMAN QUESTION	38	1860
	Whole number of years from the crucifixion to the end of the 2,400	1827	

HEBREW CHRONOLOGICAL PERIODS

OF THE

GREAT MEDIATORIAL MILLENNARY WEEK OF SEVEN THOUSAND YEARS.

Order.	Periods.	Duration.	References.
1	The Antediluvian ending in the 600th year of Noah	1656	Gen. vii. 6.
2	The Postdiluvian Patriarchal ending with the Exodus	807	
3	Beginning of the MOSAIC ÆON, styled by Paul of <i>chronoi aionoi</i> , to the Time of the Judges	79	Exod. xii. 2: xiii. 4; Tit. i. 2.
4	Time of the Judges "until Samuel the Prophet"	450	Acts xiii. 20.
5	From Samuel to the Foundation of the Temple in the 4th of Solomon	84	1 Kin. vi. 1.
6	The Temple Era till the Destruction thereof in the 19th Nebuchadnezzar	430	2 Kin. xxv. 8.
7	From Destruction of the Temple to the beginning of Gabriel's 70 weeks in the 20th Artaxerxes	136	Neh. i. 1-3; ii. 1.
8	From the Beginning of the 70 weeks to the Crucifixion	490	Dan. ix. 26.
9	From the End of the 70 weeks at the "cutting-off of Messiah the Prince," to the end of the Evening-Morning Period of 2,400, in A.D. 1860-1	1827	
10	From the End of the 2,400 to the End of the "Little Season," including it and Micah's premillennial 40 years, and the Thousand Years' Reign...	1050	Apoc. xx. 3, 7; Mic. vii. 15.
	Whole number of years from the Creation to the Cessation of every curse	7000	Apoc. xxii. 3.

APPENDIX.

Chronikon Hebraikon, to the best of our belief, remains the best and most scriptural Chronology extant. Yet in some details more light is to be desired, and the author's conclusions cannot be accepted in their entirety. While sympathising entirely with the desire for unquestionable accuracy and final and conclusive demonstration, it cannot be conceded that the qualifications of "about or nearly" are entirely eliminated from this chronology. Neither does the apostle Paul speak thus absolutely in the celebrated passage in Acts xiii., for he says "about the space of four hundred and fifty years," God gave Israel Judges until Samuel the prophet. Nor is the phrase "until Samuel the prophet" susceptible of so rigid a construction as this chronology lays down, for *Samuel was a judge* as well as a prophet, as he himself emphasises. These remarks are made in no hypercritical spirit, but only for the sake of truth, which, it is believed, may still harmonise all the intricacies of this most difficult subject.

A few notes are therefore added, and the final solution of the problems involved, if ever they be finally solved this side the Kingdom of God, is left over.

First, then, with regard to the celebrated difficulty—the 480 years of 1 Kings vi. 1; it is to be remarked that the Septuagint has "440 years," showing that there was a difficulty over the matter between two and three hundred years before Christ. It is evident that from the Exodus to Solomon's accession is a span of 600 years (Josephus makes it 592 years—Ant. viii. 3, § 1), but the final adjustment of the component spans that make up this period does not yet appear.

On page 20 the definition of the "fourth period," to be strictly faithful to the inspired word, needs revision. It should not say:—"embraces 450 years," but "embraces *about* 450 years." The appearance of absolute accuracy is misleading, for the apostle

does not so speak. Neither does he accurately define a point of time in the phrase "until Samuel the prophet;" nor does there seem to be any good reason why the greater part of Samuel's life should be excluded from the time of the judges. The facts are these. Samuel *was a judge*. "Samuel judged Israel in Mizpeh" (1 Sam. vii. 6). "Samuel *judged Israel all the days of his life*. And he went from year to year in circuit to Bethel and Gilgal and Mizpeh, and judged Israel in all those places. And his return was to Ramah, for there was his house; and there he judged Israel; and there he built an altar unto the Lord" (1 Sam. vii. 15-17). When "old and grey-headed" (1 Sam. xii. 2), after the anointing of Saul, he rallied the people to the memory of God's deliverance by the judges, *including himself among them*: "The Lord sent Jerrubbaal and Bedan (Abdon) and Jephthah and *Samuel*, and delivered you out of the hand of your enemies" (v. 11).

The true explanation of Paul's remark in Acts xiii. 21 seems to be, that towards the end of Samuel's career God gave them Saul, and that Samuel and Saul's joint administration endured "by the space of forty years"—another "round number," like the four hundred and fifty. Josephus says that Saul reigned 20 years—18 years contemporary with Samuel, and two years after his death (Ant. vi. 13, § 5, and 14, § 9). Also that Samuel "governed and presided over the people alone, after the death of Eli the High Priest, 12 years" (ibid). This makes 32 years from the death of Eli to the death of Saul (Ant. vi. 1). Whiston's Josephus, by interpolating in brackets ["and twenty"] in Ant. vi. 14, 9, to make Saul's reign up to 40 years, to square with the popular misunderstanding of Acts xiii. 21, at once upsets the Bible history and Josephus' paraphrase thereof.

It is quite evident, as Dr. Thomas argues, that a reign of 40 years is impossible for Saul; but, on the other hand, to assign to him a reign of less than seven would seem to be an error in the other direction. It may be remarked here that in the difficult passage: 1 Sam. xiii. 1, the R.V. points in the margin to a certain rescension of the Septuagint which reads: "Saul was thirty years old when he began to reign" He reigned two years and committed a trespass which caused him the loss of the kingdom. But he afterwards reigned long enough to subdue all his enemies round about. "Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the Kings of

Zobah, and against the Philistines, and whithersoever he turned himself he vexed them. And he gathered an host and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them" (1 Sam. xiv. 47). A period of less than five years would seem to be inadequate for all this. Further, Ishbosheth, Saul's son, was 40 years old at Saul's death (2 Sam. ii. 10); and Jonathan's little son was five years old at the same time (2 Sam. iv. 4), which better accords with the longer reign of Saul. Josephus is manifestly somewhere near the truth, even if he be not actually correct.

What, then, of the captivity of the Ark, and its long sojourn at Kirjath Jearim, which Dr. Thomas makes such a strong point? The answer is, that it is nowhere said in the Scriptures that the "20 years" of its abode at Kirjath Jearim measures the interval between its return from the land of the Philistines and the eighth year of the reign of David (*Chron. Heb.*, p. 24; 1 Sam. vii. 2; 2 Sam. v. vi.). The inference that it does so is very natural, but is mistaken all the same. If David had been born "seventeen years before the Ark's capture" (*Chron. Heb.*, tab. p. 23), then he must have been 37 years old at the end of these 20 years, and still older when he slew Goliath, and a man advanced in years when he began to reign; all of which is, of course, quite out of harmony with the scripture, which depicts him as a stripling in his encounter with the giant, and as 30 years old when he began to reign (2 Sam. v. 4). The termination of the 20 years of 1 Sam. vii. 2 is the solemn repentance of Israel and their return to Yahweh, when they "put away Baalim and Ashtaroth and served Yahweh only"; and He accepted Samuel's offering and miraculously subdued the Philistines, so that "they came no more into the coast of Israel"; but "the hand of the Lord was against the Philistines all the days of Samuel." The 20 years are, in fact, the measure of *the period of servitude* that followed the judgeship of Eli in retribution for the iniquity of his house. Probably more than 40 years intervened between the death of Eli and the capture of the Ark by the Philistines, and its removal to the city of David from Kirjath Jearim, in the eighth year of David's reign.

The date of Daniel's deportation to Babylon cannot be "the eighth year of Nebuchadnezzar's reign" (tab. "Sixth Period") for he prophesied before the King in Babylon "in the second

year" of his reign (Dan. ii. 1), after "three years" preparatory training (Dan. i. 5). The explanation of this added apparent discrepancy is to be found in the fact that Nebuchadnezzar invaded Judea and took captives from Jerusalem before he actually ascended the throne.

The foregoing modifications do not affect the main question, but only the correct relative placing of various periods. The dates of the Christian Era are likewise unaffected by the obscurities in certain Old Testament periods. The fall of the Temporal Power is a great landmark that cannot be mistaken. Expected by Dr. Thomas in 1865, it became a fully accomplished fact in 1870. Thirty years and more have now elapsed, and the Rise of the Jew is the Sign of the Times that most signally marks the end of that interval after the fall of the Pope. We are in the last days of "the sixth vial," when the Power that at present desolates the Lord's land is being enfeebled to the last degree, prior to its removal to make way for "the Kings of the East." At such a crisis the Lord himself has by a striking parenthesis (Rev. xvi. 15) declared that he will come upon the world as a thief. "Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

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