

THE
SEASON OF THE END;

BEING

A VIEW OF THE SCIENTIFIC TIMES
OF THE YEAR
1840.

(COMPUTED AS ENDING ON THE 30TH ADAR, MARCH 23D, 1841.)

WITH PREFATORY REMARKS ON THEORIES OF GEOLOGY AS
OPPOSED TO THE SCRIPTURES, AND AN APPENDANT DIS-
SERTATION ON THE DATES OF THE NATIVITY AND PASSION.

By WILLIAM CUNINGHAME, Esq.
OF LAINSHAW, IN THE COUNTY OF AYR.

"BEHOLD HE COMETH WITH CLOUDS."

REV. 1. 7.

LONDON:

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PREFACE.

PART I.

HAVING felt an anxiety to learn whether the Series of Trinal fractions, (first brought to light in the Preface to the Second Edition of my 'Fulness of the Times,' and afterwards more fully developed in my 'Scientific Chronology of the Year 1839,' and its Supplement,) had been seen by our mathematicians, I put a question on the subject to a Christian friend at the University of Cambridge, in whose judgment and impartiality I could place firm reliance. His answer was: "The trinal fraction *seems* to be quite a novelty to the Cambridge men. I have consulted several persons well-qualified to judge, and they have not been able to detect any mathematical error in the statement given in p. 1—5 of the Supplement to your Scientific Chronology of 1839."* My friend also said, in explanation, that he had not been able to consult all the leading men, and that "it is *possible*, though not *probable*, that some of them may have seen it."

It may, therefore, I presume, be safely taken for granted by me, that our ablest mathematicians have not previously seen this remarkable fraction, which is found, as it were, imbedded in the Chronology of the Greek text that was handed down to us, through the first Churches, from the apostles and their successors; while that of the Hebrew text was received from the greatest enemies of Christianity, and the blasphemers of the Lord, during the third century. I hope, therefore, that Mr. Clinton, the only chronologer in the present age, who has espoused the scheme concocted by the Hebrew doctors, as we allege, after the Jews had rejected Christ, will feel himself called upon to account for this and all the other similar facts which are brought forward in my writings; and I hope that the candour which distinguishes the work of this able writer, will lead him to acknowledge, that the demand is a legitimate one.

I also cannot but express a wish, that those persons who may have suffered their faith, in the entire inspiration of the

* This Statement is repeated in the present Work, pp. 9—13.

Old Testament scriptures, to be shaken by the bold assertions of modern geologists, may be led patiently to examine the Scientific Chronology, which has furnished to my own mind a demonstration of the inspiration and unerring truth of the historical books of the Old Testament, which all the waves of geological infidelity cannot shake. We indeed throw down the gauntlet to the geologists, defying them to gainsay or refute it; and as it may tend to illustrate the practical and elevating tendency of this study, I shall here introduce a quotation from my Fulness of the Times, showing how the discovery of the first outlines of this Divine scheme of time affected my own mind, when it came upon me in all its original freshness; and if the reader will for a moment reflect upon the fact, that had there been only ONE YEAR MORE, in the generations between Creation and the Deluge, and ANOTHER YEAR, between the Deluge and the birth of Christ, or ONE YEAR LESS, in each of these intervals, the whole of the great periods mentioned in pp. 3 and 4 of this Tract, and also the remarkable period from Creation to the Dedication of the Temple, in p. 7, would have entirely failed, as to their characters of exact astronomical or mathematical science, he will at once see that there is no exaggeration in the language of the passage to be now placed before him.

“The first reflection which forces itself on the mind, in contemplating this wonderful scheme of time, comprehending in its vast embrace all earthly things, and all ages past, present, and future, is, that its AUTHOR is that ETERNAL BEING, who alone presides over, and directs with infinite and unerring wisdom the destinies of all worlds, and ordains the revolutions of ages for effecting the purposes of his mercy, that *in the dispensation of the fulness of time he might gather together in one, all things in Christ, both which are in heaven and which are on earth, even in him.**

“Had it been possible for man to have invented this scheme, he who devised it would have proclaimed to the world his own invention; and it could not have remained concealed and utterly unknown for so many ages. The very fact, therefore, of its having remained hidden in the Sacred pages, is evidence quite sufficient that it is not, and cannot be, a human device.

“The second conclusion that we are compelled to draw, is, that the Book which contains this hitherto hidden and

* Ephes. i. 10.

“ unknown scheme of time, must have been written by in-
 “ spiration from God. For as no human understanding could
 “ have invented such a scheme, so no human industry or
 “ pains could have obtained possession of the materials for
 “ accurately recording the events of the most distant ages,
 “ and the duration of the lives and administrations of so
 “ many patriarchs, and judges, and kings, so as to bring out
 “ these collateral schemes of Jubilees and Cycles, without so
 “ much as the defect of *a year*, and at distances in the revo-
 “ lutions of ages so immense, as to transcend, beyond mea-
 “ sure, all the records of authentic history, and even the ages
 “ of fable and romance. I confess I see not what an infidel
 “ can say against such a conclusion; and if the Christian,
 “ who reads these pages, shall feel at all, as the writer has
 “ done at every step of the discoveries which have burst upon
 “ him in these researches, he will be constrained, at every
 “ moment, to lift up his heart in adoration and wonder, at the
 “ greatness of the wisdom and the power of that Eternal
 “ Being, who thus manifests the depth of his unsearchable
 “ wisdom, in ordering the times and the seasons, and who
 “ has been pleased to reveal these things in the Scriptures
 “ for the instruction of the Church, and in order to the pre-
 “ paration of his servants for the things that are coming, and
 “ TO WHOM, THROUGH CHRIST JESUS, THE ETERNAL HIGH
 “ PRIEST, BE GLORY AND PRAISE, FOR EVER AND EVER.
 “ AMEN.

“ The next and last conclusion inevitably flowing from
 “ the consideration of these things, is, to the utter shame and
 “ discomfiture of all infidelity, that the HEBREW DISPENSA-
 “ TION, (by which expression I mean the whole of that eco-
 “ nomy which is included in the promise to Abraham, *In thy
 “ seed shall all the nations of the earth be blessed,**) is from
 “ GOD, and all its events ordered by his providence, and all
 “ its destinies, past, present, and future, under his especial
 “ superintendence and guardianship; and including, as it
 “ does, in it, the first and second comings of MESSIAH, all
 “ the hopes of this lower creation rest upon and are involved
 “ in, the future developments of this dispensation, in which
 “ are contained every promise of mercy and salvation to the
 “ human race, and of the *deliverance of the creation itself
 “ from the bondage of corruption into the glorious liberty of
 “ the children of God.*”†

* Gen. xxii. 18.

† Rom. viii. 21.

Though I decline again recapitulating the evidence in favour of the Greek chronology; yet, for the sake of general readers, I shall mention a few facts.

1. Bishop Stillingfleet, in his *Origines Sacræ*,* informs us that the whole Primitive Church before Jerome concurred in receiving the computation of the Septuagint.

2. The most ancient Chronological summary which has reached our times is a passage quoted by Demetrius from Alexander Polyhistor, and preserved by Eusebius in the 9th book of his *Preparatio Evangelica*. It tells us that from Adam to the descent of the family of Joseph into Egypt were 3,624 years, which precisely agrees with my tables, as will be seen in the Appendix. Demetrius flourished about the year B. C. 220.

3. Africanus, according to Syncellus,† computed the 8th year of Solomon, in the year of the World 4457; according to my tables it was Year of the World 4456, only 1 year less.

4. Epiphanius tells us that the preaching of Christ began in the 15th of Tiberius, in the 30th year of his age, which was the Year of the World 5509.‡ In my tables the baptism of Christ, in the 15th of Tiberius, is placed in the Year of the World 5506, differing only 3 years from Epiphanius.

Lastly, with the exception of Mr. Clinton, all our most deeply learned men, for the last two centuries, including the names of Walton, the Editor of the *Polyglott*, Kennicott, Isaac Vossius, Jackson, Faber, and Hales, who have touched the subject of the Chronology, have agreed in rejecting that of the Hebrew as utterly spurious.§ Mr. Clinton also, by fairly admitting that the number in 1 Kings vi. 1. is a FORGERY BY THE HEBREW SCRIBES, has removed the only foundation on which any attempt can be made, even for a moment, to uphold the Hebrew text Chronology, viz. the alleged integrity of these scribes; so that the ground on which he stands slides from under his feet.

Some may be inclined to ask, why so near the end of the

* Book iii. chap. iv. sect. 3. He is particularly discussing the question of the *Postdiluvian Chronology*, and to that, strictly speaking, his remark is limited; but it is confessedly no less true, as to the *Prediluvian times*.

† Vol. i. p. 342.

‡ *Adversus Hæres. Opera*, vol. i. p. 663. Coloniae, 1682.

§ I do not account the authority of such persons as Blair, who appears to be a mere compiler of Tables, or the whole tribe of such compilers, as being of the least weight in this question. A chronologer must enter into principles, and weigh evidence, otherwise he is a mere retailer of existing systems.

year 1840, according to the Jewish Sacred year, publish the present Tract at all? The answer to this is, that even if the year were wholly past, its relation to the Mundane Chronology is such as, in the opinion of the author, to demand its publication. But further, some of the greatest periods included in it, as those from the births and deaths of Seth, and probably many of the other patriarchs, and also that from the translation of Enoch, do not come out till very near the end of the year.

I should willingly have spared, for the sake of the readers of my former Works, the expense of repeating, in these pages, what has more than once been placed before them, as to the Trinal fraction, and also the Table in the Appendix, but this would have rendered the Work unintelligible to other readers.

I find, by the Jewish almanacs of this year, that they place the 1st of Nisan, 1841, a day earlier than I do, viz. on the 23d March. But, as that is the very date of the New Moon, they are wrong, according to the principles of their own Calendar; for, in consequence of this, they make the 1st Nisan actually begin on the evening before the New Moon, viz. on our evening of the 22d.

Since my Tables were printed, I have been convinced, by the reasoning of Wintle, in his Version of Daniel, and other writers, that one date in them, viz. that of Period No. 81, being Nebuchadnezzar's dream of the four kingdoms, is wrong, and that the 2d of Nebuchadnezzar, in that passage of Daniel, means the 2d of his reign alone, after his father's death, viz. the date assigned to it in our Bibles, B. C. 603, whence, to 1840, is the fraction $111 \times 22 = 2442$ years.

Having mentioned the tendency of geological theories to generate scepticism, as to the inspiration of the Old Testament Scriptures, I have thought it right to add a Second Part to this Preface, containing some strictures on these theories; and, in drawing up these remarks, I have, besides the volume of Mr. Fayrholme, derived assistance from the Works mentioned in the Note; to the able authors of which, I beg leave to express my obligations.*

* 'A Comparative Estimate of the Mineral and Mosaical Geologies,' by Granville Penn, Esq.;—'Considerations on Modern Theories of Geology,' by the Rev. Thomas Gisborne, M. A., Prebendary of Durham;—'After Thoughts on Reading Dr. Buckland's Bridgewater Treatise,' by the Hon. and Rev. S. Best;—'Reflections on Geology, suggested by the Perusal of Dr. Buckland's Bridgewater Treatise,' by the Rev. Meller Brown, late incumbent of Hylton in the County of Durham.

P R E F A C E.

PART II.

ON THEORIES OF GEOLOGY AS OPPOSED TO THE SCRIPTURES.

DR. BUCKLAND, in one passage of his Bridgewater Treatise, tells us “that, if Geology should seem to require some little “concession from the literal interpreter of *Scripture*, it may “fairly be held to afford ample compensation for this demand by “the large accessions it has made to the evidences of *natural “religion.*” This exchange we will not consent to make, unless the lawfulness of the concession can, in each particular case, be made out from the Scriptures themselves; otherwise, the literal sense of the Scriptures may not be conceded to Dr. Buckland, or to an angel from heaven. In a note, p. 95, he speaks of “a violent inundation which had overwhelmed “great part of the northern hemisphere;” and, it seems probable that the event in question was the last of many geological revolutions that have been produced by violent irruptions of water rather than THE COMPARATIVELY TRANQUIL INUNDATION DESCRIBED IN THE INSPIRED NARRATIVE. Now, the language of Moses in relating the history of the flood is, that, “*in the same day were all the fountains of the great “deep broken up, and the windows of heaven were opened.*” The Hebrew word, *עֲבַר*, which is rendered *broken up*, means to *cleave* or *split*; and the Greek *εὐράγησαν*, means *were snapped*, or *torn*; and both words appear to indicate the sudden and awful disruption, probably by volcanic fire, producing one UNIVERSAL EARTHQUAKE of the crust of the earth, causing the waters to rush upwards with awful violence. By the *opening of the windows of heaven*, may be probably understood the dissolution, by ten thousand thunders, of the Antediluvian atmosphere, precipitating its waters with the awful force of torrents and waterspouts; and the Greek word is *καταράκται*, cataracts.

Now, to affirm that the awful event which is thus described, and which was first announced by God himself, in the em-

phatic words, BEHOLD, I, EVEN I, DO BRING A FLOOD OF WATERS ON THE EARTH TO DESTROY ALL FLESH, was a comparatively *tranquil inundation*, is a direct contradiction of the testimony of the Scriptures. Moreover, to speak of a deluge, which covered the whole globe to a perpendicular height of more than five miles above the present level of the sea,* as being comparatively tranquil, outrages no less the principles of reason and common sense than it does the letter of the divine record; for if, instead of rising nearly 28,000 feet, the waters were by impetuous torrents filling the rivers, to rise at the present moment only 100 feet, we all know what awful scenes of ruin and devastation would present themselves to our view, the very opposite of a state of tranquillity.

As to the general theory of Dr. Buckland, many of the facts which he brings forward, and especially the actual state of the strata of the globe as exhibited in Plate I. of his 2d Volume, appear to be subversive of his conclusions; for, had such multiplied convulsions as he imagines really taken place, during “millions of millions of years between the beginning, “in which God created the heaven and the earth, and the “evening, or commencement of the first day of the Mosaic “narrative,”† they must have torn and rent and subverted the strata of the earth, mingling together the formations of different and distant ages, in a manner quite contrary to the orderly arrangement which actually exists. Moreover, his reasoning and positions are often self-contradictory. In p. 14, we find an important admission that the season is not yet arrived when a perfect theory of the whole earth can be established. What confidence, then, can be reposed in his speculations as to its duration for millions of ages, since when, the time shall arrive for *the perfect theory*, they may be destroyed root and branch? In p. 16 we are told, that “a large proportion of these” (organic) “remains belong to extinct genera, almost all of them “to extinct species, that lived and multiplied and died near “the spots where they are now found, shows that the strata “in which they occur *were deposited slowly and gradually*, “during long periods of time, and at widely distant intervals.” Now, here the question occurs, why, if *slowly deposited*, these organic remains were not *decomposed*?—In direct contradiction, however, to what is said above, as to the slow and gradual deposit of the strata, we are told in a note, p. 68,

* The perpendicular height of the mountain Dhawalageri, the highest of the Himalaya, above the sea, is 27,677 feet, nearly $5\frac{1}{4}$ miles.

† Dr. Buckland's Bridgewater Treatise, vol. i. p. 21.

“ that the transport of the materials of the secondary series, “ and their disposition in strata widely extended over the “ bottom of the early seas, seem to have resulted from forces “ producing the destruction of more ancient lands on a scale “ of magnitude unexampled among the actual phenomena of “ moving waters ;”—and, we may add, if on a scale of *magnitude*, no less on a scale of *celerity*, unexampled. Again, in pp. 122, 3, we find him admitting that most of the fossil fishes seem to have been destroyed by some noxious qualities imparted to the waters, by change of temperature, or an admixture of carbonic acid, or sulphuretted hydrogen gas, or bituminous or earthy matter in the form of mud,—the fossil fishes at Monte Bolca, which “ are so closely packed on one “ another, that many individuals are often contained in a “ single block,” appear to “ have died suddenly,” and “ have “ been speedily buried in the calcareous sediment then in “ course of deposition ;” and “ from the fact that certain individuals have even preserved traces of colour upon their “ skin, we are certain that they were entombed before decomposition of their soft parts had taken place.” In like manner the fishes of Torre d’Orlando “ seem also to have perished suddenly.”—“ Evidence of the fact, of vast numbers of fishes “ and Saurians having met with sudden death, and immediate “ burial, is also afforded by the state of entire preservation in “ which the bodies of hundreds of them are often found in the “ Lias. It sometimes happens that scarcely a single bone, “ or scale, has been removed from the place it occupied during life,” which could not have been “ had the bodies of “ these animals been left, even for a few hours, exposed to “ putrefaction, and to the attacks of fishes.” We are, indeed, here, (p. 125,) in a note, referred to the Notes in future chapters on Coprolites and fossil Loligo for “ *proofs of the lapse “ of much time* during the deposition of other parts of this “ formation.” But there is a wide difference between the vague expression *much time*, and the *countless ages* afterwards gratuitously assumed by Dr. Buckland in p. 197. It is also impossible to estimate the exact duration to which, by comparison, the term “ *much time*,” might be justly applicable in ages, when, the learned geologist himself being the witness, the operations of nature, instead of advancing *slowly*, so as to require *countless ages*, did, in reality, move forward with *gigantic speed*; and, when the formations of the secondary strata were the result of forces acting on “ a scale of magnitude ” at present unexampled, and myriads of living fishes,

in one and the same moment, perished, and were entombed in solid rocks suddenly formed. Furthermore, on referring to a Note, in p. 307, which appears to contain the before-promised proofs of *much time*, we find, I think, no such proofs; but rather evidence of the contrary, in the statement of the fact, that those surfaces *only*, of the Coprolites, which lay uppermost in the bottom of the sea, have often suffered partial destruction from the action of water before they were covered by the muddy sediment “that has afterwards permanently” (and therefore QUICKLY) “enveloped them.” And as to the innumerable multitude of shells of Mollusks and Conchifers, from which it is argued that there must have been a long duration of time; they might, as easily as the mud, have been transported to the places where they are now found by the currents of the ocean; or, if this solution be not admissible, we shall recur to a principle laid down by Dr. Buckland himself, p. 301, that “the design of the Creator seems, “at all times, to have been to fill the waters of the seas with “the greatest possible amount of organized beings,” and to the facts stated by him, p. 383, Note, as to the millions of Mollusks now swarming in the polar seas; and it will follow that *much time* was by no means necessary for producing these innumerable multitudes of shells.

The facts, however, which have, as already seen, been brought forward by Dr. Buckland, appear to account for other circumstances stated by him, viz., that of the fossil species of one sedimentary formation *suddenly ceasing* at the commencement of another. The fishes of the oolite series ceased suddenly at the commencement of the cretaceous formation, p. 271. Now, if these different formations were, as appears to be already admitted, the result of different chemical agencies in the waters of the sea, we may easily understand that the agency which precipitated one formation, might be noxious to, and destructive of, life in one species of fishes, while it might leave other species to perish in the immediately following deposition. It does not appear necessary to resort to the supposition of successive creations to account for these facts; and, if not necessary, it is contrary to that principle of sound philosophy which forbids us from multiplying causes without necessity.

By comparing also what Mr. Fayrholme has brought forward in his unanswerable Treatise, “*New and Conclusive Physical Demonstrations both of the Fact and Period of the Mosaic Deluge,*” as to the discovery of human fossil

bones at Kostrictz in Saxony, with Dr. Buckland's Chapter on supposed cases of human fossil bones, it will be seen that he passes over, without the least notice, this remarkable fact, apparently because unfavourable to his theory.

To conclude,—what we affirm in answer to the Geological theory is, that the period of 2261 years between Creation and the Deluge, when the earth which we now inhabit formed the bed of the Antediluvian sea, afford more than sufficient time for the origin of the whole of the transition and secondary series; and the rise and retreat of the waters of the Deluge, (filling from the day that the fountains of the great deep were broken up, till Noah first sent forth the dove, when the earth was still covered with the waters,) an interval of 190 days, during which no less than 380 tides swept over the ocean, and over the rising lands of the present earth, (the waters having been also increased in volume, to more than 5 miles of perpendicular height, and the impetus of each tide increased in proportion,) furnish sufficient causes to account for later formations. Without doubt it may be quite impossible, upon the foundation of the Hebrew text Chronology, which allows only a century between the flood and the dispersion of mankind at the building of Babel, to explain the origin of what are termed by Geologists, the *fresh water* depositions; but, as we have rejected this *Jewish fable*, and restored the true system of the Scriptural Chronology, whereby a period of 817 years is given from the Deluge to the foundation of Babel, during which the human family occupied only the elevated plains at the foot of mount Ararat, and the rest of the earth was probably extensively covered with marshes and lakes, and the lowest plains also overflowed by the tides. We have thus, altogether, a period of 3080 years for the finishing of the present surface of the globe, and the fresh water depositions are also accounted for.

In confirmation of our argument as to the ample sufficiency of this period, let it be further observed, that, while the theory of Dr. Buckland demands us to concede *countless ages*, yea, *millions of millions of years* for these formations, the facts already quoted from his pages go to prove their *extreme rapidity*; and also the like facts stated in vol. I. p. 307, as to the sudden death and burial of the Fossil Loligos. We have now to add yet another important fact, showing, in like manner, the extreme rapidity of the earlier geological formations, namely, that of the discovery of the tracks of quadrupeds in the variegated sandstone at Hildsburghausen in Saxony,

which must have been impressed upon a bed of mud, or soft clay, over which a deposition of sand took place at the next flow of the tide. As to this fact, Mr. Fayrholme observes, “There is no geological formation more clearly defined, or more universally recognised, in the series, than this particular sandstone. Could we, therefore, follow the *individual stratum* on which these foot-prints are found, it is not easy to define its individual extent or termination. To what, then, shall we liken it in modern times, and where shall we look in existing nature for a situation where we might walk on mud beds, *raised two or three feet higher after every periodical flow of the tide*; and this, not for one or two tides only, but for periods capable of thus accumulating *sediments of some hundreds of feet in thickness?*”*

Believing, moreover, that the plain unequivocal testimony of the scriptural record is, that there never was a ray of light on this globe till the FIRST DAY of the MOSAIC CREATION, and that no organic life, either vegetable or animal, existed upon it till the THIRD and SIXTH DAYS; and, knowing by the most irrefragable evidence, that the Book containing this record was written by inspiration of God, we here, and on THIS ROCK, take our stand; and, before the Geologists can drive us from it, they must overthrow the truth of the Bible by other weapons than they have yet wielded; for, if they have not calculated the exact amount of power exerted in producing each Geological result, or, in other words, if they have not computed the STRENGTH, and known the WILL, of HIM who laid the foundations of the earth, neither can they tell us the time necessary for each formation; and their gratuitous assumptions of millions of ages are as inconsistent with the principles of inductive reasoning as they are contrary to the testimony of the Bible.

* Fayrholme, p. 402.

LAINSHAW, *January 16th, 1841.* }
Tebeth 23d, — }

POSTSCRIPT TO THE PREFACE.

SINCE this Preface was sent to the Press, the Appendix II. has been composed by me, and is added to the Work, not from any desire on my part to enter into controversy with Mr. Greswell himself, whose Volumes are not, I think, calculated to make the least impression upon the public mind; but because I feel that *disingenuous opponents*, who dare not openly meet my reasoning, may endeavour to evade and indirectly overthrow it, either by the adoption of the eras of the Nativity and Passion which Mr. Greswell has chosen, as if they were demonstrated, or of other dates equally opposed to the truth.

Among the reasons which, to my own mind, render the doctrine of our Lord's speedy advent most precious is, that then THE TRUTH will be TRIUMPHANT; and, let us not forget that the SACRED CHRONOLOGY is a part, and an important part, of that REVEALED TRUTH which is the property of THE LORD; and that at his Judgment-seat it will not be a matter indifferent to Him whether we have defended that truth, or endeavoured to subvert it.

January 30th, (Shebet 9th,) 1841.

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ERRATA.

THE following have been discerned, and as great labour has been bestowed in correcting the figures, it is hoped they will be found accurate:—

PREFACE, p. vi. lines 8 and 9, for “by Demetrius from Alexander Polyhistor,” read “from Demetrius by Alexander Polyhistor.”

Page 19, line 18, for 7317, read 7318.

22, Column of REMARKS, lines 23, 24, and 25, “*Richard Cœur de Lion sailing with the Emperor Frederic.*” This is not correct. Frederic had already, with an army of 150,000 men, set out on his road for Palestine. Richard crossed the Channel on the same destination on the Vigils of St. Lucy,—(see Mathew Paris,) 13th December, 1189, —and, in 1190, sailed with Philip for Palestine, which he did not reach till 1191.

22, line 19 from bottom, after Justinian, for a full stop, insert a comma.

32, line 9 from bottom, in column of REMARKS, for “from,” read “form.”

39, at the head of the third column, for “reriod,” read “period.”

55, Note, line 9 from bottom, before 8, erase “the.”

58, Note, line 5 from top, for “of,” read “from.”

THE
SEASON OF THE END,
§c.

ADDITIONAL ERRATUM.

P. 89, line 12 from bottom, between “*Thus*” and “*April 5th, O. S.,*” insert “in the year A. C. 30.”

(*The Binder will place this in front of page 1.*)

PERIODS OF OUR PLANET.

It is not my intention to recapitulate in this Tract the arguments so frequently in my former Works brought before the public, to prove the authenticity of the Septuagint Chronology, and the consequent spuriousness of the Hebrew. During the last few years, and since the publication of the first of my Chronological Works, testimonies in favour of the Greek Chronology communicated either to myself directly, or received through the medium of friends, have reached me from so many different quarters, including names of the highest order in learning and science, some being clergymen and others members of Universities, that I can no longer doubt, that in

the judgment of the great body of those who possess the necessary qualifications for deciding a point of this nature,* the question is settled. Indeed the only exception that I happen to know to this remark is Mr. Clinton, the title of whose deeply learned Work, *FASTI HELLENICI*, shows that the Sacred Chronology was an object of secondary and subordinate inquiry to its eminently learned author. Moreover, I have, in the Appendix to my *Fulness of the Times*,† endeavoured to meet the arguments of Mr. Clinton in favour of the Hebrew Chronology; and to say nothing of the mass of evidence which I have since brought forward in favour of the Greek, I have seen no attempt by Mr. Clinton publicly to refute my reasoning; and till he does meet it, I must believe it to be unanswerable.

Considering, therefore, that the question as to the authenticity of the Chronology is in reality set at rest, my purpose in the present Tract is simply to carry down to the present year, the series of Works, wherein I have formerly traced the times of the World, computed down to each of the four years from 1836 to 1839, showing that every succeeding year is distinguished by concentrations of great periods, rendering it progressively more remarkable than the one that preceded it; and it is the circumstance last mentioned which led to a remark made in my Tract on the Scientific Chronology of the year 1839,‡ that we may assuredly expect, that if the second

* If I may be permitted to state my views of what these qualifications are, I shall say they are—1st, A mind sufficiently capacious to grasp the whole subject;—2d, The most perfect fairness, honesty, and temper, in weighing the evidence for either scheme, the Greek or Hebrew, and in stating the arguments of opponents;—3d, An utter indifference to the praise or censure of our fellow-men, and especially of the evangelical body in the Church;—4th, A love of the truth so ardent as to count all things but dung and loss that we may win her.

How far all who have in our own times professed to instruct the public on the subject of Chronology can endure these tests, it is not for me to decide, as I am one of those to be tried; but I feel confident that the tests will approve themselves to every impartial reader; and that no one who does not possess one and all of these qualifications, is worthy of the confidence of the Christian public as a writer on Chronology.

† Pages 187—207.

‡ Page 75.

Advent be at hand, the Chronology of the year when it occurs will be more wonderful than that of any former year, and the Chronology of each year till it happens, will exhibit more and more an extraordinary character.

The general principle upon which these observations are founded, is, that the whole Chronology of the World being arranged with perfect science, inasmuch as it is the science not of the creature but the Creator; and also with reference to that fulness of the ages which is to distinguish both the first and second Advents of the Messiah, it follows, that in proportion as we draw nearer and nearer to either of these great eras, we are to expect that the evidence of the science, which has been spoken of, will multiply around us.

It has accordingly been shown by me in my former Works, that the birth of Messiah, which in my Fulness of the Times is shown to have been in the year before the vulgar era 3,* is distinguished by a great concentration of times possessing the characters of exact science and infinite foreknowledge, of which I shall now enumerate the following:—

From the era of Creation, B. C. 5478,

To the birth of Christ, are $365 \times 15 = 5475$ years of years = 5475. Moreover, as 15 is the sum of the Roots of the FIRST PENTAD in numbers, so is 365 the sum of the Roots of the FIFTEENTH PENTAD.† As 365, the number of the days in the Tropical year, is also the trinal fraction of $8 = 73 \times 5$, it follows that this great period is that fraction, viz. $73 \times 5^2 = 25 \times 3$, the fraction of 1,—so that in every way in which we can compute it, the period is mysteriously perfect.

From the Fall, B. C. 5461, and the first promise of Christ, and the expulsion from Paradise, and first manifestation of God between the Cherubim, to the birth of Christ, B. C. 3, is the perfect astronomical Cycle of 5458 years, the Moon at the end of it being fast 2 H., 42 M.

From the birth of Seth, B. C. 5249, the trinal fraction 4693 ends in B. C. 556, and 553‡ at the birth of Christ.

* See that Work, chap. iii.: also Supplementary Dissertation to do., chap. i.

† The meaning of these terms will be explained below.

‡ For these Trinal fractions, see the Table which follows.

From the birth of Shem, B. C. 3315, to the Nativity, are 23 Squares of 12 = 3312 years, 23 being also the sum of the three first Trinal fractions, 3, 7, and 13.

From the death of Lamech, B. C. 3252, are to the Nativity 9 Squares of 19 years = 171 Cycles of 19.

From the birth of Arphaxad, B. C. 3215, to the Nativity, is the trinal fraction $73 \times 11 \times 4 = 44$.

From the confusion of tongues and begun division of the Earth, B. C. 2398, to the birth of Christ, is the perfect Cycle of 2395 years, the Moon fast 24 M., 29 S., 54 TH.

From the Covenant of God with Abraham, Gen. xv. B. C. 2061, are 42 Jubilees, or 6 Weeks of the Jubilee.

From the birth of Isaac, B. C. 2045, to the Nativity, is the perfect Cycle of 2042 years, the Moon fast 1 H., 31 M.

From the birth of Judah, B. C. 1903, are 100 Cycles of 19.

From the birth of David, B. C. 1100, to that of Christ, is the Cycle of 1097 years, the Moon slow 7 H., 30 M.

I shall next state some great periods measuring other great Mundane ages.

From Creation to the Flood, B. C. 3217, are 17 Weeks of the Metonic Cycle = 119 Cycles; and from the Flood to the death of Christ, his resurrection and ascension, are 9 Squares of 19.

From Creation to Noah's descent from the ark, and God's everlasting Covenant, B. C. 3216, are 2262 years, a Cycle in astronomy, the Moon fast 14 H., 53 M.; and to the birth of Arphaxad from Creation is the multiple of the two trinal fractions, 31 and 73 = 2263 years.

From the Fall to the birth of Arphaxad is the trinal fraction 1123×2 .

These, as the readers of my former Works are perfectly aware, are only a few examples of the multiplied scientific features of the Sacred Chronology; but they are enough for my present purpose, and upon them I ground the simple proposition,—that they are evidences of the science of an Infinite Intelligence, and that the Author of this arrangement of the times of the Universe, can be no other than the Creator of

all things, and, consequently, that this Chronology is the exact truth.

I also, from these facts, deduce the COROLLARY, that as the first advent of Messiah in humility is thus marked and illustrated by great concentrations of scientific time; so the season of his second advent in glory, may be expected to be distinguished, by yet greater concentrations.

In the next place, that the times of the World have especially, from the year 1834, been marked by those features of complete fulness, which appear to indicate the nearness of the end, has been shown in my former Works, to which the reader is referred; for to repeat here even a small part of what has been said in these Works, would swell both the size and the price of the present Tract beyond the leisure and convenience of my readers.

If, however, the whole times of the World shall be found to form a complete and complex system of science, there must be some standard or measure of scientific time which is universally applicable. Now, the week of 7 years, or the square of 7, being the Jubilee = 49, or the Metonic Cycle of 19, or the larger Cycles of astronomy, or 12 and its multiples, although they are shown in my earlier Chronological Works to be the measures of the great outlines of the Mundane and Ecclesiastical times, yet do not fill up all the intervals. But there is another measure of time, more recently discovered by me, which I term the TRINAL FRACTION, that will be found applicable to nearly every important era, and yet is sufficiently distinguished from promiscuous or common numbers, by characters of exact mathematical science, to stamp upon the great periods which it measures, the indelible inscriptions of the superintending intelligence and power of the Almighty. And as the Trinal fraction is the standard of the life of Adam, of the intervals, from Creation to the birth of Arphaxad and of Christ himself, and also from Creation to his first appearance in the Temple at the age of 12, and is thus clearly established as one of the great measures of Mundane time, I shall here give a passage from the Preface to the Second edition of my

Fulness of the Times, showing the manner in which this fraction was discovered by me, and what it is :—

“ About six weeks after the publication of the last of these Works,* my attention was arrested by observing the frequent occurrence in the Chronology of periods measured by the number 31, whether of Cycles of 19, or years. In endeavouring to discover the reason of this, I found 31 to be the quotient of $155 \div 5$ or equal to the fraction $\frac{5 + 5^2 + 5^3}{5}$. This fraction I shall, to save circumlocution, call the Trinal fraction of 5, or other numbers, as being the sum of the *root*, and the *second* and *third* powers of the number as the NUMERATOR, and the *root* as the DENOMINATOR. Now, as I had in the Supplementary Dissertation of this Work,” (viz. the Fulness of the Times,) pp. 64—66, and 82, already proved, that 5 as the multiple of the Metonic Cycle, is the root of the whole times of the kingdom of Israel, whereof there is further proof in my Septuagint and Hebrew Chronologies Tried, in the second chapter of which the whole duration of the World, from Creation to 1838, is proved to be 77 multiples of the Metonic Cycle, multiplied by 5 = 385, I was led, therefore, by the discovery of 31, as being the Trinal fraction of 5, to make further computations, and next found that $31 \times 30 = 930$, is the measure of the life of Adam, and that $31 \times 236 = 7316$, is the whole Chronology of the World from the 1st of Nisan, B. C. 5478, when Adam came from the creating hand of God, to the 1st of Nisan, or 16th March, 1839.”

“ In drawing to a conclusion, I proceed to mention certain other results, containing in them evidence of the deep science manifested in the arrangement of the times of the world, and also demonstrating the exact truth of the chronology of this Work, and that it is the very scheme of the original Hebrew Scriptures, stamped with characters of wisdom inimitable by

* Viz. my Septuagint and Hebrew Chronologies Tried, and on the Great Periods of the year 1838.

“ human contrivance. By turning to page 57 of the first part
 “ of this volume,* the reader will see, that, from the Crea-
 “ tion, B. C. 5478, to the dedication of the Temple, B. C. 1019,
 “ the interval is 13 Weeks of the Jubilee, or Cubes of 7, or
 “ 4459 years. Now, this period is the product of the following
 “ fractions :—

$$\frac{2 + 2^2 + 2^3}{2} \times \frac{2 + 2^2 + 2^3}{2} \times \frac{2 + 2^2 + 2^3}{2} \times \frac{3 + 3^2 + 3^3}{3}$$

“ that is, the cube of the *trinal fraction* of 2 multiplied by the
 “ *trinal fraction* of 3, these numbers being the first above
 “ unity.

“ In the next place it is apparent, that the first series of
 “ arithmetical progression, after the natural one of 1, 2, 3, 4,
 “ &c., is the following :—

1, 3, 5, 7, 9, 11.

“ We have here six terms (being the multiple of the first
 “ two numbers above unity, or 2×3). We have also 5
 “ steps, or intervals, or $2 + 3$, and $6 + 5 = 11$, is the ex-
 “ treme term. Now 5, as the multiple of the Metonic Cycle,
 “ is shown in the Supplementary Dissertation of this Work,
 “ as has been mentioned in a former page, to be the measure
 “ of the whole times of the kingdom of Israel, as it is also
 “ of the times of the World to the present year, 7316.†
 “ The number 11, the extreme term of the foregoing series,
 “ is likewise one of perpetual occurrence in the Scriptural
 “ times, as the multiple of the Jubilee and Metonic Cycle.
 “ In Table VII. of this Work, p. 177, there is a remarkable
 “ exemplification of this, for it will be there seen, that from
 “ Noah’s egression from the Ark to the 21st year complete of
 “ Christ, there are exactly $11 \times 6 = 66$ Jubilees, and thence
 “ $11 \times 2 = 22$ Jubilees to the taking of Nice, the capital of
 “ the kingdom of Roum, by the crusaders in 1097, the 2d
 “ year of the first crusade. Moreover, each period of 11 Ju-
 “ biles, in this series is marked as an important era.

* The Fulness of the Times.

† Answering to 1838.

“ I shall now call the attention of the reader to the remarkable results which are obtained from the foregoing series of arithmetical progression :—

“ If to the extreme term	11
“ We add its Square ,	121
“ And its Cube	1331
“ The sum is	<hr style="width: 100%; border: 0.5px solid black; margin-bottom: 2px;"/> 1463

“ In the next place, multiplying this sum by the number of intervals 5, its product is 7315, which, as I have shown in this Work, and more largely in the 2d chapter of my ‘ Septuagint and Hebrew Chronologies Tried,’ is the sum of years from Creation, B. C. 5478, to the year of the World 7316,* or A. C. 1838, in the last month of which we are when this is written. Moreover, 1463 is the week of the Metonic cycle 133 multiplied by 11.

“ The same result is obtained as follows :—

$$\frac{11 + 11^2 + 11^3}{11} = 133 \times \overline{11 \times 5} = 55 = 7315.$$

“ The trinal fraction of 11 in years, is therefore the week of the Metonic Cycle, and being multiplied by the extreme term, and the number of the intervals, or $11 \times 5 = 55$, it produces the whole sum of Mundane time from Creation to the year 1838.

“ If the reader of my ‘ Septuagint and Hebrew Chronologies Tried,’ after having weighed what is there offered as to the mysterious fulness of the Chronology of 1838, shall turn his attention to the results now placed before him, which when that Work was published, were entirely unknown to me, he will I think feel, that such a combination of extraordinary characters as those which mark the point of time where we now stand, affords to us evidence of the most overwhelming nature, that this arrangement of the ages of the world is the work of the Creator of all worlds; and further, that we have arrived at the fulness of some great age

“ in his dispensations of universal government. In confirma-
 “ tion of this conclusion, I shall next state, that by carrying
 “ on the above series of arithmetical progression one step fur-
 “ ther, the result obtained is 14,274 years, which is neither a
 “ period of Metonic Cycles, nor divisible by 7, without a re-
 “ mainder, or by 12; and that number leads us to the year of
 “ Christ 8797.”*

I shall next observe, that the trinal fractions possess peculiar properties. The whole chain arranges itself into double series of *fives*, the unit number of each fraction being invariably one of the three, 1, 3, or 7, occurring twice in each series of TEN or DECAD; and in each series of FIVE or PENTAD, being found in the same order, viz., 3, 7, 3, 1, 1. In ascending, the ratio in each step is twice the root of the higher fraction. Thus the fraction of $1 = 3 + \sqrt{2 \times 2} = 4$, makes 7, the trinal fraction of 2. In like manner the trinal fraction of $999 = 999,001 + \sqrt{1000 \times 2} = 2000$, is the trinal fraction of $1000 = 1,001,001$. It will be found also that the trinal fraction of each number is the *Root*, plus the *Square*, plus 1. Thus the root $2 + 2^2 = 6 + 1 = 7$, the fraction of 2.

These fractions, with their roots, being placed in a Series of PENTADS and DECADES, it will be found that the sums of the ROOTS of each *first* Pentad are divisible by 5, and of the second Pentad by 10, and the sums of the ROOTS form a series of Arithmetical Progression, of which the common difference is $5^2 = 25$ in each Pentad. The series is therefore 15, 40, 65, 90, &c.

The sum of the FRACTIONS of each Pentad is divisible by $5^2 = 25$, and therefore of each Decad by 50, and of each two Decads by 100.

The sums of the FRACTIONS of each Pentad also form a Series of Progression: that of the first Pentad is 15 (being

* For, if we put down 1, 3, 5, 7, 9, 11, 13, then we have 6 intervals, and the extreme term 13.

Now, $\frac{13 + 13^2 + 13^3}{13} = 183 \times \sqrt{13 \times 6} = 78 = 14,274$, and the era of Creation, B. C. 5478 + A. C. 8797 = 14,274 years.

the sum of the Roots) $\times 5 = 75$: the sum of the second is 375; but the difference continually increases in the ratio of $5^2 \times 10 = 250$ in each Pentad. The series is therefore 75, 375, 925, 1725, &c.

It thus appears that the number 5 is the COMMON ROOT of the sums of these fractions, as well as of the series of Progression which arises out of them,—and this circumstance appears to account for the fact already brought to light in my former writings, though I was not then able to explain it, that 5, as the multiple of the Metonic Cycle, is the root of the whole Chronology of the kingdom of Israel.

Having stated these things, I shall now, in confirmation of them, place before the reader a Table of the Trinal fractions from 1 to 85, and, as the fraction of 85 = 7311 covers the whole Chronology of the World from its first Sabbatic year, B. C. 5472 to 1840, I do not carry the Table further, for the fraction of 86 will be found to ascend to 166 years before that of Creation, and therefore is not applicable to the actual Mundane Chronology. It will be seen that this Table includes 17 Pentads of the Trinal fraction.

A TABLE OF THE TRINAL FRACTIONS FROM 1 TO 85, SHOWING THE SUMS OF THE ROOTS AND FRACTIONS AT EACH PENTAD.

Decads.	Numbers of the Pentads.	Roots.	Sums of the Roots of each Pentad.	Trinal Fractions.	Sums of the Fractions of each Pentad.	
I.	1	1		3		
		2		7		
		3		13		
		4		21		
		5		31		
		-----		15	-----	75
	2	6		43		
		7		57		
		8		73		
		9		91		
10			111			
	-----		40	-----	375	

Decads.	Numbers of the Pentads.	Roots.	Sums of the Roots of each Pentad.	Trinal Fractions.	Sums of the Fractions of each Pentad.
II.	3	11	65	133	925
		12		157	
		13		183	
		14		211	
		15		241	
	4	16	90	273	1725
		17		307	
		18		343	
		19		381	
		20		421	
III.	5	21	115	463	2775
		22		507	
		23		553	
		24		601	
		25		651	
	6	26	140	703	4075
		27		757	
		28		813	
		29		871	
		30		931	
IV.	7	31	165	993	5625
		32		1057	
		33		1123	
		34		1191	
		35		1261	
	8	36	190	1333	7425
		37		1407	
		38		1483	
		39		1561	
		40		1641	

Decads.	Numbers of the Pentads.	Roots.	Sums of the Roots of each Pentad.	Trinal Fractions.	Sums of the Fractions of each Pentad.
V.	9	41	215	1723	9475
		42		1807	
		43		1893	
		44		1981	
		45		2071	
	10	46	240	2163	11,775
		47		2257	
		48		2353	
		49		2451	
		50		2551	
VI.	11	51	265	2653	14,325
		52		2757	
		53		2863	
		54		2971	
		55		3081	
	12	56	290	3193	17,125
		57		3307	
		58		3423	
		59		3541	
		60		3661	
VII.	13	61	315	3783	20,175
		62		3907	
		63		4033	
		64		4161	
		65		4291	
	14	66	340	4423	23,475
		67		4557	
		68		4693	
		69		4831	
		70		4971	

Numbers of the Decads.	Pentads.	Roots.	Sums of the Roots of each Pentad.	Trinal Fractions.	Sums of the Fractions of each Pentad.	
VIII.	15	71		5113		
		72		5257		
		73		5403		
		74		5551		
		75		5701		
			—————	365	—————	27,025
	16	76			5853	
		77			6007	
		78			6163	
		79			6321	
80				6481		
		—————	390	—————	30,825	
IX.	17	81		6643		
		82		6807		
		83		6973		
		84		7141		
		85		7311		
		—————	415	—————	34,875	

I shall now offer some remarks with respect to the application of these fractions to the Chronology. It is not to be maintained that all the periods measured by them are equally perfect. They, in fact, exhibit various degrees of perfection. 1. The most perfect are those great periods which are measured by *single fractions*. 2. The next in perfection are periods measured by multiples of the *same fractions*, each, or many, of the intermediate steps arriving at important eras, or by *several large fractions*, each of which also arrives at important dates. 3. Those which may be termed IMPERFECT consist of *large fractions*, arriving near the end of a period, which is made out by adding *smaller fractions*. I shall give some examples of each of these classes:—

1st. The great period from the call of Abraham and his arrival in the promised land, B. C. 2070, to the year 1838, when ground was purchased on Mount Zion by the London Jewish Society for the erection of a Protestant church; and the service of the Church of England in the Hebrew tongue, was

established in a congregation of Christian Israelites, at Jerusalem, is measured by the Trinal fraction of $62 = 3907$; and as the next fraction above it consists of 4033 years, and does not expire till the year 1964, it will be at once seen that this period is most perfect. As there are some, however, who may be inclined to smile, at the event which takes place at the end of it, being viewed as one of great importance, I shall add, that from the purchase of land by Abraham to bury Sarah, B. C. 2008 to 1838, is the astronomical Cycle of 3845 years, at the end of which the Moon is behind the Sun only 8 H., 13 M., 19 S., 48 TH.—Also that from the purchase of a parcel of a field by Jacob in Shechem, thereon to erect the altar which he called El-Elohe-Israel, B. C. 1887, to 1838, is the most perfect period of 3724 years, uniting in itself the Jubilee and Metonic Cycle, being either 76 Jubilees, or 196 Cycles of 19.—Again, that from the beginning of the Division of the land of Canaan by Joshua, the son of Nun, B. C. 1593, to 1838, is the most perfect period of 3430 years, being either 70 Jubilees, or the Trinal fraction of $18 = 343 \times 10$.—Lastly, that from the proclamation of Cyrus and the return from Babylon, B. C. 536, to 1838, are $7 \times 339 = 2373$ years, which divides itself by the fractions $241 + 91 + 7 = 339$, into three periods: 1st, 1687 years ending in A. C. 1152, the accession of the Emperor Frederic Barbarossa, a great era, being $19 \times \overline{12} \times \overline{29} = 348$ from the Fall, and 300 Cycles of 19 from the last year of Adam, B. C. 4549;—2d, Of 637 years = 13 Jubilees, ending at the French Revolution, 1789;—3d, Of 1 Jubilee ending in 1838. Moreover, let it be observed, that with respect to the event itself, the purchase of land on Mount Zion, it is to be viewed as the *earnest* to the church of God, of the speedy accomplishment of God's promise to restore his people Israel, and is in itself no less important than the two former purchases recorded in the Book of Genesis.

From the dedication of the Temple by Solomon, B. C. 1019, to the beginning of the Reformation in England, 1533, is the fraction of $50 = 2551$: also from the discomfiture of

Sennacherib, B. C. 712, to the present year 1840, is the same fraction; and as the next higher fraction, does not expire till the year 1942, it will be at once seen that this period possesses the highest degree of perfection.

From the death, resurrection, and ascension of our Lord in 33 to 1840, is the single fraction of 1807, and the next fraction, 1893, does not expire till the year 1926.

2d. The following are examples of the second class of periods measured by the Trinal fraction:—

The great period from Creation to 1840, measured by 9 multiples of 813, possesses the highest degree of perfection; since, from the largeness of its component parts, it cannot again come round till $1840 + 813$, being the year 2653; and although the eras it touches in its subdivisions are not recorded as great dates in HISTORY, they are all marked by their connexion with great Mundane eras by scientific periods.

One of the most remarkable periods of the following Table is that from the birth of Seth, B. C. 5249 to 1840, being 7088 years, consisting of a series of fractions, which are distinguished by their astronomical characters, viz. first, 4693, which is equal to 247 Metonic Cycles, or the square of that Cycle multiplied by 13. Secondly, Of $1191 + 553 + 651$, which are equal to 2395 years, one of the most perfect Cycles, the Moon at the end of it being before the Sun only 24 M., 29 S., 54 TH. Now, applying these fractions to the Chronology of this great period, and computing from the birth of Seth 4693 years, we are brought to a point of time, which is from Noah's egression from the Ark 140 Cycles of 19, or 20 weeks of that Cycle, or 2660 years, being the date of the defeat by Cyrus, and death in battle of Neriglissar of Babylon, B. C. 556

The fraction 553 terminates at the birth of Christ, 3

The fraction 1191 ends at the accession of Richard Cœur de Lion and his embarking for Palestine with the Emperor Frederic Barbarossa and Philip II.

of France, on the third crusade, A. C. 1189

The fraction 651 ends in 1840

Next reversing the order of calculation, if we

compute from the birth of Seth, the fractions $1191 + 651 + 553 = 2395$ years, we are brought to 1 Square of 19 = 361 years, from the birth of Arphaxad, and the period ends, . . . B. C. 2854

Whence the fraction, 4693, ends in . . . 1840

But I remark, in the next place, that from the above date, . . . B. C. 2854

Reckoning another fraction, viz. that of $53 = 2863 = 7 \times 409$, it ends at Christ's first appearance at the Temple, when he was 12 years of age, A. C. 10

Whence the fraction $183 \times 10 = 1830$, terminates in 1840

Now, no one who investigates and understands these computations, can fail to perceive, that they exhibit to us evidences of a depth of science, in the arrangement of the Chronology, which transcends the limits of created wisdom.

3d. Of the imperfect series of fractions occurring in the Chronology, and included in the following Table of great periods, I shall here offer but one example:—We have from the birth of Jared, B. C. 4519, to the beginning of the last great War of the French Revolution, 1803, the fraction of $79 = 6321 = 129$ Jubilees, or the Jubilee multiplied by the fraction 43×3 . This period is most perfect. But in order to bring it down to 1840, we must add the fractions $13 + 21 + 3$, terminating in 1816, 1837, and 1840. Now, different arrangements of the smaller fractions computed from 1803, bring out other years. Thus 21×2 , brings out 1845, a great Chronological era, and $43 + 21$ brings out the year 1867, the end of Daniel's 1335 years. This being the case, the whole period connecting 1840 with the birth of Jared, is less perfect than if it had been measured only by multiples of larger fractions. But let it be observed, that there is another more perfect series filling up the same period, and consisting of the fraction $211 \times 30 = 6330$, terminating in the great era of 1812, whence only two smaller fractions, viz. $21 + 7$, terminate in 1833 and 1840. There is a third series, even more perfect, composed of the fraction $111 \times$ by the fraction $57 = 6327 = 333$ Cycles of 19, and terminating in 1809,

whence the one fraction of 31 ends in 1840; so that by these various series, though no one of them in itself is of the first order of perfection, the year 1840 is connected with the date of the birth of Jared, by complex chains of scientific time.

I shall add one remark of a general nature, in the form of a question to the followers of Usher. If this Chronology be an invention of created wisdom, as they affirm, yea of a fraudulent corruption of the original Hebrew verity, which they forsooth adhere to, while we are corrupters, how comes it to pass that it possesses, besides its general harmony of complex science, certain inimitable characters of deep contrivance, of which I shall now give one or two examples?—

First, the events of most stupendous moment, are those of which the Chronology is measured, by series of time the most perfect in structure, while generally the periods of intermediate and less striking events, are those which are filled up by series less perfect. I shall exemplify this remark, by a reference to the periods, from Creation, from the Fall, from the translation of Enoch, the birth of Arphaxad, the destruction of Sodom, the rearing of the Tabernacle, and sin of the spies, from the birth of Christ, and his death, resurrection, and ascension, to 1840, and various others, which are all measured by series in the highest degree perfect, as will be seen by a reference to the Table.

Secondly, It will be observed that events of kindred nature and character are, by a contrivance exceeding all those of created wisdom, linked together in the Chronology. The translation of Elijah, B. C. 910, is linked with that of Enoch by the perfect Cycle of 3082 years, the Moon fast 13 M., 46 s., 13 TH. The release of Jehoiachin from prison in Babylon, and his exaltation above the other captive kings in Babylon, B. C. 562, (according to the Jewish Sacred year,) is from the translation of Enoch, B. C. 3992, precisely 70 Jubilees, or 10 Cubes of 7; and again, the proclamation of Cyrus and beginning of the return from Babylon, is from the translation of Enoch 2 Cubes of 12 = 3456 years; as it is from that of Elijah, the fractions $343 + 31 = 374$ years. Such examples

might be multiplied; and I surely need not here point out to the reader, the reality and the beauty of the deep analogies, between the translation of Enoch, and the release of Jehoiachin, and return from Babylon.

There are yet some facts illustrative of the scientific character of the Trinal fraction, which require to be mentioned. In the series of 85 fractions given in the foregoing Table, no less than 9 are multiples of the Lunar Cycle of 19, viz. the fractions 57, 133, 703, 931, 2071, 2451, 4161, 4693, and 6973; and of these, 133 is the *Week* of 19, 931 the *Jubilee*, or 7 Weeks of 19, and 4693 is 13 *Squares* of 19. Moreover, the fraction 2653, besides being 379 *Weeks* of years, is a Cycle in Astronomy, the Moon at the end of it before the Sun 9 H., 37 M., 33 S., 11 TH.; the fraction 5257 is also a Cycle, the Moon at the end of it slow 12 H., 42 M., 58 S., 20 TH. Again, the perfect Cycle of 2395 years, the Moon at the end of it fast 24 M., 29 S., 54 TH., is composed of the three fractions, $1191 + 651 + 553$. The Prophetic period of 2300 years, also a Cycle in Astronomy, consists of two fractions, $2257 + 43$; and the 1260 years, (being likewise a Cycle,) is formed by the fraction, $133 +$ the square of the fraction $7 = 49$, or the Jubilee, multiplied by 23, being the sum of the three first fractions, $3 + 7 + 13$.

There are, besides the three already mentioned, no less than 20 of these fractions divisible by 7; viz. 7, 21, 91, 273, 343, 553, 651, 1057, 1407, 1561, 1981, 2163, 2863, 3423, 3661, 4291, 4557, 5551, 6321, and 6643, whereof 2 are also Jubilean periods or squares of 7, viz. $4557 = 93$, and $6321 = 129$ Jubilees, and 1, viz. $343 = 7$ Jubilees, or the Cube of 7. I shall, lastly, observe that the number of *complete* diurnal revolutions of the earth round its axis, or days in the Solar year, 365, is the fraction 73×5 .

It appears from these facts, that the Lunar periods of our planet, as well as the Solar year, and the sacred seasons of the Scriptures, have been ordained, with a close relation to the Trinal fraction.

INTRODUCTORY REMARKS TO THE FOLLOWING TABLE OF GREAT PERIODS WHICH EXPIRE IN THE YEAR 1840.

The term *fraction*, in this Table, always means *trinal fraction*. It has not been judged necessary by me to give the roots of the fractions, as the reader will at once find them by a reference to the former Table of Trinal fractions.

Where any sum of years is a compound number, consisting of a *fraction* multiplied by numbers which are *not* fractions, the MULTIPLICAND, which is placed first in order, followed by \times the sign of multiplication, is always a fraction; and whether the MULTIPLIER be a fraction or not, will easily be found by a reference to the former Table. It will be at once seen, that one fraction multiplied by another, forms a most perfect number, an exemplification of which will be found in the period from Creation to 1840, which is the fraction 813 multiplied by the square of the fraction 3.

THE GREAT PERIODS WHICH EXPIRE IN THE YEAR 1840, OR YEAR OF THE WORLD 7317. COMPUTED AS ENDING IN THE 30TH ADAR, MARCH 23^D, 1841.

Events.	Dates. Years B. C.	Length of each period to 1810.	Remarks explanatory of the periods, and showing their connexion with other great eras.
1. The Creation of Adam on Friday the 1st of Nisan.*	5478	7317	<p>Being the fraction 813, multiplied by the Square of the fraction 3; and as to the peculiar character of this number, see Sect. II. of this Tract.</p> <p>The <i>first</i> 813 ends in B. C. 4665, being from the birth of Seth the fraction $73 \times 8 = 584$ years, from that of Cainan $7 \times 3^3 = 27 = 189$, and from that of Mahalaleel, B. C. 4684, the Cycle of 19 years. From this date to A. C. 1834, the last Septenary of the Jubilee of the 7th Apocalyptic Trumpet, which began in 1792, are 18 Squares of 19 = 342 Cycles = 6498 years, which is also a perfect Cycle, at the end of which the Moon is <i>fast</i> 1 H., 24 M., 13 S., 23 TH.</p> <p>The <i>second</i> 813 ends B. C. 3852, being 140 years, or 70×2 after the translation of Enoch, B. C. 3992. Also from the 1st of Nisan, after the birth of</p>

* My reasons for this date, and the scientific evidence in support of it, will be found in my Synopsis of Chronology, pp. 58—60.

THE GREAT PERIODS WHICH EXPIRE IN THE YEAR 1840,

Events.	Dates. Years - B. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
Adam created,	5478	7817	<p>Lamech, B. c. 4004, 8 Cycles of 19. Hence to the death of Lamech are 600 years; to the birth of Arphaxad, B. c. 3215, are 13 Jubilees; to the 1st Passover after the Ark was placed on Mount Zion, B. c. 1059, are 147 or 49×3 Cycles of 19, being either 3 Jubilees of Cycles, or 3 Cycles of Jubilees, a most perfect number; to the sounding of the 7th Trumpet and end of Daniel's 2300 and 1260 years, 1792, are 297 Cycles of 19, or 15 Squares of 19 and 12 Cycles; and finally to 1833, when Palestine was ceded to Egypt, and the first Parliament met under the new Constitution, are 116 Jubilees = 5684 years.</p> <p>The <i>third</i> 813 terminates in B. c. 3039, whence, to the birth of Peleg, is the Cycle of 353 years, the Moon slow 1 H., 7 M., 24 s., 38 TH.; to the call of Abraham, B. c. 2070, are 51 Cycles of 19; to the birth of Ishmael, B. c. 2059, are 20 Jubilees, = 980 years; to the Exodus, 1400 years, or 70×20; to the entrance into Canaan 12², = 144×10; to the accession of Solomon, B. c. 1030, are 2009 years or 41 Jubilees; and to the death of Herod, and return of Joseph and Mary with the infant Jesus from Egypt, B. c. 1, are 62 Jubilees, or the Jubilee \times the fraction 31×2.</p> <p>The <i>fourth</i> 813 in B. c. 2226 from the 1st of Nisan, after the birth of Arphaxad, B. c. 3214, $19 \times 13 \times 4 = 52$; from the birth of Peleg the first three trinal fractions $3 + 7 + 13 = 23 \times 20 = 460$ years. From the death of Eber, B. c. 2416, $19 \times 10 = 190$ years. Hence to the birth of Judah, B. c. 1903, are 17 Cycles of 19; to the birth of Christ 117 Cycles of 19, and to the end of Daniel's 1290 years in 1822, are 213 Cycles, being 71×3. Finally, to 1840 are $3120 + 945$, a Cycle, the Moon fast 5 H., 7 M., 54 s., 39 TH., and to 1841, are 214 Cycles of 19.</p> <p>The <i>fifth</i> 813, in B. c. 1413, from the last year before the Flood 5 Squares of 19 = 1805 years. From Jacob's return from Padan-aram, B. c.</p>

OR YEAR OF THE WORLD 7318.

Events.	Dates. Years B. C.	Length of each period to 1810.	Remarks explanatory of the periods, and showing their connexion with other great eras.
Adam created,	5478	7317	<p>1888, 475 years, or 19×25. Hence, to the taking of Jerusalem by David, are $70 \times 5 = 350$ years; to David's placing the Ark on Mount Zion, the Cycle of 353 years; to the last year of our Lord's Ministry 32, are 4 Squares of $19 = 1444$ years, and to the year 1837 are 9 Squares, $= 3249$ years.</p> <p>The <i>sixth</i> 813, in B. C. 600, from the birth of Arphaxad $2300 + 315$, which form a Cycle, the Moon fast 13 H., 45 M., 44 S., 21 TH. From the appearance of God to Moses at the bush, B. C. 1640, the perfect Cycle of 1040 years; from the death of Moses 1000 years. Hence, to the Transfiguration, A. C. 31, is the Cycle of 630 years, the Moon fast 6 H., 1 M., 33 S., 4 TH., and to 1833 are 128 Cycles of 19, a perfect Series of Geometrical Progression.</p> <p>The <i>seventh</i> 813, in A. C. 214, from the birth of Shem, 72 Jubilees, or 6 twelves, $= 3528$ years. From the Deluge, 70 Jubilees. Hence to 1831, are 33 Jubilees, and in that year the Reform Bill was brought in, and the army of Egypt entered Palestine.</p> <p>The <i>eighth</i> 813 ends in 1027, being 21 Jubilees from the birth of Christ; whence, to 1811, the last of the unbroken power of Napoleon, are 16 Jubilees.</p> <p>The <i>ninth</i> 813 in 1840.</p> <p>2dly, This great period divides itself also as follows:—The fraction $31 \times 3 \times 10 = 30$ ends at the death of Adam, on 14th Nisan,* B. C. 4548</p> <p>Hence 4557, which is a most perfect number, being itself the trinal fraction of 67, also the fraction 31×147, also 93 Jubilees, ends when Christ, at 12 years of age, appeared in the Temple, A. C. 10</p> <p>From A. C. 10 the fraction $183 \times 10 = 1830$ ends in . 1840</p> <p>Being 73 centuries, or the fraction 73×100; also 365×20, or 20 years of years, a period of stupendous perfection, which also measures from Creation to 1823, being the year after the termination of Daniel's 1290 years;</p>

* For the reasons of this date being 14 days later than I formerly reckoned, see below, Sect. II.

THE GREAT PERIODS WHICH EXPIRE IN THE YEAR 1840,

Events.	Dates. Years B. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
2. The Fall of Adam,— his expulsion from the Garden of Eden after the first pro- mise of Christ. The first manifestation of God between the Cherubim,	5461	7300	<p>and reckoned from <i>Creation</i>, it divides itself into 15 years of years to the <i>Nativity of Christ</i>, and thence to 1823, 5 years of years.</p> <p>This great period also consists of various series of fractions.</p> <p>The fraction 651, from the <i>Fall</i>, ends at a point of time which is, from <i>Creation</i>, the perfect Cycle of $334 \times 2 = 668$, the Moon fast 1 H., 53 M., 21 s., 54 TH. B. C. 4810</p> <p>The fraction 993 at the birth of Noah, 3817</p> <p>The fraction 2757, at the date of David placing the Ark on Mount Zion, the type of Christ taking possession of his kingdom, and a great Era, 1060</p> <p>The fraction 1057, at the birth of Christ, 3</p> <p>The fraction 1191, at the accession of Richard Cœur de Lion, and his sailing with the Emperor Frederic and Philip of France on the third Crusade, 1189</p> <p>The fraction 651, in 1840</p> <p>Or the fraction $241 \times 3 \times 10 = 30 = 7230$ terminates in 1770 13 at the peace of 1783 57 1840</p> <p>The foregoing series of 241 touches some great dates, viz. A. C. 324, the era of Constantine, 565 the death of Justinian. 1529 the era of the PROTEST and the name of PROTESTANTS assumed by the Lutherans.</p>
3. The birth of Seth,	5249	7088	<p>Consisting of various Series of Fractions:—</p> <p>6973 ending A. C. 1725</p> <p>91, The 1st Year of General Peace after the great war of the French Revolution, 1816</p> <p>21 The accession of Victoria, 1837</p> <p>3 1840</p> <p>Or $4693 = 19^2 \times 13$ ends at the overthrow of Nerglissar, and his death in battle by Cyrus, 556</p> <p>553 at the birth of Christ, 3</p> <p>1191 at the third Crusade, 1189</p> <p>651 1840</p> <p>Or the f. $211 \times 3 \times 11 = 33$ ends at the Rebellion of 1715</p>

OR YEAR OF THE WORLD 7318.

Events.	Dates. Years B. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
			91 At the resignation of the Imperial titles of Rome and Ger- many by Austria, and the fall of Prussia, 1806 31 at Victoria, 1837 3 1840
4. The birth of Enos,	5044	6883	Consisting of the following series of fractions :— 6807 ending when the plan of tax- ing the American Colonies was first entertained, and mentioned in Parlia- ment by Mr. Grenville, . . A. C. 1764 73 Accession of Victoria, 1837 3 1840 Or $1641 \times 4 = 6564$, ends when Luther appeared before the Diet of Worms, A. C. 1521 273 1794 43 + 3 in 1837 and 1840 Or $211 \times 30 = 6330$, ends in A. C. 1287 553, 1840 Or $507 \times 10 = 5070$, ends at beginning of the preaching of John Baptist, A. C. 27 $7^2 \times 37 = 37$ Jubilees = 1813 years, 1840
5. The birth of Cainan,	4854	6693	Composed of the fractions :— 6643, ending A. C. 1790 43, 1833 7, 1840 Or $1641 \times 2 = 3282$, ending at 1st Servitude under Cushan- Rishathaim, B. C. 1572 1641, ends at taking of Jeru- salem by Titus, A. C. 70 993, at the Reign of Alp Arslan, the second founder of the Seljuks, 1063 $111 \times 7 = 777$ in 1840
6. The birth of Maha- laleel,	4684	6523	Being the fraction 6481, ending A. C. 1798 21, 1819 21, 1840 Or, $211 \times 30 = 6330$, ends in the year when Charles I. was de- livered up by the Scots, to the English Parliament, A. C. 1647 183 1830 7 + 3 in 1837 and 1840

THE GREAT PERIODS WHICH EXPIRE IN THE YEAR 1840,

Events.	Dates. Years B. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
7. The birth of Jared,	4519	6358	<p>Consisting of the fractions 6321, Ending at last great War of the French Revolution, . . . 1803 13, 1st Year of peace, . . . 1816 21, Victoria reigns, . . . 1837 3, 1840 Or, $211 \times 30 = 6330$, ends at the first overthrow of Napoleon, 1812 21, 1833 7, 1840 Or, $19 \times$ the fractions 111×3 $= 333 = 6327$, ends in . . . 1809 31, 1840</p>
8. The birth of Enoch, from Creation 59 Cycles of 19,	4357	6196	<p>Composed of the Fractions 6163, ending at the peace of Tilsit, when Napoleon reigned over Europe, and England was at War with Europe, 1807 7, At the first dethronement of Napoleon, 1814 13, The dissolution of the Tory War Ministry of England, and death of the Duke of York and Mr. Canning,—the recognition of Greece as independent, by a treaty between England, France, and Russia,—the battle of Navarino, 1827 13, 1840 Being the fraction 6163, end- ing in 1827 13, 1840 Or, $1483 \times 4 = 5932$, ends 144 Jubilees $= 7056$ years from the Fall, and from the Exodus, 3 Cycles of 1078 $= 66$ Jubilees. In this year Cadiz was taken and sacked by the forces of Elizabeth, and Philip II. having afterwards sent out a fleet with troops to in- vade England, it was scattered by a storm, 1596 241, at Victoria, 1837 3, 1840</p>
9. The death of Seth, from Adam's 2d year 60 Cycles of 19,	4337	6176	<p>Composed of the fractions 6007, ending at the General Peace, 1816 21, at Victoria, 1837 3, 1840 Or, $993 \times 6 = 5958$, ending at the Bill for duties on the Colo- nies, 1767 73, 1840</p>
10. Methuselah born,	4192	6031	<p>Composed of the fractions 6007, ending at the General Peace, 1816 21, at Victoria, 1837 3, 1840 Or, $993 \times 6 = 5958$, ending at the Bill for duties on the Colo- nies, 1767 73, 1840</p>

OR YEAR OF THE WORLD 7318.

Events.	Dates. Years B. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
11. The death of Enos,	4139	5978	Being 122 Jubilees. Hence to the release of Jehoiachin is the Square of the fraction $7 = 49$, or the Jubilee, multiplied by the fraction 73, and thence to 1840, 49 Jubilees or the bi-quadrate of 7.
12. The birth of Lamech,	4005	5844	Consisting of the fractions 5701, ending at the battle of Zenta and passing away of the second Woe, Rev. xi. A. C. 1697 133, 1830 $7 + 3$ in 1837 and 1840 Or, 2071 = 109 Cycles of 19, ending at a point of time whence, to David's placing the Ark of God on Mount Zion, B. C. 1060, are 46 Cycles of 19 = 874 years, and to the end of Daniel's 1335 years, A. C. 1867, are 200 Cycles of 19, B. C. 1934 871, at the taking of Jerusalem by David, 1063 1641, A. C. 579 1261, 1840
13. Enoch translated,	3992	5831	Being 17 Weeks of the Jubilee, or 119. Hence to the release of Jehoiachin are 70 Jubilees, and to the proclamation of Cyrus and return from Babylon, are 2 Cubes of $12 = 3456$ years.
14. The death of Jared,	3557	5396	Being 284 Cycles of 19, or 71×4 . Hence to the birth of Arphaxad are 18 Cycles.
15. The birth of Japhet,	3317	5156	Being the fraction 5113, ending at the peace of Campo Formio, the first pause of the War of the French Revolution, 1797 43, 1840 Or, $241 \times 20 = 4820$, ending at the date when Philip of Austria, father of Charles V., inherited the kingdom of Castile, 1504 $111 \times 3 = 333$, at Victoria, 1837 3, 1840
16. The birth of Shem,	3315	5154	Consisting of the fractions 4971, ending when, by the treaty of Welau, Ducal Prussia was declared independent, 1657 183 in 1840 Or, $111 \times 46 = 5106$, ends at

THE GREAT PERIODS WHICH EXPIRE IN THE YEAR 1840,

Events.	Dates. Years B. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
			<p>the fall of the French Monarchy —the date of the 7th Trumpet, 1792 21, at the Second overthrow of Napoleon, 1813 21, 1834 3 + 3 in 1837 and 1840</p>
17. Noah leaves the Ark, God's everlast- ing Covenant, }	3216	5055	<p>Consisting of the following fractions : 4423, ending at the proclamation of the Albigensian Crusade, 1208 601, at the last overthrow of Austria by Napoleon at Wagram, and peace of Schœnbrunn, Well- ington defeats Joseph at Talavera, 1809 31, 1840 Or, $111 \times 3^2 = 9 \times 5 = 45$ $= 4995$, ending 1780 57, at Victoria, 1837 3, 1840 Or, 3661, ending at the treaty of peace between Attila and the Eastern Empire, 446 931, at the death of Ed- ward III. and accession of Rich- ard II. 1377 463, 1840</p>
18. The birth of Ar- phaxad, }	3215	5054	<p>Being 14 Squares of 19, or 38 Weeks of that Cycle, a period most perfect. Hence to the death of Moses, B. C. 1600, is 19×85; to Daniel's vision of the four empires, B. C. 555, is $19 \times 70 \times 2 = 140$. To the birth of Christ, B. C. 3, are the fractions 2971 $+ 241$, or 73×44. Hence to the Jewish triumph of Vespasian and Titus, A. C. 71, are 365×9, or 9 years of years, and to the Union of England and Scotland are 37 Weeks of 19.</p>
19. The birth of the Second Cainan, }	3080	4919	<p>Being the fractions 4831, ending A. C. 1752 31, at the general peace in 1783 57, 1840 Or, $2071 = 19 \times 109$, ending in the 22d year of Solomon, the acme of his glory, B. C. 1009 2071, at the reign of Alp Ars- lan over the Seljuks, A. C. 1063 $111 \times 7 = 777$, in 1840</p> <p>Consisting of the following fractions : $421 \times 3 \times 2 = 6 = 2526$, ending at the death of Artaxerxes Longimanus,</p>

OR YEAR OF THE WORLD 7318.

Events.	Dates. Years B. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
20. The birth of Salah,	2950	4789	and the completion of the Old Testament Canon, . . . B. C. 424 Another 421, being the 7th at the birth of Christ, . . . 3 1191, at Richard Cœur de Lion's accession, and his embarking on the 3d Crusade, . . . 1189 651, 1840 Or, $111 \times 43 = 4773$, ends 149 Jubilees from Creation at Charles X. of France, . . . 1824 13, at Victoria, . . . 1837 3, 1840
21. The death of Noah,	2867	4706	The fraction 2353×2 , bisected by the year B. C. 514.
22. The birth of Eber,	2820	4659	Composed of the fractions 2757, ending at the taking of Jerusalem by Pompey from Creation, 15 Squares of 19, B. C. 63 $211 \times 3^2 = 9 = 1899$, at Victoria, 1837 3, 1840
23. The death of the } Second Cainan, }	2620	4459	Being 91 Jubilees, or $\left(\frac{2 + 2^2 + 2^3}{2} \times \frac{2 + 2^2 + 2^3}{2} \times \frac{2 + 2^2 + 2^3}{2} \right) = 343 \times \frac{3 + 3^2 + 3^3}{3}$ and therefore a period mysteriously perfect. This great era, which may be viewed as the termination of the primitive Postdiluvian age, is, from the translation of Enoch, 4 weeks of the Jubilee. Hence, to the Confusion of tongues, is the fraction $111 \times 2 = 222$; to the appearance of God to Moses at the bush, are 20 Jubilees; and to the appearance to Isaiah in the Temple, B. C. 758, are 38 Jubilees, = 98 Metonic Cycles, a perfect period. To the release of Jehoiachin are 6 Weeks of the Jubilee, and to the preaching of John the Baptist, A. C. 27, is $3^3 = 27 \times 2 = 54$ Jubilees.
24. The birth of Serug,	2424	4263	Being 87 Jubilees.
25. The death of Eber,	2416	4255	Consisting of the following fractions : 1407, ending at Solomon's 22d year, B. C. 1009 2071, at the reign of Alp Arslan over the Seljuks, , 1063 $111 \times 7 = 777$ in 1840

THE GREAT PERIODS WHICH EXPIRE IN THE YEAR 1840,

Events.	Dates. Years B. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
			<p>Or, $463 \times 3^2 = 9 = 4167$, ending 1752 31, 1783 57, 1840</p> <p>Or, 4161, ending at the defeat of the Pretender at Culloden, 1746 91, at Victoria, . . . 1837 3, 1840</p> <p>To the year 1841 from Eber's death are 32 Weeks of 19, a most perfect period.</p>
26. Babel founded,	2400	4239	<p>Consisting of the following fractions: 1333, ending 4 Weeks of 19, after the entrance into Canaan, and in the 4th year of David's reign in Hebron, 1067</p> <p>2863, at the peace of Campo Formio, 1797 43, 1840</p> <p>Or, $111 \times 19 \times 2 = 38 =$ 4218, ending A. C. 1819 21, 1840</p>
27. The Confusion of tongues and begun Division of the Earth,	2398	4237	<p>Being 19×223, or 18 twelves of 19 + 1 Week of 19. This great era is from Arphaxad $19 \times$ the fraction 43. Hence to the accession of Solo- mon are 6 twelves = 72 of 19; to the proclamation of Cyrus are 14 Weeks of 19 = 38 Jubilees. To the conception of Christ, B. C. 4, are 18 Weeks; and to the end of the Jewish War, A. C. 73, are 19×130. Hence also to the Union between England and Scotland, 1707, are 18 twelves of 19, or 19 multiplied by $1\frac{1}{2}$ Square of 12.</p>
28. Nahor born,	2294	4133	<p>Consisting of the following fractions: 703 ends at the first Sabbatic Year in the promised Land, after the Conquest and Division, B. C. 1591 $343 \times 10 = 3430$, being 70 Ju- biles, or $7^3 \times 10$, A. C. 1840</p> <p>Or, 2071, ends at the accession of Antiochus the Great in Syria, B. C. 223</p> <p>1641, the year after the end of the Council of Constance, 29 Jubilees after birth of Christ, A. C. 1419 421, 1840</p>
			<p>Consisting of the following fractions: 4033, ending in the last year of George III. 1819</p>

OR YEAR OF THE WORLD 7318.

Events.	Dates. Years B. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
29. Terah born,	2215	4054	<p>21 1840 Or, 2863, ending during the first career of Saracen conquest, A. C. 649 1191, 1840 Or, $211 \times 19 = 4009$, ending A. C. 1795 $21 \times 2 = 42$, at Victoria, 1837 3, 1840</p>
30. Abraham born,	2145	3984	<p>Composed of the following fractions : 3907, ending at the peace of 1763 57, at the 1st of George IV. 1820 13, at the 1st Parliament called Reformed, . 1833 7, 1840 Or, $111 \times 30 = 3330$, ending at the last year of the Christian Kingdom of Jerusalem, and the death of Baldwin V. . A. C. 1186 $211 \times 3 = 633$ the last year of George III. 1819 21, 1840</p>
31. Serug dies,	2094	3933	<p>Being 207 Cycles of 19. Hence to the accession of Hezekiah are 12×6 $= 72$ Cycles. To the Conception of Christ, B. C. 4, are 110 Cycles ; and to the Union of England and Scotland 200 Cycles, = 3800 years. This period also is formed by the fractions 3907, ending at first dethrone- ment of Napoleon, 1814 $13 \times 2 = 26$, 1840</p>
32. Nahor dies, aged } 208,	2086	3925	<p>The fraction $157 \times 5^2 = 25$.</p>
33. The call of Abra- } ham,	2070	3909	<p>The fraction 3783, ending at the ac- cession of George I. and the House of Hanover, 1714 $21 \times 3 \times 2 = 6 = 126$, in 1840 Also $111 \times 7 = 777 \times 5 =$ 3885, ends at the General Peace of Europe, 1816 21, at Victoria, 1837 3, 1840</p>
34. The covenant of } God with Abraham, and ratification by } Sacrifice, Gen. xv. }	2061	3900	<p>Consisting of the following fractions : 3×13, the fractions of 1 and 3 = 39 multiplied by $57 + 43 = 100 =$ 3900. Or, 421, ending at God's appearance to Moses in the bush, . . E. C. 1640</p>

THE GREAT PERIODS WHICH EXPIRE IN THE YEAR 1840,

Events.	Dates. Years B. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
35. The birth of Ishmael,	2059	3898	$111 \times 31 = 3441$, ending at the peace of Amiens, . . . A. C. 1802 31 , at the cession of Palestine to Egypt, . . . 1833 7 , 1840
			Consisting of the fractions 1641 , ending . . . B. C. 418 2257 , A. C. 1840 Or, $111 \times 7 = 777 \times 5$, ending in the year of the battle of Navarino, 1827 13 , 1840
36. The Covenant of Circumcision—Isaac conceived, and Sodom destroyed, Gen. xvii—xix. 28.	2046	3885	$111 \times 7 = 777 \times 5$, and the last period of 777 begins at the reign of Alp Arslan, the second founder of the Seljukian Turkish Empire, . . 1063
			The fractions which compose this number are, 1333 , ending at the overthrow of Sennacherib, . . . B. C. 712 2551 , 1840 Also 2071, ending at the beginning of the preaching of John the Baptist, A. C. 27 $993 + 7 = 1000$, ends 21 Jubilees from the birth of Christ, 1027 813 , 1840
37. The birth of Isaac,	2045	3884	The fraction 421 ends at the administration of Othniel, . . . B. C. 1564 1561 , at the birth of Christ, . . . 3 $307 \times 6 = 1842$, in . . . A. C. 1840 Also $111 \times 34 = 3774$, ends in the 2d year of the French Revolution, 1790 43 , at the 1st Parliament called Reformed, 1833 7 , 1840
38. Birth of Jacob,	1985	3824	The fraction 3783, ends at the first dethronement of Napoleon, 1814 $13 \times 2 = 26$, 1840 Also $211 \times 17 = 3587$, ends at the beginning of the 30 years' War of Religion in Germany and the Synod of Dort, 1618 $111 \times 2 = 222$ in 1840
			The fraction 3661, ends in the last year of peace between France and England, before the 7 years' War, 1754 73 , 1827 13 , 1840
39. Death of Abraham,	1970	3809	

OR YEAR OF THE WORLD 7318.

Events.	Dates. Years B. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
40. Jacob goes to Pad- an-aram, and sees the Vision of the ladder,	1908	3747	Or, $1191 \times 2 = 2382$ years, ends in the last year of the West- ern Empire of Rome, . . . 475 1261, ends at the last success- ful War of the Ottomans against the Christian powers, Russia, and the Emperor, 1736 73, 1809 31, 1840 Or, $211 \times 17 = 3587$, ends in the year when Louis XIV. seized Alsace, 1680 157, at Victoria, 1837 3, 1840
41. The birth of Reu- ben,	1907	3746	The fraction $\frac{31}{13} \times 10 = 310$ $\times 12 = 3720$, ends . . . 1814 $13 \times 2 = 26$, 1840
42. The birth of Levi, and conception of Judah,	1904	3743	Being 197 Cycles of 19. Hence to the 2d year of the Exodus, and rearing of the Tabernacle, and sin of the spies, B. C. 1638, are 2 Weeks of 19; to the accession of Solomon, B. C. 1030, are 46 Cycles; to the proclamation of Cyrus $12 \times 6 = 72$ Cycles; to the conception of Christ, B. C. 4, are 100 Cycles; to the Union, 1707, are 190 Cycles or 10^2 Squares of 19.
43. The birth of Joseph,	1894	3733	Consisting of the fraction $\frac{31}{13} \times 10$ $= 310 \times 12 = 3720$, ending in the year when the Political system of Great Britain began to be broken up by the death of the Duke of York, the paralysis of Lord Liverpool, and death of Canning; also the date of the battle of Navarino, and the treaty for the in- dependence of Greece between Eng- land, France, and Russia, . . 1827 13, the fraction of 3, ends 1840
44. The birth of Ben- jamin,	1881	3720	As Benjamin was the last of Jacob's sons, and completed his family, the 12 Tribes of Israel, the types of the MYSTICAL ISRAEL, his birth is a great era, and the year 1840 being connected with it by the fraction $\frac{31}{12} \times 120$, which is exactly $5 + 5^2 + 5^3 = 155 \times 12 \times 2$ $= 24$, this circumstance shows that we are now arrived at a great era of the Church of God. The last period of 155 begins at the accession of James II. and Revocation of the Edict of Nantz, 1685, a memorable era.

THE GREAT PERIODS WHICH EXPIRE IN THE YEAR 1840,

Events.	Dates. Years B. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
45. The death of Isaae,	1865	3704	<p>Consisting of the fractions 3661, ending at the peace of Campo Formio, 1797 43, 1840 Or, $111 \times 33 = 3663$, ending at the Consular power of Napo- leon, 1799 31, at the dethronement of Charles X., and accession of William III. 1830 7 + 3 in 1837 and . . . 1840</p>
46. Jacob and his fa- family are settled in } Goshen, } 1854		3693	<p>A Cycle composed of that of 2300 + 1040 + 353, the Moon at the end of it fast, 8 H., 19 M., 24 S., 52 TH. Hence to the first Vision of Ezekiel, when he saw God coming between the Cherubim, B. C. 594, are 1260 years, a Cycle, the Moon fast 12 H., 3 M., 6 S., 8 TH., and in the same year Seraiah read the Prophecy of Jeremiah against Babylon, and east it into the Euphrates, as commanded in Jer. li. 61—64. Hence also to the accession of Saul to the throne of Israel, B. C. 1110, is a Cycli- cal period of 744 years, being $372 \times$ 2, the Moon slow 6 H., 23 M., 0 S., 26 TH. Hence to the Union of Eng- land and Scotland are 1260 + 2300 years.</p>
47. The death of Jacob,	1838	3677	<p>The fraction 3661 ends . . . 1824 13 + 3 ends in 1837 and 1840 Or, $111 \times 3 \times 11 = 33$ ends in 1826 7 \times 2 = 14 1840*</p>
48. The death of } Joseph, } 1784		3623	<p>Consisting of the following fractions : 1191 terminates in the year when God appeared to Ezekiel the second time, Chap. viii., and when the glory of the Lord departed from the Temple, x. 18, 19. xi. 23, viz. . . B. C. 593 1561 terminates A. C. 969 871, 1840 The two last fractions added from the period of 2432 years = 128 Me- tonic Cycles.</p>
49. The birth of Moses,	1720	3559	<p>Consisting of the following fractions : $111 \times 4 \times 4 = 16 \times 2 = 32 =$ 3552 years, ending at the cession of Palestine to Egypt, and the first Par- liament called Reformed, . . . 1833 7, 1840</p>

OR YEAR OF THE WORLD 7318.

Events.	Dates. Years B. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
50. The appearance of God to Moses at the Bush,	1640	3479	Being 71 Jubilees; from the death of Enos, 51 Jubilees; from the translation of Enoch, 48 Jubilees; from the death of the second Cainan, 20 Jubilees. Hence to Isaiah's Vision of the glory of God in the Holy of Holies are 18 Jubilees, and to the end of the imprisonment of Jeconiah and death of Nebuchadnezzar, 22 Jubilees, or the Cycle of 1078 years. To the beginning of the preaching of John the Baptist, A. C. 27, are 34 Jubilees; and to the accession of Henry II. of England, the first of the Plantagenets, in 1154, are 57 Jubilees, or 147 Metonic Cycles.
51. The Exodus,	1639	3478	Consisting of the fractions 2071, ending A. C. 433, the date of the reign of Attila over the Huns, 1407 in 1840 Or, $1057 \times 2 = 2114$, ending at the fall of the Western Empire, 476 Thence 1057, at the beginning of the Reformation in England, 1533 307 in 1840
52. The Tabernacle reared—the march of Israel to the frontiers of the promised land —the sin of the Spies and the people,	1633	3477	183 Cycles of 19, and 183, being the fraction of the fraction 13, the period is perfect. This great era is, from the Confusion of tongues, 40 Cycles of 19. Hence to the 3d of David's reign in Hebron, (see 2 Sam. ii. 10.) are 30 Cycles of 19; to the accession of Solomon, are 32 Cycles; to the last Vision of Ezekiel, B. C. 574, are 8 Weeks of 19; to Daniel's Vision of the Four Kingdoms, Chap. vii., B. C. 555, are 3 Squares of 19; and to our Lord's conception 86 Cycles, or the fraction 43×2 .
53. Death of Miriam — of Aaron — sin at Meribah — the brazen Serpent — the conquest of Trans- jordanite Palestine —the Book of Deu- teronomy—Death of Moses,	1600	3439	Being 181 Cycles of 19. Hence to the 3d year of David, when Ishbosheth's reign ended, 2 Sam. ii. 10, B. C. 1068, are 4 Weeks of 19; to the accession of Hezekiah, B. C. 726, are 46 Cycles; and to the conception of Christ are $7 \times 12 = 84$ Cycles, a perfect number. This period also divides itself into <i>three</i> of $19 \times 7 \times 8 = 56 = 1064$, and a <i>fourth</i> of $19 \times$ the fraction $13 = 247$ years; and, thus arranged, it brings out, 1st, The proclamation of Cyrus, B. C. 536; 2d, The year A. C. 529, the 3d of Justinian,

THE GREAT PERIODS WHICH EXPIRE IN THE YEAR 1840,

Events.	Dates. Years B. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
			1260 years before the French Revolution of 1789; 3d, The year 1593, the apostasy of Henry IV. of France; 4th, The year 1840.
54. The entrance of the Israelites into Canaan—fall of Jericho.	1599	3438	<p>Consisting of the following fractions: $241 \times 14 = 3374$, ending at the declaration of independence of the United States, 1776 57, 1833 7, 1840</p> <p>Or, 2353, ending when Pepin a second time delivered Rome from the Lombards who were besieging it, and gave possession to the Pope of several towns, the year before he ceded the Exarchate, 755 1057, at the first overthrow of Napoleon, 1812 $21 + 7$ in 1833 and 1840</p>
55. The 1st Shemittah or Sabbatic year after the Conquest of Canaan,	1591	3430	<p>70 Jubilees, or 10 Weeks of the Jubilee. This era is from the death of Jacob $19 \times 13 = 247$ years. Hence to the 1st Passover after David placed the ark on Mount Zion, B. C. 1059, are 4 Weeks of 19 = 532 years.</p>
56. I. Servitude under Cushan-Rishathaim,	1572	3411	<p>Consisting of the following fractions: 553, ending at the Dedication of the Temple by Solomon, B. C. 1019 307, at the overthrow of Sennacherib, 712 2551, in 1840</p> <p>Or, reversing the two last numbers, they bring out <i>first</i>, the English Reformation, 1533 And <i>secondly</i>, the year 1840</p> <p>This era is from the death of Jacob 2 Weeks of 19 = 266 years. Hence to the 7th Apocalyptic Trumpet, 1792, are 177 Cycles of 19.</p>
57. Othniel, the first of the Judges,	1564	3403	<p>Composed of the fractions 1561, ending at the birth of Christ, B. C. 3 $307 \times 6 = 1842$ in 1840</p> <p>Or, $111 \times 30 = 3330$, ending at the bill for duties on the American Colonies, 1767 73, 1840</p> <p>Or, $241 \times 10 = 2410$, ending at the accession of Pope Leo IV., the year after the Saracens plundered Rome, 847 993, 1840</p>

OR YEAR OF THE WORLD 7318.

Events.	Dates. Years B. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
58. II. Servitude under Eglon, king of Moab, }	1524	3363	<p>Composed of the fractions</p> <p>3307, ending 1784</p> <p>43, 1827</p> <p>13, 1840</p> <p>Or 1333, ending at the defeat of Antiochus the Great by Acilius, the Roman Consul, at Thermo- pylæ, B. C. 191</p> <p>1723, at the English Re- formation, A. C. 1533</p> <p>307, in 1840</p>
59. Ehud, and after him Shamgar, judge } Israel,	1506	3345	<p>Consisting of the following fractions:</p> <p>3307, ending at the peace of Amiens, 1802</p> <p>31 + 7, 1840</p> <p>Or, 2071, ending the year after the death of Justinian, 566</p> <p>931, 1497</p> <p>343, 1840</p>
60. III. Servitude, Ja- bin and Sisera, }	1426	3265	<p>Composed of the fractions</p> <p>1261, ending when Judas Maccabæus restored the worship of God in Jerusalem, and dedi- cated the Temple, B. C. 165</p> <p>1191, at 21 Jubilees from the birth of Christ, 1027</p> <p>813, 1840</p> <p>The last two fractions form the Cycle of 2004 years. See Period, No. 105, below.</p> <p>Or, $111 \times 29 = 3219$, ending when the reign of terror termi- nated in France by the fall of Robespierre, 1794</p> <p>43, at Victoria, 1837</p> <p>3, 1840</p>
61. Deborah and Barak deliver and judge } Israel,	1406	3245	<p>Consisting of the following fractions:</p> <p>381, ending the 3d year of the building of the Temple, B. C. 1025</p> <p>1057, at the death, resurrection, and ascension of Christ, A. C. 33</p> <p>1807, 1840</p> <p>Or, from the death of Christ, 507 ends, when Vitiges king of the Goths, was taken by Belisa- rius and sent prisoner to Constan- tinople, 540</p> <p>993, at the English Reforma- tion, 1533</p> <p>307, 1840</p>

THE GREAT PERIODS WHICH EXPIRE IN THE YEAR 1840,

Events.	Dates. Years B. C.	Length of each period to 1810.	Remarks explanatory of the periods, and showing their connexion with other great eras.
62. IV. Servitude un- der Midian,	1366	3205	<p>Composed of the following fractions</p> <p>931, ending in the 11th year of the administration of Ne- hemiah, B. C. 435</p> <p>2163, at the peace of Se- ville, A. C. 1729</p> <p>111, 1840</p> <p>Or, 3031, ends at the suppres- sion of the first rebellion of 1715 in favour of the Stuarts, . . . 1716</p> <p>111, in 1827</p> <p>13, 1840</p> <p>Also the fraction $343 \times 8 =$ 2744 years = 56 Jubilees, ends at the second year of the great Romish Schism, with a Pope at Rome, and an Antipope at Avig- non, cursing each other, . . . 1379</p> <p>381, at George III. . . 1760</p> <p>73 + 7 in 1833 and . . . 1840</p>
63. Eli judges Israel,	1182	3021	<p>159 Cycles of 19; from the confu- sion of tongues $8 \times 8 = 64$ Cycles; from the rearing of the Tabernacle, 24 Cycles. Hence, to the conception of Christ, are $31 \times 2 = 62$ Cycles; and, to the Union of England and Scotland, 1707, are 8 Squares of 19 = 152 Cycles.</p>
64. VII. Servitude under the Philistines —the Ark at Kir- jathjearim,	1142	2981	<p>Consisting of the fractions</p> <p>$43 \times 10 = 430$, ending at the overthrow of Sennacherib, B. C. 712</p> <p>2551, A. C. 1840</p> <p>Also $273 \times 10 = 2730$, end- ing at the accession of Henry IV. of France, 1589</p> <p>241, 1830</p> <p>.. 7 + 3 in 1837 and . . . 1840</p>
65. Samuel judges Israel,	1122	2961	<p>Consisting of the fractions</p> <p>1723, ending at the reign of Phocas, A. C. 602</p> <p>931, The Reformation be- gun in England, 1533</p> <p>307, in 1840</p>
66. Saul reigns in Israel,	1110	2949	<p>The Cycle of $2300 + 649$, at the end of which the Moon is be- fore the Sun 14 H., 42 M., 25 S., 18 TH. Also the fraction $241 \times$ $12 = 2892$, ends at the General peace of 1783</p> <p>57, in 1840</p>

OR YEAR OF THE WORLD 7318.

Events.	Dates. Years B. C.	Length of each period to 1810.	Remarks explanatory of the periods, and showing their connexion with other great eras.
67. David reigns in Hebron,	1070	2909	<p>Consisting of the fractions 553, ending the year before the finishing of the second Temple. Also when Darius began the siege of Babylon, which had rebelled, and the siege ended in its ruin in B. C. 516, B. C. 517 2353, ends at Victoria, . 1837 3, in 1840</p> <p>Or, from B. C. 517, the fraction 463, ends at Cæsar's second expe- dition into Britain, and the plunder of the Temple of Jerusalem by Crassus B. C. 54 1893, in 1840</p>
68. David takes Jeru- salem and reigns there,	1063	2902	<p>Consisting of the fractions 1641, ending A. C. 579 1261, 1840</p> <p>Or, $241 \times 12 = 2892$, ending at William IV. and the last Revo- lution in France, 1830 7 + 3, in 1837 and 1840</p>
69. He places the Ark on Mount Zion, the type of Christ reign- ing there,	1060	2899	<p>Consisting of the fractions 1057, ending at the birth of Christ, B. C. 3 1191, at Richard Cœur de Lion and the 3d Crusade, . . 1189 651, 1840</p> <p>Or, $241 \times 12 = 2892$, ending at the treaty of Kiutahia and ces- sion of Palestine to Egypt, . . 1833 7, in 1840</p>
70. Solomon reigns,	1030	2869	<p>151 Cycles of 19. Hence to the proclamation of Cyrus are $19 \times 13 \times$ $2 = 26$; to the conception of Christ are 54 Cycles of 19; to the Union of England and Scotland are 19×12^2 $= 144 = 2736$ years; a most per- fect number, the same which measures from Queen Athaliah to 1840.</p>
71. He dedicates the Temple,	1019	2858	<p>Consisting of the fractions 2551 ending at the Reformation in England, 1533 307, 1840</p> <p>Or, the fraction $343 = 7^3$, or 7 Jubilees $\times 8 = 2744$, ending 1726 111, ending at Victoria, 1837 3, 1840</p> <p>The two last make 6 Cycles of 19.</p>

THE GREAT PERIODS WHICH EXPIRE IN THE YEAR 1840,

Events.	Dates. Years B. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
72. Rehoboam reigns. The ten Tribes revolt and separate from Judah,	990	2829	<p>Consisting of the fractions 2071, ending at the second siege of Rome by the Emperor Henry IV. 1082 601, at the second siege of Vienna by the Turks in . . . 1683 157, 1840 Or, $553 \times 5 = 2765$, ending at the declaration of independence of the United States, . . . 1776 57, at the first Parlia- ment called Reformed, . . . 1833 7, 1840</p> <p>The reader is requested to observe the analogy between the revolt of the Ten Tribes, and of the United States, linked as these events are by the fore- going scientific period; also both pro- ceeding from one cause, the imposition of taxes, and both leading to the cast- ing off of National Religion.</p>
73. Queen Athaliah cuts off the whole family of David, except the infant Joash, who is hid in the Temple, and herself usurps the throne.	897	2736	<p>$12^2 = 144 \times 19$, or 144 Cycles of 19. Hence to the foundation of Rome are 144 years, and as Athaliah, the murderer of the seed of David, is the type of Rome, the slaughterer of the saints, the beauty of this chronological connexion becomes evident.</p>
74. Queen Athaliah slain, and the house of David restored in the person of Joash,	891	2730	<p>Consisting of the following fractions: $91 \times 3 \times 10 = 30$. Or, $13 \times 3 \times 10 = 30 = 390 \times 7$. Or, 273×10. This number imbodyes in itself, therefore, no less than three different combinations of trinal fractions, and is most perfect.</p>
75. Jotham reigns in Judah—Isaiah's Vision of the Glory of God, Chap. vi., and his mission,	758	2597	<p>53 Jubilees. Hence to the liberty of Jehoiachin, 4 Jubilees; to the ministry of John the Baptist, 16 Jubilees. This date is, from the translation of Enoch, 66 Jubilees, or the Cycle of 1078×3 $= 3234$ years.</p>
76. The foundation of Rome,	753	2592	<p>$12^2 = 144 \times 3 \times 6 = 18$, a most perfect period. It is bisected by the the year 544, the date of the second command of Belisarius in Italy, and therefore a memorable era.</p>
77. The Captivity of the Tribes beyond Jordan,	740	2579	<p>Consisting of the fractions 2551, ending at the first overthrow of Napoleon, . . . 1812</p>

OR YEAR OF THE WORLD 7318.

Events.	Dates. Years B. C.	Length of each period to 1840.	Remarks explanatory of the periods. and showing their connexion with other great eras.
			21, 1833 7, 1840 Or, $111 \times 23 = 2553$, ending at the first dethronement of Na- poleon, 1814 13 \times 2 = 26, 1840
78 Hezekiah reigns in Judah,	726	2565	Being the Cycle of 19, multiplied by 27, the cube of the fraction 3; and again by 5, or $19 \times 27 \times 5 = 135$, a perfect period. Hence to the procla- mation of Cyrus, B. c. 536, are 10 Cycles of 19, and to the conception of Christ, B. c. 4, are 2 Squares of 19 = 38 Cycles. Hence to the Act of Union, 1707, are 128 Cycles, the same perfect period as measures from the second Vision of Ezekiel to 1840.
79. Samaria taken, and the Kingdom of Is- rael ended by Shal- manasar,	721	2560	Being the fraction $111 \times 23 =$ 2553, ending when Palestine was ceded to Egypt, 1833 7, in 1840 This period is also the 10th term in a series of Geometrical Progression, 5 being the first term, and 2 the Ratio.
80. The captivity in Babylon,	606	2445	Consisting of the following fractions: 931, ending the year after the Council of Nice, 326 1483, in 1809 31, in 1840 Or, $111 \times 22 = 2442$, ending at the accession of Victoria 1837 3, 1840
81. The Prophetic dream of Nebuchad- nezzar of the four kingdoms,	605	2444	Being the Astronomical Cycle of 611 years, at the end of which the Moon is fast 8 H., 5 M., 38 S., 39 TH., multiplied by 4. The whole period is not a Cycle, but as the multiple of the above Cycle by 4, it is perfect. It also consists of the fraction $241 \times 10 = 2410$, ending 1806 31, at Victoria, 1837 3, 1840
82. The captivity of Jehoiachin, and reign of Zedekiah.	598	2437	Consisting of the following fractions: $553 \times 4 = 2212$, ending 33 Jubilees from the birth of Christ, and 3 years before the beginning of the 30 years' War in Germany, 1615 111×2 , at Victoria, 1837 3, 1840

THE GREAT PERIODS WHICH EXPIRE IN THE YEAR 1840,

Events.	Dates. Years B. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
83. Jeremiah's Vision of the overthrow of Babylon, Chap. 1. and li.	595	2434	Or, 2353, at the 7 years' War, 1756 57, at the second over- throw of Napoleon, 1813 21, 1834 3 + 3, in 1837 and 1840
			Consisting of the following fractions: 553, ending at the battle of Philippi and death of Brutus, B. C. 42 553 × 2 = 1106, in the last year of Edward the Confessor, and of the Saxon monarchy of England, A. C. 1065 553, at the beginning of the 30 years' War, and the date of the Synod of Dort, 1618 111 × 2 = 222, in 1840 Or, 111 × 20 = 2220, at the defeat of Christian IV. of Den- mark, by Tilly, the Imperial Ge- neral at Lutter, 1626 211, at Victoria, 1837 3, 1840
84. Ezekiel's first Vi- sion of God coming in glory. The same year (see Pridgeaux) Seraiah reads the Prophecy of Jere- miah against Baby- lon, and binding a stone to the roll, casts it into the Eu- phrates, li. 63.	594	2433	A Cycle, being that of 2080 + 353, the Moon slow 3H., 43 M., 41 S., 16 TH. From this date to Papal Rome being erected into a Republic, after revolting from the Greek Emperors in 730, are 27 Jubilees = 1323 years, and thence to 1840, are 111 × 10 = 1110 years.
85. Ezekiel's second Vision of the coming of the Lord in glory to destroy the City, Chap. viii—xi., in the 6th year of Je- coniah's captivity,	593	2432	Being 19, the Metonic Cycle × 16 × 8 = 128; also the 8th term of a Series of Geometrical Progression, 19 being the first term, and 2 the ratio.
86. Ezekiel's third Se- ries of Visions, Chap. xx—xxiii., in the 7th year of the above captivity,	592	2431	Being the fraction 111 × 20 = 2220, ending at a cruel persecution of the Protestants of Bohemia by the Em- peror Ferdinand II., 30,000 of them having been driven into exile, 1629 211 ends 1840

OR YEAR OF THE WORLD 7318.

Events.	Dates. Years B. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
87. Jerusalem taken and destroyed by Ne- buchadnezzar — also Ezekiel's Visions, Ch. xxvi — xxviii. and xxxi.	588	2427	<p>Consisting of the following fractions :</p> <p>$7^4 = 2401 = 49$ Jubilees, the bi- quadrate of 7 ends in the year 1814 $13 \times 2 = 26,$ 1840</p> <p>Also 157, ends at the beginning of the Peloponnesian War, the 15th year of Nehemiah's adminis- tration, B. C. 431 463, at the death, resurrec- tion, and ascension of Christ, A. C. 33 1807, 1840</p>
88. Ezekiel's Visions, } from Chap. xxxii. to } xxxix.	587	2426	<p>Consisting of the following fractions :</p> <p>703, ending at the accession of the Emperor Adrian, the second Roman destroyer of Jerusalem, A. C. 117 1723, 1840</p> <p>Also 111×21, ends at the Re- bellion of 1745</p> <p>Hence are 5 Cycles of $19 = 95$, dividing itself into the fractions $57 + 31 + 7$; bringing out the years 1802, 1833, and 1840</p>
89. The last Vision of } Ezekiel, xl—xlvi. }	574	2413	<p>Being 127 Cycles of 19. Hence, to the conception of Christ, are 30 Cycles; to the Union of the Kingdoms, 1707, are 120 Cycles, a period most perfect. Or, the fraction, 2353, termi- nating in 1780 57, at Victoria 1837 3, 1840</p>
90. The death of Ne- buchadnezzar and ac- cession of Evil-Me- rodach; also 3 days before the end of the year of the World 4917, conumerary with B. C. 562, al- though in our year B. C. 561, Jehoiachin was released from prison, and stood be- fore the king.	562	2401	<p>Being 7^4, the biquadrate of 7, and 49×49, or a Jubilee of Jubilees.</p>
91. Cyrus defeats and slays in battle Nerig- lissar of Babylon, }	556	2395	<p>A perfect Cycle, being $2080 + 315$, the Moon fast 24 M., 29 S., 54 TH.</p>
92. The accession of Belshazzar — Daniel sees the Vision of the four Beasts, Chap. vii. }	555	2394	<p>Being 126 Cycles of 19, or 18 Weeks of that Cycle. Hence, to the Union of England and Scotland, are 119 Cycles, or 17 Weeks of 19.</p>

THE GREAT PERIODS WHICH EXPIRE IN THE YEAR 1840,

Events.	Dates. Years B. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
93. Babylon taken by Cyrus — Daniel's Prophecy of the 70 Weeks.	538	2377	Consisting of the following fractions : 507, ending at the battle of Actium and fall of Egypt, B. C. 31 1057, at 21 Jubilees from the birth of Christ, . . . A. C. 1027 813, 1840 Or, $111 \times 21 = 2331$, ends 1794 43, 1837 3, 1840
94. The accession of Cyrus to the Empire —his proclamation for the return of the Jews,	536	2375	Being the Cycle of $19 \times 5^3 = 125$. Also 2300, the number in Dan. viii. 14. plus the difference between Daniel's 1260 and 1335 years, = 75. The 2300 years, computed from this date, end at the American Stamp Act, 1765, the origin of the revolt of the Colonies whence sprung the French Revolution.
95. The foundation of the 2d Temple in the 2d of Cyrus, Ezra iii. 8.	535	2374	Consisting of the fractions 1561, ending at 21 Jubi- lees from the birth of Christ, in the year 1027 813, 1840
96. The foundation of the Temple laid a second time in the 2d of Darius, Hag. ii. 10.	520	2359	Consisting of the fractions 553, ending in the year after our Lord's ascension, . . . 34 993 [see last period], 1027 813, 1040
97. The 4th of Darius marked as a great era in Zech. vii. 1—3, and in the Jewish Chronology as the 1st year of the 2d Temple,	518	2357	A Cycle, that of $2080 + 277$, the Moon fast 4 H., 32 M., 41 S., 4 TH.
98. The first Passover in the Second Temple, Ezra vi. 19.	515	2354	Consisting of the fractions 1483, ending in . . . A. C. 969 871, 1840 Or, $211 \times 10 = 2110$, ending 144 Jubilees from the Fall, . . 1596 241, at Victoria, . . . 1837 3, 1840
99. The first expedi- tion of Darius to In- dia—the pushing of the Ram southward, Dan. viii. 4., and be- ginning of the 2300 years, ver. 14.	509	2348	Being the fraction 2257, ending at the execution of the peace of Aix la Chapelle, 1749 91, 1840 Or, $211 \times 11 = 2321$, ending at the second overthrow of Napo- leon, 1813 13, 1826 $7 \times 2 = 14$, 1840

OR YEAR OF THE WORLD 7318.

Events.	Dates. Years B. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
100. The decree of Artaxerxes in his 7th year, and beginning of the 70 Weeks,	458	2297	<p>Consisting of the fractions 463, ending shortly before Judea was made a Roman Province, A. C. 6 1561, at the administration of the Duke of Alva, a great era of persecution in the Netherlands, 1567 273, 1840</p>
101. The Commission of Nehemiah,	445	2284	<p>Composed of the fractions $111 \times 20 = 2220$, ending at the Declaration of independence by the United States, 1776 57, at the first Parliament called Reformed, . 1833 7, 1840 Also $31 \times 70 = 2170$, ending in the last year of George I. . 1726 111, at Victoria, . 1837 3, 1840</p>
102. The death of Artaxerxes Longimanus, and finishing of the Old Testament Canon,	424	2263	<p>Being the multiple of the two fractions 31 and 73, and therefore a perfect period. It is also the exact measure of the period from Creation to the birth of Arphaxad.</p>
103. The overthrow of Darius at Arbela by Alexander the Great,	331	2170	<p>Being the trinal fraction of $5 = 31$, \times that of $2 = 7 \times 10 = 70$, and therefore a period most perfect. This great era is, from the Fall, 270 Cycles of 19; from the finishing of the Ark in the penultimate year of the Antediluvian Earth 152 Cycles, or 8 Squares of 19. From the 1st year of Cyrus in Persia Proper, B. C. 559, are 12 of 19.</p>
104. Jerusalem taken by Antiochus Epiphanes, who slays 40,000 of the inhabitants—enters the Holy of Holies, and profanes the Temple by offering a sow on the altar,	170	2009	<p>Being 41 Jubilees; from God's appearance to Moses in the bush 30 Jubilees; hence to the Smalcaldic War, 1546, are 35, or 5 Weeks of Jubilees.</p>
105. Jerusalem recovered, and the Temple purified and dedicated by Judas Macabæus,	165	2004	<p>The perfect Cycle of 334 multiplied by 6, the Moon fast 5 H., 40 M., 5 S., 42 TH. This period is bisected by the year 838, being $70 \times 12 = 840$ from the birth of Christ.</p>

THE GREAT PERIODS WHICH EXPIRE IN THE YEAR 1840,

Events.	Dates. Years B. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
106. Jerusalem taken } by Pompey, }	63	1902	<p>Being the fraction $211 \times 9 =$ 1899, ending at Victoria, . . . 1837 3, 1840</p> <p>Or, 73, ending 112 Jubilees from Creation, at the 14th year of our Lord, the season of puberty, A. C. 11 463, Nepos, Emperor of the West, and Zeno, of the East, 2 years before the fall of the West- ern Empire, 474 553, ends 21 Jubilees from birth of Christ, 1027 813, 1840</p>
107. Herod takes Je- } rusalem, }	37	1876	<p>Consisting of the following fractions : $111 \times 6 = 666$, end in the year that Mahommed took Mecca, 630 507, at the accession of Louis VII. of France, who, with the Em- peror Conrad, in 1147, led the armies of the Second Crusade, . . . 1137 703, 1840</p> <p>From the 1st Passover after Herod took Jerusalem, viz., B. C. 36 is 5^4, the biquadrate of 5 = $625 \times 3 = 1875$ years.</p>
108. The Angel Ga- } briel sent to the Vir- } gin Mary, who soon } afterwards conceives } of the promised } Christ—John born, }	4	1843	<p>97 Cycles of 19, or $40 + 57$. The $40 = 760$ years, terminate in the 1st year of the Pope as a temporal Prince, the Exarchate having been ceded to him by Pepin the year before, and 57 or 3 Squares of 19, in . . . 1840</p>
109. THE BIRTH OF } CHRIST. }	3	1842	<p>Being the fraction 307×6. The 1st period of 307 ends at the abdic- ation of Diocletian, A. C. 305; the 2d in 612, the year before the public preach- ing of Mahommed; the 3d in 919, from the death of Abraham 8 Squares of 19. The 4th, in 1226, when Avignon was taken by the French Crusaders under Louis VIII.; the 5th at the English Reformation, 1533.</p> <p>Also $111 \times 16 = 1776$, ends at the accession of Louis XVI. and the open- ing of the first Congress in America, 1774</p> <p>$21 \times 3 = 63$, at Victoria, 1837 3, 1840</p> <p>Or, the fraction 1191, ends at the accession of Richard Cœur de Lion, and 3d Crusade, 1189 651, 1840</p>

OR YEAR OF THE WORLD 7318.

Events.	Dates. Years A. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
110. Christ's first appearance in the Temple, at 12 years of age,	10	1830	Being the fraction 183×10 , a perfect period; for its connexion with the era of Creation see p. 21.
111. John the Baptist begins to preach,	27	1813	37 Jubilees.
112. Christ dies, rises, and ascends,	33	1807	The trinal fraction of $7 \times 6 = 42$.
113. Jerusalem taken, and destroyed by Titus,	70	1770	Consisting of the following fractions: 993, ending at the reign of Alp Arslan over the Seljuks, the Second Epoch of Turkish power, . . . 1063 $111 \times 7 = 777$ in . . . 1840
114. The end of the Jewish War by the taking of Massada,	73	1767	Being 93 Cycles of 19, or 19×3 fractions 31×3 .
115. The rebellion of the Jews under Barchocheba, which leads to their destruction with prodigious slaughter, in the year 135,	132	1708	A perfect Cycle, being that of 1040 + $334 \times 2 = 668$, at the end of which the Moon is fast 35 M., 13 S., 35 TH.
116. Julian attempts to rebuild the Temple, but is miraculously hindered,	363	1477	The fraction 211×7 .
117. The Goths transported across the Danube by the Emperor Valens—they rise in arms. The I. Apocalyptic Trumpet,	376	1464	The fraction of $13 = 183 \times 8 = 1464$.
118. Fall of the Western Empire—End of Trumpet IV.	476	1364	The fractions 1333, ending 1809 31, . . . 1840
119. The death of Pope Hormisdas. III. Seal of Apocalypse.*	523	1317	A Cycle, being that of $334 \times 3 = 1002 + 315$, the Moon fast 5 H., 50 M., 49 S., 23 TH. This era is from the defeat and death of Neriglissar, B. C. 556, the Cycle of 1078, and from the cleansing of the Temple by Judas Maccabæus, the perfect Cycle of 687 years, the Moon slow 10 M., 43 S.

* See Supplement to my Dissertation on the Seals. Preface, pp. vii, viii.

THE GREAT PERIODS WHICH EXPIRE IN THE YEAR 1840,

Events.	Dates. Years A. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
120. Jerusalem taken by the Saracens,	637	1203	<p>Consisting of the following fractions:</p> <p>157, ending at the Council of Frankfort condemning Images, 794 703, at the discovery of South America by Americus Ves- putius, 1497 343, 1840</p> <p>Or, $211 \times 5 = 1055$, ending in the year of the naval battle of La Hogue, 1692 91, at the peace of . . . 1783 57, 1840</p>
121. Rome forms itself into a Republic under the authority of the Pope,	730	1110	<p>Being the fraction $111 \times 10 = 10$ $+ 10^2 + 10^3$.</p>
122. The first year of the Papacy as a tem- poral power, the Ex- archate having been ceded by Pepin the year before,	757	1083	<p>Being 57 Cycles of 19, or 3 Squares of that number.</p>
123. Bagdad founded by the Caliph Al Mansoor,	762	1078	<p>A Cycle in Astronomy, that of 1040 $+ 38$, the Moon slow 5 H., 26 M., 19 s., 29 TH.</p>
124. Charlemagne crowned at Rome Emperor of the West at Christmas,	800	1040	<p>The most perfect Cycle. The Moon slow 1 H., 18 M., 8 s., 19 TH.</p>
125. The reign of Alfred,	871	969	<p>Being 51 Cycles of 19. Hence to the peace of 1783 are $12 \times 4 = 48$ Cycles.</p>
126. The Fatimite Ca- liphs possess them- selves of Egypt and Jerusalem,	969	871	<p>The fraction of 29.—As to this date, see Gibbon, Vol. x. p. 379.</p>
127. Togrul Beg, Sul- tan of the Seljuks, crowned king of Bag- dad. This is the foundation of the Seljukian - Turkish Empire, on which the Ottoman power was afterwards ingrafted,	1057	783	<p>Being the fraction 757, ending at the first dethronement of Na- poleon, 1814 $13 \times 2 = 26$, 1840</p> <p>Or, $111 \times 7 = 777$, ending 1834 $3 + 3$ in 1837 and . . . 1840</p> <p>This great era is from 763, the 2d year of the building of Bagdad, 6 Jubi- lees, = 294 years.</p>
128. Alp Arslan reigns over the Seljuks, be- ing their second founder,	1063	777	<p>The fraction 111×7.</p>

OR YEAR OF THE WORLD 7318.

Events.	Dates. Years A. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
129. William the Conqueror overthrows the Saxon Monarchy of England, and reigns.	1066	774	Consisting of the fractions $241 \times 3 = 723$, ending at the French Revolution, . . . 1789 $31 + 13 + 7$ in 1820, 1833, and 1840
130. Malek Shah Jelal u'dien reigns over the Seljuks. This is the third Epoch of their dominion which in his reign extended from Syria to the frontiers of China,	1072	768	Being $12 \times 8 \times 8 = 64$, a perfect number, which divides itself 1st into $12^2 = 144 \times 5 = 720$, ending at the fall of the French Monarchy and War of Europe against the Revolution, 1792 $2d, 12 \times 4 = 48$, 1840
131. The Seljuks take Jerusalem,*	1076	764	Consisting of the fraction 757, ending at the treaty of Kintahia and cession of Palestine to Egypt, 1833 7, 1840
132. The Crusaders take Jerusalem, and establish the Christian Kingdom,	1099	741	Being the Cycle of $19 \times$ by the fraction $13 \times$ the fraction $3 = 39$.
133. The second Crusade,	1147	693	Being the fraction $7 \times$ the fraction 73, ending at the death of Oliver Cromwell, 1658 $7 \times$ the fraction $13 = 91$, also a fraction, ends 1749 $7 \times$ the fraction $13 = 91$, ends 1840 Or, the fraction 651, ending at Bonaparte's invasion and conquest of Egypt, 1798 $21 \times 2 = 42$, 1840
134. Accession of Henry II., the first of the Plantagenets,	1154	686	$7^3 = 343 \times 2$, or 2 Weeks of the Jubilee.
135. Henry II. conquers Ireland,	1172	668	The perfect Cycle of 334×2 , the Moon fast 1 H., 53 M., 21 S., 54 TH.
136. Overthrow of the Christian Kingdom of Jerusalem by Saladin, Sultan of Egypt, 88 years, or 11×8 , after its establishment,	1187	653	Composed of the following fractions : $133 \times 2 = 266 = 14$ Cycles of 19, ends at the taking of Constantinople by the Ottomans, . . . 1453 111, at the accession of Maximilian II., Emperor of Germany, and the year after the termination of the Council of Trent, 1564

* I adopt this date from Gibbon, Vol. x. p. 383. Chap. lvii.—Some Chronologers place it in 1072.

THE GREAT PERIODS WHICH EXPIRE IN THE YEAR 1840,

Events.	Dates. Years A. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
			133, at the battle of Zenta, 1697 133, at William IV. of England, and the dethronement of Charles X. of France, . . . 1830 7, at Victoria, . . . 1837 3, 1840
137. Richard Cœur de Lion, King of England, and the Third Crusade under the Emperor Frederic, Philip of France, and Richard,	1189	651	The trinal fraction of 25.
138. Richard made prisoner on his return from Palestine by Leopold of Austria,	1192	648	Being $4\frac{1}{2}$ Squares of 12, or $12 \times 3^3 = 27 \times 2$; and 3 is the trinal fraction of 1. This period is therefore perfect.
139. The fourth Crusade,	1203	637	13 Jubilees, being $7^2 \times$ the fraction 13.
140. Magna Charta signed by John at Runamede,	1215	625	Being 5^4 , or the biquadrate of 5.
141. Jerusalem ceded to the Emperor Frederic II., at the head of the armies of the fifth Crusade, being the last time it was possessed by the Christian powers,	1229	611	A Cycle in Astronomy, the Moon fast at the end of it, 8 H., 5 M., 38 S., 39 TH. This era is from Nebuchadnezzar's dream of the four kingdoms, 611×3 .
142. Jerusalem taken by the Karismians from the Christians, 147 years, or 3 Jubilees, from the taking of Nice by the armies of the first Crusade,	1244	596	This being the final expulsion of the Crusaders and the Christian powers from Jerusalem, is a great era, and it is conspicuously marked in the Chronology, being from Noah's leaving the Ark, and God's everlasting Covenant, B. C. 3216, $\left(\frac{2+2^2+2^3}{2} \times \frac{2+2^2+2^3}{2} \times \frac{2+2^2+2^3}{2}\right) = 343 \times \frac{3+3^2+3^3}{3} = 13$, that is, the Cube of the fraction of 2, multiplied by the fraction of 3 = 4459, or 91 Jubilees, a period thus most perfect. The number 596 consists of the fraction 463, ending at the Union of England and Scotland, . . . 1707 133, in 1840 Also $111 \times 5 = 555$, ending at Bonaparte's invasion of Syria, and defeat at Acre, . . . 1799

OR YEAR OF THE WORLD 7318.

Events.	Dates. Years A. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
			31, at the dethronement of Charles X., and accession of Wil- liam IV. of England, . . . 1830 7, at Victoria, . . . 1837 3, . . . 1840 Hence to the conquest of Palestine by the Ottomans, in 1517, is the frac- tion 273.
143. Death of Edward III. of England, and accession of Richard II.	1377	463	Being the fraction of 21.
144. Constantinople taken by the Otto- mans under Maho- med II.	1453	387	Consisting of the fraction 273, end- ing in the year 1726, being 260 Cycles of 19 from the birth of Arphaxad; the last year complete of the reign of George I. 111, at Victoria, . . . 1837 3, . . . 1840 Hence, to the treaty of Kiutahia ending Syria to Egypt, 1833, are 20 Cycles of 19.
145. The Reformation begins in Germany 1 year after the preaching of Zuing- lius,	1517	323	Being 17 Cycles of 19.
146. The Confession of Augsburg read in the presence of the Em- peror, Charles V., and the Princes of the Empire. — The League of Smalcalde formed,	1530	310	Being the fraction 31×10 .
147. The beginning of the Smalcaldic War. —The League falls to pieces,	1546	294	6 Jubilees.
148. The peace of Pas- sau secures the liber- ty of the Protestant Churches in Ger- many,	1552	288	$12^2 = 144 \times 2$. This great cra- is, from the foundation of Rome, 16 Squares of 12; from the accession of Queen Athaliah, 17 Squares; and, from the birth of Simeon, the second of the sons of Jacob, B. C. 1905, it is 2 Cubes of 12 = 3456 years.

THE GREAT PERIODS WHICH EXPIRE IN THE YEAR 1840.

Events.	Dates. Years A. C.	Length of each period to 1840.	Remarks explanatory of the periods, and showing their connexion with other great eras.
149. A Recess of the Diet of Augsburg finally establishes the peace of the Protestant Church. — The Marian persecution begins in England. — Rogers, Bishops, Ferrar, Ridley, and Latimer, burnt this year,	1555	285	Being 15 Cycles of 19. This great era is, from the Confusion of tongues, 208 Cycles, or $13 \times 4 \times 4 = 16$, and, from the proclamation of Cyrus, 110 Cycles.
150. James I. the first of the Stuarts, reigns in England,	1603	237	Consisting of the fractions 157, ending at the accession of George III. 1760 73, the first Parliament af- ter the Reform Revolution, . . . 1833 7, 1840
151. The beginning of the 30 years' War. —The Synod of Dort,	1618	222	Being 111×2 .
152. Charles I. reigns in England,	1625	215	Being the fraction 43×5 .
153. Charles I. be- headed,	1649	191	Being the fractions 111, ending at George III. 1760 73 + 7 in 1833 and . . . 1840
154. Charles II. re- stored,	1660	180	12×15 , or $1\frac{1}{2}$ Square of 12; also the fraction 91, ending . . . 1751 73, at Charles X. of France, 1824 13, at Victoria, 1837 3, 1840
155. The Revolution— James II. abdicates —William III. and Mary,	1688	152	8 Cycles of 19.
156. The Union of the Kingdoms of Eng- land and Scotland,	1707	133	7 Cycles of 19—from the conquest of Transjordanite Palestine, and the death of Moses, $29 \times 6 = 174$ Cycles of 19.
157. The House of Hanover—George I.	1714	126	Being 7×18 , or the fraction 21 $\times 6$.
158. The Rebellion of	1715	125	The Cube of 5.
159. The Rebellion of	1745	95	5 Cycles of 19.
160. The American Stamp Act,	1765	75	$5^2 \times 3$, or 3 Squares of 5.
161. The peace of Paris,	1783	57	3 Cycles of 19; also the fraction of 7.
162. The peace of Amiens,	1802	38	2 Cycles of 19; also the fractions $\{ 31 + 7$.

SECTION II.

ON THE ARRANGEMENT AND SUBDIVISION OF THE FOREGOING GREAT PERIODS—CALCULATION ILLUSTRATIVE OF THE PERFECT NATURE OF THE PERIOD FROM CREATION TO 1840 AS BEING THE PRODUCT OF UNITY, AND ITS TRI-NAL FRACTION, 3—THE SAME PRINCIPLE APPLIED TO THE UNITS 2 AND 3, AND THEIR FRACTIONS—TWO OTHER SERIES, FROM CREATION TO 1840, IN THE FIRST OF WHICH THE DATE OF THE DEATH OF ADAM FIXED ON ASTRONOMICAL PRINCIPLES—SECOND GREAT MUNDANE ERA—THIRD SUBDIVISION OF THE AGES—THE FOURTH—THE FIFTH—THE SIXTH—THE SEVENTH—THE EIGHTH—THE NINTH—THE TENTH—THE ELEVENTH.—THIS CHRONOLOGY APPEARS TO INDICATE THE ARRIVAL OF THE TIME OF THE END—DIFFERENT SENSES OF THE WORD “END,” AND HOW USED IN THIS TRACT—VARIOUS MODES OF SUBDIVIDING DANIEL’S CONCLUDING PERIOD OF 75 YEARS—THE CLIMAX OF THE CHRONOLOGY, WHEN?—THE GREAT PERIODS OF THE YEAR 1841—THE APPROACHING RESTORATION OF ISRAEL—REASONS FOR BELIEVING WE HAVE ARRIVED AT THE GREAT CLIMACTERIC OF THE MUNDANE AGES—CLOSING PRACTICAL REMARKS.

As I desire to compress this Tract within the narrowest limits which are consistent with necessary perspicuity, though I might deem it advisable, as in my former pieces on the great Periods which terminate in the year 1838, and on the Scientific Chronology of the year 1839, to arrange the periods of the foregoing Table in the three classes of GREAT MUNDANE—GREAT PATRIARCHAL and ECCLESIASTICAL, and GREAT PROPHETIC ERAS, I shall not, in the present instance, aim at such a classification; but shall follow the exact line of the

Chronology in such remarks as I may deem it necessary to offer, placing the whole in such great subdivisions of the ages as are suggested either by the order of time or the character of the events.

The beginning of all Mundane time is the era of Creation, B. C. 5478, whence, to 1840, is the fraction of $28 = 813$, multiplied by the Square of the fraction of $1 = 3 = 9 = 7317$ years.

That this number is of a very perfect nature will appear from the fact, that it comes out of the first unit 1, and its trinal fraction 3, as follows :—

$$3^2 = 9 \text{ the Multiplier.}$$

$$3^3 = 27 + \text{the Root } 1 = 28, \text{ the Root of the Multiplicand.}$$

$$\frac{28 + 28^2 + 28^3}{28} = 813, \text{ the Multiplicand.}$$

$$813 \times 9 = 7317, \text{ being the whole sum of years from Creation to 1840.}$$

Now, if upon similar principles we compute from the second unit 2, and its trinal fraction 7, it will give the following results :—

$$7^2 = 49, \text{ the Multiplier.}$$

$$7^3 = 343 + (\text{the Root}) 2 = 345, \text{ the Root of the Multiplicand.}$$

$$\frac{345 + 345^2 + 345^3}{345} = 119,371, \text{ the Multiplicand.}$$

$$119,371 \times 49 = 5,849,179.$$

The product therefore is the foregoing number, being, from Creation, *five millions, eight hundred and forty-nine thousand, one hundred and seventy-nine years.*

I have furthermore computed the number which results upon the same principles from the unit 3, and its fraction 13, and it amounts to the almost incredible sum, of more than *Eight hundred and Eighteen Millions of years*, or 818,331,469 from Creation—for :

$$13^2 = 169, \text{ the Multiplier.}$$

$$13^3 = 2197 + \text{the Root } 3 = 2200, \text{ the Root of the Multiplicand.}$$

$$\frac{2200 + 2200^2 + 2200^3}{2200} = 4,842,201, \text{ the Multiplicand.}$$

$$4,842,201 \times 169 = 818,331,969.$$

It is impossible, I think, in contemplating these wonderful results, not to be struck with the thought that they appertain to the Arithmetic of the Celestial Intelligences, and of HIM, who numbers the hairs of every creature in the immensity of his creation.

I have not found that the series, from Creation to 1840, does, at the termination of any of the intermediate periods of 813 years, touch eras that are distinguished in history, and it formerly appeared to me that this is a defect.* On further consideration I have, however, seen that it is not so; for we have, from the date of Creation to that of the Dedication of the Temple by Solomon, B. C. 1019, a period of a most perfect nature, consisting of 13 Weeks of the Jubilee, or 4459 years, equal also to the Cube of the trinal fraction of 2, multiplied by the fraction of 3, and yet not one of the intermediate Jubilean Weeks touches any date conspicuously marked in History. Again, from Creation to the Birth of Christ, B. C. 3, are 15 *years of years*, or 365×15 , and none of the intermediate links are eras distinguished in History. These examples do therefore establish the fact, that the numbers of the great ages of the Moral Universe, although in themselves perfect, are not always filled up by series of dates known in History, but are sometimes, as it were, sanctified and set apart to measure some one great and undivided age or dispensation without any intermediate historical dates. The second great period in the foregoing Table, from the Fall, as measured by 365×20 , offers, as will be seen, a similar example.

The great period from Creation to the year 1840, may, however, be divided into various other series of trinal fractions, of which I shall place the two following before the reader. 1st, The *first* has already been given in the Table, but it is necessary to introduce it again here, in order to state the

* See my Scientific Chronology of 1839, p. 77, where it is remarked that this Series of 813×9 , expiring in 1840, is inferior in its scientific characters to that of 31×236 , which expired in 1839.—The foregoing calculations appear to show that it has a much higher scientific character.

principle upon which I have fixed the death of Adam on the 14th Nisan, B. C. 4548.

His Creation was on the 1st Nisan, . . . B. C. 5478

His life being the fraction $31 \times$ the fraction $\frac{3 \times 10}{31}$
 $= 30 = 930$, his death comes out in . . . 4548

Thence computing the fraction of $67 = 4557$, which (being also 93 Jubilees, or the fraction 31 multiplied by the square of the fraction 7, or Jubilee, = 49, and again multiplied by the fraction 3, that is, $31 \times 49 \times 3$), is a number most perfect, we arrive at the appearance of Christ in the Temple when 12 years of age, A. C. 10

Thence the fraction 183×10 ends in . . . 1840

It will be seen by the readers of my former Works that, whereas I formerly placed the death of Adam in B. C. 4549, on the last day of the year, I here place it in the year that follows, and I shall now mention the reason of this correction. I find, by calculation, that at the end of 930 tropical years, which is the number of Adam's life, the Moon is fast 14 D., 10 H., 23 M.; or, in other words, at the end of that period the Vernal Equinoctial New Moon and the 1st of Nisan occur *so much earlier* in the Tropical year than in the year of his Creation. Now, I have shown elsewhere, that in the year of Creation, B. C. 5478, it was New Moon upon the 22d March, in the evening of our Wednesday, but according to the Scriptural time, the evening of Thursday, and that the 1st Nisan was on the evening of Friday the 23d March;* consequently, since, at the end of 930 years, the Moon is fast 14 D., 10 H., it follows that, in the year B. C. 4548, the 1st of Nisan fell upon the 9th March, or 14 days earlier than in the year of the Creation. If therefore the life of Adam was exactly 930 *Tropical years*, even as Noah was exactly one *Tropical year* in the ark,† and, as we suppose, Enoch lived exactly 365 *Tropical years* upon Earth, then the death of Adam was upon the 23d March,

* See my Synopsis of Chronology, pp. 59, 60.

† Viz., from the 17th of the month Ijar, B. C. 3217 (Gen. vii. 11.), to the 27th of the same month in the year following (Chap. viii. 14.).

answering to the 14th Nisan, B. C. 4548. In this interesting fact, only seen by me in penning the present page of MS., we discover apparently the reason why the Paschal Lamb was offered, and Christ the second Adam died on the 14th Nisan; because the one in *type*, and the other in *deed* and *reality*, was the substitute and atonement for Adam, who paid the penalty due to the primeval transgression on that very day.

If the reader of my former Works will, in all places where the death of Adam is mentioned as occurring in B. C. 4549, for his death, understand the last year of his life—and he, in fact, died only 14 days after that Jewish Sacred year expired—this correction will entirely rectify the former slight error of date; and, it will be recollected, that, in a Work of this nature, where I perpetually tread ground before unexplored, such corrections are inevitable, unless truth is to be sacrificed to the reputation for consistency of the author,—a sacrifice which, rather than make, in the smallest particular, I would prefer that my reputation were laid in the mire.*

* There are similar corrections of 1 year as to the dates of the death of Enos, placed, in some of my earlier Works, in B. C. 4138, and the translation of Enoch in B. C. 3991, whereas both events were in the years before according to my present Tables.

Some readers may think that in like manner, and upon similar principles to those upon which I have corrected my former date of the death of Adam, I ought also to carry my date of the birth of Seth, from the end of the year, B. C. 5249, to the beginning of the following year, B. C. 5248. I observe, therefore, upon this point, that Adam begat Seth when he was 230 years of age (Gen. v. 3. Septuag.). Now, at the end of 230 years, I find that the Moon is 8 D., 19 H., 32 M. *slow* or *behind the Sun*; and since, in the year of Creation, the 1st of Nisan was on March 23d, it follows that 230 years after, viz., in B. C. 5248, the 1st of Nisan was not till the 8 days later, viz., on the 1st April. If, therefore, Adam lived exactly 230 *tropical years*, and begat Seth, then the birth of Seth was on the 23d March, answering to the 21st or 22d of Adar of the sacred year, B. C. 5249; and, upon the same principle, seeing that at the end of 912 years, (being the length of Seth's life,) the Moon is slow 4 D., 3 H., the death of Seth, if his 912 years were tropical, falls out on the 25th or 26th Adar, B. C. 4337. The dates of both events in my Tables are, therefore, in harmony with the most exact principles of Astronomical science.

2d, Computing from Creation, B. C. 5478
 The fraction $2163 = 7 \times 309$, it terminates at the
 birth of Shem, 3315

The fraction 931 leads us next to a point in the
 Chronology which is, from the Deluge, 17 Jubilees, and
 before the death of Moses, 16 Jubilees; it is also, from
 the birth of Enos, $70 \times 2 = 140$ Cycles of 19, or 20
 Weeks of that Cycle, and before the birth of Jacob, 3
 Weeks of 19; and therefore it is a great era in Chron-
 ology, being exactly 14 years from the Confusion of
 tongues, 2384

The fraction of $14 = 211 \times 20 = 4220$, ends at the
 accession of Victoria, which is shown in these Tables to
 be a great era, for reasons probably yet, in part, hidden
 in the womb of futurity, A. C. 1837
 3, 1840

Both of the series here given, from Creation to the present
 year, do evidently present such results, that it would have been
 wrong to withhold them from my readers.

The *second* great Mundane era being that of the Fall, B. C.
 5461, was laid down by me upon principles which are fully
 explained in my former Works, and they have since received
 confirmation by such a body of collateral evidence from the
 scientific chronology, that I cannot doubt that the date is
 correctly fixed, since it is the point from which run the great
 Series of the Shemittahs* and Jubilees of the National
 Chronology of Israel; also a great Series of Astronomical
 Cycles arriving at the Confusion of tongues, the births of
 Isaac, David, and our Lord, and ending in 1839: and, more-
 over, a great Series of the Metonic Cycle, touching some of
 the most important points in Mundane History, and terminat-
 ing in 1836. The great period of 73 Centuries, or 365×20 ,
 which measures from the Fall to 1840, is, as will appear from
 the explanatory remarks in the Table, most perfect. Three-

* Sabbatic years.

fourths of it expire in A. C. 15, when our Lord was 17 years, the age at which Adam fell, and from the year 15 to 1840 are $365 \times 5 = 1825$ years. From the Fall to the birth of Arphaxad, B. C. 3215, is the fraction $1123 \times 2 = 2246$. I must also refer the reader, to my former Works, for the great series of Jubilees from the Fall to the Exodus, the Birth of David, the baptism of Christ, the fall of the French Monarchy, and sounding of the Seventh Trumpet of the Apocalypse, 1792, and the next year, 1841.

I shall, in the *third* place, arrange in one great Mundane age, the births of the six Patriarchs, from Seth to Enoch. All these illustrious persons, were the progenitors both of Christ and the whole world of mankind, from the Deluge to the end of the world; and as the great periods from their births to 1840 are all measured by various series of trinal fractions, I class them together. Moreover, that the birth of Enoch is a great epoch, is marked by its Chronology in relation to Creation, from which it is 1121 years, or 59 Cycles of 19.

The *fourth* subdivision of the ages, includes the interval from the death of Seth, the first-born Patriarch, to the egression of Noah from the ark, B. C. 3216, and like the former, it is exactly 1121 years, or 59 Cycles; so that, from Creation to the end of the Flood, are 2 periods of 1121 years = 2242, separated by the interval between the birth of Enoch and the death of Seth, 20 years, making the whole 2262 years, a Cycle in Astronomy.

In this interval there are 9 great periods included in the foregoing Table, whereof those from the death of Seth, the birth of Methuselah, of Lamech, of Japhet, and Shem, and from Noah's leaving the ark, being 6 in number, are measured by series of trinal fractions; that from the death of Enos by 122 Jubilees; from the translation of Enoch, 17 Weeks of the Jubilee; and from the death of Jared, by the Metonic Cycle.

The *fifth* great division of the Mundane ages is from the birth of Arphaxad to the Confusion of tongues, being a period

of 817 years. Of the 10 periods included in this interval, which will be found in the Table, that from the birth of Arphaxad, being No. 18, is measured by the Square of 19; those from the birth of the second Cainan, No. 19; of Salah, 20; of the death of Noah, 21; the birth of Eber, 22; his death, 25; and the foundation of Babel, 26; being 6 in number, are measured by series of the trinal fraction: that from the death of the second Cainan, No. 23, by the week of the Jubilee; from the birth of Serug, 24, by the Jubilee; and from the Confusion of tongues, 27, by the Cycle of 19. It is, moreover, to be observed, that the period of 13 Weeks of the Jubilee, from the death of the second Cainan, is also the measure of various other great periods of Mundane History. If computed from Noah's leaving the ark, it arrives at the year A. C. 1244, when Jerusalem was for the last time taken from the Christians by the Carismians; from the death of Noah, B. C. 2867, it brings out A. C. 1593, when Henry IV. of France apostatized from the Protestant faith; from the death of Shem, it brings out the year 1745, the date of the second Rebellion in favour of the Stuarts; and, from the death of Arphaxad, the peace of 1783.

The *sixth* division of the ages is from the Confusion of tongues, B. C. 2398, to the death of Moses, B. C. 1600, comprehending 798 years, or 6 Weeks of the Metonic Cycle. In the Table are 26 great eras belonging to this period, whereof 4, viz., from the death of Serug, No. 31; the birth of Levi, 42; the rearing of the Tabernacle, 52; and the death of Moses, 53, are measured by the Metonic Cycle: 1 Period, viz., the Settlement of Jacob and his family in Goshen, No. 46, by a Cycle in Astronomy; and 1 being the appearance of God to Moses at the bush, No. 50, by the Jubilee, leaving 20 periods, of which the measures are series of the Trinal fraction.

The *seventh* age is from the entrance of Joshua into Canaan, B. C. 1599, (No. 54,) to the accession of Rehoboam and the rebellion of the Ten Tribes, B. C. 990, (No. 72,) being 609 years. Within this period 19 eras will be found in the

table, whereof 1 period, No. 55, from the first Sabbath year in the promised Land, is measured by the Week of the Jubilee; and 2 periods, No. 63, from Eli's administration, B. C. 1182; and No. 70, the accession of Solomon, are measured by the Metonic Cycle, and the remaining 16 by the Trinal fraction.

The *eighth* division of the ages, is from the accession of Rehoboam to the destruction of Jerusalem by Nebuchadnezzar, B. C. 588, being a period of 402 years, comprehending in the Table 15 eras, whereof 8 are measured by Trinal fractions; 3, viz., Nos. 73, 78, and 85, by the Metonic Cycle; 1, viz., No. 75, by the Jubilee; 2, viz., Nos. 81 and 84, by larger Cycles in Astronomy; and 1, viz., No. 76, by the Square of 12.

The *ninth* division is from the destruction of Jerusalem by Nebuchadnezzar to the proclamation of Cyrus, B. C. 536, a period of 52 years, including 7 great Scriptural dates, whereof 2 are measured by the Trinal fraction; 3, viz., Nos. 89, 92, and 94, are measured by the Metonic Cycle; 1, viz., No. 90, by the biquadrate of 7, or a Jubilee of Jubilees; and 1, viz., No. 91, by the perfect Cycle of 2395 years.

The *tenth* age is from the proclamation of Cyrus to the death, resurrection, and ascension of Christ, A. C. 33, being a period of 568 years, wherein are included in the Table 18 eras, from No. 94 to 112, 13 being measured by series of the Trinal fraction; 2, viz., Nos. 97 and 105, by larger Cycles in Astronomy; 2, viz., Nos. 104 and 111, by the Jubilee; and 1, viz., No. 108, by the Cycle of 19.

The *eleventh* great age of the World, being the whole period from Christ's ascension to 1840, is measured by *one trinal fraction*, that of $42 = 1807$, and is thus set before us as **ONE UNDIVIDED AGE**. There are, in the Table, the era itself of Christ's death, resurrection, and ascension, being included in the tenth subdivision of the ages, 50 great eras in this period, from No. 113 to 162 inclusive. Of these 24 are measured by the Trinal fraction; 11, viz., Nos. 114, 122, 125, 132, 145, 149, 155, 156, 159, 161, and 162, by the Metonic Cycle;

6, viz., Nos. 115, 119, 123, 124, 135, and 141, by larger Cycles of Astronomy; 3, being Nos. 134, 139, and 147, by the Jubilee; 3, viz., Nos. 130, 138, and 148 by 12, and its Multiples; and 3, viz., Nos. 140, 158, and 160, by the Bi-quadrate, Cube, and Square of 5.

I now proceed briefly to state my reasons for believing that this chronology clearly indicates the arrival of the season of the end. There is a larger sense in which the word *end* is used in one passage of Daniel, viz., xii. 6 and 7, to signify, as Mede observes, the ὑστέρῃσι καιρῶσι *latter times* of the Roman Empire, including the whole 1260 years, and also the supplementary period of 75 years between the end of the 1260 and 1335 years revealed in that chapter; and, in confirmation of this, I have argued, in a former Work, that as the question in Dan. viii. 13. is properly understood by writers on prophecy to signify, “*how long shall be the WHOLE VISION as to the “daily sacrifice,”* &c. and the question of the king in Neh. ii. 6. *How long shall be thy journey?* refers to the time the journey of Nehemiah should occupy till his return: so the similar question in Dan. xii. 6. *How long (shall be) the end of these wonders?** and the answer in ver. 7, do plainly indicate that the *time, times, and a half*, are the chronology of THE END, together with the supplementary period hinted at in the last clause of the verse. In this passage of Daniel, therefore, the word *end* is used in the same large sense that the similar expression ἐπι συντελείῃσιν τῶν αἰώνων, ‘the end of the ages,’ is, by the Apostle, in Heb. ix. 26.

But it is in a more *special sense* that I *now* employ the word END, understanding by it that short interval of years, beginning either at the descent of our Lord from heaven to gather his elect, or at the beginning of the National restoration of the Jews to Palestine, whichever of these events shall occur first in order (as to which I do not here express any opinion, although in my Work on the Apocalypse I have done so), and terminating at the end of the 1335 years of Daniel, in the year 1867.

There are various modes of subdividing the period of 75 years between the end of the 1260 and 1335 years. 1st, It may be divided into 5 periods of 15, whereof 15×2 expire at the end of the 1290 years of Daniel (xii. 11.), in 1822; the *third* 15 in 1837, at which point, it will be observed by the reader, that a very great number of the larger periods of trinal fractions come out in the preceding Table, and where also a period of 14 Squares of 19 terminate from the last year of the Antediluvian World; the *fourth* 15 terminates in 1852; and the *fifth* in 1867. 2dly, The 75 years consist of 3 periods of 25; at the end of the *first* of which, viz., in 1817, the New Testament, in Hebrew, was given to the Jews, and the evacuation of France began. The *second* 25 comes out in 1842, and the third in 1867. 3d, This period may be divided into one of $10 \times 4 = 40 + 7 \times 5 = 35$ years, the 40 years come out in 1832, the date of the expulsion of the Ottomans from Syria, and battle of Koniah, which led in the following year to the treaty of Kiutahia ceding Syria and Palestine to Egypt. This year, 1832, is also the date of the English Reform Revolution. The first 7 of the 35 expired in 1839, the date of the battle of Nezib, whence have sprung the great events in the East which now arrest our attention.* But 4th, the 75 years may be divided into the Cube of 3, (the fraction of 1) $= 27 +$ the fraction $21 +$ again $3^3 = 27$, and when thus arranged, the former 27 terminates in 1819, in which year, reckoned Scripturally, from Nisan to Nisan, was the death of George III., the last king of England who descended to the grave leaving its Protestant Constitution entire, in which year also the vial of wrath was poured out upon the financial and commercial prosperity of England by Mr. Peel's bill for increasing the National debt one-third, and withering the springs of Revenue. The period of 21 ends in 1840, and therefore we are now entered into the second and last 27 years.†

* Written in October, 1840.

† If we compute 2 periods of $27 = 54$ from 1792, they arrive at 1846, also a great Jubilean era, being 37 Jubilees from our Lord's death, resurrection, and ascension, whence, to 1837, are 21 years.

Since the year 1834, the chronology of each successive year has been more and more wonderful, and evidently approaching to a climax. In what particular year the *climax* will occur I do not venture positively to determine, because I have found hitherto, that as often as I thought I had arrived at the summit, to borrow the language of a traveller in an unknown and mountainous region, there have appeared higher chains of mountains behind. Thus there are, in 1841, various great chains of time. 1st, A Series of the larger Cycles from Creation. 2dly, The Jubilean Series from the Fall—the Exodus—the birth of David—the death of Josiah—the first year of the liberty of Jehoiachin—the baptism of our Lord, and the sounding of the 7th Apocalyptic Trumpet at the expiration of the 2300 and 1260 years of Daniel in 1792; also a great Series of the Metonic Cycle from the death of Lamech, the birth of Judah, and of our Lord, for which I must refer to my former Works. I therefore believe that the year 1841 will be no less conspicuously marked by events than it is in the chronology. By a change in the smaller trinal fractions many of the series of fractions, of secondary perfection, terminating in the present year, will be found also applicable to 1841; yet not all, for, from the year 1837, when so many larger periods came out in the foregoing table, to 1841, there is no trinal fraction; the next fraction after 1840 being in 1843,* in which year also a great series of the two fractions 111 and 31, multiplied into each other, = 3441, comes out from the entrance of Joshua into Canaan—a series of $111 \times 16 = 1776$ from the entrance of Vespasian into Galilee at the head of the Roman armies, and also one of 111×7 from the Norman conquest of England.

In considering the whole of these facts, I am led to think that the entrance of the main body of the returning Jews and ten Tribes into Canaan may not be before 1843; but I look

* The meaning of this is, that neither 4 years nor 5 can be made out by trinal fractions. Now, from 1837 to 1841 are 4 years, and to 1842, 5. But, from 1837 to 1843 is the fraction 3×2 , and to 1844 the fraction 7.

for an inchoate entrance sooner, and as being at the door; although the circumstance of the year 1840 being a Sabbath year, during which, even if they were in the land, it would be unlawful for them to plough and sow, seems to render it improbable that they will enter before 1841,* which is 71 Jubilees from the Exodus, and 70 from the first Jubilee in the Promised Land, B. C. 1590. I shall also add, that the years 1845 and 1846 appear to be much more conspicuously marked in the Chronology than 1843.

But to return to the particular question when the Chronology reaches the climax, it appears to me, at present, that it is in 1840;† for, if the reader will compare the great Series of trinal fractions which compose the periods expiring in

* This was written in the earlier part of the winter of 1840.

† As it may assist the reader to arrive at some probable solution of this question, I shall here give a summary and condensed view of the number of great periods coming out in the years 1838, 9, and 1840, so far as they are traced by me in my former and present Works.

There are periods measured by the Jubilee of 49 years coming out in

1838,	11 Periods.
1839,	7 —
1840,	13 —

Periods measured by the Metonic Cycle of 19.

1838,	29
1839,	17
1840,	27

Periods measured by the larger Cycles of Astronomy.

1838,	14
1839,	26
1840,	12

Periods measured by 12, and its multiples.

1838,	4
1839,	12
1840,	4

Periods measured by 5, and its multiples.

1838,	
1839,	1
1840,	3

1839* with those that come out in 1840, he will find that the last are generally more perfect, being composed of larger fractions, and that fewer of the smaller fractions are used in completing them. Indeed, I have, in the present Work, rejected nearly every series, to make up which more than two or three of the smaller fractions of different numbers are required. I do not include in this remark periods which are composed of complete series of the *same* trinal fraction as that from B. C. 331 to 1840, consisting of 31×70 , since this series, though composed of a small fraction, viz., 31, is most perfect.

Finally, although in the years 1836, 7, 8, and 1839, the seeds of events, yet future, have been sown, and are germinating; yet no event has yet occurred commensurate in importance with the great series of time which expired in these years, the chronology of which, therefore, even now labours and travails in pain to bring out some stupendous crisis; and, as 1840 appears to be the climax, and we now enter on the last 27 years of Daniel's Supplementary period of 75, I send forth these sheets in the firm belief that we are actually entering into the season of the end; and, in order to show what is the nature of the chronological crisis at which we have arrived, I shall now state, that among the various great series of time contained in the foregoing Table are the following, which I shall distinguish by the letters A, B, C, D:—

A,	From Creation to 1840, are 9 multiples of	. 813
B,	From the Fall to Do. 20 Do. of	. 365
C,	From the birth of Arphaxad 14 Do. of	. 361
D,	From the beginning of the preaching of John the Baptist are 37 of the Jubilee, or	. . . 49

Periods measured by the Trinal fraction, which was not known to me when my Work on the Chronology of 1838 was published.

1839,	44
1840,	103

Periods measured by the Week 7, and its multiples.

1839,	18
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* See my Scientific Chronology of 1839, Table, p. 17; also Preface, pp. 10—16, and Appendix, pp. 81—83.

Now, I find, by calculation, that the periods A and B, cannot meet again after 1840, for a period of 296,745 years: that A, B, and C cannot meet for a period of 107,124,945 years; and that A, B, C, and D cannot all meet for a period of 5,249,122,305, or more than five thousand, two hundred, and forty-nine millions of years, by the same measures of time.

If any other argument be required to strengthen the conclusion that we have arrived at the Climacteric of Mundane ages, I again shall refer to the calculation in a former page, showing that the age of the World to 1840 comes out of UNITY (1), and its Trinal fraction, 3.

To conclude, it is during this period of the end, perhaps even at its commencement, that our Lord comes as a thief in the night, to raise his sleeping, and change his living, and sealed Saints who are in the flesh,—that Babylon is to fall,—that the whole nation of Israel is to be restored,—that the great Confederacy of the nations is to perish in Palestine, and that the New Jerusalem is to come down from heaven, and the kingdom of God is to be established upon earth; and it is this mighty chain of events for which the Saints of God are required and warned, by all the signs of these times, and by this chronology, forthwith to prepare, by filling their vessels with the oil, and by arraying themselves in the bridal garments.

APPENDIX I.

A COMPARATIVE TABLE OF THE SEPTUAGINT AND HEBREW CHRONOLOGIES, FROM CREATION TO THE ACCESSION OF UZZIAH, B. C. 810, SHOWING THEIR JUBILEAN DIFFERENCE TO THE CHRISTIAN ERA AT EACH DATE.

NAMES AND EVENTS.	SEPTUAGINT.		HEBREW.		DIFFERENCE TO THE CHRISTIAN ERA.	
	Year of the World.	Before Christ.	Year of the World.	Before Christ.	Years.	Jubilees.
Adam Created, { 1st Nisan, } { March 23, }	1	5478	1	4004	1474	Jubs. Yrs. 30 4
Adam falls,	18	5461	1	—	1457	29 36
Seth born,	230	5249	130	3874	1375	28 3
Enos born,	435	5044	235	3769	1275	26 1
Cainan born,	625	4854	325	3679	1175	23 48
Mahalaleel born,	795	4684	395	3609	1075	21 46
Adam dies, { 14th Nisan, } { 23d March, }	931	4548	930	3074	1474	30 4
Jared born,	960	4519	460	3544	975	19 44
Enoch born,	1122	4357	622	3382	975	19 44
Seth dies,	1142	4337	1042	2962	1375	28 3
Methuselah born,	1287	4192	687	3317	875	17 42
Enos dies,	1340	4139	1140	2864	1275	26 1
Lamech born,	1474	4005	874	3130	875	17 42
Enoch translated,	1487	3992	987	3017	975	19 44
Cainan dies,	1535	3944	1235	2769	1175	23 48
Noah born,	1662	3817	1056	2948	869	17 36
Mahalaleel dies,	1690	3789	1290	2714	1075	21 46
Jared dies,	1922	3557	1422	2582	975	19 44
Noah begins to build the Ark,	2142	3337	1536	2468	869	17 36
Japhet born,	2162	3317	1556	2448	869	— —

SEPTUAGINT AND HEBREW CHRONOLOGIES, &c.

NAMES AND EVENTS.	SEPTUAGINT.		HEBREW.		DIFFERENCE TO THE CHRISTIAN ERA.	
	Year of the World.	Before Christ.	Year of the World.	Before Christ.	Years.	Jubilees.
Shem born,	2164	3315	1558	2446	869	Jubs. Yrs. 17 36
Ham born,	2165	3314	1560	2444	870	17 37
Lamech dies,	2227	3252	1651	2353	899	18 17
Methuselah dies,	2256	3223	1656	2348	875	17 42
The Ark finished,	2260	3219	1654	2350	869	17 36
The Flood,	2262	3217	1656	2348	869	— —
Noah leaves the Ark: the covenant of God with him and all flesh. Gen. ix. 9. }	2263	3216	1657	2347	869	— —
Arphaxad born,	2264	3215	1658	2346	869	— —
2d Cainan born,	2399	3080				
Salah born,	2529	2950	1693	2311	639	13 2
Noah dies,	2612	2867	2006	1998	869	17 36
Eber born,	2659	2820	1723	2281	539	11 0
Shem dies,	2764	2715	2158	1846	869	17 36
Peleg born,	2793	2686	1757	2247	439	8 47
Arphaxad dies,	2802	2677	2096	1908	769	15 34
Cainan dies,	2859	2620				
Reu born,	2923	2556	1787	2217	339	6 45
Salah dies,	2962	2517	2126	1878	639	13 2
Serug born,	3055	2424	1819	2185	239	4 43
Eber dies,	3063	2416	2187	1817	599	12 11
Babel founded,	3079	2406	1757	2247	153	3 6
Confusion of Tongues,	3081	2398				
Peleg dies,	3132	2347	1996	2008	339	6 45
Nahor born,	3185	2294	1849	2155	139	2 41
Reu dies,	3262	2217	2026	1978	239	4 43
Terah born,	3264	2215	1878	2126	89	1 40
Abraham born,	3334	2145	2008	1996	149	3 2
Serug dies,	3385	2094	2049	1955	139	2 41
Nahor dies,	3393	2086	1997	2007	79	1 30
Abraham arrives at Haran,	3406	2073	2082	1922	151	3 4

A COMPARATIVE TABLE OF THE

NAMES AND EVENTS.	SEPTUAGINT.		HEBREW.		DIFFERENCE TO THE CHRISTIAN ERA.	
	Year of the World.	Before Christ.	Year of the World.	Before Christ.	Years.	Jubilees.
Terah dies,	3409	2070	2082	1922	148	Jubs. Yrs. 3 1
Abraham called,	—	—	2083	1921	149	3 2
He goes to Egypt,	3410	2069	2084	1920	149	— —
Covenant of God with him, } Gen. xv., }	3418	2061	2091	1913	148	3 1
Ishmael born,	3420	2059	2094	1910	149	3 2
The Covenant of Circum- } cision; Sodom destroy- } ed; Conception of Isaac, }	3433	2046	2107	1897	149	— —
Isaac born,	3434	2045	2108	1896	149	— —
Sarah dies, aged 127,	3471	2008	2145	1859	149	— —
Isaac's marriage,	3474	2005	2148	1856	149	— —
Jacob born,	3494	1985	2168	1836	149	— —
Abraham dies, †	3509	1970	2183	1821	149	— —
Jacob goes to Padan-aram,	3571	1908	2244	1760	148	3 1
Reuben born when Jacob } was 78 years, }	3572	1907	2252	1752	155	3 8
Simeon born, Jacob 80,	3574	1905	2253	1751	154	3 7
Levi born, Jacob 81,	3575	1904	2254	1750	154	— —
Judah born, Jacob 82,	3576	1903	2255	1749	154	— —
Joseph born, Jacob 91,	3585	1894	2259	1745	149	3 2
Jacob returns from Padan- } aram, }	3591	1888	2265	1739	149	— —
He arrives at Shechem,	3592	1887				
Benjamin born, Jacob 104,	3598	1881	2272	1732	149	— —
Isaac dies,	3614	1865	2288	1716	149	— —
Joseph stands before Pha- } raoh, }	3615	1864	2289	1715	149	— —
First year of plenty,	3616	1863	—	—	148	3 1
First year of famine,	3623	1856	2296	1708	148	— —
Jacob and family go to Egypt,	3624	1855	2298	1706	149	3 2
They settle in Goshen,	3625	1854				
Famine ended,	3630	1849	2303	1701	148	3 1

SEPTUAGINT AND HEBREW CHRONOLOGIES, &c.

NAMES AND EVENTS.	SEPTUAGINT.		HEBREW.		DIFFERENCE TO THE CHRISTIAN ERA.	
	Year of the World.	Before Christ.	Year of the World.	Before Christ.	Years.	Jubilees.
Jacob dies,	3641	1838	2315	1689	149	Jubs. Yrs. 3 2
Amram born,	3684	1795				
Joseph dies,	3695	1784	2369	1635	149	— —
Levi dies,	3712	1767				
Aaron born,	3756	1723	2430	1574	149	— —
Moses born,	3759	1720	2433	1571	149	— —
Appearance of God to } Moses at the bush, }	3839	1640	2513	1491	149	— —
Exodus, and the Law given } from Sinai, }	3840	1639	—	—	148	3 1
Tabernacle reared. Sin } of Spies, }	3841	1638	2514	1490	148	— —
Miriam dies in the first } month, Aaron in the fifth, } and Moses on the 7th day } of the twelfth, }	3879	1600	2553	1451	149	3 2
Joshua enters Canaan,	3880	1599	—	—	148	3 1
Division of the lands,	3886	1593	2559	1445	148	— —
Joshua dies,	3896	1583	2577	1427	156	3 9
I. Servitude.—Cushan- } rishathaim, }	3907	1572	2591	1413	159	3 12
Othniel judge. Rest 40 } years, }	3915	1564	2599	1405	159	— —
II. Servitude. — Eglon } king of Moab 18 years, }	3955	1524	2662	1342	182	3 35
Ehud and then Shamgar. } Rest 80 years, }	3973	1506	2679	1325	181	3 34
III. Servitude. — Jabin } king of Canaan and Si- } sera, 20 years, }	4053	1426	2699	1305	121	2 23
Deborah and Barak judges. } Rest 40 years, }	4073	1406	2719	1285	121	2 23
IV. Servitude.—Midian 7 } years, }	4113	1366	2752	1252	114	2 16
Gideon judge. Rest 40 } years, }	4120	1359	2759	1245	114	— —

A COMPARATIVE TABLE OF THE

NAMES AND EVENTS.	SEPTUAGINT.		HEBREW.		DIFFERENCE TO THE CHRISTIAN ERA.	
	Year of the World.	Before Christ.	Year of the World.	Before Christ.	Years.	Jubilees.
Abimelech judge 3 years,	4160	1319	2769	1235	84	Jubs. Yrs. 1 35
Tolah, 23 years,	4163	1316	2772	1232	84	1 35
Jair, 22 years,	4186	1293	2789	1215	78	1 29
V. Servitude.—Ammonites and Philistines, 18 years,	4208	1271	2799	1205	66	1 17
Jephthah, 6 years,	4226	1253	2817	1187	66	— —
Ibzan, 7 years,	4232	1247	2823	1181	66	— —
Elon, 10 years,	4239	1240	2830	1174	66	— —
Abdon, 8 years,	4249	1230	2840	1164	66	— —
VI. Servitude.—Philistines, 40 years, 20 of which Samson was judge,	4257	1222	2848	1156	66	— —
Eli, judge 40 years,	4297	1182	2848	1156	26	0 26
VII. Servitude. — Philistines. Ark at Kirjath-jearim, 20 years,	4337	1142	2888	1116	26	— —
Samuel judges 12 years,	4357	1122	2908	1096	26	— —
Saul, king 40 years,	4369	1110	2909	1095	15	0 15
His 3d year, 1 Sam. xiii. 1.	4371	1108	2911	1093	15	— —
David born,	4379	1100	2919	1085	15	— —
Reigns in Hebron,	4409	1070	2949	1055	15	— —
Reigns in Jerusalem,	4416	1063	2956	1048	15	— —
He brings the Ark to Zion,	4419	1060	2959	1045	15	— —
Solomon, king,	4449	1030	2989	1015	15	— —
Temple founded,	4452	1027	2992	1012	15	— —
Temple finished,	4459	1020	3000	1005	15	— —
Temple dedicated,	4460	1019	3001	1004	15	— —
1st Passover in Temple,	4461	1018	3001	1003	15	— —
God appears to Solomon the 2d time, 1 Kings ix. 1—10.	4469	1010	3009	992	18	0 18
Rehoboam, 17 years. Ten tribes revolt,	4489	990	3029	975	15	0 15

SEPTUAGINT AND HEBREW CHRONOLOGIES, &c.

NAMES AND EVENTS.	SEPTUAGINT.		HEBREW.		DIFFERENCE TO THE CHRISTIAN ERA.	
	Year of the World.	Before Christ.	Year of the World.	Before Christ.	Years.	Jubilees.
Jeroboam in Israel, 23 } years,	4489	990	3029	975	15	Juhs. Yra. 0 15
Abijah in Judah, 3 years,	4506	973	3046	958	15	— —
Asa in Judah, 41 years,	4509	970	3049	955	15	— —
Nadab in Israel,	4511	968	3050	954	14	— 14
Baasha in Israel, 23 years,	4512	967	3051	953	14	— —
Elah in Israel,	4535	944	3074	930	14	— —
Zimri and Omri in Israel, } 10 years,	4536	943	3075	929	14	— —
Ahab in Israel, 22 years,	4546	933	3086	918	15	— 15
Jehoshaphat in Judah, 25 } years,	4550	929	3090	914	15	— —
Ahaziah in Israel, 2 years,	4568	911	3107	897	14	— 14
Elijah translated,	4569	910	3108	896	14	— —
Joram in Israel, 12 years,	4570	909	—	—	13	0 13
Jehoram in Judah, 6 years,	4575	904	3115	889	15	0 15
Ahaziah in Judah, 1 year,	4581	898	3119	885	13	0 13
Queen Athaliah in Judah, } 6 years,	4582	897	3120	884	13	— —
Jehu in Israel, 28 years,	—	—	—	—		
Jehoash in Judah, 40 years,	4588	891	3126	878	13	— —
Jehoahaz in Israel, 17 years,	4610	869	3148	856	13	— —
Joash in Israel, 16 years,	4627	852	3165	839	13	— —
Amaziah in Judah, 29 years,	4628	851	—	—	12	0 12
Jeroboam II. in Israel, 41 } years,	4643	836	3179	825	11	0 11
Interregnum in Judah, 12 } years,*	4657	822	0	0		
Uzziah in Judah, 52 years,	4669	810	3194	810	0	— —

* If, with Clemens of Alexandria and Theophilus, we make the reign of Amaziah 39 instead of 29 years, as their copies of the Septuagint evidently must have done, which also, I am convinced, was the true length of his reign, then the interregnum was only 2 years. See on this point my Synopsis of Chronology, pp. 21, 22.

I have some short remarks to make respecting the foregoing Table:—1. The difference to the Christian era, is the difference of the two Chronologies at each date, which is known by subtracting the year *Before Christ* of the *Hebrew* from that of the *Greek*. If the reader desires to know the difference at each date in Metonic Cycles, by dividing the sum of difference in years, by 19, he will obtain it. 2. Jacob's years, when he had his children, are his age, as stated in my Table of the Septuagint Chronology. According to the dates in the Hebrew, he was 84 years at the birth of Reuben. 3. The years of the reigns and administrations in the 1st column, viz. that of "NAMES AND EVENTS," are the number of years in the *Septuagint* Chronology of each administration or reign, from which the *Hebrew* will be found widely to differ, though in some cases the differences are of secondary importance. Thus I make the reigns of Zimri and Omri in Israel 10 years complete, and that of Ahab 22 years. Usher makes the former 11 years, and the reign of Ahab 21 years; but $10 + 22 = 11 + 21 = 32$. These minor differences arise from the years of the kings of Israel, being given in *current time*, not, however, those of Judah, by which the Chronology is measured. The adjustment of these reigns of Judah and Israel will be found in my Chronology of Israel, Chap. III. See Table in pp. 20, 21, of that Work; and as to the principles of computing the reigns and administrations, see the Preface to that Work, pp. ix—xii. It is satisfactory to me to add, that Mr. Clinton and I agree to a year in the period from the accession of Rehoboam to that of Queen Athaliah, which we both make 93 years.

I shall, finally, inform the reader, that I deemed it unnecessary to carry down the Table lower than the year when the two Chronologies meet at a common point, since the whole Chronology, from B. C. 810 to 1837, will be found in my *Synopsis*.

APPENDIX II.

A DISSERTATION ON THE DATES OF THE NATIVITY AND PASSION.

THE readers of this, and my former Works, will have seen that I place the birth of Christ in the year B. C. 3, and his death at the date universally received by all our ablest chronologers for some centuries past, viz., A. C. 33.

There is, however, a very learned Work which I had not met with when my Scheme of Chronology was first given to the public, in which the Nativity is placed in the year B. C. 4, being its usually received date, and the Passion in A. C. 30. Its title is given in the Note at the bottom of the page;* and I have now, for the first time, employed a few days of comparative leisure since the last part of these sheets went to the press, in examining the arguments by which the learned author upholds these dates.

I shall, in introducing my remarks upon them, lay down two great chronological data upon which it appears to me that the true determination of the dates of our Lord's birth and death depends; and, let it be observed in the outset, that the elements of the Scriptural Chronology are to be found in *the Scriptures themselves*, and it is derogatory to their supreme authority to suppose, that they are to be sought for chiefly in the contradictory testimonies of secular or ecclesiastical writers, and of coins a great part of which are forgeries;

* Dissertations upon the Principles and Arrangement of an Harmony of the Gospels. By Edward Gresswell, B. D., Fellow of Corpus Christi College, Oxford.

or, if genuine, are often of doubtful import. It is not, however, denied, that where the Scripture is silent, all these auxiliaries are to be consulted in fixing the times :—

DATA.

I. That the beginning of the ministry of John, and the baptism of Christ, were in the FIFTEENTH YEAR OF THE REIGN OF TIBERIUS, and that Jesus was then about, or within, some weeks or months of THIRTY YEARS OF AGE, Luke iii. 1, 23. And that the 15th year of Tiberius is to be fixed according to the universally received computation of the years of his reign by all ancient authors, whether Christian or Pagan.

II. That our Lord suffered at the PASSOVER upon a FRIDAY, and, after his personal ministry had continued at least 3 years, computed from his baptism ; and, as the Passover was always kept at the FULL MOON, or the day before, we are compelled to fix his death in a year, when the Passover Full Moon fell upon Friday or Saturday.

Now, that the reign of Tiberius was reckoned from the death of Augustus, in August, A. C. 14, that year being counted his FIRST, is the unanimous voice of all history, nor have the advocates of the opposite view, ever yet produced an authentic testimony, to show that there was any other computation of his reign. It is, therefore, nothing to the purpose that they tell us, that Augustus, two years before his death, assumed him as his colleague in the empire with equal authority. This is not the question at issue, nor do we mean now to enter into it. The point in debate is simply, whether there be any authentic testimony from history to show, that the years of the reign of Tiberius were computed from any point of time before the death of Augustus. Now, the silence of our opponents as to this fact, affords conclusive evidence against their theory ; and, indeed, were they to reason consistently with their own principle, they would, at once, reckon the reign of Tiberius from his partnership in the TRIBUNIAL AUTHORITY, as the authors of certain spurious acts of Pilate appear to have done, who, counting apparently from

the years of his Tribuneship, placed the Passion in the 7th of his REIGN,* which was the 20th of the TRIBUNICIAL POWER; and this perversion, we may conjecture, was founded on the authentic tradition that our Lord suffered in the 20th year of the REIGN of Tiberius.

The 15th year of Tiberius was, therefore, A. C. 28, and counting back from it 30 years, we arrive at B. C. 3 as the SCRIPTURAL DATE OF THE NATIVITY; and all the volumes which have been written to remove it from this date, as they have arisen from the lax and sceptical views of our learned men as to the fulness of the inspiration of the Scriptures, and their disposition rather to doubt the accuracy of St. Luke than the veracity of Josephus, so have they produced nothing but erudite confusion.

In the next place, from the year 28 to 34, the only Pass-over Full Moon which falls on a Friday or Saturday is that of the year 33, upon Friday, April 1st, N. S., or 3d O. S. That of 29 falls on Sunday, April 15th, N. S., or 17th O. S.; of 30 on Thursday, April 4th, N. S., or 6th O. S.; that of 31 on Tuesday, March 25th, N. S., 27th O. S.; that of 32 on Monday, April the 12th, N. S., or 14th O. S.; that of 33 on Friday, April 1st, N. S., or 3d O. S.; and that of 34 on Thursday, April 20th, N. S., or 22d O. S.; and thus the death of our Lord is pinned down to the 1st of April, N. S. of the year 33, according to the voice of all Chronologers for some centuries past, with the exception of Sir Isaac Newton and Dr. Hales, including the names of Usher, Whiston, Prideaux, Isaac Vossius, Kennedy, Lloyd, Calmet, Helvicus, *L'Art de Verifier les Dates*, Bedford, &c. The date of Hales, viz., 31, is, for the reason already given, viz., that the Paschal Full Moon fell on Tuesday, at once refuted. It is true, Hales himself tell us that there is sometimes a variation of a day or two in computations of the day of the week; and that "the above Full Moon might have happened on a Thursday."† This, however, is a mistake. The number of

* Greswell, vol. i. p. 441.

† Hales, vol. i. p. 65. Perhaps Hales confounded March 27th, N. S., with

days in a given number of Lunations is as certainly known from our Tables as in a given number of Tropical years, and calculating backwards from the ascertained dates of the New and Full Moons in our own times, we must arrive at the exact days of New and Full Moons in the age that our Lord appeared. I have, on this principle, computed the whole of the dates of the Paschal Full Moons in the foregoing years, and have, in order to prevent mistakes, made each calculation from two or three different dates.* We may, for these reasons, reject also the dates of Sir Isaac Newton and Mr. Greswell, since both in the years 30 and 34 the Passover must have begun upon our Wednesday evening, and ended upon Thursday.†

As I intend, however, to investigate more particularly the reasoning of Mr. Greswell, I proceed in the meanwhile to apply another test to try the accuracy of the date, which has been fixed as the true chronology of the Passion, viz. A. C. 33.

the same date O. S. Now, the former does come out in the year 31 upon a *Thursday*; but it is 2 days after the Full Moon.

* Let it also be observed, that the year 28 being fixed as that of our Lord's Baptism, his Passion could not, even on the principles of Mr. Greswell himself, be dated sooner than 3 years from that date, viz., the year 31; so that, were it possible that the Passover of the year 30 could have occurred on Friday, as he labours to show, it would not fix the Passion in that year.

† Sir Isaac, indeed, tells us that the Jews, when the 1st of Nisan fell upon certain days of the Week, were wont to postpone the Passover one day. This, however, was not according to the law, and we cannot think that our Lord would sanction it by his example. I may here add, that the basis of Sir Isaac's erroneous computation is, that he dates the year, A. C. 15, and not 14, as the 1st of Tiberius, and thus makes the year 29 instead of 28, the 15th of his reign; whence, reckoning 5 Passovers, he arrives at 34 as the year of the Passion. Perhaps, however, the best answer to Sir Isaac Newton's assertion is, that 1803 years, a Cycle in Astronomy, at the end of which the Moon is slow about 9 H, 45 M., being computed from A. C. 34, arrives at 1837; and, as the number of Lunations in it, 22,300, contains exactly 94,046 weeks of days and 3 hours, it follows that, in 1837, the days of the Week of the New and Full Moons exactly correspond with those of the year 34. Now, the Jewish Almanack, of the year 1837, makes the Passover upon the day of the Full Moon Thursday, 20th April, beginning the evening before.

We know from the Gospel history, that Herod the Great died at some interval after the birth of Christ, but how long, we cannot determine without the aid of the text of Josephus. Dr. Lardner, in his *Credibility*, has, by an analysis of the whole narrative of this writer, arrived at the conclusion that an interval of not more than a-year-and-a-half elapsed from the Nativity to the death of Herod, and in my *Supplementary Dissertation to the Fulness of the Times*, I have offered solid reasons for placing at least 2 years between these events—add to which, all the ancients without exception assign even a longer interval. If, therefore, the foregoing date of our Lord's Nativity be correct, the death of Herod ought to come out not less than 2 years later.

Josephus, moreover, informs us that in the year of his last illness and death, certain persons, who on a report getting abroad that the king was actually dead, had destroyed the Golden Eagle erected by him above the gate of the temple, were tried by his orders at Jericho, and burned to death, and in the night of their execution *there was an eclipse of the Moon*.* Now there was a lunar eclipse visible at Jerusalem, on the 14th March, B. C. 4.—In B. C. 3 and 2 there were no eclipses visible, but on the 10th January, B. C. 1, the Moon was again visibly eclipsed, and as the eclipse was central and total, it is a much more remarkable one than that of March, B. C. 4—when only a part of the Lunar disk was obscured not more than 6 Digets.

Usher and his followers have fixed upon the first of these eclipses, viz., that of March, B. C. 4, as the one which occurred on the night of the burning of the Rabbis, and they place the death of Herod in the month of November following.—But from the narrative of Josephus, it has been made evident by other writers, that Herod's death was a short time before the Passover, and not at the season fixed by Usher; and it also appears, that the various circumstances which occurred according to that narrative, between the burning of the Rabbis and the Passover, could not have filled a shorter interval than two

* *Antiq. B. xviii.*

months.—For these reasons, it is quite apparent that the eclipse of March 12, B. C. 4, which occurred only 29 days before the Passover, (falling in that year on April 10th, O.S.,) does not answer to the one spoken of by Josephus; and as Mr. Greswell accords with me in these conclusions, it is not necessary for me to enter into the proof of them, which will be found in my former writings.*

On the other hand, between the total Lunar eclipse of January 10th, B. C. 1, and the Passover of that year, which fell upon the 7th April, O. S., there is an interval of 2 months and 28 days, which is quite sufficient for all the circumstances recorded in the narrative of the Jewish historian. By this eclipse, which we certainly conclude to be the one mentioned by Josephus, we therefore pin down the death of Herod to B. C. 1, in March, and 2 years after the Nativity—and in entire harmony with our former conclusions.

It has already been said, however, that Mr. Greswell lays down the date of the Nativity in B. C. 4, and of the Passion in A. C. 30. How, then, does he proceed in endeavouring to establish these dates?

He first assumes, upon the testimony of Josephus (in *Antiq.* xv. xi. 1.), that Herod began to rebuild the Temple in the 18th year of his reign, answering to B. C. 20.† Hence he calculates the 46 years mentioned in John ii. 20, to the year A. C. 27, which he makes the date of our Lord's first Passover; and if so, reckoning back 30 years, the Nativity is necessarily fixed by him in the year B. C. 4, seeing that, according to his view, our Lord was baptized only about two months before the Passover. But Josephus tells us in that passage of his *Antiquities*, not that Herod *began the work*, but only *made the proposal* in his 18th year, to rebuild the Temple, and promised not even to begin the pulling down of the old edifice till he had prepared all the materials for the new. Accordingly, he set to work 1,000 waggons, and 10,000 workmen, and had some of the priests instructed as stone-cutters and carpenters,

* *Fulness of the Times*, Chap. iii., Sect. ii. and *Supp. Diss.* Chap. i.

† Vol. i. pp. 240, 241, 247. With Usher and Prideaux, I take it to be the 18th complete, or 19th current of Herod, B. C. 19.

in order that they might execute the building; and when these preparations (which, according to Usher and Prideaux, took two years, and they could not have taken less,) were completed, then, and not before, he began the rebuilding of the sacred edifice. This was in his 21st year, from which computing 46 current years, we arrive at A. C. 29, the date of our Lord's first Passover being the year after his baptism, which we place in the Summer, probably at Pentecost 28. This, which is called by Mr. Greswell, the "*palmary argument* for determining the year when our Lord entered upon his ministry," is thus, in the scheme of this learned divine, founded upon the mistake of fixing the beginning of the rebuilding of the Temple by Herod more than two years before its real date—and either misconceiving or misinterpreting the testimony of his own authority, Josephus.

It is impossible for me, in these few remarks, to go through the whole of the argument of the learned writer in his 5th and 6th Dissertations, to prove that the death of Herod was in U. C. 751, B. C. 3; nor is it necessary that I should do so, as I have gone over the same ground in the 3d Chapter of my *Fulness of the Times*, and in considering what I then thought the authentic testimony of Josephus, it is singular that in the 1st Section of that Chapter, I arrived at the precise conclusion of Mr. Greswell, viz. that Herod died in B. C. 3;* and it was not till I began to compose the 2d Section, that I discovered that Josephus has corrupted the whole Chronology of the reigns of Herod and Archelaus, and was compelled to reject his testimony, and fix the death of Herod at the date already mentioned, B. C. 1.†

As to Mr. Greswell's argument, from the date of the death of Philip the Tetrarch, in the 20th of Tiberius, I must refer to the reasons offered in the Supplementary Dissertation to my *Fulness* for placing it in the 22d of Tiberius;‡ and in answer to his conclusions, from the Coin of Cæsarea Philippi bearing date U. C. 751, B. C. 3,§ I shall refer to *a most im-*

* *Fulness of the Times*, p. 70.

† *Sup. Diss.* p. 22.

‡ *Ibid.* pp. 85—104.

§ *Gresswell*, vol. i. p. 277.

portant fact brought to light by Eckhel, in his 3d volume, which now lies open before me, and I am indebted to Mr. Greswell for having called my attention to the passage.—Gabinus, who was Consul at Rome in u. c. 696, was in the following year, u. c. 697, appointed President of Syria, and signalized his administration by ordering many ruined cities to be rebuilt.—To commemorate this event, coins were struck, bearing two dates, one of which is referred by Eckhel to the year u. c. 696* (B. c. 58). Now, this year is not the date of the order of Gabinus for rebuilding the ruined cities, but the year before, viz. that of the Consulship of Gabinus, in compliment to whom that date may have been stamped on the coins of Ascalon.—In like manner, as this coin was antedated, we may conjecture that the coins of Cæsarea Philippi, and other cities, which bear date u. c. 751, may have been antedated either in compliment to Varus, the friend and patron of Philip,† or with reference to Philip's own administration of the Tetrarchy before the death of his father; and at any rate, when we discover that the principle of antedating events or epochs, is to be traced in ancient coins, it shows how dangerous it is to reason from them in reference to Scriptural Chronology.

We now come to the manner in which Mr. Greswell disposes of the eclipse which, as we have seen, Josephus places on the night of the execution of the Rabbis, a short time before the death of Herod. Having already, to his own satisfaction, and, as he thinks, unanswerably proved that the death of Herod was in the spring of u. c. 751, B. c. 3, Mr. Greswell first rejects the eclipse of 13th March, B. c. 4, upon the same grounds that I have done in my *Fulness of the Times*, viz., that its date cannot be reconciled to the narrative of Josephus. And then, as to the second eclipse, on the 20th January, B. c. 2, which the learned writer has found in the tables, it is also mentioned by me, but it was invisible at

* The coin in question, bears the dates u. c. 696 and 751, according to Eckhel's explanation of the numbers.

† Josephus, *Antiq.* xvii. xi. 1.

Jerusalem;* while the eclipse of the 10th January, B. C. 1, which I have made the basis of my calculation of the date of Herod's death, is not mentioned by Mr. Greswell. However, the principles upon which he rejects the eclipse of January 20, B. C. 2, are equally applicable to the one upon which my calculation is founded. "The true period of the death of Herod," "was the middle of March, u. c. 751, seven or eight weeks after the 20th of January, and probably about as long after the execution of the Sophists. Now, if this execution happened at the same time before the middle of March, u. c. 751, as the eclipse, January 20, did before the middle of March, u. c. 752, it is not impossible that Josephus might confound two things together, and describe them as happening in conjunction, though they really happened a year asunder." "It is possible even that when Josephus made this observation, in respect to the eclipse, he did not exactly recollect that Herod died in u. c. 751, and not in u. c. 752."—Greswell, vol. I., p. 314.

We have before seen that the testimony of Josephus, as to Herod's proposal, in the 18th year of his reign, to rebuild the Temple, is not only pressed into the service of Mr. Greswell's system, but that he actually strains it to a sense it will not bear, as if its import had been, that the building was begun that very year, instead of the preparations for it. Here, on the other hand, where Josephus records the simple fact of an eclipse, on the night of the burning of the Rabbis, it is without hesitation rejected, because it would utterly subvert his own date of the death of Herod. Instead of trying his system by his authorities, he therefore tries his authorities by his system, and in this way a writer may, to his own complete satisfaction, establish just what he pleases.

Josephus is not, indeed, always a safe guide, for I have

* Fulness of the Times, p. 91. I myself calculated this eclipse, and found it came out January 20th, at 0 H., 2 M., that is, about noon. In *L'Art de Verifier les Dates*, from which apparently Mr. Greswell has taken it, the time is given at 0 et 1 qu. s., that is, a quarter past 12 afternoon, which makes it *invisible* in Jerusalem. Mr. Greswell has apparently misunderstood the note of time.

myself shown that his double reckoning of the reign of Herod is a forgery, and that he has corrupted the whole chronology of the reigns of Herod and Archelaus, and also that his whole scheme of sacred chronology is manufactured for the purpose of veiling the true times of the world, and thereby puzzling and perplexing the Christians in their calculations; and yet it has been also demonstrated by me, that when the key to his system is found, it really contains, hid under a veil of mystery, the true chronology.* Great discrimination is, therefore, necessary in the perusal of his writings. Yet he does not always mislead, for if he did, we must throw him aside as utterly worthless. Now, as to the fact of the eclipse, on the night of the execution of the Rabbis, it is as well worthy of implicit credit as any thing that he has written. The occurrence of a total Lunar eclipse, with 1 hour and 40 minutes of *total darkness*,† in the very night when this cruel execution took place, was in itself calculated to make a deep impression on the minds of men in an age when eclipses were looked upon as indications of the divine displeasure; and we may, therefore, easily account for its having been noted by contemporary historians, from whom Josephus, doubtless, took the record. This eclipse, recorded by Josephus himself, forms also the foundation of the argument by which the whole of his forged chronology of the reign of Herod is overthrown; and we may discern in the fact of its having been recorded, the ordination of Divine Providence, for the end of establishing, on the basis of astronomical science, as well as the testimony of St. Luke, the chronology of the Gospel history. No writer has questioned the authenticity of this passage of Josephus before Mr. Greswell, nor will his statement respecting it be for a moment listened to by any discerning and impartial inquirer.

Let us, in the next place, proceed to inquire how this learned

* See my *Fulness of the Times*, Part II., also Preface to my *Synopsis of Chronology*, wherein it is shown that his true Mundane era is the same as my own, *minus* 6 years in the generation of Lamech when he begat Noah. I have since found that he held even these 6 years.

† See Letter of Professor Henderson, *Fulness of the Times*, p. 106, Note.

divine disposes of the testimony of St. Luke, that the beginning of the ministry of John and the baptism of Christ were in the fifteenth year of Tiberius. "If," says he, "the time of the death of Herod was truly in the spring of u. c. 751," B. C. 3, "the difficulty connected with the literal construction of Luke iii. 1, compared with iii. 23, becomes apparent." The difficulty is simply this, that according to Mr. Greswell's dates of the nativity and death of Herod, our Lord must have been 31 instead of 30 years of age in the 15th of Tiberius, as generally or rather universally, understood by all ancient writers—But under the plastic hand of Mr. Greswell this difficulty speedily disappears; it "is more seeming than real," we must "have recourse to the literal construction of the words of St. Luke, according to which the fifteenth year of the *ἡγεμονία* (reign) of Tiberius can never be shown to denote his sole and exclusive supremacy as bearing date only after the death of Augustus." The word, therefore, might be used to denote a divided as well as an undivided supremacy, and the years be dated accordingly. Mr. Greswell next resorts, to the old expedient of the assumption of Tiberius to the partnership of the imperial authority, two years before the death of Augustus, and argues that St. Luke, from his scrupulous regard to truth, could not call that the *thirteenth* which he knew to be his *fifteenth*. Therefore, by the *fifteenth* he really meant the *thirteenth*, according to universal acceptance.

Now, to this fable we answer, that St. Luke, in writing to his contemporaries, must have intended to be *understood*, and not *misunderstood*. How, then, was he understood by all antiquity? Why, without one clear and unequivocal exception, all the primitive writers computed the 15th of Tiberius from the death of Augustus, A. C. 14, or the year following. Eusebius, also, in his Chronicon, (Armenian copy,) p. 263, places the baptism of Christ in the 1st year of the 202d Olympiad, which he identifies with the 15th of Tiberius, reckoning his reign, therefore, from the year after the death of Augustus, A. C. 15.

In the next place, let us see how Josephus reckons the

ἡγεμονία reign of Tiberius. He says, *Antiq.* xviii. ii. 2. "After him came Annius Rufus, under whom died Cæsar (Augustus), the second emperor of the Romans, the duration of whose reign, *αρχης*, was *fifty-seven years*, besides six months and two days," (of which time Antony ruled, together with him, *fourteen years*,) but the duration of his life was *seventy-seven years*: διαδixεται δε τῷ Καισαρι την ἡγεμονιαν Τιβεριοσ Νεραν,—“but Tiberius Nero succeeded Cæsar in the government.” Again, in *Jewish War*, ii. ix. 1, he writes: μεταβασης δε εις Τιβεριον τον Ιουλιαν υιον της Ρωμαιων ἡγεμονιας μετα του Αυγουστου τελευτην,—“but the ROMAN EMPIRE having been TRANSLATED TO TIBERIUS, the son of Julia, AFTER THE DEATH OF AUGUSTUS.” Now, we ask, what confirmation is to be found here of the idle figment of a joint imperial power of Tiberius with Augustus? In the former passage, especially where the joint rule of Antony with Augustus is mentioned, we might have expected explicit mention of Tiberius’s partnership in the empire, had its existence been known.

I shall, in the next place, quote from the Tables of Mr. Clinton the titles of Augustus and Tiberius, as they appear in the *Fasti Capitolini*, in two different years, proving that, during the last five or six years of Augustus, and down to the year before his death, there was no change of style or title as to the powers and dignities of Tiberius. In u. c. 761, A. C. 8, the titles of both are as follows :

AUGUSTUS.—Imp. Cæsar Divi f. Augustus pon. .. tr. pot. xxx.

TIBERIUS.—T. Cæsar Augusti f. Divi n. tribun. potest. ix.

In u. c. 766, A. C. 13.

Imp. Cæsar Divi f. Augustus pont. max. tr. pot. xxxv.

Ti. Cæsar Augusti f. Divi n. tr. pot. xiii.

And thus it is demonstrated, that, in the last of these years, Tiberius had no new power and title; and we dismiss, as a fable, the computation of the supposed years of his conjunct reign with Augustus, of which also no mention is found in Eusebius or Syncellus, or by Theophylus or Clement, in

their Chronological enumerations of the Roman emperors, nor does Mr. Clinton appear to notice it.

Mr. Greswell, in a subsequent Dissertation, produces a mass of quotations from the Fathers, scarcely any two of whom entirely agree, to prove that they nearly all held that our Lord's death was in one of the years 29 or 30, or some of them in 31; yet, with respect to some of his witnesses, he is obliged to exclaim, "So little solicitous do these writers seem to have been about verifying their dates, before they allowed them to remain on record!"* If he were to give us an hundred volumes of such passages, to wade through which is merely wading through a mass of contradictions, they can avail nothing against the unequivocal testimony of St. Luke, that in the 15th of Tiberius† our Lord was 30 years of age, and was, therefore, born in B. C. 3, and the other fact, founded on the unerring principles of Astronomy, that from the year 28 to 33 no Passover could possibly have fallen on a Friday; and, therefore, the death of our Lord is pinned down to April 1st, 33, N. S., or 3d, O. S.

As to the Acts of Pilate, upon which this learned person lays so much stress, they, it seems, placed the Passion in the 16th of Tiberius, which (inconsistently with his own former computation of the 15th as being U. C. 781,) he identifies with U. C. 783, ‡ A. C. 30, let a very few remarks suffice. These Acts give, it appears, the various and discordant dates of the 18th and 20th, and 23d and 25th March, as the day when our Lord suffered.§ Now, neither in the year 29 nor 30, was the Passover in March at all, but in April: || if, therefore, Mr. Greswell has rightly interpreted their testimony, it bears imposture on its very face. There is reason, however,

* Greswell, vol. iii. p. 613.

† As to the 15th Tiberius, Mr. Greswell appears inconsistent with himself; in vol. i. p. 335, he reckons it truly U. C. 781, but in vol. iii. p. 610 and 612, it is made U. C. 782. It is impossible to wade through the four volumes of this prolix writer to discover the cause of this.

‡ Greswell, vol. i. p. 456.

§ Ibid. vol. i. p. 328.

|| See above, p. 75.

to suspect that the learned author has fallen into a mistake as to the meaning of his own authorities, and that these Acts really intended to fix the Passion on the 25th March, N. S., or 27th O. S. 31, u. c. 784, which actually was a Passover. But here, also, they are convicted of gross falsehood, since that day fell not on Friday but Tuesday. It is, indeed, a hard matter for any successfully to lie against the truth of the Scriptures, as these Acts do, or to pervert the testimony of the Scriptures.

A few concluding remarks are still called for. From Mr. Greswell's dates of the Nativity, B. C. 4, and Passion, A. C. 30, it follows, that the Seventy Weeks of Daniel, computed from the 7th of Artaxerxes, B. C. 458, do not come out at all at the death of Christ, nor even does a single Septenary of this period come out either at the Nativity or Passion. What, then, is the theory of the learned divine as to the 70 Weeks? He supposes, as some have done before him, that the HALF WEEK is an additional period over and above the SEVENTY; and, therefore, that the whole period amounts to $493\frac{1}{2}$ years; but, in distributing its different parts, he follows a plan which must be confessed to possess, to say the least, the character of originality; but whether it be an originality of order and symmetry, or a singularity of confusion, I shall leave the reader to judge for himself.

Mr. Greswell dates the whole period correctly from the Spring of B. C. 458

Thence he computes 69 weeks, = 483 years, which come out in reality in the Spring of A. C. 26, but in the system of the learned writer they are made to arrive at the Scenopogia (Feast of Tabernacles), A. C. 26 whereby he exceeds the period nearly 6 months, and his 483 years become $483\frac{1}{2}$. How, then, does he account for the extra 6 months? Having first apparently commenced the 69 weeks from the *Spring*, i. e. 1st Nisan, when Ezra *set out* on his journey, Ezra vii. 9, he afterwards corrects this reckoning, and computes these weeks as commencing *critically* about the *feast of Tabernacles*,

that is, 2 months and a half after Ezra arrived at Jerusalem.* But he herein violates the Prophetic record, which begins the Sixty-nine, not from the arrival of any of God's people at Jerusalem, but from the *going forth of the commandment*,† or decree, of the king, which most probably would, according to Oriental customs, receive the Royal Seal on the day that Ezra set out, or the day before.

He dates the extra half week from the autumn of 26, at the supposed beginning of the ministry of John, the duration of which he limits to 6 months, and this half week, or $3\frac{1}{2}$ years, he brings out at the Passion in Nisan, A. C. 30

Thence he computes the remaining *one week*, or 7 years, as terminating at the appointment of the Deacons, Acts vi., 37

But the learned writer has another, and second, computation of the 69 weeks, = 483 years, from B. C. 409, (which, be it observed, is 7 Weeks, or 1 Jubilee, from the Decree of Artaxerxes, B. C. 458,) to the year A. C. 75, when he dates the termination of all the transactions of the Jewish War at the destruction of the Jewish Temple erected in Egypt by Onias; and to establish this date, which exceeds the reckoning of Usher and the Universal History at least 2 years, the learned divine toils hard, in attempting to reconcile the conflicting statements and numbers of Josephus, and in endeavouring to establish a date for the erection of that Temple B. C. 169, which is 20 years earlier than the nearly concurrent testimony of Usher and Prideaux fixes for it.‡ As I do not mean to enter into the argument by which this date is attempted to be upheld, and this double application of the prophetic weeks, I shall leave the intelligent reader to form his own conclusions upon them. But as it will be expected that I should briefly state my own views of this celebrated

* Greswell, vol. ii. p. 17.

† Dan. ix. 25.

‡ Greswell, vol. ii. p. 70.

Prophecy, I proceed to do so; and as preliminary to it, I offer an introductory remark or two.

The life of Abraham was measured by scientific time,—it was $7 \times \overline{5 \times 5} = 25 = 175$, or 35 multiplied by 5. That of Jacob was 3 Squares of 7 or 3 Jubilees = 147. That of Isaac was also measured by 12, another of the sacred numbers, multiplied by $\overline{5 \times 3} = 15 = 180$. From these analogies I deduce the presumptive evidence that the life of Christ upon earth is also to be measured by one of these numbers, and the Prophecy of the 70 Weeks seems to confirm it; for, as the times, unto the appearance of Messiah, are there reckoned by 7, so it may be assumed as probable that the same number will be found to measure his life. Now, from B. C. 3, the Scriptural date of the Nativity, to A. C. 33, when He died on the Cross, are 5 weeks = 35 years.

This being premised, the period of 70 weeks = 490 years, computed from B. C. 458, ends at the Passion, A. C. 33, and it subdivides itself as follows:—

To B. C. 409, being 36 years from the Commission of Nehemiah B. C. 445, and perhaps the end of his administration, or of his reforms, according to Prideaux, is 1 Jubilee or 7 Weeks.

To the beginning of the building of the Temple by Herod in his 21st year, B. C. 17, 8 Jubilees = 392 years, or 56 —

To the birth of Christ, B. C. 3, 14 years, 2 —

To his 28th year, complete, when He entered on his last Week, 4 —

The sum is Daniel's 7 Weeks + 62 = 69 —

To the imprisonment of John and the beginning of Christ's public Ministry, 6 months after his first Passover, Tisri 29, $\frac{1}{2}$ Week.

To the Passion, $\frac{1}{2}$ —

70 —

The whole period, therefore, from the beginning of the

building of the Temple by Herod is 7 Weeks or 1 Jubilee, and from our Lord's birth 1 Week expires at each Septenary of his age.

Probably the simplicity of this arrangement will render it offensive to many. Yet I doubt not, that on this account, it will approve itself to those who are only seeking the truth. The cutting off of the Messiah appears to me, as it does to Mr. Greswell, to include his rejection by the Jewish people, as well as his death, and it began properly by the rejection of his forerunner John, and continued through his whole personal ministry, ending with his crucifixion.

In drawing to a conclusion, I cannot but remark upon the silence of Mr. Greswell, as to the indisputable fact, that all the Fathers counted the reign of Tiberius, and therefore his 15th year, from the death of Augustus, and also his silence as to certain coins of the city of Antioch, bearing date the 3d of Tiberius, and 47th of the era of Actium, answering to A. C. 16, which are counted genuine by Eckhel,* and are entirely subversive of his theory.

In his computations of the days of the week of the Paschal Full Moons, the learned author appears also to confound the New and Old Styles, and to be not aware of the fact, that in the age of our Lord's appearance, the Old Style was in advance of the New just 2 days.—Thus, April 5th, O. S., or 3d N. S., was upon Wednesday; but April 5th, N. S., according to which his own computations appear to be made, † was truly on Friday. Now the evening of the Passover in that year, was upon Wednesday, the 5th, because the New Moon was upon Thursday, the 6th, O. S.

Finally, from the whole of this inquiry into the eras of the Nativity and Passion, we conclude, that no dates in history rest upon firmer evidence than that of the birth of Christ in the year of the world 5476, and B. C. 3, and of his Passion in Y. W. 5511, and A. C. 33; and as it has already been shown in this Work, that, from the former of these dates, there results

* *Doctrina Numerum Veterum*, vol. iii. p. 276—79.

† Greswell, vol. i. p. 437.

a period of stupendous perfection, being 365×15 , or 15 YEARS OF YEARS from CREATION to the NATIVITY, I shall now state another fact which has not yet been communicated,—viz., that it also follows from the date of the Nativity, as now established, Nisan,* B. C. 3, that there is, from CREATION to the CONCEPTION OF CHRIST AND INCARNATION OF THE ETERNAL WORD, B. C. 4, a period of $391 \times 7 \times 2 = 14 = 5474$ years, 391 being a Cycle in Astronomy, the Moon slow at the end of it 5 H., 15 M., and this number being also the sum of a PROPHECIC TIME 360, A MONTH 30, and A DAY 1.†

Even this overwhelming weight of internal evidence will, however, be resisted by those who are resolved, at all hazards, to maintain the Hebrew text Chronology, lest their credit for accurate discernment and consistency should be impeached. Upright minds must, I think, yield to it on full consideration, for truth is justified of all her children.‡

* See my Fulness of the Times, pp. 68, 69.

† Rev. ix. 15.

‡ Since p. 89 was printed, I have found that, in a Note, vol. i. p. 344, Mr. Greswell does mention the coin of the 3d of Tiberius, and 47 of the era of Actium, and turns it to his own purpose with no less *ingenuity!* than he does the testimony of St. Luke, chap. iii. ver. 1.

THE END.

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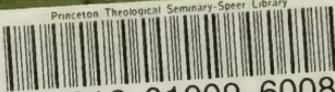
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