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Sacred Chronologie,

Drawn by *Scripture Evidence* al-along
that vast body of *Time*, (containing the space of
almost four thousand Years) From the Creation of
the WORLD, to the Passion of our
Blessed SAVIOUR.

By the help of which alone, sundry *Difficult Places* of
Scripture are unfolded: and the meanest Capacity may im-
prove that holy Record with abundance of delight and pro-
fit: being enabled thereby to refer each several *Historic*
and material Passage therein contained to its
proper Time and Date.

By R. D. [✓] *nahee* M. D.

I Pct. I. 10, 11.

*Of which Salvation the Prophets have enquired and searched diligently,
Who prophesied of the Grace that should come unto you.*

*Searching What or What manner of Time the Spirit of Christ which was
in them did signifie, When it testified before-hand the sufferings of
Christ, and the glory that should follow.*

L O N D O N,

Printed by James and Joseph Moxon, for Stephen Bowtell, at the
Sign of the Bible in Popes-head Alley.

1648.

Chronological

1800 - 1810
1810 - 1820
1820 - 1830
1830 - 1840
1840 - 1850
1850 - 1860
1860 - 1870
1870 - 1880
1880 - 1890
1890 - 1900

1900 - 1910
1910 - 1920
1920 - 1930
1930 - 1940
1940 - 1950
1950 - 1960
1960 - 1970
1970 - 1980
1980 - 1990
1990 - 2000

2000 - 2010
2010 - 2020
2020 - 2030
2030 - 2040
2040 - 2050
2050 - 2060
2060 - 2070
2070 - 2080
2080 - 2090
2090 - 2100

2100 - 2110
2110 - 2120
2120 - 2130
2130 - 2140
2140 - 2150
2150 - 2160
2160 - 2170
2170 - 2180
2180 - 2190
2190 - 2200

2200 - 2210
2210 - 2220
2220 - 2230
2230 - 2240
2240 - 2250
2250 - 2260
2260 - 2270
2270 - 2280
2280 - 2290
2290 - 2300

To the Worshipfull

My much Honoured Father
Roger Drake, Esquire.

My Honoured Uncle Tho. Burnell,
Esquire.

Worshipfull and much Honoured,

IT is not the desire of Protection (the common Theme of such Epistles) but sense of dutie and the bond of gratitude puts me upon this Inscription. Truth needs no Patron, Errour deserves none. To wave therefore such complements; My designe in this Prologue is a thankfull acknowledgement of that great debt brought upon me by each of you, which I can never satisfie. To the one I owe (under God) my being, and well being; to the other, the dearest Companion of my Life; to both my Name and Posterity. Unworthy were I either of life or name, should I not endeavour (according to my poore model) to perpetuate their being and memorie, to whom I am an eternal debtour for both. This only were motive enough to extort a publick acknowledgement. But I cannot smother in silence an other Favour (shall I say not inferiour to either of the former? Gods blessing upon poore and unworthy indeavours may make it farre superiour) that in the last great turne of my Life, wherein I seemed unto many a signe and a wonder, by relinquishing that Honourable Profession of Physick, to attend upon an higher Calling (though very mean in the eyes of the World) neither of you did interpose to divert me from that designe, though carnal arguments were not wanting to have made each of you improvè your utmost Authoritie for the stifling of such a motion in the very birth. I am not ignorant under what extreame contempt and discouragement the Ministry lies at present: Nor can I be so stupid as not to apprehend how my own credit lies at the stake, as if Consciounes of inability in the practice of Physick made me digresse to the function of the Ministerie. For the answering of which cavil I am not very solicitous, but willingly

Epistle Dedicatory.

lingly in this point lay my credit at their feet who excel in that facultie both at home and abroad, and upon former tryal made, know best what to judge. But certainly had consciouſnes of inabilitie diverted me from Physick, I should have had but very poor encouragement to the Ministerie, which as it is far more difficult than Physick or any other Facultie in its own nature, so considering the infinite discouragements both from without and within, I had little ground to hope it would prove more easie or advantagious than the practice of Physick, especially since this and other callings gain much credit and profit by faithfullnes and diligence; but the Ministry never looses more with the world than when its exercised with most pains and faithfulness. For my own part, as the former pompe and splendour of the Clergie did not intice me, so the present outward baseness thereof doth not discourage me; but silencing all carnal Objections, I desire to be faithfull unto him that hath called me, and so to walk in this waighty employment, as at last (through Gods mercy) I may give up a comfortable account; for which I begge your earnest Prayers,
and rest.

From my Study
this 14. of June.
1648.

Your dutifull and loving Son
and Nephew,

ROGER DRAKE.



THE
P R E F A C E.



S all the Promises, Prophecies, Ceremonies, Genealogies, &c. had a special reference unto *Iesus Christ*, as their body, center, end, accomplisher; so doth this our *Chronologie*, which begins in the first and ends in the second *Adam*: To him we desire to conduct the Reader, and there to leave him, even with *Christ*, who is the only aim, hope, and rest of all true Believers.

The designe of the Authour was as much as may be, to find out Truth, for his own satisfaction, and to clear up truth unto the meanest capacities, who by the help of this poor little peece, may in the cast of an eye finde out almost infinite Truths, which without the helpe of these parallel Tables will haply puzzle the best Chronologers, and be almost impossible for meaner capacities to collect by their own industry.

By this it will appear, that innumerable (and that most solid) consequences may be enforced from Scripture grounds, which yet appear not in the surface of the Text, but may be digged out of the Mine of the Scriptures by pious study and industry. And in a word, By vertue of this helpe, thou maiest read the whole Scripture with abundance of delight and profit, as being able to referre every remarkable passage to its proper time and Date. Who knows not how necessary *Chorography* and *Chronologie* are to Hi-

Story, from which, if you abstract Time and Place, it seems to be without Head or Tail, and sounds more like a *Fable* than a true *Narrative*.

For thy better understanding and improving the ensuing *Chronological* Tables, know that the *Norma* or *Compasse*, by which wee steere (in measuring that vast body of Time, from the Creation unto Christ) is the lives of the Patriarchs, Kings and Prophets, as they ly single or parallel together: (which indeed are well stiled, by learned *Broughton*, *The Day-star of the Narration*.) and afterwards, the years of captivity and *Daniels* seventy weeks of yeers, which we fully beleeve do expire with the death of Christ. Every page contains seven weeks, that is nine and forty years; in which, where the lives are single or thin, we note the succession of them, two, three or four times in the same page: yea in the first page, the line of *Adams* life is noted five times; one hundred and thirty years of his life being past before any Patriarch is joynd as parallel with him. In the next colunne to their lives, (either single or parallel) are noted the Sabatical years, or the weeks of the world; the letter [S] being affixed to the top of the colunne: and in the same colunne, immediately under the letter [S] are noted the Jubilies of the World; and afterwards of *Canaan*, which run parallel with the Jubilies of the World. In the third colunne noted at the top with the letter [W] you have the years of the World, marked at every ten years distance.

The hundred and twenty years of Gods patience to the old World spoke of in *Gen. 6. 3.* is noted page 25. in a distinct colunne, to page 27. then follows a new *Aera* or *Period* of time from the Flood, which hapned *Anno Mundi 1657.* and page 36. a New period of the Promise, and another of Circumcision in the same page: and page 45. is noted the *Aera* of the Lamb or Passover: and in the next page the *Aera* of *Canaan* entred. Page 54. is noted the *Aera* of *Salomons* Temple: and page 55. the *Aera* of the division, when the Kingdom was rent from *Salomon* in *Rehoboham*, and ten Tribes were given to *Ieroboam*. All these seven periods of time, (besides that of the *Creation*.) are famous in Scripture; and are noted distinctly in their severall colunns, as they

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they fall in one after another, being prefixed before the columns of the Patriarchs, &c. Besides those three great *Aeras* or Periods, so famous in prophane *Chronologie*, namely, *Aera Olympica*, *Vrbis condita* & *Nabonassaris*, noted page 59. and 60.

These things being premised, it will not be difficult for the Reader to finde out, in what year of the World, or in what year of those famous Periods, any remarkable passage fell out in Scripture: yet the better to help the Reader, I have given him a view of altogether in the ensuing draught.

| | | <i>W.</i> |
|-------------------|-----|-----------|
| <i>Adam</i> | 130 | 130 |
| <i>Seth</i> | 105 | 235 |
| <i>Enos</i> | 90 | 325 |
| <i>Kenan</i> | 70 | 395 |
| <i>Mahalaleel</i> | 65 | 460 |
| <i>Jared</i> | 162 | 622 |
| <i>Enoch</i> | 65 | 687 |
| <i>Methusalah</i> | 187 | 874 |
| <i>Lamech</i> | 182 | 1056 |
| <i>Noah</i> | 502 | 1558 |
| <i>Shem</i> | 100 | 1658 |
| <i>Arphaxad</i> | 35 | 1693 |
| <i>Selah</i> | 30 | 1723 |
| <i>Eber</i> | 34 | 1757 |
| <i>Peleg</i> | 30 | 1787 |
| <i>Reu</i> | 32 | 1819 |
| <i>Serug</i> | 30 | 1849 |
| <i>Nahor</i> | 29 | 1878 |
| <i>Terah</i> | 130 | 2008 |
| <i>Abraham</i> | 100 | 2108 |
| <i>Isaack</i> | 60 | 2168 |
| <i>Jacob</i> | 91 | 2259 |
| <i>Joseph</i> | 110 | 2369 |
| <i>Void</i> | 59 | 2428 |
| <i>Moses</i> | 120 | 2548 |
| | | B 2 |

Joshuah

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| | | W. |
|---------------|-----|------|
| Joshuah | 17 | 2565 |
| Othniel | 40 | 2605 |
| Ehud | } | 80 |
| and | | |
| Shamgar | } | 40 |
| Deborah | | |
| Gideon | 40 | 2765 |
| Abimelech | 3 | 2768 |
| Tolah | 23 | 2791 |
| Jair | 22 | 2813 |
| Jephthah | 6 | 2819 |
| Ishan | 7 | 2826 |
| Elox | 10 | 2836 |
| Abdon | 8 | 2844 |
| Samson | 20 | 2864 |
| Eli | 40 | 2904 |
| Samuel | } | 40 |
| and | | |
| Saul | } | 40 |
| David | | |
| Solomon | 40 | 2984 |
| Divifion | 40 | 3024 |
| Divifion | 390 | 3414 |
| Captivitie | 51 | 3465 |
| Daniels weeks | 490 | 3955 |

Adde to these the *seven famous Aeras*, mentioned in the Scripture.

| | | W. |
|--------------------------|-----------------|-----------------|
| From the Creation to the | Floud, ----- | 1656 ----- 1656 |
| | Promise ----- | 422 ----- 2078 |
| | Circumcifion -- | 29 ----- 2107 |
| | Paffeover ----- | 401 ----- 2508 |
| | Canaan ----- | 40 ----- 2548 |
| | Temple ----- | 440 ----- 2988 |
| | Divifion ----- | 36 ----- 3024 |

The

T H E P R E F A C E.

The Reader may haply wonder, why in this Table I note but fiftie one yeers of the captivity of *Babylon*. The reason is, because nineteen yeers currant of those seventy yeers run parallel with the nineteen last of *Ezekiels* three hundred ninety yeers, containing the space from the division, to the Captivitie of *Zedekiah*, and the burning of *Solomons* Temple. See *Ezekiel*, 4. 5. Subtract nineteen out of seventy yeers, there rests fifty one yeers, the just space of the Captivity, from the 11. of *Zedekiah* ending; which indeed was the third Captivity: the first hapning in the fourth of *Jehoiakim*; the second, about the 11. of *Jehoiakim* ending.

Take one or two instances to clear the use of the fore-going directions, for a right understanding of the parallel lives in the *Chronological* Tables.

Adam lived to see eight Patriarchs, namely till *Lamech* was fifty six yeer old. I would know how old each of the Patriarchs were, when *Lamech* was born. For answer, turn to page 12. You shall find that at the birth of *Lamech*, *Adam* was eight hundred seventie and four yeers old. *Seth*, seven hundred fourtie and four yeers old. *Enos*, six hundred thirty and nine yeers old. *Kenan*, five hundred fourty and nine yeers old. *Mahalaleel*, four hundred seventy and nine yeers old. *Iared*, four hundred and fourteen yeers old. *Enoch*, two hundred fiftie and two yeers old. *Methuselah*, one hundred eighty and seven yeers old. All those yeers of their lives lying in one parallel line, (from the left hand to the right) with the yeer of *Lamechs* birth, which fell out toward the end of the hundred twenty and fifth week of the world, each week containing the space of seven yeers. By the same rule you may find out the content of any of their yeers, and that in effect, as certainly as if the Scripture had said in exprefs terms, that when *Lamech* was born, *Adam* was eight hundred seventy and four yeers old, &c. Which yet must not be understood to a moneth and day, (since it is not probable all the Patriarchs were born in one and the same moneth and day of the yeer) but that a great part of each of their yeers ran parallel; as haply, nine, ten, or eleven moneths. And this Latitude must needs be granted us, because the Scripture notes onely the yeer, not the moneth and day in which each Patriarch was born, and where the

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Holy Ghost is silent, we must not be curious. Its enough for us to be as wise as God would have us; Nay, I am confident, not all the skill of all the men in the world, from the beginning to the end of the world, will be able to find out all Truths contained in Scripture, either directly, or by consequence: but the full opening of the Book of Scripture, and the Book of Providence, will be a great part of the Saints work and happiness in Heaven. So that we may well conclude with *David, Psalm. 119. 96. That Gods commandment is exceeding broad.* If the *Chronologie* of Scripture, (one of its meanest parts) contain almost infinite consequences; what shall we think of the whole Scripture? which though never so often read, yet still (like God the Author) affords us new varieties, so as at every reading you shall observe some thing which you knew not before. Express places are like ripe fruit that may be eaten presently, but consequences are like the fruit in the seed, or like fire in the flint virtually, not formally in the Text: yet as sure as that which is in express terms, so the deduction be right. For instance, *Gen. 5. 3.* the Scripture saith expressly, *Adam was an hundred and thirty years old, and begat Seth:* from whence I infer that if *Adam* were an hundred and thirty years old at *Seths* birth, then he was an hundred thirty and five years old, when *Seth* was five years old; and a hundred fourty and five year old, when *Seth* was fifteen years old, &c. because five years being added to an hundred and thirty make just a hundred and thirty five years, and fifteen years being added to 130 make an hundred and fourty five years. Yet its no where said in Scripture, that *Adam* was an hundred and five years old, when *Seth* was five years old, &c. onely its proved by consequence, by way of syllogism, whereof one Proposition is grounded upon express Scripture, the other upon sence and experience; from both which infallible premises the conclusion must flow of necessity, and cannot be denied. I clear it thus by an hypotheticalall syllogism. If *Adam* were an hundred and thirty years old when *Seth* was born, then he was an hundred and thirty five years old when *Seth* was five years old. *Adam* was an hundred and thirty years old, when *Seth* was born, Ergo, he was an hundred thirty and five years old when *Seth* was five years old. The *minor* or *antecedent* is express in Scripture,

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ture, onely its noted under the phrase of begetting; whence we may probably gueffe, that *Adam* begat at the beginning of his hundred and thirtieth year, and *Seth* was born about the end of the same year; and so for the rest of the Patriarchs. Now to prove that all the perallel lives of the Patriarchs are set right, subtract the yeers of the Son out of the Fathers age in the same line, and the remainder will be the just age of the Father, when he begat that Sonne. To take the former instance of *Lamechs* birth, *Methuselah* was a hundred eighty and seven yeers old when he begat *Lamech*; at the same time (*Enoch* *Methuselahs* father) was two hundred fifty and two yeers old. How prove I that will you say? Why, subtract a hundred and eighty seven out of two hundred and fiftie two yeers, there rests sixty five yeers, the just age of *Enoch* when he begat *Methuselah*. Again, subtract two hundred fifty and two yeers, (the age of *Enoch*) out of four hundred and fourteen, (the age of *Jared* at the same time;) there rests a hundred sixty and two yeers, the just age of *Jared* when he begat *Enoch*. There is the same reason of all the Parallel lives that run in a straight line from Father to Sonne. By this rule I conclude the Parallels are set right, and a man but meanly versed in Arithmetick, may with abundance of delight upon occasion prove any of them.

There is the same reason of the eight famous periods mentioned in Scripture; to wit, *Of the Creation, Flood, Promise, Circumcision: The Paschal Lamb, the entrance of Canaan, the Foundation of Solomons Temple, and the division or rending of the ten Tribes from Rehoboam*. For by virtue of these Tables you may in the cast of an eye know in what yeer of any of these periods, any memorable accident fell out; If you can but tell in what yeer of a Patriarch, King, Priest or Prophet it hapned. To instance in *Iosahs* Passover, which was kept in the eighteenth yeer of his reign; at which time also *Ezekiels* forty yeers begin, mentioned *Ezekiel* 4. 6. and end with the fourth or last captivitie in the three and twentieth yeer of *Nebuchadnezzar*, *Ier.* 52. 30. see page 62. f. you shall find it fell out three thousand three hundred seventy and nine yeers from the Creation; one thousand seven hundred twentie and three yeers after the Flood; one thousand three hundred and one yeer after the Promise,

Promise; one thousand two hundred seventy and two years after the Circumcision; eight hundred seventy and one year after the Passover; eight hundred thirty and one years after the entrance into Canaan; three hundred ninety and one year after the foundation of the Temple; and three hundred fifty and five years after the division. Now to prove that *Iofab's* Passover hapned in those very yeers of the fore-named periods, substract the latter and lesser number from the greater number immediately foregoing, and you have the just space of time between it and the *Æra* immediately preceding, which may assure you they stand right. To clear this by the former instance, *Iofab's* Passover hapned three hundred fiftie and five yeers after the division: this may be proved by ocular demonstration from the several weeks of yeers, or ten yeers spaces of each period reaching unto that date rightly observed and reckoned; and so may all the rest: In which you may be further confirmed by substracting the lesser period out of the greater immediately fore-going, which leaves the just distance between those two periods: Substract then three hundred ninetie and one, there rest thirtie six yeers between the Temple and division. Again, substract three hundred ninetie and one out of eight hundred thirty and one, there rest foure hundred and fourtie yeers between Canaan entred, and the Temple founded. Yet further, substract eight hundred thirty and one, out of eight hundred seventy and one, there rest forty yeers between Canaan entred and the Passover: and three hundred ninety and one, out of eight hundred seventy and one, there rest four hundred and eighty yeers between the Paschal Lamb and the Temple founded. *1 Kings 6. 1.* A very memorable period, and of great use in sacred Chronology.

Again, substract eight hundred seventy and one out of one thousand two hundred seventy and two, there rest four hundred and one yeers between Circumcision and the Passover. And if yet you substract one thousand two hundred seventy and two, out of one thousand three hundred and one, there rest twenty nine yeers between the Promise and Circumcision. Substract yet further, one thousand three hundred and one, out of one thousand seven

seven

seven hundred twenty three, there rest foure hundred twenty two yeers between the Flood and the Promise made to *Abraham*. Lastly, subtract one thousand seven hundred twenty three out of three thousand three hundred seventy nine, there rest one thousand six hundred fifty six yeers between the Creation and the Flood, which hapned *Anno mundi*, 1657. currant: but I reckon these great periods by compleat yeers, which periods are so exactly noted in every page, as upon strict examination thou shalt find they fail not one yeer in observing their true distances one from another. Consult then, but the Table of those great periods set down for thy ease in the second page of the Preface, and then to prove the true site of every Period, subtract the lesser (as before) from the greater; thou wilt find the just distance of yeers between each of them so punctually observed; as will not onely discover their truth, but also breed in thee abundance of delight and profit. And in truth, if but one yeer in any of these parallels be set false, all that follow after it in the same connexion, must needs be false also. By these Tables thou mayest perceive that *Shem*, *Arphaxad*, *Selah* or *Eber*, (though most probably *Shem*) any of them might be *Melchizedeck*, since every of them lived beyond the birth of *Ishmael*; and one of them, namely *Eber* out-lived *Abraham* himself. Now *Ishmael* was not born till after *Melchizedeck* met *Abraham*, and that probably some yeers. In a word, almost infinite varieties of Truth may with ease be found out by the help of these Tables, which without them would be very difficult for the best *Chronologers* to fathom.

One thing more I cannot passe without honourable mention, namely that famous and most artificial *Julian Period*, made up of the three *Cycles* multiplied one by the other. The whole Period contains seven thousand nine hundred and eighty yeers. Let us suppose it to be a solid body of time, having three dimensions; the length twenty eight, which is the circle of the Sunne: the breadth nineteen, which is the circle of the Moon, or the *Golden Number*: The thickness fifteen, which is the circle of the Indiction. Multiply twenty eight the length, by nineteen the breadth; and the product of both these (five hundred thirtie two, the *Dyonysian Period*)

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by fifteen the thickness, the total is seven thousand nine hundred and eighty, the *Julian Period*. The use of it is excellent in *Chronologie*; for by it alone being rightly set, you may find out the year of the world, or any or all of the three *Cycles*: And the three *Cycles* being given, you may find any year of the world, or of the *Julian Period*. *Chronologers* suppose it to begin seven hundred sixty four years before the Creation. The reason is, because they take it for granted, that our Saviours Conception or Birth, hapned *Anno Mundi* 3949. In which year of the world the *Cycle* of the Sunne was nine, the *Golden Number* one, the *Roman Indiction* three. Now these three *Cycles* concur in no year of the *Julian Period*, but the four thousand seven hundred and thirteenth, which therefore runs parallel with *Anno Mundi*, 3949. which being subtracted from four thousand seven hundred thirteen, their rest seven hundred sixty four years, the just date of the *Julian Period* when the world began. Haply upon this supposition of our Saviours Birth, *Anno Mundi*, 3949. do our Almanack-makers ground the change of the three *Cycles* every year, as they may find out the *Epaet*, by multiplying the *Golden Number* by eleven, and dividing it by thirty the common age of the Moon, the remainder after division is the *Epaet*, and if nought remain then the *Epaet* is thirty. For example, This year of our Lord being 1646. the *Golden Number* is thirteene, which multiplied by eleven, the *Product* is one hundred forty three, and this being divided by thirty, there rest twenty three, the *Epaet* for this year, according to the *Julian Account*. In like manner to find out the three *Cycles*; Suppose for present our Saviour was born *Anno Mundi*, 3949. add to it the year of our Lord, 1646. and 764. the date of the *Julian Period* before the world began, the total is 6359. which year of the *Julian Period* runs now parallel with the present year of our Lord, 1646. and with the present year of the World, 5595. according to the former supposition. Now to find out the three *Cycles*; Divide six thousand three hundred ninety five, the present *Julian Period* by twenty eight, your remainder is three. Again, divide it by nineteen, your remainder is thirteene: Once more divide it by fifteen, your remainder is fourteen; so that you have three for the *Cycle* of
the

the Sunne; thirteen for the *Cycle* of the Moon, and fourteen for the *Cycle* of the *Indiction* this present yeer, according to the ordinary account. Now because we conceive that our Saviour was born, *An. Mundi* 3919. ending, thirtie yeers sooner than the ordinary account; we must of necessity either alter the three *Cycles*, or begin the date of the *Julian Period* thirty yeers sooner than the ordinary Account, namely, four hundred ninety four yeers before the Creation: which as it is easie and safe, so its warranted by the example of the best *Chronologers*, who alter the date thereof, as themselves think best. Nor is there any absurditie in it (so they keep to that date they set themselves) since this *Period* is not Natural, but Artificial: which is one reason I note it not in my *Chronological Tables*. Let us then take it for granted, that our Saviour was born *Anno Periodi Jul.* 4713. Let the yeer of our Saviours Birth be what it will in regard of the age of the World; whether 3949. or 3919. or any other, be sure to fasten it and make it run parallel with the four thousand seven hundred and thirteenth yeer of the *Julian Period*, and the three *Cycles* will be still the same without variation, as they are now in the ordinary Account, and have been reckoned to be from the Birth of our Saviour: And better a great deal alter the *Julian Period*, than the three *Cycles*, which might haply breed great confusion in the notation of Time: It being in this case, as it is in divers terms of Art, which though very improper, yet must be kept; least by loosing the terms, we confound our selves, and lose also the sence of Authors.

But to passe this, and to draw to a conclusion. The Weeks and Yeers of the World, as well as the *Jubilees*, may be proved (as the rest) by ocular Demonstration, and likewise do mutually prove each other. For instance, page 73. *f.* The first yeer of our Saviors life runs parallel with *Anno Mundi*, 3920. and with the last or Sabatical yeer of the five hundred sixtieth week of the World immediately fore-going the eightieth *Jubilee*. Now to prove they are set right; multiply 560. by 7. which is a week of yeers, or 80. by 49. which is a *Jubilee* containing 7. weeks of yeers: the Product of each is 3920. yeers, the just age of the World when our Saviour was one yeer old. Or divide that yeer of the World by 49.

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the Quotient is 80. the *Jubilee* which immediately followed our Saviours Birth: As also if you divide that week of the World in which our Saviour was born, by 7. which makes a week of yeers, the Quotient is still eighty as before: whence you may certainly conclude they are all rightly set. The same reason is there of any yeer, week, or *Jubilee* of the world, which by this means may in like manner be proved with no lesse certainty then delight, by any who hath but so much skill in *Arithmetick* as will inable him to add, subtract, multiply, and divide.

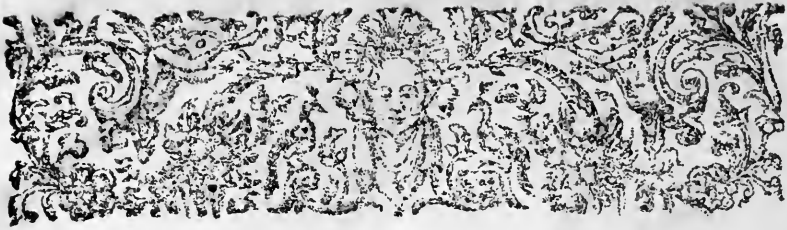
This I conceive may be sufficient for the right understanding and use of the Tables, the benefit whereof thou wilt better value by thy own experience in the study of *Chronology*, then I have either leisure or pleasure to instruct thee. What truth thou findest in them, own it as a beam of Light sent from the onely Fountain of Truth: what errors, excuse and pardon them in the Author, who did his honest indeavour with no mean pains to find out Truth, though he neither can nor dare exempt himself from the common condition of man, namely to be subject to error: nor doth he desire thee any further to trust him in this particular, then he is able to make good from solid Stripture grounds every parcel and link of this *Chronological* chain, from the first to the second *Adam*, with whom he leaves thee, as the onely center of rest and happines; and who, after all the labours and sufferings of his people, will give them Eternal Rest, and Immortal Glory.

POSTSCRIPT.



POSTSCRIPT.

THe Reader may haply think me overconfident in my assertions about Points so intricate and controversial: To which I shall answer onely thus much. First, that the grounds upon which I build, upon serious and impartial consideration, seem to me irrefragable; besides the harmony of all the Parcels one with another, and especially the perfect consent of the seventie yeers captivity, and Daniels weeks with the weeks of the World. Secondly, for the superstructure: if the foundation fail not, I have reason to be confident thereof, since its evident both by ocular Demonstration, and by the common Principles of Arithmetick, by which it may be proved as firmly and clearly, as any summe or total may by examining the particulars; yet do I not presume to bind any by my poore judgement, but he may by the help of these Tables follow what date he please, by adding or subtracting the just difference of yeers between his and my Æra. For example, He who beleeves Abraham was born when Terah was seventie yeers old, Let him subtract sixtie yeers out of my date of Abrahams birth, and he hath the just yeer of the World, according to his own account. Again, he who beleeves the Promise was made to Abraham, being seventy five yeers old, Let him add five yeers to my date of the World, and he hath his own account. So of the rest. Its Truth I seek, and shall be willing to learn of any, nor desire further to be credited than Truth shall bear me out.



D I F F I C U L T I E S I N S A C R E D
C H R O N O L O G I E,
C O N T R O V E R T E D B Y T H E
L E A R N E D.

1. **S**hem was neither *Noah's* first-born nor youngest Son, as appears by comparing *Gen. 9. 24.* and *10. 21.* He was born then when *Noah* was (not five hundred but) five hundred and two years old, as appears by the birth of *Arphaxad*, *Gen. 11. 10.* *Noah* was six hundred and two years old two years after the Flood: At the same time *Shem* was one hundred year old: subtract one hundred out of six hundred and two, there rest five hundred and two, the just age of *Noah* when *Shem* was born. *Japhet* was the eldest, *Shem* the second, and *Cham* the youngest, *Genesis 9. 24.* Onely *Shem* is first named for dignity, *Genesis 5. 32.*

2. The Promise was made to *Abraham* in *Vr*, and not in *Haran*; when he was seventy year old, and not seventy five. That it was not in *Haran* but in *Vr*, appears by *Acts 7. 2, 3.* that it was not when *Abraham* was seventy five year old, is as evident; because he was but seventy five years old at his departure from *Haran*, where yet he dwelt till his Fathers death, *Acts 7. 4. Gen. 12. 4.* Whence by the way, note that *Abraham* was born (not the seventieth, but) the hundred and thirtieth year of *Terah* at the soonest. He was seventie five year old when *Terah* was two hundred and five year old at his death; subtract seventie five out of
two

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two hundred and five, there rest an hundred and thirtie, the just age of *Terah* when *Abraham* was born. *Abraham* then was not *Terahs* first-born, but is named first (as *Shem* was) for dignitie, *Gen.* 11. 26. Now to prove the Promise was made when *Abraham* was seventie yeers old; Note that the *Israelites* went out of *Egypt* (precisely to a night) at the end of four hundred and thirtie yeers *Exod.* 12. 40, 41. All which time *Abraham* and his seed sojourned in strange Lands, and were afflicted. Four hundred yeers of this his seed was a sojourner. *Gen.* 15. 13. that is, *Isaack* and his Posteritie. *Acts* 7. 6. *Isaack* was born (and so began to sojourn) when *Abraham* was an hundred yeers old. The four hundred yeers then began at the end of *Abrahams* hundredth yeer, and end at the going out of *Egypt*, at which time also the four hundred and thirtie yeers expire; and therefore must begin thirtie yeers before the four hundred yeers, that is, thirtie yeers before *Abraham* was an hundred yeer old. Subtract then thirtie out of an hundred, there rest seventie, the just age of *Abraham* when the Promise was made to him in *Vr*: Whence its further evident the Promise was made to him at Spring; namely, the fourteenth or fifteenth day of the Moneth *Abib*. They who begin the four hundred yeers at *Ishmaels* mocking, besides a plain error, leave us at great uncertainties, since there is no Scripture-evidence at all when *Ishmael* mocked *Isaack*; and supposing (as they would) five yeer after *Isaacks* birth, it makes but a difference of five yeers, and the *Era* of the Promise five yeers later.

3. Concerning the *Era* or beginning of the *Babylonish* captivity. Note there were four captivities: First, in *Nebuchadnezzars* first yeer which concurred with the third and fourth yeer of *Jehoiakim*, *Jer.* 25. 1. and *Daniel* 1. 1. The second, in the seventh yeer of *Nebuchadnezzar*. The third, in the eighteenth yeer of *Nebuchadnezzar*. The fourth in the twentieth third yeer of *Nebuchadnezzar*, *Jer.* 52. 28, 29, 30. The Nations were to serve him, his sonne and his grand-child, *Jer.* 27. 7. That is, *Nebuchadnezzar*, *Evilmerodach*, and *Belsazzar*. I see not then why the first captivity should not begin the seventie yeers, at which time divers of the Princes, and part of the Holy Vessels were carried to
Babylon,

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Babylon, *Dan.* 1. 2, 3. The desolation of *Ierusalem*, *Dan.* 9. 2. then began; as also of the whole land, and was at last accomplished under the fourth captivity after the death of *Gedaliah*; so that the whole land lay waste not above forty seven yeers, God in mercy so moderating that great affliction of his people. They who begin the captivity at the carrying away of *Iechonias*, must of necessitie conclude, that some of the Vessels and Princes were held captive above seventy yeers. And they who begin it not till the eleventh of *Zedekiah*, go likewise against the words of the Prophet, *Jer.* 29. 10. who foretold but seventie yeers captivitie to them that were carried away with *Iechonias*, of which indeed about seven or eight yeers were past when they came to *Babylon*, *Jer.* 25. 1. and 27. 6, 7. and *Daniel* 1. 1. 3.

4. The greatest controversie is about the beginning of *Daniels* seventy weeks. Had not profane *Chronologie* contradicted, none I think would have doubted but that the seventy weeks of yeers began when the seventy yeers of captivity ended. But the great difficulty is how to reconcile sacred and profane *Chronologie*. To me the Scripture seems to carrie it strongly, that the seventy weeks immediately followed the seventy yeers: which method accordingly I have followed in this *Chronologie*, and that upon these grounds.

1. From the age of those who saw both Temples finished, *Ezra* 3. 12. compared with *Haggai* 2. 3. Suppose they were but ten yeer old at *Zedekiahs* captivity: add to that at least sixty two yeers of the seventy yeers captivity, beginning eight yeers before, and to this an hundred and eleven yeers, from the first of *Cyrus*, to the sixth of *Darius Nothus*, when the second Temple was finished. These men must be at least an hundred eighty and three yeers old, and so exceed the age of *Isaack*.

2. It appears further from the age of *Ezra*; his Father *Seraiab* was slain by *Nebuchadnezzar* in the eleventh yeer of *Zedekiah*, *2 King.* 25. 18. 21. compared with *Ezra* 7. 1. and he with his brother *Jehozadac* went into captivitie, *1 Chron.* 6. 14, 15. Suppose now *Ezra* to be a *posthuma proles*, and that he was carried captive in his mothers belly in the eleventh yeer of *Zedekiah*, you must make him

him at least sixty two yeers old at the end of the captivitie; (and according to some sixty nine yeers old) after which he lived at least to the twentieth of *Artaxerxes Mnemon*, as is evident by his being present at the dedication of the wall *Nehem. 12. 36.* For the building whereof, *Nehemiah* got leave of this King in the twentieth yeer of his Reign, *Nehem. 2. 1.* The same *Ezra* also preached under the government of *Nehemiah*, *Nehem. 8. 1, 2.* whose government lasted twelve yeers, *Nehem. 13. 6.* compared with *Nehem. 2. 1.* to the 32. of *Artaxerxes*. Now in what yeer of *Nehemiah* the wall was finished is uncertain. Suppose therefore *Ezra* lived but to the end of the twentieth yeer of *Artaxerxes* (which is the least can be imagined) from the first of *Cyrus*, to the twentieth of *Artaxerxes Mnemon* is 136. yeers at least: to which add sixty two yeers of *Eraes* age under the captivity, its apparent he lived at least an hundred ninety eight yeers; which how probable, let any indifferent man judge.

3. From that speech of the *Jews* to our Saviour, *John 2. 20.* [*Fourty and six yeers was this Temple a building,*] which answers patt with that of *Daniel 9. 25.* That from the Decree of *Cyrus* to *Messias* should be seven weeks of yeers; which cannot be understood of *Messias* coming personally, but Typically. Now the Temple being a principal Type of Christ, was finished in the midst of the seventh week that is in the fourty sixth yeer after the return, as *Messiah*, whom it Typified, did both suffer, and was glorified in the midst of the seventieth or last week, *Dan. 9. 26, 27.* Others, who make it to be about an hundred and eleven yeers from the foundation to the finishing of the Temple, have no way to salve that speech of the *Jews. Iohn 2. 20.* but by flying to several intervals wherein the building of the Temple laid dead, and so would make us believe that fourty six yeers were spent in actual building of the Temple, which to me is improbable. For as they were laying the foundation, *Ezra 3. 8. 10.* and 4. 1. The adversaries, whose malice would suffer them to loose no time, began betimes to hinder them, partly by weakning their hands by suits of Law, and partly by complaining to the King against them. *Ezra, 4. 4, 5. 7. 16.* And verse 24. its expressly said, the work ceased till the second yeer of *Darius*,

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which agrees with *Haggai* 1. 1. and *Ezra* 5. 1, 2. so that it is probable, the work ceased from the laying of the foundation till the second yeer of *Darius*, in whose sixth yeer it was finished *Ezra* 6. 15. and so probably about five or six yeers in actual building. And so by consequence that speech of the Jews must be took in this sense, that from the foundation to the finishing of the second Temple was but fourty six yeers: and by proportion from the first of *Cyrus*, to the sixth of *Darius Nothus* were not above fourty seven yeers by sacred *Chronologie*, which yet by profane *Chronologie* is an hundred and twelve yeers. And in truth the *Olympiads* themselves, by which Historians measured the raings of their Kings, are much doubted and questioned by *Plutarch* in the very beginning of his *Numa* p.60. B.

4. From the answer of the Angel *Gabriel* to *Daniel*, *Dan.* 9. 25. For first, the Angel coming to instruct *Daniel*, certainly would speak to *Daniel's* apprehension: But *Daniel* could understand this command to build *Jerusalem* to proceed from no other King but *Cyrus*, being well acquainted with the Prophecie of *Esfay* about him: and had not *Daniel* undoubtedly understood it thus, he might well have objected to *Gabriel*: I understand thus much indeed, that seventy weeks after the going forth of the commandment, *Messias* shall accomplish our redemption: but unlesse you further satisfie me at what time precisely and from what King this Decree shall be issued forth, I am little or nothing the wiser. To clear it by another supposed instance, should the Spirit of God reveal to any that precisely 400 yeers after the ruine of Antichrist the Turk shall be destroyed: unlesse he be pleased withal to reveal in what yeer Antichrist shall be destroyed; I could neither inform my self nor others directly when the Turk shall be ruind. So it was in this case. The Angel came not to deceive *Daniel*, but to inform him. Secondly, to prove from the Text that this must needs be the command of *Cyrus*; The words in the original run thus. Understand that from the going forth of the word to cause to return and to build *Jerusalem*, &c. The word, *שׁוּב* in *Hiphil* signifies properly to cause to return. From hence then I argue; That Decree which at once commanded the captivity to return and to build *Ierusalem*, that and that onely

onely began *Daniels* seventy weeks. But there was no Decree of any King, but onely of *Cyrus* that at once commanded both these. *Ergo*, nor indeed could *Daniel* understand it of any other; that no other King commanded both these is evident. *Darius* commanded to build the Temple, but neither to return the captivity, nor to build the Citie. *Artaxerxes* gave *Nehemiah* a Commission to repair the Citie, but not to return the captivity: The same *Artaxerxes* gave *Ezra* Commission to return some Captives, but neither to repair the City, nor to build the Temple. For proof of these three, see *Ezrah* 6. 6, 7. *Nehemiah* 2. 3. 8. *Ezra* 7. 13. Of all the *Persian* Kings (onely *Cyrus*) except *Artaxerxes Mnemon*, to whom yet the date can not agree, made a Decree, First for returning the captivity: Secondly, for building the Temple, And thirdly, for building of the Citie also. *Ezra* 1. 2, 3. *Esfay* 44. 28. and 45. 13. And though no Decree of *Cyrus* be extant for building of *Ierusalem*, yet it is evident by the Prophet in the fore-mentioned places, that he did make a Decree for the building of the Citie, as well as of the Temple: otherwise how could it be said, *He shall build my Citie*: And that he should say of *Ierusalem*, *thou shalt be built*. No man is so mad to think *Cyrus* built it himself, but it was built by his order and direction, as the Temple was built by *Solomon*. By all which I think it may appear, that *Daniels* weeks began at the end of the seventie yeers, and with the first of *Cyrus*.

I might add how improbable it is, that the Scripture should discover every thing about *Christ*, save only the time when he should come into the world, &c. (which yet is so material a circumstance) but we must be beholding to profane *Chronology* for which as I shewed before is doubtful, and might have been lost. Had a *Jew*, or any other come to *Daniel* after his conference with *Gabriel*, *Dan.* 9. and asked him when *Messias* should suffer. The answer had been ready out of *Daniel* 9. 25. 27. in the midst of the seventieth or last week. But had the *Jew* further replied, in what yeer of the world? (Let us onely suppose now that the first yeer of *Cyrus*, ran parallel with *Anno Mundi*, 3466.) The fourth yeer being the midst of the last or seventieth week, that the four hundred eightie

seventh yeer currant; I should conceive that *Messias* was to suffer *Anno Mundi*, 3952. Might not *Daniel* well have answered, I pray pardon me there, for to tell you the Truth I know not whether the seventy weeks begin the first yeer of *Cyrus*, or in the reign of some other King: and am still to seek in what yeer of the world Christ shall suffer. By all which its apparent, That either the seventie weeks began with the first of *Cyrus*, and the last of the *Babylonish* Captivitie: or else for all *Gabriels* vision, he was still ignorant when Christ should suffer, as knowing not when the seventie weeks were to begin.

The next or fifth difficulty is about the *Jubilees*; which some make to contain fourtie and nine, others fiftie solid yeers. To me it seems probable they contain but fourtie and nine solid yeers a peece, so that the fiftieth (or *Jubilee*) yeer is the last of the preceding *Jubilee*, and the first of the following *Jubilee*, and that upon this ground, because otherwise the course of the Sabbatical yeers must needs be broken once every fiftie yeers, by a yeer added to every seven weeks of yeers (which make just fourty and nine yeers) so that the seventh week of the *Jubilee* must contain eight yeers, which is as absurd as to say, a week contains eight dayes. Now whereas there are two sorts of *Jubilees*, namely the *Jubilees* of the World, and the *Jubilees* of *Canaan*: the question is, when the *Jubilees* of *Canaan* begin. Ordinarily they are reckoned from the Conquest of the Land by *Joshuah*, that is about seven yeers after they entred *Canaan*. To me it seems far more probable, they rather began the *September* after *Canaan* was entred, *Levit.* 25.2. The Scripture sayes not when you have Conquered, but when you come into the Land which I shall give you, then shall the Land keep a Sabbath unto the Lord. The first Sabbath of yeers, then began the *Autumne* after their entrance into *Canaan* (which they entred in the Spring) in the tenth day of the seventh moneth. Seven of which Sabbaths made fourtie and nine yeers, and so the fiftieth yeer; (or the yeer of *Jubilee*) began on the tenth day of the seventh Moneth, and was proclaimed by sound of Trumpet throughout all the Land in the very day of Atonement, *Levit.* 25.9, 10. I conclude then that the fiftieth yeer after they entred *Canaan*, was the yeer
of

of *Jubilee*, and not the fiftie seventh yeer (as some would have it) And after this rate (as appears in my *Chronologie*) the *Jubilees* of *Canaan* run parallel with the *Jubilees* of the World, and are noted in the top of the Columne that contains the Sabbatical yeers. Yet to give satisfaction, I have noted in the Columne containing the yeers of the World, the *Jubilees* that contain fifty solid yeers; and in the Columne of the Sabbatical yeers, I have noted both the *Jubilees* that began at their entrance, and also seven yeer after they entered *Canaan*. Thus p. 53. in the top of the Columne for the Sabbatical yeer, the fiftie ninth *Jubilee* of the World, and the seventh *Jubilee* of *Canaan* concur with the eight. and twentieth yeer of *Elys* government after my account: but after the ordinary account the seventh *Jubilee* concurs with the thirty fifth yeer of *Ely*. If we reckon fifty yeers to a *Jubilee*, the seventh *Jubilee* concurs with the first yeer of *Saul*, as is noted in the same Column; the reason is clear, because every *Jubilee* gains a yeer; and therefore the seventh *Jubilee* must needs fall seven yeers later. In the same page my fifty and ninth *Jubilee* concurs with the twenty eighth of *Ely*: but if we reckon fiftie yeers to a *Jubilee*, then the fifty eighth *Jubilee* of the world concurs with the thirty sixth of *Ely*, 9. yeer later then the former: the reason is because a yeer is gained in every *Jubilee*: and so the fifty-eighth *Jubilee* containing fifty yeers, falls later than the fifty ninth *Jubilee* containing but fourty nine yeers.

The sixth Difficulty, is about the Expiration or end of *Daniels* seventy weeks, which some terminate with the death of Christ; others with the destruction of *Jerusalem*: *Daniel* seems cleerly to terminate them with the death of Christ, *Daniel* 9. 24. by which he made reconciliation for sinne, brought in everlasting Righteousness, &c. Of which their return from Captivity was but a type and shadow. Nor doth it follow that the seventy weeks reach to the destruction of *Jerusalem*, because mention thereof is made in this Prophecie. For besides that the twenty fourth verse determines, the seventy weeks, in the Death, Resurrection, and Ascension, of Christ: Its further evident by the several parcels of the seventie weeks. *verse* 25, 26. seven weeks and sixty two weeks, after which *Messias* was to be cut off: seven and sixty two make sixty nine af-

ter which, namely in the midst of the seventieth week, *verse 27.* *Messias* by offering up himself should cause the Sacrifice and Oblation to cease virtually, they being of no force after the death of Christ, though they were in use (as well as other Ceremonies) till the destruction of *Jerusalem.*

And though the Translatours divide the seven weeks, (*Daniel*, 9. 25.) by a *Colon* from the 62. weeks in the same *verse* (following therein the custome of the Hebrews, who usually make the Accent *Athnac* to serve for a *Colon*) as if the seven weeks had proper reference to *Messias*, and the sixty two weeks to the building of the street and wall. Yet besides that this sence cannot agree with the History; its evident that in divers places of Scripture, the Accent *Athnac* cannot express a *Colon*, nay scarce so much as a *Comma*: for proof whereof I offer these places to the judgement of the Learned. *Psalme 70.* 3, 4, 5. If you count the Title of the *Psalme* for the first *verse* as the Hebrews do. *Pf.* 71. 14. and 79. 6. and 84. 4. and 86. 2. and 72. last. and 1 *Kings* 8. 17. And why then should we in this place (namely *Dan.* 9. 25.) take *Athnac* from a *Colon*, when as the sence can as ill bear it here, as in any of the fore-mentioned places? and without a *Colon*, the sence is clear and direct, that from that Decree (as before) to *Messias* should be seven weeks, and sixty two weeks, that is just sixty nine weeks, namely to that time in which he should beginne his Ministerial Office, in which he continued the first half of the last or seventieth week; that is, three yeers and an half, and then by his death took away the daily Sacrifice in its significancy and virtue: confirming the Covenant the last half of that week by his Apostles, and after that rejecting the *Jews* for contempt thereof, as learned *Mede* observes.

Let us then suppose (which to me seems to come neerest the Truth) that *Daniels* weeks begin where the seventy yeers of Captivity ended. That is (according to my *Chronologie*) *Anno Mundi*, 3466. Add to this four hundred and ninety yeers contained in *Daniels* seventy weeks of yeers: The summe is three thousand nine hundred fiftie and five. Out of which subtract three yeers and an half, there rests just three thousand nine hundred fiftie and two currant, in which yeer of the world (according to us) our Savior suffered.

Now

Nōw because *Chronologers* place the death of *Christ* in the year of the world 3982. and the 202. *Olympiad*, or the 808. *Olympick* year, just thirty year later then our date: the great difficulty will be how to reconcile this difference. For salving whereof we must desire the Reader to take especial notice of that grand error committed by many in sacred *Chronologie*, who make the birth of *Abraham* to fall out sixty yeers sooner than indeed it did: As supposing him to be born in the seventieth year of his Father *Terah*; whereas indeed he was not born till *Terah* was an hundred and thirty year old, as I have evidenced in the second difficulty. Secondly, note that of this sixty yeers they loose five year in the date of the Promise, which was made when *Abraham* was seventy, and not seventy five year old (as I have cleared in the same Paragraph) and so with them it falls five year later then with us. Thirdly, note further, that out of this sixtie they loose eight yeers more in the date of the *Babylonish* Captivity, which with them falls out in the raig of *Iechonias*, but with us in the third year ending, and the fourth year beginning of *Iehoiakim*, namely eight year sooner with us then with them: to which add two yeers more, wherein we differ from them occasionally in the raigns of the Kings, who sometimes raig a few yeers with their Fathers, sometimes begin not their raig till after their Fathers decease (as in the *Chronologie* it self, we shall make plainly appear, and desire no further to be credited, then we bring Scripture grounds for every branch of our *Chronology*) I say, these five eight and two yeers being added together, make fifteen yeers, which being subtracted from sixtie, there rest fourtie and five yeers, the just difference between their and our date of the *Babylonish* Captivite: The Captivite falling with us, five and fourty yeers later then with them, and their date of our Saviours death falling thirty yeers later then with us, Both which being added together, make up 75. yeers, the space from the first year of *Cyrus* his universal Monarchie, and the 10. year of *Artaxerxes Longimanus*, from which year to the death of *Christ*, they reckon 490. yeers, and others reckon from the 7. year of the same *Artaxerxes*, who they suppose gave Commission to *Nehemiah*, in the twentieth year of his Raig, *Nehemiah*, 2. 6. 8.

That

Difficulties in Sacred Chronologie,

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|---|---|--|---|
| Our return } from capti- } vitie. <i>An.M.</i> } Thence to the } 10 of <i>Artax-</i> } <i>erxes Longi-</i> } <i>manus.</i> } | Their re- } turn 45. } yeers soner } then ours. } To the 10. } of <i>Artax-</i> } <i>erx. Long.</i> } | Our returne } from captivi- } ty. <i>An.M.</i> } Thence to the } 6. of <i>Darius</i> } <i>Nethus.</i> } | Their return 45. } yeers soner } then ours. } Thence to the } sixth of <i>Da-</i> } <i>rius Nethus.</i> } |
| } 3466 } 74 | } 3421 } 74 | } 3466 } 110 | } 3421. } 110. |
| Thence to the } end of <i>Dani-</i> } <i>els</i> weeks, } | To the end } of <i>Daniels</i> , } 70. weeks. } | Thence to the } end of <i>Da-</i> } <i>niels</i> weeks. } | Thence to the } end of <i>Dani-</i> } <i>els</i> 70. weeks. } |
| } 490 | } 490 | } 490 | } 490. |
| Total] 4030 About which year } or 4027. (if the half } week be subtracted) } our Saviour suffered, } if their account be } right: and therefore } to make it even } with our account, } subtract the former } 75. which contain } the 45. yeers diffe- } rence about the cap- } tivitie, and 30. yeers } difference, about } Christs death, and } three yeers and a } half for the last half } week. There rest } 3952. being the year } of the world, in } which according to } us our Savior suffer- } ed. According to } some these 75. yeers, } should reach but to } the seventh yeer of } <i>Artaxerxes Longi-</i> } <i>manus,</i> } | Total] 3985 Out of which, } subtract 3 yeers } and a half from } <i>Daniels</i> last half } week, There } rests } 3982. } the yeer of } the World, in } which our Savi- } uor suffered ac- } cording to <i>Chro-</i> } <i>nologers</i> , being } just thirtie yeers } later then our ac- } count, which fals } out } 3952. | Total] 4068 About which time, } they who beginne } <i>Daniels</i> weeks at the } 6. of <i>Darius</i> , should } make the destruction } of <i>Ierusalem</i> , to fall } out; or at least } <i>Anno</i> } <i>Mundi</i> 4063. } supposing it hapned in } the midt of <i>Daniels</i> } last week, but the for- } mer III. being substra- } cted (the parcels } whereof are 45. yeers } difference, of the cap- } tivitie. 30. yeers diffe- } rence, of the death of } Christ, and 36. yeers } after Christs death to } the destruction of <i>Ie-</i> } <i>rusalem</i>) together, } with 3 yeers and a half } for the last half week } as before. } There rests just } 3952. the yeer of the } world, in which our } Savior suffered, ac- } cording to our ac- } count. } | Total] 4021. Out of which subtract 3. } yeers & a half for <i>Dan.</i> } last half week. there } rests 4018 } currant, in which yeer } of the world Christ } should } suffer according to } them } who begin <i>Daniels</i> } weeks } at the sixth of <i>Darius</i> , } when the Temple was fi- } nished; out of which } 4018 } subtract 66. yeers, (the } parcels whereof are } 30. y. } difference about Christs } death, and 36. yeers } after, } to the destruction of } <i>Ierusalem</i>) There rests } 3952 } the just yeer of the } world } in which Christ } suffered } according to our } account. } With them, if <i>Daniels</i> } weeks immediatly succee- } ded the captivity, our } Savior should suffer } <i>An.m.</i> } 3907. (as is evident by } adding 490. to 3420.) } that is. 43. yeer soner } then } our date; if you } subtract } from 3910. being the } total, the 3. yeers and a } half } for <i>Daniels</i> last half-week } That |

That

that is the twentieth yeere of his raigne with his father, but the tenth yeer of his sole raigne. But how unprobable this opinion is let the impartiall Reader judge, and that because *Artax. Longim.* was an enemy to the *Jews* and hindred the building of the Temple *Ezra 4.7.23.* which to make good I argue thus. There were but three Kings of *Persia* who had the name of *Artaxerxes*. First *Ahasuerus* the Husband of Queen *Hester*, mentioned *Ezra 4.6.* and in the book of *Hester*: he was the same with *Xerxes*: with this mans raigne the date of *Daniels weeks* cannot agree. Secondly In the twelfth yeer of his raigne he plotted with *Haman* the ruine of the *Jews*, *Hester 3.8.* Thirdly, he raigned not full twenty one yeers; whereas its apparent that he who gave *Nehemiah* commission raigned at least thirty two yeers, *Neh. 13.6.* The second was *Artaxerxes Longimanus* sonne to *Xerxes* mentioned as before, *Ez. 4.7.* by whose means the building of the Temple was hindred till the raigne of *Darius Nothus*, *Ezra 4.23.24.* But before his dayes (I mean before his twentieth yeer) who gave *Nehemiah* commission the Temple was builded, as is evident, *Neh. 6.10,11.* and *13.4.9.* where expresse mention is made both of the Temple, and the chambers of Gods house. And therefore *Nehemiah's* commission must needs be given by *Artaxerxes Mnemon* who was the third of that name, and together with *Darius Nothus*, his father was piously affected towards the *Jews* and furthered the building of the Temple, *Ezra 6.14.* and after the Temple was built, he gave commission to *Ezra* in the seventh yeare of his raigne, *Ezra 7.1.* and lastly to *Nehemiah* in the twentieth yeer of his raigne. Its remarkable of this man as well as of *Cyrus* that he gave, First commission to build the Temple, *Ezra 6.14.* Secondly to return part of the captivity *Ezra 7.13.* Thirdly to build the City *Ierusalem*, *Neh. 2.5.8.* at least the wall of it. Yet from him the date of *Daniels weeks* cannot be reckoned, since from the sixth of *Darius* his father to the destruction of *Ierusalem*, (the utmost period of *Daniels weeks* by all interpreters) there were but foure hundred ninety yeers or at farthest but three yeers and an half after, supposing *Ierusalem* was destroyed in the midst of *Daniels* last week (as some would have it) So then we cannot reckon *Daniels weeks*, either from the twentieth

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of *Artax. Mages* $\chi\epsilon\pi$ or *Artax. Mvhuon* and if any date hold it must be from *Darius Nothus* his decree *Ezra* 4. 24. and *Hag.* 1. 1. or from the time of finishing the Temple in the sixth yeer of his raignt *Ezra* 6. 15. which yet cannot well stand upon the former ground in the beginning of this difficulty, where its proved, the angel determined the seventy weeks upon the death of Messias: and besides in the same place he begins the seventie weeks at the decree to restore and build the City, but makes no mention of building the Temple, *Dan.* 9. 25. Yet because generally authours begin the date of *Daniels* weeks in the raignt of *Art. Longim.* and end them at the death of Christ, or begin them in the raignt of *Darius Nothus* and terminate them with the destruction of *Jerusalem*, I have noted both, though very uncertain aud improbable, and leave it to the Readers judgement whether it be not farre more agreeable both to Scripture and truth, that *Daniels* weeks begin where the seventy yeers of captivity end (as hath been formerly cleered, if I mistake not) and end in the death of Christ, and our redemption purchased thereby. By what hath been spoken may appear.

First that it seems more agreeable to Scripture that *Daniels* weeks begin where the seventy yeers of captivity end. Secondly, that they who begin them with the tenth or twentieth of *Artaxerxes, Longimanus*, differ from our date about seventy five yeers. Thirdly, They who begin them with the sixth of *Darius Nothus* differ from us about 111 yeers. The parcells whereof are forty five yeers of the captivity falling sooner with them then us; thirty yeers of our Saviours death falling later with them then us, and thirty six yeers after that for the destruction of *Jerusalem*, which they place in the midst of *Daniels* last week: which supposition (if true) doth of necessity cast the last yeer of *Daniels* seventy weeks upon the yeere of the world foure thousand sixty six, and the destruction of *Jerusalem*, upon *An. Mundi* 4063 currant, being the fourth or middle yeare of *Daniels* last week, and the death of Christ being thirty six yeers before that, upon *An. Mundi* 4027. and not upon *An. Mundi* 3982. as they would have it, as may appear by what follows. The *Babylonish* captivity ended *An. Mundi* 3465. Thence to the sixth of *Dar. Nothus* (according to them) 111. Thence to the end of *Daniels*

Daniels seventy weeks [490] [Totall 4066] out of which subtract for three yeeres and a half of *Daniels* last week; and thirty six yeers from the death of *Christ* to the destruction of *Jerusalem* (in all 39. and a half) There rests just [4027] currant, the yeere in which according to their supputation our Saviour *Christ* should suffer, which yet they affirm to be *Anno Mundi* 3982. The main ground of which error ariseth from the mistaking of the true date of *Abrahams* birth, as I have formerly shewed.

Another error arising from the mistake of *Abrahams* birth, &c. is the misdating of the three famous *Æraes* or *Periods* of time, namely, *era olympica*, *Vrbis condita*, and *era Nabonassaris*, each of which fall out with them fifty four yeers sooner then with us. The first of them with us falls out *Anno Mundi* 3228. in the thirty third yeer of *Vzziah's* raigne. The second *Anno Mundi* 3252. the fifth yeer of *Jothams* raigne, and twenty four yeers later then the former. The third *Anno mundi* 3258. in the eleventh yeer of *Jotham* and six yeer later then the *era Vrbis Condita*. All these three *eraes* falling together within the space of thirty yeers at such a distance as he that knows the true date of any one of them may easily find; out the other two. But ordinarily Chronologers place the Olympiads in *Anno mundi* 3174. The *era Vrbis Con.* *Anno Mundi* 3198. and *era Nabonassaris* *Anno Mundi* 3204. which periods to find out, they reckon backwards from the death of our Saviour falling out in the last yeer of the two hundredth and second Olympiad or the 800 and eighth Olympick yeer, which being subtracted from three thousand nine hundred eighty two (the yeare of our Saviours death according to them) there rests three thousand one hundred seventy four, the first yeer of their first Olympiad, each of which contain the space of four yeers, and are called *Tetraeterides*. The same course they take to find out the other two periods; and what is this, but to build one uncertainty upon another, for the Olympiads in their date are uncertain. And secondly, were it out of question that our Saviour suffered in the eight hundred and eighth Olympick yeer, yet in what yeer of the world to fasten their *era* would be difficult because of the different date of *Daniels* weeks. It were worth the while to enquire whether we can find any better sup-

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steps of their beginning out of the Old Testament. First therefore, we must take for granted that those three great *eraes* or *periods* fall together within the space of thirty yeers. Secondly, that they fall within such a precise distance the one from the other, that he who knows one of them, may infallibly find out the other two. These two *postulata* being granted (which I think both sides cannot but assent unto) I shall pitch upon *era Nabonassaris* the last *period* of the three; of which there is very probable evidence in the Old Testament by comparing profane history with sacred: and if profane historians reckon the raignes of their Kings right, the evidence is irrefragable. Note then that *Berodach, alias Merodach Baladan*, mentioned *2 Kings* 20. 12. and *Esay* 39. 1. in the seventh yeer of his rule over *Babylon*, sent Letters and a present unto *Hezekiah*. The occasion whereof was the wonder of the Sunnes going ten degrees backwards for the confirmation of *Hezekiahs* faith about his recovery. Now the *Babylonians* being great Astronomers could not but take especial notice of the Sunnes retrograde motion: and withall hearing that it was upon occasion of *Hezekiahs* sicknesse, as may appear by comparing *2 Kings* 20. 12. with *2 Chron.* 32. 31. he could not but send Letters to *Hezekiah* to enquire about the ground thereof. These Letters were sent in the seventh yeere of *Merodach Baladans* raigne which ran parallel with the fifteenth of *Hezekiah*, as is evident by the promise of adding fifteen yeers to *Hezekiahs* life, *2 Kings* 20. 6. which fifteen yeers being subtracted from twenty nine yeers, the space of *Hezekiahs* raigne, *2 Kin.* 18. 2. leave just fourteen yeers, in which fourteenth yeer therefore both *Hezekiahs* recovery, and the ruine of *Sennacherib* fell out; God delivering both the King, Church and State in the same yeer, *2 Kin.* 18. 13. according to his promise *2 Kin.* 20. 6. Let it be granted then that the fifteenth of *Hezekiah* and the seventh of *Merodach Baladan* ran parallel. The great question now is how long before this time *era Nabonassaris* began. Before this *Baladan*, there raigned over *Babylon*, *Dulileus, alias Dilulorus* five yeers; before him *Chinzerus* and *Torus*, five yeers; before them *Nassius* two yeers; and before this last, *Nabonassar* raigned fourteen yeers, who in the beginning of his raigne did institute this *Epocha*, commonly called

era Nabonassaris in memoriall of the *Chaldean* liberty then asserted, which *era* is much in use with *Ptolemy* and other Astronomers. Now supposing *Hezekiah* fell sick precisely at the end of his fourteenth year, (as the promise of his living fifteen yeers longer makes good) the news of his recovery coming to *Baladan*, together with the sending of *Baladans* Letters, require some good space of time (haply five or six moneths, *Babylon* being farre from *Iudea*) therefore his seventh yeer must run parallel with *Hezekiahs* fifteenth yeer. Now adde all the raignes of the forementioned Kings of *Babylon* to these seven yeers of *Merodach Baladan*, they make up just thirty three yeers: the first of which thirty three yeers jumps with the eleventh yeer of *Iotham*. *Anno Mundi* 3258. according to our account, and the *era Urbis Condita* being six yeers before that, falls out *Anno Mundi* 3252 in the fifth yeer of *Iotham*: and *era Iphiti* or *Olympica* (beginning 24 yeers before *era Urbis Condita*.) falls in with the thirty third of *Veziah*, *Anno Mundi* 3228. according to my account: the difference of both which accounts that it may the more easly be observed, I have set them both together in the ensuing draught.

| | | <i>Nostra.</i> | <i>Vulg.</i> |
|-------------------|---|-----------------------|--------------|
| <i>Era</i> | } | <i>Olympica.</i> | 3228 |
| | | <i>Urbis Condita.</i> | 3174 |
| | | <i>Nabonassaris.</i> | 3198 |
| <i>Anno Mundi</i> | } | 3258 | 3204 |

The distance between ours and theirs, is the space of fifty four yeers, ours falling later then theirs, just so many yeers.

The seventh difficulty is concerning the time of the yeer in which the world began, which probably was not in Spring but Autumne the Sunne entring *Libra* the fourth descending signe of the Zodiack. And that upon these grounds.

First because formerly the yeer began in *September*, till it was changed upon occasion of the Pasover *Exod.* 12. 2. It also began the civill yeer, and the yeer of Jubilee, *Lev.* 25. 9, 10.

Secondly from the ripenessse of fruits, &c.

Thirdly from the beginning of the flood which fell out in the second moneth of the civill yeer, *Gen.* 7. 11. that is the moneth

October

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October toward the end of it about which time twelve moneth only ten dayes later) he came out of the Ark, *Gen. 8. 14.* as may appear.

1. Because by this means there was a whole summer to dry up the waters of the flood, which could not be, had the flood began in *May*, I take Summer here for the whole space between the *Vernall* and *Autumnall* Equinoctiall.

2. From the necessity of sowing the earth. For probably *Noah* stored not the Ark with much more then for present necessity, and therefore had not much corn to spare; now had he come out of the Ark in the Spring, both himself and family must have lived of the old store almost a twelve moneth, since the seed time fell not out till winter following at the soonest. But coming out of the Ark in winter, he immediately fell to sowing of the ground and waited no longer then till the Spring and Summer following for a new crop.

4. As the world began in the evening of the the day so probably also in the evening of the yeer, namely to those that live on this side of the line, for otherwise at the same time Spring began on the other side of the line, where yet at the beginning of the world there was neither man nor any other living creature, *Eden* being on this side the line.

5. God might in providence order it so of purpose the more to humble man for his sinne, with a cold and dark winter succeeding his ejection out of Paradise: [which could not but be a sad affliction to him being left with his wife alone to the wide world, and both heaven and earth lowring upon him presently after his fall, in which respect they needed raiment to shelter themselves from the injuries of heaven, as well as to cover their nakedness: and these garments probably were made of the skinnes of the beasts that were offered in Sacrifice, *Gen. 3. 21.* for till after the flood we read of no commission man had to eat flesh, *Gen. 9. 3.*

I might adde as an eighth difficulty, in what part of the naturall day, the Lords day begins. That it begins not at one precise point of time all the world over I think is without controversie to all
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who understand any thing either about time or place. The reason is evident, for whether it begin at Sun rising or Sun-set, or mid-night &c. since all these vary according to the distance of places East or West, the beginning of the Lords day, and so of the Jewish Sabbath must vary in proportion. For example, suppose the Meridian of *Jerusalem* differ from the Meridian of *London*, two thousand seven hundred miles that is, forty five degrees, that lying so farre East of this? its apparent the Sun will rise and set three houres sooner at *Jerusalem*, then at *London*, and that because every nine hundred miles or fifteen degrees East it rises one hour sooner then West, as appears by dividing twenty one thousand six hundred by nine hundred, the quotient is twenty foure, and just so many houres there are in the naturall day, so that 900 miles being the twenty fourth part of twenty one thousand six hundred miles (the just compasse of the earth) makes the Sun vary in its rising and setting every nine hundred miles the twenty fourth part of a naturall day, which is just one hour. By which it is evident that if the Sabbath or Lords day begin at Sun-set in *Jerusalem*, it must begin three houres before Sun-set in *London*, and so at the Equinoctial, the Sunne sets with them when it is but three in the after-noon with us: And at the *Antipodes* it sets and rises twelve houres before it set and rise with us, whence by proportion their Lords-day should begin twelve houres sooner then with us. Whence its apparent that begin the Lords day when you please, if you begin it at one precise point of time all the world over, you must vary the hour of the day all the world over every fifteen degrees and every fifteen miles East or West the beginning of the Lords day varies one minute.

Next, that neither the Lords day nor Jewish Sabbath (namely, the first and last day of the week) fall precisely upon the same point of time they did in the creation, is as evident as the former; because the Sunnes standing still in the time of *Joshua*, and going back ten degrees in the dayes of *Hezekiah* have made a manifest alteration, and in probability at least of twenty foure houres or thereabouts. For though the Sun and Moon stood yet time stayed not, and though afterwards the Sunne went backwards,
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yet still time went forwards, fourteen houres probably in *Joshuahs* time (supposing the Sunne stood an artificiall day which with them in Summer was about fourteen houres) and ten houres in *Hezekiahs* dayes; so as that day being fourteen houres longer then any former day, made all the following Sabbaths till *Hezekiahs* time to fall fourteen houres later then any former Sabbath, and after *Hezekiahs* recovery, the Jewish Sabbath fell ten houres later than all the Sabbaths from *Joshuahs* time, and twenty foure houres later than all the Sabbaths from the beginning of the world till the dayes of *Joshuah*, that is just an whole naturall day later than before. So as in truth after *Hezekiahs* recovery, the Jewish Sabbath fell punctually upon the first day of the week, and our Christian Sabbath by proportion falls on the second day of the week, by reason of those twenty foure houres extraordinary inserted in the dayes of *Joshua* and *Hezekiah*.

But when then must the Christian Sabbath or our Lords day begin?

Ans^w. To me it seems farre more easie to speak to the Negative than the affirmative, and to tell when it begins not, than when it begins. Certainly a seventh part of time is to be kept, and that seventh part must be the first of the week on which our Saviour rose, and which upon the former grounds seems to be in preciseness of time rather the second then first day of the weeke. But at what houre this day ought to begin is the great question. I have been apt to think and easily should be perswaded with divers eminent for Piety and Learning, that it ought to begin at Sunne set, were I not staggered with that text, *John* 20. 19. being compared with *Luke* 24. 13. 29. 36. From which places being compared I clearly draw these conclusions.

First, that it was the first day of the week when our Saviour appeared to the ten Apostles, (for *Thomas* was not with them till the Lords day following *John* 20. 26.)

Secondly, that on that very day he appeared to the two disciples, going to *Emma* and supped with them, it being so late before Supper as they would not suffer our Saviour to go any further that night, *Luke* 24. 29.

Thirdly, That these things fell out at the Equinoctiall, when the Sunne alwayes sets at six in the Evening, and so probably it was toward Sunne-set when they went to Supper, at which time it was dangerous to travell, not onely for robbers, but also for wilde beasts, *Psalme* 104. 19. 22. which (I suppose) was the ground why they constrained our Saviour to abide with them.

Fourthly, that after Supper the two Disciples returned again to JERUSALEM being distant from E-M A U S seven miles and an half, every mile containing eight furlongs, *Luke* 24. 13. 33. Now suppose they had supped by Sunset, and withall that they footed it after the rate of foure mile an houre (for no doubt they went to JERUSALEM with a good will to carry the newes of our Saviours resurrection) they came thither toward eight at night, and as they were relating the good tidings to the tenne Apostles, our Saviour himielfe appeared amongst them *Luke*, 24. 36. Suppose then it were but eight at night when Christ appeared, its apparent that it wastwo houres after Sunset (though others thinke it was farre later) and so could be no part of the first day of the week, if the first day of the weeke end at Sun-set. But *John* sayes expressly that *the Evening of the first day of the weeke Christ appeared*, *John* 20. 19. whereas the first day of the weeke was past two houres before, with them who begin the first day at Sun-set. Nor can this argument be solidly evaded by those who say, that here *John* reckoned the day after the *Roman* account from mid-night to mid-night.

For first, (granting the *Romane's* reckoned so) it will be a very hard task for them to prove that *John* intended here to follow their account, and

we can as easily deny it as they affirm it.

Secondly, as feare scattered the Apostles at our Saviours death, so probably conscience of the Lords Day made them keepe so late together, (otherwise they had been safer from the *Jemes* danger, being asunder than together, which was the ground they now shut the doores upon themselves, *John* 20. 19.) This is further confirmed by their meeting again the Lords Day following, *verse* 26. as also by *Pauls* preaching on the first day of the weeke till midnight, *Acts* 20. 7. And though his Sermon might be longer then ordinary, because he was to leave the Disciples of *T R O - A S* yet the ground of his preaching that evening was the conscience of the Lords Day, nor did hee probably begin his Sermon till after the celebration of the Lords Supper, which in those times was at night, *1 Cor.* 11. 20, 21. and after Supper (in imitation of our Saviour) though this custome hath ceased with us, for the most part (as well as dipping in *Baptisme*) because of the inconveniency of meeting so late, especially in many places where the people live further off from the place of Assembly. And I think either place or time doth binde, unlesse there be an expresse command for it. Otherwise we should be bound to receive the Lords Supper in an upper roome, as well as after Supper.

By all hath beene said appears very probably, that the latter as well as the former Evening is part of the Christian Sabbath. Let who will interpret *John* to speak after the *Roman* account, I must crave liberty to adhere to that rather then the *Jewish* account, especially since *Paul* himself hath confirmed this interpretation by his own practice, *Act.* 20. 7. And why the time of the day may not be altered as well as

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the day it self: and that by the same authority, I see no cleare evidence to the contrary.

Nor see I any convincing strength in that maine argument so much insisted upon.

The first day of the weeke is the Christian Sabbath, Evening and morning are the first day of the week; *Ergo*, Evening and morning are the Christian Sabbath.

For first grant the whole Syllogisme, it makes not against us. For since the Evening is put for night and the morning for day, our Christian Sabbath still begins at Evening if it begin at midnight, and so still Evening and morning are the Christian Sabbath.

Secondly, to the *Major* we answer that the denomination is taken *a Majori parte*, and therefore the Christian Sabbath is truly said to be the first day of the weeke, and *contra*; because the greatest part of it falls on the first day of the week.

Thirdly, we deny the *Minor* if affirmed *de præsente* as the termes carry it in their sence. We deny not but before Christs Resurrection the day began in the Evening about Sun-set, but our Saviour after his Resurrection altered the houre of the day, as well as the day of the week, as hath beene proved.

Nor do I conceive it such an inconvenience to affirme that the six or nine houres from the end of the *Jewish* to the beginning of the first *Christian* Sabbath were suffered to lapse and be vacant upon so extraordinary an occasion, and every Lords Day afterwards to begin at midnight or the morning watch: and upon this ground *Paul* might preach till Midnight, though he discoursed afterwards till break of Day, *Acts* 20.

Nor need it seeme more strange, that Christ should change the houre of the day, than the day of the wecke. If the beginning of the yeere was changed upon a farre lesse occasion, *Exodus 12. 2.* why may not the beginning of the day bee changed upon a farre greater occasion? That Christ might change it no man doubts; that he did change it, we have proved by Scripture evidence drawne from two pregnant examples. Onely, I leave it *in medio* to every indifferent mans judgement and conscience, whether the Lords day begin at Sun set, or midnight, or at the precise minute of our Saviours Resurrection which is uncertain: onely with this *proviso* that at what houre soever we begin it, it must last the space of twenty foure houres, namely, a naturall day as well as any other day.

In this as well as other cases where we want cleare Scripture evidence, we must suffer every man to enjoy his owne judgement and conscience so he be not a Stickler to make a Party and cause Divisions in the Church. What a madnesse were it for me because I judge the Lords day begins in the Evening or midnight, to separate from those who differ from me in opinion, and make a Church onely of such as are of my judgement: I wish this were not too frequent in these times amongst Gods owne People. Otherwise how comes it to passe that one Church cannot hold us because we differ in judgement about Church Government; especially when no subscription is urged, nor approbation of the Presbyterial Government: and upon the like conditions wee would not sticke to joyne with them, were their way stablished by Authority as ours is? The bare settling under a Government is no approbation of it, so we subscribe not to it nor be forced

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under it to practise any thing contrary to our consciences. But I must crave pardon for this digression, which I ventured upon the rather to perswade some erring Brother into the way, and that if possibly we might all unite in one heart and one way, though haply we cannot in one judgement, nor one principle: and I must confesse this whole section doth not so properly belong to a discourse of Chronology; yet it may give further occasion to the godly learned to seeke out the truth in this as well as in other particulars: which the Lord give us all grace to doe in love, gentlenesse, and humility.

Since I have transgressed thus farre I thinke my selfe bound to adde this caution, least weake or ill affected persons, should hence take occasion to curtailize the Lords day, and sacrilegiously to robbe him of his due, beginning the Lords day haply at Sun-rising, and ending it at Sun-set. I wish too many did not worfe, spending the day it selfe in sinne and vanity, as if that of all dayes in the week were a time of licentiousnesse.

The *Jewes* formerly had a saying, *Let my Soule be in their case who begin the Sabbath with them of the VALLEY, and end it with them in the MOUNTAINE:* intimating thereby that they thought them in the best condition who begin the Sabbath soonest, and end it latest.

When-ever the Lords Day begins, certainly an antecedent preparation is necessary, and they doe much wrong their owne souls, who by busying themselves in worldly employments late over night do indispose themselves for the Lords Day following, and are fitter to sleep then to attend upon Gods service. Yet if I might presume to guesse, I should be apt to thinke, that either at mid-night or about three of the clock in the morning the Lords day begins. The

The First of these I ground upon *Pauls* preaching till midnight, *Acts* 20. 7. probably because the Lords Day lasted so long, which seemes the more likely because in the same verse he sayes he was to depart on the morrow, which morrow in verse 11. is interpreted to be breake of day, and this all know is before Sunne-rising: where then I pray should that morrow begin unlesse it were immediately after midnight, or about three in the morning? And at this time we reckon the day to begin at midnight as is apparent by the houres of the day, for with us the twelfth houre of the day is at noone, but with the *Jews* it was at Sun-set.

If we say the Lords day begins about three in the morning it may well agree with the time of our Saviours Resurrection who is expressly said to rise *πρωτῶν* that is in the fourth and last watch of the night, as is evident by *Mark* 16. 9. compared with *Mark* 13. 35. for the night was divided into twelve lesser houres and foure watches, each containing three houres a piece. In like sort the day had twelve lesser and foure greater houres.

Thus our Saviour is said to be crucified about the sixth houre *Luke* 23. 44. but about the third houre *Mark* 15. 25. that is about twelve of the clocke which ended the sixth lesser houre and began the third greater houre: so that between three and six in the morning our Saviour rose, and therefore some make this time of his Resurrection to be the beginning of the Lords day, as well as his Resurrection to be the ground or occasion of the Lords Day. But these differences may easily be reconciled by charity. *If thou have faith, have it to thy self,* Rom. 14. 22.



Errata.

In the DIFFICULTIES Controverted. &c.
Pag. 6. line 28. read for it, which. l. ult. r. that is the four hundred. p. 8. l. 22
r. the fifty eight Jubilee. p. 9. l. 18. r. Athnac for a Colon. p. 10. l. 6. r. Chronologic. l. 22. r. to the 10th year. p. 21. l. 21. r. neither place nor time.
In the Chronological Tables. *p. col. ult. l. 13. r. 12. Jub. fol. 26. p. 2. l. 18.*
r. Embolimus. fol. 36. in the column of the Promise, r. Gen. 12. 4.

Sacred CHRONOLOGIE.

| Adam. | S. W. | Adam. | S. W. | Adam. | Seth. | S. W. | Adam. | Seth. | S. | W. |
|-------|-------|-------|--------------|-------|-------|-------------------|-------|-------|-----|--------------|
| 1 | | 50 | 1 | 50 | 99 | | 2 | 148 | 18 | 3 |
| 2 | | 51 | <i>Fubi.</i> | 100 | | <i>Fubi.</i> | 100 | 149 | 19 | <i>Fubi.</i> |
| 3 | | 52 | | 101 | | | 2 | 150 | 20 | |
| 4 | | 53 | | 102 | | <i>Fubi.</i> | | 151 | 21 | |
| 5 | | 54 | | 103 | | | | 152 | 22 | |
| 6 | | 55 | | 104 | | | | 153 | 23 | |
| 7 | 1 | 56 | 8 | 105 | | | 15 | 154 | 24 | 22 |
| 8 | | 57 | | 106 | | | | 155 | 25 | |
| 9 | | 58 | | 107 | | | | 156 | 26 | |
| 10 | 10 | 59 | | 108 | | | | 157 | 27 | |
| 11 | | 60 | | 109 | | | | 158 | 28 | |
| 12 | | 61 | | 110 | | 110 | | 159 | 29 | |
| 13 | | 62 | | 111 | | | | 160 | 30 | 160 |
| 14 | 2 | 63 | 9 | 112 | | | 16 | 161 | 31 | 23 |
| 15 | | 64 | | 113 | | | | 162 | 32 | |
| 16 | | 65 | | 114 | | | | 163 | 33 | |
| 17 | | 66 | | 115 | | | | 164 | 34 | |
| 18 | | 67 | | 116 | | | | 165 | 35 | |
| 19 | | 68 | | 117 | | | | 166 | 36 | |
| 20 | | 69 | | 118 | | | | 167 | 37 | |
| 21 | 3 | 70 | 10 | 70 | 119 | | 17 | 168 | 38 | 24 |
| 22 | | 71 | | 120 | | | 120 | 169 | 39 | |
| 23 | | 72 | | 121 | | | | 170 | 40 | 170 |
| 24 | | 73 | | 122 | | | | 171 | 41 | |
| 25 | | 74 | | 123 | | | | 172 | 42 | |
| 26 | | 75 | | 124 | | | | 173 | 43 | |
| 27 | | 76 | | 125 | | | | 174 | 44 | |
| 28 | 4 | 77 | 11 | 126 | | | 18 | 175 | 45 | 25 |
| 29 | | 78 | | 127 | | | | 176 | 46 | |
| 30 | | 79 | | 128 | | | | 177 | 47 | |
| 31 | 30 | 80 | | 80 | 129 | | | 178 | 48 | |
| 32 | | 81 | | 130 | | <i>Seth</i> | | 179 | 49 | |
| 33 | | 82 | | 131 | 1 | <i>Gen. 5. 3.</i> | 130 | 180 | 50 | 180 |
| 34 | | 83 | | 132 | 2 | | | 181 | 51 | |
| 35 | 5 | 84 | 12 | 133 | 3 | | 19 | 182 | 52 | 26 |
| 36 | | 85 | | 134 | 4 | | | 183 | 53 | |
| 37 | | 86 | | 135 | 5 | | | 184 | 54 | |
| 38 | | 87 | | 136 | 6 | | | 185 | 55 | |
| 39 | | 88 | | 137 | 7 | | | 186 | 56 | |
| 40 | | 89 | | 138 | 8 | | | 187 | 57 | |
| 41 | 40 | 90 | | 90 | 139 | | | 188 | 58 | |
| 42 | 6 | 91 | 13 | 140 | 10 | | 20 | 140 | 189 | 27 |
| 43 | | 92 | | 141 | 11 | | | 190 | 60 | 190 |
| 44 | | 93 | | 142 | 12 | | | 191 | 61 | |
| 45 | | 94 | | 143 | 13 | | | 192 | 62 | |
| 46 | | 95 | | 144 | 14 | | | 193 | 63 | |
| 47 | | 96 | | 145 | 15 | | | 194 | 64 | |
| 48 | | 97 | | 146 | 16 | | | 195 | 65 | |
| 49 | 7 | 98 | 14 | 147 | 17 | | 21 | 196 | 66 | 28 |

| Adam. | Seth. | Enos. | S. | W. | Adam. | Seth. | Enos. | S. | W. | Adam. | Seth. | Enos. | Kenā. | S. | W. |
|-------|-------|-------|--------------|-----|-------|-------|-------|--------------|--------------|-------|-------|-------|-------|--------------|--------------|
| 197 | 67 | | 4 | | 246 | 116 | 11 | 5 | | 295 | 165 | 60 | | 6 | |
| 198 | 68 | | <i>Fubi.</i> | | 247 | 117 | 12 | <i>Fubi.</i> | | 296 | 166 | 61 | | <i>Fubi.</i> | |
| 199 | 69 | | | | 248 | 118 | 13 | | | 297 | 167 | 62 | | | |
| 200 | 70 | | | 200 | 249 | 119 | 14 | | | 298 | 168 | 63 | | | |
| 201 | 71 | | 4 | | 250 | 120 | 15 | | 250 | 299 | 169 | 64 | | | |
| 202 | 72 | | <i>Fubi.</i> | | 251 | 121 | 16 | | 5 | 300 | 170 | 65 | | | 300 |
| 203 | 73 | | 29 | | 252 | 122 | 17 | 36 | <i>Fubi.</i> | 301 | 171 | 66 | | 43 | 6 |
| 204 | 74 | | | | 253 | 123 | 18 | | | 302 | 172 | 67 | | | <i>Fubi.</i> |
| 205 | 75 | | | | 254 | 124 | 19 | | | 303 | 173 | 68 | | | |
| 206 | 76 | | | | 255 | 125 | 20 | | | 304 | 174 | 69 | | | |
| 207 | 77 | | | | 256 | 126 | 21 | | | 305 | 175 | 70 | | | |
| 208 | 78 | | | | 257 | 127 | 22 | | | 306 | 176 | 71 | | | |
| 209 | 79 | | | | 258 | 128 | 23 | | | 307 | 177 | 72 | | | |
| 210 | 80 | | 30 | 210 | 259 | 129 | 24 | 37 | | 308 | 178 | 73 | | 44 | |
| 211 | 81 | | | | 260 | 130 | 25 | | 260 | 309 | 179 | 74 | | | |
| 212 | 82 | | | | 261 | 131 | 26 | | | 310 | 180 | 75 | | | 310 |
| 213 | 83 | | | | 262 | 132 | 27 | | | 311 | 181 | 76 | | | |
| 214 | 84 | | | | 263 | 133 | 28 | | | 312 | 182 | 77 | | | |
| 215 | 85 | | | | 264 | 134 | 29 | | | 313 | 183 | 78 | | | |
| 216 | 86 | | | | 265 | 135 | 30 | | | 314 | 184 | 79 | | | |
| 217 | 87 | | 31 | | 266 | 136 | 31 | 38 | | 315 | 185 | 80 | | 45 | |
| 218 | 88 | | | | 267 | 137 | 32 | | | 316 | 186 | 81 | | | |
| 219 | 89 | | | | 268 | 138 | 33 | | | 317 | 187 | 82 | | | |
| 220 | 90 | | | 220 | 269 | 139 | 34 | | | 318 | 188 | 83 | | | |
| 221 | 91 | | | | 270 | 140 | 35 | | 270 | 319 | 189 | 84 | | | |
| 222 | 92 | | | | 271 | 141 | 36 | | | 320 | 190 | 85 | | | 320 |
| 223 | 93 | | | | 272 | 142 | 37 | | | 321 | 191 | 86 | | | |
| 224 | 94 | | 32 | | 273 | 143 | 38 | 39 | | 322 | 192 | 87 | | 46 | |
| 225 | 95 | | | | 274 | 144 | 39 | | | 323 | 193 | 88 | | | |
| 226 | 96 | | | | 275 | 145 | 40 | | | 324 | 194 | 89 | | | |
| 227 | 97 | | | | 276 | 146 | 41 | | | 325 | 195 | 90 | | | |
| 228 | 98 | | | | 277 | 147 | 42 | | | 326 | 196 | 91 | | | |
| 229 | 99 | | | | 278 | 148 | 43 | | | 327 | 197 | 92 | | | |
| 230 | 100 | | | 230 | 279 | 149 | 44 | | | 328 | 198 | 93 | | | |
| 231 | 101 | | 33 | | 280 | 150 | 45 | 40 | 280 | 329 | 199 | 94 | | 47 | |
| 232 | 102 | | | | 281 | 151 | 46 | | | 330 | 200 | 95 | | | 330 |
| 233 | 103 | | | | 282 | 152 | 47 | | | 331 | 201 | 96 | | | |
| 234 | 104 | | | | 283 | 153 | 48 | | | 332 | 202 | 97 | | | |
| 235 | 105 | | | | 284 | 154 | 49 | | | 333 | 203 | 98 | | | |
| 236 | 106 | | | | 285 | 155 | 50 | | | 334 | 204 | 99 | | | |
| 237 | 107 | | 1 | | 286 | 156 | 51 | | | 335 | 205 | 100 | | | |
| 238 | 108 | | 2 | | 287 | 157 | 52 | 41 | | 336 | 206 | 101 | | 48 | |
| 239 | 109 | | 3 | | 288 | 158 | 53 | | | 337 | 207 | 102 | | | |
| 240 | 110 | | | 240 | 289 | 159 | 54 | | | 338 | 208 | 103 | | | |
| 241 | 111 | | | | 290 | 160 | 55 | | 290 | 339 | 209 | 104 | | | |
| 242 | 112 | | | | 291 | 161 | 56 | | | 340 | 210 | 105 | | | 340 |
| 243 | 113 | | | | 292 | 162 | 57 | | | 341 | 211 | 106 | | | |
| 244 | 114 | | | | 293 | 163 | 58 | | | 342 | 212 | 107 | | | |
| 245 | 115 | | 10 | 35 | 264 | 164 | 59 | 42 | | 343 | 213 | 108 | | 49 | |

| Adam. | Seth. | Enos. | Kenā. | S. | W. | Adam. | Seth. | Enos. | Kenā. | Mahal. | S. | W. |
|-------|-------|-------|-------|-------|-------|-------|-------|-------|-------|--------|------------|-------|
| 344 | 214 | 109 | 19 | 7 | | 393 | 263 | 158 | 68 | | 8 | |
| 345 | 215 | 110 | 20 | Jubi. | | 394 | 264 | 159 | 69 | | Jubi. | |
| 346 | 216 | 111 | 21 | | | 395 | 265 | 160 | 70 | Mab. | | |
| 347 | 217 | 112 | 22 | | | 396 | 266 | 161 | 71 | I | Gen. 5:12. | |
| 348 | 218 | 113 | 23 | | | 397 | 267 | 162 | 72 | 2 | | |
| 349 | 219 | 114 | 24 | | | 398 | 268 | 163 | 73 | 3 | | |
| 350 | 220 | 115 | 25 | 50 | 350 | 399 | 269 | 164 | 74 | 4 | 57 | |
| 351 | 221 | 116 | 26 | | 7 | 400 | 270 | 165 | 75 | 5 | | 400 |
| 352 | 222 | 117 | 27 | | Jubi. | 401 | 271 | 166 | 76 | 6 | | 8 |
| 353 | 223 | 118 | 28 | | | 402 | 272 | 167 | 77 | 7 | | Jubi. |
| 354 | 224 | 119 | 29 | | | 403 | 273 | 168 | 78 | 8 | | |
| 355 | 225 | 120 | 30 | | | 404 | 274 | 169 | 79 | 9 | | |
| 356 | 226 | 121 | 31 | | | 405 | 275 | 170 | 80 | 10 | | |
| 357 | 227 | 122 | 32 | 51 | | 406 | 276 | 171 | 81 | 11 | 58 | |
| 358 | 228 | 123 | 33 | | | 407 | 277 | 172 | 82 | 12 | | |
| 359 | 229 | 124 | 34 | | | 408 | 278 | 173 | 83 | 13 | | |
| 360 | 230 | 125 | 35 | | 360 | 409 | 279 | 174 | 84 | 14 | | |
| 361 | 231 | 126 | 36 | | | 410 | 280 | 175 | 85 | 15 | | 410 |
| 362 | 232 | 127 | 37 | | | 411 | 281 | 176 | 86 | 16 | | |
| 363 | 233 | 128 | 38 | | | 412 | 282 | 177 | 87 | 17 | | |
| 364 | 234 | 129 | 39 | 52 | | 413 | 283 | 178 | 88 | 18 | 59 | |
| 365 | 235 | 130 | 40 | | | 414 | 284 | 179 | 89 | 19 | | |
| 366 | 236 | 131 | 41 | | | 415 | 285 | 180 | 90 | 20 | | |
| 367 | 237 | 132 | 42 | | | 416 | 286 | 181 | 91 | 21 | | |
| 368 | 238 | 133 | 43 | | | 417 | 287 | 182 | 92 | 22 | | |
| 369 | 239 | 134 | 44 | | | 418 | 288 | 183 | 93 | 23 | | |
| 370 | 240 | 135 | 45 | | 370 | 419 | 289 | 184 | 94 | 24 | | |
| 371 | 241 | 136 | 46 | 53 | | 420 | 290 | 185 | 95 | 25 | 60 | 420 |
| 372 | 242 | 137 | 47 | | | 421 | 291 | 186 | 96 | 26 | | |
| 373 | 243 | 138 | 48 | | | 422 | 292 | 187 | 97 | 27 | | |
| 374 | 244 | 139 | 49 | | | 423 | 293 | 188 | 98 | 28 | | |
| 375 | 245 | 140 | 50 | | | 424 | 294 | 189 | 99 | 29 | | |
| 376 | 246 | 141 | 51 | | | 425 | 295 | 190 | 100 | 30 | | |
| 377 | 247 | 142 | 52 | | | 426 | 296 | 191 | 101 | 31 | | |
| 378 | 248 | 143 | 53 | 54 | | 427 | 297 | 192 | 102 | 32 | 61 | |
| 379 | 249 | 144 | 54 | | - 380 | 428 | 298 | 193 | 103 | 33 | | |
| 380 | 250 | 145 | 55 | | | 429 | 299 | 194 | 104 | 34 | | |
| 381 | 251 | 146 | 56 | | | 430 | 300 | 195 | 105 | 35 | | 430 |
| 382 | 252 | 147 | 57 | | | 431 | 301 | 196 | 106 | 36 | | |
| 383 | 253 | 148 | 58 | | | 432 | 302 | 197 | 107 | 37 | | |
| 384 | 254 | 149 | 59 | | | 433 | 303 | 198 | 108 | 38 | | |
| 385 | 255 | 150 | 60 | 55 | | 434 | 304 | 199 | 109 | 39 | 62 | |
| 386 | 256 | 151 | 61 | | | 435 | 305 | 200 | 110 | 40 | | |
| 387 | 257 | 152 | 62 | | | 436 | 306 | 201 | 111 | 41 | | |
| 388 | 258 | 153 | 63 | | | 437 | 307 | 202 | 112 | 42 | | |
| 389 | 259 | 154 | 64 | | | 438 | 308 | 203 | 113 | 43 | | |
| 390 | 260 | 155 | 65 | | 390 | 439 | 309 | 204 | 114 | 44 | | |
| 391 | 261 | 156 | 66 | | | 440 | 310 | 205 | 115 | 45 | | 440 |
| 392 | 262 | 157 | 67 | 56 | | 441 | 311 | 206 | 116 | 46 | 63 | |

| Adam. | Seth. | Enos. | Kenē. | Mahal. | Iared. | S. | W. |
|-------|-------|-------|-------|--------|---------------|--------------|-----|
| 442 | 312 | 207 | 117 | 47 | | 9 | |
| 443 | 313 | 208 | 118 | 48 | | <i>Jubi.</i> | |
| 444 | 314 | 209 | 119 | 49 | | | |
| 445 | 315 | 210 | 120 | 50 | | | |
| 446 | 316 | 211 | 121 | 51 | | | |
| 447 | 317 | 212 | 122 | 52 | | | |
| 448 | 318 | 213 | 123 | 53 | | 64 | |
| 449 | 319 | 214 | 124 | 54 | | | |
| 450 | 320 | 215 | 125 | 55 | | 450 | |
| 451 | 321 | 216 | 126 | 56 | | 9 | |
| 452 | 322 | 217 | 127 | 57 | | <i>Jubi.</i> | |
| 453 | 323 | 218 | 128 | 58 | | | |
| 454 | 324 | 219 | 129 | 59 | | | |
| 455 | 325 | 220 | 130 | 60 | | 65 | |
| 456 | 326 | 221 | 131 | 61 | | | |
| 457 | 327 | 222 | 132 | 62 | | | |
| 458 | 328 | 223 | 133 | 63 | | | |
| 459 | 329 | 224 | 134 | 64 | | | |
| 460 | 330 | 225 | 135 | 65 | <i>Jared.</i> | 450 | |
| 461 | 331 | 226 | 136 | 66 | 1 | | |
| 462 | 332 | 227 | 137 | 67 | 2 | 66 | |
| 463 | 333 | 228 | 138 | 68 | 3 | | |
| 464 | 334 | 229 | 139 | 69 | 4 | | |
| 465 | 335 | 230 | 140 | 70 | 5 | | |
| 466 | 336 | 231 | 141 | 71 | 6 | | |
| 467 | 337 | 232 | 142 | 72 | 7 | | |
| 468 | 338 | 233 | 143 | 73 | 8 | | |
| 469 | 339 | 234 | 144 | 74 | 9 | 67 | |
| 470 | 340 | 235 | 145 | 75 | 10 | | 470 |
| 471 | 341 | 236 | 146 | 76 | 11 | | |
| 472 | 342 | 237 | 147 | 77 | 12 | | |
| 473 | 343 | 238 | 148 | 78 | 13 | | |
| 474 | 344 | 239 | 149 | 79 | 14 | | |
| 475 | 345 | 240 | 150 | 80 | 15 | | |
| 476 | 346 | 241 | 151 | 81 | 16 | 68 | |
| 477 | 347 | 242 | 152 | 82 | 17 | | |
| 478 | 348 | 243 | 153 | 83 | 18 | | |
| 479 | 349 | 244 | 154 | 84 | 19 | | |
| 480 | 350 | 245 | 155 | 85 | 20 | | 480 |
| 481 | 351 | 246 | 156 | 86 | 21 | | |
| 482 | 352 | 247 | 157 | 87 | 22 | | |
| 483 | 353 | 248 | 158 | 88 | 23 | 69 | |
| 484 | 354 | 249 | 159 | 89 | 24 | | |
| 485 | 355 | 250 | 160 | 90 | 25 | | |
| 486 | 356 | 251 | 161 | 91 | 26 | | |
| 487 | 357 | 252 | 162 | 92 | 27 | | |
| 488 | 358 | 253 | 163 | 93 | 28 | | |
| 489 | 359 | 254 | 164 | 94 | 29 | | |
| 490 | 360 | 255 | 165 | 95 | 30 | 70 | 490 |

Adam.Seth. Enos.Kenā. Mahal.Iared. S. W.

| | | | | | | | |
|-----|-----|-----|-----|-----|----|--------------|--|
| 491 | 361 | 256 | 166 | 96 | 31 | 10 | |
| 492 | 362 | 257 | 167 | 97 | 32 | <i>Jubi.</i> | |
| 493 | 363 | 258 | 168 | 98 | 33 | | |
| 494 | 364 | 259 | 169 | 99 | 34 | | |
| 495 | 365 | 260 | 170 | 100 | 35 | | |
| 496 | 366 | 261 | 171 | 101 | 36 | | |
| 497 | 367 | 262 | 172 | 102 | 37 | 71 | |
| 498 | 368 | 263 | 173 | 103 | 38 | | |
| 499 | 369 | 264 | 174 | 104 | 39 | | |
| 500 | 370 | 265 | 175 | 105 | 40 | 500 | |
| 501 | 371 | 266 | 176 | 106 | 41 | 10 | |
| 502 | 372 | 267 | 177 | 107 | 42 | <i>Jubi.</i> | |
| 503 | 373 | 268 | 178 | 108 | 43 | | |
| 504 | 374 | 269 | 179 | 109 | 44 | 72 | |
| 505 | 375 | 270 | 180 | 110 | 45 | | |
| 506 | 376 | 271 | 181 | 111 | 46 | | |
| 507 | 377 | 272 | 182 | 112 | 47 | | |
| 508 | 378 | 273 | 183 | 113 | 48 | | |
| 509 | 379 | 274 | 184 | 114 | 49 | | |
| 510 | 380 | 275 | 185 | 115 | 50 | 510 | |
| 511 | 381 | 276 | 186 | 116 | 51 | 73 | |
| 512 | 382 | 277 | 187 | 117 | 52 | | |
| 513 | 383 | 278 | 188 | 118 | 53 | | |
| 514 | 384 | 279 | 189 | 119 | 54 | | |
| 515 | 385 | 280 | 190 | 120 | 55 | | |
| 516 | 386 | 281 | 191 | 121 | 56 | | |
| 517 | 387 | 282 | 192 | 122 | 57 | | |
| 518 | 388 | 283 | 193 | 123 | 58 | 74 | |
| 519 | 389 | 284 | 194 | 124 | 59 | | |
| 520 | 390 | 285 | 195 | 125 | 60 | 520 | |
| 521 | 391 | 286 | 196 | 126 | 61 | | |
| 522 | 392 | 287 | 197 | 127 | 62 | | |
| 523 | 393 | 288 | 198 | 128 | 63 | | |
| 524 | 394 | 289 | 199 | 129 | 64 | | |
| 525 | 395 | 290 | 200 | 130 | 65 | 75 | |
| 526 | 396 | 291 | 201 | 131 | 66 | | |
| 527 | 397 | 292 | 202 | 132 | 67 | | |
| 528 | 398 | 293 | 203 | 133 | 68 | | |
| 529 | 399 | 294 | 204 | 134 | 69 | | |
| 530 | 400 | 295 | 205 | 135 | 70 | | |
| 531 | 401 | 296 | 206 | 136 | 71 | 530 | |
| 532 | 402 | 297 | 207 | 137 | 72 | 76 | |
| 533 | 403 | 298 | 208 | 138 | 73 | | |
| 534 | 404 | 299 | 209 | 139 | 74 | | |
| 535 | 405 | 300 | 210 | 140 | 75 | | |
| 536 | 406 | 301 | 211 | 141 | 76 | | |
| 537 | 407 | 302 | 212 | 142 | 77 | | |
| 538 | 408 | 303 | 213 | 143 | 78 | | |
| 539 | 409 | 304 | 214 | 144 | 79 | 77 | |

| Adam. | Seth. | Enos. | Kenā. | Mahal. | Iared. | S. | W. |
|-------|-------|-------|-------|--------|--------|--------------|-----|
| 540 | 410 | 305 | 215 | 145 | 80 | II | 540 |
| 541 | 411 | 306 | 216 | 146 | 81 | <i>Fubi.</i> | |
| 542 | 412 | 307 | 217 | 147 | 82 | | |
| 543 | 413 | 308 | 218 | 148 | 83 | | |
| 544 | 414 | 309 | 219 | 149 | 84 | | |
| 545 | 415 | 310 | 220 | 150 | 85 | | |
| 546 | 416 | 311 | 221 | 151 | 86 | 78 | |
| 547 | 417 | 312 | 222 | 152 | 87 | | |
| 548 | 418 | 313 | 223 | 153 | 88 | | |
| 549 | 419 | 314 | 224 | 154 | 89 | | |
| 550 | 420 | 315 | 225 | 155 | 90 | 550 | |
| 551 | 421 | 316 | 226 | 156 | 91 | II | |
| 552 | 422 | 317 | 227 | 157 | 92 | <i>Fubi.</i> | |
| 553 | 423 | 318 | 228 | 158 | 93 | 79 | |
| 554 | 424 | 319 | 229 | 159 | 94 | | |
| 555 | 425 | 320 | 230 | 160 | 95 | | |
| 556 | 426 | 321 | 231 | 161 | 96 | | |
| 557 | 427 | 322 | 232 | 162 | 97 | | |
| 558 | 428 | 323 | 233 | 163 | 98 | | |
| 559 | 429 | 324 | 234 | 164 | 99 | | |
| 560 | 430 | 325 | 235 | 165 | 100 | 80 | 560 |
| 561 | 431 | 326 | 236 | 166 | 101 | | |
| 562 | 432 | 327 | 237 | 167 | 102 | | |
| 563 | 433 | 328 | 238 | 168 | 103 | | |
| 564 | 434 | 329 | 239 | 169 | 104 | | |
| 565 | 435 | 330 | 240 | 170 | 105 | | |
| 566 | 436 | 331 | 241 | 171 | 106 | | |
| 567 | 437 | 332 | 242 | 172 | 107 | 81 | |
| 568 | 438 | 333 | 243 | 173 | 108 | | |
| 569 | 439 | 334 | 244 | 174 | 109 | | |
| 570 | 440 | 335 | 245 | 175 | 110 | | 570 |
| 571 | 441 | 336 | 246 | 176 | 111 | | |
| 572 | 442 | 337 | 247 | 177 | 112 | | |
| 573 | 443 | 338 | 248 | 178 | 113 | | |
| 574 | 444 | 339 | 249 | 179 | 114 | 82 | |
| 575 | 445 | 340 | 250 | 180 | 115 | | |
| 576 | 446 | 341 | 251 | 181 | 116 | | |
| 577 | 447 | 342 | 252 | 182 | 117 | | |
| 578 | 448 | 343 | 253 | 183 | 118 | | |
| 579 | 449 | 344 | 254 | 184 | 119 | | |
| 580 | 450 | 345 | 255 | 185 | 120 | | 580 |
| 581 | 451 | 346 | 256 | 186 | 121 | 83 | |
| 582 | 452 | 347 | 257 | 187 | 122 | | |
| 583 | 453 | 348 | 258 | 188 | 123 | | |
| 584 | 454 | 349 | 259 | 189 | 124 | | |
| 585 | 455 | 350 | 260 | 190 | 125 | | |
| 586 | 456 | 351 | 261 | 191 | 126 | | |
| 587 | 457 | 352 | 262 | 192 | 127 | | |
| 588 | 458 | 353 | 263 | 193 | 128 | 84 | |

Adam.Seth. Enos.Kenā. Mahal.Jared.Enoch. S. W.

| | | | | | | | | |
|-----|-----|-----|-----|-----|-----|-------------|-----|-----|
| 589 | 459 | 354 | 264 | 194 | 129 | 12 Fubi. | 590 | |
| 590 | 460 | 355 | 265 | 195 | 130 | | | |
| 591 | 461 | 356 | 266 | 196 | 131 | | | |
| 592 | 462 | 357 | 267 | 197 | 132 | | | |
| 593 | 463 | 358 | 268 | 198 | 133 | | | |
| 594 | 464 | 359 | 269 | 199 | 134 | | | |
| 595 | 465 | 360 | 270 | 200 | 135 | | | |
| 596 | 466 | 361 | 271 | 201 | 136 | | | |
| 597 | 467 | 362 | 272 | 202 | 137 | 85 | | |
| 598 | 468 | 363 | 273 | 203 | 138 | | | |
| 599 | 469 | 364 | 274 | 204 | 139 | | | |
| 600 | 470 | 365 | 275 | 205 | 140 | | | |
| 601 | 471 | 366 | 276 | 206 | 141 | | | |
| 602 | 472 | 367 | 277 | 207 | 142 | | | |
| 603 | 473 | 368 | 278 | 208 | 143 | | 86 | 600 |
| 604 | 474 | 369 | 279 | 209 | 144 | | | |
| 605 | 475 | 370 | 280 | 210 | 145 | | | |
| 606 | 476 | 371 | 281 | 211 | 146 | | | |
| 607 | 477 | 372 | 282 | 212 | 147 | | | |
| 608 | 478 | 373 | 283 | 213 | 148 | | | |
| 609 | 479 | 374 | 284 | 214 | 149 | | | |
| 610 | 480 | 375 | 285 | 215 | 150 | 87 | | 610 |
| 611 | 481 | 376 | 286 | 216 | 151 | | | |
| 612 | 482 | 377 | 287 | 217 | 152 | | | |
| 613 | 483 | 378 | 288 | 218 | 153 | | | |
| 614 | 484 | 379 | 289 | 219 | 154 | | | |
| 615 | 485 | 380 | 290 | 220 | 155 | | | |
| 616 | 486 | 381 | 291 | 221 | 156 | | | |
| 617 | 487 | 382 | 292 | 222 | 157 | | 88 | |
| 618 | 488 | 383 | 293 | 223 | 158 | | | |
| 619 | 489 | 384 | 294 | 224 | 159 | | | |
| 620 | 490 | 385 | 295 | 225 | 160 | | | |
| 621 | 491 | 386 | 296 | 226 | 161 | | | |
| 622 | 492 | 387 | 297 | 227 | 162 | | | |
| 623 | 493 | 388 | 298 | 228 | 163 | | | |
| 624 | 494 | 389 | 299 | 229 | 164 | 89 | | 620 |
| 625 | 495 | 390 | 300 | 230 | 165 | | | |
| 626 | 496 | 391 | 301 | 231 | 166 | | | |
| 627 | 497 | 392 | 302 | 232 | 167 | | | |
| 628 | 498 | 393 | 303 | 233 | 168 | | | |
| 629 | 499 | 394 | 304 | 234 | 169 | | | |
| 630 | 500 | 395 | 305 | 235 | 170 | | | |
| 631 | 501 | 396 | 306 | 236 | 171 | | 90 | 630 |
| 632 | 502 | 397 | 307 | 237 | 172 | | | |
| 633 | 503 | 398 | 308 | 238 | 173 | | | |
| 634 | 504 | 399 | 309 | 239 | 174 | | | |
| 635 | 505 | 400 | 310 | 240 | 175 | | | |
| 636 | 506 | 401 | 311 | 241 | 176 | | | |
| 637 | 507 | 402 | 312 | 242 | 177 | | | |
| | | | | | | 91 | | |
| | | | | | | | | |
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| | | | | | | | | |
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| | | | | | | | | |
| | | | | | | | | |

Enoc.
Gen.5.1-8.

| Adam. | Serh. | Enos. | Kenā. | Mahal. | Jared. | Enoch. | S. | W. |
|-------|-------|-------|-------|--------|--------|--------|--------------|--------------|
| 638 | 508 | 403 | 313 | 243 | 178 | 16 | 13 | |
| 639 | 509 | 404 | 314 | 244 | 179 | 17 | <i>Jubi.</i> | |
| 640 | 510 | 405 | 315 | 245 | 180 | 18 | | 640 |
| 641 | 511 | 406 | 316 | 246 | 181 | 19 | | |
| 642 | 512 | 407 | 317 | 247 | 182 | 20 | | |
| 643 | 513 | 408 | 318 | 248 | 183 | 21 | | |
| 644 | 514 | 409 | 319 | 249 | 184 | 22 | 92 | |
| 645 | 515 | 410 | 320 | 250 | 185 | 23 | | |
| 646 | 516 | 411 | 321 | 251 | 186 | 24 | | |
| 647 | 517 | 412 | 322 | 252 | 187 | 25 | | |
| 648 | 518 | 413 | 323 | 253 | 188 | 26 | | |
| 649 | 519 | 414 | 324 | 254 | 189 | 27 | | |
| 650 | 520 | 415 | 325 | 255 | 190 | 28 | | 650 |
| 651 | 521 | 416 | 326 | 256 | 191 | 29 | 93 | 13 |
| 652 | 522 | 417 | 327 | 257 | 192 | 30 | | <i>Jubi.</i> |
| 653 | 523 | 418 | 328 | 258 | 193 | 31 | | |
| 654 | 524 | 419 | 329 | 259 | 194 | 32 | | |
| 655 | 525 | 420 | 330 | 260 | 195 | 33 | | |
| 656 | 526 | 421 | 331 | 261 | 196 | 34 | | |
| 657 | 527 | 422 | 332 | 262 | 197 | 35 | | |
| 658 | 528 | 423 | 333 | 263 | 198 | 36 | 94 | |
| 659 | 529 | 424 | 334 | 264 | 199 | 37 | | |
| 660 | 530 | 425 | 335 | 265 | 200 | 38 | | 660 |
| 661 | 531 | 426 | 336 | 266 | 201 | 39 | | |
| 662 | 532 | 427 | 337 | 267 | 202 | 40 | | |
| 663 | 533 | 428 | 338 | 268 | 203 | 41 | | |
| 664 | 534 | 429 | 339 | 269 | 204 | 42 | | |
| 665 | 535 | 430 | 340 | 270 | 205 | 43 | 95 | |
| 666 | 536 | 431 | 341 | 271 | 206 | 44 | | |
| 667 | 537 | 432 | 342 | 272 | 207 | 45 | | |
| 668 | 538 | 433 | 343 | 273 | 208 | 46 | | |
| 669 | 539 | 434 | 344 | 274 | 209 | 47 | | |
| 670 | 540 | 435 | 345 | 275 | 210 | 48 | | 670 |
| 671 | 541 | 436 | 346 | 276 | 211 | 49 | | |
| 672 | 542 | 437 | 347 | 277 | 212 | 50 | 96 | |
| 673 | 543 | 438 | 348 | 278 | 213 | 51 | | |
| 674 | 544 | 439 | 349 | 279 | 214 | 52 | | |
| 675 | 545 | 440 | 350 | 280 | 215 | 53 | | |
| 676 | 546 | 441 | 351 | 281 | 216 | 54 | | |
| 677 | 547 | 442 | 352 | 282 | 217 | 55 | | |
| 678 | 548 | 443 | 353 | 283 | 218 | 56 | | |
| 679 | 549 | 444 | 354 | 284 | 219 | 57 | 97 | |
| 680 | 550 | 445 | 355 | 285 | 220 | 58 | | 680 |
| 681 | 551 | 446 | 356 | 286 | 221 | 59 | | |
| 682 | 552 | 447 | 357 | 287 | 222 | 60 | | |
| 683 | 553 | 448 | 358 | 288 | 223 | 61 | | |
| 684 | 554 | 449 | 359 | 289 | 224 | 62 | | |
| 685 | 555 | 450 | 360 | 290 | 225 | 63 | | |
| 686 | 556 | 451 | 361 | 291 | 226 | 64 | 98 | |

| Adam. | Seth. | Enos. | Kenā. | Mahal. | Iared. | Enoc. | Meth. | S. | W. |
|-------|-------|-------|-------|--------|--------|-------|---------|-------|-------|
| 687 | 557 | 452 | 362 | 292 | 227 | 65 | Methuf. | 14 | |
| 688 | 558 | 453 | 363 | 293 | 228 | 66 | 1 | Jubi. | |
| 689 | 559 | 454 | 364 | 294 | 229 | 67 | 2 | | |
| 690 | 560 | 455 | 365 | 295 | 230 | 68 | 3 | | 690 |
| 691 | 561 | 456 | 366 | 296 | 231 | 69 | 4 | | |
| 692 | 562 | 457 | 367 | 297 | 232 | 70 | 5 | | |
| 693 | 563 | 458 | 368 | 298 | 233 | 71 | 6 | 99 | |
| 694 | 564 | 459 | 369 | 299 | 234 | 72 | 7 | | |
| 695 | 565 | 460 | 370 | 300 | 235 | 73 | 8 | | |
| 696 | 566 | 461 | 371 | 301 | 236 | 74 | 9 | | |
| 697 | 567 | 462 | 372 | 302 | 237 | 75 | 10 | | |
| 698 | 568 | 463 | 373 | 303 | 238 | 76 | 11 | | |
| 699 | 569 | 464 | 374 | 304 | 239 | 77 | 12 | | |
| 700 | 570 | 465 | 375 | 305 | 240 | 78 | 13 | 100 | 700 |
| 701 | 571 | 466 | 376 | 306 | 241 | 79 | 14 | | |
| 702 | 572 | 467 | 377 | 307 | 242 | 80 | 15 | | 14 |
| 703 | 573 | 468 | 378 | 308 | 243 | 81 | 16 | | Jubi. |
| 704 | 574 | 469 | 379 | 309 | 244 | 82 | 17 | | |
| 705 | 575 | 470 | 380 | 310 | 245 | 83 | 18 | | |
| 706 | 576 | 471 | 381 | 311 | 246 | 84 | 19 | | |
| 707 | 577 | 472 | 382 | 312 | 247 | 85 | 20 | 101 | |
| 708 | 578 | 473 | 383 | 313 | 248 | 86 | 21 | | |
| 709 | 589 | 474 | 384 | 314 | 249 | 87 | 22 | | |
| 710 | 580 | 475 | 385 | 315 | 250 | 88 | 23 | | 710 |
| 711 | 581 | 476 | 386 | 316 | 251 | 89 | 24 | | |
| 712 | 582 | 477 | 387 | 317 | 252 | 90 | 25 | | |
| 713 | 583 | 478 | 388 | 318 | 253 | 91 | 26 | | |
| 714 | 584 | 479 | 389 | 319 | 254 | 92 | 27 | 102 | |
| 715 | 585 | 480 | 390 | 320 | 255 | 93 | 28 | | |
| 716 | 586 | 481 | 391 | 321 | 256 | 94 | 29 | | |
| 717 | 587 | 482 | 392 | 322 | 257 | 95 | 30 | | |
| 718 | 588 | 483 | 393 | 323 | 258 | 96 | 31 | | |
| 719 | 589 | 484 | 394 | 324 | 259 | 97 | 32 | | |
| 720 | 590 | 485 | 395 | 325 | 260 | 98 | 33 | | 720 |
| 721 | 591 | 486 | 396 | 326 | 261 | 99 | 34 | 103 | |
| 722 | 592 | 487 | 397 | 327 | 262 | 100 | 35 | | |
| 723 | 593 | 488 | 398 | 328 | 263 | 101 | 36 | | |
| 724 | 594 | 489 | 399 | 329 | 264 | 102 | 37 | | |
| 725 | 595 | 490 | 400 | 330 | 265 | 103 | 38 | | |
| 726 | 596 | 491 | 401 | 331 | 266 | 104 | 39 | | |
| 727 | 597 | 492 | 402 | 332 | 267 | 105 | 40 | | |
| 728 | 598 | 493 | 403 | 333 | 268 | 106 | 41 | 104 | |
| 729 | 599 | 494 | 404 | 334 | 269 | 107 | 42 | | |
| 730 | 600 | 495 | 405 | 335 | 270 | 108 | 43 | | 730 |
| 731 | 601 | 496 | 406 | 336 | 271 | 109 | 44 | | |
| 732 | 602 | 497 | 407 | 337 | 272 | 110 | 45 | | |
| 733 | 603 | 498 | 408 | 338 | 273 | 111 | 46 | | |
| 734 | 604 | 499 | 409 | 339 | 274 | 112 | 47 | | |
| 735 | 605 | 500 | 410 | 340 | 275 | 113 | 48 | 105 | |

H

Adam

| Adam. | Serth. | Enos. | Kenā. | Mahal. | Jared. | Enoc. | Meth. | S. | W. |
|-------|--------|-------|-------|--------|--------|-------|-------|-------|-------|
| 735 | 606 | 501 | 411 | 341 | 276 | 114 | 49 | 15 | |
| 737 | 607 | 502 | 412 | 342 | 277 | 115 | 50 | Jubi. | |
| 738 | 608 | 503 | 413 | 343 | 278 | 116 | 51 | | |
| 739 | 609 | 504 | 414 | 344 | 279 | 117 | 52 | | |
| 740 | 610 | 505 | 415 | 345 | 280 | 118 | 53 | | 740 |
| 741 | 611 | 506 | 416 | 346 | 281 | 119 | 54 | | |
| 742 | 612 | 507 | 417 | 347 | 282 | 120 | 55 | 106 | |
| 743 | 613 | 508 | 418 | 348 | 283 | 121 | 56 | | |
| 744 | 614 | 509 | 419 | 349 | 284 | 122 | 57 | | |
| 745 | 615 | 510 | 420 | 350 | 285 | 123 | 58 | | |
| 746 | 616 | 511 | 421 | 351 | 286 | 124 | 59 | | |
| 747 | 617 | 512 | 422 | 352 | 287 | 125 | 60 | | |
| 748 | 618 | 513 | 423 | 353 | 288 | 126 | 61 | | |
| 749 | 619 | 514 | 424 | 354 | 289 | 127 | 62 | 107 | |
| 750 | 620 | 515 | 425 | 355 | 290 | 128 | 63 | | 750 |
| 751 | 621 | 516 | 426 | 356 | 291 | 129 | 64 | 15 | Jubi. |
| 752 | 622 | 517 | 427 | 357 | 292 | 130 | 65 | | |
| 753 | 623 | 518 | 428 | 358 | 293 | 131 | 66 | | |
| 754 | 624 | 519 | 429 | 359 | 294 | 132 | 67 | | |
| 755 | 625 | 520 | 430 | 360 | 295 | 133 | 68 | | |
| 756 | 626 | 521 | 431 | 361 | 296 | 134 | 69 | 108 | |
| 757 | 627 | 522 | 432 | 362 | 297 | 135 | 70 | | |
| 758 | 628 | 523 | 433 | 363 | 298 | 136 | 71 | | |
| 759 | 629 | 524 | 434 | 364 | 299 | 137 | 72 | | |
| 760 | 630 | 525 | 435 | 365 | 300 | 138 | 73 | | 760 |
| 761 | 631 | 526 | 436 | 366 | 301 | 139 | 74 | | |
| 762 | 632 | 527 | 437 | 367 | 302 | 140 | 75 | | |
| 763 | 633 | 528 | 438 | 368 | 303 | 141 | 76 | 109 | |
| 764 | 634 | 529 | 439 | 369 | 304 | 142 | 77 | | |
| 765 | 635 | 530 | 440 | 370 | 305 | 143 | 78 | | |
| 766 | 636 | 531 | 441 | 371 | 306 | 144 | 79 | | |
| 767 | 637 | 532 | 442 | 372 | 307 | 145 | 80 | | |
| 768 | 638 | 533 | 443 | 373 | 308 | 146 | 81 | | |
| 769 | 639 | 534 | 444 | 374 | 309 | 147 | 82 | | |
| 770 | 640 | 535 | 445 | 375 | 310 | 148 | 83 | 110 | 770 |
| 771 | 641 | 536 | 446 | 376 | 311 | 149 | 84 | | |
| 772 | 642 | 537 | 447 | 377 | 312 | 150 | 85 | | |
| 773 | 643 | 538 | 448 | 378 | 313 | 151 | 86 | | |
| 774 | 644 | 539 | 449 | 379 | 314 | 152 | 87 | | |
| 775 | 645 | 540 | 450 | 380 | 315 | 153 | 88 | | |
| 776 | 646 | 541 | 451 | 381 | 316 | 154 | 89 | | |
| 777 | 647 | 542 | 452 | 382 | 317 | 155 | 90 | III. | |
| 778 | 648 | 543 | 453 | 383 | 318 | 156 | 91 | | |
| 779 | 649 | 544 | 454 | 384 | 319 | 157 | 92 | | |
| 780 | 650 | 545 | 455 | 385 | 320 | 158 | 93 | | 780 |
| 781 | 651 | 546 | 456 | 386 | 321 | 159 | 94 | | |
| 782 | 652 | 547 | 457 | 387 | 322 | 160 | 95 | | |
| 783 | 653 | 548 | 458 | 388 | 323 | 161 | 96 | | |
| 784 | 654 | 549 | 459 | 389 | 324 | 162 | 97 | 112 | |

| Adam. | Seth. | Enos. | Kenā. | Mahal. | Jared. | Enoc. | Meth. | S. | W. |
|-------|-------|-------|-------|--------|--------|-------|-------|--------------|--------------|
| 785 | 655 | 550 | 460 | 390 | 325 | 163 | 98 | 16 | |
| 786 | 656 | 551 | 461 | 391 | 326 | 164 | 99 | <i>Fubi.</i> | |
| 787 | 657 | 552 | 462 | 392 | 327 | 165 | 100 | | |
| 788 | 658 | 553 | 463 | 393 | 328 | 166 | 101 | | |
| 789 | 659 | 554 | 464 | 394 | 329 | 167 | 102 | | |
| 790 | 660 | 555 | 465 | 395 | 330 | 168 | 103 | | 790 |
| 791 | 661 | 556 | 466 | 395 | 331 | 169 | 104 | 113 | |
| 792 | 662 | 557 | 467 | 397 | 332 | 170 | 105 | | |
| 793 | 663 | 558 | 468 | 398 | 333 | 171 | 105 | | |
| 794 | 664 | 559 | 469 | 399 | 334 | 172 | 107 | | |
| 795 | 665 | 560 | 470 | 400 | 335 | 173 | 108 | | |
| 796 | 666 | 561 | 471 | 401 | 336 | 174 | 109 | | |
| 797 | 667 | 562 | 472 | 402 | 337 | 175 | 110 | | |
| 798 | 668 | 563 | 473 | 403 | 338 | 176 | 111 | 114 | |
| 799 | 669 | 564 | 474 | 404 | 339 | 177 | 112 | | |
| 800 | 670 | 565 | 475 | 405 | 340 | 178 | 113 | | 800 |
| 801 | 671 | 566 | 476 | 406 | 341 | 179 | 114 | | 16 |
| 802 | 672 | 567 | 477 | 407 | 342 | 180 | 115 | | <i>Fubi.</i> |
| 803 | 673 | 568 | 478 | 408 | 343 | 181 | 116 | | |
| 804 | 674 | 569 | 479 | 409 | 344 | 182 | 117 | | |
| 805 | 675 | 570 | 480 | 410 | 345 | 183 | 118 | 115 | |
| 806 | 676 | 571 | 481 | 411 | 346 | 184 | 119 | | |
| 807 | 677 | 572 | 482 | 412 | 347 | 185 | 120 | | |
| 808 | 678 | 573 | 483 | 413 | 348 | 186 | 121 | | |
| 809 | 679 | 574 | 484 | 414 | 349 | 187 | 122 | | |
| 810 | 680 | 575 | 485 | 415 | 350 | 188 | 123 | | 810 |
| 811 | 681 | 576 | 486 | 416 | 351 | 189 | 124 | | |
| 812 | 682 | 577 | 487 | 417 | 352 | 190 | 125 | 116 | |
| 813 | 683 | 578 | 488 | 418 | 353 | 191 | 126 | | |
| 814 | 684 | 579 | 489 | 419 | 354 | 192 | 127 | | |
| 815 | 685 | 580 | 490 | 420 | 355 | 193 | 128 | | |
| 816 | 686 | 581 | 491 | 421 | 356 | 194 | 129 | | |
| 817 | 687 | 582 | 492 | 422 | 357 | 195 | 130 | | |
| 818 | 688 | 583 | 493 | 423 | 358 | 196 | 131 | | |
| 819 | 689 | 584 | 494 | 424 | 359 | 197 | 132 | 117 | |
| 820 | 690 | 585 | 495 | 425 | 360 | 198 | 133 | | 820 |
| 821 | 691 | 586 | 496 | 426 | 361 | 199 | 134 | | |
| 822 | 692 | 587 | 497 | 427 | 362 | 200 | 135 | | |
| 823 | 693 | 588 | 498 | 428 | 363 | 201 | 136 | | |
| 824 | 694 | 589 | 499 | 429 | 364 | 202 | 137 | | |
| 825 | 695 | 590 | 500 | 430 | 365 | 203 | 138 | | |
| 826 | 696 | 591 | 501 | 431 | 366 | 204 | 139 | 118 | |
| 827 | 697 | 592 | 502 | 432 | 367 | 205 | 140 | | |
| 828 | 698 | 593 | 503 | 433 | 368 | 206 | 141 | | |
| 829 | 699 | 594 | 504 | 434 | 369 | 207 | 142 | | |
| 830 | 700 | 595 | 505 | 435 | 370 | 208 | 143 | | 730 |
| 831 | 701 | 596 | 506 | 436 | 371 | 209 | 144 | | |
| 832 | 702 | 597 | 507 | 437 | 372 | 210 | 145 | | |
| 833 | 703 | 598 | 508 | 438 | 373 | 211 | 146 | 119 | |

| Adam. | Seth. | Enos. | Kenā. | Mahal. | Iated. | Enoc. | Meth. | Lamec. | S. | W. |
|-------|-------|-------|-------|--------|--------|-------|-------|--------|--------------|--------------|
| 834 | 704 | 599 | 509 | 439 | 374 | 212 | 147 | | 17 | |
| 835 | 705 | 600 | 510 | 440 | 375 | 213 | 148 | | <i>Jubi.</i> | |
| 836 | 706 | 601 | 511 | 441 | 376 | 214 | 149 | | | |
| 837 | 707 | 602 | 512 | 442 | 377 | 215 | 150 | | | |
| 838 | 708 | 603 | 513 | 443 | 378 | 216 | 151 | | | |
| 839 | 709 | 604 | 514 | 444 | 379 | 217 | 152 | | | |
| 840 | 710 | 605 | 515 | 445 | 380 | 218 | 153 | | 120 | 840 |
| 841 | 711 | 606 | 516 | 446 | 381 | 219 | 154 | | | |
| 842 | 712 | 607 | 517 | 447 | 382 | 220 | 155 | | | |
| 843 | 713 | 608 | 518 | 448 | 383 | 221 | 156 | | | |
| 844 | 714 | 609 | 519 | 449 | 384 | 222 | 157 | | | |
| 845 | 715 | 610 | 520 | 450 | 385 | 223 | 158 | | | |
| 846 | 716 | 611 | 521 | 451 | 386 | 224 | 159 | | | |
| 847 | 717 | 612 | 522 | 452 | 387 | 225 | 160 | | 121 | |
| 848 | 718 | 613 | 523 | 453 | 388 | 226 | 161 | | | |
| 849 | 719 | 614 | 524 | 454 | 389 | 227 | 162 | | | |
| 850 | 720 | 615 | 525 | 455 | 390 | 228 | 163 | | | 850 |
| 851 | 721 | 616 | 526 | 456 | 391 | 229 | 164 | | | 17 |
| 852 | 722 | 617 | 527 | 457 | 392 | 230 | 165 | | | <i>Jubi.</i> |
| 853 | 723 | 618 | 528 | 458 | 393 | 231 | 166 | | | |
| 854 | 724 | 619 | 529 | 459 | 394 | 232 | 167 | | 122 | |
| 855 | 725 | 620 | 530 | 460 | 395 | 233 | 168 | | | |
| 856 | 726 | 621 | 531 | 461 | 396 | 234 | 169 | | | |
| 857 | 727 | 622 | 532 | 462 | 397 | 235 | 170 | | | |
| 858 | 728 | 623 | 533 | 463 | 398 | 236 | 171 | | | |
| 859 | 729 | 624 | 534 | 464 | 399 | 237 | 172 | | | |
| 860 | 730 | 625 | 535 | 465 | 400 | 238 | 173 | | | 860 |
| 861 | 731 | 626 | 536 | 466 | 401 | 239 | 174 | | 123 | |
| 862 | 732 | 627 | 537 | 467 | 402 | 240 | 175 | | | |
| 863 | 733 | 628 | 538 | 468 | 403 | 241 | 176 | | | |
| 864 | 734 | 629 | 539 | 469 | 404 | 242 | 177 | | | |
| 865 | 735 | 630 | 540 | 470 | 405 | 243 | 178 | | | |
| 866 | 736 | 631 | 541 | 471 | 406 | 244 | 179 | | | |
| 867 | 737 | 632 | 542 | 472 | 407 | 245 | 180 | | | |
| 868 | 738 | 633 | 543 | 473 | 408 | 246 | 181 | | 124 | |
| 869 | 739 | 634 | 544 | 474 | 409 | 247 | 182 | | | |
| 870 | 740 | 635 | 545 | 475 | 410 | 248 | 183 | | | 870 |
| 871 | 741 | 636 | 546 | 476 | 411 | 249 | 184 | | | |
| 872 | 742 | 637 | 547 | 477 | 412 | 250 | 185 | | | |
| 873 | 743 | 638 | 548 | 478 | 413 | 251 | 186 | | | |
| 874 | 744 | 639 | 549 | 479 | 414 | 252 | 187 | | | |
| 875 | 745 | 640 | 550 | 480 | 415 | 253 | 188 | | | |
| 876 | 746 | 641 | 551 | 481 | 416 | 254 | 189 | | | |
| 877 | 747 | 642 | 552 | 482 | 417 | 255 | 190 | | | |
| 878 | 748 | 643 | 553 | 483 | 418 | 256 | 191 | | | |
| 879 | 749 | 644 | 554 | 484 | 419 | 257 | 192 | | | |
| 880 | 750 | 645 | 555 | 485 | 420 | 258 | 193 | | | 880 |
| 881 | 751 | 646 | 556 | 486 | 421 | 259 | 194 | | | |
| 882 | 752 | 647 | 557 | 487 | 422 | 260 | 195 | | 126 | |

Lamech
Gen. 5. 25.

| Adam. | Seth. | Enos. | Kenā. | Mahal. | Jared. | Enoch. | Meth. | Lamec. | S. | W. |
|-------|-------|-------|-------|--------|--------|--------|-------|--------|--------------|--------------|
| 883 | 753 | 648 | 558 | 488 | 423 | 261 | 196 | 9 | 18 | |
| 884 | 754 | 649 | 559 | 489 | 424 | 262 | 197 | 10 | <i>Jubi.</i> | |
| 885 | 755 | 650 | 560 | 490 | 425 | 263 | 198 | 11 | | |
| 886 | 756 | 651 | 561 | 491 | 426 | 264 | 199 | 12 | | |
| 887 | 757 | 652 | 562 | 492 | 427 | 265 | 200 | 13 | | |
| 888 | 758 | 653 | 563 | 493 | 428 | 266 | 201 | 14 | | |
| 889 | 759 | 654 | 564 | 494 | 429 | 267 | 202 | 15 | 127 | |
| 890 | 760 | 655 | 565 | 495 | 430 | 268 | 203 | 16 | | 890 |
| 891 | 761 | 656 | 566 | 496 | 431 | 269 | 204 | 17 | | |
| 892 | 762 | 657 | 567 | 497 | 432 | 270 | 205 | 18 | | |
| 893 | 763 | 658 | 568 | 498 | 433 | 271 | 206 | 19 | | |
| 894 | 764 | 659 | 569 | 499 | 434 | 272 | 207 | 20 | | |
| 895 | 765 | 660 | 570 | 500 | 435 | 273 | 208 | 21 | | |
| 896 | 766 | 661 | 571 | 501 | 436 | 274 | 209 | 22 | 128 | |
| 897 | 767 | 662 | 572 | 502 | 437 | 275 | 210 | 23 | | |
| 898 | 768 | 663 | 573 | 503 | 438 | 276 | 211 | 24 | | |
| 899 | 769 | 664 | 574 | 504 | 439 | 277 | 212 | 25 | | |
| 900 | 770 | 665 | 575 | 505 | 440 | 278 | 213 | 26 | | 900 |
| 901 | 771 | 666 | 576 | 506 | 441 | 279 | 214 | 27 | | 18 |
| 902 | 772 | 667 | 577 | 507 | 442 | 280 | 215 | 28 | | <i>Jubi.</i> |
| 903 | 773 | 668 | 578 | 508 | 443 | 281 | 216 | 29 | 129 | |
| 904 | 774 | 669 | 579 | 509 | 444 | 282 | 217 | 30 | | |
| 905 | 775 | 670 | 580 | 510 | 445 | 283 | 218 | 31 | | |
| 906 | 776 | 671 | 581 | 511 | 446 | 284 | 219 | 32 | | |
| 907 | 777 | 672 | 582 | 512 | 447 | 285 | 220 | 33 | | |
| 908 | 778 | 673 | 583 | 513 | 448 | 286 | 221 | 34 | | |
| 909 | 779 | 674 | 584 | 514 | 449 | 287 | 222 | 35 | | |
| 910 | 780 | 675 | 585 | 515 | 450 | 288 | 223 | 36 | 130 | 910 |
| 911 | 781 | 676 | 586 | 516 | 451 | 289 | 224 | 37 | | |
| 912 | 782 | 677 | 587 | 517 | 452 | 290 | 225 | 38 | | |
| 913 | 783 | 678 | 588 | 518 | 453 | 291 | 226 | 39 | | |
| 914 | 784 | 679 | 589 | 519 | 454 | 292 | 227 | 40 | | |
| 915 | 785 | 680 | 590 | 520 | 455 | 293 | 228 | 41 | | |
| 916 | 786 | 681 | 591 | 521 | 456 | 294 | 229 | 42 | | |
| 917 | 787 | 682 | 592 | 522 | 457 | 295 | 230 | 43 | 131 | |
| 918 | 788 | 683 | 593 | 523 | 458 | 296 | 231 | 44 | | |
| 919 | 789 | 684 | 594 | 524 | 459 | 297 | 232 | 45 | | |
| 920 | 790 | 685 | 595 | 525 | 460 | 298 | 233 | 46 | | 920 |
| 921 | 791 | 686 | 596 | 526 | 461 | 299 | 234 | 47 | | |
| 922 | 792 | 687 | 597 | 527 | 462 | 300 | 235 | 48 | | |
| 923 | 793 | 688 | 598 | 528 | 463 | 301 | 236 | 49 | | |
| 924 | 794 | 689 | 599 | 529 | 464 | 302 | 237 | 50 | 132 | |
| 925 | 795 | 690 | 600 | 530 | 465 | 303 | 238 | 51 | | |
| 926 | 796 | 691 | 601 | 531 | 466 | 304 | 239 | 52 | | |
| 927 | 797 | 692 | 602 | 532 | 467 | 305 | 240 | 53 | | |
| 928 | 798 | 693 | 603 | 533 | 468 | 306 | 241 | 54 | | |
| 929 | 799 | 694 | 604 | 534 | 469 | 307 | 242 | 55 | | |
| 930 | 800 | 695 | 605 | 535 | 470 | 308 | 243 | 56 | | 930 |
| | 801 | 696 | 606 | 536 | 471 | 309 | 244 | 57 | 133 | |

| Seth. | Enos. | Kenā. | Mahal. | Iared. | Enoc. | Meth. | Lamec. | S. | W. |
|-------|-------|-------|--------|--------|-------|-------|--------|-------|-------|
| 802 | 697 | 607 | 537 | 472 | 310 | 245 | 58 | 19 | |
| 803 | 698 | 608 | 538 | 473 | 311 | 246 | 59 | Jubi. | |
| 804 | 699 | 609 | 539 | 474 | 312 | 247 | 60 | | |
| 805 | 700 | 610 | 540 | 475 | 313 | 248 | 61 | | |
| 806 | 701 | 611 | 541 | 476 | 314 | 249 | 62 | | |
| 807 | 702 | 612 | 542 | 477 | 315 | 250 | 63 | | |
| 808 | 703 | 613 | 543 | 478 | 316 | 251 | 64 | 134 | |
| 809 | 704 | 614 | 544 | 479 | 317 | 252 | 65 | | |
| 810 | 705 | 615 | 545 | 480 | 318 | 253 | 66 | | 940 |
| 811 | 706 | 616 | 546 | 481 | 319 | 254 | 67 | | |
| 812 | 707 | 617 | 547 | 482 | 320 | 255 | 68 | | |
| 813 | 708 | 618 | 548 | 483 | 321 | 256 | 69 | | |
| 814 | 709 | 619 | 549 | 484 | 322 | 257 | 70 | | |
| 815 | 710 | 620 | 550 | 485 | 323 | 258 | 71 | 135 | |
| 816 | 711 | 621 | 551 | 486 | 324 | 259 | 72 | | |
| 817 | 712 | 622 | 552 | 487 | 325 | 260 | 73 | | |
| 818 | 713 | 623 | 553 | 488 | 326 | 261 | 74 | | |
| 819 | 714 | 624 | 554 | 489 | 327 | 262 | 75 | | |
| 820 | 715 | 625 | 555 | 490 | 328 | 263 | 76 | | 950 |
| 821 | 716 | 626 | 556 | 491 | 329 | 264 | 77 | | 19 |
| 822 | 717 | 627 | 557 | 492 | 330 | 265 | 78 | 136 | Jubi. |
| 823 | 718 | 628 | 558 | 493 | 331 | 266 | 79 | | |
| 824 | 719 | 629 | 559 | 494 | 332 | 267 | 80 | | |
| 825 | 720 | 630 | 560 | 495 | 333 | 268 | 81 | | |
| 826 | 721 | 631 | 561 | 496 | 334 | 269 | 82 | | |
| 827 | 722 | 632 | 562 | 497 | 335 | 270 | 83 | | |
| 828 | 723 | 633 | 563 | 498 | 336 | 271 | 84 | | |
| 829 | 724 | 634 | 564 | 499 | 337 | 272 | 85 | 137 | |
| 830 | 725 | 635 | 565 | 500 | 338 | 273 | 86 | | 960 |
| 831 | 726 | 636 | 566 | 501 | 339 | 274 | 87 | | |
| 832 | 727 | 637 | 567 | 502 | 340 | 275 | 88 | | |
| 833 | 728 | 638 | 568 | 503 | 341 | 276 | 89 | | |
| 834 | 729 | 639 | 569 | 504 | 342 | 277 | 90 | | |
| 835 | 730 | 640 | 570 | 505 | 343 | 278 | 91 | | |
| 836 | 731 | 641 | 571 | 506 | 344 | 279 | 92 | 138 | |
| 837 | 732 | 642 | 572 | 507 | 345 | 280 | 93 | | |
| 838 | 733 | 643 | 573 | 508 | 346 | 281 | 94 | | |
| 839 | 734 | 644 | 574 | 509 | 347 | 282 | 95 | | |
| 840 | 735 | 645 | 575 | 510 | 348 | 283 | 96 | | 970 |
| 841 | 736 | 646 | 576 | 511 | 349 | 284 | 97 | | |
| 842 | 737 | 647 | 577 | 512 | 350 | 285 | 98 | | |
| 843 | 738 | 648 | 578 | 513 | 351 | 286 | 99 | 139 | |
| 844 | 739 | 649 | 579 | 514 | 352 | 287 | 100 | | |
| 845 | 740 | 650 | 580 | 515 | 353 | 288 | 101 | | |
| 846 | 741 | 651 | 581 | 516 | 354 | 289 | 102 | | |
| 847 | 742 | 652 | 582 | 517 | 355 | 290 | 103 | | |
| 848 | 743 | 653 | 583 | 518 | 356 | 291 | 104 | | |
| 849 | 744 | 654 | 584 | 519 | 357 | 292 | 105 | | |
| 850 | 745 | 655 | 585 | 520 | 358 | 293 | 106 | 140 | 980 |

| Seth. | Enos. | Kenā. | Mahal. | Jared. | Enoch. | Meth. | Lamec. | S. | W. |
|-------|-------|-------|--------|--------|--------|-------|--------|-------|----|
| 851 | 746 | 656 | 586 | 521 | 359 | 294 | 107 | 20 | |
| 852 | 747 | 657 | 587 | 522 | 360 | 295 | 108 | Jubi. | |
| 853 | 748 | 658 | 588 | 523 | 361 | 296 | 109 | | |
| 854 | 749 | 659 | 589 | 524 | 362 | 297 | 110 | | |
| 855 | 750 | 660 | 590 | 525 | 363 | 298 | 111 | | |
| 856 | 751 | 661 | 591 | 526 | 364 | 299 | 112 | | |
| 857 | 752 | 662 | 592 | 527 | 365 | 300 | 113 | 141 | |
| 858 | 753 | 663 | 593 | 528 | | 301 | 114 | | |
| 859 | 754 | 664 | 594 | 529 | | 302 | 115 | | |
| 860 | 755 | 665 | 595 | 530 | | 303 | 116 | 990 | |
| 861 | 756 | 666 | 596 | 531 | | 304 | 117 | | |
| 862 | 757 | 667 | 597 | 532 | | 305 | 118 | | |
| 863 | 758 | 668 | 598 | 533 | | 306 | 119 | | |
| 864 | 759 | 669 | 599 | 534 | | 307 | 120 | 142 | |
| 865 | 760 | 670 | 600 | 535 | | 308 | 121 | | |
| 866 | 761 | 671 | 601 | 536 | | 309 | 122 | | |
| 867 | 762 | 672 | 602 | 537 | | 310 | 123 | | |
| 868 | 763 | 673 | 603 | 538 | | 311 | 124 | | |
| 869 | 764 | 674 | 604 | 539 | | 312 | 125 | | |
| 870 | 765 | 675 | 605 | 540 | | 313 | 126 | 1000 | |
| 871 | 766 | 676 | 606 | 541 | | 314 | 127 | 20 | |
| 872 | 767 | 677 | 607 | 542 | | 315 | 128 | Jubi. | |
| 873 | 768 | 678 | 608 | 543 | | 316 | 129 | | |
| 874 | 769 | 679 | 609 | 544 | | 317 | 130 | | |
| 875 | 770 | 680 | 610 | 545 | | 318 | 131 | | |
| 876 | 771 | 681 | 611 | 546 | | 319 | 132 | | |
| 877 | 772 | 682 | 612 | 547 | | 320 | 133 | | |
| 878 | 773 | 683 | 613 | 548 | | 321 | 134 | 144 | |
| 879 | 774 | 684 | 614 | 549 | | 322 | 135 | | |
| 880 | 775 | 685 | 615 | 550 | | 323 | 136 | 1010 | |
| 881 | 776 | 686 | 616 | 551 | | 324 | 137 | | |
| 882 | 777 | 687 | 617 | 552 | | 325 | 138 | | |
| 883 | 778 | 688 | 618 | 553 | | 326 | 139 | | |
| 884 | 779 | 689 | 619 | 554 | | 327 | 140 | | |
| 885 | 780 | 690 | 620 | 555 | | 328 | 141 | 145 | |
| 886 | 781 | 691 | 621 | 556 | | 329 | 142 | | |
| 887 | 782 | 692 | 622 | 557 | | 330 | 143 | | |
| 888 | 783 | 693 | 623 | 558 | | 331 | 144 | | |
| 889 | 784 | 694 | 624 | 559 | | 332 | 145 | | |
| 890 | 785 | 695 | 625 | 560 | | 333 | 146 | 1020 | |
| 891 | 786 | 696 | 626 | 561 | | 334 | 147 | | |
| 892 | 787 | 697 | 627 | 562 | | 335 | 148 | 146 | |
| 893 | 788 | 698 | 628 | 563 | | 336 | 149 | | |
| 894 | 789 | 699 | 629 | 564 | | 337 | 150 | | |
| 895 | 790 | 700 | 630 | 565 | | 338 | 151 | | |
| 896 | 791 | 701 | 631 | 566 | | 339 | 152 | | |
| 897 | 792 | 702 | 632 | 567 | | 340 | 153 | | |
| 898 | 793 | 703 | 633 | 568 | | 341 | 154 | | |
| 899 | 794 | 704 | 634 | 569 | | 342 | 155 | 147 | |

Enoch was a most eminent man for holiness. Had this privilege with *Elias*, not to see death, *Gen.* 5. 22, 23. *Heb.* 11. 5. He was the seventh from *Adam*, and a Prophet, *Jude* verse 14. was born about the beginning, and was translated at the end of a Sabbarical year: and lastly, lived on earth just as many years as there are dayes in the year.

All the ten Patriarchs from Adam to Noah, were Progenitors of all Nations, as well as of our Lord and Saviour Jesus Christ: so as the stock of mankinde ascended in a straight line for ten Generations together, and about the 500th year of Noah began to spread it self into three great branches in Noahs three Sons, who were the Fathers of all Nations: (all the rest of the World but only those four with their wiyes being drowned in the Flood, nor any other childe of Noah recorded in holy writ but only those three.)

Its a very probable and charitable opinion of Divines, that all the natural Progenitors of the Lord Jesus were saved.

Noah was contemporary with 15. Patriarchs, 6. before, and 9. after the Flood: He dyed two years before the birth of Abraham.

| Seth. | Enos. | Kenā. | Mahal. | Iared. | Meth. | Lamec. | Noah. | S. | W. |
|-------|-------|-------|--------|--------|-------|--------|-------|--------------|--------------|
| 900 | 795 | 705 | 635 | 570 | 343 | 156 | | 21 | 1030 |
| 901 | 796 | 706 | 636 | 571 | 344 | 157 | | <i>Fubi.</i> | |
| 902 | 797 | 707 | 637 | 572 | 345 | 158 | | | |
| 903 | 798 | 708 | 638 | 573 | 346 | 159 | | | |
| 904 | 799 | 709 | 639 | 574 | 347 | 160 | | | |
| 905 | 800 | 710 | 640 | 575 | 348 | 161 | | | |
| 906 | 801 | 711 | 641 | 576 | 349 | 162 | | 148 | |
| 907 | 802 | 712 | 642 | 577 | 350 | 163 | | | |
| 908 | 803 | 713 | 643 | 578 | 351 | 164 | | | |
| 909 | 804 | 714 | 644 | 579 | 352 | 165 | | | 1040 |
| 910 | 805 | 715 | 645 | 580 | 353 | 166 | | | |
| 911 | 805 | 716 | 646 | 581 | 354 | 167 | | | |
| 912 | 807 | 717 | 647 | 582 | 355 | 168 | | | |
| | 808 | 718 | 648 | 583 | 356 | 169 | | 149 | |
| | 809 | 719 | 649 | 584 | 357 | 170 | | | |
| | 810 | 720 | 650 | 585 | 358 | 171 | | | |
| | 811 | 721 | 651 | 586 | 359 | 172 | | | |
| | 812 | 722 | 652 | 587 | 360 | 173 | | | |
| | 813 | 723 | 653 | 588 | 361 | 174 | | | |
| | 814 | 724 | 654 | 589 | 362 | 175 | | | |
| | 815 | 725 | 655 | 590 | 363 | 176 | | 150 | 1050 |
| | 816 | 726 | 656 | 591 | 364 | 177 | | | 21 |
| | 817 | 727 | 657 | 592 | 365 | 178 | | | <i>Fubi.</i> |
| | 818 | 728 | 658 | 593 | 366 | 179 | | | |
| | 819 | 729 | 659 | 594 | 367 | 180 | | | |
| | 820 | 730 | 660 | 595 | 368 | 181 | | | |
| | 821 | 731 | 661 | 596 | 369 | 182 | Noah | | |
| | 822 | 732 | 662 | 597 | 370 | 183 | 1 | 151 | |
| | 823 | 733 | 663 | 598 | 371 | 184 | 2 | | |
| | 824 | 734 | 664 | 599 | 372 | 185 | 3 | | |
| | 825 | 735 | 665 | 600 | 373 | 186 | 4 | | 1060 |
| | 826 | 736 | 666 | 601 | 374 | 187 | 5 | | |
| | 827 | 737 | 667 | 602 | 375 | 188 | 6 | | |
| | 828 | 738 | 668 | 603 | 376 | 189 | 7 | | |
| | 829 | 739 | 669 | 604 | 377 | 190 | 8 | 152 | |
| | 830 | 740 | 670 | 605 | 378 | 191 | 9 | | |
| | 831 | 741 | 671 | 606 | 379 | 192 | 10 | | |
| | 832 | 742 | 672 | 607 | 380 | 193 | 11 | | |
| | 833 | 743 | 673 | 608 | 381 | 194 | 12 | | |
| | 834 | 744 | 674 | 609 | 382 | 195 | 13 | | |
| | 835 | 745 | 675 | 610 | 383 | 196 | 14 | | 1070 |
| | 836 | 746 | 676 | 611 | 384 | 197 | 15 | 153 | |
| | 837 | 747 | 677 | 612 | 385 | 198 | 16 | | |
| | 838 | 748 | 678 | 613 | 386 | 199 | 17 | | |
| | 839 | 749 | 679 | 614 | 387 | 200 | 18 | | |
| | 840 | 750 | 680 | 615 | 388 | 201 | 19 | | |
| | 841 | 751 | 681 | 616 | 389 | 202 | 20 | | |
| | 842 | 752 | 682 | 617 | 390 | 203 | 21 | | |
| | 843 | 753 | 683 | 618 | 391 | 204 | 22 | 154 | |

| Enos. | Kenā. | Mahal. | Iared. | Meth. | Lamec. | Noah. | S. | W. |
|-------|-------|--------|--------|-------|--------|-------|--------------|--------------|
| 844 | 754 | 684 | 619 | 392 | 205 | 23 | 22 | |
| 845 | 755 | 685 | 620 | 393 | 206 | 24 | <i>Jubi.</i> | 1080 |
| 846 | 756 | 686 | 621 | 394 | 207 | 25 | | |
| 847 | 757 | 687 | 622 | 395 | 208 | 26 | | |
| 848 | 758 | 688 | 623 | 396 | 209 | 27 | | |
| 849 | 759 | 689 | 624 | 397 | 210 | 28 | | |
| 850 | 760 | 690 | 625 | 398 | 211 | 29 | 155 | |
| 851 | 761 | 691 | 626 | 399 | 212 | 30 | | |
| 852 | 762 | 692 | 627 | 400 | 213 | 31 | | |
| 853 | 763 | 693 | 628 | 401 | 214 | 32 | | |
| 854 | 764 | 694 | 629 | 402 | 215 | 33 | | |
| 855 | 765 | 695 | 630 | 403 | 216 | 34 | | 1090 |
| 856 | 766 | 696 | 631 | 404 | 217 | 35 | | |
| 857 | 767 | 697 | 632 | 405 | 218 | 36 | 156 | |
| 858 | 768 | 698 | 633 | 406 | 219 | 37 | | |
| 859 | 769 | 699 | 634 | 407 | 220 | 38 | | |
| 860 | 770 | 700 | 635 | 408 | 221 | 39 | | |
| 861 | 771 | 701 | 636 | 409 | 222 | 40 | | |
| 862 | 772 | 702 | 637 | 410 | 223 | 41 | | |
| 863 | 773 | 703 | 638 | 411 | 224 | 42 | | |
| 864 | 774 | 704 | 639 | 412 | 225 | 43 | 157 | |
| 865 | 775 | 705 | 640 | 413 | 226 | 44 | | 1100 |
| 866 | 776 | 706 | 641 | 414 | 227 | 45 | 22 | <i>Jubi.</i> |
| 867 | 777 | 707 | 642 | 415 | 228 | 46 | | |
| 868 | 778 | 708 | 643 | 416 | 229 | 47 | | |
| 869 | 779 | 709 | 644 | 417 | 230 | 48 | | |
| 870 | 780 | 710 | 645 | 418 | 231 | 49 | | |
| 871. | 781 | 711. | 646 | 419 | 232 | 50 | 158. | |
| 872 | 782 | 712 | 647 | 420 | 233 | 51 | | |
| 873 | 783 | 713 | 648 | 421 | 234 | 52 | | |
| 874 | 784 | 714 | 649 | 422 | 235 | 53 | | |
| 875 | 785 | 715 | 650 | 423 | 236 | 54 | | 1110 |
| 876 | 786 | 716 | 651 | 424 | 237 | 55 | | |
| 877 | 787 | 717 | 652 | 425 | 238 | 56 | | |
| 878 | 788 | 718 | 653 | 426 | 239 | 57 | 159 | |
| 879 | 789 | 719 | 654 | 427 | 240 | 58 | | |
| 880 | 790 | 720 | 655 | 428 | 241 | 59 | | |
| 881 | 791 | 721 | 656 | 429 | 242 | 60 | | |
| 882 | 792 | 722 | 657 | 430 | 243 | 61 | | |
| 883 | 793 | 723 | 658 | 431 | 244 | 62 | | |
| 884 | 794 | 724 | 659 | 432 | 245 | 63 | | |
| 885 | 795 | 725 | 660 | 433 | 246 | 64 | 160 | 1120 |
| 886 | 796 | 726 | 661 | 434 | 247 | 65 | | |
| 887 | 797 | 727 | 662 | 435 | 248 | 66 | | |
| 888 | 798 | 728 | 663 | 436 | 249 | 67 | | |
| 889 | 799 | 729 | 664 | 437 | 250 | 68 | | |
| 890 | 800 | 730 | 665 | 438 | 251 | 69 | | |
| 891 | 801 | 731 | 666 | 439 | 252 | 70 | | |
| 892 | 802 | 732 | 667 | 440 | 253 | 71 | 161 | |

Enos. Kenā. Mahal. Jared. Meth. Lamec. Noah. S. W.

| | | | | | | | | | |
|-----|-----|-----|-----|-----|-----|-----|--------------|--------------|--|
| 893 | 803 | 733 | 668 | 441 | 254 | 72 | 23 | | |
| 894 | 804 | 734 | 669 | 442 | 255 | 73 | <i>Fubi.</i> | | |
| 895 | 805 | 735 | 670 | 443 | 256 | 74 | | 1130 | |
| 896 | 806 | 736 | 671 | 444 | 257 | 75 | | | |
| 897 | 807 | 737 | 672 | 445 | 258 | 76 | | | |
| 898 | 808 | 738 | 673 | 446 | 259 | 77 | | | |
| 899 | 809 | 739 | 674 | 447 | 260 | 78 | 162 | | |
| 900 | 810 | 740 | 675 | 448 | 261 | 79 | | | |
| 901 | 811 | 741 | 676 | 449 | 262 | 80 | | | |
| 902 | 812 | 742 | 677 | 450 | 263 | 81 | | | |
| 903 | 813 | 743 | 678 | 451 | 264 | 82 | | | |
| 904 | 814 | 744 | 679 | 452 | 265 | 83 | | 1140 | |
| 905 | 815 | 745 | 680 | 453 | 266 | 84 | | | |
| | 816 | 746 | 681 | 454 | 267 | 85 | 163 | | |
| | 817 | 747 | 682 | 455 | 268 | 86 | | | |
| | 818 | 748 | 683 | 456 | 269 | 87 | | | |
| | 819 | 749 | 684 | 457 | 270 | 88 | | | |
| | 820 | 750 | 685 | 458 | 271 | 89 | | | |
| | 821 | 751 | 686 | 459 | 272 | 90 | | | |
| | 822 | 752 | 687 | 460 | 273 | 91 | | | |
| | 823 | 753 | 688 | 461 | 274 | 92 | 164 | | |
| | 824 | 754 | 689 | 462 | 275 | 93 | | 1150 | |
| | 825 | 755 | 690 | 463 | 276 | 94 | | <i>Fubi.</i> | |
| | 826 | 756 | 691 | 464 | 277 | 95 | | | |
| | 827 | 757 | 692 | 465 | 278 | 96 | | | |
| | 828 | 758 | 693 | 466 | 279 | 97 | | | |
| | 829 | 759 | 694 | 467 | 280 | 98 | | | |
| | 830 | 760 | 695 | 468 | 281 | 99 | 165 | | |
| | 831 | 761 | 696 | 469 | 282 | 100 | | | |
| | 832 | 762 | 697 | 470 | 283 | 101 | | | |
| | 833 | 763 | 698 | 471 | 284 | 102 | | | |
| | 834 | 764 | 699 | 472 | 285 | 103 | | 1160 | |
| | 835 | 765 | 700 | 473 | 286 | 104 | | | |
| | 836 | 766 | 701 | 474 | 287 | 105 | | | |
| | 837 | 767 | 702 | 475 | 288 | 106 | 166 | | |
| | 838 | 768 | 703 | 476 | 289 | 107 | | | |
| | 839 | 769 | 704 | 477 | 290 | 108 | | | |
| | 840 | 770 | 705 | 478 | 291 | 109 | | | |
| | 841 | 771 | 706 | 479 | 292 | 110 | | | |
| | 842 | 772 | 707 | 480 | 293 | 111 | | | |
| | 843 | 773 | 708 | 481 | 294 | 112 | | | |
| | 844 | 774 | 709 | 482 | 295 | 113 | 167 | | |
| | 845 | 775 | 710 | 483 | 296 | 114 | | 1170 | |
| | 846 | 776 | 711 | 484 | 297 | 115 | | | |
| | 847 | 777 | 712 | 485 | 298 | 116 | | | |
| | 848 | 778 | 713 | 486 | 299 | 117 | | | |
| | 849 | 779 | 714 | 487 | 300 | 118 | | | |
| | 850 | 780 | 715 | 488 | 301 | 119 | | | |
| | 851 | 781 | 716 | 489 | 302 | 120 | 168 | | |

| Kenā. Mahal. Jared. Meth. Lamec. Noah. S. W. | | | | | | | | |
|--|-----|-----|-----|-----|-----|--------------|------|--|
| 852 | 782 | 717 | 490 | 303 | 121 | 24 | | |
| 853 | 783 | 718 | 491 | 304 | 122 | <i>Jubi.</i> | | |
| 854 | 784 | 719 | 492 | 305 | 123 | | | |
| 855 | 785 | 720 | 493 | 306 | 124 | | 1180 | |
| 856 | 786 | 721 | 494 | 307 | 125 | | | |
| 857 | 787 | 722 | 495 | 308 | 126 | | | |
| 858 | 788 | 723 | 496 | 309 | 127 | 169 | | |
| 859 | 789 | 724 | 497 | 310 | 128 | | | |
| 860 | 790 | 725 | 498 | 311 | 129 | | | |
| 861 | 791 | 726 | 499 | 312 | 130 | | | |
| 862 | 792 | 727 | 500 | 313 | 131 | | | |
| 863 | 793 | 728 | 501 | 314 | 132 | | | |
| 864 | 794 | 729 | 502 | 315 | 133 | | | |
| 865 | 795 | 730 | 503 | 316 | 134 | 170 | 1190 | |
| 866 | 796 | 731 | 504 | 317 | 135 | | | |
| 867 | 797 | 732 | 505 | 318 | 136 | | | |
| 868 | 798 | 733 | 506 | 319 | 137 | | | |
| 869 | 798 | 734 | 507 | 320 | 138 | | | |
| 870 | 800 | 735 | 508 | 321 | 139 | | | |
| 871 | 801 | 736 | 509 | 322 | 140 | | | |
| 872 | 802 | 737 | 510 | 323 | 141 | 171 | | |
| 873 | 803 | 738 | 511 | 324 | 142 | | | |
| 874 | 804 | 739 | 512 | 325 | 143 | | | |
| 875 | 805 | 740 | 513 | 326 | 144 | | 1200 | |
| 876 | 806 | 741 | 514 | 327 | 135 | | 24 | |
| 877 | 807 | 742 | 515 | 328 | 146 | <i>Jubi.</i> | | |
| 878 | 808 | 743 | 516 | 329 | 147 | | | |
| 879 | 809 | 744 | 517 | 330 | 148 | 172 | | |
| 880 | 810 | 745 | 518 | 331 | 149 | | | |
| 881 | 811 | 746 | 519 | 332 | 150 | | | |
| 882 | 812 | 747 | 520 | 333 | 151 | | | |
| 883 | 813 | 748 | 521 | 334 | 152 | | | |
| 884 | 814 | 749 | 522 | 335 | 153 | | | |
| 885 | 815 | 750 | 523 | 336 | 154 | | 1210 | |
| 886 | 816 | 751 | 524 | 337 | 155 | 173 | | |
| 887 | 817 | 752 | 525 | 338 | 156 | | | |
| 888 | 818 | 753 | 526 | 339 | 157 | | | |
| 889 | 819 | 754 | 527 | 340 | 158 | | | |
| 890 | 820 | 755 | 528 | 341 | 159 | | | |
| 891 | 821 | 756 | 529 | 342 | 160 | | | |
| 892 | 822 | 757 | 530 | 343 | 161 | | | |
| 893 | 823 | 758 | 531 | 344 | 162 | 174 | | |
| 894 | 824 | 759 | 532 | 345 | 163 | | | |
| 895 | 825 | 760 | 533 | 346 | 164 | | 1220 | |
| 896 | 825 | 761 | 534 | 347 | 165 | | | |
| 897 | 827 | 762 | 535 | 348 | 166 | | | |
| 898 | 828 | 763 | 536 | 349 | 167 | | | |
| 899 | 829 | 764 | 537 | 350 | 168 | | | |
| 900 | 830 | 765 | 538 | 351 | 169 | 175 | | |

| Kenā. Mahal. Jared. Meth. Lamec. Noah. S. W. | | | | | | | |
|--|-----|-----|-----|-----|-----|--------------|--------------|
| 901 | 831 | 766 | 539 | 352 | 170 | 25 | |
| 902 | 832 | 767 | 540 | 353 | 171 | <i>Jubi.</i> | |
| 903 | 833 | 768 | 541 | 354 | 172 | | |
| 904 | 834 | 769 | 542 | 355 | 173 | | |
| 905 | 835 | 770 | 543 | 356 | 174 | | 1230 |
| 906 | 836 | 771 | 544 | 357 | 175 | | |
| 907 | 837 | 772 | 545 | 358 | 176 | 176 | |
| 908 | 838 | 773 | 546 | 359 | 177 | | |
| 909 | 839 | 774 | 547 | 360 | 178 | | |
| 910 | 840 | 775 | 548 | 361 | 179 | | |
| | 841 | 776 | 549 | 362 | 180 | | |
| | 842 | 777 | 550 | 363 | 181 | | |
| | 843 | 778 | 551 | 364 | 182 | | |
| | 844 | 779 | 552 | 365 | 183 | 177 | |
| | 845 | 780 | 553 | 366 | 184 | | 1240 |
| | 846 | 781 | 554 | 367 | 185 | | |
| | 847 | 782 | 555 | 368 | 186 | | |
| | 848 | 783 | 556 | 369 | 187 | | |
| | 849 | 784 | 557 | 370 | 188 | | |
| | 850 | 785 | 558 | 371 | 189 | | |
| | 851 | 786 | 559 | 372 | 190 | 178 | |
| | 852 | 787 | 560 | 373 | 191 | | |
| | 853 | 788 | 561 | 374 | 192 | | |
| | 854 | 789 | 562 | 375 | 193 | | |
| | 855 | 790 | 563 | 376 | 194 | | 1250 |
| | 856 | 791 | 564 | 377 | 195 | | 25 |
| | 857 | 792 | 565 | 378 | 196 | | <i>Jubi.</i> |
| | 858 | 793 | 566 | 379 | 197 | 179 | |
| | 859 | 794 | 567 | 380 | 198 | | |
| | 860 | 795 | 568 | 381 | 199 | | |
| | 861 | 796 | 569 | 382 | 200 | | |
| | 862 | 797 | 570 | 383 | 201 | | |
| | 863 | 798 | 571 | 384 | 202 | | |
| | 864 | 799 | 572 | 385 | 203 | | |
| | 865 | 800 | 573 | 386 | 204 | 180 | 1260 |
| | 866 | 801 | 574 | 387 | 205 | | |
| | 867 | 802 | 575 | 388 | 206 | | |
| | 868 | 803 | 576 | 389 | 207 | | |
| | 869 | 804 | 577 | 390 | 208 | | |
| | 870 | 805 | 578 | 391 | 209 | | |
| | 871 | 806 | 579 | 392 | 210 | | |
| | 872 | 807 | 580 | 393 | 211 | 181 | |
| | 873 | 808 | 581 | 394 | 212 | | |
| | 874 | 809 | 582 | 395 | 213 | | |
| | 875 | 810 | 583 | 396 | 214 | | 1270 |
| | 876 | 811 | 584 | 397 | 215 | | |
| | 877 | 812 | 585 | 398 | 216 | | |
| | 878 | 813 | 586 | 399 | 217 | | |
| | 879 | 814 | 587 | 400 | 218 | 182 | |

| Mahal. | Jared. | Meth. | Lamec. | Noah. | S. | W. |
|--------|--------|-------|--------|-------|--------------|--------------|
| 880 | 815 | 588 | 401 | 219 | 26 | |
| 881 | 816 | 589 | 402 | 220 | <i>Jubi.</i> | |
| 882 | 817 | 590 | 403 | 221 | | |
| 883 | 818 | 591 | 404 | 222 | | |
| 884 | 819 | 592 | 405 | 223 | | |
| 885 | 820 | 593 | 406 | 224 | | 1280 |
| 886 | 821 | 594 | 407 | 225 | 183 | |
| 887 | 822 | 595 | 408 | 226 | | |
| 888 | 823 | 596 | 409 | 227 | | |
| 889 | 824 | 597 | 410 | 228 | | |
| 890 | 825 | 598 | 411 | 229 | | |
| 891 | 826 | 599 | 412 | 230 | | |
| 892 | 827 | 600 | 413 | 231 | | |
| 893 | 828 | 601 | 414 | 232 | 184 | |
| 894 | 829 | 602 | 415 | 233 | | |
| 895 | 830 | 603 | 416 | 234 | | 1290 |
| | 831 | 604 | 417 | 235 | | |
| | 832 | 605 | 418 | 236 | | |
| | 833 | 606 | 419 | 237 | | |
| | 834 | 607 | 420 | 238 | | |
| | 835 | 608 | 421 | 239 | 185 | |
| | 836 | 609 | 422 | 240 | | |
| | 837 | 610 | 423 | 241 | | |
| | 838 | 611 | 424 | 242 | | |
| | 839 | 612 | 425 | 243 | | |
| | 840 | 613 | 426 | 244 | | 1300 |
| | 841 | 614 | 427 | 245 | | 26 |
| | 842 | 615 | 428 | 246 | 186 | <i>Jubi.</i> |
| | 843 | 616 | 429 | 247 | | |
| | 844 | 617 | 430 | 248 | | |
| | 845 | 618 | 431 | 249 | | |
| | 846 | 619 | 432 | 250 | | |
| | 847 | 620 | 433 | 251 | | |
| | 848 | 621 | 434 | 252 | | |
| | 849 | 622 | 435 | 253 | 187 | |
| | 850 | 623 | 436 | 254 | | 1310 |
| | 851 | 624 | 437 | 255 | | |
| | 852 | 625 | 438 | 256 | | |
| | 853 | 626 | 439 | 257 | | |
| | 854 | 627 | 440 | 258 | | |
| | 855 | 628 | 441 | 259 | | |
| | 856 | 629 | 442 | 260 | 188 | |
| | 857 | 630 | 443 | 261 | | |
| | 858 | 631 | 444 | 262 | | |
| | 859 | 632 | 445 | 263 | | |
| | 860 | 633 | 446 | 264 | | 1320 |
| | 861 | 634 | 447 | 265 | | |
| | 862 | 635 | 448 | 266 | | |
| 863 | 635 | 449 | 267 | | 189 | |

Iared.Meth.Lamec.Noah. S. W.

| 864 | 637 | 450 | 268 | 27 | |
|-----|-----|-----|-----|-------|-------|
| 865 | 638 | 451 | 269 | Jubi. | |
| 866 | 639 | 452 | 270 | | |
| 867 | 640 | 453 | 271 | | |
| 868 | 641 | 454 | 272 | | |
| 869 | 642 | 455 | 273 | | |
| 870 | 643 | 456 | 274 | 190 | 1330 |
| 871 | 644 | 457 | 275 | | |
| 872 | 645 | 458 | 276 | | |
| 873 | 646 | 459 | 277 | | |
| 874 | 647 | 460 | 278 | | |
| 875 | 648 | 461 | 279 | | |
| 876 | 649 | 462 | 280 | | |
| 877 | 650 | 463 | 281 | 191 | |
| 878 | 651 | 464 | 282 | | |
| 879 | 652 | 465 | 283 | | |
| 880 | 653 | 466 | 284 | | 1340 |
| 881 | 654 | 467 | 285 | | |
| 882 | 655 | 468 | 286 | | |
| 883 | 656 | 469 | 287 | | |
| 884 | 657 | 470 | 288 | 192 | |
| 885 | 658 | 471 | 289 | | |
| 886 | 659 | 472 | 290 | | |
| 887 | 660 | 473 | 291 | | |
| 888 | 661 | 474 | 292 | | |
| 889 | 662 | 475 | 293 | | |
| 890 | 663 | 476 | 294 | | 1350 |
| 891 | 664 | 477 | 295 | 193 | 27 |
| 892 | 665 | 478 | 296 | | Jubi. |
| 893 | 666 | 479 | 297 | | |
| 894 | 667 | 480 | 298 | | |
| 895 | 668 | 481 | 299 | | |
| 896 | 669 | 482 | 300 | | |
| 897 | 670 | 483 | 301 | | |
| 898 | 671 | 484 | 302 | 194 | |
| 899 | 672 | 485 | 303 | | |
| 900 | 673 | 486 | 304 | | 1360 |
| 901 | 674 | 487 | 305 | | |
| 902 | 675 | 488 | 306 | | |
| 903 | 676 | 489 | 307 | | |
| 904 | 677 | 490 | 308 | | |
| 905 | 678 | 491 | 309 | 195 | |
| 906 | 679 | 492 | 310 | | |
| 907 | 680 | 493 | 311 | | |
| 908 | 681 | 494 | 312 | | |
| 909 | 682 | 495 | 313 | | |
| 910 | 683 | 496 | 314 | | 1370 |
| 911 | 684 | 497 | 315 | | |
| 912 | 685 | 498 | 316 | 196 | |

| Iared. | Meth. | Lamec. | Noah. | S. | W. |
|--------|-------|--------|-------|-------|------|
| 913 | 686 | 499 | 317 | 28 | |
| 914 | 687 | 500 | 318 | Jubi. | |
| 915 | 688 | 501 | 319 | | |
| 916 | 689 | 502 | 320 | | |
| 917 | 690 | 503 | 321 | | |
| 918 | 691 | 504 | 322 | | |
| 919 | 692 | 505 | 323 | 197 | |
| 920 | 693 | 506 | 324 | | 1380 |
| 921 | 694 | 507 | 325 | | |
| 922 | 695 | 508 | 326 | | |
| 923 | 696 | 509 | 327 | | |
| 924 | 697 | 510 | 328 | | |
| 925 | 698 | 511 | 329 | | |
| 926 | 699 | 512 | 330 | 198 | |
| 927 | 700 | 513 | 331 | | |
| 928 | 701 | 514 | 332 | | |
| 929 | 702 | 515 | 333 | | |
| 930 | 703 | 516 | 334 | | 1390 |
| 931 | 704 | 517 | 335 | | |
| 932 | 705 | 518 | 336 | | |
| 933 | 706 | 519 | 337 | 199 | |
| 934 | 707 | 520 | 338 | | |
| 935 | 708 | 521 | 339 | | |
| 936 | 709 | 522 | 340 | | |
| 937 | 710 | 523 | 341 | | |
| 938 | 711 | 524 | 342 | | |
| 939 | 712 | 525 | 343 | | |
| 940 | 713 | 526 | 344 | 200 | 1400 |
| 941 | 714 | 527 | 345 | | 28 |
| 942 | 715 | 528 | 346 | Jubi. | |
| 943 | 716 | 529 | 347 | | |
| 944 | 717 | 530 | 348 | | |
| 945 | 718 | 531 | 349 | | |
| 946 | 719 | 532 | 350 | | |
| 947 | 720 | 533 | 351 | 201 | |
| 948 | 721 | 534 | 352 | | |
| 949 | 722 | 535 | 353 | | |
| 950 | 723 | 536 | 354 | | 1410 |
| 951 | 724 | 537 | 355 | | |
| 952 | 725 | 538 | 356 | | |
| 953 | 726 | 539 | 357 | | |
| 954 | 727 | 540 | 358 | 202 | |
| 955 | 728 | 541 | 359 | | |
| 956 | 729 | 542 | 360 | | |
| 957 | 730 | 543 | 361 | | |
| 958 | 731 | 544 | 362 | | |
| 959 | 732 | 545 | 363 | | |
| 960 | 733 | 546 | 364 | | 1420 |
| 961 | 734 | 547 | 365 | 203 | |

Iared.Meth.Lamec.Noah. S. W.

| | | | | | |
|-----|-----|-----|-----|--------------|--------------|
| 962 | 735 | 548 | 366 | 29 | |
| | 736 | 549 | 367 | <i>Jubi.</i> | |
| | 737 | 550 | 368 | | |
| | 738 | 551 | 369 | | |
| | 739 | 552 | 370 | | |
| | 740 | 553 | 371 | | |
| | 741 | 554 | 372 | 204 | |
| | 742 | 555 | 373 | | |
| | 743 | 556 | 374 | | 1430 |
| | 744 | 557 | 375 | | |
| | 745 | 558 | 376 | | |
| | 746 | 559 | 377 | | |
| | 747 | 560 | 378 | | |
| | 748 | 561 | 379 | 205 | |
| | 749 | 562 | 380 | | |
| | 750 | 563 | 381 | | |
| | 751 | 564 | 382 | | |
| | 752 | 565 | 383 | | 1440 |
| | 753 | 566 | 384 | | |
| | 754 | 567 | 385 | | |
| | 755 | 568 | 386 | 206 | |
| | 756 | 569 | 387 | | |
| | 757 | 570 | 388 | | |
| | 758 | 571 | 389 | | |
| | 759 | 572 | 390 | | |
| | 760 | 573 | 391 | | |
| | 761 | 574 | 392 | | |
| | 762 | 575 | 393 | 207 | |
| | 763 | 576 | 394 | | 1450 |
| | 764 | 577 | 395 | | 29 |
| | 765 | 578 | 396 | | <i>Jubi.</i> |
| | 766 | 579 | 397 | | |
| | 767 | 580 | 398 | | |
| | 768 | 581 | 399 | | |
| | 769 | 582 | 400 | 208 | |
| | 770 | 583 | 401 | | |
| | 771 | 584 | 402 | | |
| | 772 | 585 | 403 | | |
| | 773 | 586 | 404 | | 1460 |
| | 774 | 587 | 405 | | |
| | 775 | 588 | 406 | | |
| | 776 | 589 | 407 | 209 | |
| | 777 | 590 | 408 | | |
| | 778 | 591 | 409 | | |
| | 779 | 592 | 410 | | |
| | 780 | 593 | 411 | | |
| | 781 | 594 | 412 | | |
| | 782 | 595 | 413 | | |
| | 783 | 596 | 414 | 210 | 1470 |

K

Noah.

| Meth. | Lamec. | Noah. | S. | W. | Meth. | Lamec. | Noah. | CXX. | Shem. | S. | W. |
|-------|--------|-------|---------------------|------|-------|--------|-------|-------------------------------|-------|-------------|------|
| 784 | 597 | 415 | 30 Jubi. | | 833 | 646 | 454 | v. of God's pa- tience. | | 31 Jubi. | 1520 |
| 785 | 598 | 416 | | 834 | 647 | 455 | | | | | |
| 786 | 599 | 417 | | 835 | 648 | 456 | | | | | |
| 787 | 600 | 418 | | 836 | 649 | 457 | | | | | |
| 788 | 601 | 419 | | 837 | 650 | 458 | | | | | |
| 789 | 602 | 420 | | 838 | 651 | 459 | | | | | |
| 790 | 603 | 421 | | 839 | 652 | 470 | 218 | | | | |
| 791 | 604 | 422 | | | 840 | 653 | 471 | | | | |
| 792 | 605 | 423 | | 1480 | | 841 | 654 | | 472 | | |
| 793 | 606 | 424 | | | 842 | 655 | 473 | | | | |
| 794 | 607 | 425 | 843 | | 656 | 474 | | | | | |
| 795 | 608 | 426 | 844 | | 657 | 475 | | | | | |
| 796 | 609 | 427 | 845 | | 658 | 476 | | | | | |
| 797 | 610 | 428 | 846 | | 659 | 477 | 219 | | | | |
| 798 | 611 | 429 | 212 | | 847 | 660 | 478 | | | | |
| 799 | 612 | 430 | | | 848 | 661 | 479 | | | | |
| 800 | 613 | 431 | | | 849 | 662 | 480 | CXX | | | |
| 801 | 614 | 432 | | | 850 | 663 | 481 | | | | |
| 802 | 615 | 433 | 1490 | | 851 | 664 | 482 | | | | |
| 803 | 616 | 434 | | 852 | 665 | 483 | | | | | |
| 804 | 617 | 435 | | 853 | 666 | 484 | 220 | 1540 | | | |
| 805 | 618 | 435 | | | 854 | 667 | 485 | | | | |
| 806 | 619 | 437 | | | 855 | 668 | 486 | | | | |
| 807 | 620 | 438 | | | 856 | 669 | 487 | | | | |
| 808 | 621 | 439 | | | 857 | 670 | 488 | | | | |
| 809 | 622 | 440 | | | 858 | 671 | 489 | | | | |
| 810 | 623 | 441 | | | 859 | 672 | 490 | 10 | | | |
| 811 | 624 | 442 | | 214 | 860 | 673 | 491 | 221 | | | |
| 812 | 625 | 443 | | 861 | 674 | 492 | | | | | |
| 813 | 626 | 444 | 1500 30 Jubi. | | 862 | 675 | 493 | | | | |
| 814 | 627 | 445 | | 863 | 676 | 494 | | | | | |
| 815 | 628 | 446 | | 864 | 677 | 495 | | | | | |
| 816 | 629 | 447 | | 865 | 678 | 496 | | | | | |
| 817 | 630 | 448 | | 866 | 679 | 497 | | | | | |
| 818 | 631 | 449 | | 867 | 680 | 498 | 222 | | | | |
| 819 | 632 | 450 | | | 868 | 681 | 499 | | | | |
| 820 | 633 | 451 | | | 869 | 682 | 500 | 20 | | | |
| 821 | 635 | 452 | | | 870 | 683 | 501 | | | | |
| 822 | 635 | 453 | | | 871 | 684 | 502 | Shem | | | |
| 823 | 636 | 454 | 1510 | | 872 | 685 | 503 | 1 | | | |
| 824 | 637 | 455 | | 873 | 685 | 504 | 2 | 1560 | | | |
| 825 | 638 | 456 | | 874 | 687 | 505 | 3 | 223 | | | |
| 826 | 639 | 457 | | 216 | 875 | 688 | 506 | 4 | | | |
| 827 | 640 | 458 | | | 876 | 689 | 507 | 5 | | | |
| 828 | 641 | 459 | | | 877 | 690 | 508 | 6 | | | |
| 829 | 642 | 460 | | | 878 | 691 | 509 | 7 | | | |
| 830 | 643 | 461 | | | 879 | 692 | 510 | 8 | | | |
| 831 | 644 | 462 | | | 880 | 693 | 511 | 9 | | | |
| 832 | 645 | 463 | | 217 | 881 | 694 | 512 | 10 | 224 | | |

Meth.

Meth. Lamcc. Noah. CXX. Shem. S. W.

| | | | | | | |
|-----|-----|-----|----|----|-------|------|
| 882 | 695 | 513 | | 11 | 32 | |
| 883 | 696 | 514 | | 12 | Jubi. | 1570 |
| 884 | 697 | 515 | | 13 | | |
| 885 | 698 | 516 | | 14 | | |
| 886 | 699 | 517 | | 15 | | |
| 887 | 700 | 518 | | 16 | | |
| 888 | 701 | 519 | | 17 | 225 | |
| 889 | 702 | 520 | 40 | 18 | | |
| 890 | 703 | 521 | | 19 | | |
| 891 | 704 | 522 | | 20 | | |
| 892 | 705 | 523 | | 21 | | |
| 893 | 706 | 524 | | 22 | | 1580 |
| 894 | 707 | 525 | | 23 | | |
| 895 | 708 | 526 | | 24 | 226 | |
| 896 | 709 | 527 | | 25 | | |
| 897 | 710 | 528 | | 26 | | |
| 898 | 711 | 529 | | 27 | | |
| 899 | 712 | 530 | 50 | 28 | | |
| 900 | 713 | 531 | | 29 | | |
| 901 | 714 | 532 | | 30 | | |
| 902 | 715 | 533 | | 31 | 227 | |
| 903 | 716 | 534 | | 32 | | 1590 |
| 904 | 717 | 535 | | 33 | | |
| 905 | 718 | 536 | | 34 | | |
| 906 | 719 | 537 | | 35 | | |
| 907 | 720 | 538 | | 36 | | |
| 908 | 721 | 539 | | 37 | | |
| 909 | 722 | 540 | 60 | 38 | 228 | |
| 910 | 723 | 541 | | 39 | | |
| 911 | 724 | 542 | | 40 | | |
| 912 | 725 | 543 | | 41 | | |
| 913 | 726 | 544 | | 42 | | 1600 |
| 914 | 727 | 545 | | 43 | | 32 |
| 915 | 728 | 546 | | 44 | Jubi. | |
| 916 | 729 | 547 | | 45 | 229 | |
| 917 | 730 | 548 | | 46 | | |
| 918 | 731 | 549 | | 47 | | |
| 919 | 732 | 550 | 70 | 48 | | |
| 920 | 733 | 551 | | 49 | | |
| 921 | 734 | 552 | | 50 | | |
| 922 | 735 | 553 | | 51 | | |
| 923 | 736 | 554 | | 52 | 230 | 1610 |
| 924 | 737 | 555 | | 53 | | |
| 925 | 738 | 556 | | 54 | | |
| 926 | 739 | 557 | | 55 | | |
| 927 | 740 | 558 | | 56 | | |
| 928 | 741 | 559 | | 57 | | |
| 929 | 742 | 560 | 80 | 58 | | |
| 930 | 743 | 561 | | 59 | 231 | |

The 120. years of Gods patience to the old world began (Gen. 6. 3.) with the 480. year of Noahs life.

That Shem was born, not when Noah was 500. but 502. year old, See in the Preface: compare Gen. 5. 32. and 11. 10.

The Jews first moneth Ecclesiastical, namely Abib or Nisan; answers for the most part our March: their seventh moneth Ethanim or Tisri, our September, (their Ecclesiastical year beginning at the Vernal, as their Civil year at the Autumnal Equinoctial, which with us happen about the eleventh of March and September,) But after the Forraign of Gregorian account, those two moneths answer for the most part April and October, because they begin their moneths ten dayes before ours, whence with them the Equinoctials fall upon the 21. of March and September,

The Flood hapned Anno Mundi 1657. in the beginning of the year, namely the 17. day of the second moneth, that is about our 27. or 28. day of October, Gen. 7. 11. and the rain fell till about the 7. of December with us, or their 26. of the third moneth, for forty dayes together: that is fourteen dayes of the second moneth, and six and twenty dayes of the third moneth. Their first moneth beginning the 10. or 11. of September at the Autumnal Equinoctial, and ending about the 10. or 11. of October, and so by proportion every moneth of theirs contained part of two of our months, and alwayes thirty dayes apiece, which was the reason of their [Veader] or [Mensis Embolimeus,] namely a thirteenth month added after the return of a certain space of years (as we add one day to the year every Leap year) to make up the defect of five dayes losse every year, their twelve months making but just 360. dayes, whereas a year contains ordinarily 365. and sometimes 366. dayes. Now though the Flood fell out precisely Anno Mundi 1657. yet I have noted it An. M. 1656. because this year runs parallel with the 600. year of Noahs life, as is evident by the text, Gen. 7. 11. from which I durst not vary: but this difference may easily be reconciled. Suppose Noahs 600. y. began in the third month, Anno 1656. the Flood hapning in the second month, Anno 1657. fell within the compasse of Noahs 600. year, and yet at the same time light at the beginning of the 1657. year of the world: for we must not think that the years of Noahs life ran pallel with the years of the world to a month and a day, but that the 600 year of Noahs life contained part of the 1656 and 1657. year of the world, so as the Flood hapned in the latter end of Noahs 600. y. and the beginning of the 1657. y. of the world: And had I set the Flood in 1657. the Reader might have concluded it fell out in the 601. y. of Noahs life, which is false and clear against the Scripture, Gen. 7. 11. This I thought fit to note for prevention of mistake.

Withal the Reader may note that Methuselah dyed but few months before the Flood came, his last year running with the 600. y. of Noahs life, and the 1656 y. of the world: which thing the Prophet Enoch foretold in his very name; which verbatim signifies [Mortuo hoc missile,] that is, This man being dead a dart: meaning that after his death immediately God would send that dart or arrow of his vengeance, the Flood. The same word signifieth both [a Dart,] and [to send,] only one is a root, the other a derivative.

Lamech dyed five years before his father Methuselah:

Meth.

Meth. Lamec. Noah. CXX. Shem. Floud. Arph. S. W.

| | | | | | | | | |
|-----|-----|-----|-----|-----|-------|-------------|-------|-------|
| 931 | 744 | 562 | | 60 | | | 33 | |
| 932 | 745 | 563 | | 61 | | | Jubi. | |
| 933 | 746 | 564 | | 62 | | | | 1620 |
| 934 | 747 | 565 | | 63 | | | | |
| 935 | 748 | 566 | | 64 | | | | |
| 936 | 749 | 567 | | 65 | | | | |
| 937 | 750 | 568 | | 66 | | | 232 | |
| 938 | 751 | 569 | | 67 | | | | |
| 939 | 752 | 570 | 90 | 68 | | | | |
| 940 | 753 | 571 | | 69 | | | | |
| 941 | 754 | 572 | | 70 | | | | |
| 942 | 755 | 573 | | 71 | | | | |
| 943 | 756 | 574 | | 72 | | | | 1630 |
| 944 | 757 | 575 | | 73 | | | 233 | |
| 945 | 758 | 576 | | 74 | | | | |
| 946 | 759 | 577 | | 75 | | | | |
| 947 | 760 | 578 | | 76 | | | | |
| 948 | 761 | 579 | | 77 | | | | |
| 949 | 762 | 580 | 100 | 78 | | | | |
| 950 | 763 | 581 | | 79 | | | | |
| 951 | 764 | 582 | | 80 | | | 234 | |
| 952 | 765 | 583 | | 81 | | | | |
| 953 | 766 | 584 | | 82 | | | | 1640 |
| 954 | 767 | 585 | | 83 | | | | |
| 955 | 768 | 586 | | 84 | | | | |
| 956 | 769 | 587 | | 85 | | | | |
| 957 | 770 | 588 | | 86 | | | | |
| 958 | 771 | 589 | | 87 | | | 235 | |
| 959 | 772 | 590 | 110 | 88 | | | | |
| 960 | 773 | 591 | | 89 | | | | |
| 961 | 774 | 592 | | 90 | | | | |
| 962 | 775 | 593 | | 91 | | | | |
| 963 | 776 | 594 | | 92 | | | | 1650 |
| 964 | 777 | 595 | | 93 | | | | 33 |
| 965 | | 596 | | 94 | | | 236 | Jubi. |
| 966 | | 597 | | 95 | | | | |
| 967 | | 598 | | 96 | | | | |
| 968 | | 599 | | 97 | | | | |
| 969 | | 600 | 120 | 98 | Floud | | | |
| | | 601 | | 99 | | | | |
| | | 602 | | 100 | | Arph. | | |
| | | 603 | | 101 | | Gen. 1. 10. | 237 | |
| | | 604 | | 102 | | | | 1660 |
| | | 605 | | 103 | | | | |
| | | 606 | | 104 | | | | |
| | | 607 | | 105 | | | | |
| | | 608 | | 106 | | | | |
| | | 609 | | 107 | | | | |
| | | 610 | | 108 | 10 | | 238 | |

| Noah. | Shem. | Floud. | Arph. | Selah. | S. | W. |
|-------|-------|--------|-------|--------|-------|-------|
| 611 | 109 | | 9 | | 34 | |
| 612 | 110 | | 10 | | Jubi. | |
| 613 | 111 | | 11 | | | 1670 |
| 614 | 112 | | 12 | | | |
| 615 | 113 | | 13 | | | |
| 616 | 114 | | 14 | | | |
| 617 | 115 | | 15 | | 239 | |
| 618 | 116 | | 16 | | | |
| 619 | 117 | 20 | 17 | | | |
| 620 | 118 | | 18 | | | |
| 621 | 119 | | 19 | | | |
| 622 | 120 | | 20 | | | |
| 623 | 121 | | 21 | | | 1680 |
| 624 | 122 | | 22 | | 240 | |
| 625 | 123 | | 23 | | | |
| 626 | 124 | | 24 | | | |
| 627 | 125 | | 25 | | | |
| 628 | 126 | | 26 | | | |
| 629 | 127 | | 27 | | | |
| 630 | 128 | 30 | 28 | | | |
| 631 | 129 | | 29 | | 241 | |
| 632 | 130 | | 30 | | | |
| 633 | 131 | | 31 | | | 1690 |
| 634 | 132 | | 32 | | | |
| 635 | 133 | | 33 | | | |
| 636 | 134 | | 34 | | | |
| 637 | 135 | | 35 | | | |
| 638 | 136 | | 36 | | 1 | |
| 639 | 137 | | 37 | | 2 | |
| 640 | 138 | 40 | 38 | | 3 | |
| 641 | 139 | | 39 | | 4 | |
| 642 | 140 | | 40 | | 5 | |
| 643 | 141 | | 41 | | 6 | |
| 644 | 142 | | 42 | | 7 | 1700 |
| 645 | 143 | | 43 | | 8 | 34 |
| 646 | 144 | | 44 | | 9 | Jubi. |
| 647 | 145 | | 45 | | 10 | |
| 648 | 146 | | 46 | | 11 | |
| 649 | 147 | | 47 | | 12 | |
| 650 | 148 | 50 | 48 | | 13 | |
| 651 | 149 | | 49 | | 14 | |
| 652 | 150 | | 50 | | 15 | 244 |
| 653 | 151 | | 51 | | 16 | |
| 654 | 152 | | 52 | | 17 | 1710 |
| 655 | 153 | | 53 | | 18 | |
| 656 | 154 | | 54 | | 19 | |
| 657 | 155 | | 55 | | 20 | |
| 658 | 156 | | 56 | | 21 | |
| 659 | 157 | | 57 | | 22 | 245 |

Noah.Shem.Floud.Arph. Selah. Eber.Peleg. S. W.

| | | | | | | | | |
|-----|-----|-----|-----|----|------|--------------|-------------|-------------|
| 660 | 158 | 60 | 58 | 23 | | | | |
| 661 | 159 | | 59 | 24 | | | 35 Jubi. | |
| 662 | 160 | | 60 | 25 | | | | |
| 663 | 161 | | 61 | 25 | | | | |
| 664 | 162 | | 62 | 27 | | | | 1720 |
| 665 | 163 | | 63 | 28 | | | | |
| 666 | 164 | | 64 | 29 | | | 246 | |
| 667 | 165 | | 65 | 30 | Eber | | | |
| 668 | 166 | | 66 | 31 | 1 | Gen. 11. 14. | | |
| 669 | 167 | | 67 | 32 | 2 | | | |
| 670 | 168 | 70 | 68 | 33 | 3 | | | |
| 671 | 169 | | 69 | 34 | 4 | | | |
| 672 | 170 | | 70 | 35 | 5 | | | |
| 673 | 171 | | 71 | 36 | 6 | | 247 | |
| 674 | 172 | | 72 | 37 | 7 | | | 1730 |
| 675 | 173 | | 73 | 38 | 8 | | | |
| 676 | 174 | | 74 | 39 | 9 | | | |
| 677 | 175 | | 75 | 40 | 10 | | | |
| 678 | 176 | | 76 | 41 | 11 | | | |
| 679 | 177 | | 77 | 42 | 12 | | | |
| 680 | 178 | 80 | 78 | 43 | 13 | | 248 | |
| 681 | 179 | | 79 | 44 | 14 | | | |
| 682 | 180 | | 80 | 45 | 15 | | | |
| 683 | 181 | | 81 | 46 | 16 | | | |
| 684 | 182 | | 82 | 47 | 17 | | | 1740 |
| 685 | 183 | | 83 | 48 | 18 | | | |
| 686 | 184 | | 84 | 49 | 19 | | | |
| 687 | 185 | | 85 | 50 | 20 | | 249 | |
| 688 | 186 | | 86 | 51 | 21 | | | |
| 689 | 187 | | 87 | 52 | 22 | | | |
| 690 | 188 | 90 | 88 | 53 | 23 | | | |
| 691 | 189 | | 89 | 54 | 24 | | | |
| 692 | 190 | | 90 | 55 | 25 | | | |
| 693 | 191 | | 91 | 56 | 26 | | | |
| 694 | 192 | | 92 | 57 | 27 | | 250 | 1750 |
| 695 | 193 | | 93 | 58 | 28 | | | 35 Jubi. |
| 696 | 194 | | 94 | 59 | 29 | | | |
| 697 | 195 | | 95 | 60 | 30 | | | |
| 698 | 196 | | 96 | 61 | 31 | | | |
| 699 | 197 | | 97 | 62 | 32 | | | |
| 700 | 198 | 100 | 98 | 63 | 33 | | | |
| 701 | 199 | | 99 | 64 | 34 | Peleg | 251 | |
| 702 | 200 | | 100 | 65 | 35 | 1 | | |
| 703 | 201 | | 101 | 66 | 35 | 2 | | |
| 704 | 202 | | 102 | 67 | 37 | 3 | | 1760 |
| 705 | 203 | | 103 | 68 | 38 | 4 | | |
| 706 | 204 | | 104 | 69 | 39 | 5 | | |
| 707 | 205 | | 105 | 70 | 40 | 5 | | |
| 708 | 206 | | 106 | 71 | 41 | 7 | 252 | |

| Noah. | Shem. | Floud. | Arph. | Selah. | Eber. | Peleg. | Ren. | S. | W. |
|-------|-------|--------|-------|--------|-------|--------|---------------------|--------------|--------------|
| 709 | 207 | | 107 | 72 | 42 | 8 | | 36 | |
| 710 | 208 | 110 | 108 | 73 | 43 | 9 | | <i>Jubi.</i> | |
| 711 | 209 | | 109 | 74 | 44 | 10 | | | |
| 712 | 210 | | 110 | 75 | 45 | 11 | | | |
| 713 | 211 | | 111 | 76 | 46 | 12 | | | 1770 |
| 714 | 212 | | 112 | 77 | 47 | 13 | | 253 | |
| 715 | 213 | | 113 | 78 | 48 | 14 | | | |
| 716 | 214 | | 114 | 79 | 49 | 15 | | | |
| 717 | 215 | | 115 | 80 | 50 | 16 | | | |
| 718 | 216 | | 116 | 81 | 51 | 17 | | | |
| 719 | 217 | | 117 | 82 | 52 | 18 | | | |
| 720 | 218 | 120 | 118 | 83 | 53 | 19 | | | |
| 721 | 219 | | 119 | 84 | 54 | 20 | | | |
| 722 | 220 | | 120 | 85 | 55 | 21 | | 254 | |
| 723 | 221 | | 121 | 86 | 56 | 22 | | | 1780 |
| 724 | 222 | | 122 | 87 | 57 | 23 | | | |
| 725 | 223 | | 123 | 88 | 58 | 24 | | | |
| 726 | 224 | | 124 | 89 | 59 | 25 | | | |
| 727 | 225 | | 125 | 90 | 60 | 26 | | | |
| 728 | 226 | | 126 | 91 | 61 | 27 | | 255 | |
| 729 | 227 | | 127 | 92 | 62 | 28 | | | |
| 730 | 228 | 130 | 128 | 93 | 63 | 29 | | | |
| 731 | 229 | | 129 | 94 | 64 | 30 | <i>Ren.</i> | | |
| 732 | 230 | | 130 | 95 | 65 | 31 | <i>Gen. 11. 18.</i> | | |
| 733 | 231 | | 131 | 96 | 66 | 32 | | | 1790 |
| 734 | 232 | | 132 | 97 | 67 | 33 | | | |
| 735 | 233 | | 133 | 98 | 68 | 34 | | 256 | |
| 736 | 234 | | 134 | 99 | 69 | 35 | | | |
| 737 | 235 | | 135 | 100 | 70 | 36 | | | |
| 738 | 236 | | 136 | 101 | 71 | 37 | | | |
| 739 | 237 | | 137 | 102 | 72 | 38 | | | |
| 740 | 238 | 140 | 138 | 103 | 73 | 39 | | | |
| 741 | 239 | | 139 | 104 | 74 | 40 | | | |
| 742 | 240 | | 140 | 105 | 75 | 41 | | | |
| 743 | 241 | | 141 | 106 | 76 | 42 | | 257 | |
| 744 | 242 | | 142 | 107 | 77 | 43 | | | 1800 |
| 745 | 243 | | 143 | 108 | 78 | 44 | | | 36 |
| 746 | 244 | | 144 | 109 | 79 | 45 | | | <i>Jubi.</i> |
| 747 | 245 | | 145 | 110 | 80 | 46 | | | |
| 748 | 246 | | 146 | 111 | 81 | 47 | | | |
| 749 | 247 | | 147 | 112 | 82 | 48 | | | |
| 750 | 248 | 150 | 148 | 113 | 83 | 49 | | 258 | |
| 751 | 249 | | 149 | 114 | 84 | 50 | | | |
| 752 | 250 | | 150 | 115 | 85 | 51 | | | |
| 753 | 251 | | 151 | 116 | 86 | 52 | | | |
| 754 | 252 | | 152 | 117 | 87 | 53 | | | 1810 |
| 755 | 253 | | 153 | 118 | 88 | 54 | | | |
| 756 | 254 | | 154 | 119 | 89 | 55 | | | |
| 757 | 255 | | 155 | 120 | 90 | 56 | | 259 | |

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| | | | | | | | | | | | | |
|-----|-----|-----|-----|-----|-----|-----|----|-------|------------|-------|-------|--|
| 758 | 256 | | 156 | 121 | 91 | 57 | 27 | | | 37 | | |
| 759 | 257 | | 157 | 122 | 92 | 58 | 28 | | | Jubi. | | |
| 760 | 258 | 160 | 158 | 123 | 93 | 59 | 29 | | | | | |
| 761 | 259 | | 159 | 124 | 94 | 60 | 30 | | | | | |
| 762 | 260 | | 160 | 125 | 95 | 61 | 31 | | | | | |
| 763 | 261 | | 161 | 126 | 96 | 62 | 32 | Serug | | | | |
| 764 | 262 | | 162 | 127 | 97 | 63 | 33 | 1 | Gen.11.20. | 260 | 1820 | |
| 765 | 263 | | 163 | 128 | 98 | 64 | 34 | 2 | | | | |
| 766 | 264 | | 164 | 129 | 99 | 65 | 35 | 3 | | | | |
| 767 | 265 | | 165 | 130 | 100 | 66 | 36 | 4 | | | | |
| 768 | 266 | | 166 | 131 | 101 | 67 | 37 | 5 | | | | |
| 769 | 267 | | 167 | 132 | 102 | 68 | 38 | 6 | | | | |
| 770 | 268 | 170 | 168 | 133 | 103 | 69 | 39 | 7 | | | | |
| 771 | 269 | | 169 | 134 | 104 | 70 | 40 | 8 | | 261 | | |
| 772 | 270 | | 170 | 135 | 105 | 71 | 41 | 9 | | | | |
| 773 | 271 | | 171 | 136 | 106 | 72 | 42 | 10 | | | | |
| 774 | 272 | | 172 | 137 | 107 | 73 | 43 | 11 | | | 1830 | |
| 775 | 273 | | 173 | 138 | 108 | 74 | 44 | 12 | | | | |
| 776 | 274 | | 174 | 139 | 109 | 75 | 45 | 13 | | | | |
| 777 | 275 | | 175 | 140 | 110 | 76 | 46 | 14 | | | | |
| 778 | 276 | | 176 | 141 | 111 | 77 | 47 | 15 | | 262 | | |
| 779 | 277 | | 177 | 142 | 112 | 78 | 48 | 16 | | | | |
| 780 | 278 | 180 | 178 | 143 | 113 | 79 | 49 | 17 | | | | |
| 781 | 279 | | 179 | 144 | 114 | 80 | 50 | 18 | | | | |
| 782 | 280 | | 180 | 145 | 115 | 81 | 51 | 19 | | | | |
| 783 | 281 | | 181 | 146 | 116 | 82 | 52 | 20 | | | | |
| 784 | 282 | | 182 | 147 | 117 | 83 | 53 | 21 | | | 1840 | |
| 785 | 283 | | 183 | 148 | 118 | 84 | 54 | 22 | | 263 | | |
| 786 | 284 | | 184 | 149 | 119 | 85 | 55 | 23 | | | | |
| 787 | 285 | | 185 | 150 | 120 | 86 | 56 | 24 | | | | |
| 788 | 286 | | 186 | 151 | 121 | 87 | 57 | 25 | | | | |
| 789 | 287 | | 187 | 152 | 122 | 88 | 58 | 26 | | | | |
| 790 | 288 | 190 | 188 | 153 | 123 | 89 | 59 | 27 | | | | |
| 791 | 289 | | 189 | 154 | 124 | 90 | 60 | 28 | | | | |
| 792 | 290 | | 190 | 155 | 125 | 91 | 61 | 29 | | 264 | | |
| 793 | 291 | | 191 | 156 | 126 | 92 | 62 | 30 | Nahor | | 1850 | |
| 794 | 292 | | 192 | 157 | 127 | 93 | 63 | 31 | 1 | | | |
| 795 | 293 | | 193 | 158 | 128 | 94 | 64 | 32 | 2 | | 37 | |
| 796 | 294 | | 194 | 159 | 129 | 95 | 65 | 33 | 3 | | Jubi. | |
| 797 | 295 | | 195 | 160 | 130 | 96 | 66 | 34 | 4 | | | |
| 798 | 296 | | 196 | 161 | 131 | 97 | 67 | 35 | 5 | | | |
| 799 | 297 | | 197 | 162 | 132 | 98 | 68 | 36 | 6 | 265 | | |
| 800 | 298 | 200 | 198 | 163 | 133 | 99 | 69 | 37 | 7 | | | |
| 801 | 299 | | 199 | 164 | 134 | 100 | 70 | 38 | 8 | | | |
| 802 | 300 | | 200 | 165 | 135 | 101 | 71 | 39 | 9 | | | |
| 803 | 301 | | 201 | 166 | 136 | 102 | 72 | 40 | 10 | | | |
| 804 | 302 | | 202 | 167 | 137 | 103 | 73 | 41 | 11 | | 1860 | |
| 805 | 303 | | 203 | 168 | 138 | 104 | 74 | 42 | 12 | | | |
| 806 | 304 | | 204 | 169 | 139 | 105 | 75 | 43 | 13 | 266 | | |

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| Noah. | Shem. | Floud. | Arph. | Selah. | Eber. | Peleg. | Reu. | Serug. | Nahor. | Terah. | S. | W. |
|-------|-------|--------|-------|--------|-------|--------|------|--------|--------|--------|-------|-------|
| 807 | 305 | | 205 | 170 | 140 | 106 | 76 | 44 | 14 | | 38 | |
| 808 | 306 | | 206 | 171 | 141 | 107 | 77 | 45 | 15 | | Jubi. | |
| 809 | 307 | | 207 | 172 | 142 | 108 | 77 | 46 | 16 | | | |
| 810 | 308 | 210 | 208 | 173 | 143 | 109 | 79 | 47 | 17 | | | |
| 811 | 309 | | 209 | 174 | 144 | 110 | 80 | 48 | 18 | | | |
| 812 | 310 | | 210 | 175 | 145 | 111 | 81 | 49 | 19 | | | |
| 813 | 311 | | 211 | 176 | 146 | 112 | 82 | 50 | 20 | 267 | | 1870 |
| 814 | 312 | | 212 | 177 | 147 | 113 | 83 | 51 | 21 | | | |
| 815 | 313 | | 213 | 178 | 148 | 114 | 84 | 52 | 22 | | | |
| 816 | 314 | | 214 | 179 | 149 | 115 | 85 | 53 | 23 | | | |
| 817 | 315 | | 215 | 180 | 150 | 116 | 86 | 54 | 24 | | | |
| 818 | 316 | | 216 | 181 | 151 | 117 | 87 | 55 | 25 | | | |
| 819 | 317 | | 217 | 182 | 152 | 118 | 88 | 56 | 26 | | | |
| 820 | 318 | 220 | 218 | 183 | 153 | 119 | 89 | 57 | 27 | 268 | | |
| 821 | 319 | | 219 | 184 | 154 | 120 | 90 | 58 | 28 | | | |
| 822 | 320 | | 220 | 185 | 155 | 121 | 91 | 59 | 29 | Terah | | |
| 823 | 321 | | 221 | 186 | 156 | 122 | 92 | 60 | 30 | 1 | | 1880 |
| 824 | 322 | | 222 | 187 | 157 | 123 | 93 | 61 | 31 | 2 | | |
| 825 | 323 | | 223 | 188 | 158 | 124 | 94 | 62 | 32 | 3 | | |
| 826 | 324 | | 224 | 189 | 159 | 125 | 95 | 63 | 33 | 4 | | |
| 827 | 325 | | 225 | 190 | 160 | 126 | 96 | 64 | 34 | 5 | 269 | |
| 828 | 326 | | 226 | 191 | 161 | 127 | 97 | 65 | 35 | 6 | | |
| 829 | 327 | | 227 | 192 | 162 | 128 | 97 | 66 | 36 | 7 | | |
| 830 | 328 | 230 | 228 | 193 | 163 | 129 | 99 | 67 | 37 | 8 | | |
| 831 | 329 | | 229 | 194 | 164 | 130 | 100 | 68 | 38 | 9 | | |
| 832 | 330 | | 230 | 195 | 165 | 131 | 101 | 69 | 39 | 10 | | |
| 833 | 331 | | 231 | 196 | 166 | 132 | 102 | 70 | 40 | 11 | | |
| 834 | 332 | | 232 | 197 | 167 | 133 | 103 | 71 | 41 | 12 | 270 | 1890 |
| 835 | 333 | | 233 | 198 | 168 | 134 | 104 | 72 | 42 | 13 | | |
| 836 | 334 | | 234 | 199 | 169 | 135 | 105 | 73 | 43 | 14 | | |
| 837 | 335 | | 235 | 200 | 170 | 136 | 106 | 74 | 44 | 15 | | |
| 838 | 336 | | 236 | 201 | 171 | 137 | 107 | 75 | 45 | 16 | | |
| 839 | 337 | | 237 | 202 | 172 | 138 | 108 | 76 | 46 | 17 | | |
| 840 | 338 | 240 | 238 | 203 | 173 | 139 | 109 | 77 | 47 | 18 | | |
| 841 | 339 | | 239 | 204 | 174 | 140 | 110 | 78 | 48 | 19 | 271 | |
| 842 | 340 | | 240 | 205 | 175 | 141 | 111 | 79 | 49 | 20 | | |
| 843 | 341 | | 241 | 206 | 176 | 142 | 112 | 80 | 50 | 21 | | |
| 844 | 342 | | 242 | 207 | 177 | 143 | 113 | 81 | 51 | 22 | | 1900 |
| 845 | 343 | | 243 | 208 | 178 | 144 | 114 | 82 | 52 | 23 | | 38 |
| 846 | 344 | | 244 | 209 | 179 | 145 | 115 | 83 | 53 | 24 | | Jubi. |
| 847 | 345 | | 245 | 210 | 180 | 146 | 116 | 84 | 54 | 25 | | |
| 848 | 346 | | 246 | 211 | 181 | 147 | 117 | 85 | 55 | 26 | 272 | |
| 849 | 347 | | 247 | 212 | 182 | 148 | 118 | 86 | 56 | 27 | | |
| 850 | 348 | 250 | 248 | 213 | 183 | 149 | 119 | 87 | 57 | 28 | | |
| 851 | 349 | | 249 | 214 | 184 | 150 | 120 | 88 | 58 | 29 | | |
| 852 | 350 | | 250 | 215 | 185 | 151 | 121 | 89 | 59 | 30 | | |
| 853 | 351 | | 251 | 216 | 186 | 152 | 122 | 90 | 60 | 31 | | |
| 854 | 352 | | 252 | 217 | 187 | 153 | 123 | 91 | 61 | 32 | | 1910 |
| 855 | 353 | | 253 | 218 | 188 | 154 | 124 | 92 | 62 | 33 | 273 | |

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|-------|-------|--------|-------|--------|-------|--------|------|--------|--------|--------|-------|-------|
| 856 | 354 | | 254 | 219 | 189 | 155 | 125 | 93 | 63 | 34 | 39 | |
| 857 | 355 | | 255 | 220 | 190 | 156 | 126 | 94 | 64 | 35 | Jubi. | |
| 858 | 356 | | 256 | 221 | 191 | 157 | 127 | 95 | 65 | 36 | | |
| 859 | 357 | | 257 | 222 | 192 | 158 | 128 | 96 | 66 | 37 | | |
| 860 | 358 | 260 | 258 | 223 | 193 | 159 | 129 | 97 | 67 | 38 | | |
| 861 | 359 | | 259 | 224 | 194 | 160 | 130 | 98 | 68 | 39 | | |
| 862 | 360 | | 260 | 225 | 195 | 161 | 131 | 99 | 69 | 40 | 274 | |
| 863 | 361 | | 261 | 226 | 196 | 162 | 132 | 100 | 70 | 41 | | 1920 |
| 864 | 362 | | 262 | 227 | 197 | 163 | 133 | 101 | 71 | 42 | | |
| 865 | 363 | | 263 | 228 | 198 | 164 | 134 | 102 | 72 | 43 | | |
| 866 | 364 | | 264 | 229 | 199 | 165 | 135 | 103 | 73 | 44 | | |
| 867 | 365 | | 265 | 230 | 200 | 166 | 136 | 104 | 74 | 45 | | |
| 868 | 366 | | 266 | 231 | 201 | 167 | 137 | 105 | 75 | 46 | | |
| 869 | 367 | | 267 | 232 | 202 | 168 | 138 | 106 | 76 | 47 | 275 | |
| 870 | 368 | 270 | 268 | 233 | 203 | 169 | 139 | 107 | 77 | 48 | | |
| 871 | 369 | | 269 | 234 | 204 | 170 | 140 | 108 | 78 | 49 | | |
| 872 | 370 | | 270 | 235 | 205 | 171 | 141 | 109 | 79 | 50 | | |
| 873 | 371 | | 271 | 236 | 206 | 172 | 142 | 110 | 80 | 51 | | 1930 |
| 874 | 372 | | 272 | 237 | 207 | 173 | 143 | 111 | 81 | 52 | | |
| 875 | 373 | | 273 | 238 | 208 | 174 | 144 | 112 | 82 | 53 | | |
| 876 | 374 | | 274 | 239 | 209 | 175 | 145 | 113 | 83 | 54 | 276 | |
| 877 | 375 | | 275 | 240 | 210 | 176 | 146 | 114 | 84 | 55 | | |
| 878 | 376 | | 276 | 241 | 211 | 177 | 147 | 115 | 85 | 56 | | |
| 879 | 377 | | 277 | 242 | 212 | 178 | 148 | 116 | 86 | 57 | | |
| 880 | 378 | 280 | 278 | 243 | 213 | 179 | 149 | 117 | 87 | 58 | | |
| 881 | 379 | | 279 | 244 | 214 | 180 | 150 | 118 | 88 | 59 | | |
| 882 | 380 | | 280 | 245 | 215 | 181 | 151 | 119 | 89 | 60 | | |
| 883 | 381 | | 281 | 246 | 216 | 182 | 152 | 120 | 90 | 61 | 277 | |
| 884 | 382 | | 282 | 247 | 217 | 183 | 153 | 121 | 91 | 62 | | 1940 |
| 885 | 383 | | 283 | 248 | 218 | 184 | 154 | 122 | 92 | 63 | | |
| 886 | 384 | | 284 | 249 | 219 | 185 | 155 | 123 | 93 | 64 | | |
| 887 | 385 | | 285 | 250 | 220 | 186 | 156 | 124 | 94 | 65 | | |
| 888 | 386 | | 286 | 251 | 221 | 187 | 157 | 125 | 95 | 66 | | |
| 889 | 387 | | 287 | 252 | 222 | 188 | 158 | 126 | 96 | 67 | | |
| 890 | 388 | 290 | 288 | 253 | 223 | 189 | 159 | 127 | 97 | 68 | 278 | |
| 891 | 389 | | 289 | 254 | 224 | 190 | 160 | 128 | 98 | 69 | | |
| 892 | 390 | | 290 | 255 | 225 | 191 | 161 | 129 | 99 | 70 | | |
| 893 | 391 | | 291 | 256 | 226 | 192 | 162 | 130 | 100 | 71 | | |
| 894 | 392 | | 292 | 257 | 227 | 193 | 163 | 131 | 101 | 72 | | 1950 |
| 895 | 393 | | 293 | 258 | 228 | 194 | 164 | 132 | 102 | 73 | 39 | Jubi. |
| 896 | 394 | | 294 | 259 | 229 | 195 | 165 | 133 | 103 | 74 | | |
| 897 | 395 | | 295 | 260 | 230 | 196 | 166 | 134 | 104 | 75 | 279 | |
| 898 | 396 | | 296 | 261 | 231 | 197 | 167 | 135 | 105 | 76 | | |
| 899 | 397 | | 297 | 262 | 232 | 198 | 168 | 136 | 106 | 77 | | |
| 900 | 398 | 300 | 298 | 263 | 233 | 199 | 169 | 137 | 107 | 78 | | |
| 901 | 399 | | 299 | 264 | 234 | 200 | 170 | 138 | 108 | 79 | | |
| 902 | 400 | | 300 | 265 | 235 | 201 | 171 | 139 | 109 | 80 | | |
| 903 | 401 | | 301 | 266 | 236 | 202 | 172 | 140 | 110 | 81 | | |
| 904 | 402 | | 302 | 267 | 237 | 203 | 173 | 141 | 111 | 82 | 280 | 1960 |

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|-------|-------|--------|-------|--------|-------|--------|------|--------|--------|--------|--------|-------|-------|
| 905 | 403 | | 303 | 268 | 238 | 204 | 174 | 142 | 112 | 83 | | 40 | |
| 906 | 404 | | 304 | 269 | 239 | 205 | 175 | 143 | 113 | 84 | | Jubi. | |
| 907 | 405 | | 305 | 270 | 240 | 206 | 176 | 144 | 114 | 85 | | | |
| 908 | 406 | | 306 | 271 | 241 | 207 | 177 | 145 | 115 | 86 | | | |
| 909 | 407 | | 307 | 272 | 242 | 208 | 178 | 146 | 116 | 87 | | | |
| 910 | 408 | 310 | 308 | 273 | 243 | 209 | 179 | 147 | 117 | 88 | | | |
| 911 | 409 | | 309 | 274 | 244 | 210 | 180 | 148 | 118 | 89 | | 281 | |
| 912 | 410 | | 310 | 275 | 245 | 211 | 181 | 149 | 119 | 90 | | | |
| 913 | 411 | | 311 | 276 | 246 | 212 | 182 | 150 | 120 | 91 | | | |
| 914 | 412 | | 312 | 277 | 247 | 213 | 183 | 151 | 121 | 92 | | | 1970 |
| 915 | 413 | | 313 | 278 | 248 | 214 | 184 | 152 | 122 | 93 | | | |
| 916 | 414 | | 314 | 279 | 249 | 215 | 185 | 153 | 123 | 94 | | | |
| 917 | 415 | | 315 | 280 | 250 | 216 | 186 | 154 | 124 | 95 | | | |
| 918 | 416 | | 316 | 281 | 251 | 217 | 187 | 155 | 125 | 96 | | 282 | |
| 919 | 417 | | 317 | 282 | 252 | 218 | 188 | 156 | 126 | 97 | | | |
| 920 | 418 | 320 | 318 | 283 | 253 | 219 | 189 | 157 | 127 | 98 | | | |
| 921 | 419 | | 319 | 284 | 254 | 220 | 190 | 158 | 128 | 99 | | | |
| 922 | 420 | | 320 | 285 | 255 | 221 | 191 | 159 | 129 | 100 | | | |
| 923 | 421 | | 321 | 286 | 256 | 222 | 192 | 160 | 130 | 101 | | | |
| 924 | 422 | | 322 | 287 | 257 | 223 | 193 | 161 | 131 | 102 | | | 1980 |
| 925 | 423 | | 323 | 288 | 258 | 224 | 194 | 162 | 132 | 103 | | 283 | |
| 926 | 424 | | 324 | 289 | 259 | 225 | 195 | 163 | 133 | 104 | | | |
| 927 | 425 | | 325 | 290 | 260 | 226 | 196 | 164 | 134 | 105 | | | |
| 928 | 426 | | 326 | 291 | 261 | 227 | 197 | 165 | 135 | 106 | | | |
| 929 | 427 | | 327 | 292 | 262 | 228 | 198 | 166 | 136 | 107 | | | |
| 930 | 428 | 330 | 328 | 293 | 263 | 229 | 199 | 167 | 137 | 108 | | | |
| 931 | 429 | | 329 | 294 | 264 | 230 | 200 | 168 | 138 | 109 | | | |
| 932 | 430 | | 330 | 295 | 265 | 231 | 201 | 169 | 139 | 110 | | 284 | |
| 933 | 431 | | 331 | 296 | 266 | 232 | 202 | 170 | 140 | 111 | | | |
| 934 | 432 | | 332 | 297 | 267 | 233 | 203 | 171 | 141 | 112 | | | 1990 |
| 935 | 433 | | 333 | 298 | 268 | 234 | 204 | 172 | 142 | 113 | | | |
| 936 | 434 | | 334 | 299 | 269 | 235 | 205 | 173 | 143 | 114 | | | |
| 937 | 435 | | 335 | 300 | 270 | 236 | 206 | 174 | 144 | 115 | | | |
| 938 | 436 | | 336 | 301 | 271 | 237 | 207 | 175 | 145 | 116 | | | |
| 939 | 437 | | 337 | 302 | 272 | 238 | 208 | 176 | 146 | 117 | | 285 | |
| 940 | 438 | 340 | 338 | 303 | 273 | 239 | 209 | 177 | 147 | 118 | | | |
| 941 | 439 | | 339 | 304 | 274 | | 210 | 178 | 148 | 119 | | | |
| 942 | 440 | | 340 | 305 | 275 | | 211 | 179 | | 120 | | | |
| 943 | 441 | | 341 | 306 | 276 | | 212 | 180 | | 121 | | | |
| 944 | 442 | | 342 | 307 | 277 | | 213 | 181 | | 122 | | | 2000 |
| 945 | 443 | | 343 | 308 | 278 | | 214 | 182 | | 123 | | | 40 |
| 946 | 444 | | 344 | 309 | 279 | | 215 | 183 | | 124 | | 286 | Jubi. |
| 947 | 445 | | 345 | 310 | 280 | | 216 | 184 | | 125 | | | |
| 948 | 446 | | 346 | 311 | 281 | | 217 | 185 | | 126 | | | |
| 949 | 447 | | 347 | 312 | 282 | | 218 | 186 | | 127 | | | |
| 950 | 448 | 350 | 348 | 313 | 283 | | 219 | 187 | | 128 | | | |
| | 449 | | 349 | 314 | 284 | | 220 | 188 | | 129 | | | |
| | 450 | | 350 | 315 | 285 | | 221 | 189 | | 130 | | Abr. | |
| | 451 | | 351 | 316 | 286 | | 222 | 190 | | 131 | | I | 287 |

| Shem. | Floud. | Arph. | Selah. | Eber. | Reu. | Serug. | Terah. | Abrah. | Sarah. | S. | W. |
|-------|--------|-------|--------|-------|------|--------|--------|--------|--------|-------|-------|
| 452 | | 352 | 317 | 287 | 223 | 191 | 132 | 2 | | 41 | 2010 |
| 453 | | 353 | 318 | 288 | 224 | 192 | 133 | 3 | | Jubi. | |
| 454 | | 354 | 319 | 289 | 225 | 193 | 134 | 4 | | | |
| 455 | | 355 | 320 | 290 | 226 | 194 | 135 | 5 | | | |
| 456 | | 356 | 321 | 291 | 227 | 195 | 136 | 6 | | | |
| 457 | | 357 | 322 | 292 | 228 | 196 | 137 | 7 | | | |
| 458 | 360 | 358 | 323 | 293 | 229 | 197 | 138 | 8 | | 288 | |
| 459 | | 359 | 324 | 294 | 230 | 198 | 139 | 9 | | | |
| 460 | | 360 | 325 | 295 | 231 | 199 | 140 | 10 | Sara. | | |
| 461 | | 361 | 326 | 296 | 232 | 200 | 141 | 11 | | | |
| 462 | | 362 | 327 | 297 | 233 | 201 | 142 | 12 | | | 2020 |
| 463 | | 363 | 328 | 298 | 234 | 202 | 143 | 13 | | | |
| 464 | | 364 | 329 | 299 | 235 | 203 | 144 | 14 | | | |
| 465 | | 365 | 330 | 300 | 236 | 204 | 145 | 15 | | 289 | |
| 466 | | 366 | 331 | 301 | 237 | 205 | 146 | 16 | | | |
| 467 | | 367 | 332 | 302 | 238 | 206 | 147 | 17 | | | |
| 468 | 370 | 368 | 333 | 303 | 239 | 207 | 148 | 18 | | | |
| 469 | | 369 | 334 | 304 | | 208 | 149 | 19 | | | |
| 470 | | 370 | 335 | 305 | | 209 | 150 | 20 | 10 | | |
| 471 | | 371 | 336 | 306 | | 210 | 151 | 21 | 11 | | |
| 472 | | 372 | 337 | 307 | | 211 | 152 | 22 | 12 | 290 | 2030 |
| 473 | | 373 | 338 | 308 | | 212 | 153 | 23 | 13 | | |
| 474 | | 374 | 339 | 309 | | 213 | 154 | 24 | 14 | | |
| 475 | | 375 | 340 | 310 | | 214 | 155 | 25 | 15 | | |
| 476 | | 376 | 341 | 311 | | 215 | 156 | 26 | 16 | | |
| 477 | | 377 | 342 | 312 | | 216 | 157 | 27 | 17 | | |
| 478 | 380 | 378 | 343 | 313 | | 217 | 158 | 28 | 18 | | |
| 479 | | 379 | 344 | 314 | | 218 | 159 | 29 | 19 | 291 | |
| 480 | | 380 | 345 | 315 | | 219 | 160 | 30 | 20 | | |
| 481 | | 381 | 346 | 316 | | 220 | 161 | 31 | 21 | | |
| 482 | | 382 | 347 | 317 | | 221 | 162 | 32 | 22 | | 2040 |
| 483 | | 383 | 348 | 318 | | 222 | 163 | 33 | 23 | | |
| 484 | | 384 | 349 | 319 | | 223 | 164 | 34 | 24 | | |
| 485 | | 385 | 350 | 320 | | 224 | 165 | 35 | 25 | | |
| 486 | | 386 | 351 | 321 | | 225 | 166 | 36 | 26 | 292 | |
| 487 | | 387 | 352 | 322 | | 226 | 167 | 37 | 27 | | |
| 488 | 390 | 388 | 353 | 323 | | 227 | 168 | 38 | 28 | | |
| 489 | | 389 | 354 | 324 | | 228 | 169 | 39 | 29 | | |
| 490 | | 390 | 355 | 325 | | 229 | 170 | 40 | 30 | | |
| 491 | | 391 | 356 | 326 | | 230 | 171 | 41 | 31 | | |
| 492 | | 392 | 357 | 327 | | | 172 | 42 | 32 | | 2050 |
| 493 | | 393 | 358 | 328 | | | 173 | 43 | 33 | 293 | 41 |
| 494 | | 394 | 359 | 329 | | | 174 | 44 | 34 | | Jubi. |
| 495 | | 395 | 360 | 330 | | | 175 | 45 | 35 | | |
| 496 | | 396 | 361 | 331 | | | 176 | 46 | 36 | | |
| 497 | | 397 | 362 | 332 | | | 177 | 47 | 37 | | |
| 498 | 400 | 398 | 363 | 333 | | | 178 | 48 | 38 | | |
| 499 | | 399 | 364 | 334 | | | 179 | 49 | 39 | | |
| 500 | 400 | 400 | 365 | 335 | | | 180 | 50 | 40 | 294 | |

| Shem. | Floud. | Arph. | Selah. | Eber. | Terah. | Abrah. | Sarah. | Prom. | Ishh. | Circ. | S. | W. |
|-------|--------|-------|--------|-------|--------|--------|--------|-------------|-------------|-------|-------|-------|
| 501 | | 401 | 366 | 336 | 181 | 51 | 41 | | | | 42 | |
| 502 | | 402 | 367 | 337 | 182 | 52 | 42 | | | | Jubi. | 2060 |
| 503 | | 403 | 368 | 338 | 183 | 53 | 43 | | | | | |
| 504 | | 404 | 369 | 339 | 184 | 54 | 44 | | | | | |
| 505 | | 405 | 370 | 340 | 185 | 55 | 45 | | | | | |
| 506 | | 406 | 371 | 341 | 186 | 56 | 46 | | | | 295 | |
| 507 | | 407 | 372 | 342 | 187 | 57 | 47 | | | | | |
| 508 | 410 | 408 | 373 | 343 | 188 | 58 | 48 | | | | | |
| 509 | | 409 | 374 | 344 | 189 | 59 | 49 | | | | | |
| 510 | | 410 | 375 | 345 | 190 | 60 | 50 | | | | | |
| 511 | | 411 | 376 | 346 | 191 | 61 | 51 | | | | | 2070 |
| 512 | | 412 | 377 | 347 | 192 | 62 | 52 | | | | | |
| 513 | | 413 | 378 | 348 | 193 | 63 | 53 | | | | 296 | |
| 514 | | 414 | 379 | 349 | 194 | 64 | 54 | | | | | |
| 515 | | 415 | 380 | 350 | 195 | 65 | 55 | | | | | |
| 516 | | 416 | 381 | 351 | 196 | 66 | 56 | | | | | |
| 517 | | 417 | 382 | 352 | 197 | 67 | 57 | | | | | |
| 518 | 420 | 418 | 383 | 353 | 198 | 68 | 58 | | | | | |
| 519 | | 419 | 384 | 354 | 199 | 69 | 59 | | | | | |
| 520 | | 420 | 385 | 355 | 200 | 70 | 60 | Prom | | | 297 | |
| 521 | | 421 | 386 | 356 | 201 | 71 | 61 | Gal. 3.17. | | | | 2080 |
| 522 | | 422 | 387 | 357 | 202 | 72 | 62 | Gen. 12.40. | | | | |
| 523 | | 423 | 388 | 358 | 203 | 73 | 63 | | | | | |
| 524 | | 424 | 389 | 359 | 204 | 74 | 64 | | | | | |
| 525 | | 425 | 390 | 360 | 205 | 75 | 65 | | | | | |
| 526 | | 426 | 391 | 361 | | 76 | 66 | | | | | |
| 527 | | 427 | 392 | 362 | | 77 | 67 | | | | 298 | |
| 528 | 430 | 428 | 393 | 363 | | 78 | 68 | | | | | |
| 529 | | 429 | 394 | 364 | | 79 | 69 | 10 | | | | |
| 530 | | 430 | 395 | 365 | | 80 | 70 | | | | | |
| 531 | | 431 | 396 | 366 | | 81 | 71 | | | | | 2090 |
| 532 | | 432 | 397 | 367 | | 82 | 72 | | | | | |
| 533 | | 433 | 398 | 368 | | 83 | 73 | | | | | |
| 534 | | 434 | 399 | 369 | | 84 | 74 | | | | 299 | |
| 535 | | 435 | 400 | 370 | | 85 | 75 | | | | | |
| 536 | | 436 | 401 | 371 | | 86 | 76 | Ishh. | | | | |
| 537 | | 437 | 402 | 372 | | 87 | 77 | 1 | Gen. 16.16. | | | |
| 538 | 440 | 438 | 403 | 373 | | 88 | 78 | 2 | | | | |
| 539 | | | 404 | 374 | | 89 | 79 | 3 | | | | |
| 540 | | | 405 | 375 | | 90 | 80 | 4 | | | | |
| 541 | | | 406 | 376 | | 91 | 81 | 5 | | | | |
| 542 | | | 407 | 377 | | 92 | 82 | 6 | | | 300 | 2100 |
| 543 | | | 408 | 378 | | 93 | 83 | 7 | | | | 42 |
| 544 | | | 409 | 379 | | 94 | 84 | 8 | | | | Jubi. |
| 545 | | | 410 | 380 | | 95 | 85 | 9 | | | | |
| 546 | | | 411 | 381 | | 96 | 86 | 10 | | | | |
| 547 | | | 412 | 382 | | 97 | 87 | 11 | | | | |
| 548 | 450 | | 413 | 383 | | 98 | 88 | 12 | | | | |
| 549 | | | 414 | 384 | | 99 | 89 | 13 | | | Circu | 301 |

¶ The promise was made to Abraham being (not 75. but) 70. year old when he was in Ur, (not in Haran) as is proved from Acts. 7. 2, 3. See the second Difficulty in the Preamble.

Isaac was born in a year of Jubilee, and precisely 30. year after the Promise: An especial type of Christ, who in his thirtieth year entered upon his Prophetical Office. His love was such to Rebeckah, that he is not recorded to have any wife or concubine but only her. As Christ, so he, was obedient to his father even unto the death, though he had strength enough to resist, being (as is supposed) about that time between twenty and thirty year old, (Gen. 22. 9, 10.) yea, by some he is thought to have been then above thirty year old. His very name (signifying laughter) shews the great Joy shall come unto the Church by Christ, who for our sakes was a man of sorrows and wept often, but is never recorded in Scripture to laugh. And whether Abrahams laughter upon the promise of Isaacs birth (Gen. 17. 17.) (as a type of Christ) were not his reioycing to see Christs day, (Joh. 8. 56.) (at least in part) I leave it to the iudgement of the Godly learned.

Sarah is the only woman whose age is mentioned in Scripture, Gen. 23. 1. Broughton.

Isaac being forty y. old married Rebeckah three years after his Mothers death. Gen. 25. 20.

Shem.

| Shem. | Floud. | Selah | Eber. | Abrah. | Sarah. | Prom. | Ish. | Circ. | Maack. | S. | W. |
|-------|--------|-------|-------|--------|--------|-------|------|-------|------------------|-----------------------|------------------|
| 550 | | 415 | 385 | 100 | 90 | 30 | 14 | | 17 ^{aa} | 43 | |
| 551 | | 416 | 386 | 101 | 91 | | 15 | | 1 | Gen. 7 ^{ubi} | |
| 552 | | 417 | 387 | 102 | 92 | | 16 | | 2 | | 2110 |
| 553 | | 418 | 388 | 103 | 93 | | 17 | | 3 | | |
| 554 | | 419 | 389 | 104 | 94 | | 18 | | 4 | | |
| 555 | | 420 | 390 | 105 | 95 | | 19 | | 5 | | |
| 556 | | 421 | 391 | 106 | 96 | | 20 | | 6 | 302 | |
| 557 | | 422 | 392 | 107 | 97 | | 21 | | 7 | | |
| 558 | 450 | 423 | 393 | 108 | 98 | | 22 | | 8 | | |
| 559 | | 424 | 394 | 109 | 99 | | 23 | 10 | 9 | | |
| 560 | | 425 | 395 | 110 | 100 | 40 | 24 | | 10 | | |
| 561 | | 426 | 396 | 111 | 101 | | 25 | | 11 | | |
| 562 | | 427 | 397 | 112 | 102 | | 26 | | 12 | | 2120 |
| 563 | | 428 | 398 | 113 | 103 | | 27 | | 13 | 303 | |
| 564 | | 429 | 399 | 114 | 104 | | 28 | | 14 | | |
| 565 | | 430 | 400 | 115 | 105 | | 29 | | 15 | | |
| 566 | | 431 | 401 | 116 | 106 | | 30 | | 16 | | |
| 567 | | 432 | 402 | 117 | 107 | | 31 | | 17 | | |
| 568 | 470 | 433 | 403 | 118 | 108 | | 32 | | 18 | | |
| 569 | | 404 | 119 | 109 | | | 33 | 20 | 19 | | |
| 570 | | 405 | 120 | 110 | | 50 | 34 | | 20 | 304 | |
| 571 | | 406 | 121 | 111 | | | 35 | | 21 | | |
| 572 | | 407 | 122 | 112 | | | 36 | | 22 | | 2130 |
| 573 | | 408 | 123 | 113 | | | 37 | | 23 | | |
| 574 | | 409 | 124 | 114 | | | 38 | | 24 | | |
| 575 | | 410 | 125 | 115 | | | 39 | | 25 | | |
| 576 | | 411 | 126 | 116 | | | 40 | | 26 | | |
| 577 | | 412 | 127 | 117 | | | 41 | | 27 | 305 | |
| 578 | 480 | 413 | 128 | 118 | | | 42 | | 28 | | |
| 579 | | 414 | 129 | 119 | | | 43 | 30 | 29 | | |
| 580 | | 415 | 130 | 120 | | 60 | 44 | | 30 | | |
| 581 | | 416 | 131 | 121 | | | 45 | | 31 | | |
| 582 | | 417 | 132 | 122 | | | 46 | | 32 | | 2140 |
| 583 | | 418 | 133 | 123 | | | 47 | | 33 | | |
| 584 | | 419 | 134 | 124 | | | 48 | | 34 | 306 | |
| 585 | | 420 | 135 | 125 | | | 49 | | 35 | | |
| 586 | | 421 | 136 | 126 | | | 50 | | 36 | | |
| 587 | | 422 | 137 | 127 | | | 51 | | 37 | | |
| 588 | 490 | 423 | 138 | Gen. | | | 52 | | 38 | | |
| 589 | | 424 | 139 | 23.1. | | | 53 | 40 | 39 | | |
| 590 | | 425 | 140 | | | | 54 | | 40 | | |
| 591 | | 426 | 141 | | | 70 | 55 | | 41 | 307 | |
| 592 | | 427 | 142 | | | | 56 | | 42 | | 2150 |
| 593 | | 428 | 143 | | | | 57 | | 43 | | 43 |
| 594 | | 429 | 144 | | | | 58 | | 44 | | 7 ^{ubi} |
| 595 | | 430 | 145 | | | | 59 | | 45 | | |
| 596 | | 431 | 146 | | | | 60 | | 46 | | |
| 597 | | 432 | 147 | | | | 61 | | 47 | | |
| 598 | 500 | 433 | 148 | | | | 62 | | 48 | 308 | |

That Shem might be Melchizedek is probable enough, since he lived to the 150. year of Abrahams life : whereas that fight (Gen. 14.) hapned between the 75. and 85. year of Abrahams life. Gen. 12. 4. and 16. 3.

Suppose Rebeckah were but 15. y. old when Isaack married her, she could not be lesse then 112. y. old when Jacob fled to Laban, as appears by adding 20. y. after her marriage to Jacobs birth, and 77. years of Jacobs life when he went to his Uncle, to the age of Rebeckah when she was married. In all possibilitie she dyed before Jacobs 20 years service expired, else at his return she must needs be 132 y. old, and 5 y. older than Sarah her mother in law was at her death.

Abraham died not till Jacob was 15. year old : which explains that place Heb. 11. 9. how Abraham dwelt with Isaack and Jacob.

Eber was the seventh from Enoch (as Enoch was from Adam,) yet with this difference, that Enoch was the seventh from Adam inclusively, Eber the seventh from Enoch exclusively, but the fourteenth from Adam, as Isaack was the seventh from Eber and the one and twentieth from Adam, an especial type of Christ, and the childe of the Promise, Gal. 4. 28. Heb. 11. 17. 18. All these (if I may so call them) were Sabbatical persons, Enoch being the last of the first seven, Eber of the second, and Isaack of the third : probably he was not far inferiour to Enoch in Godliness. His name continued in Abrahams posterity, who of him were called Hebrews. Adams Language remained with them until the last Prophets, though neer lost in Babel. Eber lived 4 years after Abrahams death, and was the longest liver of all that were born after the Flood. vid. Broughton.

M

Shem.

Shem. Floud. Eber. Abrah. Prom. Iſhm. Circū. Iſaack. Iacob. S. W:

| | | | | | | | | | |
|-----|-----|-----|-----|-----|----|----|--|--------------|-------|
| 599 | 434 | 149 | | 63 | 50 | 49 | | 44 | |
| 600 | 435 | 150 | 80 | 64 | | 50 | | Jubi. | |
| | 436 | 151 | | 65 | | 51 | | | 2160 |
| | 437 | 152 | | 66 | | 52 | | | |
| | 438 | 153 | | 67 | | 53 | | | |
| | 439 | 154 | | 68 | | 54 | | | |
| | 440 | 155 | | 69 | | 55 | | 309 | |
| | 441 | 156 | | 70 | | 56 | | | |
| | 442 | 157 | | 71 | | 57 | | | |
| 510 | 443 | 158 | | 72 | | 58 | | | |
| | 444 | 159 | | 73 | 60 | 59 | | | |
| | 445 | 160 | 90 | 74 | | 60 | | Jacob | |
| | 446 | 161 | | 75 | | 61 | | Gen. 25. 26. | |
| | 447 | 162 | | 76 | | 62 | | 1 | 310 |
| | 448 | 163 | | 77 | | 63 | | 2 | 2170 |
| | 449 | 164 | | 78 | | 64 | | 3 | |
| | 450 | 165 | | 79 | | 65 | | 4 | |
| | 451 | 166 | | 80 | | 66 | | 5 | |
| | 452 | 167 | | 81 | | 67 | | 6 | |
| 520 | 453 | 168 | | 82 | | 68 | | 7 | |
| | 454 | 169 | | 83 | 70 | 69 | | 8 | |
| | 455 | 170 | 100 | 84 | | 70 | | 9 | 311 |
| | 456 | 171 | | 85 | | 71 | | 10 | |
| | 457 | 172 | | 86 | | 72 | | 11 | |
| | 458 | 173 | | 87 | | 73 | | 12 | 2180 |
| | 459 | 174 | | 88 | | 74 | | 13 | |
| | 460 | 175 | | 89 | | 75 | | 14 | |
| | 461 | | | 90 | | 76 | | 15 | |
| | 462 | | | 91 | | 77 | | 16 | 312 |
| | 463 | | | 92 | | 78 | | 17 | |
| 530 | 464 | | | 93 | 80 | 79 | | 18 | |
| | | | 110 | 94 | | 80 | | 19 | |
| | | | | 95 | | 81 | | 20 | |
| | | | | 96 | | 82 | | 21 | |
| | | | | 97 | | 83 | | 22 | 2190 |
| | | | | 98 | | 84 | | 23 | 313 |
| | | | | 99 | | 85 | | 24 | |
| | | | | 100 | | 86 | | 25 | |
| | | | | 101 | | 87 | | 26 | |
| | | | | 102 | | 88 | | 27 | |
| 540 | | | | 103 | 90 | 89 | | 28 | |
| | | | 120 | 104 | | 90 | | 29 | |
| | | | | 105 | | 91 | | 30 | 314 |
| | | | | 106 | | 92 | | 31 | |
| | | | | 107 | | 93 | | 32 | 2200 |
| | | | | 108 | | 94 | | 33 | 44 |
| | | | | 109 | | 95 | | 34 | Jubi. |
| | | | | 110 | | 96 | | 35 | |
| | | | | 111 | | 97 | | 36 | |
| | | | | | | | | 37 | 315 |

Ishmael the only wicked whose age is recorded in the Law, Gen. 25. 17. Broughton.

Probably Jacob married the same year he came to Laban, namely when he was 77 years old: else if we suppose he married not Leah till the end of his 7 years service, he must be 84 years old before he married, and also must be conceived to have a dozen children in 7 years space. Now supposing he was 77 years old at his marriage, grant him but every year a child: Levi his third Son was born when Jacob was 80 years old; And this only probable ground have I of Levi his birth at that time: his age see Exo. 6. 16. Esau being 40 years old married his two first wives, Gen. 26. 34. and was at least 77 years old when he married his third wife, namely Mahalath the daughter of Ishmael, Gen. 28. 9. upon occasion of Jacobs going to Laban in the 77 year of his age, as shall afterwards be cleared: and both the brothers being twins, who sees not but Esau must needs be 77 years old at least if he married not Ishmaels daughter till Jacob was 77 years old?

That Jacob was 77 years old when he travelled to his Uncle Laban, may be thus cleared. Jacob was 130 years old when he stood before Pharaoh, Genesis 47. 9. at the same time Joseph was 39 years old, Genesis 45. 6. 11. compared with Genesis 41. 46. 29. 30. 53, 54. which appears thus: He was thirty years old when he expounded Pharaohs dreams, Gen. 41. 46. The years of plenty were 7, and as many of famine, verse 29, 30, 53, 54. of the same chapter: of these 14 years the 7 years of plenty, and two years of Famine were past when Jacob came to Egypt, Gen. 45. 6. 11. which added together make 9 years, and these added to Josephs 30 years make 39 years, the just age of Joseph when his Father was 130 years old: subtract now 39 out of 130, there rest 91 years, the just age of Jacob when Joseph was born. Lastly, out of 91 subtract 14 years, the time of Jacobs service at the birth of Joseph, Gen. 30. 25, 26. compared with Gen. 31. 41. there rest 77 year, the just age of Jacob when he came to Laban.

Floud. Prom. Ifhm. Circū. Ifaack Jacob. Levi. S. W.

| | | | | | | | |
|-----|-----|-----|-----|-----|----|--------------|-------------|
| 550 | 130 | 112 | 100 | 98 | 38 | 45 Jubil. | 2210 |
| | | 113 | | 99 | 39 | | |
| | | 114 | | 100 | 40 | | |
| | | 115 | | 101 | 41 | | |
| | | 116 | | 102 | 42 | | |
| | | 117 | | 103 | 43 | | |
| | | 118 | | 104 | 44 | | |
| | | 316 | | | | | |
| 560 | 140 | 119 | 110 | 105 | 45 | 317 | 2220 |
| | | 120 | | 106 | 46 | | |
| | | 121 | | 107 | 47 | | |
| | | 122 | | 108 | 48 | | |
| | | 123 | | 109 | 46 | | |
| | | 124 | | 110 | 50 | | |
| | | 125 | | 111 | 51 | | |
| | | 318 | | | | | |
| 570 | 150 | 126 | 120 | 112 | 52 | 319 | 2230 |
| | | 127 | | 113 | 53 | | |
| | | 128 | | 114 | 54 | | |
| | | 129 | | 115 | 55 | | |
| | | 130 | | 116 | 56 | | |
| | | 131 | | 117 | 57 | | |
| | | 132 | | 118 | 58 | | |
| | | 318 | | | | | |
| 580 | 160 | 133 | 130 | 119 | 59 | 320 | 2240 |
| | | 134 | | 120 | 60 | | |
| | | 135 | | 121 | 61 | | |
| | | 136 | | 122 | 62 | | |
| | | 137 | | 123 | 63 | | |
| | | | | 124 | 64 | | |
| | | | | 125 | 65 | | |
| | | 320 | | | | | |
| 590 | 170 | 138 | 140 | 126 | 66 | 321 | 2250 |
| | | 139 | | 127 | 67 | | |
| | | | | 128 | 68 | | |
| | | | | 129 | 69 | | |
| | | | | 130 | 70 | | |
| | | | | 131 | 71 | | |
| | | | | 132 | 72 | | |
| | | 321 | | | | | |
| | | 140 | | 133 | 73 | Levi. | 45 Jubi. |
| | | 141 | | 134 | 74 | | |
| | | 142 | | 135 | 75 | | |
| | | 143 | | 136 | 76 | | |
| | | 144 | | 137 | 77 | | |
| | | 145 | | 138 | 78 | | |
| | | 146 | | 139 | 79 | | |
| | | 322 | | | | | |
| | | 140 | | 80 | 1 | | |
| | | 141 | | 81 | 2 | | |
| | | 142 | | 82 | 3 | | |
| | | 143 | | 83 | 4 | | |
| | | 144 | | 84 | 5 | | |
| | | 145 | | 85 | 6 | | |
| | | 146 | | 86 | | | |

From the 17 to the 39 of Joseph, Josephs brethren lay under the guilt of that great sin of selling their brother, and that without remorse, namely for the space of 22 years, Gen. 42. 21, 22.

Joseph being 17 year old is sold for a slave, (Gen. 37. 2.) Nourisheth his Father Jacob as many years in Ægypt, together with all his family, Gen. 47. 12. and so (if ever any) made requital to his Parent, according to that rule, 1 Tim. 4. 5.

Within the space of 210 years Jacobs posterity increased from seventy souls to six hundred thousand and more, Gen 46. 27. compared with Exod. 12. 37. a clear evidence of the faithfulness of Gods Promise, Gen. 13. 16. & 15. 5. Deut. 10. 21. and the mighty power of Faith, Heb. 11. 11, 12. To evidence this, note, from the Promise made to Abraham being 70 year old, to the going out of Ægypt are 430 years, Exod. 12. 40. Gal. 3. 17. of this to Isaacks birth are 30 years, thence to Jacobs birth, 60 years, thence to the going into Ægypt 130 years; all which being added together make 220 years, which being subtracted from 430, leave 210 years, the just time of the Israelites sojourning in Ægypt, where they increased so mightily.

Jacob goeth from Laban being 97 years old, after 20 years hard service Gen. 31. 38. About the same time he wrestleth with the Angel, and is called Israel, Gen. 32. 24. 28.

About this time also Deborah Rebeckahs nurse dyed, and could not well belesse than 147. year old at her death. Suppose her but 15. year old when Rebeckah was born, and Rebeckah but 15 year old when she was married to Isaack, she was then thirty years o'd at Rebeckahs marriage: to this ad 20 years after the marriage before Jacob was born, Gen. 25. 20. 26. and 97 years more the age of Jacob when he went from Laban: Adde all these together, it makes 147 years, the least age of Deborah when she dyed: and probably she might be older, for no man knows how long Jacob dwelt at Shechem; as also at Succoth, Gen. 33. 17. 19. as also how long he stayed at Bethel before her death: for at Shechem he bought land, and at Bethel after his journey from Shechem he built an Altar, Gen. 35. 6, 7. and there Deborah died and was buried: no doubt a Godly and very ancient Matron; She out-lived Sarah at least 20 years.

Isaack (though born of almost dead Parents) liveth the longest of any after Terah, that the strength of the Promise might appear, Gen. 35. 28. Rom. 4. 19. 20. Broughton.

Floud.

Floud.Prom.Circ. Ifaack. Jacob. Levi. Ioseph. S. W.

| | | | | | | | | |
|-----|-----|-----|-----|-----|----|--------------------|------|----------------|
| 600 | 180 | 150 | 147 | 87 | 7 | 45 <i>Jubi.</i> | 2260 | |
| | | | 148 | 88 | 8 | | | |
| | | | 149 | 89 | 9 | | | |
| | | | 150 | 90 | 10 | | | |
| | | | 151 | 91 | 11 | | | <i>Joseph.</i> |
| | | | 152 | 92 | 12 | | | 1 |
| | | | 153 | 93 | 13 | 2 | 323 | |
| 610 | 190 | 160 | 154 | 94 | 14 | 3 | 2270 | |
| | | | 155 | 95 | 15 | 4 | | |
| | | | 156 | 96 | 16 | 5 | | |
| | | | 157 | 97 | 17 | 6 | | |
| | | | 158 | 98 | 18 | 7 | | |
| | | | 159 | 99 | 19 | 8 | | |
| | | | 160 | 100 | 20 | 9 | 324 | |
| 620 | 200 | 170 | 161 | 101 | 21 | 10 | 2280 | |
| | | | 162 | 102 | 22 | 11 | | |
| | | | 163 | 103 | 23 | 12 | | |
| | | | 164 | 104 | 24 | 13 | | |
| | | | 165 | 105 | 25 | 14 | | |
| | | | 166 | 106 | 26 | 15 | | |
| | | | 167 | 107 | 27 | 16 | 325 | |
| 630 | 210 | 180 | 168 | 108 | 28 | 17 | 2290 | |
| | | | 169 | 109 | 29 | 18 | | |
| | | | 170 | 110 | 30 | 19 | | |
| | | | 171 | 111 | 31 | 20 | | |
| | | | 172 | 112 | 32 | 21 | | |
| | | | 173 | 113 | 33 | 22 | | |
| | | | 174 | 114 | 34 | 23 | 326 | |
| 640 | 220 | 190 | 175 | 115 | 35 | 24 | 2300 | |
| | | | 176 | 116 | 36 | 25 | | |
| | | | 177 | 117 | 37 | 26 | | |
| | | | 178 | 118 | 38 | 27 | | |
| | | | 179 | 119 | 39 | 28 | | |
| | | | 180 | 120 | 40 | 29 | | |
| | | | 121 | 41 | 30 | 327 | | |
| 640 | 220 | 190 | 122 | 42 | 31 | 45 <i>Jubi.</i> | 2300 | |
| | | | 123 | 43 | 32 | | | |
| | | | 124 | 44 | 33 | | | |
| | | | 125 | 45 | 34 | | | |
| | | | 126 | 46 | 35 | | | |
| | | | 127 | 47 | 36 | | | |
| | | | 128 | 48 | 37 | 328 | | |
| 640 | 220 | 190 | 129 | 49 | 38 | 45 <i>Jubi.</i> | 2300 | |
| | | | 130 | 50 | 39 | | | |
| | | | 131 | 51 | 40 | | | |
| | | | 132 | 52 | 41 | | | |
| | | | 133 | 53 | 42 | | | |
| | | | 134 | 54 | 43 | | | |
| | | | 135 | 55 | 44 | 329 | | |

Gen. 46.26. only 66 persons went down into Ægypt: it must be understood only of Jacobs posterity that went with him at that time.

Vc:se 27. All the soules were 70, namely by adding Jacob himself, together with Joseph and the two sons of Joseph, who were already in Ægypt, and descended virtually in their Father Joseph his loyns, but were both begot and born in Ægypt; nor could the eldest of them be above 9 years old when Jacob came into Ægypt.

Acts 7.14. They are made to be 75 soules. Luke herein following the Septuagint, who borrow five out (1 Chron. 7.) that were the children of Manasseh and Ephraim, whom Joseph lived to see as his third Generation, which as an especial blessing is noted in the Original with a great MEM, Gen. 50.23. Broughton.

Floud.

Floud. Prom. Circ. Iacob. Levi. Ioseph. S. W.

| | | | | | | | |
|-----|-----|-----|-----|----|----|--------------|--------------|
| 680 | 230 | 200 | 136 | 56 | 45 | 47 Jubil. | 2310 |
| | | | 137 | 57 | 46 | | |
| | | | 138 | 58 | 47 | | |
| | | | 139 | 59 | 48 | | |
| | | | 140 | 60 | 49 | | |
| | | | 141 | 61 | 50 | | |
| | | | 142 | 62 | 51 | | |
| 660 | 210 | | 143 | 63 | 52 | | |
| | | | 144 | 64 | 53 | | |
| | | | 145 | 65 | 54 | | |
| | | | 146 | 66 | 55 | | |
| | | | 147 | 67 | 56 | | |
| | | | | 68 | 57 | | |
| | | | | 69 | 58 | | |
| | 240 | | 70 | 59 | | | 2320 |
| | | | 71 | 60 | | | |
| | | | 72 | 61 | | | |
| | | | 73 | 62 | | | |
| | | | 74 | 63 | | | |
| | | | 75 | 64 | | | |
| | | | 76 | 65 | | | |
| 670 | 250 | 220 | 77 | 66 | | | 2330 |
| | | | 78 | 67 | | | |
| | | | 79 | 68 | | | |
| | | | 80 | 69 | | | |
| | | | 81 | 70 | | | |
| | | | 82 | 71 | | | |
| | | | 83 | 72 | | | |
| 680 | 230 | | 84 | 73 | | | |
| | | | 85 | 74 | | | |
| | | | 86 | 75 | | | |
| | | | 87 | 76 | | | |
| | | | 88 | 77 | | | |
| | | | 89 | 78 | | | |
| | | | 90 | 79 | | | |
| | 260 | | 91 | 80 | | | 2340 |
| | | | 92 | 81 | | | |
| | | | 93 | 82 | | | |
| | | | 94 | 83 | | | |
| | | | 95 | 84 | | | |
| | | | 96 | 85 | | | |
| | | | 97 | 86 | | | |
| 690 | 270 | 240 | 98 | 87 | | | |
| | | | 99 | 88 | | | |
| | | | 100 | 89 | | | |
| | | | 101 | 90 | | | |
| | | | 102 | 91 | | | |
| | | | 103 | 92 | | | |
| | | | 104 | 93 | | | |
| | | | | | | 2350 | 47 Jubil. |

Some would have the Children of Israel to sojourn in **Ægypt 430 years** which is clear against the Apostle, Gal. 3. 17. and is also contradicted by the Genealogy of the Patriarchs lives, who went down into and came up out of **Ægypt**. Gen. 46. 11.

Kohath was born before the going into **Ægypt**. Now suppose him but newly born at that time; his life and the lives of other Patriarchs added together will not come near 430. y. as is evident by the ensuing draught.

| | |
|----------------------------------|-----|
| Kohath lived, Exod. 6. 18. | 133 |
| Amram ----- Exod. 6. 20. | 137 |
| Moses to the Exodus, Exod. 7. 8. | 80 |

Total --- 350. y. which falls far short of 430 years: and in truth they sojourned in **Ægypt** but 210 year, as I have formerly shewed. The 430 years then begin at Abrahams first removal out of Ur of the Chaldces. That place therefore Exod. 12. 40. is well rendered by the Translators: The sojourning of the Children of Israel who dwelt in **Ægypt** &c. and not whiles they dwelt in **Ægypt**, was 430 years; to which (for explication) the Septuagint adde well, Who sojourned in **Ægypt**, and in the Land of Canaan; for the greater part of those 430 years they sojourned in Canaan and Haran, (at least some of them) and it is remarkable here, that Parents are said to sojourn in their children, (for under the children of Israel in this place, are included Abraham, Isaac and Jacob) as in other places the children are said to do what their parents did, Heb. 7. 9, 10. Rom. 5. 12. and thus we all sinned in our Grandfather Adam.

The space between Joseph and Moses is unparcelled, and omitted in Scripture, yet by collection may thus be proved to be 59 years. From the Promise to the Law is just 430 years: all the parcells of which great sum being mentioned in Scripture either directly or by just consequence, fall short of the 430 years just 59 years. Ergo, those 59 years must of necessity make up the space between Joseph and Moses; which space I express by the term [Voyd] in the top of the columnne. The parcells stand thus.

| | |
|---|-----|
| From the Promise to Isaacks birth | 30 |
| Thence to Jacobs birth | 60 |
| Thence to Josephs birth | 91 |
| Thence to Josephs death | 110 |
| Unparcelled | 59 |
| Thence to the going out of Ægypt | 80 |

Total --- 430 years. the just space between the Promise and the Law, or the going out of **Ægypt**: out of which if the 59 years Void should be subtracted, there would be just 371 years from the Promise to the Law.

N Floud.

Floud.Prom.Circ.Levi.Ioseph.Voyd. S. W.

| | | | | | | |
|-----|-----|-----|-------|-----|-----|------|
| 700 | 280 | 250 | 105 | 94 | 337 | 2360 |
| | | | 106 | 95 | | |
| | | | 107 | 96 | | |
| | | | 108 | 97 | | |
| | | | 109 | 98 | | |
| 710 | 290 | 260 | 110 | 99 | 338 | 2370 |
| | | | 111 | 100 | | |
| | | | 112 | 101 | | |
| | | | 113 | 102 | | |
| | | | 114 | 103 | | |
| 720 | 300 | 270 | 115 | 104 | 339 | 2380 |
| | | | 116 | 105 | | |
| | | | 117 | 106 | | |
| | | | 118 | 107 | | |
| | | | 119 | 108 | | |
| 730 | 310 | 280 | 120 | 109 | 340 | 2390 |
| | | | 121 | 110 | | |
| | | | 122 | 1 | | |
| | | | 123 | 2 | | |
| | | | 124 | 3 | | |
| 740 | 320 | 290 | 125 | 4 | 341 | 2400 |
| | | | 126 | 5 | | |
| | | | 127 | 6 | | |
| | | | 128 | 7 | | |
| | | | 129 | 8 | | |
| | | | 130 | 9 | 342 | 2400 |
| | | | 131 | 10 | | |
| | | | 132 | 11 | | |
| | | | 133 | 12 | | |
| | | | 134 | 13 | | |
| | | | 135 | 14 | 343 | 2400 |
| | | | 136 | 15 | | |
| | | | 137 | 16 | | |
| | | | Exo. | 17 | | |
| | | | 6.16. | 18 | | |
| | | | 19 | 19 | 348 | 2400 |
| | | | 20 | 20 | | |
| | | | 21 | 21 | | |
| | | | 22 | 22 | | |
| | | | 23 | 23 | | |
| | | | 24 | 24 | 348 | 2400 |
| | | | 25 | 25 | | |
| | | | 26 | 26 | | |
| | | | 27 | 27 | | |
| | | | 28 | 28 | | |
| | | | 29 | 29 | 348 | 2400 |
| | | | 30 | 30 | | |
| | | | 31 | 31 | | |
| | | | 32 | 32 | | |
| | | | 33 | 33 | | |

Moses was born 350 year after the Promise, Anno Mundi 2428, which is thus proved, He was 80 year old when he was sent to Pharaoh to bring the people out of Ægypt, Exod. 7.7. at which time also the date of the Promise, (a very Famous and Memorable Æra) expired, Exod. 12. 40. and Gal. 3. 17. (for the Law fell out but 50 dayes after the Exodus, namely at Pentecost or Whitfuntide.) Subtract now 80 years out of 430 Aaron being three year older than Moses, Exod. 7.7. was born An. Mundi 2425. and the 347 year of the Promise : by which it appears that there are but 56 year Void ; but in this we follow other Chronologers who reckon Void to Moses his birth : and could we directly tell the year of Levi his birth, the Void space of years should be reckoned from his death, and not from Josephs decease. And its easie to prove that he out-lived Joseph 16. years at least, and so the void space from his death to Aarons birth is at most but 40 years, The age of Levi was 137. years : Exod. 6. 16.

Moses was born 350 year after the Promise, just Noahs life after the Flood: the seventh from Abraham, as Abraham was from Eber, Eber from Enoch, and Enoch from Adam, Jude verse 14. A new Enoch buried of God, A new Noah, A preaching to the world, 120 years and ever afterwards. He first received and wrote Divinitie with Prophetical authority. Hee spent 40 years in Pharaohs Court, 40 years in a private life, and 40 year in governing the people of God in the Wildernesse, He was one of the three great Fasters, and fasted twice forty dayes. The three who fasted forty dayes apeece were Moses the giver of the Law, Elias the restorer of the Law, and Christ the fulfiller of the Law, Broughton.

Floud. From. Circ. Voyd. Aaron. Moses. S. W.

| | | | | | | |
|-----|-----|-----|----|-------|-------|------|
| 750 | 330 | 300 | 33 | | 49 | |
| | | | 34 | | Jubi. | |
| | | | 35 | | | |
| | | | 36 | | | |
| | | | 37 | | | |
| | | | 38 | | | |
| | | | 39 | | 344 | |
| | | | 40 | | | |
| | | | 41 | | | 2410 |
| | | | 42 | | | |
| | | | 43 | | | |
| | | | 44 | | | |
| | | | 45 | | | |
| | | | 46 | | 345 | |
| 760 | 340 | 310 | 47 | | | |
| | | | 48 | | | |
| | | | 49 | | | |
| | | | 50 | | | |
| | | | 51 | | | 2420 |
| | | | 52 | | | |
| | | | 53 | | 346 | |
| 770 | 350 | 320 | 54 | | | |
| | | | 55 | | | |
| | | | 56 | Aaron | | |
| | | | 57 | 1 | | |
| | | | 58 | 2 | | |
| | | | 59 | 3 | Moses | |
| | | | 4 | 1 | 347 | |
| | | | 5 | 2 | | 2430 |
| | | | 6 | 3 | | |
| | | | 7 | 4 | | |
| | | | 8 | 5 | | |
| | | | 9 | 6 | | |
| | | | 10 | 7 | | |
| 780 | 360 | 330 | 11 | 8 | | 348 |
| | | | 12 | 9 | | |
| | | | 13 | 10 | | |
| | | | 14 | 11 | | |
| | | | 15 | 12 | | 2440 |
| | | | 16 | 13 | | |
| | | | 17 | 14 | | |
| | | | 18 | 15 | 349 | |
| 790 | 370 | 340 | 19 | 16 | | |
| | | | 20 | 17 | | |
| | | | 21 | 18 | | |
| | | | 22 | 19 | | |
| | | | 23 | 20 | | |
| | | | 24 | 21 | | |
| | | | 25 | 22 | 350 | 2450 |

49 Jubi.

Floud;

The birth of Joshuah fell out Anno Mund 2455. 377 year after the Promise, He was 27 year younger than Moses; For proof of which, note, that from the going out of Ægypt to the founding of Solomons Temple are precisely 480 years, 1 King. 6. 1 of which the parcels expressly noted in Scripture are, forty year in the Wilderneffe, 299 years of the Judges; Ely, Saul, and David, fortie years apeece; four years of Solomons reign: all which summed up together make four hundred sixty three years, which fall 17 years short of the 480 years: These 17 years must of necessity be the space of Joshuahs government, though they be unparcelled in Scripture, as without which the 480 years from the Lambe to the Temple cannot be made up. Grant then that Joshuah governed just 17 years, (for the fore-mentioned parcells I shall make good hereafter by peece-meal, only for present I desire the Reader to credit me in them.) Its evident that the 17 year of his government runs parallel with the 110 or last year of his life, Josh. 24. 29. His government began immediately after the death of Moses, who dyed just 40 years after the going out of Ægypt, 17 years after whose death Joshuah dyed, namely 57 years after the going out of Ægypt, and 487 year after the Promise. Subtract then 110 years out of 487, there rest 377 year, in which year of the Promise running parallel with Anno Mundi 2455, Joshuah was born.

Caleb was 15 year younger then Joshuah, and 42 year younger than Moses. He was born 392 year after the Promise, Anno Mundi 2470 which is thus proved: His fourtieth year ran parallel with the second year after the going out of Ægypt, at which time he was sent from Kadesh-Barnea to espie the Land of Canaan, Josh. 14. 7. compared with Deutr. 2. 14. and therefore he was just 38 year old at the going out of Ægypt: Subtract 38 years out of 430 the just date of the Promise at that time, there rest 392, the just date of the Promise at Calebs birth, which year of the Promise runs parallel with Anno Mundi 2470. This is further proved by his age, 7 year after Canaan was entered Josh. 14. 10. his 85 year ran parallel with the 477 year of the Promise. Subtract then 85 from 477, there rest 392. the just year of the Promise when Caleb was born.

Floud.

Floud.Prom.Circū.Aaron.Mofes.Iofh.Caleb. S. W.

| | | | | | | | | |
|-----|-----|-----|----|----|-------|-------|--------|------|
| | | | 26 | 23 | | | 50 | |
| | | | 27 | 24 | | | Jubil. | |
| | | | 28 | 25 | | | | |
| | | | 29 | 26 | | | | |
| | | | 30 | 27 | Iofh. | | | |
| 800 | | | 31 | 28 | 1 | | | |
| | | 350 | 32 | 29 | 2 | | 351 | |
| | 380 | | 33 | 30 | 3 | | | |
| | | | 34 | 31 | 4 | | | |
| | | | 35 | 32 | 5 | | | 2460 |
| | | | 36 | 33 | 6 | | | |
| | | | 37 | 34 | 7 | | | |
| | | | 38 | 35 | 8 | | | |
| | | | 39 | 36 | 9 | | 352 | |
| 810 | | | 40 | 37 | 10 | | | |
| | | 360 | 41 | 38 | 11 | | | |
| | 390 | | 42 | 39 | 12 | | | |
| | | | 43 | 40 | 13 | | | |
| | | | 44 | 41 | 14 | | | |
| | | | 45 | 42 | 15 | Caleb | | 2470 |
| | | | 46 | 43 | 16 | 1 | 353 | |
| | | | 47 | 44 | 17 | 2 | | |
| | | | 48 | 45 | 18 | 3 | | |
| | | | 49 | 46 | 19 | 4 | | |
| 820 | | | 50 | 47 | 20 | 5 | | |
| | | 370 | 51 | 48 | 21 | 6 | | |
| | 400 | | 52 | 49 | 22 | 7 | | |
| | | | 53 | 50 | 23 | 8 | 354 | |
| | | | 54 | 51 | 24 | 9 | | |
| | | | 55 | 52 | 25 | 10 | | 2480 |
| | | | 56 | 53 | 26 | 11 | | |
| | | | 57 | 54 | 27 | 12 | | |
| | | | 58 | 55 | 28 | 13 | | |
| | | | 59 | 56 | 29 | 14 | | |
| | | | 60 | 57 | 30 | 15 | 355 | |
| 830 | | | 61 | 58 | 31 | 16 | | |
| | | 380 | 62 | 59 | 32 | 17 | | |
| | 410 | | 63 | 60 | 33 | 18 | | |
| | | | 64 | 61 | 34 | 19 | | |
| | | | 65 | 62 | 35 | 20 | | 2490 |
| | | | 66 | 63 | 36 | 21 | | |
| | | | 67 | 64 | 37 | 22 | 356 | |
| | | | 68 | 65 | 38 | 23 | | |
| | | | 69 | 66 | 39 | 24 | | |
| 840 | | | 70 | 67 | 40 | 25 | | |
| | | 390 | 71 | 68 | 41 | 26 | | |
| | 420 | | 72 | 69 | 42 | 27 | | |
| | | | 73 | 70 | 43 | 28 | | |
| | | | 74 | 71 | 44 | 29 | 357 | |

Floud.

Job lived probably about the time that the Israelites were in Ægypt (and is thought to proceed out of Abrahams family,) as may appear, partly by his long life, few living so long after Moses his time: partly by his offering Sacrifice, which after the building of the Tabernacle was unlawful elsewhere. Yet some passages seem strongly to hint that Jobs troubles fell out after the Israelites came out of Ægypt. Thus Job 27. 12. mention is made of dividing the Sea, and wounding Rahab, a name in Scripture applied to Ægypt. So Job 28. 10. He seems to have an Eye at Gods making waters come out of the rocks, Exod. 17. and Numb. 20.

Bildad probably came of Shuah, Gen. 25. 2. Eliphaz of Teman, Gen. 36. 11, both of Abraham.

Floud.

| Floud. | Prom. | Circū. | Aaron. | Mofes. | Ioff. | Caleb. | Pafover. | S. | W. |
|--------|-------|--------|--------|--------|-------|--------|----------------|---------------|--------------|
| | | | 75 | 72 | 45 | 30 | | 51 | 2500 |
| | | | 76 | 73 | 46 | 31 | | <i>Fubil.</i> | 50 |
| | | | 77 | 74 | 47 | 32 | | | <i>Fubi.</i> |
| | | | 78 | 75 | 48 | 33 | | | |
| | | | 79 | 76 | 49 | 34 | | | |
| | | | 80 | 77 | 50 | 35 | | | |
| 850 | | | 81 | 78 | 51 | 36 | | 358 | |
| | | 400 | 82 | 79 | 52 | 37 | | | |
| | 430 | | 83 | 80 | 53 | 38 | <i>Pafover</i> | | |
| | | | 84 | 81 | 54 | 39 | <i>Exod</i> | | 2510 |
| | | | 85 | 82 | 55 | 40 | 12.3. | | |
| | | | 86 | 83 | 56 | 41 | 40. | | |
| | | | 87 | 84 | 57 | 42 | | | |
| | | | 88 | 85 | 58 | 43 | | 359 | |
| | | | 89 | 86 | 59 | 44 | | | |
| | | | 90 | 87 | 60 | 45 | | | |
| 860 | | | 91 | 88 | 61 | 46 | | | |
| | | 410 | 92 | 89 | 62 | 47 | | | |
| | 440 | | 93 | 90 | 63 | 48 | 10 | | |
| | | | 94 | 91 | 64 | 49 | | | |
| | | | 95 | 92 | 65 | 50 | | 360 | 2520 |
| | | | 96 | 93 | 66 | 51 | | | |
| | | | 97 | 94 | 67 | 52 | | | |
| | | | 98 | 95 | 68 | 53 | | | |
| | | | 99 | 96 | 69 | 54 | | | |
| | | | 100 | 97 | 70 | 55 | | | |
| 870 | | | 101 | 98 | 71 | 56 | | | |
| | | 420 | 102 | 99 | 72 | 57 | | 361 | |
| | | | 103 | 100 | 73 | 58 | 20 | | |
| | 450 | | 104 | 101 | 74 | 59 | | | |
| | | | 105 | 102 | 75 | 60 | | | 2530 |
| | | | 106 | 103 | 76 | 61 | | | |
| | | | 107 | 104 | 77 | 62 | | | |
| | | | 108 | 105 | 78 | 63 | | | |
| | | | 109 | 106 | 79 | 64 | | 362 | |
| | | | 110 | 107 | 80 | 65 | | | |
| 880 | | | 111 | 108 | 81 | 66 | | | |
| | | 430 | 112 | 109 | 82 | 67 | | | |
| | 460 | | 113 | 110 | 83 | 68 | 30 | | |
| | | | 114 | 111 | 84 | 69 | | | |
| | | | 115 | 112 | 85 | 70 | | | 2540 |
| | | | 116 | 113 | 86 | 71 | | 363 | |
| | | | 117 | 114 | 87 | 72 | | | |
| | | | 118 | 115 | 88 | 73 | | | |
| | | | 119 | 116 | 89 | 74 | | | |
| | | | 120 | 117 | 90 | 75 | | | |
| 890 | | | 121 | 118 | 91 | 76 | | | |
| | | 440 | 122 | 119 | 92 | 77 | | | |
| | 470 | | 123 | 120 | 93 | 78 | 40 | 364 | |

Canaan entred:

Floud:

The 52 Jubilee of the world (according to our account) fell out in the 365 week of years: answering thereby at once both the Number of weeks and dayes in one year, which contains 52 weeks and 365 dayes. The 53 Jubilee of the world runs parallel with the first Jubilee of Canaan, they entering Canaan at the end of the 52 Jubilee, in a Sabbatical year.

There is some difficulty to reconcile that Text, Acts 13. 20. with the times of the Judges: the time of the Judges rule, in the book of Judges, from Joshua's death to the last of Samson is but 299 years, as any who have but ordinary skil in Arithmetick may see by adding the severall years of their severall Governments together. Adde to these 40 years of Elies government, 1 Sam. 4. 18. the total is but 339 years, and falls far short of 450 years, which the Apostle reckons upon in the foregoing text. To solve which difficulty, note first, that the years of the Judges rule (for Samuels government is included in Sauls reign, Acts 13. 21.) are 339. secondly, that the Apostle (probably according to the minde of the Septuagint) super-adds to these the years wherein the Israelites were crushed by their oppressors, which in truth are not distinct from, but included in the years of the Judges rule: yet being added as distinct from them, make up precisely 450 years, according to the Apostles account, Acts 13. 20. as may appear by what follows. They were oppressed

| | | | |
|---|--------------------|-------------|----|
| 1 | By Cushan. | Jud. 3. 8. | 8 |
| 2 | By Moab. | Jud. 3. 14. | 18 |
| 3 | By Jabin. | Jud. 4. 3. | 20 |
| 4 | By Midian. | Jud. 6. 1. | 7 |
| 5 | By Ammon. | Jud. 10. 8. | 18 |
| 6 | By the Philistims. | Jud. 13. 1. | 40 |

Total ----- 111. to which adde the years of the Judges government to the last of Ely. 339.

The Summe is ----- 450. the just account of the Apostle Acts 13. 20. But that the whole time of the Judges rule cannot contain 450 years is evident by what follows

| | | |
|---|--|-----|
| 1 | From the Lamb to Canaan. | 40 |
| 2 | Thence to Joshua's last | 17 |
| 3 | Thence (suppose) to Elies last | 450 |
| 4 | Thence to the last of Saul and David | 80 |
| 5 | Thence to Salomons fourth in which the Temple was founded. | 4 |

Total is ----- 591

so that by this reckoning, from the Lamb to the Temple should be 591 y. contrary to clear Scripture, 1 Kings 6. 1. Subtract therefore that 111 years in which the Israelites were oppressed, There rest ----- 480 y. the just space from the going out of Ægypt, to the founding of Solomons Temple. Whence I clearly conclude, that those 111 years must needs be superfluous, and were included in the rule of the Judges.

We must not think that Ehud ruled 80 years; for since the shortning of mans life to 70 or 80 years, (Psal.90.10.) in the time of Moses, none ever ruled to long, (only Joseph is recorded to continue in authoritye 80 years.) But the meaning is, that after the expiration of Othniells government it was 80 years to the end of Ehuds affairs: part of which also included the government of Shamgar. Broughton.

Its remarkable that the Jubilees of Canaan (according to our account) run parallel with the Jubilees of the World. Nor need any be scrupled that we reckon the first Jubilee of Canaan (running parallel with the 53 Jubilee of the World) to fall out in the 51 year after Canaan was entred, (whereas a Iubilce in the largest extent contains at most but 50 years compleat) since the date of their Iubilees was reckoned not by the Ecclesiastical year (beginning in Spring when they entred into Canaan) but by the civil year which began in September or Autumne immediately succeeding their entrance into Canaan, namely 6 months after: so as about 6 months after Canaan entred must be reckoned as utterly lapsed in respect of the first Jubilee of Canaan, which began the Autumne following their entrance, not in the Spring of that Sabbatical year, in which precitely they entred Canaan. For as the Iubilees of the World, so also the Iubilees of Canaan begin in Autumne. Levit.25.9.

That battel fought Jud.20. could not probably fall out later then the 43 of Ehud, though it bee recorded per *εσπερον οργωτερον* in the end of the Judges. My ground is because Phineas was present at it, Jud.20.28. who being at least 20 y. old when he slew Zimri and Cozby (otherwise he was not capable of bearing arms) at this time must be above 120 year old, which age was rare in those times. They who place this History according to the order of Narration, after Samsons death, must of necessity make Phineas to be above 330 years old: which how probable, I leave to the judgement of the impartial Reader.

Floud. Prom. Circ. Pasov. Cana. Othni Ehud. S. W.

| | | | | | | |
|-----|-----|-----|----|----|---------------------|--------------|
| | 520 | 90 | 50 | 33 | 53 | |
| | | | | 34 | <i>Jubil.</i> | 2600 |
| | | | | 35 | | 52 |
| | | | | 36 | | <i>Jubi.</i> |
| | | | | 37 | | |
| | | | | 38 | | |
| | | | | 39 | 372 | |
| 950 | | | | 40 | <i>Ehud. 1 Jub.</i> | |
| | 500 | | | 1 | | |
| | 530 | 100 | 60 | 2 | | |
| | | | | 3 | | |
| | | | | 4 | | |
| | | | | 5 | | 2610 |
| | | | | 6 | 373 | |
| | | | | 7 | | |
| | | | | 8 | | |
| | | | | 9 | | |
| | | | | 10 | | |
| 960 | | | | 11 | | |
| | 510 | | | 12 | | |
| | 540 | 110 | 70 | 13 | 374 | |
| | | | | 14 | | |
| | | | | 15 | | 2620 |
| | | | | 16 | | |
| | | | | 17 | | |
| | | | | 18 | | |
| | | | | 19 | | |
| | | | | 20 | 375 | |
| 970 | | | | 21 | | |
| | 520 | | | 22 | | |
| | 550 | 120 | 80 | 23 | | |
| | | | | 24 | | |
| | | | | 25 | | 2630 |
| | | | | 26 | | |
| | | | | 27 | 376 | |
| | | | | 28 | | |
| | | | | 29 | | |
| | | | | 30 | | |
| 980 | | | | 31 | | |
| | 530 | | | 32 | | |
| | 560 | 100 | 90 | 33 | | |
| | | | | 34 | 377 | |
| | | | | 35 | | 2640 |
| | | | | 36 | | |
| | | | | 37 | | |
| | | | | 38 | | |
| | | | | 39 | | |
| | | | | 40 | | |
| 990 | | | | 41 | 378 | |

Flood. Prom. Circ. Pafov. Canā. Ehmū. Debor. S. W.

| | | | | | | | |
|------|-----|-----|-----|-----|---|--|---------------------|
| | 570 | 540 | 140 | 100 | 42 43 44 45 46 47 48 | 54 2 Fubil. | 2650 52 Fubi. |
| | | | | | 49 50 51 | 379 | Fub 2 Fub 2 |
| 1000 | 580 | 550 | 150 | 110 | 52 53 54 55 | 380 | 2660 |
| | | | | | 56 57 58 59 60 61 62 | 381 | |
| | 590 | 560 | 160 | 120 | 63 64 65 66 67 68 69 | | 2670 |
| | | | | | 70 71 72 73 74 75 76 | 382 | |
| 1020 | 600 | 570 | 170 | 130 | 77 78 79 80 | | 2680 |
| | | | | | 81 82 83 84 85 86 87 88 89 90 | 383 | |
| | | | | | 91 92 93 94 95 96 97 98 99 100 | 384 | |
| 1030 | 610 | 580 | 180 | 140 | | Debor 1 2 3 4 5 6 7 8 9 10 | 2690 |
| | | | | | | 385 | |

Flood

Floud. Prom. Circū. Pasov. Canā. Debor Gideon. S. W.

| | | | | | | | |
|------|-----|-----|-----|-----|----|--------|-------|
| 1040 | | 590 | 190 | 150 | 11 | 55 3 | |
| | 620 | | | | 12 | Jubi. | |
| | | | | | 13 | | |
| | | | | | 14 | | |
| | | | | | 15 | | 2700 |
| | | | | | 16 | | 54 |
| | | | | | 17 | 386 | Jubi. |
| | | | | | 18 | 3 Jubi | |
| | | | | | 19 | | |
| 1050 | | 600 | | | 20 | 3 Jubi | |
| | 630 | | 200 | 160 | 21 | | |
| | | | | | 22 | | |
| | | | | | 23 | | |
| | | | | | 24 | 387 | |
| | | | | | 25 | | 2710 |
| | | | | | 26 | | |
| | | | | | 27 | | |
| | | | | | 28 | | |
| | | | | | 29 | | |
| | | | | | 30 | | |
| 1060 | | | | | 31 | 388 | |
| | | 610 | | | 32 | | |
| | 640 | | 210 | 170 | 33 | | |
| | | | | | 34 | | |
| | | | | | 35 | | 2720 |
| | | | | | 36 | | |
| | | | | | 37 | | |
| | | | | | 38 | 389 | |
| | | | | | 39 | | |
| | | | | | 40 | Gideō | |
| 1070 | | 620 | | | 1 | | |
| | 650 | | 220 | 180 | 2 | | |
| | | | | | 3 | | |
| | | | | | 4 | | |
| | | | | | 5 | 390 | 2730 |
| | | | | | 6 | | |
| | | | | | 7 | | |
| | | | | | 8 | | |
| | | | | | 9 | | |
| | | | | | 10 | | |
| 1080 | | | | | 11 | | |
| | | 630 | | | 12 | 391 | |
| | 660 | | 230 | 190 | 13 | | |
| | | | | | 14 | | |
| | | | | | 15 | | 2740 |
| | | | | | 16 | | |
| | | | | | 17 | | |
| | | | | | 18 | | |
| | | | | | 19 | 392 | |

Floud.

Floud.Prom.Circ.Pafov.Canā.Gideō.Abim.Tolah.Iair. S. W.

| | | | | | | | | | |
|------|-----|-----|-----|-----|--------|--------|-------|--------|-------|
| 1090 | 670 | 640 | 240 | 200 | 20 | | | 56 4 | |
| | | | | | 21 | | | Jubil. | |
| | | | | | 22 | | | | |
| | | | | | 23 | | | | |
| | | | | | 24 | | | | |
| | | | | | 25 | | | | 2750 |
| | | | | | 26 | | | 393 | 55 |
| | | | | | 27 | 4 Jub | | | Jubi. |
| | | | | | 28 | | | | |
| | | | | | 29 | | | | |
| | | | | | 30 | 4 Jub | | | |
| 1100 | | | | | 31 | | | | |
| | 680 | 650 | 250 | 210 | 32 | | | | |
| | | | | | 33 | | | 394 | |
| | | | | | 34 | | | | |
| | | | | | 35 | | | | 2760 |
| | | | | | 36 | | | | |
| | | | | | 37 | | | | |
| | | | | | 38 | | | | |
| | | | | | 39 | | | | |
| | | | | | 40 | Abim | | 395 | |
| 1110 | | | | | Jud. 1 | Jud. 2 | | | |
| | 690 | 660 | 260 | 220 | 8.8. | 3 | Tolah | | |
| | | | | | | | 1 | | |
| | | | | | | | 2 | | 2770 |
| | | | | | | | 3 | | |
| | | | | | | | 4 | 396 | |
| | | | | | | | 5 | | |
| | | | | | | | 6 | | |
| | | | | | | | 7 | | |
| 11.0 | | | | | | | 8 | | |
| | 700 | 600 | 270 | 230 | | | 9 | | |
| | | | | | | | 10 | | |
| | | | | | | | 11 | 397 | |
| | | | | | | | 12 | | 2780 |
| | | | | | | | 13 | | |
| | | | | | | | 14 | | |
| | | | | | | | 15 | | |
| | | | | | | | 16 | | |
| | | | | | | | 17 | | |
| 1130 | | | | | | | 18 | 398 | |
| | | | | | | | 19 | | |
| | 710 | 680 | 280 | 240 | | | 20 | | |
| | | | | | | | 21 | | |
| | | | | | | | 22 | | 2750 |
| | | | | | | | 23 | Fair. | |
| | | | | | | | Jud 1 | | |
| | | | | | | | 10.2. | 2 | 399 |

It was but 266 year from the Entrance of Canaan to Jephthahs Victory over the Ammonites: yet Judges 11.26. Jephthah calls it 300 year for roundnesse of Number; it being 300 year currant, but not compleat.

Jephthah is the only bastard commended of God, Heb. 11.32. He only (that we read of) was an exception against that general rule, Deut. 23.2. and teaches that no state, be it never so base (excepting final slavery under sin) can exclude any out of the Heavenly Canaan. He sacrificed not his daughter, but made her a perpetual Virgin. Therefore Judge 11.40. that word נא in Pihel signifies not only to Lament, but also to Talk with; the daughters of Israel coming four times every year to comfort her in her restraint, she being devoted to perpetual Virginity, and so haply kept for ever from the sight of any man. In those times perpetual Virginity or Barrennesse were accounted sad afflictions; whether it were because every one hoped the Messias should or might possibly at least come out of their Loyns, I leave it in Medio: or whether because Fruitfulnesse was a great blessing promised upon their obedience, Deut. 7. 14. and by the rule of contraries, barrennesse was judged a curse.

Floud.

Floud.Prom.Circ.Pafov.Canā. Iair. Iephr.Ibzā. Elon.Abdō. S. W.

| | | | | 3 | | | | | 57 51 |
|------|-----|-----|-----|-------|---|-------|-------|-------|--------|
| | | | | 4 | | | | | Jubil. |
| 1140 | 720 | 690 | 290 | 250 | 5 | | | | |
| | | | | 6 | | | | | |
| | | | | 7 | | | | | |
| | | | | 8 | | | | | |
| | | | | 9 | | | | 400 | 2800 |
| | | | | 10 | | S Jub | | | 56 |
| | | | | 11 | | | | | Jubi. |
| | | | | 12 | | | | | |
| | | | | 13 | | | | | |
| 1150 | | 700 | | 14 | | S Jub | | | |
| | | | | 15 | | | | | |
| | | | | 16 | | | | 401 | |
| | 730 | | 300 | 260 | | | | | |
| | | | | 17 | | | | | |
| | | | | 18 | | | | | 2810 |
| | | | | 19 | | | | | |
| | | | | 20 | | | | | |
| | | | | 21 | | | | | |
| | | | | 22 | | Jepht | | | |
| | | | | Judg. | | 1 | | 402 | |
| | | | | 10.3. | | 2 | | | |
| 1160 | | 710 | | 3 | | | | | |
| | 740 | | 310 | 4 | | | | | |
| | | | | 5 | | | | | |
| | | | | 6 | | Ibzān | | | |
| | | | | Judg. | | 1 | | | 2820 |
| | | | | 12.7. | | 2 | | 403 | |
| | | | | | | 3 | | | |
| | | | | | | 4 | | | |
| | | | | | | 5 | | | |
| 1170 | | 720 | | 280 | | | Elon. | | |
| | 750 | | 320 | | | Judg. | 1 | | |
| | | | | | | 12.9. | 2 | 404 | |
| | | | | | | | 3 | | |
| | | | | | | | 4 | | 2830 |
| | | | | | | | 5 | | |
| | | | | | | | 6 | | |
| | | | | | | | 7 | | |
| | | | | | | | 8 | | |
| | | | | | | | 9 | 405 | |
| 1180 | | 730 | | 290 | | | 10 | Abdō. | |
| | 760 | | 330 | | | | Judg. | 1 | |
| | | | | | | | 12.11 | 2 | |
| | | | | | | | | 3 | |
| | | | | | | | | 4 | 2840 |
| | | | | | | | | 5 | |
| | | | | | | | | 6 | 406 |

How the High Priests Office fell from Eleazar to the line of Ithamar is uncertain, haply for their sinfull compliance under the corrupt times of the Judges: God might chastise them with this temporal losse. For Ely (who was now High Priest) came of Ithamar, not of Eleazar and Phineas, as is evident by their posterity, 1 Chron. 24. 3. 6. Ahimelech there mentioned, was the son of Abiathar, the son of Ahimelech (whom Doeg slew at the command of Saul, 1 Sam. 22. 11. 18.) the son of Ahitub (the brother of Ichabod, 1 Sam. 14. 3.) the son of Phineas, the son of Eli the High Priest and Judge of Israel, 1 Sam. 2. 34. Now that Ahimelech mentioned 1 Chron. 24. is expressly said (vers. 3.) to be of the sons of Ithamar. But God again for Elies sinfull indulgence, makes his House an Ichabod, without glory: sets up a faithful High Priest in Zadoc who is of Eleazar, and therein again remembreth Phineas, Numb. 25. 13. see 1 Sam. 2. 35. compared with 1 Kings 2. 27.

Floud.

Floud. Prom. Circ. Pafov. Canaã. Abdon. Samfõ Eli. S. W.

| 1150 | 770 | 740 | 340 | 300 | 7 8 <i>Judg.</i> 12. 14. | Samsõ 1 2 3 4 5 | 58 6 <i>Jubil.</i> | | |
|------|-----|-----|-----|-----|-----------------------------------|--------------------------------|--------------------------|-----|--------------------|
| | | | | | | 6 | 67ub | 407 | 2850 |
| | | | | | | 7 | | | 57 <i>Jubi.</i> |
| | | | | | | 8 | | | |
| | | | | | | 9 | | | |
| | | | | | | 10 | | | |
| 1200 | | | | | | 11 | 67ub | | |
| | | | | | | 12 | | 408 | |
| | 780 | 750 | 350 | 310 | | 13 | | | |
| | | | | | | 14 | | | |
| | | | | | | 15 | | | 2860 |
| | | | | | | 16 | | | |
| | | | | | | 17 | | | |
| | | | | | | 18 | | | |
| | | | | | | 19 | | 409 | |
| 1210 | | | | | | 20 | <i>Eli.</i> | | |
| | | | | | | <i>Judg.</i> 16. 31 | 1 | | |
| | | | | | | | 2 | | |
| | | | | | | | 3 | | |
| | | | | | | | 4 | | |
| | | | | | | | 5 | | |
| | 790 | 760 | 360 | 320 | | | 6 | 410 | 2870 |
| | | | | | | | 7 | | |
| | | | | | | | 8 | | |
| | | | | | | | 9 | | |
| | | | | | | | 10 | | |
| | | | | | | | 11 | | |
| 1220 | | | | | | | 12 | | |
| | | | | | | | 13 | 411 | |
| | 800 | 770 | 370 | 330 | | | 14 | | |
| | | | | | | | 15 | | |
| | | | | | | | 16. | | 2880 |
| | | | | | | | 17 | | |
| | | | | | | | 18 | | |
| | | | | | | | 19 | | |
| | | | | | | | 20 | 412 | |
| 1230 | | | | | | | 21 | | |
| | | | | | | | 22 | | |
| | | | | | | | 23 | | |
| | 810 | 780 | 380 | 340 | | | 24 | | |
| | | | | | | | 25 | | |
| | | | | | | | 26 | | 2890 |
| | | | | | | | 27 | 413 | |

Samsõ is thought to be born.

The lives of those four, namely Salmon, Boaz, Obed and Jesse, Ruth 4. 21, 22. contained about 400. year: and for their four Ages we have 18 ages from Korah to Samuels sons, (1 Chron. 6. 22. 28) or there about. The sons of Korah then dyed not, Numb. 26. 11. but fled from their Father to Moses.

The Government of Samuel and Saul, are reckon'd as one, Acts 13. 20, 21. yet so as Samuel is thought to judge the first 20 year, and Saul to rule the last 20 year, which make up that 40 year mentioned by the Apostle: and accordingly I have set them both together.

From the entrance into Canaan to the birth of David, are 366 year, and yet but four Generations, namely, Salmon, Boaz, Obed, and Jesse, Ruth, 4. 21, 22, and Matth. 1. 5, 6. Salmon could not be more then 59 years old when Canaan was entred. For suppose him nineteen years old at the coming out of Ægypt, (had he been but one year older he had dyed among those that were numbred from 20 year old &c. Numb. 26. 64. 65. compar'd with Numb. 14. 29.) he should then be 59 year old when they entred Canaan. And being probably the heir of the House, he was not borne in his Fathers old age, who dyed in the Wildernesse. But suppose him to be born after 20 year wandring in the Wildernesse; he was then 20 year old at the entrance into Canaan; about which time suppose Rahab was 15 year old. He is thought to beget Boaz of Rahab about the end of Othniels Government, that is 57 year after the entrance into Canaan, being himself at that time 77 year old upon the former supposition of his birth in the Wildernesse. If he were born in Ægypt, he could not be lesse than 97 year old at Boaz his birth. Suppose now

| | |
|---|-----|
| From Canaan entred to the birth of Boaz | 57 |
| Thence to Obeds birth | 107 |
| Thence to Jesse his birth | 102 |
| Thence to Davids birth | 100 |

Total 366 the just space of time between the Entrance of Canaan and the birth of David. No wonder then Jesse went for an old man at the conquest of Goliath, 1 Sam. 17. 12. when he was at least an hundred year old at Davids birth. By all which may be gathered that Naomi her sojourning hapned under the Government of Othniel, and that Obed was born in the times of Deborah, and Jesse about the beginning of Jephthahs government, or the end of Jairs Government, and that unhappy war with the Benjamites hapned a good while before the dayes of Deborah, Phineas being then alive, Jud. 20. 28. who was not probably lesse than 20 year old when he slew Zimri and Cozby; and suppose he lived an hundred year after that (being about the fortieth year of their journeying in the Wildernesse) his life could reach but the 43 year of Ehuds Government: in whose time therefore, or in Othniels that war hapned.

Floud.

Floud.Prom.Circũ.Pafov.Canã. Eli. Sam.&Saul.David. S. W.

| | | | | | | | | | |
|------|-----|-----|-----|-------|----|--|--------------|--------------|--------------|
| | | | | 28 | | | | 59 7 | |
| | | | | 29 | | | | <i>Fubi.</i> | |
| | | | | 30 | | | | | |
| 1240 | | | | 31 | | | | | |
| | 820 | 790 | | 32 | | | | | |
| | | | 390 | 33 | | | | | |
| | | | 350 | 34 | | | | 414 | |
| | | | | 35 | | | | <i>77ub.</i> | |
| | | | | 36 | | | | | 2900 |
| | | | | 37 | | | | | 58 |
| | | | | 38 | | | | | <i>Fubi.</i> |
| | | | | 39 | | | | | |
| | | | | 40 | | | | | |
| | | | | 1 Sam | 1 | | | 415 | |
| 1250 | | | | 4.18. | 2 | | | <i>77ub.</i> | |
| | 830 | 800 | | | 3 | | | | |
| | | | 400 | | 4 | | | | |
| | | | 360 | | 5 | | | | |
| | | | | | 6 | | | | 2910 |
| | | | | | 7 | | | | |
| | | | | | 8 | | | 416 | |
| | | | | | 9 | | | | |
| | | | | | 10 | | <i>David</i> | | |
| 1260 | | | | | 11 | | 1 | | |
| | 840 | 810 | | | 12 | | 2 | | |
| | | | 410 | | 13 | | 3 | | |
| | | | 370 | | 14 | | 4 | | |
| | | | | | 15 | | 5 | | 417 |
| | | | | | 16 | | 6 | | 2920 |
| | | | | | 17 | | 7 | | |
| | | | | | 18 | | 8 | | |
| | | | | | 19 | | 9 | | |
| | | | | | 20 | | 10 | | |
| | | | | | 21 | | 11 | | |
| 1270 | | | | | 22 | | 12 | | 418 |
| | 850 | 820 | | | 23 | | 13 | | |
| | | | 420 | | 24 | | 14 | | |
| | | | 380 | | 25 | | 15 | | |
| | | | | | 26 | | 16 | | 2930 |
| | | | | | 27 | | 17 | | |
| | | | | | 28 | | 18 | | |
| | | | | | 29 | | 19 | | 419 |
| | | | | | 30 | | 20 | | |
| | | | | | 31 | | 21 | | |
| 1280 | | | | | 32 | | 22 | | |
| | 860 | 830 | | | 33 | | 23 | | |
| | | | 430 | | 34 | | 24 | | |
| | | | 390 | | 35 | | 25 | | |
| | | | | | 36 | | 26 | | 420 2940 |

Sam
1 Sam
4.18.
2
3
4
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34
35
36

David

Saul.

Euben and Gad glory over the Hagarans. 1 Chron. 5. 10.

Floud.

David is annointed King over all Israel, exactly a thousand years before our Lord Christ suffered and entred into his Kingdom of glory, Luke 24. 26. He raigned just our Lords age over all Israel, namely 32 year 6 months, or 33 year currant; 2 Sam. 5. 5. and was an especial Type of our blessed Saviour.

Its remarkable of little Benjamin, who by his sin was brought to 600 men only, Jud. 20. 47. 48. yet by Gods blessing was afterwards increased to almost 60000 men of War, toward the end of Davids raign, as stands recorded by Ezra, 1 Chron. 7. 7. 9. 11. and that but in three of his posteritie, for all the Tribe of Benjamin was not numbred by Joab, 1 Chron. 21. 6. yea, 2 Chron. 14. 8. they were encreased to 280000 fighting men, and 2 Chon. 17. 17, 18. there were 380000, in the dayes of Aza and Jehosaphat. In the plains of Moab, the greatest number of them was but 45600. But after that great blow (probably upon their repentance) they mightily encreased out of a smal handful: Sinne brings low, but God upon our repentance can quickly encrease, and make our latter end better than our begining.

Floud.

Floud. Prom. Circ. Pafov. Canā. Sam. Saul. Dav. K. Solom. Temp. S. W.

| Floud. | Prom. | Circ. | Pafov. | Canā. | Sam. | Saul. | Dav. | K. | Solom. | Temp. | S. | W. |
|--------|-------|-------|--------|-------|------|-------|------|----|--------|-------|--------|-------|
| 1290 | | 840 | | | 37 | 17 | 27 | | | | 60 | 8 |
| | 870 | | 440 | 400 | 38 | 18 | 28 | | | | Jubil. | |
| | | | | | 39 | 19 | 29 | | | | | |
| | | | | | 40 | 20 | 30 | K. | | | | |
| | | | | | 41 | 21 | 31 | | | | | |
| | | | | | 42 | 22 | 32 | | | | | |
| | | | | | 43 | 23 | 33 | | | | 421 | |
| | | | | | 44 | 24 | 34 | | | 8 Jub | | |
| | | | | | 45 | 25 | 35 | | | | | 2950 |
| | | | | | 46 | 26 | 36 | | | | 59 | Jubi. |
| | | | | | 47 | 27 | 37 | | | | | |
| | | | | | 48 | 28 | 38 | | | | | |
| | | | | | 49 | 29 | 39 | | | | | |
| | | | | | 50 | 30 | 40 | | | | 422 | |
| | | | | | 51 | 31 | 41 | | | 8 Jub | | |
| 1300 | | 850 | | | 52 | 32 | 42 | | | | | |
| | 880 | | 450 | 410 | 53 | 33 | 43 | | | | | |
| | | | | | 54 | 34 | 44 | | | | | |
| | | | | | 55 | 35 | 45 | | | | | |
| | | | | | 56 | 36 | 46 | | | | | 2960 |
| | | | | | 57 | 37 | 47 | | | | 423 | |
| | | | | | 58 | 38 | 48 | | | | | |
| | | | | | 59 | 39 | 49 | | | | | |
| | | | | | 60 | 40 | 50 | | | | | |
| | | | | | 61 | 41 | 51 | | | | | |
| | | | | | 62 | 42 | 52 | | | | | |
| | | | | | 63 | 43 | 53 | | | | | |
| | | | | | 64 | 44 | 54 | | | | | |
| | | | | | 65 | 45 | 55 | | | | | |
| | | | | | 66 | 46 | 56 | | | | | |
| | | | | | 67 | 47 | 57 | | | | | |
| | | | | | 68 | 48 | 58 | | | | | |
| | | | | | 69 | 49 | 59 | | | | | |
| | | | | | 70 | 50 | 60 | | | | | |
| | | | | | 71 | 51 | 61 | | | | | |
| | | | | | 72 | 52 | 62 | | | | | |
| | | | | | 73 | 53 | 63 | | | | | |
| | | | | | 74 | 54 | 64 | | | | | |
| | | | | | 75 | 55 | 65 | | | | | |
| | | | | | 76 | 56 | 66 | | | | | |
| | | | | | 77 | 57 | 67 | | | | | |
| | | | | | 78 | 58 | 68 | | | | | |
| | | | | | 79 | 59 | 69 | | | | | |
| | | | | | 80 | 60 | 70 | | | | | |
| | | | | | 81 | 61 | 71 | | | | | |
| | | | | | 82 | 62 | 72 | | | | | |
| | | | | | 83 | 63 | 73 | | | | | |
| | | | | | 84 | 64 | 74 | | | | | |
| | | | | | 85 | 65 | 75 | | | | | |
| | | | | | 86 | 66 | 76 | | | | | |
| | | | | | 87 | 67 | 77 | | | | | |
| | | | | | 88 | 68 | 78 | | | | | |
| | | | | | 89 | 69 | 79 | | | | | |
| | | | | | 90 | 70 | 80 | | | | | |
| | | | | | 91 | 71 | 81 | | | | | |
| | | | | | 92 | 72 | 82 | | | | | |
| | | | | | 93 | 73 | 83 | | | | | |
| | | | | | 94 | 74 | 84 | | | | | |
| | | | | | 95 | 75 | 85 | | | | | |
| | | | | | 96 | 76 | 86 | | | | | |
| | | | | | 97 | 77 | 87 | | | | | |
| | | | | | 98 | 78 | 88 | | | | | |
| | | | | | 99 | 79 | 89 | | | | | |
| | | | | | 100 | 80 | 90 | | | | | |
| | | | | | 101 | 81 | 91 | | | | | |
| | | | | | 102 | 82 | 92 | | | | | |
| | | | | | 103 | 83 | 93 | | | | | |
| | | | | | 104 | 84 | 94 | | | | | |
| | | | | | 105 | 85 | 95 | | | | | |
| | | | | | 106 | 86 | 96 | | | | | |
| | | | | | 107 | 87 | 97 | | | | | |
| | | | | | 108 | 88 | 98 | | | | | |
| | | | | | 109 | 89 | 99 | | | | | |
| | | | | | 110 | 90 | 100 | | | | | |
| | | | | | 111 | 91 | 101 | | | | | |
| | | | | | 112 | 92 | 102 | | | | | |
| | | | | | 113 | 93 | 103 | | | | | |
| | | | | | 114 | 94 | 104 | | | | | |
| | | | | | 115 | 95 | 105 | | | | | |
| | | | | | 116 | 96 | 106 | | | | | |
| | | | | | 117 | 97 | 107 | | | | | |
| | | | | | 118 | 98 | 108 | | | | | |
| | | | | | 119 | 99 | 109 | | | | | |
| | | | | | 120 | 100 | 110 | | | | | |
| | | | | | 121 | 101 | 111 | | | | | |
| | | | | | 122 | 102 | 112 | | | | | |
| | | | | | 123 | 103 | 113 | | | | | |
| | | | | | 124 | 104 | 114 | | | | | |
| | | | | | 125 | 105 | 115 | | | | | |
| | | | | | 126 | 106 | 116 | | | | | |
| | | | | | 127 | 107 | 117 | | | | | |
| | | | | | 128 | 108 | 118 | | | | | |
| | | | | | 129 | 109 | 119 | | | | | |
| | | | | | 130 | 110 | 120 | | | | | |
| | | | | | 131 | 111 | 121 | | | | | |
| | | | | | 132 | 112 | 122 | | | | | |
| | | | | | 133 | 113 | 123 | | | | | |
| | | | | | 134 | 114 | 124 | | | | | |
| | | | | | 135 | 115 | 125 | | | | | |
| | | | | | 136 | 116 | 126 | | | | | |
| | | | | | 137 | 117 | 127 | | | | | |
| | | | | | 138 | 118 | 128 | | | | | |
| | | | | | 139 | 119 | 129 | | | | | |
| | | | | | 140 | 120 | 130 | | | | | |
| | | | | | 141 | 121 | 131 | | | | | |
| | | | | | 142 | 122 | 132 | | | | | |
| | | | | | 143 | 123 | 133 | | | | | |
| | | | | | 144 | 124 | 134 | | | | | |
| | | | | | 145 | 125 | 135 | | | | | |
| | | | | | 146 | 126 | 136 | | | | | |
| | | | | | 147 | 127 | 137 | | | | | |
| | | | | | 148 | 128 | 138 | | | | | |
| | | | | | 149 | 129 | 139 | | | | | |
| | | | | | 150 | 130 | 140 | | | | | |

Floud.

Probably about the 39 of Solomon ending, Jehoadah that famous Priest was born; which is thus proved. He was 130 year old at his death, 2 Chron. 24. 15. He was alive the 23 of Joash, 2 Kin. 12. 6, 7. Now suppose he had lived three year longer to the 25 of Joash ending, (for after his death the King fell to Idolatry, murdered his son, and fell into many evils, 2 Chron. 24. 17 --- 25.) Joash his 25 year ran parallel with the 156 year after the Temple founded. Subtract 130 out of 156, there rest 26 year from the Temples founding; at the end of which Jehoadah was born. If you protract Jehoadahs life to the 39 of Joash (which is the utmost) then he was born in the fourth year of Rehoboam, and 40 year after the Temple founded, as appears by subtracting 130 his age, from 170, the Æra of the Temple at his death, upon the last supposition.

Josiah was prophesied of about 329 years before he was born, 1 Kin. 13. 2. presently upon the Division.

Its remarkable of all the Kings of Israel, that the age of none of them is noted, when they came to the Crown, there being not one Godly King among them all: and but two that are not branded for cleaving to the sins of Jeroboam, to wit Shallum and Hoshea, 2 Kin. 15. 13. 15. and 17. 1, 2. They were all so naught that God thought not their Nativity worth the noting, which yet was wont to be celebrated, Gen 41. 20. Mark 6. 21.

Floud,

Floud.Prom.Circ.Pafov.Canã.Temp.Divif.Solom.Rehob.Ierob. S. W.

| 1340 | | | | | | 6 7 8 9 10 11 12 | | 61 Jubil. | 9 2990 |
|------|-----|-----|-----|-----|----|--|---|---|-----------|
| | 920 | 890 | 490 | 450 | 10 | 13 14 15 16 17 18 19 | 9 Jub | | 428 |
| | | | | | | 20 21 22 23 24 25 26 | 9 Jub | | 429 |
| 1350 | 930 | 900 | 500 | 460 | 20 | 27 28 29 30 31 32 33 | | | 430 |
| | | | | | | 34 35 36 37 38 39 40 | | | 431 |
| 1360 | 940 | 910 | 510 | 470 | 30 | | | | 432 |
| | | | | | | Divif 1Kin. 11.47 | Reho. Ierob. | | 433 |
| 1370 | 950 | 920 | 520 | 480 | 40 | | 1 2 3 4 5 6 7 8 9 10 11 12 13 14 | 1 2 3 4 5 6 7 8 9 10 11 12 13 14 | 3030 |
| | | | | | | 10 | | | 434 |
| 1380 | 960 | 930 | 530 | 490 | 50 | | | | |

Q

Floud.

Abijam flew 500000 of Israel in one battle, 2 Chron. 13. 17. one of the greatest slaughters was ever read of.

2 Chron. 16. 1. must be rendred in the 36 year of the Kingdom of Afa, to wit the Kingdom of the lews, which at that time stood divided from Israel just 36 year, nor can it possibly be meant of the 36 but the 17 year of Afa his personal raign, for Baalha lived but to the 26 year of Afa his personal raign, as is evident by 1 Kin. 15. 28. 33.

Vpon the news of Zimri his killing of E-lah, Omri was chosen King in the camp in the 27 year of Afa: 1 Kin. 16. 15, 16. The contest between him and Tibni probably held four year at least, and therefore vers. 23 its said he began to raign in the 31 year of Afa. He raigned then 4 years, as Tibnes Competitor, and after his deah 8 year alone.

In Ahabs dayes was Iericho built by Hiel, 1 Kin. 16. 34. though with the curse of God upon the builder, Iosh. 6. 26.

Three Kings are in Israel at once, beginning 42 years trouble, and infecting Iudah, whence Ahaziah is said to be a Son of 42 y. in his Kingdom, 2 Chron. 22. 2. Broughton.

| | | | | | | |
|------|------|-----|-----|-----|----|----|
| 1390 | 970 | 940 | 540 | 500 | 60 | 20 |
| 1400 | 980 | 950 | 550 | 510 | 70 | 30 |
| 1410 | 990 | 960 | 560 | 520 | 80 | 40 |
| 1420 | 1000 | 970 | 570 | 530 | 90 | 50 |
| 1430 | | 980 | | | | 60 |

Rehob. Jerob. Abija. Afa. Nadab. Baasha. Elah. Zimri. Ahab. Ichof. S. W.

| | | | | | | | | | |
|----|----|-------|------|-------|-------|-------|--------|--------|-------|
| 15 | 15 | | | | | Omri | | 62.10 | |
| 16 | 16 | | | | | Tibni | | Jubil. | 3040 |
| 17 | 17 | Abija | | | | | | | |
| 18 | 18 | 1 | | | | | | | |
| 19 | 19 | 2 | Afa. | | | | | | |
| 20 | 20 | 3 | 1 | Nada. | | | | | |
| 21 | 21 | | 2 | 1 | Baash | | | 435 | |
| 22 | 22 | | 3 | 2 | 1 | | 10 Ju | | |
| | 23 | | 4 | | 2 | | | | |
| | 24 | | 5 | | 3 | | | | 3050 |
| | 25 | | 6 | | 4 | | | | 61 |
| | 26 | | 7 | | 5 | | | 436 | Jubi. |
| | 27 | | 8 | | 6 | | | | |
| | 28 | | 9 | | 7 | | | | |
| | 29 | | 10 | | 8 | | | | |
| | 30 | | 11 | | 9 | | 10 Ju | | |
| | 31 | | 12 | | 10 | | | | |
| | 32 | | 13 | | 11 | | | | |
| | 33 | | 14 | | 12 | | | 437 | |
| | 34 | | 15 | | 13 | | | | |
| | 35 | | 16 | | 14 | | | | 3060 |
| | 36 | | 17 | | 15 | | | | |
| | 37 | | 18 | | 16 | | | | |
| | 38 | | 19 | | 17 | | | | |
| | 39 | | 20 | | 18 | | | | |
| | 40 | | 21 | | 19 | | | 438 | |
| | 41 | | 22 | | 20 | | | | |
| | | | 23 | | 21 | | | | |
| | | | 24 | | 22 | | | | |
| | | | 25 | | 23 | Elah. | Omri. | | |
| | | | 26 | | 24 | 1 | Zimri. | | |
| | | | 27 | | | 2 | Tibni. | | |
| | | | 28 | | | | 1 | | 3070 |
| | | | 29 | | | | 2 | | |
| | | | 30 | | | | 3 | | |
| | | | 31 | | | | 4 | 439 | |
| | | | 32 | | | | 5 | | |
| | | | 33 | | | | 6 | | |
| | | | 34 | | | | 7 | | |
| | | | 35 | | | | 8 | | |
| | | | 36 | | | | 9 | | |
| | | | 37 | | | | 10 | | |
| | | | 38 | | | | 11 | Abab. | 440 |
| | | | 39 | | | | 12 | | 3080 |
| | | | 40 | | | | 1 | | |
| | | | 41 | | | | 2 | Iehof. | |
| | | | | | | | 3 | | |
| | | | | | | | 4 | | |
| | | | | | | | 5 | | |
| | | | | | | | 6 | | |
| | | | | | | | 7 | 441 | |

Floud.Prom.Circ.Pafov.Canā.Temp.Divif.

Joram the sonne of Iehosaphat was twice Viceroy, first in the 17 year of Iehosaphat, as appears by comparing 2 Kin. 1.17. with 2 Kin. 3. 1. where the first year of Iehoram Ahabs son concurs with the 18. year of Iehosaphat, and the second year of Iehoram the son of Iehosaphat. Hence I argue, if the second of Iehoram King of Iudah concurred with the eighteenth of Iehosaphat: then his first year must needs concur with the 17 of Iehosaphat: yet at that time he was but Viceroy, his Father living 8 or 9 year after his first admission to the Crown. And this may solve that difficulty, 2 Chron. 21.12. How Elias could send a Letter to this Iehoram, The answer is easy. Iehoram was made Viceroy in the first year of Ahaziah son of Ahab which ran parallel with the 17 of Iehosaphat a year or two at least before Elias his Transfation, 2 Kin.1.3. Now being a wicked wretch and fearing therefore to be disinherited, he might take advantage in his Fathers absence (who probably made him Viceroy upon occasion of some expedition abroad) to cut off all his brethren, thereby to make the Kingdom sure unto himself, 2 Chron.21.4. whereupon Elias might send him that sharp letter, he being so desperate as none durst venture to reprove him by word of mouth, 2 Chron.21.12--15

He was the second time Viceroy in the 22 year of Iehosaphat which concurred with the fifth of Iehoram son to Ahab, 2 King.8. 16. which indeed was the first of his eight years reign, for he reigned but four compleat years after his Fathers death.

Ahaziah and Iehoram Kings of Israel began both to reign before their Father Ahabs death, the one in the 17, the other in the 18 year of Iehosaphat, which run parallel with the 20 and 21 of Ahab.

The two battles between Ahab and Benhadad hapned about the nineteenth or twentieth year of Ahabs reign, as is evident by 1 King. 22. 1.2.

2 Kin. 8. 25, 26, and 9. 29 compared, shew it was the end of the 11, and the beginning of the 12, of Joram that Iehoash King of Iudah was born.

2 Chron. 22. 2. Ahaziah is said to be

| | 1010 | 580 | 540 | 100 | |
|------|------|------|-----|-----|-----|
| | | | | | 70 |
| 1440 | 1020 | 990 | 590 | 550 | 110 |
| | | | | | 80 |
| 1450 | 1030 | 1000 | 600 | 560 | 120 |
| | | | | | 90 |
| 1460 | 1040 | 1010 | 610 | 570 | 130 |
| | | | | | 100 |
| 1470 | 1050 | 1020 | 620 | 580 | 40 |
| | | | | | 110 |
| 1480 | | | | | |

| Ithab. Iehof. Ahazi. Iehor. Iehor. Ahazi. Athal. Iehu. Iehoa. | | | | | S. W. | | | | | |
|---|----|--------------|---------------|---------------|----------------------|------------------------|--------------------|--------------|---------------|---------------|
| 8 | 5 | Son to Ahab. | Son to Ahab. | Son to Iehof. | Son to Iehof. twice. | Son to Athal. Viceroi. | Son to Iehu. ram. | K. of Iuda. | 63. II Jubil. | |
| 9 | 6 | | | | | | | | | 3090 |
| 10 | 7 | | | | | | | | | |
| 11 | 8 | | | | | | | | | |
| 12 | 9 | | | | | | | | | |
| 13 | 10 | | | | | | | | | |
| 14 | 11 | | | | | | | | 442 | |
| 15 | 12 | | | | | | | II Ju | | |
| 16 | 13 | | | | | | | | | |
| 17 | 14 | | | | | | | | | |
| 18 | 15 | | | | | | | | | |
| 19 | 16 | <i>Ahaz</i> | | | | | | | | |
| 20 I | 17 | I | <i>Iehor.</i> | I | | | | | | 3100 |
| 21 | 18 | 2 | I | 2 | | | | | 443 | 62 |
| 22 | 19 | | 2 | 3 | | | | | | <i>Jubil.</i> |
| | 20 | | 3 | 4 | | | | | | |
| | 21 | | 4 | 5 | | | | | | |
| 2 | 22 | | 5 | I | <i>Iehof</i> | | | II Ju | | |
| | 23 | | 6 | 2 | | | | | | |
| | 24 | | 7 | 3 | | | | | | |
| | 25 | | 8 | 4 | | | | | 444 | |
| | | | 9 | 5 | | | | | | |
| | | | 10 | 6 | | | | | | 3110 |
| | | | 11 | 7 | | <i>Ahaz</i> | | | | |
| | | | 12 | 8 | | I | <i>Athal Iehu.</i> | | | |
| | | | | | | I | I | | | |
| | | | | | | 2 | 2 | | | |
| | | | | | | 3 | 3 | | 445 | |
| | | | | | | 4 | 4 | | | |
| | | | | | | 5 | 5 | | | |
| | | | | | | 6 | 6 | | | |
| | | | | | | 7 | 7 | <i>Iehoa</i> | | |
| | | | | | | 8 | 8 | I | | 3120 |
| | | | | | | 9 | 9 | 2 | | |
| | | | | | | 10 | 10 | 3 | | |
| | | | | | | | | 4 | 446 | |
| | | | | | | 11 | 11 | 5 | | |
| | | | | | | 12 | 12 | 6 | | |
| | | | | | | 13 | 13 | 7 | | |
| | | | | | | 14 | 14 | 8 | | |
| | | | | | | 15 | 15 | 9 | | |
| | | | | | | 16 | 16 | 10 | | |
| | | | | | | 17 | 17 | 11 | 447 | |
| | | | | | | 18 | 18 | 12 | | 3130 |
| | | | | | | 19 | 19 | 13 | | |
| | | | | | | 20 | 20 | 14 | | |
| | | | | | | 21 | 21 | 15 | | |
| | | | | | | 22 | 22 | 16 | | |
| | | | | | | 23 | 23 | 17 | | |
| | | | | | | 24 | 24 | 18 | 448 | |

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42. year old when he began to reign. This the learned refer to the Kingdom of Omri, which flood 42 years when Ahaziah began to reign, being then himself but 22 year old, 2 Kin. 8. 26. otherwise we must make the youngest son older than his Father, 2 Chron. 21. 20. and 22. 1. In the Original it runs thus, Ahaziah was a son of 42 year in his Kingdom. What if we should say that in old times the age of their Kings was writ in figures, not in words at length: and so through the carelesneffe of the Scribes the letter *Mem* (signifying 40) might easily be put for the letter *Caph*, which signifies but 20. Who knows not that change of like letters is familiar with the Hebrews? and such a mistake is easy.

| | | | | | | |
|------|------|------|-----|-----|-----|-----|
| | 1060 | 1030 | 630 | 590 | 150 | |
| | | | | | | 120 |
| 1490 | 1070 | 1040 | 640 | 600 | 160 | |
| | | | | | | 130 |
| 1500 | | 1050 | | | | |
| | 1080 | | 650 | 610 | 170 | |
| | | | | | | 140 |
| 1510 | 1090 | 1060 | 660 | 620 | 180 | |
| | | | | | | 150 |
| 1520 | 1100 | 1070 | 670 | 630 | 190 | |
| | | | | | | 160 |

| Iehu. | Ioabn. | Ioahaz. | Iehoa. | Amazi. | Ierob. | S. | W. |
|-------------------|--------|--------------|---------------|-------------|---------------|--------------|------|
| 25 | 19 | | | | | 64.12 | |
| 26 | 20 | | | | | <i>Jubi.</i> | |
| 27 | 21 | | | | | | 3140 |
| 28 | 22 | <i>Ioaba</i> | | | | | |
| 2 Kin. 10. 36. | 23 | 1 | | | | | |
| | 24 | 2 | | | | 449 | |
| | 25 | 3 | | | | <i>12 Ju</i> | |
| | 26 | 4 | | | | | |
| | 27 | 5 | | | | | |
| | 28 | 6 | | | | | |
| | 29 | 7 | | | | | |
| | 30 | 8 | | | | | |
| | 31 | 9 | | | | 450 | 3150 |
| | 32 | 10 | | | | | |
| | 33 | 11 | | | | | 63 |
| | 34 | 12 | | | | <i>Jubi.</i> | |
| | 35 | 13 | | | | | |
| | 36 | 14 | <i>Iehoa.</i> | | | | |
| | 37 | 15 | 1 | <i>Amaz</i> | | 12 Ju | |
| | 38 | 16 | 2 | 1 | | | |
| | 39 | 17 | 3 | 2 | | 451 | |
| | 40 | | 4 | 3 | | | |
| | | | 5 | 4 | | | |
| | | | 6 | 5 | | | 3160 |
| | | | 7 | 6 | | | |
| | | | 8 | 7 | | | |
| | | | 9 | 8 | | | |
| | | | 10 | 9 | | 452 | |
| | | | 11 | 10 | | | |
| | | | 12 | 11 | | | |
| | | | 13 | 12 | | | |
| | | | 14 | 13 | | | |
| | | | 15 | 14 | <i>Ierob.</i> | | |
| | | | 16 | 15 | 1 | | 3170 |
| | | | | 16 | 2 | 453 | |
| | | | | 17 | 3 | | |
| | | | | 18 | 4 | | |
| | | | | 19 | 5 | | |
| | | | | 20 | 6 | | |
| | | | | 21 | 7 | | |
| | | | | 22 | 8 | | |
| | | | | 23 | 9 | 454 | |
| | | | | 24 | 10 | | |
| | | | | 25 | 11 | | 3180 |
| | | | | 26 | 12 | | |
| | | | | 27 | 13 | | |
| | | | | 28 | 14 | | |
| | | | | 29 | 15 | | |
| | | | | 30 | 16 | 455 | |

The Kingdom of Iudah was governed 11 years by states, without a King, namely from the 15 to the 27 of Ieroboam, the first whereof concurs with the 29 of Amaziah, and the last with the first of Vziah, 2 Kin. 14. 23. and 15. 1. where he is also called Azariah. From the 29 or last of Amaziah to the first of Vziah interceed 11 years compleat, in all which space no King swayed the Scepter of Iudah, nor indeed was Vziah capable of it (unlesse by a Proteftour) being but four or five year old when his father Amaziah dyed.

The kingdom of Israel by sedition was as long again as Iudah without a King, namely full 22 years, from the last of Ieroboam to the reign of Zacharias; the first running parallel with the 15, and the last with the 38 of Vziah. This Zachariah was the fourth of Iehu his generation, whereby the promise of God was made good unto Iehu. 2 King. 10. 30. and 15. 12. God bringing this fourth son of Iehu to the throne, notwithstanding all impediments that lay in the way for 22 year together. No intervening difficulties can make Gods promise abortive, though for a while Gods providence may seem to crosse his promise.

With us Christ suffered in the first year of the 182 Olympiad: with others in the last year of the 202 Olympiad. The difference is 21 Olympiads, or 84 Olympick years currant. The ground of which difference is this. They begin the Olympiads 54 year before us, and extend Christs passion 30 year after us. Both which added together make just 84 years, or 21 Olympiads, the just space wherein we differ from them. The reason why we thus differ from them hath been formerly noted.

| | | | | | | |
|------|------|------|-----|-----|-----|-----|
| 1530 | 1110 | 1080 | 680 | 640 | 200 | |
| 1540 | 1120 | 1090 | 690 | 650 | 210 | 170 |
| 1550 | 1130 | 1100 | 700 | 660 | 220 | 180 |
| 1560 | 1140 | 1110 | 710 | 670 | 230 | 190 |
| 1570 | 1150 | 1120 | 720 | 680 | 240 | 200 |
| | | | | | | 210 |

Ierob. Vzzia. Zach. Shall. Mena. S. W. Olymp.

| | ruled 6 months. | ruled 2 month. | 65.13 Jubil. | | |
|----|-----------------|-------------------|--------------|------|--------|
| 17 | | | | | |
| 18 | | | | | |
| 19 | | | | | |
| 20 | | | | | |
| 21 | | | | 3190 | |
| 22 | | | | | |
| 23 | | | | 456 | |
| 24 | | | 13 Ju | | |
| 25 | | | | | |
| 26 | Vzzia. | | | | |
| 27 | 1 | | | | |
| 28 | 2 Kin | | | | |
| 29 | 3 | | | | |
| 30 | 4 | | | 457 | |
| 31 | 5 | | | | 3200 |
| 32 | 6 | | | | 64 |
| 33 | 7 | | | | Jubil. |
| 34 | 8 | | | | |
| 35 | 9 | | | | |
| 36 | 10 | | 13 Ju | | |
| 37 | 11 | | | 458 | |
| 38 | 12 | | | | |
| 39 | 13 | | | | |
| 40 | 14 | | | | |
| 41 | 15 | | | | 3210 |
| | 16 | | | | |
| | 17 | | | | |
| | 18 | | | 459 | |
| | 19 | | | | |
| | 20 | | | | |
| | 21 | | | | |
| | 22 | | | | |
| | 23 | | | | |
| | 24 | | | | |
| | 25 | | | 460 | 3220 |
| | 26 | | | | |
| | 27 | | | | |
| | 28 | | | | |
| | 29 | | | | |
| | 30 | | | | |
| | 31 | | | | |
| | 32 | | | 461 | |
| | 33 | | | | Olym. |
| | 34 | | | | |
| | 35 | 2 Kin | | | 3230 |
| | 36 | 15.8. 2Kin 2Kin | | | I |
| | 37 | Zach. 15.12 15.17 | | | |
| | 38 | I Shall. Mena | | | |
| | 39 | I I | 462 | | |

Floud.

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Ahaz lived but 36 year, as is evident by 2 Kin. 16. 2. Hezekiah his son was 25 y. old when he began to reign, 2 Kin. 18. 2. Subtract 25 out of 36, there rest 11, whence I conclude that Ahaz was but 11 year old at most when he began Hezekiah: unless we shall interpret 2 Kin. 16. 2. that Ahaz was 20 year old when his Father Iotham began to reign, which sense (though it may seem to be forced) wants not (as I conceive) a president. Thus Ichoiakin was 8 year old when his Father began to reign, but 18 y. old when himself began to reign, 2 Chron. 36. 9. compared with 2 Kin. 24. 8.

But this last interpretation will not hold, unless we suppose Iotham was 25 year old when he began to reign in his Fathers stead, who was sequestred for his leprose: Least we make Iotham but 5 year old when he began Ahaz. See 2 Kin. 15. 33.

That text 2 Kin. 15. 30. must be understood of the 20 year after Iotham began to reign, namely the 5 of Ahaz: for Iotham reigned but 16. year, 2 Kin. 15. 33. And here again we must either make an Interregnum of 7 year, or say that though Hosheah held the government by power and might, yet he was not accepted of the people for King till the 12 of Ahaz, for he slew Pekah about the 5 of Ahaz, but is said to begin his reign not till the 12 of Ahaz, 2 Kin. 17. 1.

Samaria probably was taken in the beginning of Hosheahs 9 year, and the end of Hezekiahs 6 year, 2 Kin. 18. 10. for Hosheahs 9 year runs parallel with Hezekiahs 7 year: unless we suppose Hezekiah began not to reign till the end of Hoshea his third year, which is the reason I have noted the years of Hezekiahs reign twice.

Its evident by 2 Kin. 18. 10, 11. that Hezekiahs first began with the end of Hosheahs third year, and did not runne parallel with it

The 40 of Manasse was also an Interregnum of the Kingdom of Israel.

In the 20 year after Iotham began to reign Hosheah slew Pekah, namely at the beginning of it, (2 Kin. 15. 30.) and took upon him the Government about the 5 of Ahaz, but was not accepted by the people till the 12 of Ahaz.

| | | | | | | |
|------|------|------|-----|-----|-----|-----|
| 1580 | | 1130 | | | | |
| | 1160 | | 730 | 690 | 250 | |
| | | | | | | 220 |
| 1590 | | 1140 | | | | |
| | 1170 | | 740 | 700 | 260 | |
| | | | | | | 230 |
| 1600 | | 1150 | | | | |
| | 1180 | | 750 | 710 | 270 | |
| | | | | | | 240 |
| 1610 | | 1160 | | | | |
| | 1190 | | 760 | 720 | 280 | |
| | | | | | | 250 |
| 1620 | | 1170 | | | | |
| | 1200 | | 770 | 730 | 290 | |

Vzzia.Mena.Pekahi.Peka.Iothā.Ahaz.Hofh.Hezek. S. W. Olymp.

| | | | | | | | |
|----|----|-----------------|------------------|------------|-----------------|--------------------|-------|
| 40 | 2 | | | | | 66.14 | 2 |
| 41 | 3 | | | | | Jubil. | |
| 42 | 4 | | | | | | |
| 43 | 5 | | | | | | 3 |
| 44 | 6 | | | | | | 3240 |
| 45 | 7 | | | | | 463 | |
| 46 | 8 | | | | | | |
| 47 | 9 | | | Ahaz born. | | 147 ⁿ . | |
| 48 | 10 | | | | | | 4 |
| 49 | | Peka. 1 2 | 2 Kin. 15.32. | | | | |
| 50 | | | 33. | | | | |
| 51 | | | Iothā. | | | | 5 |
| 52 | | | I | | | 464 | |
| | | | 2 | | | | |
| | | | 3 Hezekiah born. | | | | 3250 |
| | | | 4 | | | | 65 |
| | | | 5 | | | | Jubi. |
| | | | 6 | | | | |
| | | | 7 | | | | |
| | | | 8 | | | 147 ⁿ . | 463 |
| | | | 9 | | | | |
| | | | 10 | | | | |
| | | | 11 | | | | |
| | | | 12 | | | | |
| | | | 13 | | | | 3260 |
| | | | 14 | | | | |
| | | | 15 | | | | |
| | | | 16 | Ahaz | | 466 | |
| | | | 17 | 1 | | | 9 |
| | | | 18 | 2 | | | |
| | | | 19 | 3 | | | |
| | | | 20 | 4 | | | |
| | | | | 5 | I | | 10 |
| | | | | 6 | 2 | | |
| | | | | 7 | 3 | 467 | |
| | | | | 8 | 4 | | 3270 |
| | | | | 9 | 5 | | |
| | | | | 10 | 6 | | 11 |
| | | | | 11 | 7 | | |
| | | | | 12 | Hofh | | |
| | | | | 13 | 2 | | 12 |
| | | | | 14 | 2 Kin. 18-17-1. | 468 | |
| | | | | 15 | 1 | | |
| | | | | 16 | 2.1 | | |
| | | | | | 2.2 | | |
| | | | | | 3.1 | | |
| | | | | | 4.3 | | |
| | | | | | 5.4 | | |
| | | | | | 6.5 | | 3280 |
| | | | | | 7.6 | | |
| | | | | | 8.7 | | |
| | | | | | 9 | 469 | 14 |

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Floud.

From the Division of the Tribes to Zedechiahs captivity are just 390 y. noted by the Prophet, *Ezec. 4 5*. yet the severall years of their severall reigns summed up make 393. to which add the 11 y. Interregnum, after the death of Amaziah; the total is 404, even 14 years more than the Prophet reckoned upon: which difference is thus reconciled. Divers of the Kings began to reign 1, 2, or 3 year before their fathers death, which may easily swallow up those 14 years.

The like may be said of the Kings of Israel; the years of whose severall reigns summed up, are 241. yet the 9 or last year of Hoshea (the last King of Israe) falls out 258 years after the Division, 17 year later than the former reckoning. If therefore you adde to 241, the sum of all their reigns, the 22 years Interregnum after the death of Jeroboam the second, and the seven years of Interregnum, or Tyranny under Hoshea; the total is 270 years; and 12 year more than the date of the Kingdom of Israel: which difference of twelve years over-plus ariseth from a supposal that every King reigned so many years complete, as are assigned him in Scripture, whereas divers of them reigned but so many years currant, and one began to reign two or three years before his Fathers death, to wit Jehoash son of Jehoabaz. But the connexion and linking together of their severall reigns according to *Seri. tu. 6*, gives the precise date of both Kingdoms: so that the Kingdom of Israel lasted after the Division, 258 years, and the Kingdom of Judah 390 years.

Nor can Ezekiels 390 year be made out, unlesse by a right connexion of the Synarchies of both Kingdoms according to Scripture, evidenced in this Chronologie by ocular Demonstration.

Hezekiahs 14 year is a Rest or Sabbatical year, as appears by their eating in it that which grew of it self, *2 Kin. 19. 29*. and the year following was a Jubilee after the account of some: and so the meaning of that sign might be this, That notwithstanding Senacherib had so plundered the Countrey, and that in a time wherein for two years together they had no Seed-time, yet God both did and would so blesse the earth, that of its own accord, without their labour, it should bring enough to maintain them for two years together and longer, namely till the third years Harvest came in.

2 Kin. 18. 13. Senacharib was overthrown in the 14 year of Hezekiah, and *20. 6*. Hezekiah recovered at the same time.

Floud.

| Floud. | Prom. | Circ. | Pafov. | Canā. | Temp. | Divif. | Hezekiah. | Manaf. | S. | W. | Olymp. |
|--------|-------|-------|--------|-------|-------|--------|---|--------------------------------------|-------------------------|---------------------|--------|
| 1630 | | | | | | 260 | 9. 8 10. 9 11. 10 12. 11 13. 12 14. 13 15. 14 | | 67 15 Jubil. | | 15 |
| | 1210 | 1180 | 780 | 740 | 300 | | 16. 15 17. 16 18. 7 19. 18 20. 19 21. 20 22. 21 | | 4 ^o 15 Ju | 3290 | 16 |
| 1640 | | | | | | 270 | 23. 22 24. 23 25. 24 26. 25 27. 26 28. 27 29. 28 29 | Manafich horn. | 471 | | 17 |
| | 1220 | 1190 | 790 | 750 | 310 | | Hezekiah recovered, 2 Kin. 20. 6. Sennacherib overthrown, 2 Kin. 18. 13. | | | | 18 |
| | | | | | | 280 | | | | 3300 66 Jubi. | 19 |
| 1650 | | | | | | | | Manaf | 472 | | 20 |
| | 1230 | 1200 | 800 | 760 | 320 | | | 2 Kin. 21. 1. | 15 Ju | | 21 |
| | | | | | | | | 3 4 5 6 7 | | 3310 | 22 |
| | | | | | | 290 | | 8 9 10 11 12 13 | 473 | | 23 |
| 1660 | | | | | | | | 14 | 474 | | 24 |
| | 1240 | 1210 | 810 | 770 | 330 | | | 15 16 17 18 19 20 | | 3320 | 25 |
| | | | | | | 300 | | 1 2 3 4 5 6 7 8 | 475 | | 26 |
| 1670 | | | | | | | | | | 3330 | |
| | 1250 | 1220 | 820 | 780 | 340 | | | | | | 26 |
| | | | | | | | | | 476 | | |

Floud.

Jehoahaz was 23 y. old when he began to reign, 2 Kin. 23. 31. and reigned but 3 months. His younger Brother Jehojachim who immediately succeeded him, was 25 y. old when he began to reign, vers. 36, and after that reckoning almost 2 y. older than his elder brother. How can this hold good? Answ. Jehojakims age is there reckoned from his elder brothers death in Ægypt, 2 Kin. 23. 34. till which time he reigned as Viceroy. Or else we must say that Jehoahaz though the younger, was by his Fathers Will or the election of the people preferred to the Crown before Jehojachim his elder brother: As Solómon was by Gods election, 1 Kin. 2. 15. and Abijah by Rehoboams election, 2 Chron. 11. 20. 22. and 12. 16. Broughton makes Jehojachim the elder brother. Haply his brother was preferred before him for his wickednesse, which might make Josiah dis-inherit him, yet afterwards by the favour of Pharaoh he aspired to the Crown, 2 Chron. 36. 4.

That Ezekiel reckons from Josiah his Passover is apparent by Ezek. 1. 1, 2. that 30 y. running parallel with the 5 y. of Jehojakims Captivity) being just 30 y. distant from Josiahs Passover, inclusively.

Floud.

| Flood. | Prom. | Circ. | Pafov. | Canā. | Temp. | Divif. | Manaf. | Amon. | Iofiah. | Jer. | &Ez. | S. | W. | Olym |
|--------|-------|-------|--------|-------|-------|--------|--------|--------------|---------|------|------|------------------|------------------|------|
| | | | | | | | | | | | | 40 y. | 68.16 | |
| | | | | | | | | | | | | | Jubi. | |
| 1680 | 1260 | 1230 | 830 | 790 | 350 | 310 | 29 | | | | | | | 27 |
| | | | | | | | 30 | | | | | | | |
| | | | | | | | 31 | | | | | | | |
| | | | | | | | 32 | | | | | | | |
| | | | | | | | 33 | | | | | | | |
| | | | | | | | 34 | Amon born. | | | | | | |
| | | | | | | | 35 | | | | | 477 | | 28 |
| | | | | | | | 36 | | | | | 167 ^u | 334 ^o | |
| | | | | | | | 37 | | | | | | | |
| | | | | | | | 38 | | | | | | | |
| | | | | | | | 39 | | | | | | | 29 |
| 1690 | 1270 | 1240 | 840 | 800 | 360 | 320 | 40 | | | | | | | |
| | | | | | | | 41 | | | | | | | |
| | | | | | | | 42 | | | | | 478 | | |
| | | | | | | | 43 | | | | | | | 30 |
| | | | | | | | 44 | | | | | | | |
| | | | | | | | 45 | | | | | | 335 ^o | |
| | | | | | | | 46 | | | | | | 67 | |
| | | | | | | | 47 | | | | | | Jubi. | 31 |
| | | | | | | | 48 | | | | | | | |
| | | | | | | | 49 | | | | | 479 | | |
| | | | | | | | 50 | Iofiah born. | | | | | | |
| 1700 | 1280 | 1250 | 850 | 810 | 370 | 330 | 51 | | | | | | 167 ^u | 32 |
| | | | | | | | 52 | | | | | | | |
| | | | | | | | 53 | | | | | | | |
| | | | | | | | 54 | | | | | | | |
| | | | | | | | 55 | Amon | | | | | | |
| | | | | | | | | 1 | | | | 480 | 336 ^o | 33 |
| | | | | | | | | 2 | | | | | | |
| | | | | | | | | 3 | | | | | | |
| | | | | | | | | 4 | Iofiah | | | | | |
| | | | | | | | | 5 | 1 | | | | | |
| | | | | | | | | 6 | 2 | | | | | |
| | | | | | | | | 7 | 3 | | | | | |
| | | | | | | | | 8 | 4 | | | | | |
| | | | | | | | | 9 | 5 | | | | | |
| | | | | | | | | 10 | 6 | | | | | |
| | | | | | | | | 11 | 7 | | | | | |
| | | | | | | | | 12 | 8 | | | | | |
| | | | | | | | | 13 | 9 | | | | | |
| | | | | | | | | 14 | 10 | | | | | |
| | | | | | | | | 15 | 11 | | | | | |
| | | | | | | | | 16 | 12 | | | | | |
| | | | | | | | | 17 | 13 | | | | | |
| | | | | | | | | 18 | 14 | | | | | |
| | | | | | | | | 19 | 15 | | | | | |
| | | | | | | | | 20 | 16 | | | | | |
| | | | | | | | | 21 | 17 | | | | | |
| | | | | | | | | 22 | 18 | | | | | |
| | | | | | | | | 23 | 19 | | | | | |
| | | | | | | | | 24 | 20 | | | | | |
| | | | | | | | | 25 | 21 | | | | | |
| | | | | | | | | 26 | 22 | | | | | |
| | | | | | | | | 27 | 23 | | | | | |
| | | | | | | | | 28 | 24 | | | | | |
| | | | | | | | | 29 | 25 | | | | | |
| | | | | | | | | 30 | 26 | | | | | |
| | | | | | | | | 31 | 27 | | | | | |
| | | | | | | | | 32 | 28 | | | | | |
| | | | | | | | | 33 | 29 | | | | | |
| | | | | | | | | 34 | 30 | | | | | |
| | | | | | | | | 35 | 31 | | | | | |
| | | | | | | | | 36 | 32 | | | | | |
| | | | | | | | | 37 | 33 | | | | | |
| | | | | | | | | 38 | 34 | | | | | |
| | | | | | | | | 39 | 35 | | | | | |
| | | | | | | | | 40 | 36 | | | | | |
| | | | | | | | | 41 | 37 | | | | | |
| | | | | | | | | 42 | 38 | | | | | |
| | | | | | | | | 43 | 39 | | | | | |
| | | | | | | | | 44 | 40 | | | | | |
| | | | | | | | | 45 | 41 | | | | | |
| | | | | | | | | 46 | 42 | | | | | |
| | | | | | | | | 47 | 43 | | | | | |
| | | | | | | | | 48 | 44 | | | | | |
| | | | | | | | | 49 | 45 | | | | | |
| | | | | | | | | 50 | 46 | | | | | |
| | | | | | | | | 51 | 47 | | | | | |
| | | | | | | | | 52 | 48 | | | | | |
| | | | | | | | | 53 | 49 | | | | | |
| | | | | | | | | 54 | 50 | | | | | |
| | | | | | | | | 55 | 51 | | | | | |
| | | | | | | | | 56 | 52 | | | | | |
| | | | | | | | | 57 | 53 | | | | | |
| | | | | | | | | 58 | 54 | | | | | |
| | | | | | | | | 59 | 55 | | | | | |
| | | | | | | | | 60 | 56 | | | | | |
| | | | | | | | | 61 | 57 | | | | | |
| | | | | | | | | 62 | 58 | | | | | |
| | | | | | | | | 63 | 59 | | | | | |
| | | | | | | | | 64 | 60 | | | | | |
| | | | | | | | | 65 | 61 | | | | | |
| | | | | | | | | 66 | 62 | | | | | |
| | | | | | | | | 67 | 63 | | | | | |
| | | | | | | | | 68 | 64 | | | | | |
| | | | | | | | | 69 | 65 | | | | | |
| | | | | | | | | 70 | 66 | | | | | |
| | | | | | | | | 71 | 67 | | | | | |
| | | | | | | | | 72 | 68 | | | | | |
| | | | | | | | | 73 | 69 | | | | | |
| | | | | | | | | 74 | 70 | | | | | |
| | | | | | | | | 75 | 71 | | | | | |
| | | | | | | | | 76 | 72 | | | | | |
| | | | | | | | | 77 | 73 | | | | | |
| | | | | | | | | 78 | 74 | | | | | |
| | | | | | | | | 79 | 75 | | | | | |
| | | | | | | | | 80 | 76 | | | | | |
| | | | | | | | | 81 | 77 | | | | | |
| | | | | | | | | 82 | 78 | | | | | |
| | | | | | | | | 83 | 79 | | | | | |
| | | | | | | | | 84 | 80 | | | | | |
| | | | | | | | | 85 | 81 | | | | | |
| | | | | | | | | 86 | 82 | | | | | |
| | | | | | | | | 87 | 83 | | | | | |
| | | | | | | | | 88 | 84 | | | | | |
| | | | | | | | | 89 | 85 | | | | | |
| | | | | | | | | 90 | 86 | | | | | |
| | | | | | | | | 91 | 87 | | | | | |
| | | | | | | | | 92 | 88 | | | | | |
| | | | | | | | | 93 | 89 | | | | | |
| | | | | | | | | 94 | 90 | | | | | |
| | | | | | | | | 95 | 91 | | | | | |
| | | | | | | | | 96 | 92 | | | | | |
| | | | | | | | | 97 | 93 | | | | | |
| | | | | | | | | 98 | 94 | | | | | |
| | | | | | | | | 99 | 95 | | | | | |
| | | | | | | | | 100 | 96 | | | | | |

According to our account both the 70 y. Captivity, and Daniels 70 Weeks of years run exactly parallel with the weeks of the World: The first beginning at the end of the 485, and ending at the end of the 495 week of the World. The last beginning at the end of the 495 week, and ending at the end of the 565 week of the World.

Some begin Ezekiels 40 year mentioned Ezek. 4. 6. (not with Ieremiahs Prophecy spoke of, Ier. 25. 3. but) with Iosahs Passover and renewal of the Covenant in the 18 year of his reign, 2 Chron. 35. 19. compared with 2 Chron. 34. 31, 32. And so those 40 year expired nor till the fourth and last Captivitie, full 23 years after the first Captivity, and almost 5 y. after Ierusalem was taken, and Zedekiahs eyes put out. After which, God spared them no longer, but the Land lay utterly desolate without any Inhabitant. This seems very consonant to the truth.

Zedekiah was Iehojakims Uncle, 2 Kin. 24. 17. yet 1 Chron. 3. 16. he is noted as the son of Iehojakim: the reason is because he succeeded as his heir in the Kingdom, 2 Chron. 36. 10 he is called Iehojakims brother, according to the custom of the Jewes, who call all their kinred Brethren. Thus by our Saviours Brethren, Matth. 13. 55. we must understand his kinred.

2 Kin. 24. 12. Nebuchadnezzar took Iehojachim in the 8 year of his reign, Ier. 52. 28. in his seventh year, probably it was at the end of Nebuchadnezzars seventh and the beginning of his eighth year. In the same sense haply Nebuchadnezzars first is said to be Iehojakims third and fourth year, Dan. 1. 1. compared with Ier. 25. 1. And thus Zedekiahs Captivity is said to be in the 18 year of Nebuchadnezzar, Ier. 52. 29. whereas Zedekiahs 11 y. wherein he was taken captive runs parallel with Nebuchadnezzars 19 y. But upon the former supposition the answer is easie. Zedekiah was led captive in the end of the 18 and the beginning

| | | | | | | |
|------|------|------|-----|-----|-----|-----|
| 1730 | 1310 | 1280 | 880 | 840 | 400 | 360 |
| 1740 | 1320 | 1250 | 890 | 850 | 410 | 370 |
| 1750 | 1330 | 1300 | 900 | 860 | 420 | 380 |
| 1760 | 1340 | 1310 | 910 | 870 | 430 | 390 |
| 1770 | 1350 | 1320 | 920 | 880 | 440 | 400 |

| Iof. | Ier. | Iehoa. | Iehoj. | 70 y. Cap. | Iehoj. Zed. | S. | W. | Olym. |
|------|------|----------------------|--------|------------------|--------------------|---------------|----|---------------|
| 21 | 9 | | | | | 69 17 | | |
| 22 | 10 | | | | | <i>Jubil.</i> | | 39 |
| 23 | 11 | | | | | | | |
| 24 | 12 | | | | | | | |
| 25 | 13 | | | | | | | 40 |
| 26 | 14 | | | | | 484 | | |
| 27 | 15 | | | | | | | |
| 28 | 16 | | | | | | | |
| 29 | 17 | | | | | | | 41 |
| 30 | 18 | | | | | | | |
| 31 | 19 | <i>Iehoa. Iehoj.</i> | | | | | | |
| | 20 | 3 m. | 1 | | | | | |
| | 21 | | 2 | | | | | |
| | 22 | | 3 | <i>Captiv. 1</i> | | 48 | | |
| | 23 | | 4 | | | | | |
| | 24 | | 5 | | | | | |
| | 25 | | 6 | | | | | |
| | 26 | | 7 | | | | | 43 |
| | 27 | | 8 | | | | | |
| | 28 | | 9 | | | | | 340 |
| | 29 | | 10 | 7.1. Cap. 2 | | | | 68 |
| | 30 | | 11 | | | 486 | | <i>Jubil.</i> |
| | 31 | | 12 | | <i>Iehoj. Zed.</i> | | | 44 |
| | 32 | | 13 | | 3 m. | | | |
| | 33 | | 14 | | 1 | | | |
| | 34 | | 15 | | 2 | | | |
| | 35 | | 16 | | 3 | | | |
| | 36 | | 17 | | 4 | | | 45 |
| | 37 | | 18 | | 5 | | | |
| | 38 | | 19 | | 6 | | | |
| | 39 | | 20 | | 7 | | | |
| | 40 | | 21 | 2 | 8 | | | 487 |
| | | | 22 | | 9 | | | |
| | | | 23 | | 10 | | | 3410 |
| | | | 24 | | 11 | | | 46 |
| | | | 25 | | 12 | | | |
| | | | 26 | | 13 | | | |
| | | | 27 | | 14 | | | |
| | | | 28 | 3 | 15 | | | |
| | | | 29 | | 16 | | | |
| | | | 30 | Cap. 3 | 17 | | | |
| | | | 31 | | 18 | | | 47 |
| | | | 32 | | 19 | | | |
| | | | 33 | | 20 | | | |
| | | | 34 | | 21 | | | |
| | | | 35 | 3 | 22 | | | 483 |
| | | | 36 | | 23 | | | |
| | | | 37 | Cap. 4 | 24 | | | |
| | | | 38 | | 25 | | | 48 |
| | | | 39 | | 26 | | | |
| | | | 40 | | 27 | | | |
| | | | | | 28 | | | 49 |
| | | | | | 29 | | | |
| | | | | | 30 | | | |
| | | | | | 31 | | | |
| | | | | | 32 | | | 50 |
| | | | | | 33 | | | |
| | | | | | 34 | | | |
| | | | | | 35 | | | |
| | | | | 4 | | | | 490 |
| | | | | | | | | 3430 |

S

Floud.

ning of the 19 year of Nebuchadnezzar. See
the like 2 Kin. 8. 25. and 9. 29 compared.

The 4 Captivities I have noted in the
next collumne to that of the Captivitie.
The first hapned in the third of Iehojakim,
Dan. 1. 1. 3. the end of which third year
concurred with the first of Nebuchadnezzar.
The second third and fourth hapned in the
7, 18, and 23 year of Nebuchadnezzar. Jer.
52. 28, 29, 30. Its remarkable that the 10
weeks of the 70 years Captivity, and also
the 70 weeks of Daniel run parallel with
the weeks of the World. That the 70 y.
Captivity begin with the 4 of Iehojakim, I
have proved before in the Difficulties con-
troverted.

The first Temple was founded in the 427 week of the World, and con-
tinued just 427 y. currant. The second Temple was founded 480 y. after
the first was founded, and that precisely to a month, 1 Kin. 6. 1. compared
with Ezra 3. 8. and just so many years passed from the going out of Ægypt
to the founding of the first Temple, 1 Kin. 6. 1.

Broughton in the Preface to that excellent peece of his (called a Con-
cent of Scripture) brings a clear Testimony out of Abben-Ezra that Dani-
els 70 weeks take their beginning from the Prayer of Daniel, Dan. 9. Be-
sides evidences from Josephus and others, in the body of his Concent.

Floud,

Floud.Prom.Circ.Pafov.Canā.Temp.Divif. Captivity. Dan.70 w. S. W. Olymp.

| | | | | | | | | |
|------|------|------|-----|-----|-----|---|----------------|--------|
| | | | | | 410 | 36 37 38 39 40 41 42 6 | 70.18 Jubi. | 51 |
| 1780 | | 1330 | | | | | 491 | |
| | 1360 | | 930 | 890 | 450 | 43 44 45 46 47 48 | 187u | 52 |
| | | | | | | 49 7 | | 53 |
| | | | | | 420 | Evilmerodach. 50 51 52 53 54 55 56 8 | 492 | 54 |
| 1790 | | 1340 | | | | | | 55 |
| | 1370 | | 940 | 900 | 460 | | | |
| | | | | | | | 493 | 56 |
| | | | | | | 57 58 59 60 61 62 63 9 | Jubi. 187u | 57 |
| 1800 | | 1350 | | | 430 | | 494 | |
| | 1380 | | 950 | 910 | 470 | | | 58 |
| | | | | | | 64 65 66 67 68 69 70.10 | | |
| | | | | | 440 | Belhazzar. | 70 weeks. 495 | 59 |
| 1810 | | 1360 | | | | | | 60 |
| | 1390 | | 960 | 920 | 480 | | | |
| | | | | | | | | 61 |
| | | | | | | | 496 | |
| | | | | | 450 | | | 62 |
| 1820 | | 1370 | | | | | | |
| | 1400 | | 970 | 930 | 490 | | | |
| | | | | | | | 497 | 63 |
| | | | | | | | | Floud. |

The Persian Monarchy begins in Cyrus.
The second Temple founded. Ezr. 3. 8.

Broughton in his Conccent thinks Darius Hiftaspis to be the fame with Ahaffuerus, in whose time that famous story of Hester hapned. Its remarkable that though the book of Hester contain most admirable passages of Gods providence in delivering of his Church, yet in that book alone (of all the books of holy Scripture) the name of God is not so much as once mentioned.

The Persian Monarchy was thought to last above 200 y. Broughton for the establisling of Daniels 70 weeks, makes it farre shorter, and that not without just ground: of which I have handled before in the Difficulties of Chronologic controverted by the Learned. I shall not therefore note particularly the names of the Persian Kings, because their several raings contradict the Æra of Daniels 70 weeks which I follow exactly in this Chronology.

Both the Grecian and Roman Monarchy begin 30 year sooner with us than with other Chronologers, because we conceive that Christ suffered 30 y. sooner than they did, namely An. Mundi 3952. and not An. M. 3982.
Floud.

Floud. Prom. Circū. Pasov. Canā. Temp. Divif. Dan. 70 w. S. W. Olym.

| | | | | | | | | | |
|------|------|------|------|-----|-----|----|---------------|--------------|-----------------|
| | | | | | | 15 | 71.19 | 3480 | |
| | | | | | | 16 | <i>Jubil.</i> | | |
| | | | | | | 17 | | | |
| | | | | | | 18 | | | 64 |
| | | | | | 460 | 19 | | | |
| | | | | | | 20 | | | |
| 1830 | | | | | | 21 | 3 | 498 | |
| | 1410 | 1380 | 980 | 940 | 500 | 22 | | 19 <i>Ju</i> | 65 |
| | | | | | | 23 | | | |
| | | | | | | 24 | | | |
| | | | | | | 25 | | 3490 | |
| | | | | | | 26 | | | 66 |
| | | | | | | 27 | | | |
| | | | | | | 28 | 4 | 499 | |
| | | | | | 470 | 29 | | | |
| 1840 | | | | | | 30 | | | 67 |
| | 1420 | 1350 | 990 | 950 | 510 | 31 | | | |
| | | | | | | 32 | | | |
| | | | | | | 33 | | | |
| | | | | | | 34 | | | 68 |
| | | | | | | 35 | 5 | 500 | 3500 |
| | | | | | | 36 | | | |
| | | | | | | 37 | | | 70 <i>Jubi.</i> |
| | | | | | | 38 | | | |
| | | | | | | 39 | | | 69 |
| | | | | | 480 | 40 | | | |
| 1850 | | | | | | 41 | | 19 <i>Ju</i> | |
| | | | | | | 42 | 6 | 501 | 70 |
| | 1430 | | 1000 | 960 | 520 | 43 | | | |
| | | | | | | 44 | | | |
| | | | | | | 45 | | 3510 | |
| | | | | | | 46 | | | 71 |
| | | | | | | 47 | | | |
| | | | | | | 48 | | | |
| | | | | | | 49 | 7 | 502 | |
| | | | | | 490 | 50 | | | 72 |
| 1860 | | | | | | 51 | | | |
| | 1440 | 1410 | 1010 | 970 | 530 | 52 | | | |
| | | | | | | 53 | | | |
| | | | | | | 54 | | | 73 |
| | | | | | | 55 | | 3520 | |
| | | | | | | 56 | 8 | 503 | |
| | | | | | | 57 | | | |
| | | | | | | 58 | | | 74 |
| | | | | | 500 | 59 | | | |
| | | | | | | 60 | | | |
| | | | | | | 61 | | | |
| | | | | | | 62 | | | 75 |
| | 1450 | 1420 | 1020 | 980 | 540 | 63 | 9 | 504 | |

The second Temple finished after 46 y. time spent in building; Joh. 2. 20.

In the two Registers (Ezra 2. and Neh. 7. compared together) these passages are remarkable,

1. That the heads of both Registers differ in 19 places, whereof Nehemiab's Register exceeds Ezra's in 12 places. Ezra's exceeds Nehemiab's in 7 places. Thus the children of Azgad, (Ezra 2. 12.) were 1222. but Neh. 7. 17. they are 2322, eleven hundred more than in Ezra. How shall these differences be reconciled? Answ. We must conceive there was a double listing, the first in Babylon, of those who gave in their names to come up, some of whom afterwards repented through carnal fears, love of the world, and ease, &c. who are therefore branded, 1 Chron. 4. 23. Others upon better consideration went up and so were registered at Jerusalem. Too true an emblem of our times, in which many seemed very forward, but now have fallen back to errors &c. forgetting (if not sleighting) their engagements to God and man.

2. Its observable that the total of both Registers stands recorded as equal, namely 42360. Ezra 2. 64. and Neh. 7. 66. God will not loose one of his number though never so many hypocrites Apostatize, 2 Tim. 2. 19.

3. Yet observe that each Register summed up falls far short of the former total assigned, Ezra 2. 64. For Ezra's register summed up in all the parcels, amounts but to 29818, and Nehemiab's to 31031. both which fall far short of 42360, which therefore must be made up by the residue of the Priests and Israelites, who could not finde out their Genealogy, Ezra 2. 59.

In the catalogue of their servants and beasts both registers agree, save only in the Singers, whereof the latter Register had 45 more than the former. Ezra 2. 65. compared with Neh. 7. 67.

Yet beware we censure not all that stayed, for some might be forced to stay through poverty, others because they were in publick employment and did the Church more service there then had they been at Jerusalem, as Daniel and others. But there can be no such plea for neglect to come out of siane, the world and spiritual Babylon unto Christ and the Church, Rev. 18. 4.

Its further remarkable that divers of those who came up with Zerubbabel as heads of the people, did in their own persons subscribe that most solemne Covenant, Neh. 10. 14, 15, 16, 17, 18, 19, 20, 27. and vers. 3. 5. 9. All which you cannot imagine to be lesse then 20 year old apeece, else they were not capable of beaving arms, much lesse of being heads over the people. At least 17 of them are mentioned in the fore-quoted place, that is neer upon half of the heads or Commanders, and probably therefore (if we may gurse by proportion) half of the people who came up with Zerubbabel were alive at the taking of that Covenant. Hence it will follow, that if the Persian Monarchs reigned each of them so long as Heathen Writers would make us believe, and upon whom Chronologers build to alter the true date of Daniels weeks, then about twenty thousand of the people who ascended with Zerubbabel lived to see above 160 years apeece, whereas in Moses his time, Psal. 90. fourscore y. was counted a very great age,

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| | | | | | | 64 | 72.20 | | |
| | | | | | | 65 | Jubil. | 3530 | |
| | | | | | | 66 | | | 76 |
| | | | | | | 67 | | | |
| | | | | | | 68 | | | |
| | | | | | 510 | 69 | | | |
| | | | | | | 70 | 10 | 505 | 77 |
| 1880 | | | | | | 71 | | 20 Ju | |
| | 1460 | 1430 | 1030 | 990 | 550 | 72 | | | |
| | | | | | | 73 | | | |
| | | | | | | 74 | | | 78 |
| | | | | | | 75 | | | |
| | | | | | | 76 | | 3540 | |
| | | | | | | 77 | 11 | 206 | |
| | | | | | | 78 | | | 79 |
| | | | | | 520 | 79 | | | |
| 1890 | | | | | | 80 | | | |
| | 1470 | 1440 | 1040 | 1000 | 065 | 81 | | | 80 |
| | | | | | | 82 | | | |
| | | | | | | 83 | | | |
| | | | | | | 84 | 12 | 507 | |
| | | | | | | 85 | | | |
| | | | | | | 86 | | 3550 | |
| | | | | | | 87 | | Jubi. | 81 |
| | | | | | | 78 | | | |
| | | | | | 530 | 89 | | | |
| | | | | | | 90 | | 20 Ju | 82 |
| 1900 | | | | | | 91 | 13 | 508 | |
| | | | | | | 92 | | | |
| | 1480 | 1450 | 1050 | 1010 | 570 | 93 | | | |
| | | | | | | 94 | | | 83 |
| | | | | | | 95 | | | |
| | | | | | | 96 | | 3560 | |
| | | | | | | 97 | | | |
| | | | | | | 98 | 14 | 509 | 84 |
| | | | | | | 99 | | | |
| | | | | | 540 | 100 | | | |
| 1910 | | | | | | 101 | | | |
| | 1490 | 1460 | 1060 | 1020 | 580 | 102 | | | 85 |
| | | | | | | 103 | | | |
| | | | | | | 104 | | | |
| | | | | | | 105 | 15 | 510 | |
| | | | | | | 106 | | | 86 |
| | | | | | | 107 | | | |
| | | | | | | 108 | | | |
| | | | | | 550 | 109 | | | |
| | | | | | | 110 | | | 87 |
| 1920 | | | | | | 111 | | | |
| | 1470 | | | | | 112 | 16 | 511 | |

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age, which how probable, let any indifferent Reader judge. Suppose the Covenant were taken in the 20 year of Artaxerxes Mnemon, which is the soonest time imaginable, Neh. 2. 1. and 5. 14. since it was the 20 y. of this King, before Neuchimiah was sent as Governour, and under whose Government the Covenant was taken. From the first return out of Captivity to the 20 of Artaxerxes Mnemon, (according to Heathen Authors) passed at least 144 years, to which add 20 y. of their age who returned, the total is 164 y. And yet so old they must be if prophane Historians count the reigns of the Persian Monarchs right: which how contrary to the Scriptures? Certainly had Chronologers been as diligent in search of Scripture as in tumbling over old heathen fables, they had never left both us and themselves in such perplexity as now they have done about the true date of Daniels Weeks. But no wonder if they wander and stumble in their paths, who chose to follow the candle-light of Heathens rather than the cleer Sun-shine of Scripture, and will bring that golden Standard to their Lesbian rule. More of this see in the Difficulties following the Preface, namely in the fourth Difficultie.

Yet their lying Olympiads are contradicted not only by Scripture, but also by some of the honest heathen; witnesse Plutarch, who in the beginning of his Numa affirms that Numa was 40 y. old currant when he entred upon the Kingdom. 2. That he was born on that very day on which the City of Rome was built; and so his age runs parallel with Æra U. C.

3. The same Author avers that Numa was created King in the third y. of the 16 Olympiad, which therefore must run parallel with the 40 y. of U. C. at least in some part of it. To all which add Alsted's confession in his Thesaur. Chronolog. p. 212. (though a maintainer of the truth of Heathen Olympiads contrary to Scripture) that Numa was contemporary with Hezekiah; Its apparent that the 16 Olympiad fell out in Hezekiah's reign according to our date, and that the date of their Olympiads must needs be false who begin them 54 y. before ours. And for my part I had rather believe one honest heathen speaking with Scripture, than ten thousand of them speaking against it. Nor can I but wonder that Christian Chronologers should lay that for a foundation (I mean the usual date of the Olympiads) which is so much questioned by Plutarch an honest Heathen. Certainly the building cannot be firm which leans upon so sandy a foundation. The ground of mis dating the Olympiads hath been formerly proved to be that grand mistake about the date of Abrahams birth: to which I must refer the Reader.

There yet remains one scruple, namely how the several reigns of the Persian Kings can be reconciled with our date of the Persian Empire. For by the computation of their several reigns the Persian Monarchy held about 200 y. but after our account it lasts but 126 y. and so falls 74 y. short of the common account. Plutarch and Alsted compared together will afford some light to help us out of this maze. Plutarch in the end of his Artax. affirms that Artax. Mnemon reigned 62 y. Alsted in his Thesaur. Chronolog.

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| 1500 | 1070 | 1030 | 590 | 113 | 73.21 | 88 |
|------|------|------|------|--------|------------------|------------------|
| | | | | 114 | <i>Jubi.</i> | |
| | | | | 115 | 3580 | |
| | | | | 116 | | |
| | | | | 117 | | |
| | | | | 118 | | 89 |
| | | | 560 | 119 17 | 512 | |
| 1930 | | | | 120 | 217 ^u | |
| | 1480 | | | 121 | | |
| | | | | 122 | | 90 |
| 1510 | | 1080 | 1040 | 123 | | |
| | | | 600 | 124 | | |
| | | | | 125 | | |
| | | | | 126 18 | 513 | 3590 |
| | | | | 127 | | |
| | | | 570 | 128 | | |
| | | | | 129 | | |
| 1940 | | | | 130 | | 92 |
| | 1490 | | | 131 | | |
| | | | | 132 | | |
| 1520 | | 1090 | 1050 | 133 19 | 514 | |
| | | | 610 | 134 | | |
| | | | | 135 | | 93 |
| | | | | 136 | 3600 | |
| | | | | 137 | 72 | |
| | | | | 138 | <i>Jubi.</i> | 94 |
| | | | 580 | 139 | | |
| | | | | 140 20 | 515 | 217 ^u |
| 1950 | | | | 141 | | |
| | 1500 | | | 142 | | 95 |
| | | 1100 | 1060 | 143 | | |
| 1530 | | | 620 | 144 | | |
| | | | | 145 | | |
| | | | | 146 | | 3610 |
| | | | | 147 21 | 516 | 96 |
| | | | | 148 | | |
| | | | 590 | 149 | | |
| | | | | 150 | | 97 |
| 1960 | | | | 151 | | |
| | 1510 | | | 152 | | |
| | | 1110 | 1070 | 153 | | |
| 1540 | | | 630 | 154 22 | 517 | 98 |
| | | | | 155 | | |
| | | | | 156 | | 3620 |
| | | | | 157 | | |
| | | | | 158 | | 99 |
| | | | 600 | 159 | | |
| | | | | 160 | | |
| 1970 | | | | 161 23 | 518 | |

The Grecian Monarchy begins in Alexander the Great

nolog. allows him but 43 y. of his sole reign, but confesses that the former 19 y. he reigned with Darius Nothus his father, who at the beginning of his reign assumed Artax. into the fellowship of his Kingdom, p. 171. We accept of Alsted's confession, and thence infer, that as Darius co-opted Artax. to the other Persian Kings in the very beginning of their reigns might assume their sons and grand-children into the fellowship of their Kingdoms. That Darius did so (besides the testimony of Alsted) is evident by Scripture, Ezr. 6. 14. else how could the Temple be finished by the Decree of Darius and Artax. had not Artax. reigned with his father Darius, in whose 6 y. the Temple was finished? Thus Cyrus might assume Cambyles: Darius Hytaspis might assume Xerxes, and he Artaxerxes Longimanus his son at the same time. Longimanus might assume Darius Nothus, and he Artax. Mnemon, as is confest. Then grant that Darius Ochus reigned 10 y. with Artaxerxes Mnemon, Arfames and Codomannus reigned out their full times solely; their several years summed up might make 200 y. though the Synarchies rightly linked together extended the Persian Monarchy but to 126 y. And that this is no new thing may appear by the Synarchies of the Kings of Israel and Judah compared together: of which above. By thus linking of the Synarchies together sacred and profane Chronologie may be reconciled, Daniels weeks established, and the Olympiads rectified according to scripture, yea though we grant that each King reigned as many years as are allotted them by Historians. By this means we may conceive how the Temple was building but 46 y. (I mean, but 46 y. interceded from its foundation to its coping) John 2. 20. and yet withall, that it was not finished till the 6 y. of Darius Nothus, Ezra 6. 15. As thus, Suppose Cambyles reigned 2 y. with Cyrus, and 5 y. alone: Darius Hytaspis 36 y. and with him as contemporaries Xerxes or Ahafuerus and Artaxerxes Longimanus (though upon the supposition this last were crowned being an Infant) Darius Hytaspis his 36 y. reached within the 3 last of Artaxerxes Longimanus, and so you have from the first of Cyrus his universal Monarchy to the 36 of Artax. Longim. 7 y. and 36 y. which added together make 43 y. Suppose further Darius Nothus were assumed by his father into the Kingdom 5 y. before the death of Longimanus; the Temple being finished in the 11 y. of his sole reign, but the 6 of his reign with his father; you have the 3 last years of Longimanus and the first of Darius Nothus, 4 y. more, which added to the former 43 y. make just 47 y. from return out of Captivité to the finishing of the second Temple. To which 47 y. add 56 y. of Artax. Mnemons reign, (whereof 13 y. after Darius Nothus his death, 10 with Ochus, and 33 alone) 13 y. of Darius Ochus alone, 4 of Arfames, and 6 of Codomannus, in all 79 y. the total is just 126 y. according to our date of the Persian Monarchy.

But why labour I in vain for a reconciliation with them who will not agree with me, since my Synarchies crosse their History: nor can I agree with them, since their Chronologie crosses Scripture?

And, if we go but to common sence and reason, Is it probable the Persian

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| | 1550 | 1520 | 1120 | 1080 | 640 | 162 163 164 165 166 167 168 24 | 74.22 Jubil. 519 | 100 3630 101 |
| 1980 | | | | | | 610 169 170 171 172 173 174 175 25 | 22 Ju 520 | 102 103 3640 |
| | 1560 | 1530 | 1130 | 1090 | 650 | 176 177 178 179 180 181 182 26 | 521 | 104 105 |
| 1990 | | | | | | 183 184 185 186 187 188 189 27 | 522 | 3650 73 106 Jubi. |
| | 1570 | 1540 | 1140 | 1100 | 660 | 630 190 191 192 193 194 195 196 28 | 22 Ju 523 | 107 108 3660 |
| 2000 | | | | | | 197 198 199 200 201 202 203 29 | 524 | 109 110 |
| | 1580 | 1550 | 1150 | 1110 | 670 | 204 205 206 207 208 209 210 30 | 525 | 3670 111 112 |
| 2010 | | | | | | 650 | | |

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an Kings (who wallowed in extreame Luxury, and were so mightily addicted to Ceres, Bacchus and Venus should raigñ or live so long as is affirmed by Heathen Authours? I deny not but the Lord might bestow upon Artax. Minemon a prerogative of singular preservation from great dangers, of many daies, and a prosperous raigñ, in regard of his and his Fathers great and singular affection to the Church, Ezr. 6. and 7. But to beleeve that in so much excessse he should raigñ 62 y. and live 94 y. (as Platarch reports upon trust) I must confesse it can scarce enter into my Creed, and may give just occasion to Question the whole Historie about the extent of their several raigñs (at least 3 of them) unlesse the Difficultie may be reconciled by a due linking together of their Synarchies. Its remarkable of this Artax. that his very Sir-name shews how mindfull and carefull God was of him who was so tender to and mindfull of Gods Church and people. None shall ever have cause to complain that God was behind-hand with him for any kinde-nesse to himselfe or his people, Matth. 10. last, and 2 Kin. 10. 30. In which last place its very considerable how Gods Promise runs parallel with his Threat. In the second commandment God threatens Idolaters to the fourth Generation; and for destroying Idolatrie God rewards Jehu to the fourth Generation. And that God was as good as his Word, see 2 Kin. 15. 12. True, Jehu his design was the establishment of the Kingdom, Darius his design was long life for himselfe and his posteritie, Ezr. 6. 10. God gives them both their penny; so abundant is he in goodnesse and truth, that though no naturall man can claim any Promise, yet for his out-side obedience he shall have an outward reward. Thus Artax. complying with his Father for the service of the Church, had the blessing of the fifth Commandment made good unto him. If God be so bountifull to hirelings, yea enemies, how gracious will hee bee to his own Children for whom hee reserves an eternall Inheritance, and thinks not himselfe too good a portion for them?

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| 2020 | 1600 | 1570 | 1170 | 1130 | 690 | 211 212 213 214 215 216 217 31 | 75.23 Jubil. | 526 | 3680 | 113 |
| | | | | | 660 | 218 219 220 221 222 223 | | 23 Ju | | 114 |
| 2030 | 1610 | 1580 | 1180 | 1140 | 700 | 224 32 | | 527 | 3690 | 115 |
| | | | | | 670 | 225 226 227 228 229 230 | | | | 116 |
| 2040 | | | | | | 231 33 | | 582 | | 117 |
| | 1620 | 1590 | 1190 | 1150 | 710 | 232 233 234 235 236 237 | | | 3700 | 118 |
| | | | | | 680 | 238 34 | | 529 | 74 Jubil. | 119 |
| | | | | | | 239 240 241 242 243 244 | | 23 Ju | | 120 |
| 2050 | 1630 | 1600 | 1200 | 1160 | 720 | 245 35 | | 530 | 3710 | 121 |
| | | | | | 690 | 246 247 248 249 250 251 | | | | 122 |
| 2060 | | 1610 | | | | 252 36 | | 531 | | |
| | 1640 | | 1210 | 1170 | 730 | 253 254 255 256 257 258 | | | 3720 | 123 |
| | | | | | 700 | 259 37 | | 532 | | 124 |

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|------|------|------|------|------|-----|--|------------------------|------|-----|--|
| 2070 | 1650 | 1620 | 1220 | 1180 | 740 | 260 261 262 263 264 265 266 38 | 76.24 Jubil. 533 | 3730 | 125 | |
| | | | | | | 267 268 269 270 271 272 | 24.74 | | 126 | |
| 2080 | 1660 | 1630 | 1230 | 1190 | 750 | 273 39 | 534 | | 127 | |
| | | | | | | 274 275 276 277 278 279 280 40 | | 3740 | 128 | |
| 2090 | 1670 | 1640 | 1240 | 1200 | 760 | 281 282 283 284 285 286 287 41 | 535 | | 129 | |
| | | | | | | 288 289 290 291 292 293 294 42 | 24.74 | | 130 | |
| 2100 | 1680 | 1650 | 125 | 1210 | 770 | 295 296 297 298 299 300 301 43 | 537 | | 131 | |
| | | | | | | 302 303 304 305 306 307 308 44 | | 3760 | 132 | |
| 2110 | 1690 | 1660 | 1260 | 1220 | 780 | | 538 | | 133 | |
| | | | | | | | | 3770 | 134 | |
| | | | | | | | | | 135 | |
| | | | | | | | | | 36 | |
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| 2120 | 1700 | 1670 | 1270 | 1230 | 790 | 750 | 309 310 311 312 313 314 315 45 | 77.25 Jubil. | 540 | 3780 | 137 138 |
| 2130 | 1710 | 1680 | 1280 | 1240 | 800 | 760 | 316 317 318 319 320 321 322 46 | 257u. | 541 | | 139 140 |
| 2140 | 1720 | 1690 | 1290 | 1250 | 810 | 770 | 323 324 325 326 327 328 329 47 | | 542 | 3790 | 141 142 |
| 2150 | 1730 | 1700 | 1300 | 1260 | 820 | 780 | 330 331 332 333 334 335 336 48 | | 543 | 3800 | 143 144 |
| 2160 | 1740 | 1710 | 1310 | 1270 | 830 | 790 | 337 338 339 340 341 342 343 49 | 257u. | 544 | | 145 146 |
| | | | | | | | 344 345 346 347 348 349 350 50 | | 545 | 3810 | 147 148 |
| | | | | | | | 351 352 353 354 355 356 357 51 | | 546 | 3820 | |

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| | | | | | 800 | 358 359 360 361 362 363 364 | 78.26 Jubil. | 149 |
| 2179 | 1750 | 1720 | 1320 | 1280 | 840 | 52 | 547 | 150 |
| | | | | | | | 267w. 3830 | 151 |
| | | | | | 810 | 365 366 367 368 369 370 371 | 53 | 152 |
| 2180 | | 1730 | | | | | 548 | |
| | 1760 | | 1330 | 1290 | 850 | | | 153 |
| | | | | | | | | 3840 |
| | | | | | | | | 154 |
| | | | | | 820 | 372 373 374 375 376 377 378 | 54 | 154 |
| 2190 | | 1740 | | | | | | |
| | 1770 | | 1340 | 1300 | 860 | | | 155 |
| | | | | | | | | 3850 |
| | | | | | | | | 156 |
| | | | | | 830 | 386 387 388 389 390 391 392 | 55 | 157 |
| 2200 | | 1750 | | | | | 551 | |
| | 1780 | | 1350 | 1310 | 870 | | | 158 |
| | | | | | | | | 3860 |
| | | | | | | | | 159 |
| | | | | | 840 | 393 394 395 396 397 398 399 | 57 | 159 |
| 2210 | | 1760 | | | | | | |
| | 1790 | | 1360 | 1320 | 880 | | | 160 |
| | | | | | | | | 3870 |
| | | | | | | | | 161 |
| | | | | | | 400 401 402 403 404 405 406 | 58 | 161 |

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The probable grounds why Christ was not born in December are these,
1. From the wife men, Matth. 2, who cannot be thought so unwise as to dispose their journey to and from Christ in the winter, which they might far better take in Summer.

2. From the Taxation, Luke 2. Surely Cesar was not so hard put to it for money, as he must needs force such multitudes of people to travel to their own Cities in the depth of Winter.

3. From the Shepherds watching in the open field all night, Luke 2. 8. which may be doubted whether they used to do so in Winter, or rather to drive their flocks to house.

4. I might add, that our Saviour being baptized precisely at the time of the year he was born, must according to the common opinion be baptized in the depth of winter; which how probable let indifferent men judge.

That Christ was born about August or September I prove thus, He was thirtieth year old at his Baptisme; Luke 3: 23. (whither entering into his 30 y. or compleatly 30 y. old it matters not) He ministered 3 y. and an half, and was either 32 or 33 y. and an half old when he suffered, (which fell out precisely at the Passeeover :) This is evident by the four Passeeovers he was at, and by the Prophecie of Daniel, Dan. 9. 26, 27. Subtract the last half y. from the last Passeeover, falling out about the end of March, Its manifest Christ was precisely 33 y. old in the preceding August or September; and so might haply answer the type, by pitching his Tabernacle amongst us, Joh. 1. 14. about that time of the y. when the feast of Tabernacles was kept.

Its a pious conjecture of Divines that God of purpose concealed the time of Christs birth, as he did the bodie of Moses, as well fore-seeing how it would have been abused to superstition, &c. had it been exactly known.

Quid si adderemus, ita forsitan disposuisse divinam providentiam, ut partus tan Augustus contingeret, non tantum sub imperio Augusti sed etiam in ipso mense Augusti: atque ita Trinitas Augustorum in uno nostro Immanuele concurreret.

Only Jesus Christ is the true Melchizedek, being without Mother as God, without Father as Man: and without beginning or end of dayes: A clear testimonie of his Divinitie, Heb. 7. 3. For who but God alone is without beginning or end? He is both to his Church in general, and then to every member in particular, first Melchizedek, King of righteousness, and then Melech-Salem, King of peace. Nor is he ever our peace before he be our righteousness.

Note further, Melchizedek was a King and a Priest; David a King and Prophet, Jeremiah a Priest and Prophet, so Ezekiel; But never any except Christ, was both King Priest and Prophet: which dignitie yet he confers in some measure upon his people, making them spiritual Kings, Priests, and Prophets.

We note both the Conception and Birth of Christ in one column. He was born at the beginning of a sabbatical year immediately foregoing the Jubilee according to our account: yet the year of the Lord is reckoned rather from his Conception, which probably fell out (not at our Lady day according

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| | | | | | 850 | 407 408 409 410 411 412 413 | The Roman Monarchy began in Julius Cæsar. | C. B. 79. 27 Jubi. | | 152 |
| 2220 | 1800 | 1770 | 1370 | 1330 | 890 | 59 | | 554 | 27 Ju | 3880 |
| | | | | | 860 | 414 415 416 417 418 419 420 | Augustus Cæsar. | 535 | | 154 |
| 2230 | 1810 | 1780 | 1380 | 1340 | 900 | 60 | | 536 | | 3890 |
| | | | | | 870 | 421 422 423 424 425 426 427 | Julius Cæsar. | | | 166 |
| 2240 | 1820 | 1790 | 1390 | 1350 | 910 | 61 | | 557 | | |
| | | | | | 880 | 428 429 430 431 432 433 434 | Augustus Cæsar. | 558 | | 168 |
| 2250 | 1830 | 1800 | 1400 | 1360 | 920 | 62 | | 559 | 3900 78 Jubi. | |
| | | | | | 890 | 435 436 437 438 439 440 441 | Augustus Cæsar. | 558 | | 170 |
| 2260 | 1840 | 1810 | 1410 | 1370 | 930 | 63 | | 559 | 3910 | |
| | | | | | 900 | 442 443 444 445 446 447 448 | Christ I. | | | 172 |
| 2270 | 1850 | 1820 | 1420 | 1380 | 940 | 64 | | 560 | 3920 | |
| | | | | | | 449 450 451 452 453 454 455 | Christ I. | 560 | 3920 | |

Flood.

according to the vulgar account, but) in November or December: so as that time we used to keep for his Nativity, was neerer the time of his Conception, nor was he born till August or September following in the beginning of a Sabbatical year: His first year then was a sabbatical year, his second year a year of Jubilee. And it is remarkable, that each of the Jubilees how you will almost, they all come within the compass of Daniels last weeks in which our Saviour lived and died: the Spirit of God then by revealing us that he only is the true proclaimer of Justice to poor sinners, as well as the true ~~hus~~ or kinsman that doth redeem us) Isa. 61. 1, 2. Luke 18, 19. 22.

Broughton places the death of Christ in An. M. 3960. In An. M. 3952. the difference is but 8 years, and ariseth hence, because I cast the Promise upon Abrahams 70 y. and 5 y. sooner than he, as also the death of Christ upon the midst of Daniels last week; 3 y. sooner then Broughton, who placeth it in the last y. of Daniels or 70 week. The reasons that mooved me to differ from him are formerly mentioned, the weighing whereof I referre to the Readers judgement, and then let him pick and chuse.

If a Jubilee contained 50 solid years, then according to our account the first or second year of Christs ministerie was a year of Jubilee, and so he literally fulfilled that propheticie, Isa. 61. 1, 2. by preaching Gospel libertie in a year of Jubilee.

Neither Joseph nor Mary did lineally descend from Solomon; but both of them from Nathan Solomons brother. Jechonias was the last of Solomons race, and dyed childlesse, Jer. 22. 28. 30. Salathiel then was his son, not by natural generation, but by right of succession in the Kingdom; 1 Chron. 3. 17. where observe, that Assir is no proper name, but signifies Bound, or lying in bonds: and the verse should be rendred thus, The sons of Jechonias lying in bonds, or being a prisoner, Salathiel his son &c. The same word is used Isa. 42. 7. To bring the Prisoners out of Prison. In the Original it is, To bring Assir out of Prison. Our Lord Jesus then neither by his Fathers side (as was supposed) nor by his Mothers side, came of Solomon: for Joseph came of Abiud, and Mary of Rhesa, both sons of Zerobabell, Matth. 1. 13. Luke 3. 27. the son of Salathiel the son of Neri, who came of Nathan, not of Solomon, Luk. 3. 27. 31. So that Solomon was his legal Progenitor only for right of the Kingdom; Abiud his legal Progenitor in respect of his supposed Father Joseph; but Rhesa was his natural Progenitor in respect of the blessed Virgin his Mother. Matthew notes his legal, Luke his natural Progenitors,

Our Lord being about 30 y. old, was baptized of John, in Jordan. Luk. 3. 1. 23. in Autumne, not in Spring.

Christ by his death caused the dayly Sacrifice to cease in the midst of the week, Dan. 9. 26, 27.

Floud.

Floud.Prom.Circū.Pafov.Canā.Temp.Divif Dan.70 w.Christ. S. W. Olym.

| | | | | | | | | | |
|------|------|------|------|------|--------|--------|--------|-------|-----|
| | | | | | 456 | 3.2 | 80.28 | | |
| | | | | | 457 | 4.3 | Jubil. | | |
| | | | | 900 | 458 | 5.4 | | | 174 |
| | | | | | 459 | 6.5 | | | |
| 2270 | | | | | 460 | 7.5 | | | |
| | | | | | 461 | 8.7 | | | |
| | 1820 | | | | 462 65 | 9.8 | 561 | | 175 |
| | 1850 | | 1420 | 1380 | 940 | 463 | 10.9 | 28 Ju | |
| | | | | | 464 | 11.10 | | | |
| | | | | | 465 | 12.11 | | 3930 | |
| | | | | | 466 | 13.12 | | | 176 |
| | | | | | 467 | 14.13 | | | |
| | | | | | 468 | 15.14 | | | |
| | | | | 910 | 469 67 | 16.15 | 552 | | |
| | | | | | 470 | 17.16 | | | |
| 2280 | | | | | 471 | 18.17 | | | 177 |
| | 1860 | 1830 | | | 472 | 19.18 | | | |
| | | | 1430 | 1350 | 950 | 473 | 20.19 | | |
| | | | | | 474 | 21.20 | | | 178 |
| | | | | | 475 | 22.21 | | 3940 | |
| | | | | | 476 68 | 23.22 | 563 | | |
| | | | | | 477 | 24.23 | | | |
| | | | | | 478 | 25.24 | | | |
| | | | | 920 | 479 | 26.25 | | | 179 |
| | | | | | 480 | 27.26 | | | |
| 2290 | | | | | 481 | 28.27 | | | |
| | 1840 | | | | 482 | 29.28 | | | 180 |
| | 1870 | | 1440 | 1400 | 900 | 483 69 | 30.29 | 564 | |
| | | | | | 484 | 31.30 | | | |
| | | | | | 485 | 32.31 | | 3950 | |
| | | | | | 486 | 33.32 | | 79 | 181 |
| | | | | | 487 | 34.33 | | Jubi. | |
| | | | | | 88 | | | | |
| | | | | 930 | 489 | | | | |
| | | | | | 490 70 | | 565 | 28 Ju | 182 |

FINIS.







