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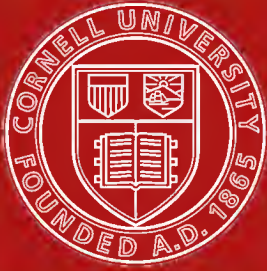
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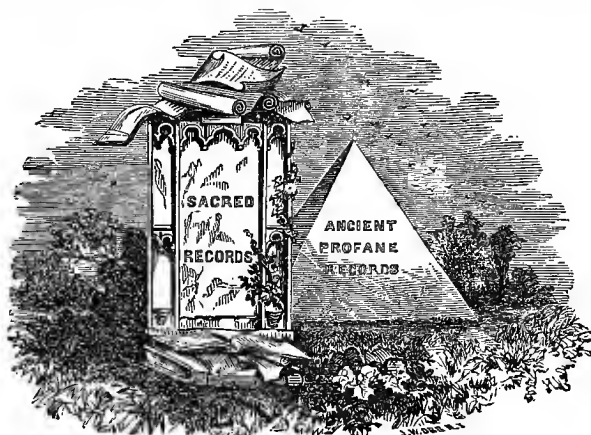
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FIRST SERIES.

OUR BIBLE CHRONOLOGY,
HISTORIC AND PROPHETIC,
CRITICALLY EXAMINED,
AND
DEMONSTRATED,
AND
HARMONIZED WITH THE CHRONOLOGY OF PROFANE WRITERS:

EMBRACING

AN EXAMINATION AND REFUTATION OF THE THEORIES OF MODERN EGYPTOLOGISTS.



ACCOMPANIED WITH

EXTENSIVE CHRONOLOGICAL AND GENEALOGICAL TABLES, FROM THE EARLIEST RECORDS TO THE PRESENT TIME; A MAP OF THE ANCIENTS; A CHART OF THE COURSE OF EMPIRES; AND VARIOUS PICTORIAL ILLUSTRATIONS.

ON A PLAN ENTIRELY NEW.

Designed for the use of Universities, Colleges, Academies, Bible Classes, Sabbath Schools, Families, etc.

BY THE REV. R. C. SHIMEALL,

A MEMBER OF THE PRESBYTERY OF NEW YORK:

AUTHOR OF AN ILLUMINATED SCRIPTURAL CHART; A CHART OF ECCLESIASTICAL HISTORY; DR. WATTS' SCRIPTURE HISTORY, ENLARGED; A TREATISE ON PRAYER; END OF PEELACY; ETC., ETC.

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P R E F A C E .

INQUIRIES into the origin of the world, and of the history of man, have called into requisition the pens of the learned of every age and nation.

Of the ancient PROFANE records which treat of the *antediluvian* age, are "the old Egyptian Chronographeon," attributed to Thoth, the first Hermes and second king of Egypt; of Hermes Trismagistis; of Sanchoniathon of Berytus, and Manetho, who copied from it; of Berosus, the great Chaldeo-Babylonish historian; the writings of the Indo-Chinese, Confucius; and the now extinct original works of the most ancient Phœnicians, Grecians, etc. These ancient annals lay claim to a *vastly remoter antiquity* for the origin of the material universe and the history of man, than that set forth in the Sacred Records.

Among the earlier profane *postdiluvian* historians, the principal are, the works of Manetho, Eratosthenes, Herodotus, Xenophon, Ctesias, and the Jewish historian, Josephus. The later are the "Chronographia," of Sextus Julius Africanus of the third century after Christ; the "Chronicon," of Eusebius Pamphilius, about a century after; the "Chronographia," of Syncellus, A. D. 800; and the "Canon Chronicus," of Sir John Marsham. From these writings are to be gleaned the *chronology* of history in general, but particularly of that of ancient Egypt.

On the subject of *uninspired* JEWISH computations, the principal works are those of Josephus; of Aquila or Akiba, about A. D. 120; of Theodotion, A. D. 178; of Symmachus, A. D. 193; and of the most modern chronicle of "the Seder Olam Rabba," of the ninth century.

The principal CHRISTIAN chronographers occupying this field, are Clemens Alexandrinus of the second century, and Origen of the third; and among the moderns, Scaliger, Hales, Usher, Calmet, Helvetius, Playfair, Jackson, Kennedy, Bedford, Ferguson, Brown, Clinton, Jarvis, Bowen, Bliss, etc.

Of the writers on *prophetic* chronology, are Sir Isaac and Bishop Newton, Faber, Maitland, Prof. Stuart, of Andover; Bickersteth, Brooks, Elliott, Cuninghame, Frere, Bishop Hopkins, of Vermont, Dr. Jarvis, Mr. D. N. Lord, and others.

In support of the claims of a remoter antiquity in behalf of ancient Egypt, etc., than that accounted for in the Sacred Records, we have the so-called modern science of "ANTHROPOLOGY," *alias*, the revival of the theory of the *Pre-Adamites*, aided by Dr. Usher's "Geological and Paleontological Features of Human History," and Dr. George Morton's System of "Ethnology," together with the "archæological" and "paleographic" antiquities of ancient Egypt, as set forth in Nott and Gliddon's "Types of Mankind." These writers affirm, in direct opposition to the doctrine of the *unity of races*, as taught in Holy Scripture, a *diversity of races*, etc.; so that, "for aught we know," the origin of man "may be thousands and millions of years beyond our reach!" While, on the other hand, we have Dr. Scyffarth's theory of the "*planetary configurations*," of the Egyptians and other antique nations, in defence of the superior claims of the chronology of the *Greek Septuagint* over that of the *Hebrew version*.

In view, therefore, of the more than semi-infidel efforts of this school of modern Egyptologists to undermine the authority, in these premises, of the *inspired* cosmogony and history of Holy Scripture, we have undertaken, in "our Bible Chronology," to vindicate the Sacred Records against these numerous, subtle, and growingly popular assaults; and we claim, through an exposure of their fallacy, to have demonstrated, by an exhibit of the harmony of the authentic profane annals of antiquity with the Sacred Writings, the exact era of human history, from the creation and fall of man, and of our consequent proximate position, in point of time, to the final close of the present dispensation.

This has involved, on our part, the necessity of a carefully critical, laborious, and patient examination of every extant system or theory, ancient and modern, and also of both departments of chronology, the *historic* and the *prophetic*, which we have prosecuted, more or less, through a period of at least thirty years of our Bible student-life and ministry.

Still, we are fully aware that, on this particular subject of sacred and profane literature, and especially in relation to the *prophetic numbers* of the Book of Daniel and of the Apocalypse, there exists not only a very wide-spread impression but in the minds of many sincere Christians, both of the clergy and laity, a deeply-rooted prejudice, adverse to the possibility of attaining to any thing that may be entitled to their confidence, in regard to either. Hence the popular plea of the *numberless discrepancies* to be found among all classes of writers on this subject, in justification of indulgence in a spirit of *indifference* in reference to it. The argument here is, that God has left us to grope our way in total darkness, as to any reliable data, either historic or prophetic, in the premises.

Nor can it be denied, that the alleged discrepancies of chronographers in both the above-named departments, have contributed largely to produce these results. Still, allowing the plea put forward on this ground, if we can, from authentic sources, *account* for these discrepancies on the one hand, and *correct* them on the other—the admitted *intricacy* of the subject to the contrary notwithstanding—then we deferentially submit, that the importance of the subject fairly entitles us to further indulgence in regard to it.

We remark, then, in connection with the claims of those belonging to the school of modern Egyptologists (who, as we have said, allege a vastly greater antiquity for the origin of the material universe, and of the history of man, than that set forth in the Sacred Records), two additional circumstances have mainly contributed to produce all the confusion and perplexity which exist in reference to

I. THE CHRONOLOGY OF HISTORY. These are :

1. The fact that sacred history, not being given in the precise order of the events as they occurred, has rendered the work of a proper adjustment of its *chronology* one of great difficulty.

2. The other fact is, that of the existence of THREE DIFFERENT VERSIONS of Scripture, in whole or in part—the *Hebrew*, the *Samaritan Pentateuch*, and the *Greek Septuagint*—each of which, though differing in an aggregate of nearly 3000 years in their totals, between the Creation and the Nativity, are claimed by their respective advocates as of *equal authority* in determining the history of the world.

On this subject, it must suffice us to say, that (having examined every theory of every writer of note, ancient and modern, who have occupied this particular field) these discrepancies are to be traced, not to the absence of sufficiently reliable *data* in the premises; but, either to the indulgence of fanciful vagaries, as in the case of the barbarous antique nations—the Babylonians, Egyptians, Phœnicians, Grecians, Etruscans, etc.—or to the want of that careful discrimination, and that laborious and patient investigation, which the nature of the subject imperatively demands.

In reference especially to the barbarous antique nations here spoken of, the immediate occasion of the call of Abraham seems to have been the prevalence of *idolatry* in those early ages of the world. Of those who held intercourse with such as had witnessed and escaped the universal catastrophe of the flood, we may well suppose that the fear of another such interposition of God's power in judgment would have a strong hold on men's minds. Satan, finding that it would be vain to attempt to eradicate these fears of supernatural agency, succeeded in turning them to his own account, by inducing men to substitute for the true God, whom they *traditionally* knew, a host of imaginary deities, who began to take God's place in their minds, as the objects of their homage and their dread. The result was, that Satan himself as "the god of this world" (2 Cor. iv. 4), under this disguise, became the object of worship. These poor dupes of superstition and idolatry might not know this; but Scripture tells us, that "the things which the Gentiles sacrifice, they sacrifice to *devils*, and not to God." (1 Cor. x. 20.) The history of all this, as to the *moral* process by which it was brought about, we have in Rom. i. 21–25. When men had thus almost universally given up God for idols, "God gave them up" to all the well-known horrors of paganism. Three times, in the passage just referred to, we have this expression: Wherefore "God also *gave*

them up," v. 24. "For this cause God *gave them up,*" v. 26. "And even as they did not like to retain God in their knowledge, God *gave them over* to a reprobate mind," v. 28. It was, therefore, from amid this mass of idolatry that Abraham was called. When God gave them up to the delusions *they had chosen*, He did not leave himself without witness among men. "And Joshua said unto all the people, Thus saith the Lord God of Israel, your fathers dwelt on the other side of the flood (i. e., the river), in old time, even Terah, the father of Abraham, and the father of Nachor; *and they served other gods*. And I took your father Abraham from the other side of the flood, and led him through all the land of Canaan, and multiplied his seed, and gave him Isaac, etc." (Josh. xxiv. 2, 3.) We have hence shown in this volume, that though clouds of thick darkness—the night of pagan traditions—scarcely pierced by modern researches, hang over all the rest of the nations, thereby obscuring their history while revealing their existence, *in the neighborhood of ISRAEL, all is light*. The light of Israel's history is shed on all the nations around them. It is preserved, too, with extraordinary accuracy, while a few fragments only, scarcely secure from entire oblivion other ancient histories. We have to disentomb the remains of the Thebes and the Ninevehs to get at the history of their ancient monarchs, and to know their dynasties; while, by God's providence, that which gives some historic data to the glories of Mizraim and Ashur, confirms, in its details, that of which we have already the minutest particulars in Israel's authentic history. We find, in pictures yet fresh on the lore-covered walls of the country of the Pharaohs, the very kinds of overseers over the Jews making their bricks, of which Moses speaks in the book of Exodus. Modern research has only given the place to those countries, which *the Scriptures had already* assigned to them.

II. In regard to the CHRONOLOGY OF PROPHECY, the differences of views among prophetic interpreters fairly balance the scale when compared with the others. These results, however, are mainly to be accounted for on the following grounds, viz :

1. The alleged *obscurity* of the prophecies, and of the dates connected with them.
2. The *two theories* which have obtained among prophetic expositors: *first*, the LITERAL, or that of interpreting a *day* in prophecy to denote a *day*; and *second*, the MYSTICAL, or that which, agreeably to the law of symbolical interpretation, explains a *day* to signify a *year*, hence, called the *year-day* theory.

On this subject we observe, in the first place, that, on the principle that "coming events cast their shadows before," the peculiar state of the church, and of the world, in every age, and everywhere, has awakened within the mind an intense anxiety to know, from the nature and character of "the times and seasons" *then* occurring, what was foreshadowed of the *future*. And permit us here to say, that in no period of the past will this remark apply with greater truthfulness and force *than at the present*. The reader, therefore, will take this as our apology for once more occupying this particular field of Biblical literature.

Further, if *precedents* are called for in verification of the above statement in regard to the past, take the following from the Old and the New Testament dispensations :

"*Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night. If ye will inquire, inquire ye.*" Isa. xxi. 11, 12.

"*The disciples came unto Jesus privately, saying, When shall these things be? and what shall be the sign of thy coming, and of the end of the world?*" Matt. xxiv. 3.

"*Lord, wilt thou, at this time, restore the kingdom to Israel?*" Acts, i. 6.

Let it then be admitted, that these questions in reference to the "times and seasons," as adumbrating the events of the future, *were enveloped in obscurity*, not only in regard to the *then present* chronological position of the church in the dispensation of God's providence and grace, but of her *future* destiny, together with that of all nations, for all coming time; yet, inasmuch as they refer to the condition, interests, and expectations of the people of God in every age, "*even unto the end of the world*;" so, as we have shown in this volume, there must be some part which it concerns them to know, and to which to give earnest heed at one period, with which they had little or no concern in the former; therefore it is, that the Holy Spirit did not lead them to an understanding of these parts with that clearness as they may be supposed to do *when the time of their fulfilment draws nigh*. This, we submit, is evident, if we consider the inspired statement of Daniel respecting the long-closed vision, to wit, that at "THE TIME OF THE END," *the seal should be broken*, to the intent that the wise might understand "*when* the mystery of God" was about to be "*finished*." So, also, of the "*manner of time*," which marks God's purposes of judgment against ungodly men, and of mercy to the suffering church in the "more sure word of prophecy," when taken in connection with its celestial and terrestrial "*signs*." It was revealed in order to indicate *when* the believer was to "look up and lift up his head" in expectancy of his approaching "re-

demption." In a word, if St. Paul, in his address to the Thessalonians, could tell them, that though "the day of the Lord cometh as a thief in the night on the children of darkness;" yet that, as "children of light and of the day," it "SHOULD NOT so overtake *them* as a thief:" then it follows that God, in his infinite wisdom and goodness, *has furnished* his believing people, in his word, and by his providences, with certain infallible "times and seasons," by carefully regarding which, *they may know the proximate position they occupy in the world's history, relatively to the "time of the end."*

The inference inevitable on this hypothesis is, that "the church of God," to which, as "the light of the world," has been committed the great work of its evangelization, CAN NEVER UNDERSTAND HER TRUE SPIRITUAL CONDITION, NOR REALIZE HER REAL RESPONSIBILITY AND DESTINY, until, taking her stand on the watch-tower of prophetic observation in these "last times," she is enabled to respond to the call, "*Watchman, what of the night? Watchman, what of the night?*" that "*the morning*"—that morning of her millennial glory spoken of by the old prophets—"and also the night"—that night of impenetrable darkness, horror, and despair which await apostate christendom and an infidel world, predicted by St. Paul—"cometh."

In reference to the other point, we claim to have fully demonstrated the *inadequacy* of the literal, or *day-for-a-day* theory, in its application to the prophetic events with which the symbolic numbers are connected. These events, as *verified* by history, prove the correctness of the *year-day* principle of interpretation, by showing the impossibility of their occurrence within the number of the literal days specified.

As it respects the *method* adopted throughout this work in conducting our inquiries, we have assumed, as *indispensable prerequisites* to a settlement of this long-litigated and intricate subject of "Our Bible Chronology," the following points:

First.—We must determine which of the two versions, the Hebrew or the Septuagint, is *authoritative* in the premises. That both cannot be—i. e., *chronologically* speaking—is admitted on all hands. On this particular subject, we have availed ourself of "a series of papers, read before the Royal Society of London, on the criteria for determining in which version of the Holy Scriptures the original Hebrew compilation of time is contained; with the eras of corruption, by J. Cullimore." These papers exhibit *eight* instances of the mutilation and corruption of the Hebrew text by the Samaritans and Jews, both in ancient and modern times.¹ These corruptions, taken in connection with other facts and arguments to the same end, have led us to the adoption of the HEBREW version, or its authorized English translation, as *alone* authoritative in deciding the several eras of the world's history. The next point:

Second.—We must determine whether the Scriptures, independently of the details of its chronology, reveal a definitely fixed and unalterably *preappointed period*, during the interval of which, from the creation and fall to the close of the present dispensation, all the divine purposes in nature, providence, and grace, were to be accomplished. This we have shown to be decided in the affirmative, and that the precise period is 6000 years. The last point:

Third.—We must determine whether the *chronology* of Scripture, as including the two chains, the *historic* and the *prophetic*, either fall short of, or overleap, or exactly fill up, the above interval of 6000 years. By a series of *six* tabular views, though the combinations all vary in the summing up of the different periods, yet, the same aggregate of 6000 years is produced throughout: proof demonstrative, we submit, of the

¹Mr. Cullimore's theory on this subject is, that the differences between the *shorter* postdiluvian chronology of the Hebrew text, and the *expanded* dates of the Samaritan and Septuagint versions, as computed from the same era, viz.: the deluge, are exactly coincident with the difference between the equinoctial precession of 100 years to a degree, adopted by the latter from the ancient Babylonians, Egyptians, etc., and that of the true, of 71 years. Mr. C., however, applies all his astronomical calculations to the chronology of the *current* version of Archbishop Usher, which places the period of the Nativity at A. M. 4004; which calculations we have thought it unnecessary to alter, notwithstanding—as we have demonstrated in this work—that the *true* era of the Nativity places that event in A. M. 4132. Similar results, therefore, will be found to apply to the *corrected* chronological dates of the common version as adopted in this work, by counting backward from A. M. 4132, in the same proportion of the intervals as calculated from the true and the false years. In either case, the real merits of the question at issue, in regard to the ancient and modern corruptions of the original Hebrew version by the parties implicated, remain the same.

correctness of "Our Bible Chronology." The links in the two chains, the historic and the prophetic, *exactly fill up* that interval to a year.

At a considerable expense of time and labor, we had examined the so-called "*Jubilean theory*" of Mr. Cuninghame and Mr. Frere, in which they claim, by a succession of Jubilees of 49 and 50 years, to verify the correctness of their respective schemes of historic and prophetic chronology. Time, however, having proved the *fallacy* of their deductions, we have decided to omit its insertion in our columns.

"Our Bible Chronology" will furnish the evidence of an exposure of the *defects* of previous writers, a critical examination and adjustment of the *discrepancy* in the chronology of 1 Kings vi. 1, and Acts xiii. 17-22, and of the *conjectural* dates, etc.

The reader will find, in the first column of the first series of chronological tables at the end of the volume, the Scriptural references for every link in the chain of sacred *historic* chronology, so far as it extends. This circumstance, taken in connection, first, with our adjustment of the *discrepancy* and the *two conjectural* dates, as given under Notes 12, 13, and 14 of this work (see pages 90-96, inclusive); and second, with the three chronological *stand-points* adopted by us in harmonizing the chronology of profane with the sacred annals (see page 98), will greatly facilitate the work of testing the merits of our claims to having "demonstrated" the true period of the world's history from the Creation and Fall. Assuming, therefore, that we have sustained the authenticity and inspiration of the Mosaic records against the arguments of those who impugn both, on the one hand, and the claims of the Hebrew version as the only authoritative version in the premises, on the other, any criticisms which "Our Bible Chronology" may call forth, to be noticed by us, must be strictly confined to the two above-named points.

In preparing this volume, our endeavor has been, so to *popularize* the exceedingly intricate subjects of which it treats, as to render it intelligible to the plainest mind. In addition to the map and chart which accompany the volume, we have introduced other pictorial illustrations of subjects which could not be so well explained without them, and among the rest, a number of designs of the *prophetic symbols* connected with the prophecies of the Book of Daniel, which, though they may be deemed objectionable by some, will be a help to others, especially *in marking the particular eras* when each was introduced upon the prophetic platform.

A table of contents at the beginning of the volume, and a full alphabetical index of subjects at the end, will enable the reader to turn at once to any of the various topics discussed.

Finally, in all that we have written on the subject of this treatise, especially in our interpretations and applications of those portions of the prophetic word which we conscientiously believe to apply to *papal* Rome, past, present, and future, it is not of the *members* of that church, as individuals, but of the *SYSTEM*, that we have spoken. Of the former, as of all others, "our hearty desire and prayer to God is, that they may be saved." On the other hand, in regard to all merely human productions, we can call no man "*Master*." However we may respect others for their learning, talents, position, piety, sincerity, and the like, yet it is not the Bible, as explained by a commentator, a bishop, a doctor, etc.—though all have their excellencies—but it is *THE BIBLE ALONE*, that constitutes the rule of faith of all true Christians.

With our position thus defined, and in reliance upon the divine favor and blessing in the furtherance of our endeavors to awaken an interest in behalf of the subjects discussed in this volume, we shall rely upon the co-operation of every lover of truth, and especially of the *clergy*, to aid us in our work. On the latter class, more particularly, will devolve the duty either to expose the fallacy, or admit the legitimacy of our conclusions. Throwing ourself upon their indulgence, with others into whose hands this volume may fall, for any defects of style, we are willing to abide by any decision to which just criticism on its merits, regulated by a spirit of Christian candor and courtesy, may arrive.

As it respects the *subject matter* of these pages, it will be found to embrace a discussion of *every topic* in any way connected with the question of "Our Bible Chronology." In addition to 53 tabular views, larger or smaller, interspersed through the *text* of the volume, at the *end* will be found a series of tables, *chronological* and *genealogical, sacred* and *profane*, extending over 54 pages, and embracing a much more extended scope, with the advantage of a more convenient form for use, than those of our Scriptural and Ecclesiastical Charts, originally published at *ten dollars* each per copy.

We offer an apology to the subscribers of this work, for their disappointment as to the time of its appearance. A two months' sickness, during which the writer was unable to superintend its progress of publication, and other unavoidable hindrances, will account for the delay.

It only remains, then, that we commend this volume to the divine care and guidance of Him whose inspired Word it advocates, against the numerous *infidel* attempts of the day to undermine it; and whose *chronologico-prophetic* announcements, in their bearings upon the close of the present dispensation, it claims to have placed beyond the reach of further controversy.

NEW YORK CITY, 1859.

DIRECTIONS

For verifying the claim in behalf of this Treatise, as a "Self-determining test, historic and prophetic, of the World's Chronology."

Admitting, first, that we have successfully advocated the *higher antiquity* of the Mosaic Records against those who ignore it; second, that we have proved the Hebrew to be the *only authoritative version* in determining the chronology of history; and third, that we have properly adjusted the difficulties which have arisen from the *discrepancy* between 1 Kings vi. 1 and Acts xiii. 17-22, together with the *two conjectural dates*, etc.; the reader will please turn—

I. To the Scriptural proof, pages 79 and 82, of the *predetermined* period of 6000 years, as the interval during which all the ordinary dispensations of God's providence and grace towards the Church and the Gentile nations, were to be accomplished. Then—

II. By adding together the year of the Nativity, A. M., 4182, at the bottom of the Synchronical table of Ancient Sacred and Profane History; and the year A. D. 1859, at the end of the Synchronical table of the Christian dispensation, which give a total of 5991 years from the Creation and Fall, it brings him within 9 years of the 6000, terminating in A. D., 1868. By consulting the *three tables* on page 145, and the *two tables* on page 132, he will find, that, though made up of different combinations, historic and prophetic, they all result in giving the *same total* of 6000 years. Finally—

III. In proof that the year A. M. 4182, is the *true* date of the NATIVITY, besides that the links in the columns of years of the Egyptian, Babylonish, Medo-Persian, Grecian, and Roman dynasties harmonize, *to a year*, with that of the Sacred, he may select, *miscellaneous*, any one of the hundreds of combinations of the years A. M. and B. C., in the different columns, and, by adding them together, he will find that they give a corresponding total with the above, of 4182 years. Take, for example, in the column,

1. Of Sacred Chronology, the year A. M.	2083,	with B. C.	2049 = 4182.
2. Of Egypt.....	"	2514,	" 1618 = 4182.
3. Of the Assyrio-Babylonian.	"	8347,	" 785 = 4182.
4. Of the Medo-Persian.....	"	8600,	" 582 = 4182.
5. Of the Grecian.....	"	8312,	" 820 = 4182.
6. Of the Roman.....	"	8397,	" 285 = 4182.

and so of ALL the others.

In conclusion. It will be found that nothing will be gained by the plea that the figures in the different columns of years, *vary* from those of other chronologists. Those in the department of *Sacred* Chronology, can readily be tested by turning to the Scriptural references; while those of the *Profans* will be found in accordance with the most reliable authorities, as coinciding with the *THREE STAND-POINTS* in the column of Egypt, given in page 98 of this work. See also the first series of tables, in the column under the head of EGYPT.

(N. B. The reader is particularly requested to read the POSTSCRIPT at the end of this volume.)

POSTSCRIPT.



FROM a certain tone and sentiment, casually expressed to the writer on the subject of the appearance of his treatise on "Our Bible Chronology," etc., at this particular time, he feels himself warranted in anticipating an exception as awaiting it, to which, together with the grounds on which it rests, he would respectfully call the attention of the reader.

It will be said that the discussion of the subject of *Sacred Chronology*, in its relation to the ethnological and astronomical theories of the school of modern Egyptologists, at this stage of their developments, is *premature*; and that we must await the further discoveries of science in these departments, before we can decide upon their merits, etc. In other words, we are told, substantially, that, in as much as there is no reliance to be placed on the dates of the antediluvian and postdiluvian periods of the Mosaic Genesis for the creation and authentic history of man before the time of Abraham, therefore, we must defer, till a later day, to the *additional* paleographic deciphering of ancient writings, especially the Egyptian, and also to the ethnological or anthropophysiological structure of the human body or species, and the paleontographical science of the fossil remains of animals and plants now extinct, before we can verify the truth regarding the *sacred periods* above indicated, it being on these grounds, that the Egyptological school claim a vastly greater antiquity for the history of ancient Egypt, than that accounted for in the Mosaic records.

But, to the above and the like course of reasoning, we deferentially submit, that, if tenable, in as much as it makes the *truth* of the Mosaic narrative in a *chronological* aspect, to depend upon the above past and future developments of science, it strikes at the very root of *our* claims in behalf of the *authenticity* and *inspiration* of the sacred records. This we affirm on the ground, that, if the advocates of the above-named theories can produce even one well authenticated fact, demonstrative of the *prior* origin of the history and antiquities of ancient Egypt, compared with the Mosaic account of the history of the human race, it invalidates, as an inevitable consequence, all claim of the Mosaic records to our belief and acceptance, as an authentic and inspired revelation from God.

We are aware, that such an alternative involves the question of the definiteness and accuracy of the historico-chronological details of the world's origin and progress, down to the period above specified. And it is by some objected, that the Scriptures *do not* furnish any reliable date for the periods *anterior* to the time of Abraham; and hence, that they nowhere place the evidence of their authenticity and inspiration on such an uncertain tenure.

But, to this we reply, that—besides the obvious incongruity of admitting the reliability of "Our Bible Chronology" for the period between Abraham and the Nativity, while it is denied to that *anterior* to his time—we positively deny what is so confidently alleged of the indefiniteness and uncertainty of the sacred chronological *earlier* eras. Both the Hebrew and the Septuagint versions, though differing essentially in the length of the above periods, yet nevertheless supply us with the links in *unbroken continuity*, and that too, with an accuracy not to be found in the chronology of any of the profane annals of those ancient times. To verify the truth of this state-

ment so far as it regards the *Hebrew* version, the reader has only to turn to the *Scriptural references*, in the first column of the first series of the chronological tables from Adam to Christ, commencing with page 184, by which he will discover the unvarying and unparalleled minuteness which mark, throughout, the *chronological links* which bind together the historical events of Holy Writ. It follows, first, that, to make the chronological verity of the Mosaic Genesis, for the earlier periods of man's history, to depend upon the developments either of geological or ethnological science, is to *ignore* its claim upon us as an authentic and inspired narrative; and second, that, in the fullness of its historical detail of events, and the invariable appendage to them of *chronological data*, showing when each begun and ended, is to be found the evidence,—though not to the exclusion of other—of its authenticity and inspiration.

In the view, therefore, of these and the like considerations, we must *demur* to the imposing of any necessity upon us, to await further light from the productions of our modern Egyptological savans. It is quite sufficient to our purpose, that, up to the period when we commenced the preparation of this work, in May, 1858,—the materials for which had been accumulating upon our hands during the period of at least thirty years' investigation of this subject,—we were in possession of *sufficient data*, as to facts, to enable us to test the authenticity and inspiration of the Mosaic records, when placed side by side with them. No scholar, at all conversant with the extensive field of inquiry, can pretend that, at the close of 1857, there was any want of resources from which to educe the *great principle* brought into antagonism, as we contend, with the Genesiactal account of the origin and history of the human race. The issue pending, lies simply between the evidence of the Scriptural account of the *unity of the Adamic race*, and the *diversity of human races*, as advocated by the alleged ethnologico-anthropological developments of the Egyptologists. As to the science of palæontology, relating, as it does, to the fossil remains of animals and plants, and hence falling exclusively within the province of the *geologistic* origin and structure of our globe, it occupies no place in our inquiries. All its speculations on either of the above hypotheses, necessarily relate to a period *anterior* to the creation of man. And, of the evidence for and against the Scriptural doctrine of the unity of the Adamic race, we have contented ourselves with placing the Mosaic annals in juxtaposition, in a *chronological* aspect, with the archeological and ethnological theories of the above writers, as demonstrative of the fallacy of their claims in behalf of the antiquity of Egypt over that given in the inspired Pentateuch.

In a word, we were moved to this undertaking from a knowledge of the fact, that as "every new scientific revelation of the past at first appears to be opposed to Scripture," so in regard to the theories under consideration. But, as with the science of geology, so we believe of that of Egyptology, that when it should "lay aside its swathing bands, and walk forth in manhood" *as it now does*, like the former, all its stupendous monumental remains would subserve to *confirm* the Mosaic verity, by attesting the *harmony* of the most ancient profane, with those of the Genesiactal records. This, in the volume now offered to the public, we have proven to be even so. Not so, however, with those into whose hands Providence has committed the various stages through which this Egyptological bantling has passed from minority to maturity. The results of their semi-infidel speculations, to say the least of them, have all tended in the opposite direction. The moral taint of skepticism, by means of their extravagant pretensions, like a poisoned atmosphere has infected the minds of thousands. For years past, the most strenuous and indefatigable efforts have been put forth by men distinguished in the world of letters for their giant intellect, erudition, and scientific acumen, in both hemispheres, to spread this infectious miasma. The book-market has been literally flooded with ponderous folios and octavos, clothed with all the fascinating attractions with which the most exalted casuistry and artistic taste could invest them. And yet, forsooth, we are told that this humble effort of ours, to arrest what we conscientiously believe is calculated to outroot our faith in the authenticity and inspiration of God's Book to man, is premature! That we must wait further Egyptological developments, etc. Ah, let us not forget that it was "while men slept, that the enemy sowed his tares." A city, however strongly fortified, may nevertheless fall an easy prey to the invader, if the sentinels posted on her ramparts are found sleeping on their arms. Unnecessary delay in the defense of that *primeval* history of man, the inspired Mosaic

Pentateuch, against every assault, cannot fail to involve a most fearful responsibility on the part of those who are "set for its defense." Our own conviction is, that there is already a large balance sheet against such. Out of complaisance to those interested in the so-called science of ethnological and other developments in those premises, duty has been made to yield to expediency, until, already the former hold a decided strategic vantage ground in this contest.

But, enough of this. We pass to an exhibit of what we conceive to be the nature of the facts involved in this issue. In doing this, however, we would simply premise by the way, as a matter due to ourself, that while no one sets a higher value, or feels a deeper interest in all that appertains to *legitimately* authenticated Egyptological discoveries, nor holds in higher estimation the learning and talents of those whose chivalrous adventures and indefatigable labors have contributed to throw so much light upon the ancient history of that renowned country; yet we can not do away with the conviction, that the school of modern Egyptologists, at least for the most part, presuming upon a discovery of the *true key* for the interpretation of Egyptian hieroglyphics, have been betrayed, unconsciously, we trust, into the erection of that into a science, which simply exists in the form of *legendary history*. Hence the application by them to the historic origin, literature, and religion of that ancient race, of those technicalities current in the scholastic nomenclature of the day,—archæology, palæontology, ethnology, anthropology, etc.

Then, further. What merits special notice in this connection is the fact, that the *controversy* waged amongst Egyptologists themselves, as to what constitutes the *true basis for the interpretation* of those hieroglyphical inscriptions found on the obelisks, idols, mummy-cases, walls of temples, weapons, household utensils, &c., &c., has been continued with undiminished ardor and zeal, from the period of their first discoveries down to this hour. It were a comparatively easy task to show,—what is conceded by all Egyptologists,—that from the appearance of the "Ælipus Ægypticus" of the celebrated Father Kircher, a learned Jesuit, published in six ponderous folios in A. D. 1636, down to the time of the renowned Dr. Thomas Young, and the two Champollions, La Jeune and Figeac, between 1814 and 1831, no reliable advances had been made, either by the Greeks or Romans, in penetrating the dark mysteries concealed beneath the "Veil of Isis." And, between Dr. Young and Champollion le Jeune, there passed a long and angry contest, as rivals for the honor of having *first discovered the key* for the interpretation of the hieroglyphics, the demotic or enchorial, and the Greek inscriptions, found on the surface of the celebrated "ROSETTA STONE." To "Champollion le Jeune," however, together "with the still more vigorous efforts of modern Egyptologists," has been awarded the honor of having "lifted" the "Veil of Isis," so that "the deeds of the noblest, the most learned, pious, warlike, and civilized race of ancient days," [the Egyptian] . . . "have become familiar to all whose inclination has prompted them to *read* the works which, since 1824, have issued from the press of Europe."

And yet, these very learned Egyptological savans, European and American, have left the matter wholly undetermined, as to what constitutes *the key*, as the basis for the right interpretation of hieroglyphical writing; the disciples of the Champollion school, adopting the *figurative* or *symbolic* theory to that end; while others claim to have proved the utter *fallacy* of that theory, by furnishing a key based, not upon the complex and hence uncertain principle of the figurative or symbolic, but upon that of the abbreviated *syllabic* structure of those hieroglyphical characters. And so, says one of the propounders of this last-named theory, "After the world had for twenty-five whole years made laborious and fruitless efforts to turn this [symbolic] system to practical account, Bunsen, in 1845, acknowledged (see his 'Ægyptens Stellung in der Weltgeschichte,' Hamburg, 1845, L. 320), as well as his friends Lip-ius and Birch,—'We declare decidedly, that there is not a man alive who could read and explain (*i. e.*, according to Champollion's system) any whole section of the book of the dead, *much less a historical papyrus.*' And why not? All the rules laid down by Champollion proved to be wrong; all his efforts were made in a wrong direction. His entire [symbolical] system was based upon hypotheses that contradicted history, and upon the deciphering of very short sentences, severed from their connection, which, precisely because they were too short and disconnected, are susceptible of a *hundred* different explanations. Of such, his whole grammar is full. Had Champollion endeavored, first of all, to decipher the

Rosetta inscription, and entire hieroglyphic texts from beginning to end, he would have propounded an entirely different system, that is, the *syllabic* system."

And hence, during the entire course of these Egyptological developments, there exists a *total absence of harmony* among the writers of this school, touching those very facts on which they rely for evidence, demonstrative of their claims for an antiquity in behalf of Egyptian annals vastly more remote than those of the Mosaic. Indeed, from the extreme paucity of data to that end, they are forced to the acknowledgment, that in their attempts to "show what Egyptian history really is at the present day," as predicated of the "facts now elicited by the interpretation of hieroglyphical chronicles,"—when they come to "spread their canvas to the breeze, and begin their voyage down the stream of time,—fogs and mists preclude a very distinct sight of their course." "We have," say they, "many shoals to avoid; and there are many long and gloomy portages, over which we must carry our imaginary bark without knowing precisely the length, or the course of the river. As we descend, we shall find enormous landmarks, attesting the greatness of their builders, without always telling the age of their existence. We shall steer by them all, noting the relative bearings of each; till, having reached the Obelisk of Heliopolis, B.C. 2088, the mists will gradually dissipate as we advance; but the shoals are still numerous, and the current still swift. When, however, we arrive at the stupendous Hypostyle Halls of Karnak, at the temples and palaces of Thebes, and the hoary 'Amunee,' or temple of Amun, about the year 1800" B. C.; the passage will be easy and the scenery interesting, for a period of two thousand years, (*i. e.*, down to A. D. 200), "when the hieroglyphical annals cease, and subsequent events are chronicled in universal history."

It will here be in place to note, regarding the several eras above indicated, that prior to the year 1800 B. C., the entire history of Egypt—"her ancient inhabitants, time-worn edifices, religion, arts, sciences, institutions, learning, language, conquests, dominions," etc., all lay buried in the tomb of impenetrable darkness. Also that, "prior to the year 1800, A. D., the published notices of the few travelers who had ventured to approach the ancient ruins of Egypt," *e. g.*, Paul Lucas, Shaw, Volney, Savary, Norden, Sonnini, Pococke, Clarke, Millet, Bruce, and others, "were so confused in description, so ambiguous in detail, so erroneous in attempts at explaining their origin and design, that the fact, that these monuments merited *more* than ordinary investigation, was the only point on which European savans were able to coincide." Nor is this all. After what we have offered on the subject of archæological developments in the deciphering of Egyptian hieroglyphics, we leave the candid reader to his own inferences, as to the actual reliableness of the interpretations of the Champollion school, over those of their predecessors, Kircher, the Abbe Tandeau, Jablonsky, Zoega, Chevalier de Paulin, and a host of others. Of this, he may form a tolerably correct idea, from the following description of the *difficulties* to be encountered in this department, as furnished to our hand by a learned Egyptologist. "The process adopted by modern hierologists, in translating ancient Egyptian legends, is to transpose the hieroglyphics according to their corresponding values in Coptic letters; the roots are then in general traceable to Coptic lexicons; but it requires vast erudition, intense study, and long practice to become a translator," etc. Eminently true, this, of the Champollion theory of interpretation, of which (in precise analogy to "the good old theory of spiritualizing" the *symbolic* imagery of holy Scripture introduced into the Christian Church by Origen) we have treated somewhat at length in our "Examination of the alleged derivation of the Hebrew from Egyptian hieroglyphics," in the second section of Chap. I., in this volume, pages 20—24.

We quote again from a learned Egyptologist. "It must be allowed," says he, "that on all these subjects," (*i. e.*, archæology, ethnology, etc., etc.) "however successful the efforts of antiquaries in the last half-century, to enlighten us with unexpected and almost un hoped-for glimpses of the truth; yet, *beyond a certain epoch*" (*e. g.*, the whole period *prior* to the commencement of the XVIth Manethonian Dynasty, B. C., 2272), "of which the antiquity is scarcely definable, their lights fail us; and the *origin* of letters, with a thousand accompanying questions, is lost in the night of time; wherein, to use the beautiful words of Bryant, 'These subjects assume the fantastic forms of an evening cloud; we seem to descry castles, and mountains, and gigantic

appearances; but, while we gaze, the forms die away, and are soon lost in gloom and uncertainty." No marvel then, that the time for the commencement of the reign of "MENER," as the first king of Egypt, "cannot be determined within a period of *five hundred years*;" that, in regard to both the pyramids of Egypt and of Ethiopia, "we have as yet *no data* beyond the evidences of remote and *indefinable* antiquity;" and, that the number, as also the length of the reigns of the "unplaced kings" in the first XV dynasties, have not, and cannot be determined.

Wherefore, then, we deferentially demand, call upon us to do homage at the shrine of Egyptological "science falsely so called," by a *postponement* of the advocacy of the Mosaic verity in these premises. Surely, in view of the facts herein thus briefly adverted to (more appropriate, we admit, for a volume than a postscript), even admitting all the additional light that may be anticipated through the medium of *new* Egyptological discoveries, would be but to *subordinate* the authenticity and inspiration of the Mosaic Pentateuch as the *primeval* source of human history, to the less than rush-light scintillations emitted from the "circumambient darkness," which still envelops the history of that ancient country.

In conclusion, we have only to add, that, in addition to our advocacy of the claims of the Genesiacal records, as the *primary* source of human history, etc., against those of the modern Egyptological school; we have furnished the evidence, confirmatory of the HEBREW version, as *alone authoritative* in determining the Scriptural "times and seasons," or dispensations, appended to that history in a *chronological* aspect. We respectfully invite the special attention of those belonging to the school of modern *Septuagintists*, to our series of proofs of the above, as contained in pages 30 and 53 inclusive, together with the answers to objections against said proofs, in pages 54 and 62 inclusive, of this volume. It may afford some little aid to that class of writers, who contemplate a further enlightenment of inquirers after truth in these important matters.

NEW YORK, May, 1859.

R. C. S.

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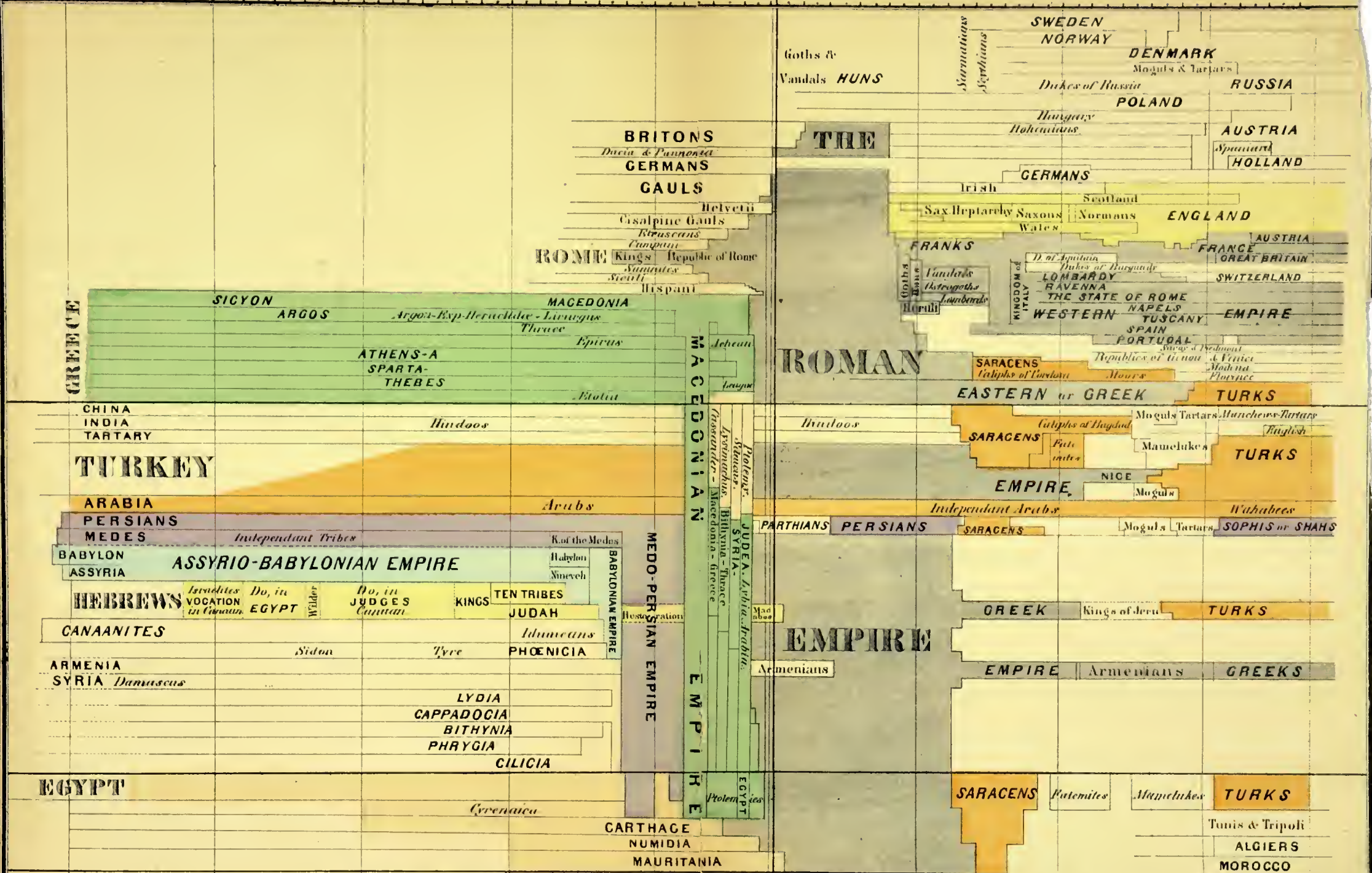


ANCIENT.

MEDIEVAL.

MODERN

2600 2500 2400 2300 2200 2100 2000 1900 1800 1700 1600 1500 1400 1300 1200 1100 1000 900 800 700 600 500 400 300 200 100 100 200 300 400 500 600 700 800 900 1000 1100 1200 1300 1400 1500 1600 1700 1800



A. CHAR. Y.
 ILLUSTRATING THE
COURSE OF EMPIRE,
 FROM THE
EARLIEST RECORDS,
 SACRED & PROFANE,
 DOWN TO THE PRESENT TIME.

Lith. of Henry Sobert & Bros. 93 Fulton St. N.Y.

Before Christ
 After Christ

CANADA	French	59	
UNITED STATES	New England	20	70
	New York - Dutch	19	64
	Pennsylvania	82	
STATES	Virginia	7	
	Louisiana	29	62
	Florida	21	3
MEXICO			11
COLOMBIA, Terra Firme			21
PERU			18
CHILI			16
BUENOS AYRES			16
BRAZIL			23

INTRODUCTION.

CHRONOLOGY, in its application to history, is the science of time, or the ascertaining the true periods or years when past events or transactions took place, and the arranging them in their proper order according to their dates.

HISTORY, which is a record of the progress of human events in connection with the peopling of the earth, the origin of nations, the rise, revolutions, and destinies of states, kingdoms, and empires, AND OF THE CHURCH OF GOD, together with the affairs of men in their national, political, civil, social, and religious relations, as involved therein, is coeval with the creation of the first human pair, at the close of the great demiurgic week of the formation of the earth and the heavens from chaos by the OMNIPOTENT CREATOR, and reaches down to the present time.

Chronology is of two kinds, *sacred* and *profane*.

SACRED CHRONOLOGY.—This is divided into two parts, the *historic* and the *prophetic*; which last, being revealed under MYSTIC forms, e. g., “*seven times*,”¹ “*time, times, and the dividing of time*,”² “*seventy weeks*,”³ etc., etc., differs from the first in the mode of computing time. This subject will receive due attention in Part II. of this work. Our first business is with the chronology of history.

For our *data* in the department of sacred chronology, we are entirely dependent on the three following versions of the Scriptures, viz.: the Hebrew, the Samaritan, and the Septuagint.

But the chronology of these versions each *differs* from the other, and have given rise to the greatest confusion in determining the true epochs

of the three principal events of sacred history—the Creation, the Deluge, and the Exodus of the Israelites from Egypt. No other subject in the department of biblical literature has commanded, at the hands of the learned, both Jewish and Christian, more diligent effort and research in its adjustment; and certainly, on no subject have we greater cause for lamentation than over the almost endless varieties of opinion which have obtained regarding it. In Hales' Chronology¹ may be found 120 different opinions among some 300 that might be given, on the epoch of the creation, dating backward from the Nativity, of which the following extract furnishes an example:

I.—ON THE CREATION OF THE WORLD.

BIBLICAL TEXTS AND VERSIONS.	YEARS B. C.
Septuagint Computation	5586
do. Alexandrinus.....	5508
do. Vatican	5270
Samaritan Computation.....	4427
do. Text.....	4305
Hebrew Text.....	4161
English Bible.....	4004
JEWISH COMPUTATIONS.	
Josephus { Playfair	5555
{ Jackson.....	5481
{ Hales.....	5402
{ Universal History.....	4698
Talmudists.....	5844
Seder Olam Sutha.....	4859
Jewish Computation.....	4220
Idem.....	4184
Chinese Jews.....	4079
Some Talmudists.....	3761
Vulgar Jewish Computation.....	3760
Seder Olam Rabba, great chronicle of the world, A. D. 130.	3751
Rabbi Lipman.....	3616
CHRISTIAN DIVINES.	
Clemens Alexandrinus.....	5624
Hales, Rev. Dr.....	5411
Origen, A. D. 250.....	4830
Kennedy, Bedford, Ferguson.....	4007
Usher, Lloyd, Calmet.....	4004
Helvetius, Marsham.....	4000
Melancthon.....	3964
Luther.....	3961
Scaliger.....	3950

¹ Lev. xxvi 13. ² Dan. vii. 25. ³ Ib. ix. 24-27.

¹ Vol. i. p. 212, *et seq.*

II.—ON THE DELUGE.

	YEARS B. C.
Septuagint Version.....	3246
Samaritan Text.....	2998
English Bible.....	2348
Hebrew Text.....	2288
Josephus.....	3146
Vulgar Jewish Computation.....	2104
Hales.....	3155
Usher.....	2948
Calmet.....	2944

III.—ON THE EXODUS.

	YEARS B. C.
Josephus and Hales.....	1648
Usher and English Bible.....	1491
Calmet.....	1487
Vulgar Jewish Chronology.....	1312

ALLEGED OBSCURITY OF SACRED CHRONOLOGY.

Now, from these and the like *discrepancies* of chronologists, the opinion has almost universally obtained among Christians that there is so much of obscurity and uncertainty attendant upon all inquiries into this department of Divine Revelation, and especially as regards the chronology of *prophecy*, as to put at defiance every effort to reach any thing approaching to definite and satisfactory results.

But, even admitting the above alleged obscurity of the Scriptures in these premises; the question to be determined is, whether the discrepancies of chronological theorists are to be attributed to the *absence*, either of a proper knowledge of the subject involved, and of that carefully critical and diligent application and perseverance which the admitted intricacy of the things revealed absolutely require at our hand; or, to a *defect in the data of the record itself*.

That it is to the former circumstance, and *not* the latter, that we are indebted for all the perplexities and embarrassments that have grown out of previous inquiries into this subject, is the specific design of this work to demonstrate,—as based upon the following propositions, viz.:

I. THAT GOD, IN HIS INFINITE WISDOM, AND FOR THE PROMOTION OF HIS OWN GLORY AND MAN'S ULTIMATE GOOD, HAS ASSIGNED TO THE PRESENT CONSTITUTION OF THINGS IN THIS WORLD A LIMITED AND DEFINITE DURATION; AND THAT, THROUGH THE MEDIUM OF "THE TIMES AND SEASONS WHICH HE HAS PUT IN HIS OWN POWER," HE HAS IMPARTED A KNOWLEDGE OF THE SAME TO HIS PEOPLE THROUGH HIS WORD.

II. THAT THIS LIMITED AND DEFINITE DURATION OF TIME, IN THE PURPOSE OF GOD, WAS TO EMBRACE THE PRECISE PERIOD OF 6000 YEARS, AND TO INCLUDE THE THREE DISPENSATIONS—Patriarchal, Jewish, and Christian—commencing from the creation and fall of man, and terminating with the close of the period called "THE TIMES OF THE GEN-TILES." AND,

III. THAT, AS THE CHRONOLOGY OF SCRIPTURE IS CONSTITUTED OF TWO GOLDEN CHAINS OF MEASUREMENT, THE HISTORIC AND THE HISTORICO-PROPHETIC, BOTH BRANCHES ARE ABSOLUTELY INDISPENSABLE TO A DETERMINATION OF THE TRUE EPOCHS CONNECTED WITH THE DESTINIES OF NATIONS, KINGDOMS, AND EMPIRES, AND OF THE VICISSITUDES OF THE CHURCH AND PEOPLE OF GOD, FROM THE BEGINNING, ONWARD TO THE PERIOD WHEN "THE MYSTERY OF GOD" CONCERNING THEM "SHALL BE FINISHED."

I now only remark by the way, that a due regard to the claims of the Bible, as an inspired and authentic record of God's revelations to man, forbids our adoption of the latter hypothesis named above. Its admission would go to *impugn* the infinite wisdom of HIM who is declared to know "the end from the beginning, and from ancient times declaring the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."¹ It would be a virtual indorsement of the impious sentiment once uttered by Diogenes, "either there is no god, or he careth not how things go here below." But, so far from this, side by side with the origin of nations, the rise, revolutions, and fall of kingdoms and empires, and the countless miseries produced by the wild uproar, confusion, and commotions, physical, political, civil, social, and religious, that have passed over the earth since the fall of man, is the evidence to be derived from the historic and prophetic portions of Scripture, that the world in which we live is *not* a fatherless world; that He who created it has *not* left it to the capricious laws of a blind chance; that there is an eye above—a Father's eye—superintending the affairs of nations, and a Father's arm, reaching down from heaven to earth, presiding over the diplomacy of princes, the debates of senates, the contentions of armies, the councils of churches, and extending through all the minute ramifications of civil, social, domestic, and individual life, controlling and guiding all to the

¹ Isa. xlvi. 10.

promotion of His manifestative glory, and the security to the universe as a whole, of the greatest good.

The following and similar passages, having a direct bearing on this subject, may be viewed as a *mirror*, held up in the eyes of all nations, to confront the cavils of infidels, and to confirm the doctrine of A NATIONAL PROVIDENCE; showing at the same time the subordination and the subserviency of all events to the promotion of the welfare of THE CHURCH OF GOD. "God hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation,"¹ etc. Hence says David, "The kingdom is the Lord's, and he is the governor among the nations."² "He putteth down one, and raiseth up another."³ "By him kings reign, and princes decree justice."⁴ "Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; that frustrateth the tokens of liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers . . . from the rising of the sun even to the going down of the same, I AM GOD, AND THERE IS NONE ELSE: I kill, and I make alive; I wound, and I heal; I form the light, and I create darkness; I make peace, and I create evil: I, JEHOVAH, do all these things, and none shall stay my hand."⁵

Thus we see that what is usually called the *common vicissitude of things*—light and darkness, peace and war, pestilence and famine, health and sickness, life and death, the errors of the weak, the prudence of the wise, the passions of the rash and headstrong, the shining qualities of the great, the virtues and the vices of mankind, political changes and national revolutions, with all those little pillars, imperceptible to the eye of man, but on which the destinies of empires are made to rest—every thing, in short, which the world calls *chance, accident, fortune*, and the like—are all under the control of an invisible and overruling hand; which, without violating the laws of nature, or interfering with the freedom of human actions, renders them all subservient to the purposes of infinite wisdom in the government of the world; and which purposes, be it observed, are all laid open to our view in the HISTORIC and

PROPHETIC Scriptures, either in the form of narratives of the past or the events of the future. Yes: that God who issued the divine command to the first created pair, "*Be fruitful, and multiply, and replenish the earth,*"¹ and who reissued the same command to "Noah and his sons," as the progenitors of "the world that now is,"² speaking of the latter, has recorded of them the following:

"BY THESE WERE THE NATIONS DIVIDED IN THE EARTH, AFTER THE FLOOD."³

THE DISPERSION.⁴

It is in place here to remark, that the Divine procedure, in "*determining the times appointed,*" and affixing the geographical "*bounds of the habitation*" of the descendants of the three sons of Noah—Japheth, Shem, and Ham—was regulated in accordance with the following remarkable prophecy of the great *postdiluvian* Patriarch, as predicated of their conduct towards him, recorded Gen. ix. 20–23: "And Noah awoke from his wine, and knew what his younger son (Ham) had done unto him. And he said, *Cursed be Canaan; a servant of servants shall he be unto his brethren.* And he said, *Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.*"⁵

Our space will only allow us to remark in this place, what is worthy of special notice, that the above prophecy has been verified in the history of each of the descendants of Noah, down to this day. While SHEM, whose children peopled the vast regions of *Asia*, is included in the direct ancestral line of MESSIAS as the promised seed of the woman, and his multitudinous offspring are the primary inheritors of the original covenant of mercy as ratified with Abraham, renewed with Isaac, and confirmed with Jacob and David; and while to JAPHETH, who settled *Europe*, was granted geographical enlargement, and his progeny have been admitted to a participation, both temporal and spiritual, of the blessings of Shem by dwelling in his tents; though to *Canaan* (the son of HAM, who peopled *Africa* and *Egypt*) is given the promise of the ultimate removal of the curse denounced against him; yet how true is it that his posterity, past and present, have been

¹ Gen. i. 28. ² Gen. ix. 1, 2; 2 Pet. iii. 7.

³ Gen. ix. 19, and x. 32.

⁴ See Map and Chart of the Course of Empire, etc.

⁵ Gen. ix. 24–27.

¹ Acts xvii. 26.

² Ps. xxii. 28.

³ Ib. lxxv. 7.

⁴ Prov. viii. 15.

⁵ Deut. xxxii. 39.

the servant of servants to those of both Shem and Japheth!

I come now therefore to ask: Of what are the inspired records of the Old and New Testaments chiefly composed, but a narrative of the wonderful dispensations of Heaven;—first, and principally, towards the great *Semitic* race, having CANAAN as the territorial centre of their operations; and second, but subordinately, towards the nations, kingdoms, and empires reared by those of Japheth and of Ham? Indeed, it is only as the national, political, or other relations of these latter affected the former for weal or for woe, and were through them the recipients of blessing or the subjects of wrath, that they occupy the space appropriated to them in the sacred annals. The prophecies respecting all those nations *outside* of the great *Semitic* family, and especially those relating to the four principal empires of antiquity—the Babylonian, Medo-Persian, Grecian, and Roman—go to demonstrate their subordinacy, in the divine purposes, *to it*, as the medium of development of the plan of human redemption under the three dispensations, Patriarchal, Jewish, and Christian.

It hence follows, that history is to prophecy what the woof is to the web. The latter, following immediately the account given of the creation of the material earth and heavens, and of man,

together with his fall, rises in majestic splendor as the star of hope to a perishing world; and, increasing in brilliancy as time advances, stretches thence through a prolonged period, onward to “the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;”¹ while the former, as “each strange scene” transpires, becomes interlaced with the inspired rays of prophetic light, *in verification of its truth*; and thus, together, form

“A wondrous tissue, like the braided hues
Which blessed the Patriarch’s sight.”

We may therefore, in the language of Moses to Israel just before he ascended Mount Nebo to die, call upon the reader to “*remember the days of old*,” to “*consider the years of many generations*,” to “ask thy father, and he will show thee—thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, *he set the bounds of the people according to the number of the children of Israel*.” And what is to be specifically noted here, is the following reason as *the ground* of this arrangement: “FOR THE LORD’S PORTION IS HIS PEOPLE; JACOB IS THE LOT OF HIS INHERITANCE.”²

¹ Acts iii. 21.

² Deut. xxxii. 7-9.

PART I.

CHAPTER I.

CHRONOLOGICAL DIFFICULTIES.—THE QUESTION OF AN AUTHORITATIVE VERSION.—MUST BE SETTLED.—WHERE LIES THE RESPONSIBILITY OF MUTILATING THE CHRONOLOGY OF SCRIPTURE.

I HAVE dwelt thus at length on the general scope and design of the things revealed in the Scriptures of truth, in the hope of securing the confidence of the intelligent and pious reader in *the sufficiency and infallible certainty of the DATA therein given*, as to all the purposes of a satisfactory adjustment of its CHRONOLOGY. That there are *difficulties* to be encountered in this work is not to be denied. Assuming that there is *no defect* in the Inspired Record itself, still, besides that the historic portions are not inserted in regular consecutive order, the difficulties attendant upon a satisfactory adjustment of Scriptural Chronology have been immeasurably augmented by the existence and use, in the Church, of THREE VERSIONS, the Hebrew, the Samaritan, and the Greek Septuagint, each differing widely from the other; and each again, but more especially the first and the last—the Hebrew and Septuagint—being claimed by their respective advocates as *alone authoritative* in determining the matter at issue. The controversy occasioned by these differences, embracing on either side those in the Church most distinguished for their learning, piety, position, and the like, cannot I think but be viewed, under the permissive dispensation of Heaven, as one of the masterpieces of Satanic device in these last “perilous times,” designed, “if it be possible,” to cheat the “very elect” out of a discernment of the *nearness* of “the great day of the Lord,” as indicated by the conjoint “times and seasons” and “signs” of “THE TIME OF THE END.” For, as the question now stands between the advocates of these two last-named versions in a chronological point of view, the difference in the whole number of years, from the

creation to the present time, is as 5991 for the Hebrew, and 7629 for the Septuagint, which equals 1740 years!

The settlement of the question of an *authoritative* version, therefore, whether it be the Hebrew or the Septuagint, is absolutely fundamental in the outset. The chronology of one or the other version must be erroneous and false. Of the three versions taken together, it must suffice for the present simply to lay before the reader the differences in the totals of years of each from the Creation to the Nativity:

According to the Hebrew text, as corrected in this work, it is.....	4132 yrs.
According to the Samaritan, it is.....	3833 “
According to the Septuagint (Dr. Scyffarth), it is 5871 “	“

It will be seen from the above, that while the Samaritan falls below the Hebrew 249 years, that of the Septuagint rises above it 1740 years. Obviously, therefore, it would be a fruitless task to attempt to patch up a system of chronology out of these discordant elements. Nor, with these differences before us, can we avoid the conclusion, that they must have originated in a systematic corruption and wilful alteration of the original numbers. Either the Samaritan *reduced*, and the Septuagint *greatly enlarged*, the Hebrew chronology; or else the Hebrew stands responsible for the double sin of augmenting the Samaritan, and largely curtailing the Septuagint, versions.

The grave question of *responsibility* in the premises is confined for the most part to the Hebrew and Septuagint versions. On this subject, Mr. Cuninghame, as a *Septuagintarian*, positively asserts that “the chronology of the Hebrew text is spurious, and has been altered by the Jews since our Lord’s first appearance;” and argues the purity and accuracy of the Septuagint version, from the “high repute in the church of God of the Seventy Interpreters,” of which “the very nature of the duty committed to them of rendering the Hebrew into Greek,” was a sufficient

guarantee;¹ and Dr. Scyffarth, in a dozen or more different places, charges this act of corruption to "a certain apostate Akiba [a Jew], about A. D. 100," who, he says, "shortened the original chronology of the Hebrew text by 1500 years, in order to prove that Christ, born long before the time fixed by the prophets, was a Pseudo-Mesiah, and that the Jews might wait 1500 years longer for the true Christ," etc.²

On the other hand, in opposition to these statements, we affirm and shall prove, that, besides *earlier* corruptions, particularly the Samaritan, the difference between the shorter chronology of the Hebrew version and the longer as given in the Septuagint, is to be traced to an intentional and systematic alteration and corruption of the chronology of *their own Scriptures*, by the seventy translators of the Hebrew Scriptures into Greek, under Ptolemy Philadelphus, about B. C. 265, to the intent that they might thereby, from a motive of national vanity, raise the chronology of the Hebrew Scriptures to the standard of the alleged antiquity of the sacred records of the Egyptians.

The process by which this was effected, will be fully explained in the sequel.

CHAPTER II.

THE QUESTION OF PRECEDENCE, AS TO THE ORDER OF TIME, OF THE DIFFERENT VERSIONS, THE HEBREW, THE SAMARITAN, AND THE SEPTUAGINT.—INVOLVES AN INQUIRY INTO THE ORIGIN OF LETTERS AND OF WRITING.

THE position here assumed, however, being called to encounter many specious objections, and to meet numerous arguments in defence of the Septuagint version, as *alone* authoritative in determining the truth of OUR CHRONOLOGY, historic and historico-prophetic; and, as it is the avowed design of this work to endeavor to set at rest all further controversy on this fundamental question; the reader must allow us such latitude in the premises, as the nature and importance of the subject may require. Trusting, then, that what has cost us many years of laborious research in this extensive field of biblical science, and much careful study for his benefit, may find a compen-

sation in his willingness to peruse what is here condensed in a few pages, I ask him to accompany me in a candid examination of the facts and arguments herein adduced in support of our claims.

But, as preliminary to a satisfactory solution of the questions at issue, it is necessary in the first place to settle the point as to which of the three versions, the Hebrew, the Samaritan, or the Septuagint, *has the precedence in the order of time*. As to the first and last, it is conceded on all hands that the Septuagint Greek is a translation from the Hebrew. And if the claim of priority is not set up in behalf of the Samaritan Pentateuch over that of Moses, yet many men of name contend, that though the present square character of our Hebrew Bibles was used in the time of Ezra, yet that *before* his time, the Scriptures were written in the Samaritan character; while on the other hand, it is zealously maintained that the present Hebrew character was originally derived from the Egyptian hieroglyphics, which are claimed to have been of antediluvian origin.

These claims, of course, involve the important question of *the origin of letters and of writing*. And, inasmuch as the difference between the Hebrew and Samaritan characters as numerals, has an important bearing on the *chronological* questions at issue, on the one hand; and the alleged origin of the Egyptian hieroglyphics over the Hebrew characters employed by Moses presupposes their *greater antiquity* compared with those of our sacred historian, on the other; I propose an examination of both these claims: preparatory to which, I would preface my remarks by what follows.

It is evident that the patriarchal fountain whence the historian Moses derived a knowledge of the facts recorded by him, both antediluvian and post-diluvian, was not based on *oral tradition alone*, but was associated with an art—THE ART OF WRITING, by which he was enabled to transmit his thoughts in permanent historic form.

As to the question of *the primitive origin of letters*, so far from according it to that necessity which is the result of human progress from a savage to a civilized state, we place the art of writing among those *primeval revelations* to man, which his faculties as an intellectual and moral being, and his endowment with the power of speech, very obviously required. The possession of the one, naturally opened the way for the supply of the other.

Further: that the *invention* of letters did not originate with either Moses or Noah, but was *revealed* to the first progenitor of the race of man,

¹ Chron. of the Jews. Append. II., pp. 97, 101.

² Scyffarth's Summary, etc., pp. 18, 114, 115, 119, 120, 122, 128, 126, 141, 149, etc., etc.

ADAM, even in the absence of any positive statement of the fact in the sacred writings, I claim may be made perfectly clear from the *internal evidence* of their contents.

The hypothesis, that a knowledge of letters and the art of writing were *unknown* till the time of Moses, for example, would involve the absurdity, that this inestimable blessing had been *withheld* from the pious patriarchs, while we know that it was enjoyed, though in entirely different forms, by the *pagan* Egyptian, Phœnician, and other nations; an hypothesis, the *fallacy* of which, I think, will appear from the considerations following, viz.:

First.—In Gen. v. 1, it is recorded, “This is the *book* of the generation of Adam;” in which passage reference is made to the *book of genealogy*, whence Moses gleaned his account of the descent of the first patriarchs from Adam to Noah. Nor,

Second—Is it reasonable to suppose, that the Divine goodness, which *guided* Noah in the construction of a vessel for the preservation of himself and family, etc., from the catastrophe of the universal flood, could have withholden from him a knowledge of the art, which, I contend, was possessed by his antediluvian forefathers. Again,

Third—Additional internal evidence of this fact may be gleaned from the records of the Pentateuch, and other parts of the sacred writings. Here we find that the five books of Moses bear the marks of a *compilation* of historic facts, by an *inspired* writer, from *earlier* records. “The genealogical and family records of various tribes, that are found embodied in the Pentateuch, bear the appearance of documents copied from *written* archives. They display no traits which might lead us to ascribe their production to the dictates of immediate revelation, nor are we anywhere informed that such in reality was their origin.” Accordingly, as in the passage already quoted (Gen. v. 1), we find a *book* of genealogies extant in the time of Noah.

So, also, in the Book of Exodus, chap. xxvi. 36, the inscription on the Ephod itself is said to have been *written* in characters, “like the engraving of a *signet*,” of which, the original type doubtless was the symbolic “cherubims” placed at the gate of Paradise, “to keep the way to the tree life.” (Gen. iii. 24.)

And, again: in the Book of Joshua (compare chap. x. 38, 39, xv. 15, with Judges i. 11), a city, afterwards called “Debir,” was at first known under the HEBREW name of “*Kirjath-Sepher*,”

which signifies, the City of *Letters*. This was long *before* the time of Moses.

Once more, and finally, on this subject. The name of *Eliphaz* is mentioned in Gen. xxxvi. 4, 10; and in Chron. i. 35, we learn that he was the son of *Esau*. Then, in the Book of Job, chap. ii. 11 and iv. 1, we read of an Eliphaz the *Temanite*, as one of the friends of Job. Now, if this latter Eliphaz can be shown to be *identical* with the former, it will prove that he was a *contemporary* with Job. This I think is clear, from the fact, first, that the name of Eliphaz nowhere else occurs in the Scriptures, except in the passages given above; and also, second, that *Teman*, in Jer. xlix. 7, 20, is represented as a province of *Edom*, the country of Esau, the very country where Job dwelt: for that patriarch was not a Hebrew, but lived in the land of Uz, of which *Edom* was a district, and originally peopled by the descendants of Esau. It hence follows, that Job, who flourished in the time of Eliphaz, as above, must have lived and *wrote* his book some considerable time *before* the period of Moses.

I close this evidence of the *primitive origin* of the art of writing, as illustrating *the mode* of transmitting the *ante* and *post* diluvian facts of sacred history, to the time of Moses, by the two following quotations from the book of Job.

In chap. xix. 23, he exclaims, “O that my words were *written*! O that they were printed in a *book*!”

And, again: in chap. xxxi. 35, he says, “O that one would hear me! Behold, my desire is that the ALMIGHTY would answer me, and that mine adversaries had *written* a *book*!”

Further evidence of the use of letters and the art of writing from the very beginning to the time of Moses, would be superfluous.

In conclusion, therefore, on this subject, I deem it not out of place here to add, that *the form* of the letters, on which this divinely revealed art of writing was founded, was the HEBREW character.

It is undeniable, that our Scriptures were *first* written in this character by MOSES. In this character, he, as the Great Lawgiver of the Hebrew commonwealth, received the Decalogue on two tables of stone, written by the finger of God, upon the Mount Sinai.

Now if, as I have shown, the *ante* and *post* diluvian patriarchs were furnished with a divinely revealed art of writing, as the name of the city “*Kirjath-Sepher*,” the City of Letters, in Canaan (a country which was settled long before Egypt—see Numb. xiii. 22), was inserted in this

character, it follows that it had been in use many centuries before the time of Moses. And if *one* century before, why not from the beginning?

SECTION I.

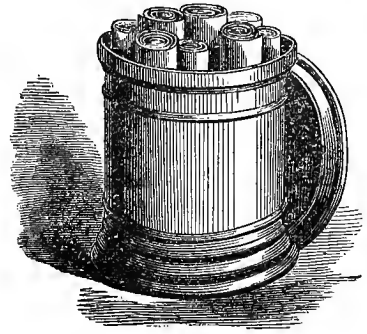
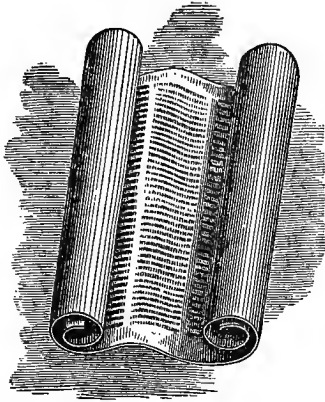
Examination of the alleged Precedence of the Samaritan over the Hebrew Character.

At this point, however, we are called upon to notice the two difficulties already alluded to. It is objected,

I. That though the present square character of the Hebrew letters is as old as the time of Ezra, *yet that, before his time, the Scriptures were written in the Samaritan character.* This opinion is derived from the assertion of Jerome, in his preface to the Book of Kings, "that Ezra found other letters, which we still use; whereas, till his time, the Hebrew and Samaritan characters were the same;" and the statement of Eusebius, in his Chronicon, "that Esdras collected the Holy Scriptures, and, that they might not be mingled with the Samaritans, changed the Jewish letters." These statements, they think, are confirmed to demonstration by coins, said to be of high antiquity, bearing inscriptions in Samaritan characters. The fallacy of this pretence, however, will be seen in the note below.¹

¹ The argument derived from coins may be thus summarily disposed of: "If these coins are genuine, and there was a sacred and common character in use at the same time, those stamped with the sacred character might be shekels of the sanctuary; the others, ordinary shekels; and Kircher says (*Gymnasio Hieroglyph.*, p. 97) that some have both kinds of character on the same coin. But we exceedingly doubt the validity of any argument drawn from Hebrew coins, as not one has been seen which did not at once appear manifestly spurious. An intelligent London collector of coins stated that he had never seen a genuine one, and thought, moreover, that a coin called shekel never existed, but that it was a denomination of *weight* only, like the ounce. Spanheim at first thought them all counterfeit; but in the edition of 1706 he says he had since seen some which appeared genuine, yet he denies that any of those which have the least pretensions to authenticity are of higher antiquity than the time of the Maccabees, and says the character they bear is that used in civil affairs at that time. The letters are so little like any known character, that it is difficult to fix on their prototype; it may have been the Hebrew distorted, or they may be barbarous imitations of the barbarous Samaritans. Most of them are gross counterfeits; many give Moses the *ram's horn*, and some have the Vulgate blunder, *cornuta esset facies!!*" Yet this very argument from coins has been what most confidently relied on for inferring the superior antiquity of the Samaritan character! (Capellus, p. 88.)

Before we pass on to a statement of the case as it is, as we are now treating of the *chirography* of the sacred writings, it may not be devoid of interest to the reader to furnish a description of the *materials* used by the inspired penmen in writing the sacred volume. Before the invention of parchment, the numerous ancient MSS. which have come down to us prove that the material on which Moses and the Prophets wrote consisted, not of the Egyptian linen, in which they wrapped their mummies, and on which they wrote their hieroglyphs, or the rolls made of their rush-papyrus; but of prepared skins, like the "rams' skins" (Exod. xxxvi. 19) with which the tabernacle was covered. The texture of these skins, being both flexible and durable, admirably adapted them, with care, to last for ages. They were either brown, and written with ink, like the African manuscripts of the present time; or purple, and written in letters of gold, like that from which, according to Josephus, the version of the LXX. was made. The skins generally contained three pages; each page from twelve to eighteen inches long, and from four to six inches broad. They were sewed together, making one long strip, which being fixed to two rollers, one at each end, they unrolled it from the one and rolled it on the other, according to the part of the volume which they had occasion to read; and they were written with so full a body of ink, that the character retained its distinctness for centuries, and would bear repeated washings. On such rolls several of the prophets were expressly directed to write their prophecies. And the perfection of the Hebrew character was well sustained by the exceeding great care taken in appointing well-qualified scribes, and in subjecting all the materials employed, and afterwards the finished work, to the most strict examination. The skins, pens, and ink, must all be prepared by an Israelite, for that express purpose; and if any of these precautions were neglected, the manuscript was vitiated, and must be destroyed. The finished copy must be examined within thirty days; and if *three* errors were discovered in any skin, it was rejected. Thus, every expedient was adopted to check and exclude the errors of transcription. Besides, these rolls, when the prophecies were not to be fulfilled for ages, were commanded to be sealed up, and carefully deposited in cases; it being required that the original prediction should be compared with the event, when fulfilled. The following figures will illustrate the single and the encased rolls:



To return now to a statement of the facts of the case, between the Samaritan and the Hebrew. Take the following: “*First*, we have the whole Scripture in the square Hebrew, while the Pentateuch only is extant in the Samaritan. *Secondly*, in this fragment of God’s word there are innumerable errors of transcription, from interchanging ר *Raish* and ד *Daleth*, ב *Baith* and כ *Chaph*, מ *Mem* and ס *Samech*; changes easily accounted for on the supposition that the original was Hebrew, where the letters have much resemblance; but utterly inexplicable on the supposition of a Samaritan original, where the corresponding characters have no such similarity,” as may be seen from the following:

Samaritan,	{	Raish, א;	Baith, ב;	Mem, מ;
		Daleth, ד;	Chaph, כ;	Samech, ס.

“*Thirdly*. The coins are all of doubtful antiquity, and on the best of them the characters are so very barbarous, that it is not easy to say whether they meant to imitate the Hebrew or the Samaritan character. But compare the two characters together, and we ask, whether it be probable that the barbarous Samaritan could have been the source whence the grand Hebrew character was derived. That the Hebrew might degenerate into the Samaritan, is a perfectly natural supposition; but that the distorted Samaritan could be the source of the simple and regular Hebrew, appears to us a preposterous idea. Moreover, let us see from the Scripture what the character of these Samaritans was. “At the beginning of their dwelling there, they feared not the Lord.”¹ “Then one of the priests, whom they had carried away from Samaria, came

and dwelt in Bethel, and taught them how they should fear the Lord: howbeit, every nation made gods of their own.”¹ “So these nations feared the Lord and served their graven images, both their children and their children’s children; as did their fathers, so do they unto this day.”² Is this the kind of people among whom we may expect to find the original Scriptures?

We may grant that, during the Babylonish captivity, the *people* had forgotten, or much corrupted, their language; while we maintain that among the *priests* and *prophets*, the Hebrew was preserved in its purity. It is in place here to notice the fact, that the language of the ancient Chaldeans was a dialect of the Hebrew. This accounts for the circumstance that several portions of our Scriptures are written in the Chaldean character, between which and the original Hebrew there is a resemblance which proves its primitive paternity from that source. The places referred to are, Dan. chap. ii. 4, to the end of chap. vii.; Ezra iv. from verse 8 to chap. vi. 1–19, inclusive; and chap. vii. verses 12–17, inclusive; and Jeremiah, putting words into the mouth of the Jews for addressing the Chaldeans, has one verse in Chaldaic, x. 11. At the same time, however, he sent them letters to Babylon in pure Hebrew (Jer. li. 60). Ezekiel, Daniel, Jeremiah, Ezra, etc., all wrote in Hebrew, with the exceptions specified above, together with such parts of Daniel as related to the affairs of Chaldea. The fact that it became necessary to give “the sense, and cause them to understand the reading” of the Law by Ezra (Neh. viii. 8), proves that the language of the people had grown *corrupt*; but it at the same time proves that the sacred books *had not been changed*.

¹ 2 Kings xvii. 25.

¹ 2 Kings xvii. 25.

² Ib. v. 41.

SECTION II.

Examination of the alleged Derivation of the Hebrew from Egyptian Hieroglyphics.

STILL, it may be urged that there is the absence of sufficient evidence in the above, that the sacred square Hebrew character now in use is *coeval* with the history of man. That evidence, if I mistake not, will be found in what we have to offer in reply,

II. *To the alleged derivation of the Hebrew character from Egyptian hieroglyphics.*—We must here premise, that this claim has originated as a consequence of the singular fancy of certain Egyptologists, in extolling the superior antiquity, religion, learning, power, and glory of that ancient race. Thus, Dr. Scyffarth: "There is not," says he, "upon the whole surface of the globe, a land that can boast an antiquity like that of Egypt."¹ Speaking of the "general doubt whether, since the days of Adam and Seth, there has been any primeval revelation, which was transmitted through Enoch and Noah," he says, "It is only the sacred books of the ancient Egyptians that have furnished the proof of this."² The inference, of course, is, that the Mosaic records, so far from containing within themselves internal evidence of their authenticity as an inspired book, are wholly dependent for proof, to that end, on the alleged "primitive revelations of the Egyptians."³ We are not, therefore, surprised at his affirmation, that in the land of Egypt "the Old Testament had its beginning,"⁴ etc.

Another writer of this school, Mr. George R. Gliddon, formerly United States consul at Cairo, in a work on ancient Egypt, published in 1843, says, that "to suppose Hebrew to be the most ancient language, and the one spoken by Adam and Noah, and that it was the only language in which histories of antediluvian events were, by the immediate descendants of Noah, preserved, is a matter of opinion, contrary to evidence, and is, at the present hour, an untenable fallacy,"⁵ etc.; and, speaking of "the divine origin of the belief in the unity of the Godhead, and of his ineffable attributes in the Trinity (Monotheism, mystically developed in triads)," he says: "The existence" of this "*pure primeval creed among the Gentiles* is shown by the mythological systems of the Hindoos, etc., etc., to have been the

same, as, thoroughly demonstrable by hieroglyphical discoveries, is now proved to have been the faith of those *initiated* in the hierophantic mysteries of the traduced and misunderstood ancient Egyptians;"¹ which "pristine purity of Egyptian belief, in ages prior to Abraham's visit," he adds, "attests the primeval piety of the Nilotic family over all contemporary nations, whom we are pleased to condemn as pagans,"² but which "was indeed a country of wisdom, rule, and systematic order, wherein *nothing was left to chance*,"³ etc. And, in proof that this learned and zealous Egyptologist does not limit this "pure primeval creed" of the Egyptians to postdiluvian times, he says: "From Egyptian annals we may glean some faint confirmation of the view, that they either possessed the *primeval alphabet*, or that they *rediscovered* its equivalent, from the mystic functions and attributes of the two Thoths—the first and second Hermes—both Egyptian mythological personages, deified as attributes of the Godhead,"⁴ etc. But, that they *did* possess this "primeval alphabet," which, by the way, he affirms was given by "REVELATION," he says: "To 'Thoth,' Mercury, or the first Hermes, the Egyptians ascribed the *invention* of letters," i. e., "in *antediluvian* periods." Then, having assumed that this primitive alphabet was "*lost*," he ascribes to "Thoth, Lord of Paut-nouphis,"—who was known under the Greek appellation of Hermes Trismegistus, or "Thoth" the *second*—the "*rediscovery* of the art of writing,"⁵ etc.

Here, then, we have the "REVELATION" of the "pure primeval creed," embracing "the doctrines" of "the unity of the Godhead and the Trinity," and "the immortality of the soul and a final resurrection,"⁶ together with "the invention" and "rediscovery" of the art of writing, etc.—one and all alleged to have been made known *first* to the ancient Egyptians! and, consequently, that, as "Moses was learned in all the wisdom of the Egyptians,"⁷ "the Old Testament had its beginning" in that country; the fair inference from all of which is, that the ancient annals of Egypt furnished the only source whence he gleaned the historic records of the Pentateuch! On this subject, by way of illustration, Mr. Gliddon calls to his aid the following poetic effusion of Mr. R***** K. H***** Esq., whose views, he

¹ Summary, etc., Introd., p. 10.² Ib. p. 18.³ Ib. p. 61, etc.⁴ Ib. p. 9.⁵ Ancient Egypt, etc., published by Winchester, N. Y., 1843, p. 14.¹ Ancient Egypt, etc., published by Winchester, N. Y., 1843, p. 15.² Ib. p. 29.³ Ib. p. 20.⁴ Anc. Egypt, p. 15.⁵ Ib.—see p. 15, *et seq.*⁶ Ib.—see p. 81.⁷ Acts vii. 22.

tells us, "are perfectly in accordance with present high-church orthodoxy."¹

"What though Moses did write when the world bad grown old
The 'wisdom of Egypt' had then ever long told,
That 'in the beginning God created' this world,
And that every swift star from his own hand was hurl'd.

"We will once more repeat, what though Moses did write,
That in the beginning God said, 'Let there be light :'
'All the wisdom' he spake was but Egypt's old lore ;
Thence he learn'd all he knew, there 'twas taught long before.

Though Moses 'was learn'd in all the wisdom' of yore,
Diospolitan craft, and Heliopolite lore ;
Yet in those latter days, the blind 'wisdom' of man
No more saw the spirit of Jehovah's great plan.

"The myst'ries of Heaven, through bold divination,
Profanely were grasp'd at, and call'd revelation :
When Moses sojourn'd with the Arabian sage,
His 'wisdom' was worldly, like the lore of that age.

"But when Inspiration was vouchsafed him at last,
Then the bright light of Truth flash'd full o'er the past ;
Then mystic Traditions received explanation,
The Symbolical page became Revelation"

"The Hierophants."

It is therefore no marvel that "philologists, astronomers, chemists, painters, architects, physicians," etc., are told that they "must return to Egypt, to learn the ORIGIN of *language* and *writing*—of the calendar and solar motion,"² etc., etc.

Thus we are introduced to the matter of more immediate concernment—the alleged derivation of the Hebrew square character from the Egyptian hieroglyphics. Mr. Gliddon prefaces this theory thus : "We can trace the affinities of all known alphabets, by history and by analytical processes, to a very few stocks : but this we do know, that the *origin* of writing in Egypt is unknown, though it is auctathion, or indigenous ; that, at the very earliest time of which we can find relics, it was *the same* system as at any subsequent Pharaonic period, and a *perfect* system ; that the antiquity of the art in Egypt surpasses the record of any nation on earth, save in respect to the first chapters of Genesis ; that, if the Egyptians did not *invent* the alphabet, they *rediscovered* its equivalent for themselves ; and finally, it would be far more easy to derive all phonetic characters, not excepting the Hebrew (as shown by the researches of Lamb), from the Egyptians, than to maintain that the Egyptians derived their art of writing from any other source but the common primeval revelation, or its remembrance,"³ etc.

On this passage I have simply to observe, that, to claim in behalf of the Egyptians an antediluvian existence—to affirm that to them was re-

vealed, in the first instance, a knowledge of the art of letters and of writing—that, when lost, it was recovered by them—and, finally, that it was indigenous to them, etc. ; and then to introduce the clause above, "*save in respect to the first chapters of Genesis*," is one of the most glaring sophisms I have ever known. I ask : Were not "the first chapters of Genesis" written in the Hebrew ? and does not the above exception imply that they existed *prior* to the records of Egypt ? How, then, can it be said to "be far more easy to derive all phonetic characters, *not excepting the Hebrew*, from the Egyptians, than to maintain," etc. ? A writer that, out of subserviency to a favorite theory, can thus tamper with the claims of the Pentateuch, or any portion of it, as an *inspired* record, scarcely merits animadversion. We must, however, yield to position what we would have gladly accorded to merit, and proceed to an examination of the evidence adduced in support of the hypothesis under review.

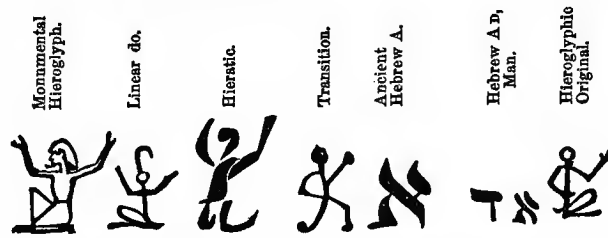
Mr. Gliddon finds in the researches of Dr. John Lamb, of Cambridge University, the evidence that the Hebrew alphabet may be traced, *letter for letter*, to a primitive HIEROGLYPHIC ; "the "greater part" of which, he affirms, "are unquestionably Egyptian." In Dr. Lamb's "opinion, as in that of many other English and continental Hebraists, the *original*, and perhaps *antediluvian*, mode of writing was PICTURE-WRITING, or idiographic, whence all alphabets were subsequently derived."¹ The process by which it is said that the Hebrew square letter was derived from Egyptian hieroglyphics is as follows : "It is affirmed to be a law of phonetic hieroglyphics, that the picture of an animal, a *lion*, for example, should give the *sound* of the letter with which the name begins ; and hence, as the same principle is discernible in the ancient Hebrew, etc., the initial letter for lion, 'Labi,' being that of LI, or L, which in shape, it is said, is only an abbreviation of the figure of a recumbent lion, that being a *pure Egyptian hieroglyphic*, therefore the above Hebrew letter must be of Egyptian origin." A similar transition, it is contended, is made clear, from the resemblances between the Hebrew letters B, the initial of the word *Baith*, and the outline of an Oriental house with a flat roof ; together with their letters G, *Gimmel* ; N, *Noon* ; P, *Phay* ; R, *Raish* ; and T, *Thav* ; but particularly in that of An, *Daleth*, and A, *Auleph* ; of which the following is given in illustration :

¹ Anc. Egypt, p. 81.

² Ib. p. 81.

³ Ib. p. 15.

¹ Anc. Egypt, p. 14.



I submit, therefore, whether the above is not rather an illustration of the extravagance to which one's imagination may carry him. It is built on the hypothesis that, as Moses received his early education in Egypt, therefore, when he wrote the Pentateuch, he must have been totally ignorant of *any other written* character than those of the Egyptian hieroglyphics; and that these, not exactly suiting his fancy, he taxed his inventive genius (or some one else for him) in transposing them into the present square Hebrew letters! To show the fallacy of this pretence, it is, I remark, by no means an unreasonable tax upon our credulity to suppose, as already stated,¹ that man, as an intelligent creature, being endowed with the gift of speech,² was also furnished by his Creator with a knowledge of *letters* and of *writing*. The sounds of these originally revealed letters must have possessed an initial significance—equally, at least, with those of the Egyptian hieroglyphics. This is evident from the first *articulate sound* uttered by Adam, viz., AD, אָד, which signifies “a man,” and also “red earth,” out of which man was at first moulded by the divine “Potter.”³

But we have somewhat further to offer on this interesting subject. Mr. Gliddon is an ardent disciple and advocate of the Champollion school, in the interpretation of Egyptian hieroglyphics, the key to which, he tells us, is their *figurative* and *symbolic* forms. On the other hand, Dr. Scyffarth claims to have proved the *fallacy* of this whole theory (and, to our mind, most satisfactorily), by furnishing a key based, not upon the complex principle of the figurative and symbolic, but upon that of the abbreviated SYLLABIC hieroglyphics. Hence the key:—It consists of “the general principle, that every hieroglyphic represents the consonants contained in the name of the object of which the hieroglyphic is a picture. As in Hebrew and in other Semitic languages, the vowels were commonly left out of the account.”

Dr. Scyffarth, in the application of the above key in exposing the fallacy of the Champollion

theory, enters into the subject in detail. We, however, have only space for the following, as connected more directly with the matter in hand. He says: “It is currently maintained that our alphabet was not invented until 1500 years B. C., by the Phœnicians;” that “the hieroglyphics of the Egyptians, or the cuneiform character of the Persians, Medes, and Assyrians, were the first of all written characters;” and that “a great number of Idiomatics have maintained that the original language had been the Indo-Germanic, or sort of Sanscrit,” etc. But “now,” he says, “it has been proved that there have existed an alphabet and books since the time of Seth;” “that all the above and similar written characters have the Noachic alphabet of twenty-five letters for their basis;” and, “THAT ALL THE LANGUAGES IN THE WORLD ARE DERIVED FROM THE HEBREW ORIGINAL LANGUAGE, as the very names of the antediluvian letters among the different nations, and the language of the ancient Egyptians, prove.”¹

Then, on the subject of “the Egyptian papyri,” the material on which the Egyptians wrote, having divided them into “the three heads of Hieroglyphic, Hieratic, and Demotic or Enchorial writings,” he explains each thus: “The word *hieroglyphics* denotes the sacred character, for the word is formed of *ιερός*, sacred, and *γλύφειν*, to engrave. Hieratic is derived from the word *ιερευς*, priest; and hence the hieratic character that was used in ordinary by the priests. Demotic, derived from the word *δημος*, people, designates the character in use among the common people. The same character the Rosetta stone designates as the Enchorial, from the Greek *εγχώριος*, indigenous, national. The three different characters or modes of writing grew the one out of the other. *The hieroglyphic is the most ancient*; for it preceded the hieratic, by abbreviating the signs, because it required too much time to draw, in every instance, the entire images or figures. . . . The demotic character is the hieratic abbreviated and simplified to the utmost,” for the same reason as

¹ See page 16.

² Gen. ii. 19.

³ Isa. xlv. 8.

¹ See Summary, etc., pp. 20, 21.

the former. This character does "not reach further back than the VIth century B. C. In what manner the hieroglyphic characters were abbreviated, first into the hieratic and then into the demotic, will be readily perceived upon comparing the same words and letters when written in hieroglyphics, in the hieratic, and in the demotic character. For instance :



"All the three characters are written from the right to the left, as were nearly all the letters of antiquity. Only the hieroglyphics were, for the sake of symmetry, sometimes written also in the opposite direction."¹

Dr. Scyffarth then proceeds to state, in answer to the question, "*In what language did the ancient Egyptians write?*" that it was "the Coptic; for the Copts, the Christian inhabitants of Egypt, are the descendants of the ancient Egyptians, and Coptus is simply the word *Ægyptus* minus the initial syllable *Æ*, which was dropped in later times." "Now, it has been ascertained," he says, "that the *ancient* Coptic, which is 2000 years older than the latter, was far more nearly related to the ancient Hebrew, or Chaldee, than any other language in the world; that a great many grammatical forms, and nearly all Coptic roots, are derived from the original Chaldee. This is not surprising," he adds, "for there was an original language; and this, as can be easily proved, was the HEBREW, which bears so unmistakably the stamp of antiquity." He then argues, that "experience has shown that a nation will, in the progress of centuries, make but a few and unimportant changes in its original language, if it continues to inhabit the same countries, under the same circumstances, within the same surroundings."² Dr. Scyffarth then alludes to the fact, that during the lifetime of Abraham, who emigrated from Chaldea to Canaan, "the Egyptians and all the other nations emigrated from Babylonia." But, "these Abrahamidæ spoke HEBREW, and consequently, this *same* language must have been indigenous in Chaldæa;" a proof, he maintains, that "the ancient Egyptian language must be intimately related to the Hebrew." From this, Dr. Scyffarth proceeds to show that all antiquity—the Hindus, the Chaldeans, the Phœnicians, Josephus,

and others—testify, that while between Adam and Noah alphabets and books existed; so, on the other hand, "the same nations, and, to specify persons, Sanchunjathon, Berosus, and others, expressly affirm, that the *original* alphabet was handed down, and newly arranged, by Noah." And then he adds, that "if the Egyptians had cast away this glorious invention of a simple alphabet, in order to introduce a system of such a Cimmerian *symbolic* writing, they would have taken an insane backward stride, and put nonsense in the place of sense."

The above statement, it is to be borne in mind, relates not to the letters themselves, but to a *new arrangement* of them. It is not pretended by any one that the Egyptians adopted, unaltered, the Hebrew characters as transmitted by the Father of the new world. "The alphabet in its original form, as handed down by him, comprised, as a comparison of all the ancient alphabets shows, twenty-five letters with seven vowels, and began with *a, b, c*, and so on. The same alphabet formed, as Plutarch and others affirm, *the basis of the hieroglyphics*; for the ancient Egyptians also had an alphabet of only twenty-five letters, inclusive of seven vowels, and their alphabet began with *a*, precisely as the Hebrew, the Greek, etc., in short, all the alphabets of antiquity." . . . "Surely then the Egyptians might also, with the aid of the twenty-five articulate sounds, have invented a method of *syllabic* writing; and that such is the case has now been fully ascertained."

"An invention of this kind was, moreover, the most simple, and the most likely to suggest itself. In the Noachian alphabet, each pictured letter represents *the sound* with which the name of the picture commences. The letter *ב*, *baith*, e. g., is the picture of a bushel measure, which the Hebrews called Bath; it therefore stands for B, because the name of the picture begins with *that* consonant. And now, in order to obtain for the temple-walls, obelisks, stelæ, and the purposes of writing in general, a *shorter* written character, it was determined to represent by the picture of the measure called Bath *both* the consonants which the name of that measure contains, and therefore to adopt the picture of the Bath-measure to designate the syllable BT. The same remarks are applicable to many other Hebrew letters, which the Egyptians retained in their hieroglyphical inscriptions."¹


Finally, on this subject, Dr. S. illustrates by a few examples the absurdity of interpreting Egyp-


¹ Summary, etc., pp. 29, 30.


² *Ib.* pp. 33, 34.

¹ Summary, etc., pp. 34-40.


tian hieroglyphics symbolically. "From the inscription on the Rosetta stone and other bi-lingual inscriptions, we have ascertained," he says, "what ideas or conceptions are expressed by certain hieroglyphics.


The hatchet , for example, denoted God, according to all bi-lingual inscriptions. But how can a hatchet, which might at the utmost, perhaps, have *symbolically* expressed the act of hewing or splitting, in any intelligible manner denote God? The simple-minded Egyptians probably conceived their god Osiris to be a wood-cutter or butcher!


"We learn from the Rosetta stone that the Egyptians designated a burnt-offering by a well-bucket, . In all likelihood, therefore, the water of the Nile possessed at that time the properties of fire, and served for burning.

"The Egyptians expressed the number 10,000 by means of the drawing of a finger, ; doubtless because, at that time, man possessed upon his hands and feet 10,000 fingers, which have gradually dropped off."¹

He then affirms that "there is not any hieroglyphic which denotes symbolically any idea, or conception, or word; there is not an inscription in existence that has a single symbolical sign. Even the figures or pictures employed by the Egyptians to represent their gods, are not to be explained symbolically, but *grammatically*, thus:

The picture of the hatchet , in Coptic *hater*, represented the word God, *htor*, not symbolically, but because the two words contained the same consonants, *ht*."

Therefore, also, the well-bucket , *klil*, represented the word burnt-offering, *kalil*, not symbolically, but because both words were formed by the same consonants, *kl*;" and

"Therefore the finger , *tba*, did not in a fanciful manner denote the number 10,000 *tba*, but because the same consonants, *tb*, were the basis of both words."

"When, finally, we examine the written characters of other ancient nations formerly connected with Egypt, we find that their method of writing was *syllabic*. The written signs of the Chinese, numbering from 40 to 80,000, were, as Dr. S.

learned from Gützlaff, who understood Chinese affairs better than any other European, not symbolic, but abbreviated syllabic hieroglyphics. Thus, for example, they still designate the town Cassel by means of two figures, of which the first was called *cas*, the second *sel*. In like manner, the groups of cuneiform characters employed by the Medes, Persians, Assyrians, and Babylonians, denoted syllables, and have all been demonstrated to have had "the HEBREW, or rather the Noachian alphabet, for their basis."¹

Leaving the reader, therefore, to educe his own inferences regarding the alleged claims in behalf of the Samaritan over the Hebrew character, and of the derivation of the latter from Egyptian hieroglyphics, we are now prepared, in this connection, to advance one more step towards a solution of the matter in hand, in the chapter which follows.

CHAPTER III.

HISTORIC SKETCH OF THE ORIGIN OF THE HEBREW, SAMARITAN, AND SEPTUAGINT VERSIONS.

SECTION I.

I.—*The Hebrew Version.*

CLAIMING, as we do, in view of the facts exhibited in the preceding section, the merit of a demonstration in behalf of the divinely revealed origin of the square Hebrew character with the antediluvian patriarchs, there seems a need-be that we offer somewhat on the subject of evidence, in proof of *the uninterrupted and uncorrupt transmission of the Sacred Records in that character, from the beginning*. This will enable us to decide whether, as Dr. Scyffarth affirms, "the Old Testament had its beginning in the land of Egypt."

The reader, therefore, will not be surprised if, in the outset, we take the position that the Hebrew Scriptures are the fountain-head of revelation; like the waters of the rock Horeb, which came forth abundantly and followed the wanderings of Israel,² retaining their freshness to the end.

My argument is this: Either the facts recorded

¹ Summary, etc., pp. 88, 89, and 197, 198. See, also, Scyffarth's *Alphabeta Genuina*, 1840, and Rawlinson, etc.

² Compare Exod. xvii. 6 with 1 Cor. x. 4.

¹ Summary, etc., p. 88.

in the Hebrew Scriptures by Moses and others must have been imparted to them by divine revelation, or they must have received them from others. And if we adopt the latter hypothesis, and inquire from whom did they receive their information, a few generations conduct us back to the first man, ADAM. But even here we must encounter the same difficulties as at the first. For, I ask, whence had *he* this knowledge? Could he, by his own unassisted reason, account for the manner of his own creation, with that of the creation of the material earth and heavens, both of which existed *before* he had any being? If so, how happens it that the Greek and Roman philosophers were not able also, by their own unassisted reason, to adopt a rationally harmonious theory in regard to the origin of all things?

A due consideration of these things, therefore, forces upon us the belief, that God, *at the first*, must have revealed these facts to man; and that what He had thus made known to them, by the divinely revealed art of letters and of writing,¹ through the few generations that intervened between Adam and Moses, they might easily preserve and transmit, till they were embodied in their present form in the Pentateuch. For, following either the Hebrew or Samaritan versions as our chronological guide, it required but *seven* consecutive historic links to span the interval named above. Though our Scriptures are silent as to the mode, yet they explicitly state the *fact*, of the Creator's *visible* manifestation to our first progenitor, ADAM, in Eden,² and of his permitted converse with Him. Having invested him with dominion over the earth, the *first* lesson of instruction consisted of His imparting to him, as stated above, a knowledge of the manner of the world's origin, and of his own creation, etc. The *second* link was LAMECH, the father of Noah, who was born sixty-one years (Heb. Chron.³) before the death of Adam. He therefore could receive from him who had talked with the Creator himself, all the above facts revealed to him, together with those which originated the catastrophe of the fall, the murder of Abel, the offering of sacrifices, etc. NOAH, the *third* link, learnt the same things from his father Lamech, during a period of 595 years. SHEM forms the *fourth* link, and, as a son of Noah (and of whom, after the flood, it was said, "Blessed be the Lord God of Shem"),⁴ could not but have been familiar

with the history of the *antediluvian* world preserved in the ark. He lived 502 years after the flood; and hence became a channel of communication, confirmatory of the Noachian history, to the patriarchs Abraham, Isaac, and Jacob, the last of whom was 53 years old at the time of his death. The patriarchs, whom we shall insert as the *fifth* link, besides deriving from Shem an account of all the particulars relatively to the universal deluge, must also have received information in reference to the re-peopling of the earth by the descendants of Noah, the confusion of tongues at Babel, and the dispersion of mankind over the world, etc. Then we come to the *sixth* link, namely, JOSEPH, who became ruler over all Egypt under the Pharaohs. He was born 54 years before the death of his father, Jacob, and derived from him a knowledge of all the particulars which he had received from Shem, together with the incidents of his own remarkably eventful history, and those of his immediate ancestors, Abraham and Isaac. And, finally, the *seventh* and last link in this golden chain to the time of Moses, a period of about 279 years after the death of Joseph, are THE ELDERS OF ISRAEL IN EGYPT, who, probably, as well from Ephraim and Manasseh, the two sons of Joseph, as from that patriarch himself, received accounts of the same stupendous events above narrated, together with those in relation to the circumstances of their bondage in that "strange land;" all of which, even on the supposition of a purely *oral* transmission of them, is a sufficient guarantee as to their historic integrity; but, when taken in connection with the evidence furnished on pages 16-18, that the facts above referred to were matters of *written* record, they meet the demands of the most enlarged incredulity, as to their safe transmission to the great Jewish legislator and prophet, MOSES, by whom, under the guidance of the Divine afflatus, they were embodied in that Hebraic form now found in the Pentateuch.

It will be well, in connection with the preceding, to bear in mind the following:

First.—ADAM was conversant with his direct descendants to the *eighth* generation inclusive, viz., *Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, and Lamech*.

Second.—All the above-named persons, except Seth, and Enoch (who was translated to heaven without seeing death), were contemporary with NOAH.

Third.—ABRAHAM was contemporary with *Shem*, he being 146 years old at the time of that

¹ See, on the subject, pp. 16-18.

² Gen. iii. 7-13.

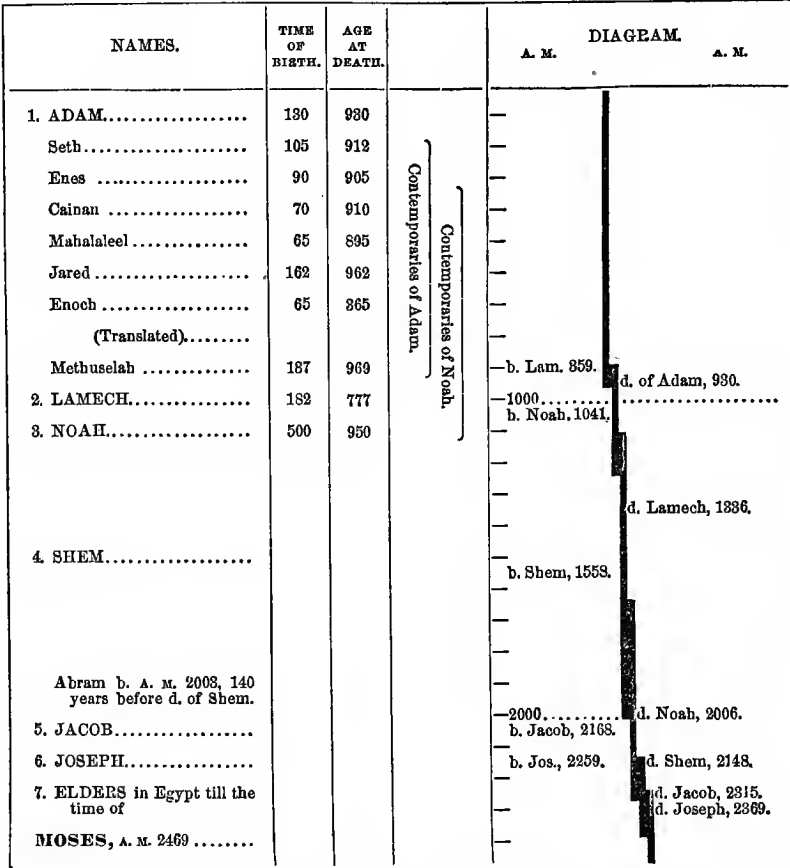
³ The figures which follow are all computed on the basis of the Heb. Chron.

⁴ Gen. ix. 26.

patriarch's death. Besides, ISAAC was 75 years, and JACOB was 15 years old, at the time when Abraham died; so that Abraham could repeat to them both, what he received from Shem, not only, but also all that had transpired between God and himself, in con-

stituting him the head of the Hebrew commonwealth.

To the above I have prepared the following *diagram*, to show the contemporaneous relation of those patriarchs named above, each with the other, from Adam to Moses :



When, therefore, we take into the account that special and effectual superintendency of a direct divine providence over the minds of those to whom were committed the *ante-Mosaic* facts and events of sacred history, we cannot but feel an undoubted confidence in the preservation of these precious documents, and of their freedom from every degree of error not only, but are fully warranted in drawing a similar inference respecting those additions *subsequently* made by other hands, during the interval between Moses and the completion of the canonical Scriptures. These additions embrace the Book of Job, the Psalms of David, the writings of Ezra and Nehemiah, the Proverbs, etc., of Solomon, and the sixteen books of the major and minor prophets, and which extend over a period of about 1250 years. In this view, every sentence must be considered as *inspired*, in

that sense in which it is proposed as truth. Facts occurred, and the words were spoken, as to the import of them and the instruction contained in them, exactly as they are recorded, though they were written in such language as the different talents, education, habits, and associations of the writers suggested or rendered natural to them. Thus each and all, from the beginning, under the guidance of the HOLY SPIRIT, acted as God's *amanuenses* in communicating his mind and will to man.

On the subject of the transmission and preservation of the Hebrew Scriptures, entire and uncorrupt, *from the time of Moses to the New Testament age*,—a subject to which we shall call the attention of the reader in the sequel,—I would remark :

First.—That those who have given the least

attention to this subject, knowing, as they do, the innumerable losses and corruptions which have befallen other writings, cannot but be struck with the remarkable contrast which the Hebrew writings present. Where is the history of Hecataeus of Miletus? where the annals of the Chaldean Berossus? of the Egyptian Manetho and Eratosthenes? A few mutilated fragments are all that we possess of their compendious volumes. And of the still *earlier* records, whence they compiled their information, all are eternally lost, save the scanty gleanings gathered from them in the above compilations as preserved by Josephus! Not to recapitulate the annihilation of numerous ancient archives in Asia Minor, Greece, and Syria, it will suffice to record that the utmost zeal of Julius Cæsar could not preserve from the infuriated Alexandrian populace the total destruction of the Ptolemaic library; while the second mightiest collection of ancient chronicles in the Christian bibliothecal repository in the same city, which it had taken six hundred years to collect, shared the same fate at the hand of the ruthless Omar. In China, India, and Central Asia, the Tartar conquerors amused themselves by making bonfires of the ancient libraries. In forty years, Mohammed Ali has destroyed, in Egypt, more historical monuments of ancient times than the Hykshos, than Cambyzes, than Artaxerxes Ochus, than Lathyrus; yea, more than had been compassed by eighteen centuries of Roman, Byzantine, Arab, or Ottoman misrule. So also perished the Tyrian annals at the hand of Alexander, upon the overthrow of the fleets and fortresses of Phœnicia; the destruction of the Punic Chronicles at Carthage by Marius; and of all the public registers of the seven-hilled city of Rome, by Brennus the Gaul.

These examples may suffice to place in contrast that more than providential care which the divine Author of Holy Scripture has exercised in their preservation. To the ordinary, may be added His *special* divine supervision to that end. It may be safely affirmed that the preservation to this day of the HEBREW language, like that of the Jewish people, is a standing miracle, witnessing to the truth of God. The four Gentile monarchies have successively swept over the land of Judea, appearing to carry destruction in their course. Assyria, Persia, Greece, and Rome—where are they? Their memorial for the most part remains only in the pages of history. But the Jews, on whom their rage was directed, whom they scattered to the four winds of heaven, not only still subsist, but retain their iden-

tity unbroken—nationality, language, ordinances unaltered—waiting only the restoration to their own land to become in all respects the same people as when Zion stood in palmy state. Two thousand years of oppression, under their last and most cruel persecutors, have not broken them down as a people, nor amalgamated their language with other tongues. Now, under God, this unbending character of the Jews has been directed to the preservation of the Hebrew Scriptures, by men raised up and qualified by God for that purpose—the earlier Prophets, *before* the Babylonish captivity; Ezekiel and Daniel *during* its continuance; Ezra, Haggai, Zechariah, and Malachi, *afterwards*. And, before the light of prophecy was wholly extinguished in the Church, and before the Jews could be even suspected of perverting the text of Scripture, the providence of God appointed means by which we are now able to assure ourselves that the Hebrew text is not corrupted: first, in the Greek translation of the LXX, confirmed as it is by its agreement (except in the article of its *Chronology*, which will receive due notice at our hand in its proper place) with those passages quoted from the Old Testament by our Lord and his Apostles, which quotations, according to Mr. Horne, may be arranged as follows:

Quotations agreeing verbatim with the Septuagint, or only changing the person, number, etc., are in number	75
Quotations taken from the Septuagint, but with some variation.....	47
Quotations agreeing with the Septuagint in sense, but not in words.....	32
Quotations differing from the Septuagint, but agreeing exactly or nearly with the Hebrew	11
Quotations which differ both from the Septuagint and the Hebrew.....	19

Second.—The next evidence confirmatory of the providential preservation of the Hebrew Scriptures, is the fact that, till the coming of our Lord, we are certain they had suffered no loss. This may be gathered from the following express declarations of Christ regarding them: “The Pharisees sit in Moses’ seat; all, therefore, whatsoever they bid you observe, that observe and do.”¹ “One jot or tittle shall in no wise pass from the law, till all be fulfilled.”² I remark, third, that the Hebrew Scriptures, thus continuing pure till the New Testament Scriptures were completed, and by them authenticated as above, were confided to the care of the Jews—opponents of the Gospel. These, however, were constantly held in check by the jeal-

¹ Matt. xxiii. 2.

² Matt. v. 18.

ous and rival fidelity of the Christian Church, to whom at the same time were confided the care of the Greek Scriptures. After the time of the Apostles, for nearly a thousand years, the Hebrew language was almost unknown to the Church. Only two of the Fathers, Origen and Jerome, made use of it in interpreting Scripture; and they had not taken up the study till late in life, and are by no means to be considered as masters of the language. The knowledge of the Hebrew, therefore, was retained only by the Jews, and even among them mainly by their Talmudical and Cabalistic propensities. These mysterious and often puerile discussions, however, were overruled, in the providence of God, to the safe-keeping of his revelation;—an end which was more completely attained by the talismanic power they attached to particular positions and combinations of letters—checked as it was by the laborious enumerations of the MASORETES,¹ and the calculations founded thereon—than it could have been by any more rational devices in those ignorant ages. Moreover, these men were so intent on the supposed mystery which every letter of the Bible involved, that the idea of corrupting the text they would start from as a sacrilege which might provoke instant judgment; and even if they had attempted such a crime, the cross ligatures of these intricate combinations, which fixed every letter to its own place, rendered the crime impracticable. It is clear, from Philo-Judæus and parts of Josephus (to say nothing of Sohor, Bahir, or Jetzirah), that the Cabalistic dogmas are of very early date; the Talmudists and Paraphrasts began as early; and if any one should suspect the Jews of desiring to corrupt the text of the Hebrew Scriptures, let him consider this argument, derived from their own Talmuds and Cabala, and he will im-

¹ "Next to the perfection of the Hebrew character itself, we are disposed to place the *Masoretic* punctuation as presenting an effectual barrier against the corruption of the Hebrew text. We believe the points and accents to be as old as the time of Ezra, if not an integral part of the language from the beginning. But we are content to waive this discussion, and only to assume, what no sane man can deny, and what Capellus and Brian Walton fully conceded, namely, that the points do everywhere define and fix the true sense of Scripture, and that without them we should probably have lost the knowledge of Hebrew in the miseries and ignorance of the dark ages. The Hebrew points and accents mutually depend on each other, and cannot be separated. The connection of the sentence and the regimen of the words fix the accents, and the position of these determines the vowel points of each word; for the same word is pointed differently when governed by different accents. Thus the sense of the whole passage operates as a check upon each letter in the sentence, and becomes a great safeguard against corruption or loss."

mediately perceive the utter hopelessness of such an attempt.

John Pious, of Mirandola, prompted by the incomprehensible mysteries shadowed forth in the Cabalistic writings—and which, stripped of their puerilities, in analogy to the philosophy of Plato, show profundity and sublimity beyond any other speculations—about the year A. D. 1490 became the principal agent of the *revival* of Hebrew learning in Christendom. From him Peter Galatine and Reuchlin, A. D. 1513, caught their ardor; but they also gave their chief study to Cabalistic lore. Reuchlin, however, published his Hebrew Grammar and Lexicon; and, the way being then opened, Pagninus, A. D. 1527, Munster, A. D. 1539, Brixianus, the Buxtorfs, Castill, A. D. 1551, and a thousand more, succeeded; who left no region of Oriental lore unexplored, and largely contributed to the brilliancy of that blaze of light which the Church enjoyed in that Augustinian age of theology, during which she accumulated a treasure of learning which her sons of the succeeding ages have been too indolently contented to draw upon, without sufficiently exerting themselves to add to the common stock. But a more generous and independent spirit seems now to animate them, and may God bless and increase it!

We are now favored with numerous editions of the Hebrew Scriptures, the best of which are: 1. Athias and Leusden, 1667; from which the Jews generally now write their rolls for the synagogue. 2. Jablonski, 1699; the most beautiful, and, as is thought by some, the most accurate of all the editions. 3. Vanderhooght, 1705; which is most generally esteemed, and is a very fine edition. 4. David Nunes Torres, 1700, 4 vols. 12mo.; an edition much esteemed by the Jews. But, to the theological student, that of Michaelis, 1720, is by far the most useful: its text is among the most correct, and its marginal references and notes are incomparably valuable.

SECTION II. -

II.—*The Samaritan Version.*

OF the Samaritan Pentateuch, which is limited to the first book of Moses, there are two copies—the common Hebrew, and the Samaritan version. It originated on this wise: The Samaritans were constituted of the occupants of that portion of

Palestine called the Ten Tribes, who dwelt in Samaria, together with the remnant of the Israelites which the King of Assyria collected from Babylon, Cuth, Ava, etc. They had asked to be permitted to assist the Jews of the two tribes in the rebuilding of the temple in Jerusalem, after their return from the Babylonish captivity; but, being refused, they became their inveterate enemies, and built a temple of their own upon Mount Gerizim. They claim their descent from the tribes of Ephraim and Manasseh, and also that *their* dialect is the true and original Hebrew. Their Pentateuch is written in a character similar to that of the square Hebrew letter; and though the Jews do not acknowledge them, and contemptuously call them "alien colonists," yet, with the exception that it varies in the *chronology* of the antediluvian and postdiluvian patriarchs, it corresponds in other respects almost word for word with the original Hebrew text.

We know from Clemens that the Samaritans also had a Book of Joshua, which, like their Pentateuch, contained interpolated particulars which are not found either in the Hebrew or Greek texts, including the time of Joshua, twenty-five years (the death of Joshua being there placed sixty-five years after the Exodus), also adopted by Africanus.

We know also, from John iv. 25, that the Samaritans had the same expectation of the Messiah with the Jews, and therefore recognized and possessed the prophetic writings; but if they had the Pentateuch, the Book of Joshua, and the Prophets, there can be no doubt but they also possessed the Books of Judges, of Kings, and the other intervening Books of the sacred canon. (See Prideaux, Part I., p. 605, 8vo.)

SECTION III.

III.—*The Greek Septuagint Version.*

THE name of this version is derived from the circumstance that it was the combined work of the LXX, or *Seventy-two* interpreters, ALL OF WHOM WERE JEWS. It was made in the reign of Ptolemy Philadelphus, about B.C. 265, and in the manner following, if we can rely upon the account of it by Aristæus, who, as it is said, was himself one of the Lifeguards of the Egyptian monarch for whom the translation was made.

Demetreus Phalereus, librarian to the king,

having used great industry to collect books for the library of his majesty at Alexandria, Ptolemy asked him, one day, how many volumes he had collected; to which he answered, 200,000, but that he hoped shortly to increase it to 500,000: stating, that he had been informed that *the laws of the Jews* were worthy a place there; observing, however, *that they should first be translated into Greek*. The king said he would write to the High Priest of the Jews concerning it; when Aristæus observed, that since it was his desire to obtain these works, it would become his liberality and magnificence to set free a number of Jews who were at this time in servitude in Egypt; that so, the whole Jewish nation, becoming obligated by his favor, might be the more ready and willing to supply the books in question. Ptolemy, inquiring the number of those captives, was informed that they were computed at about 100,000; but at this he was not discouraged, and at once proceeded to redeem the entire number, by paying out of his own treasury to their respective owners so much per head, at a total expense of about 600 talents.¹

After this, the king wrote to Eleazar the High Priest, desiring the books, and translators competent to render them into the Greek tongue. This letter was carried by ambassadors, among whom was Aristæus, and his friend Andreas, bearing also rich presents. Eleazar complied, and sent the sacred rolls, with seventy-two interpreters skilled in the Greek and Hebrew tongues, to conduct the translation. He also wrote an answer to the king, thanking him for his rich presents, and commending his piety towards God, and his generosity to the Jews in his dominion. Ptolemy received the commission with gratitude; showed every possible respect to the Holy Books, and greatly admired the beauty of the writing; and assured the deputies that he should ever look on the day of their arrival as a public festival; and, that day happening to be the same on which he overcame Antigonus in a sea-fight, he honored them by an invitation to eat with him.

The interpreters, in order to avoid interruption, retired to a quiet part of the Isle of Pharos; and on completing the translation, it was put into the hands of Demetreus, and read in an assembly of the Jews at Alexandria, to the entire satisfaction of monarch and people. Soon after, besides numerous marks of kingly favor bestowed upon the interpreters, they were sent back to Judea

¹ This sum, estimating it according to the Egyptian, Attic, or Eubæan talent of silver, at 223½ pounds, was equal to £186,875 sterling.

with great reward, and valuable presents for Eleazar, the High Priest.

This version, therefore, being the principal, though, as we shall show, *not the first*, is the most venerable translation of the Scriptures from the original Hebrew; and, as history informs us, it was, in common with the Hebrew Scriptures, in the hands of the Jews in Palestine (all of whom were acquainted with the Greek language), was used in their synagogues,¹ and was also read and quoted from by Christ and his Apostles. And, as already stated, the Hebrew Scriptures, in the age immediately succeeding that of the Apostles, being committed to the custody of the Jews,² shut up the early Church to the necessity of an exclusive use of the Septuagint, down to the time of Origen.

But, through the process of *transcription*, this version had grown corrupt. Again referring the reader to the great care observed by the Jews in preparing their materials for, and their scrupulous exactness in copying their Scriptures (as described on pages 18, 19, of this work), I would remark, that there seems not to have been the same care and vigilance in regard to the transcription of the *Greek* Scriptures. For, in the Christian Church there existed no prohibition against the multiplication of copies, nor was there any prescribed rule or imperative necessity for examining the finished manuscript. Clearness of writing was more regarded than competency of knowledge; and some of the earliest manuscripts remaining—the Alexandrine, for instance—were written by women indifferently acquainted with the language, and owe their preservation to the little use that was made of them. But the copies of the New Testament were so very numerous, the comments of the Fathers so copious and minute, the versions began so early, and the great doctrines were so interlaced into whole chapters and epistles, by the many controversies with heretics and the Councils assembled on their account, that we are able, by these numerous checks on errors, and these various avenues to truth, as certainly to fix the true meaning of the New Testament Scriptures as that of the Old.

The Greek Septuagint, as already stated, had, down to the time of Origen, become exceedingly corrupt, as its notes prove. That Father, however, received this version as that of the LXX, with the exception of the Book of Daniel, which

was Theodotian's, and set to work to correct it from the best manuscripts, and inserted it in one of the columns of his Tetrapla, and also into his Hexapla; which consisted of, 1. The Hebrew text; 2. The Hebrew words written in Greek characters; 3. *The version of the LXX*; 4. The version of Aquila; 5. The version of Theodotian; and, 6. The version of Symmachus—arranged in six parallel columns. Of all these, excepting the LXX, fragments only remain; which were collected, first by Drusus, afterwards more diligently by Montfaucon. Jerome speaks of two classes of the LXX: "one, the common sort, and very incorrect; the other, from Origen's Hexapla, which he followed. Correct editions of the Greek Testament abound everywhere, and are too numerous to mention, further than to allude to those of the Stephens', Mills', Bengel, Wetstein, Greisbach, etc.

CHAPTER IV.

THE HEBREW VERSION *versus* THE GREEK SEPTUAGINT; OR, PROOF, BY HISTORICAL FACTS, AND BY ASTRONOMICAL CALCULATIONS OF THE ANCIENT EGYPTIANS, CHALDEANS, ETC., ETC., AS CONTRASTED WITH SAID FACTS, OF THE AUTHENTICITY OF THE COMPUTATION OF TIME CONTAINED IN THE AUTHORIZED HEBREW BIBLES, AS CRITICALLY EXAMINED AND CORRECTED, AND HARMONIZED WITH THE CHRONOLOGY OF PROFANE WRITERS.

HAVING invited the reader, on the subject of scriptural "times and seasons," to join us in our rambles through what may be called a sort of historico-chronological forest, now grown hoary and wrinkled by age, our object in the preceding pages has been, to clear away the underbrush and to thin out the superincumbent foliage that have heretofore obstructed the path, obscured the vision, and impeded the progress of the inquirer after truth, in these premises. But, however successful our endeavors thus far (and of that the candid and unbiased are left to form their own estimate), our work in this department yet remains unfinished. We shall therefore, in this chapter, resume the task allotted us, by introducing the reader to the matter contained in the sections which follow.

¹ Horne's *Introd.*, 2d edition, vol. ii. p. 179.

² See page 27.

SECTION I.

An Examination and Proof of the superior Claims of the Hebrew over the Septuagint Version, in determining the true Chronology of Scripture, as derived from Historical Facts and Astronomical Data, from the Era of the Flood to the Birth of Christ.

It will impart additional interest to the subject in hand if, in the first instance, we throw ourselves back into those remote annals of time, when flourished the distinguished personages whose productions are to furnish the starting-point of our present investigations. We will begin with *Moses*, the author of the Pentateuch. He was the son of Amram and Jochebed, both of the house of Levi, one of the three principal heads of the tribes of Israel.¹ Subsequently, however, he became the adopted son of the daughter of Pharaoh, king of Egypt, who, having repaired to the Nile to bathe, found him on the brink of the river in an ark of bulrushes, prepared by maternal affection, to preserve him from falling a prey to the cruel edict of the Egyptian monarch, who had doomed all the male children of the enslaved Hebrews to death by drowning, to prevent the subversion of his kingdom by their further increase.²

Moses received his name from his adopted mother, "because," said she, "I drew him out of the water." He remained in Egypt till he was 40 years of age, and was there educated in all the wisdom of that nation.³ But all the splendors of an Egyptian court failed to eradicate from his recollection the fact that he was of *Hebrew* birth, or from his heart affection towards his down-trodden and enslaved brethren. Nor is it to be doubted that he was divinely qualified to instruct his fellow-students, in return for the learning he had acquired among them, in that pure system of cosmogony and history whereby the origin of time and of the material universe, and the consequent existence of a Supreme First Cause, is demonstrated; and which he, subsequently to his flight from the Egyptian court to the plains of Mamre, committed to writing. It is generally conceded by theologians, that the Book of Genesis was written by Moses in the land of Midian, under inspiration, from anterior records of the creation, etc., as revealed to the patriarchs from the beginning,⁴ between the 40th

and 80th year of his age, or in some year between his flight from Egypt and the Exode. Passing for the present from Moses, we shall now introduce to the notice of the reader another personage—

HERMES TRISMEGISTUS, the *second*, whom Manetho tells us was the son of Agathodæmon, and father of Taut, and the copyist of the Egyptian Genesis and other Hermaic writings, which he, the said Hermes, transcribed from the sculptured tablets of Thoth, the *first* Hermes and second King of Egypt, and laid up in the temple, where Manetho found them, and translated into Greek, in the work named Sethos, in three Books, which he dedicated to King Ptolemy, about B. C. 260.¹

From the same Genesis of Hermes Trismegistus, Sanchoniathon also, the Phœnician annalist, and the most ancient profane writer extant, translated his Cosmogony and genealogies, reaching from the creation to the foundation of kingdoms after the flood, etc.

But the point of principal interest in these premises is, that the contents of the Hermaic Genesis, as preserved in the first Book of Manetho, and by Sanchoniathon, descending as they do to the age of the Mosaic annals, and no lower, furnish the evidence that this Hermes Trismegistus was a *contemporary with Moses*, or, at least, that he flourished about the same age. This was the general opinion of the ancients. Suidas cites an ancient author, as referring to the history of Joseph, with whose death the Mosaic Genesis concludes, to the Egyptian Hermes. And Artapanus (Euseb., præp. Evang., L. ix., C. xxvii.) roundly affirms that Hermes was no other than Moses himself, who instructed the Egyptians in philosophy, and, by reason of his interpretations

¹ Manetho was a learned Egyptian—a native of the Sebennitic Nome in the Eastern Delta, Lower Egypt—high priest, and sacred scribe of Heliopolis, who flourished about the year 260 B. C., and who, at the command of Ptolemy Philadelphus, composed a history of the kings of Egypt, in the Greek language, from the earliest times down to Alexander's invasion, B. C. 332. This work he dedicated to Philadelphus, with the following letter:

"The Epistle of Manetho, the Sebennyte, to Ptolemæus Philadelphus:

"To the great and august King Ptolemæus, Manetho, the high priest and scribe of the sacred Adyta in Egypt, being by birth a Sebennyte, and a citizen of Heliopolis, to his sovereign Ptolemæus, humbly greeting:

"It is right for us, most mighty king, to pay attention to all things which it is your pleasure we should take into consideration. In answer, therefore, to your inquiries concerning the things which shall come to pass in the world, I shall, according to your commands, lay before you what I have gathered from the sacred books written by Hermes Trismegistus, our forefather. Farewell, my prince and sovereign."

¹ Exod. ii. 14–20.

² Ib. i. 8–22; ii. 1–10.

³ Acts vii. 22.

⁴ See pp. 24–26 of this work.

of the sacred writings, was named by the priests Hermes, or the Interpreter. But Eusebius has critically decided this point. Quoting from Hermes' first copyist, Sanchoniathon, he says, in Chron. Hieron, sub anno 556, or B. C. 1460, being the *eleventh* year after the death of Moses, "His temporibus, Tat filius Hermetis Trismegisti fuisse dignoscitur." It seems evident, therefore, that this personage was one of Pharaoh's magicians, and in all probability a fellow-student with Moses in the colleges of Heliopolis or Tanis. It would appear from Manetho, that he was a priest of Heliopolis; for that historian was himself one, and in his Epistle to Ptolemy, he reckons Hermes Trismegistus among his predecessors.¹

The Hermaic record as above, therefore, comes out somewhere about the 60th year of Moses. This assigns to the Egyptian Genesis and *Astro-chronological* system of Hermes Trismegistus the highest antiquity; for Sanchoniathon tells us that they were written by command of Taut, king of Egypt, the *first* Hermes of Manetho, which had been altered by the Hierophants, down to the time of Isiris, the inventor of the alphabet, and his brother Gna, the first Phœnix, or Phœnician, etc.; which account is clearly the Phœnician version of that related by Manetho from the same source. And thus, whichever authority we consult, we find that the Hermaic Genesis, commencing, like the Mosaic, from the origin of history, was continued nearly through the same number of ages, and terminated nearly about the same time; the inspired Genesis ending with the death of Joseph, while the Hermaic seems to have been continued till about the age of the sacred annalist.

In view, therefore, of the above facts, to wit, the evidence of the *priority* of the origin of the inspired Pentateuch as written by Moses on the plains of Mamre, we are furnished with a refutation of those who affirm, as does Dr. Scyffarth, that "the Old Testament had its beginning in Egypt," or who suppose the Mosaic writings to be a compilation from Egyptian traditions. So far from it, precisely the reverse is true. The magicians of Egypt, whose love of *pre-eminence* was a national characteristic, would very naturally avail themselves of every advantage to improve their own knowledge, and concoct a system which would possess more the appearance of truth, according to the principles of human science as they understood it, from the *traditional* facts which they gleaned from the prior teachings and writings of Moses.

Nor would the corruption of the inspired traditional facts, thus obtained, be confined to the *historical* parts only. It seems reasonable to expect that the Egyptian magicians would also extend the same principle of corruption to the *CHRONOLOGY* of the great Jewish annalist. And if such can be found, the wonderful care of the ancients in all that related to *time* and *motion*, may lead us to conclude that its bearings upon the subject in hand may be far more important than their purely historic fragments. That it is so, I shall now proceed to demonstrate.

I.—OF SACRED CHRONOLOGY.

Our first business, however, is with SACRED Chronology. On this subject, in order to reach satisfactory results, it is indispensable that we determine upon a *criterion of measurement of time*. The point to be determined is the difference, if any, between the length of the antediluvian and postdiluvian years; and whether time, as measured by *sacred* chronology, harmonizes with our *solar* year: and if so, on what principle. The conclusion to which these inquiries will conduct us, if I mistake not, will evidence that the sacred writers were not, as some suppose, astronomical novices.

First, then, as it respects *antediluvian* time. In Gen. i. 14, we read, "And God said, Let there be lights in the firmament of heaven, to divide the day from the night: and let them be *for signs, and for seasons, and for days and years.*" In accordance with this arrangement of the heavenly bodies, *before* the flood, the sun made one entire revolution in 360 days, which were divided into 12 months of 30 days each, and the civil and solar years were the same. Of this we have ample evidence, in the Mosaic account of the flood. In his chronological computation of it, Moses informs us that it began "on the seventeenth day of the second month; that it prevailed, without any sensible abatement, for one hundred and fifty days; and that the ark lodged on Mount Ararat on the seventeenth day of the tenth month."¹ So that we see, from the 17th of the 2d month, to the 17th of the 7th month (i. e., for *five whole* months), he allows 150 days, which is just 30 days to each month, for five times thirty days are a hundred and fifty.

During the antediluvian age, therefore, it was easy and natural for astronomers to divide the circle of the sun's annual course into 360 parts.

¹ See note, p. 81 of this work.

¹ Gen. vii. 11, 24; and viii. 3, 4.

But, immediately following the flood, and as an effect of it, the heavens underwent such a change as to add to the annual revolution of the sun 5 days and almost 6 hours; so that the length of the *postdiluvian* solar year became thenceforward 365 days and 6 hours.

But, in view of Moses' chronological arithmetic, as above, and also from the fact that no miraculous intimation had been given of the *difference* between a solar antediluvian and postdiluvian year, it is argued by many that the sacred annalist did not recognize the change; or, if he did, that he was not astronomer enough to correct it. I shall maintain that both these inferences are gratuitous. In the first place, it is evident that Moses' chronological account of the flood stands connected with *the close of that era*, and was therefore simply recorded in *antediluvian current time*. The change in the annual revolution of the sun followed that catastrophe in the line of cause and effect. In reference to the other point, I observe, second, that if it can be shown that the Hebrews reckoned time *astronomically*, and that that mode *commenced in the time of Moses*, it will follow that the Jewish year, from the period of his mission down to the time of Solomon, could not have been reckoned exclusively by a year of 12 months, each of 30 days. Take the following in illustration.

In 1 Chron. xii. 32, we read, "And of the children of ISSACHAR, *which were men that had understanding of the times, to know what Israel ought to do*," etc.; or, as the Targum has it, "*They (i. e., the children of Issachar) were skilful in the knowledge of times, and wise to fix the beginning of years; dexterous at setting the new moons, and fixing their feasts at their seasons*." Now, it is here to be noted, that, in the numbering of Israel, the tribe of Issachar stands next to that of *Judah*.¹ Upon their entrance into Canaan, Issachar was one of the six tribes appointed to stand on Mount Ephraim to bless the people;² and the princes of Issachar were with Deborah in her war against Jabin and Sisera.³ And though, in the above passage of 1 Chron. xii. 32, we are brought down to the time of David, yet the learned Prideaux refers to this conspicuous tribe, when, speaking of the measurement of Jewish time "while they lived in their own land," he adds, they "might easily receive notice of what was *ordained* in this matter, *by those who had the care and ordering of*

it."¹ But this carries us back at least to the time of Joshua, the immediate successor of Moses, while it was under the latter that the numbering of the tribes was made; and, as the knowledge of times in fixing the beginning of the Jewish year, and regulating their feasts, etc., *was indispensable from the first*, it is not to be doubted but that "the children of Issachar, who *had* understanding of the times" (an expression denoting that they had long possessed it), derived all their information respecting it from the great Jewish annalist himself. Nor is this all. We are furnished in Scripture with a nucleus as to the *mode* by which they conducted their astronomical calculations. For example: we know that the lengthening of the days of King Hezekiah for 15 years, was confirmed by the miraculous throwing back of the shadow on the *sun-dial* of Ahaz *ten degrees*.² And, though it does not appear by whom and when this sun-dial was first brought into use, yet, *quere*, with whom so probable as with the astronomical "children of Issachar?"

In order, however, that we may obtain a full view of the nature of Jewish time, and to show its harmony with the Julian solar year, we shall lay down the following rule, to wit:

"THAT THOUGH THE JEWISH ORDINARY YEAR IS TO BE ATTENDED TO WHEN BUT FEW YEARS ARE UNDER CONSIDERATION; YET, IN A LONG SUCCESSION OF TIME, THEY ARE NOT TO BE NOTICED; FOR, BY INTERCALATIONS, THEY AMOUNT TO THE SAME WITH SOLAR TIME."³

I. Of the *postdiluvian sacred year* from the flood to the mission of Moses, the Hebrews no doubt computed time by the antediluvian solar year of three hundred and sixty days. During their bondage in Egypt, they were probably regulated in their mode of reckoning by the Egyptian calendar. "But that the Israelites made use of (either) after their coming out of Egypt, can never be made consistent with the Mosaical Law."⁴ For,

II. At the time of the EXODE, "*the Lord spake unto MOSES and AARON in the land of Egypt, saying, This month shall be unto you the BEGINNING of months: it shall be THE FIRST MONTH OF THE YEAR to you*."⁵ And again: "*And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou*

¹ Numb. i. 29; ii. 5.

² Deut. xxvii. 12.

³ Judg. iv.; and v. 1, 5.

¹ Prid. Connec., vol. i. p. 98.

² 2 Kings xx. 8-11.

³ J. Bicheno, A. M., Signs of the Times. Fleming, Appendix, p. 143.

⁴ Prid. Con., vol. i. p. 100.

⁵ Exod. xii. 1, 2.

cause the trumpet of the Jubilee to sound on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound in all your land; and ye shall hallow the FIFTIETH year, and proclaim liberty throughout all the land, unto all the inhabitants thereof; it shall be a JUBILEE unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it; neither gather the grapes in it of the vine undressed."¹

These two passages constitute the basis of sacred time, according to the Jewish reckoning. From the first is formed their Ecclesiastical year, which takes its rise from the observance of the PASSOVER, instituted in the month of Nisan, near the time of the vernal Equinox. From the second, the Civil year, or the period of the Jubilee, which restored to every individual Jew his civil rights and forfeited possessions, and which was celebrated in the month of Tisri, about the time of the autumnal Equinox. While, therefore, the former year was used to adjust the observance of their fasts, festivals, and other ecclesiastical times and concerns, the latter formed the basis of all their computations in the regulation of their Jubilees and Sabbatical years, and other civil matters, such as contracts, obligations, etc.

The month Nisan, in which commenced the Jewish ecclesiastical year, is also called Abib.² The PASSOVER, instituted under Moses in this month, was their principal festival, appointed as a perpetual memento of their Exode from Egypt. The time of its observance was fixed by a divine command.³ This direction very naturally led to the measurement of time by MONTHS; in doing which, they could only determine the length of the year by marking the phasis, or appearance of the moon. From one new moon to the other, therefore, they could tell the number of days in each month by the number of days of their week."⁴ Hence, at the appearance of the new moon, they began their MONTHS. But the course of the moon, i. e., from one new moon to another, consisted of twenty-nine days and a half, and to avoid the confusion otherwise arising from this circumstance, they made their months to consist of twenty-nine and of thirty days, alternately; "and of twelve of these months their common year consisted." They were as follows:

Nisan, or Abib,	29 days.	Tisri, or Ethanim,	29 days.
Iyar, or Tziv,	30 days.	Bul, or Marchesvan,	30 days.
Sivan,	29 days.	Cisleu,	29 days.
Tamuz,	30 days.	Tebet,	30 days.
Ab,	29 days.	Sabat,	29 days.
Elul,	30 days.	Adar,	30 days.

But their ecclesiastical year commencing with Nisan, or Abib, as above, and including these twelve months, made up a lunar year of only three hundred and fifty-four days, which, in one year, fell eleven days short of the solar year; in consequence of which, the second lunar year commenced earlier than the solar by eleven days; and this, "in thirty-three years' time, would carry back the beginning of the year (lunar) through all the four seasons to the same point again, and get a whole year from the solar reckoning." Hence, independently of some medium to harmonize lunar and solar time, it were impossible to adhere to the Divine command as to the time of observing the Passover.

To remedy this defect, the Hebrews had recourse to the following expedient. Their Paschal Festival, "the first day of which was always fixed to the middle of their month Nisan;"¹ their Pentecost fifty days after;² and their Feast of Tabernacles, on the fifteenth of Tisri, six months after:³ as the first required the eating of the Paschal Lamb, and the offering up of the wave-sheaf, as the first-fruits of their barley harvest; the second, the offering of the two wave-loaves, as the first-fruits of their wheat harvest; and the third, being the time fixed for the ingathering of all the fruits of the earth, "the Passover could not be observed till the lambs were grown fit to be eaten, and the barley fit to be reaped; nor the Pentecost, till the wheat was ripe; nor the Feast of the Tabernacles, till the ingatherings of the vine-yard and olive-yard were over." Hence the necessity of INTERCALATING their lunar year, which was done in the following manner: "Whenever, according to the course of the common year, the fifteenth day of Nisan happened to fall before the day of their vernal equinox, then they intercalated a month, and then the Paschal solemnity was thereby carried one month farther into the year, and all the other festivals with it. This intercalary month, being added at the end of the year, after the last month, Adar, they called Veadar, or the second Adar, which made that year consist of thirteen months, or three hundred and eighty-four days. This intercalation took place on the second or

¹ Levit. xxv. 8-11.

² Deut. xvi. 1.

³ Exod. xii. 2. Lev. xxiii. 5. Numb. ix. 2-5; xxviii. 16.

⁴ Exod. xx. 8-11.

¹ Exod. xii. 8-20. Lev. xxiii. 4-8. Numb. xxviii. 16. 17.

² Lev. xxiii. 15-17. Deut. xvi. 9.

³ Lev. xxiii. 34-39.

third year, as the case might be, and formed the Jewish leap-year, from the institution of the Passover under Moses, down to the time of the Captivities.

We deem it incontrovertible, therefore, that, according to the Mosaical law, as their year during the last-named period was made up of months purely lunar, it could in no other way be made to harmonize with solar time than by an intercalary month. Not, however, that it is pretended that their months can be fixed to any certain day in the Julian calendar, they falling always within the compass of thirty days,—sooner or later therein, as will appear from the following :

1. Nisan,	March.	7. Tizri,	September.
2. Iyar,	April.	8. Marchesvan,	October.
3. Sivan,	April.	9. Cisien,	October.
4. Tamuz,	May.	10. Tebet,	November.
5. Ab,	May.	11. Shebat,	November.
6. Elni,	June.	12. Adar,	December.
	June.		December.
	July.		January.
	July.		January.
	August.		February.
	August.		February.
	September.		March.

But, as of the Jewish ecclesiastical, so of their civil year. Their Jubilees, which were celebrated every fiftieth year, were periods of seven Sabbaths of years complete, with an intercalary year added on, completing half a century, when seven Sabbaths were numbered again, and so on ; the following account of which we have in the Book of Leviticus. Says the Lord to Moses, “A Jubilee shall that fiftieth year be unto you—ye shall not sow. In the year of this Jubilee ye shall return, every man unto his possession.”¹ Now it is plain from the following, viz.—“When ye come into the land which I give you, then shall the land keep a Sabbath unto the Lord : six years shalt thou sow thy fields, but in the seventh shall be a Sabbath of rest unto the Lord,”² &c.—that the direction for counting the seven Sabbatical years that precede the Jubilee is the same as that of the single Sabbatical year—one command serves for all. Nor are we left to conjecture as to whether the first Sabbatical year of the series begins with a Jubilee ; that being directly contrary to the Divine command, which prohibits all sowing and reaping in that year.³ Nor is it at all necessary to the completion of the fifty years’ Jubilee, that the first in the series should be a Jubilee. This is evident from its analogy with the feast of Pentecost, for the calculating of which the following direction was given : “And ye shall count unto you from the morrow after the Sabbath, &c. : seven Sabbaths shall be com-

plete, even unto the morrow after the seventh Sabbath shall ye number fifty days.”¹ Now, from the morrow after the first Sabbath to the morrow after the seventh Sabbath, both inclusive, are fifty days, independent of the Sabbath from which the period is really dated, but from which it is carefully separated in the direction for the mode of reckoning.

Finally, on the subject of the Jewish mode of reckoning time as above set forth, we remark, that during their sojourn in their own land, or under the kings, captivities, &c., we think we have demonstrated the correctness of the rule, “that though the Jewish ordinary year is to be attended to when but few years are under consideration, yet in a long succession of time they are not to be noticed ; for, by intercalations, they amount to the same with solar time.”

Waiving, for the present, the question regarding the coincidence of prophetic chronology with the above, and of its harmony with the regulation of the Vulgar Era, I pass on to the subject,—

II.—OF ANCIENT PROFANE CHRONOLOGY.

The prevalence, in the age immediately next to the deluge, of adapting the annals of nations to astronomical cycles and eras, is well known to every scholar. This is especially true, not only of the Hebrews, but also of the Chaldeans, Egyptians, Hindoos, and Greeks. In treating of this subject, a simple allusion to the Chinese annals must suffice. They place the date of their first dynasty about the middle of the twenty-fifth century B. C., and represent that the places of the equinoxes and solstices were ascertained as early as the year B. C. 2466 ten years after the true Hebrew date of the deluge. Our principal concern is with the chronological annals of the Chaldeans, Egyptians, and Greeks.

I. Of the CHALDEANS. I have already alluded to the remarkable coincidences between the fragmentary remains of ancient profane writers and the Mosaic records,² as evidence of the traditional origin of the historic facts of the former as derived from the latter. We have the testimony of Berosus, who is the celebrated historian and astronomer of the Chaldeans, and who wrote B. C. 268, that their history of the ten antediluvian generations differs but in names from the Hebrew account. He expressly affirms that

¹ Lev. xxiii. 19, and v. 18.

² Ib. xxv. 3, 4.

³ Ib. xxv. 11-13.

¹ Lev. xxiii. 15, 16, and xxv. 11-13.

² See p. 82, of this work.

ZITHURUS (the same with *Noah*) compiled memoirs of the previous history of mankind before the flood, from which all existing accounts were said to be derived. And, as the Chaldeans were a Semitic, and hence cognate tribe with the Hebrews, deriving through Noah a knowledge of the art of letters and of writing,¹ so of their early construction of tables with astronomical observations.

Diodorus, in treating of the Chaldeans, speaks of them as "*an Egyptian colony*," and hence expressly avers that they learned astronomy from the Egyptians. The facts of history, however, abundantly demonstrate that they *preceded* the Egyptians in their astronomical observations by several centuries. These observations, in the time of Alexander, ascend to within about a century of the flood. And, as the annals of Berosus are founded on the *traditionary* writings of the patriarchs, the variations between their chronology and that of the Hebrew Scriptures are to be accounted for on the simple ground of a *corruption* of the original sacred numbers and eras. How this was done, may be seen from the difference between the *true* and the *false* number of degrees of equinoctial precession. That of the true is as follows. For example: take the day of the vernal equinox in A. N. 1785—the disc of the sun may have covered a certain star in the ecliptic; but on the same day of the year A. N. 1857, the same star stood beside the sun in the east. Now, during this interval of 72 years (or, more accurately, of $71\frac{1}{2}$), the sun removed *one degree*, or two diameters of the moon. Whereas, the Chaldeans erroneously computed the equinoctial precession at 100 years to a degree.

This phenomenon is termed *the precession of the equinoctial points*. Sir Isaac Newton, on this subject, says (Chron., p. 94), that at about the middle year of the observations of Hipparchus, Anno Nabonassar 602, B. C. 147, "the equinox must have gone back 11 degrees since the Argonautic Expedition;" that is, he observes, "in 1090 years, according to the chronology of the ancient Greeks then in use; and this is after the rate of about 99 years, or, in round numbers, 100 years to a degree, as was then stated by Hipparchus. But," he adds, "*it really went back a degree in 72 years, and 11 degrees in 792 years*," etc. According to this difference in reckoning, therefore, the Chaldean error would be $100 - 71\frac{1}{2} = 28\frac{1}{2}$ years for each succeeding century. In

the lapse of time, however, the astronomy of the Chaldeans fell into comparative disuse, and gave place to that of,

II. The EGYPTIAN. We have seen above¹ that the contents of the Hermaic Genesis, as preserved by Sauchoniathon, and in the first Book of Manetho, the distinguished historian and astronomer of the Egyptians, descend to the age of the sacred annalist, Moses. Accordingly, computing from the sacred Hebrew root of astronomical calculations, the date of that work falls on a period coeval with the inspired Genesis itself. It follows, as I have said, *that the Egyptian system of time owes its origin to the sacred*; with this difference, that Hermes Trismegistus, whoever he was, derived it from direct collision with the inspired writer himself. And, as the era of the Hermaic records constituted the golden age of science and learning among the Egyptians, their astronomers thenceforward kept records of eclipses, as appears from the 373 solar and 832 lunar eclipses mentioned by Diogenes Laertius, from Aristotle and Sotion, to have been observed in Egypt before the days of Alexander; a number which M. Bailly computes might have been noted in the space of twelve or thirteen centuries, in a country with a clear atmosphere like Egypt and Chaldea. These records, therefore, ascend to the fifteenth or sixteenth centuries before the Christian era. From about the same time Simplicius dates the Egyptian observations, or 2000 years before the reign of Justinian, which began A. D. 527.

We may hence infer, that in *the age of Moses* the Egyptians discovered the true quantity of the solar tropical year, and also that the doctrine of equinoctial precession was then understood, mention being made of the Zodiacal period in the Hermaic Genesis.

But it may be asked, In what way did the ancient Egyptians express and preserve their astronomical observations? In answering this inquiry, we find, in the first place, among the ancients, a statement to the effect that they designated the seven planets by means of the images of their seven supreme divinities, the *Kabiri*; and the twelve signs of the Zodiac by means of the images of their twelve great gods. The ancients, in consequence of their ignorance of the telescope, were acquainted with only seven planets, arranged in a series according to their several velocities, thus Saturn, Jupiter, Mars, the Sun, Venus, Mercury and the Moon. The Zodiac is the belt of the

¹ See p. 19 of this work.

¹ See p. 82 of this work.

heavens within which these seven planets perform their perpetual revolutions. The middle of this belt is the line on which the sun advances, or the ecliptic, a circle which, like all others, was divided into 360 degrees. The Zodiac is divided into 12 sections of 30 degrees, each section containing a group of stars, into which the imagination conjured up figures of men, animals, and utensils; whence the name of the ZODIAC (literally, the circle or belt of animals). The signs of the Zodiac are the following: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces; their course, when observed with the north pole behind the spectator, is, like that of the sun, moon, and planets, from right to left. Each of the signs of 30 degrees in length were also subdivided into 3 smaller sections of 10 degrees (Decuriæ); into 5 sections of different lengths (Horia); into 12 sections of $2\frac{1}{2}$ degrees (Dodecaternaria); and lastly, into 30 sections of 1 degree (Moriæ); and every one of these subdivisions of the Zodiac was presided over by one of the inferior divinities.

Thus, by bringing the images of the 7 planetary gods in connection with those of the 12 Zodiacal gods, and with the subordinate deities of each sign with which a planet stood in conjunction, the Egyptians expressed their astronomical observations, and especially the position of the 7 planets at the time of memorable events.¹

But the Egyptians, like the Chaldeans, and indeed all ancient nations, being destitute of the aid of telescopes, fell into the same error of computing the phenomenon of the equinoctial precession at $101\frac{1}{2}$ years to a degree, instead of $71\frac{1}{2}$ years. *Not so with the Hebrews.* For, though it is not pretended that they were miraculously provided with a set of modern astronomical apparatus, yet (as with the children of Issachar, who had understanding of the times)² they were enabled to harmonize both their ecclesiastical and civil with the solar postdiluvian year. Nor, considering the proximity and intercourse which must have existed in these early times between the Hebrews and Egyptians, can it be supposed unreasonable to infer, *that the latter were more or less familiar with the Hebrew mode of computing time.* National jealousy, however, secured an adhesion to the prevailing systems of the age, which laid the foundation of claims, in their behalf, of an antiquity *higher* than that of the Hebrew race.

Accordingly, from the first of the Hermaic books, and the especial computation of the author of the system, we have the Genesis of Egyptian antiquity. From it the author of the old Egyptian Chronicle (Hermes Trismegistus) had the Zodiacal period of 36,525 years, which was divided, 1st, into the *antediluvian* period, as the era of the reign of the gods for three myriads, or 30,000 years; 2d, the *postdiluvian* period, attributed to the demigods, to whom were assigned a reign of 3984 years; and 3d, the reign of men, for a period of 2324 years.

Hence the name of Manetho's Egyptian History, to wit, *the Book of Sothis*, from Sirius, the dog-star—the great canicular period of 36,525 years.

Now, of the *antediluvian* period, as above, embracing 30,000 years as the reign of the gods, extending as it did from the beginning of time to Typhon, the murderer of his brother Osiris (i. e., to the flood—for Typhon signifies the sea, as Osiris the mainland), we are informed by Censorinus, Horapollon, and others, that the Egyptian word *abot, habot* (complexus), signified not only a year, but also a month and a season of two months. Consequently Manetho, etc., were authorized to calculate times according to the *shorter years*, without contradicting the other historical tradition of their nation. Hence, for the purpose of establishing a history of 36,525 years, called *Sothis*, Manetho turned solar into lunar *months* by multiplication, as we find it also among the ancient Chaldeans, etc. He therefore regarded the above antediluvian period of 30,000 years for the reign of the gods as so many *lunar months*, and therefore reckoned only 2424 solar years for that whole period, ending with the deluge, from which point Egyptian history commences. And hence,

The *postdiluvian* period.—This era embraces, first, the reign of the demigods, or Mestæans, 3984 years from the deluge, to Menes, the first king of Egypt, and which, expressing a season of *two months* each, give 664 solar years. Second, the continuation of the Egyptian monarchy through thirty dynasties, down to the overthrow of their last king, Nectanebus II., by the Persian Ochus, in the twentieth year of his reign, B. C. 430, embracing a period of 2424 years; and to the Nativity, of 2854 years.

Waiving, for the present, a further comparison of the Hermaic with the Hebrew numbers, I would observe: while it is generally agreed that the Book of Genesis was written by Moses when in the land of Midian, between the fortieth and eightieth years of his age, the exact date it

¹ Summary, etc., by Dr. Scyffarth, pp. 86, 87.

² See pp. 88, 84, of this work.

impossible to fix with certainty, save that it falls in some year between his manhood and the time of the exode, i. e., from his twentieth to his eightieth year. We may be warranted, therefore, in computing the difference in the excess of the Hermaic over the Hebrew date of the deluge at 350 years. Then, by dividing the excess of the Hermaic above the Mosaic diluvian era of 350 years, by the excess of the Hermaic estimate of equinoctial precession above the truth, we obtain a clue to the increase of the star's longitude between the deluge and the date of the Hermaic Genesis—thus :

The Egyptian Zodiacal period, set forth in that book at 36,525 *vague* years, equals 36,500 *fixed* Sothic or Julian years. This period, divided by 360 deg., gives the rate of precession 101 years 142 days, or $101\frac{7}{8}$ years to a degree ; and $101\frac{7}{8} - 71\frac{1}{2}$ (the *true* rate) = $29\frac{3}{8}$ years for the Hermaic excess of time in each degree's precession. But 350 years, as above, $\div 29\frac{3}{8} = 11$ deg. 12 min. 36 sec., the precession since the deluge ; and 11 deg. 42 min. 36 sec. $\times 101\frac{7}{8} = 1187\frac{1}{2}$ years for the Hermaic period. In like manner, 11 deg. 42 min. 36 sec. $\times 71\frac{1}{2} = 837\frac{1}{2}$ years for the true—the difference being 350 years.

SECTION II.

Direct evidence, derived from historic facts, of the corruption of the original Hebrew Chronology by the Jews, both before and after the time of Christ.

WE here arrest the production of further evidence demonstrative of the corruption of the Hebrew standard of chronological computations by the Egyptians, deeming additional facts to that end superfluous. We have shown, first, that the astronomical epoch of the Hermaic Genesis, and the age of its reputed author, Hermes Trismegistus, are the same : second, that both fall in the days of the Mosaic histories : third, that the state of learning in Egypt at the time was precisely such as to render the corruption above exhibited not only probable but inevitable. This was made to appear by a calculation of the age of the Hermaic Genesis, as computed from its own astronomical elements, and especially from its substitution, like that of the Chaldeans before them, of the false estimate

of $101\frac{1}{2}$ years to a degree of equinoctial precession, in the place of the true, at $71\frac{1}{2}$ years to a degree.

I now remark, that this Hermaic corruption of the original Hebrew Scriptures by the Egyptians is of incalculable importance ;—because, 1st, it refers the inspired and parent record of time to its *true* antiquity ; and because, 2d, it shows the *first origin* of the system of *chronological corruptions*, afterwards so extensively adopted by others in their *translations* of the original Hebrew Scriptures into Greek.

I shall now, therefore, in reliance upon the reader's indulgence, and the importance of the subject in hand to the interests of truth in these "LAST TIMES," proceed at once to trace, in the light of historic fact, the evidence that, *after the example of the Egyptians, and from motives of national vanity, the Jews, both before and after the time of Christ, have been guilty of a wilful and deliberate corruption of the Hebrew version of the historic and prophetic numbers.*

This, it will be said, is taking high ground. As an offset to our position, however, we do not ask or expect the assent of the reader to this statement, unless it can be proved, first, from internal Scriptural evidence, that the present Hebrew numbers are the original Mosaic annals ; and unless, second, every objection, whether on historical or physical grounds, can be fairly met and answered : in a word, unless we can demonstrate that the original Hebrew Chronology, *in its translations*, has been subjected to various corruptions by different hands and at different times, and that these corruptions have kept pace in exact proportion or agreement with the different stages of corrupt astronomical developments.

If, then, it can be shown that the chronology of the Hebrew version, from the period whence its history commences, and particularly from THE PERIOD OF THE DELUGE ONWARD, exhibits a general agreement throughout with the astronomical precession of the equinoxes at the rate of $71\frac{1}{2}$ years to a degree, while that of the corruptions made of it exhibits the same general agreement with the ancient erroneous equinoctial precession at the rate of $101\frac{1}{2}$ years to a degree—the inevitable conclusion will be, THAT THE HEBREW, AND NOT THE SEPTUAGINT VERSION, IS ALONE AUTHORITY IN DETERMINING THE CHRONOLOGY OF SCRIPTURE.

It will also follow hence, that the alleged corruptions of *the Hebrew Scriptures themselves*, as made by the Jews either before or after the time of Christ, for the purpose of proving that He was

not the true Messiah, falls to the ground, and therefore that, though the Jews, at the time of Christ's first advent and subsequently, did assert on chronological grounds that He was an impostor, yet that that assertion rested on entirely different chronological data from that affirmed by the Septuagintarians.

Now, then, as to the circumstances of *time*, *place*, and the *persons* by whom—as historical facts, etc., demonstrate—the several perversions of the Hebrew translated numbers transpired. Of these there are eight; namely—

I. The first *Jewish* corruption consisted of an imperfect Greek translation, made before the time of Alexander, B. C. 465.

II. The *original* Samaritan corruption was made B. C. 345, etc.

III. The numerical *Roman* corruption was made B. C. 296.

IV. The numerical *Alexandrine* corruption was made B. C. 265. These last two, both copies of the Septuagint, fell in the days of the seventy Greek translators.

V. The *Hellenistic* Samaritan corruption was made B. C. 141.

VI. The era of the *Traditional* numbers (adopted by Josephus and most of the Christian Fathers), with various modifications, falls B. C. 109, in the time when the expectation of Messiah first commenced.

VII. The epoch of the *Clementine* numbers, which were manifestly designed as a corruption of Josephus, accordingly falls A. D. 114, between the times of Josephus, A. D. 70, and of Clemens, A. D. 200. And,

VIII. The *modern Jewish* corruption, resulting from the Arabian altered precession, comes out A. D. 813, at the time when the first modern chronicle, bearing date A. D. 832, was composed.

In order to have a clear view of the subject in the outset, it will be well to note the general chronological characteristics of the three versions—the Hebrew, the Samaritan, and the Septuagint. They are the following:

First—The Hebrew *antediluvian* numbers exceed those of the Samaritan by 349 years.

Second—The Samaritan, while it falls short of the Septuagint *antediluvian* numbers 995 years, yet, with the exception that it rejects the second Cainan introduced into that copy, it corresponds with it throughout in enlarging the *postdiluvian* eras.

Third—The Septuagint not only enlarges the *antediluvian* numbers, compared with the Hebrew, 606 years, and with the Samaritan 995

years, but, while it agrees with the Samaritan in general on the *postdiluvian* numbers, it goes against both the Hebrew and the Samaritan in the adoption of the *second* Cainan. Again,

Fourth—It will be shown in the sequel, that while there is but *one* discrepancy in the chronology of the Hebrew, there are several in that of the Septuagint.

Finally—Referring the reader to the variations of the three versions on the total of years between the creation and the nativity, as exhibited in page 15 of this work, the following, from the same versions (which it may be of use to introduce here), will show the differences between the *creation* and the *deluge*:

According to the Hebrew text it is.....	1656 years.
“ “ Samaritan “	1867 “
“ “ Septuagint “	2262 “

In the elucidation of the subject before us, it will be well to bear in mind the following Rules. Admitting that the postdiluvian periods of the Samaritan and Greek accounts were constructed from the observed quantity of equinoctial precession, between the diluvian era and the date of each corruption, at the rate of 100 years to a degree; and the original antediluvian period to have been reduced by the Samaritan and prolonged by the Greek corrupters in the ratio of the postdiluvian increase; then, as we are in possession of the antediluvian periods so produced, as well as of the antediluvian and postdiluvian differences, it follows—

1st. That as the *deficiency* of the Samaritan below the original antediluvian period is to the original antediluvian period, so is the Samaritan postdiluvian *excess* to the increased period from the deluge to the date of corruption.

2d. As the *excess* of the Greek Septuagint above the original antediluvian period is to the *increased* antediluvian period, so is the Greek postdiluvian *excess* to the *increased* period from the deluge to the date of corruption.

It will hence be seen that the eras of corruption thus obtained in the Samaritan and Greek years of the flood respectively, when reduced to equinoctial precession at the rate of a degree in 100 years, and the precession thus obtained reduced back into *true time* at a degree in 71½ years, the *latter* must of necessity furnish the *true dates* of the respective corruptions in the years of the original diluvian era, and the corresponding years before Christ. This will appear in the annexed table, in which the numbers of the Roman Codex of the Septuagint and of Josephus are included:

	Antediluvian dif from Heb.	Antediluvian Period.	Postdiluvian additions.	Years from Deluge.	Ancient rate of Precession.	Equin. Preces- sion from Deluge.	True rate of Precession.	Heb. time from Deluge.	B. C.
	YRS.	YRS.	YRS.	YRS.	YRS.	DEG. MIN. SEC.	YRS.	YRS.	
JOSEPHUS.....	600	2256	700	2632	100	26 19 12	71½	1882	465
SAMARITAN.....	349	1656	590	2799½	100	27 59 42	71½	2002	345
LXX. ROMAN.....	586	2242	750	2869½	100	28 41 04	71½	2061	296
LXX. ALEXANDRIAN..	606	2262	789	2911½	100	29 07 00	71½	2081½	265

With the way thus prepared before us, I shall now proceed to a consideration of—

I. The FIRST JEWISH corruption of the Hebrew text. As will be perceived from the above Table, the era of Josephus's numbers comes out *b. c.* 465. It is to be observed, however, as will be seen hereafter, that his chronology is obviously a distinct corruption from that of the LXX, differing from the original Hebrew by just *thirteen* centenary additions. The above number of 465 years evidences the existence of a Greek translation *older* than that of the Samaritan, which is placed at *b. c.* 345; or than either the LXX, or Ezra's Hebrew edition. Accordingly, we learn from the commentary on the Pentateuch dedicated by Aristobulus, the Jewish Peripatetic philosopher, to Ptolemy Philometer, and cited by Clemens and Eusebius, that there was an *imperfect Greek translation* made before the time of Alexander, whence, as some think, Pythagoras and Plato had their philosophy. The above date, however, falls about midway between the times of these philosophers, and would therefore exclude the former; but its agreement with the age of Plato is infinitely the most important. This era agrees with the times of Herodotus, Xenophon, and Ctesias, who all visited the Persian empire, and whose harmony with sacred history, as well as that of Berosus after them, is truly surprising. Might not Herodotus have taken his account of Sennacherib from this translation? It is certain that the Jews at this time in the Persian empire must have come in contact with the travelling philosophers and historians of Greece; and the idea of a translation into Greek, in which the sacred numbers were altered according to the *Chaldean* astronomical observations and standard of precession, is by no means incongruous. If so, this was the *first* corruption of the sacred numbers, and set the example to—

II. The SAMARITANS. We are now treating of the first, or *original* corruption, by the Samaritans, of the Hebrew Scriptures. In order to present this matter fully before the reader, the following facts will be found in place.

The Samaritan associates of Manasseh, who married the daughter of the Persian satrap of

Samaria, and who was expelled Jerusalem by Nehemiah in or after the thirty-second year of Artaxerxes Longimanus, *b. c.* 438,¹ were descendants of the *colonists* brought by King Esarhaddon to Samaria from Babylon, Susa, and other parts of the Assyrian empire, who maintained their several systems of idolatry till the introduction of the Jewish rites by Manasseh.² Now, it cannot be doubted that these *colonists* brought with them the arts and sciences, as well as the religion of their respective nations; and we know the Babylonians had recorded observations reaching nearly to the diluvian era, and were of all ancient nations the most addicted to astronomical observations. On applying, therefore, the above Chaldean astronomical criterion to the Samaritan date of the deluge, it appears (granting the standard to be valid) that the chronology of their first version is of the date of the *first introduction of the Law* among the idolatrous colonists of Samaria by the apostate Manasseh. For, *at this time* it was that they formed a new version of the Law, in *opposition* to that restored by Ezra a few years before; and that they should thus set up a *NEW CHRONOLOGICAL* system in opposition to that of the Jews, is surely in perfect keeping with all this, and the unceasing hostility which subsisted between the Jews and Samaritans, from the first establishment of the latter in Palestine through all succeeding ages.

As stated above, the Samaritan chronology of the antediluvian era falls short of the Hebrew 349 years. On the supposition, therefore, that the time whence their calculations were made was about the period of the deluge (the focus from which all these calculations were made), they commenced their work by *shortening* the patriarchal centuries. On the other hand, in reference to the *postdiluvian* era, with the exception of their omission of the second Cainan (about whom at this time they knew nothing), their chronology, as I have said, corresponds generally with the augmented chronology of the Septuagint.

¹ Neh. xiii. 6, 30; Joseph. Antiq., xi. 7.

² 2 Kings xvii. 24, 30; Ezra iv. 2, 9; Joseph. Antiq., xi. 7.

If, now, we turn back to the time of the introduction of the Law among the Samaritans, B. C. 409, and about thirty years after their first settlement in Samaria, from the observations then made it appears that the longitude of the stars had increased twenty-seven degrees,—which coincides very nearly with the expiration of the first seven prophetic weeks of Daniel, in the time of Darius Nothus. Making their calculations, therefore, according to the Chaldean standard of 100 years to a degree, the Babylonish associates of

Manasseh *increased* the current Hebrew postdiluvian period of 1938 to 2700,—the difference, as arising from the twenty-seven degrees of precession during the current period as above, consisting of 762 years. This difference of time will be found exactly in proportion of the difference between the ancient and true precession of the equinoxes, from the diluvian era to the introduction of the Law among the Samaritans, B. C. 409, as will be seen in the following Table:

HEBREW.		SAMARITAN.	
YRS.	YRS. PRECESSION.	YRS.	YRS. PRECESSION.
From Deluge to 15th year of Darius Nothus.....	1938 at $71\frac{1}{2} = 27^{\circ} 05' 46''$	2700 at $100 = 27^{\circ} 00' 00''$	
Thence to Nativity.....	409.....	409	
Deluge to same.....	2347	8109	
		2847	
		762	

It is here to be specially borne in mind, that the calculations herein made are in accordance with their proximate position to the current chronology of the Hebrew version, as given by Archbishop Usher, of 4004 years as the date of the Nativity from the creation. It has hence been deemed unadvisable to alter them in adaptation to the standard date for the Nativity of 4132 years, as adopted in this work, for the reason that the *same results* follow the application of the difference as arising from the twenty-seven degrees of precession to the *true* as to the *false* dates. For example: computing the year B. C. 409, as the date of the first introduction of the Law among the Samaritans, to have fallen on the true date of the Hebrew chronology, A. M. 2070 from the deluge, instead of 1938, as in the common version; and that of the Samaritan—agreeably to the difference in the equinoctial precession of 100 years to a degree, in the place of $71\frac{1}{2}$ years (being the difference, as above, of 762 years of the false over and above the true)—to have fallen on A. M. 2832, instead of 2700, and precisely the same results will be found to follow; thus—

THE SAMARITAN CORRUPTION.		THE TRUE HEBREW.	
1938	2700	2070	2832
409	409	409	409
2347	8109	2479	3241
	2847		2479
	762		762

By a reference to our tabular views, it will be seen that the Samaritan date, B. C. 409, coincides with A. M. 3725,—being the 13th year of the reign of Darius Nothus (Prideaux makes it 15 years), the very year of the expiration of the first seven prophetic weeks of Dan. ix. 24–27. It hence follows, that the *corrected* chronology of

this period is confirmed altogether independent of the astronomical test as furnished in the preceding Table.

Following the progress of corruptions in hand in a strictly chronological course of development, the next in order claiming notice are—

III. The *numerical* ROMAN, and } both copies of the SEPTUAGINT. By turning to the Table on page 40, it will be seen that the date of the *Roman* Codex of the LXX comes out A. M. 2869, B. C. 296, being the 10th year of Ptolemy Lagus, according to the canon of Ptolemy; and that of the *Alexandrine* Codex, A. M. 2911,¹ B. C. 265, corresponding with the 20th year of Ptolemy Philadelphus: the mean difference B. C. 281 or 280, being the 4th or 5th of the latter king, varies only 3 or 4 years from the *commencement* of the labors of the LXX Greek translators in his 8th year.

A few remarks are here called for, by way of explanation of the peculiar circumstances of the Alexandrian Jews, for some time anterior to the translation of their Scriptures into Greek.

While the Jews of Palestine, Syria, and Persia had retained a knowledge and use of the Syro-Chaldee, those of Alexandria were subjected to that change in language which invariably follows, in the line of cause and effect, the intercourse of one nation with that of another tongue. Hence, though the Jews of Alexandria repelled

¹ The Roman and the Alexandrine numbers, during the interval of 81 years, may be considered to furnish *two stages*, as it is well known that the version of the LXX was composed and revised *at different times*, at each of which the prevailing system of chronological corruption would doubtless influence the compilers or editors. The difference of the copies of that version now extant is evidence of this.

all amalgamation with alien blood, and tenaciously adhered to their own religion, YET THEY HAD ENTIRELY LOST THE KNOWLEDGE OF THE LANGUAGE OF THEIR HEBREW ANCESTORS. The consequence was, that in the time of Ptolemy Philadelphus, the Jewish parents of Alexandria being unable to *read*, and their children, already addicted to the *Greek* tongue, being unable to *learn*, the "Law" of their forefathers, there was left no alternative but a total loss to them of a knowledge of the contents of the inspired volume, or its *translation* into the only language with which they were conversant. It is also undeniable, that at this period the Jews were the most ignorant in human learning of all the ancient civilized nations. And, whatever were the causes which originated the undertaking—whether from a mere desire, according to Aristæus, to place in the Alexandrian Library a copy of the Hebrew Scriptures translated into Greek, or to meet the wants of the Jews—suffice it to say, that the work, being resolved on, was confided to the execution of SEVENTY JEWS, who, had their *integrity* as translators borne a due proportion with their ability to accomplish the task assigned them, both Jewish and Christian chronologists, ancient and modern, had been spared alike the time, labor, and litigations expended in the adjustment of its chronological details. We must here, however, take into the account the fact, that while the Jews thought not, at the first, of the ingenious mode of *raising* their antiquity beyond the scale of their original uncorrupted records, yet, having become, on the overthrow of the kingdom of Judah, mixed with the nations among whom astronomical science was cultivated, they succumbed to the prototype furnished them at the hands of the Chaldeans, Egyptians, etc.; which, taken in connection with the first two examples of corruption above named, prepared the way for their adoption, by the LXX, of the same principle afterwards so extensively practised.

That the position here assumed in regard to the LXX does not rest on mere conjecture, it will be well to state in this connection the facts following. In the first place, the LXX interpreters had free access to the extensive treasures of history and learning then embraced in the Alexandrian Library. From these, it is scarcely to be doubted that they became possessed of the cardinal points of a date at least as early as the deluge; and that, according to the unanimous opinions of the ancients, that time began when the vernal equinox was in Taurus, and the sum-

mer solstice in Leo (i. e., between the years B. C. 4665 and 2520), and finding that their own Hebrew numbers, according to the astronomical system prevalent in their time, were *deficient* as high as that era; and when we reflect, also, on the rivalry among ancient nations on the subject of antiquity, it is, certainly, no great stretch of one's credulity to believe that they were induced to avail themselves of the precedents before them, and thus to *raise the antiquity of their sacred records and of their nation*. Then add to this the fact—

Second, That at the time of the above translation the learned men of all nations were *then* assembled at the court of that munificent patron of literature, King Ptolemy; and that the celebrated historians and astronomers, Berosus and Manetho, were their contemporaries, and probably intimates. Both these writers appropriated the annals of the patriarchal ages exclusively to the records of their respective nations; and while the LXX Elders were employed in interpreting the Genesis of Moses and the rest of the inspired annals, Manetho, the Egyptian priest, was similarly occupied in interpreting the Egyptian history from the Genesis and other books of Hermes;—both parties at the instance of the same royal patron.

Now, that the present Hebrew numbers, compared with those of the LXX interpreters of the Septuagint, hold the same relation to truth as does the equinoctial precession of 1 degree in 71½ years, compared with the ancient computation of 1 degree in a century; in other words, that the *excess* of the Septuagint over those of the true Hebrew numbers, is in exact proportion of the difference between the rate at which the precession of the equinoxes was estimated by the Egyptian, Chaldean, and Greek astronomers, down to the times of Hipparchus, Claudius Ptolemy, and Proclus—and which was followed by most of the ancient fathers and chronographers—of 1 degree in a century, and the true precession of 71½ years to a degree, will appear from the following Table:—¹

¹ The reader is here apprised that the origin of the numbers in the current version, and those of the Alexandrine Codex of the LXX, was occasioned by the *erroneous* date given in the former of 1 Kings vi. 1, and the true chronology of that period as given by St. Paul, Acts xiii. 17-22, making a difference of 123 years; and which all chronologists, till within a few years, have either entirely overlooked, or failed properly to adjust. As in the preceding case, the same coincidence prevails in the application of the true and the false precessions to the *corrected* chronology, a circumstance which cannot but furnish evidence strongly confirmatory of the chronology of

	HEBREW.	GREEK.
	PRECESSION.	PRECESSION.
Creation to Deluge.....	1656 at 71½ = 29° 9' 39''	2262 at 100 = 29° 37' 12''
Deluge to 8th year of Ptolemy Philadelphus.....	2070 at 71½ = 28° 57' 4''	2962 at 100 = 29° 37' 12''
Creation to 8th year of Ptolemy Philadelphus.....	3726 at 71½ = 52° 6' 43''	5224 at 100 = 52° 14' 24''
From 8th year of Ptolemy Philadelphus to Nativity.....	277	277
Creation to same.....	4003	5501

I here remark, that it does not fall within the scope of my design in this work to enter any further into the details of the Septuagint chronology in this connection, than what is deemed necessary to prove the *corruption* of the Hebrew numbers by the LXX translators, in the manner herein represented. It were easy to show that similar results to the above would follow a comparison of the intermediate dates. From the preceding Table alone, however, the extraordinary coincidence between the true and the false numbers, as arising from the difference of the true, compared with the false, degrees of equinoctial precession between the Greek eras of the creation and deluge and the 8th year of Ptolemy Philadelphus (the year when the LXX began their translation), compared with the Hebrew dates of the same events,—the difference of a few minutes from the quantity of the true precession not affecting the general scheme—I say, this coincidence, so far from being merely accidental, carries with it most irrefragable evidence of *design* on the part of the LXX; and that, like the original corruption by the Samaritans before them, they set about to alter and *enlarge* the Hebrew numbers, agreeably to the astronomical Egyptian standard then in use.

V. The next instance of corruption is that of the *Hellenistic* SAMARITANS. It is here to be noted, that part of the inhabitants of Samaria, as well as of Jerusalem, were transported to Alexandria by the Macedonian kings; and also, that both people (i. e., the Jews and the Samaritans)

were engaged in perpetual contests about the sacredness of the two temples of Jerusalem and Mount Gerizim (which latter the Samaritan interpolations pointed out as the true place of worship),¹ from the reign of Ptolemy Philadelphus to that of Ptolemy Philometer.³ Hence, about 144 years after the corruption of the Hebrew version by the Hellenistic Jews of Alexandria in the year B. C. 265, and about 268 years below the date of their first corruption in the year B. C. 409, the Hellenistic Samaritans, in the year B. C. 141, produced a *Greek* version, in which the sacred eras were further raised, proportionably to the increased astronomical error of its date.

As before stated, the Samaritans omitted the 130 years of the second Cainan in their first copy; and, though foisted into the Septuagint by the LXX, they still continued to reject it as spurious in their new Greek version. Another alteration in their postdiluvian numbers of the patriarchal generations, consisted of their placing Terah's death at his 145th year, giving only 590 years to the Hebrew generations between the times of Shem and Terah; whereas Abraham was 75 years old *at the death* of Terah, in his 205th year. By restoring, therefore, the 60 years erroneously abstracted from the life of Terah, and computing the above period at 650 instead of 590 years, on the one hand, and correcting the diluvian era of the current Hebrew version on the other, the calculation in reference to this second Hellenistic version of the Samaritans will stand as follows :

Antediluvian Difference.	Heb. diluvian Period.	Postdiluvian Addition.	Postdiluvian Period.	Ancient rate.	PRECESSION.	True rate.	True period from Deluge.	Era of Del.	B. C.
As 349 :	1656 ::	650 :	3084 ÷	100	= 30° 50' 33' ×	71½ =	8205	- 3346 =	141.

We here subjoin a Table of the Samaritan Judicial Era from the Exode to the 2d year of Solomon, of 744 years. This era, computed at 746 years, and that of the kings at 443 years, corresponds with the *Roman* Codex of the LXX, followed by Eusebius. But in Africanus's Times

of the Judges—which contain several interpolations found nowhere else, and which that chronographer certainly did not invent, but compiled either from the Samaritan Book of Judges or the *Greek* version of the LXX, as inserted in the Armenian Codex of Eusebius—this judicial era stands at 744 years (stated in round numbers at 740 by Syncellus), as follows :

the above period as we find it in Acts xiii. 17-22. The discrepancy between the two passages will be fully discussed in the sequel. (See Chron. Table, No. I., Period IV., and Notes.)

¹ Prideaux, Part II., pp. 606, 607.

² Josephus's Antiq., L. xii. 1, and xiii. 4.

A. M.		YRS.
[3277]	Call of Abreham to Exode.....	430
	Fr. Exode.	
3707	1 Exode to death of Moses	40
3747	41 Thence to death of Joshua.....	25
3772	66 Elders	30
3802	96 Judges and Servitudes.....	490
4292	586 Eli and Samueel	90
4382	676 Saul.....	28
4410	704 David.....	40
4450	744 Solomon.....	1
		Sequel, p. 181.
4451	745 — an. ii. Temp. Com.	744
4457	— ac. viii. Temp. Ded.	Euseb. Chr. Armen., L. 1. p. 156.

Now, the enormous excess in the time of the Judges, as exhibited in the above Samaritan numbers over both the original Hebrew and all the preceding Jewish corruptions, and which ranges between 157 and 256 years, is immediately accounted for on reference to the system of Julius Africanus. This chronographer, as Syncellus tells us, although he adopted the *antediluvian* period of the Alexandrine copy of the LXX, as more reconcilable with the traditional era of the creation at B. C. 5500, yet considered the *Samaritan Codex* as the *original* of the Pentateuch; and hence adopted its *postdiluvian* patriarchal numbers, and, with that version, also rejected the second Cainan. Finally, on this subject: That Julius Africanus derived his chronology from the Samaritan Books of Judges and Kings, now lost (see page 29 of this work), is evident from the fact, that he could not have obtained his interpolations of this period, nor placed the Temple's foundation in the 2d year of Solomon, from either the Greek or the Hebrew.

Having, then, treated of the five *original* Jewish and Samaritan corruptions, or those cases in which the numbers of the sacred text were *altered*, let us now proceed to the three remaining or *secondary* Jewish stages—or those computations of time which *arose from the previous* alterations, as combined with the progressive astronomical error—by introducing to the reader's notice—

VI. The next period of corruption in chronological order. This is that of the *TRADITIONAL* numbers, which falls in with about the year B. C. 103, in the time when the expectation of the Messiah's coming filled the Jewish mind.

This era was called, by Syncellus and others, "Apostolic," and of which—as it was computed to fall in A. M. 5501, according to the Alexandrine Codex—John Malala, who adopted it (Chron., L. x., *sub. init.*), thus accounts: "As God created man on the *sixth day*, according

to the testimony of Moses (who also witnesses that a day and a thousand years are the same with the Lord, Ps. xc. 4), and as man then fell into sin, it seems altogether consistent that in the *sixth millenary* our Lord Jesus Christ should appear on earth to redeem mankind by his passion and resurrection."

From the above it will be perceived that the year A. M. 5501 assigns the Messiah's coming to the *middle* of the sixth millenary. This conjecture was based on the hypothesis, that as the evening and night, or first half of the sixth demi-urgic day, preceded the creation of man; so the night, or first half of the sixth millenary from the creation, would precede Messiah's advent, etc.; and which, as it was reckoned to commence from the destruction of the ancient kingdom of Judah and the temple, and was to continue during Daniel's "seventy weeks," harmonizes exactly with the Jewish epoch of the seventy weeks from the first temple's destruction; and therefore stamps this traditional system, like the preceding corruptions, with a *Jewish* origin.

The invention of this corrupt era is attributed by some writers to the high priest John Hyrcanus (who had the reputation of being a prophet, Jos. Antiq., xiii. 10), in the 27th year of his reign, being the year of the destruction of Samaria by that prince, B. C. 103. Now, taking the traditional era of the creation, B. C. 5501, followed by Africanus, Nicephorus, etc., compared with the Alexandrine, B. C. 5439, and the former exceeds the latter by precisely 62 years. These 62 years, *subtracted* from the date of the Alexandrine numbers of the LXX, B. C. 265, show a corruption of 155 years *later* than the last, placing it at about B. C. 109 or 110; and the same 62 years *added* to the 780, whereby the original postdiluvian generations are increased in the Alexandrine numbers, making a total of 842 years, we obtain the following results, namely:

Antediluvian Difference.	Antediluvian Period.	Postdiluvian Addition.	Years from Deluge.	Rate of Anc't Precession.	PRECESSION.	True rate of Precession.	True period from Deluge.	Era of Del.	Era of Cor. B. C.
As 606	: 2262	: 842	: 3130	+ 100 =	81° 17' 54" ×	71½ =	3283	- 3847 =	109.

As this important subject, in reference to the above Jewish calculations regarding the time of Messiah's coming, will be further considered in a subsequent part of this work, we pass to—

VII. The epoch of the CLEMENTINE numbers. This system forms the last stage of the enlarged astronomical corruptions of the Hebrew numbers, and ascends above all those which preceded it.

Clemens, who flourished between A. D. 188 and 218, was a native of Alexandria. He wrote between A. D. 193 and 210. He estimated the 200th year A. D. as the 5784th year of the world, and computed the creation at B. C. 5584. But as, according to his mundane and diluvian eras, the date of the destruction of the temple was fixed at two different periods—viz., B. C. 588 and 610 (corresponding with the difference of 22 years between the Persian era of Cyrus, B. C. 560, and the Babylonian, B. C. 538, which were confounded by the Fathers)—Clemens's double

system of numbers is accounted for, together with the variations of his Adamic era of 5584, from other chronological elements of his work.

But an examination of Clemens's system carries with it the evidence that his design was a correction of Josephus. For, while he follows the patriarchal chronology of the Jewish historian; and, with him, Theophilus, Julius Africanus, Eusebius, and indeed all the early chronographers, down to the age of Constantine, rejected the second Cainan as spurious; he, nevertheless, enlarges it, by adding 215 years of servitude to Israel in Egypt, to the 430 years of sojournment; which servitude and sojournment, the Jews, Josephus, and nearly all others, except Theophilus of Antioch, divided equally between the last number. This augments the 700 years added to the original postdiluvian numbers in the first Jewish corruption, and adopted by Josephus, to 915 years in the chronology of Clemens, thus :

	JOSEPHUS.	CLEMENS.
Creation to Deluge.....	2256.....	[2148]
Deluge to birth of Isaac.....	1092.....	[1250]
	<hr/>	<hr/>
Thence to Exode.....	405	
Thence to Conquest.....	46	
Added by Clemens.....	215	
	<hr/>	<hr/>
Birth of Isaac to Conquest.....	666.....	[616]
	<hr/>	<hr/>
	4014	4014

The method of Clemens's attempted correction of Josephus may be seen by comparing his three numbers, in crotchets, with the 2256 + 1092 + 666 of the former. Both come out 4014 years, the additional 215 years being in the latter sum-total : 700 + 215 = 915.

Now, by taking the diluvian era of Clemens at 2148, as in the above Table, and deducting it from the year of the creation, 5584, it places the diluvian era at B. C. 3436; and then, by deducting therefrom the true Hebrew era of the deluge, B. C. 2476, it gives an excess over the latter of 960 years.

But 960 years, divided by 28½ years, the difference between the ancient and true years of precession, gives 34° 3' 4" for the precession from the deluge to the era of his system; and 34° 3' 4" × 71½ = 2476 years, the true interval since the deluge; and B. C. 2476 - 2590 = 114 years, as the date of this corruption of the sacred numbers.

As, therefore, the diluvian era of Clemens and that of the patriarchal periods both produce the same results, it follows, that while it augments the Adamic era compared with all preceding systems, so it was based on a similar astronomical origin with the previous Jewish corruptions. We

therefore dismiss Clemens, and pass to the last in our category, viz. :

VIII. The MODERN JEWISH corruption. There is a difference of opinion as to the era of this system. The chronology of Josephus, however, affords ample proof that it was subsequent to his time; while Prideaux (Preface, Part II.) shows that their seven modern chronicles were composed between A. D. 832 and A. D. 1592. The first of these was that of SEDER OLAM RABBAH, and bears date, according to R. Azarius, A. D. 832, or 762 years after the destruction of Jerusalem (Prid., *ubi supra*),—an intermediate date between that of the Babylonish Talmud, composed early in the sixth century (from which the above Sed. Ol. Rab. contains large extracts), and that of the expulsion of the Jews from Babylonia and Mesopotamia by the Mohammedan princes, A. D. 1057.

At the above date, viz., A. D. 832, the seat of Jewish learning was at their academies at Naherda, Sora, Pumbeditha, etc., in the province of Babylon; where, and in the adjacent countries, science was then carried to a high pitch under the patronage of the Caliphs. The error of the ancient rate of equinoctial precession at 100 years to a degree, which had continued in partial

use till the time of Proclus Diadochus, in the sixth century, had been detected before or in the present age, and was now estimated by the *Arabian* astronomers at 66 years to a degree, by Albategnins, the great Arabian astronomer, who made his observations at Aracta, in Mesopotamia. Hence, as the rate of precession in use when the former corruptions were effected, produced an error in *excess* of $28\frac{1}{2}$ years to each degree of precession; so, the corrected Arabian estimate of 66 years to a degree, now prevalent, would *fall short* of the true rate of $71\frac{1}{2}$ years to a degree, by $5\frac{1}{2}$ years.

When, therefore, we take into account the utter improbability that the principles adopted by their ancient doctors should have been forgotten by the Jews of the middle ages, nothing is more reasonable than to expect, as the effect of their long-cherished antipathy to the Septuagint version, they would set themselves to substitute, *in the place* of its expanded numbers compared with the original, a system of chronology more consistent with their then national predilections.

And when we reflect that, coincident with the above Arabian discovery of the error of the ancient estimate of equinoctial precession, the Jews, who flourished at the head-quarters of science at the time, were actually engaged in composing chronicles of their nation's history, we may exchange conjecture into certainty, that they would set about *correcting* the astronomical mistakes of their predecessors; the more so, because the prevailing astronomy of the ninth century enabled them not only to reject the *excessive* numbers of the Hellenistic Jews, but to *curtail* the original Hebrew reckoning itself, and thereby furnishing themselves with arguments both against the *traditional* date of Messiah's coming, and the *right application* of Daniel's prophecy.

On the hypothesis, then, as above, that they proceeded on the basis of an astronomical calculation analogous to those of former ages—the Arabian rate of equinoctial precession, being adopted as the standard—their deductions, instead of exceeding the original truth, would *fall short* of it.

Accordingly, we find that, adopting the said standard of 66 years to a degree, they proceeded to *curtail* the original Hebrew postdiluvian numbers (preserving the original antediluvian interval of 1656 years intact), in the proportion of $5\frac{1}{2}$ years *below* the true precession of $71\frac{1}{2}$ years to a degree, in each degree's precession from the deluge.

Hence, their Adamic and diluvian eras, being fixed at autumn in the years B. C. 3760 and 2104—the greatest part of the contraction being in the times of the Persian empire—fell short of the common Hebrew version by 243 years. With this fact, therefore, in view, the result is as follows: Take $243 \div 5\frac{1}{2} = 44$ deg. 10 min. 55 sec., for the precession; and 44 deg. 10 min. 55 sec. $\times 71\frac{1}{2} = 3159$ years from the original diluvian era till that of the corruption; and 44 deg. 10 min. 55 sec. $\times 66 = 2916$ years from the Jewish era of the flood to the same. These periods, which differ 243 years exactly, when computed from the above numbers respectively, conduct us to A. D. 813,—differing 19 years only from the date of the Seder Olam Rabbah, A. D. 832, as above. Hence, this last era of corruption comes out one of the most critically exact in the whole series.

I have thus conducted the reader through these *eight* stages of astronomical corruption of the original Hebrew Scriptures by the Jewish and Samaritan doctors, between the times of the return from Babylon and the breaking up of the Jewish academies in the East, in the eleventh century. The era of each, as resulting from the enlarged or contracted astronomical error (in violation of Sir Isaac Newton's astronomical argument to the Scriptural reckoning of time at $71\frac{1}{2}$ years to a degree, which may well be considered a *universal chronological key*), as we have seen, on comparison, all come out with so much of historical exactness, as to furnish the most indubitable evidence that, contrary to the usual hypothesis of the Septuagintarians, that the version of the LXX Greek translators is *chronologically identical* with the ORIGINAL Hebrew Scriptures, the Jewish and Samaritan doctors are *responsible* for having, both by the process of enlargements and contractions, altered and mutilated the sacred records.

The first stage of these corruptions, that of the *Hermaic* or *Egyptian*, deduced from the numbers and epochs preserved by Manetho and Sanchoniathon from the Genesis of Hermes (now so popular with the modern Egyptologists, etc., etc.), and which furnished the *original* of the ingenious method of corrupting the Hebrew chronology so extensively adopted by the Jews and Samaritans (i. e. after they had become mixed with the more scientific nations of antiquity); while it throws unexpected light on the state of learning in the Egyptian seminaries at the time when the inspired annalist, Moses, was among their students, it also points us to the Record containing the

original inspired computation to its proper antiquity; and furnishes an argument for the Divine origin of that Record, which cannot but prove interesting to such skeptical impugnors of it, as the joint authors of "TYPES OF MANKIND," etc.

The second additional stage, that of the *Traditional* era of the Messiah's coming, adopted, with various modifications by Josephus, Theophilus, Eusebius, Africanus, Panadorus, Cedrinus, and nearly all the early Christian chronographers, and bearing date at the time when the Messiah first began to be expected, arose from the *erroneous* computation, by the Jews, as I shall hereafter show, of the commencement of Daniel's "seventy weeks" with the destruction of the first Temple.

The third additional stage was that of the *Clementine* numbers, which exhibits the last and highest stage of corruption by the Hellenistic Jews.

The fourth and last results from the *modern* Jewish numbers; and evinces that, as the sacred epochs had been progressively *raised* so long as the excessive estimate of equinoctial progression continued in use, they became *depressed* in the like proportion, when that estimate was exchanged for a deficient one by the Arabiar astronomers.

In connection with the above, it is deemed expedient, for the better understanding of the real merits of the questions involved, before proceeding to details, to offer the following on the

subject of the two leading systems of the distinguished chronologists, Josephus and Dr. Hales:

First.—In reference to JOSEPHUS, although, from Havercamp's chronological notice, prefixed to his edition of that historian's works, the reader would be led to conclude it in vain to look therein for a well-ordered system, the writings of others of his followers, from Isaac Vossius to Dr. Hales, might, on the other hand, induce him to suppose the writings of Josephus contained several systems, altogether different from each other. That the Jewish annalist, however, was, in his own way, a most methodical chronologist, and not to be misunderstood, will appear from the following outline:

Josephus twice acquaints us that the sacred canon of the Old Testament, ending with Nehemiah's return to the Persian court in the 32d of Artax. Longimanus, occupied a period of 5000 years.¹ Artaxerxes began to reign B. C. 464: his 32d year, therefore, answers to B. C. 433. From thence ascending 5000 years, we arrive at the year N. C. 5433 for Josephus's era of creation; 6 years below the Alexandrine era, N. C. 5439. But the antediluvian period of Josephus is 2256 years; of the Alexandrine, 2262: both, therefore, conduct to the same diluvian era, N. C. 3177. Thence, Josephus computes in the following Table [in which the periods in brackets alone are his, the others resulting from the series of his numbers], thus:

B. C.		YES.	MO.	D.	
5433	Creation to Deluge.....	[1656	0	0]	<i>Antiq.</i> l. i.
3177	Deluge to birth of Abraham.....	292	0	0	<i>Id.</i> <i>ib.</i>
2155	Thence to Call.....	75	0	0	<i>Id.</i> <i>ib.</i>
2110	Call to Exode, 490 current.....				<i>Id.</i> l. iii.
1681	Exode to Temple, 592 current.....				<i>Id.</i> l. viii.
	Call of Abraham to Temple.....	1020	0	0	<i>Id.</i> <i>ib.</i>
1090	Foundation to destruction of Temple.....	470	6	10	<i>Id.</i> l. x.
620	Thence to 2d of Cyrus.....	50	0	0	<i>C. Ap.</i> l. i.
570	Thence to 2d of Vespasian.....	639	1	15	<i>Bell.</i> l. vi.
A. D.					
70	Second Temple destroyed.....	[5502	7	25]	

Thus the period of 5000 years, ending in the 32d of Artaxerxes Longimanus, is confirmed to a fraction; and it is plain that Josephus's addition to the times of the Persian empire is between Cyrus and Artaxerxes, etc. It is also evident, from the interval of 1020 years between the Call and the Exode, that the minor intervals of 430 and 592 years are both to be computed as current periods, or as 430 and 490 agreeably to the results of the first corruption, which Josephus follows, and to the Roman and Alexandrine numbers of the Septuagint.

Again: It may be noticed, that when Josephus states that the sacred canon contained a period of 5000 years to the 32d of Artaxerxes, while it *really* terminates with the dedication of the sec-

ond temple in the 6th of Darius Hystaspes, he appears to have reference to a calculation attached to the sacred books: and if so, this can be no other than the computation of the first corrupters, which, as above, comes out but a few years earlier, viz., the 21st of Xerxes, B. C. 465. This, therefore, seems a direct reference to the age of the reckoning adopted by Josephus, who used both the Hebrew and Greek eras of the Creation and Deluge, and commenced his fixed calculation only from *the point at which the chronological differences cease*—THE BIRTH OF ABRAHAM; and in which Eusebius followed him. Of this, the annexed example may suffice:

¹ Præf. *Antiq.*, Contra Apion, i. 8. See Euseb. Chr., numb. 1584.

B. C.		YRS.	MO.	D.	
4133	Creation to Deluge, 2656.....	[read 1656	0	0]	<i>Antiq.</i> l. l.
2477	Deluge to birth of Abraham.....	292	0	0	<i>Id. id.</i>
2185	Thence to Call.....	75	0	0	<i>Id. id.</i>
2110	Call to Exode, 430 current.....				<i>Id. l. iii.</i>
1631	Exode to Temple, 592 current.....				<i>Id. l. viii.</i>
	Call to Temple.....	1020	0	0	<i>Id. id.</i>
1090	Temple stood.....	470	6	10	<i>Id. l. x.</i>
	Creation to destruction of Temple.....	8518	6	10	<i>Id. id.</i>
620	Destruction of Temple to 2d of Cyrus.....	50	0	0	<i>C. Ap.</i> l. l.
570	Thence to 2d of Vespasian.....	639	1	15	<i>Bell.</i> l. l.
A. D.					
70	Destruction of 2d Temple.....	4202	7	25]	
	Corruption in <i>antediluvian</i> period.....	600	0	0]	<i>Antiq.</i> l. l.
	Do. <i>postdiluvian</i> do.	700	0	0]	<i>Id. id.</i>
		[5502	7	25]	

In the above, all the periods not in crotchets are supplied by Josephus, while the others result from the sum of his numbers. It is evident that the only difference between the *longer* and *shorter* accounts (i. e., that of the original Hebrew and of the Septuagint) are the 1300 years in the patriarchal generations, and that the period of 3513 years in the latter operates as a link to bind the whole, as does that of 5000 years in the former. Nothing can more plainly prove the whole system as one of *double reckoning* by the Jewish annalist, all whose numbers may be either reconciled with, or accounted for by, one or other of these calculations. It is absolutely impossible to deduce any other system than one of these two, always differing 1300 years in dates after *Abraham's birth*, from this writer.

It must also be observed, that as the protracted reckoning of Josephus brings the termination of the 5000 which, according to tradition, were to elapse before the Messiah's coming, to the destruction of Jerusalem, where the modern Jews fix the end of the "seventy weeks;" therefore, the object of the one was to invalidate the *tradition*, and the other the *prophecy*.

Second.—In regard to DR. HALE'S Chronology, a work which professes to *restore the true system*, and which is adopted as of standard authority by a large class, introduces an era of creation as the true one of Moses and Josephus, which is absolutely erected on an error of Abulpharagius, or of his Latin translator, Dr. Pococke: for, this writer *misquotes* the Adamic era of Theophilus; and yet, the very learned Dr. Hales uses this as the *true epoch* of the Christian chronologer: and, finding it to correspond with his *assumed* era of Josephus, adduces it in proof of that being the *true Mosaic epoch* of creation! Mr. Jackson, and Dr. Hales, who follows him, both assume the true era of the destruction of the kingdom of Judah, B. C. 586, as the basis of *Josephus's* system; whereas nothing is more certain than that Josephus himself fixed that epoch in the year B. C. 620, as shown in the two Tables above,

and was therein followed by Africanus and others.

Then, there is another egregious oversight in Dr. Hales's analysis, occasioned by introducing the Syncelline Catalogue of Egyptian Kings in confirmation of his own diluvian era, assumed to be that of Moses and Josephus. The sum of this catalogue he takes from the particulars as cited in the Universal History, and computes it upwards, from the end of the last native Egyptian dynasty: but, unfortunately, the authors of the Universal History *have altogether left out the twenty-seventh, or first Persian, dynasty*, which makes a difference of 120 years, and therefore destroys any inference deduced from their catalogue.

It will be seen by the annexed Tables,¹ how, as the astronomical error increased by the lapse of years, the sacred epochs became progressively raised, at the rate of 28½ years to each degree of precession, and 40 years in each successive century;—a ratio that will be found exact in the variations from the original diluvian era (the root of all the computations), so long as the estimate of precession continued at 100 years to a degree; for several stages of corruption are introduced in the Tables, in addition to those already mentioned. As these eras of corruption are not adventitious dates, but all come out historically right, so far as their historical elements have been preserved, it will be also seen that the Scriptural epochs and periods, resulting from the several eras of corruption, are not adventitious, but uniformly come out critically exact. Thus, the whole calculation depending on the respective patriarchal periods, these are of course fixed and invariable; while the Scriptural period, from the call of Abraham to the Exode, 430 years, is recognized in all the versions.

In the place of the 480 years, from the Exode to the 4th year of Solomon, as given in 1 Kings

¹ There may be the occasional difference of a year in the dates of these Tables,—sometimes unavoidable in chronological calculations,—but never more.

vi. 1, Josephus and others, by the addition of 111 years thereto, computed the period at 590 years. This, however, they effected, first, by the addition of half a century to the above period of 480 years, in connection with the 60 years of Terah's generation, by which all ancient chronographers raised the birth of Abraham, thereby producing the required period of the servitudes. The error here consisted, not in the adoption of the 590 years as an advance towards the true years of the above period, but in the *mode* of computing it, as will be shown in the sequel, when we come to adjust the discrepancy between 1 Kings vi. 1, and Acts. xiii. 17-22.

7

The construction of the Tables on the basis of the *current* chronology is still adhered to, nothing more being necessary, in applying the several periods of corruption between the common and the corrected dates, as occasioned by the discrepancy between 1 Kings vi. 1, and Acts xiii. 17-22, than to compute them backward from A. M. 4132, as the true epoch of the Nativity, as demonstrated in this work, instead of A. M. 4004. This may be readily done by a comparison of the dates in these Tables with those in the column of SACRED CHRONOLOGY, in Table No. I.

A T A B L E,
EXHIBITING A CALCULATION OF THE NINE ERAS OF CORRUPTION.

	Years to a Degree Hermatic.	Years to a Degree True.	Years of Hermatic Excess.	Years added to Post-dil. Genealogies.	Precession from Deluge to Corruption.	Rates of Precession.	Years from Deluge to Corruption.	Diluvian Eras B. C.	Era of Corrup. A. D.
I. Hermatic Corruption.....	101	71½	29	350	11° 42' 57"	× 101	1188	2097	} = 1509
True.....	101	71½	29	350	11° 42' 57"	× 71½	888	2347	
Years of Antediluvian Difference.....	Years to a Antediluvian Period.	Years added to Post-dil. Genealogy.	Years from Cor. Diluv. Era to Cor.	Years to a Diluvian Era Chaldean.	Precession from Deluge to Corruption.	Years to a Degree True.	Years from True Diluv. Era to Cor.	True Diluvian Eras B. C.	Era of Cor. B. C.
II. First Jewish Corruption.....	600	2256	700	2682	26° 19' 12"	× 71½	1882	2347	405
III. Original Samaritan Corruption.....	349	1656	590	2799	27° 59' 42"	× 71½	2002	2347	245
IV. Septuagint Cor. Roman.....	586	2242	750	2869	28° 41' 04"	× 71½	2051	2347	296
V. Septuagint Cor. Alexandrian.....	606	2262	780	2911	29° 07' 00"	× 71½	2081	2347	265
VI. Hellenistic Samaritan Cor.....	849	1656	650	3084	30° 50' 33"	× 71½	2205	2347	141
VII. Traditional Numbers.....	606	2262	842	3180	31° 17' 54"	× 71½	2288	2347	109
VIII. Clementine Numbers.....	600	2256	915	3440	34° 24' 14"	× 71½	2460	2347	A. D. 114
IX. Modern Jewish Corruption.....	True Years to a Degree.	Arabian Years to a Degree.	Years of Arabian Deficiency.	Years taken from Diluvian Era.	Precession from Deluge to Corruption.	Rates of Precession.	Years from Deluge to Corruption.	Diluvian Eras B. C.	Era of Corrup. A. D.
	71½	66	5½	248	44° 10' 54"	× 71½	3159	2347	} = 518
Jewish.....	71½	66	5½	248	44° 10' 54"	× 66	2916	2104	

A T A B L E,

Exhibiting the Progressive Astronomical Corruptions of the Sacred Hebrew Numbers by the Egyptians, Jews, and Samaritans, from the publication of the Genesis of Hermes in the XVth Century B. C., to that of the Seder Olam Rabbah in the IXth Century of the Christian era.

Systems derived from and illustrative of the foregoing.

B. C.	Hebrew.	Heraclitic.	Jos. Numb.	Sam. Heb.	LXX Rom.	LXX Alex.	Sam. Greesk.	Trad. Numb.	Clem. Numb.	Mod. Jews.	Josephus.	Africanus.	Ensebius.
5584.....									Creation				
5501.....									Creation			Creation	
5439.....													
5433.....											Creation		
5408.....													
5353.....			Creation										
5200.....													Creation
4533.....				Creation			Creation						
4452.....													
4245.....													
4003.....	Creation	Creation 350 1200 Gods.											
3896.....									2256				
3760.....	1656	1550	2256	1307	2242	2262	1307	2262	2256	Creation 1656	2256	2262	2242
3323.....													
3239.....								Deluga.				Deluge.	
3226.....								Deluga.					
3177.....													
3166.....					Deluga.	Deluga.					Deluga.		
3145.....				Deluga.									
3097.....			Deluga. Deluga.										
2953.....													Deluga.
2697.....		Deluga. 777	1067	1017	1117	1147	1017		1067				
2347.....	Deluga. 427							1207			1067	1015	1017
2161.....									Call.			Call.	
2234.....													
2209.....								Call.					
2128.....				Call.									
2110.....											Call.		
2004.....					Call.					Deluga. 367			
2049.....								Call.					
2032.....													
2030.....			Call.					Call.					
1941.....													
1920.....	Call. 439	Call. 411	430	430	430	430	430	430	645		429	430	Call. 429
1795.....								Exodus.				Exodus.	
1779.....													
1737.....													
1698.....				Exodus.						Call. 425			
1651.....											Exodus.		
1619.....					Exodus.								
1616.....													
1602.....								Exodus.	Exodus.				
1600.....			Exodus.					Exodus.					Exodus.
1512.....													
1509.....		Corrup.											
1490.....	Exodus. 479										591	746	479
1312.....			590	656	590	590	746	591	566	Exodus. 430			
1090.....											Temp.		
1050.....									Temp.				
1049.....								Temp.				Temp.	Temp.
1033.....					Temp.								
1029.....													
1011.....	Temp. 425			Temp.				Temp.					
1010.....			Temp. 424	Temp. 425	443	Temp. 424	443	425	489	Temp. 410	470	429	443
882.....													
620.....											Captiv.	Captiv.	
611.....													
590.....													
586.....	Captiv.		Captiv. Corrup.	Captiv.	Captiv.	Captiv.	Captiv.	Captiv.					Captiv.
465.....													
433.....			121	241	290	321	449	477	724		689	841	914
422.....													
345.....				Corrup.						Captiv. 1284			
296.....					Corrup.								
265.....						Corrup.							
141.....							Corrup.						
109.....								Corrup.					
A.D. 70.....													
114.....													
200.....										Corrup. Cl. Sa.			
222.....												Af. Sa.	Eus. S.
325.....													
618.....										Corrup.			

A S C A L E,

Exhibiting the proportionate Elevation and Depression of the Diluvian Era, in reference to each successive Era of Corruption, from B. C. 1509 to A. D. 813.

** The first division of each stage contains the Equinoctial Precession from the Deluge to the Era of Corruption; the second, the True Period between those eras on the left, with the excess of the Corrupted Diluvian Era on the right; the third, the Corrupted Period from the Deluge to the date of corruption.

B. C.	Corrup.	Ratio of Error.	Hebrew.	Hermaic.	Jos. Numh.	Sam. Hebrew.	LXX Kom.	LXX Alex.	Sam. Greek.	Trad. Numh.	Clem. Numh.	Mod. Jewish.	Years before and after true Diluvian Eras.
		B. C.	2347	2697	3097	3145	3166	3177	3225	3239	3323	2104	
3323	VIII.	319	:	:	:	:	:	:	:	:	Delu.	.....	990
3239	VII.	279	:	:	:	:	:	:	:	Delu.	.....	.....	892
3225	VI.	239	:	:	:	:	:	:	Delu.	.....	.....	.....	878
3177	V.	199	:	:	:	:	:	Delu.	.....	.....	.....	.....	880
3166	IV.	159	:	:	:	:	Delo.	.....	.....	.....	.....	.....	818
3145	III.	119	:	:	:	Delu.	.....	.....	.....	.....	.....	.....	797
3097	II.	79	:	:	Delu.	.....	.....	.....	.....	.....	.....	.....	750
2697	I.	42	:	Delu.	.....	.....	.....	.....	.....	.....	.....	.....	350
2347	0	0	Deluge.	11° 42' 5" | 893 | 850 Total, 1153	20° 19' 12" | 750 Total, 2372	2002 | 797 Total, 2799	2051 | 818 Total, 2869	2081 | 830 Total, 2911	2205 | 878 Total, 3083	2338 | 892 Total, 3130	2460 | 980 Total, 3440	.....	0
1509	I.	100	:	Corr.	20° 19' 12" | 750 Total, 2372	27° 59' 42" | 797 Total, 2799	28° 41' 4" | 818 Total, 2869	29° 7' 0" | 830 Total, 2911	30° 50' 38" | 878 Total, 3083	31° 17' 54" | 892 Total, 3130	32° 24' 14" | 980 Total, 3440	.....	888
465	II.	200	:	:	Corr.	27° 59' 42" | 797 Total, 2799	28° 41' 4" | 818 Total, 2869	29° 7' 0" | 830 Total, 2911	30° 50' 38" | 878 Total, 3083	31° 17' 54" | 892 Total, 3130	32° 24' 14" | 980 Total, 3440	.....	1322
345	III.	300	:	:	Corr.	27° 59' 42" | 797 Total, 2799	28° 41' 4" | 818 Total, 2869	29° 7' 0" | 830 Total, 2911	30° 50' 38" | 878 Total, 3083	31° 17' 54" | 892 Total, 3130	32° 24' 14" | 980 Total, 3440	.....	2002
296	IV.	400	:	:	Corr.	27° 59' 42" | 797 Total, 2799	28° 41' 4" | 818 Total, 2869	29° 7' 0" | 830 Total, 2911	30° 50' 38" | 878 Total, 3083	31° 17' 54" | 892 Total, 3130	32° 24' 14" | 980 Total, 3440	.....	2051
265	V.	500	:	:	Corr.	27° 59' 42" | 797 Total, 2799	28° 41' 4" | 818 Total, 2869	29° 7' 0" | 830 Total, 2911	30° 50' 38" | 878 Total, 3083	31° 17' 54" | 892 Total, 3130	32° 24' 14" | 980 Total, 3440	.....	2081
141	VI.	600	:	:	Corr.	27° 59' 42" | 797 Total, 2799	28° 41' 4" | 818 Total, 2869	29° 7' 0" | 830 Total, 2911	30° 50' 38" | 878 Total, 3083	31° 17' 54" | 892 Total, 3130	32° 24' 14" | 980 Total, 3440	.....	2205
109	VII.	700	:	:	Corr.	27° 59' 42" | 797 Total, 2799	28° 41' 4" | 818 Total, 2869	29° 7' 0" | 830 Total, 2911	30° 50' 38" | 878 Total, 3083	31° 17' 54" | 892 Total, 3130	32° 24' 14" | 980 Total, 3440	.....	2283
A. D. 114	VIII.	800	:	:	Corr.	27° 59' 42" | 797 Total, 2799	28° 41' 4" | 818 Total, 2869	29° 7' 0" | 830 Total, 2911	30° 50' 38" | 878 Total, 3083	31° 17' 54" | 892 Total, 3130	32° 24' 14" | 980 Total, 3440	.....	2460
813	IX.	900	:	:	Corr.	27° 59' 42" | 797 Total, 2799	28° 41' 4" | 818 Total, 2869	29° 7' 0" | 830 Total, 2911	30° 50' 38" | 878 Total, 3083	31° 17' 54" | 892 Total, 3130	32° 24' 14" | 980 Total, 3440	.....	3159
		B. C.	2347	1509	465	345	296	265	141	109	A. D. 114	813	
			Hebrew.	Hermaic.	Jos. Numh.	Sam. Hebrew.	LXX Kom.	LXX Alex.	Sam. Greek.	Trad. Numh.	Clem. Numh.	Mod. Jewish.	

This diagram unintentionally furnishes the idea of a pyramid, having the True Diluvian Era for its apex, and each descending stage exhibiting the progress of increasing corruption, till the modern Jewish compilers, in severing the baseless errors of the ancients, also severed the apex or True Diluvian Era. This idea well illustrates the subject.

SECTION III.

Objections to the foregoing account of the corrupting of the Hebrew Chronology considered, in seven particulars.

INASMUCH, however, as the facts and arguments above adduced to fix upon the Jews and Samaritans, ancient and modern, the responsibility of having, either from motives of national vanity or from a desire to prove that Christ was a *pseudo*-Messiah, changed, corrupted, and mutilated the original Hebrew numbers, are *denied* by the advocates of the Septuagint version, before dismissing this part of the subject in hand it will be well to consider the *objections* raised against them. It is urged—

1. That as the LXX translators “*must have been men of high repute in the Church of God, and must have been intimately connected with the Sanhedrim,*” etc.; therefore, they are *innocuous* to the charge of “*having wilfully and systematically altered and corrupted the chronology of their own Scriptures, from a motive of national vanity, and in order to raise the antiquity of their sacred records and of their nation.*”¹ In reply to this, and without at all calling in question the “*high repute,*” etc., of these seventy Jews, either in an ecclesiastical or literary point of view, yet, from our historical description of the state of the nation, and of *their* surroundings at the time of their entering upon their labors,² we leave the candid reader to draw his own inferences, as to whether their Judaico-religious scrupulosity was likely to place them beyond the reach of those influences which, as we contend, induced them to sacrifice scholastic fidelity to a spirit of national jealousy, in the execution of the task assigned them. Indeed, if we are warranted in measuring *their* piety by their commendation, according to Aristæus’s account, of the “*piety towards God*” of the pagan king, Ptolemy Philadelphus, we are furnished with but a slender guarantee for their preservation of truth against expediency, in a conflict for pre-eminence of national origin. But, it is urged—

2. That, if the LXX translators and others, as set forth in the above theory, “*were all guilty of corrupting the Scriptures at different and distant periods, upon one and the same astronomical principle;*” inasmuch as “*the difference between the Greek and Hebrew Scriptures must have*

been known to multitudes, how,” it is demanded, “*are we to account for it that no one writer of antiquity was honest enough to bear witness to the fact?*” In answer to this, it is quite sufficient to observe, in regard to the Jews of Alexandria, that having, as already stated, lost a knowledge of the Hebrew language, so that they could neither *read* nor *speak* it, they were totally disqualified to detect the fraud. On the other hand, the ignorance of the Hebrew which everywhere prevailed among the Jews—the consequent diminution in the number of the Hebrew copies of Scripture—and, finally, the growing popularity of the Greek version, which “*gradually acquired the highest authority among the Jews of Palestine,*” etc., and which was used “*throughout all the synagogues of the Roman empire,*”—are considerations which will, we opine, abundantly account for the circumstance of *silence* by the ancients in this matter. Again: it is urged—

3. That not only “*the whole Jewish Church before our Lord’s appearance*” had adopted the Greek version, but it was *received and used by Christ and his Apostles during the New Testament age.* Therefore, it is argued that they, in so doing, on the above hypothesis, “*must have connived at a wilful corruption of the Word of God.*” That there is great plausibility in this objection, no one can deny. It strikes home to the sensibilities of every pious heart. The intelligent Christian mind revolts at the thought of such “*connivance.*” It is predicated of the supposition, that “*the Lord could not permit any falsification of his holy and revealed Word.*”¹

Now, to this I reply—

First. We know, that “*as God has permitted all crimes of men,*” so he may have “*permitted both designed and unintentional alterations in his Word, in respect to chronology and other subjects.*” That this is true of the Samaritan Pentateuch and of the Greek Septuagint, is placed beyond controversy. Equally certain is it that the same fact will apply to the falsification of the Hebrew version since the ninth century. The question, then, is—Did God permit these falsifications of his word or not? and if so, how can it be pretended that God was obliged to preserve the Hebrew text of the Old Testament uncorrupted in its new translation by the LXX?²

This, however, is an important subject. With a view, therefore, to a vindication of our Lord

¹ Cunninghame’s Chron. of Israel, Appendix, p. 101.

² See pp. 41–43 of this work.

¹ Scyffarth’s Summary, etc., p. 119.

² *Ib.* pp. 119, 120.

and of his apostles from the charge of a sinful "connivance," in their adoption and use of the Greek version, with its falsifications of the true chronology, I remark—

Second. That if we will consent for a moment to penetrate somewhat beneath the surface of the facts in the case, we may discover that what would seem at first view to be a connivance at the corruption of God's word, is rather an illustration of that *permissive* administration of God's providence, which, "in times past, suffered all nations," and the Jews with others, "to walk in their own ways;"¹ while, at the same time, he so *overruled* their evil machinations as to make even "the wrath of man to praise him."² So in the case before us. Let us look at it. On the one hand, the chronology of the Greek version, which assigned the advent of Messiah to the SIXTH MILLENNARY from the creation, had awakened a general expectation of his appearance about the time of his actual birth at Bethlehem. On the other hand, it is admitted by all Septuagintarians that copies of the Hebrew Scriptures were in the possession of the Jews in the time of Christ. Whether, therefore, the "devout" Jews of Jerusalem, who were anxiously expecting and "waiting for the Consolation of Israel," had consulted the Hebrew chronology or not, that chronology, historic and prophetic, pointed to the same event, and to its accomplishment *at that time*. If, then, we take the Septuagint computation for that event—reckoning the commencement of Daniel's seventy weeks from the destruction of the first temple, in the thirteenth year of Nebuchadnezzar, n. c. 602—it places it at A. M. 5586. If, on the other hand, we take the true Hebrew computation—reckoning the commencement of the seventy weeks from the point fixed by the prophet, viz., "from the going forth of the commandment to restore and to build Jerusalem," which fell in the seventh year of Artaxerxes Longimanus, n. c. 453—it places it at A. M. 3679; making a difference between the two systems of nearly 2000 years. This leads to the remark—

Third. That prophecy, in treating of the great mediatorial work of Messiah, speaks not only of the "sufferings of Christ," but also of "the glory that should follow."³ It hence contemplates two ADVENTS, with a prolonged period intervening. Turning back, then, to the difference between these two chronological systems, while both equally prepared the Jewish nation to expect Messiah's appearance *about the same time*—and when he

came, IF THEY WOULD, to receive him, and to enjoy in its fulness all the blessings of the restored "first dominion"¹—it at the same time opened the door, in the event of their *rejection* of him, for the accomplishment of those *ulterior* purposes of God, predicted by Daniel, in reference to the cutting off of Messiah as a sin-atonement sacrifice,² and of his "reception into the heavens until the times of restitution of all things."³ The interval of nearly 2000 years between the two events, be it borne in mind, being fully and minutely defined *only* in the chronology of the Hebrew Scriptures. See now—

Fourth—what follows. It is evident that, as the Messiah who *did* come at the time indicated by the chronology of the Septuagint was rejected and murdered by the Jews, *that system* leaves them *no ground* of expectation that he ever will come.

Hence the attempted *correction* of the chronology of the LXX by the Jews, the design being to make Christ appear to have been a false Messiah, who had come 1500 years before the time predicted by Habakkuk and others,—which, in the system of Aquila of Pontus, A. D. 119, was effected by shortening the lives of all the patriarchs before Abraham one hundred years. *This system*, however, leaves the Jew *without* the indispensable provision and benefits of a *sin-atonement* Messiah.

But the chronology, historic and prophetic, of the ORIGINAL HEBREW SCRIPTURES, provides against both these defects. It points the Jew to those statements of their own prophets, which, as I have said, set forth Messiah under the aspect of two advents;—one in his *suffering* humanity, which transpired more than 1800 years ago, but against which they shut their eyes and closed their hearts; the other, in his *glorified* nature, to be manifested at the *end* of the sixth millenary from the creation of the world. In conclusion, then, on this subject, I remark—

Fifth. That if, in order to accomplish all the great ends contemplated in the work of Christ as Mediator, it was consistent with the infinite wisdom and goodness of God, in the agencies employed, that by the *determinate counsel and foreknowledge of God* the Jews should first reject and then with wicked hands crucify and slay his Son; surely it was equally consistent with the *permissive* providence of Him who "knows the end from the beginning," that by the *translation* of the original Hebrew Scriptures into the Greek tongue, such a change in its chronology should

¹ Acts xiv. 16. ² Psalm lxxvi. 10. ³ 1 Pet. i. 10, 11.

¹ Micah iv. 8.

² Daniel ix. 24–27.

³ Acts iii. 21.

have been effected as, in its bearings upon the TWO MANIFESTATIONS of the Messiah, should lead to the full accomplishment of the very things—"the sufferings of Christ and the glory which is to follow"—concerning which all the prophets had spoken, in connection with "*the manner of time*" set forth by them in the original Hebrew numbers.

On these grounds, therefore, we must insist that while there was no "connivance" on the part of our Lord or of his apostles at a wilful perversion of the original Scriptures, there was nevertheless a providential permission of the prevalence and use, in the New Testament Church, of a version of Scripture which—though founded on a corrupt chronology, yet corresponding in all other respects with the Hebrew version—was overruled, in the then present state of the Church, to the accomplishment of the divine purposes in reference to the two advents of Messiah, and the advancement of the interests of Christianity in the world. There is a difference between God's *choosing* evil that good may come—which he never has done nor can do—and his *overruling* a long-existing evil so as to turn it to the accomplishment of his own most merciful and gracious designs. I add: it is urged—

4. *That as there was an entire silence on the subject of the alleged corruptions of the Scriptures till in the fourth century, A. D. 378, when the Jews were charged by Ephrem, Cyrus, and others, with having corrupted their chronology, the natural conclusion is, that in the apostolic age the difference had no existence.* My answer is, that the above charge preferred against the Jews had reference, not to the alteration of the *Hebrew text itself*, but to TRANSLATIONS from the Hebrew into Hellenistic Greek; of which, besides that of Aquila or Akiba, as above, there was the version of the Old Testament by Theodotion, an Ephesian, in A. D. 178, and of Symmachus, A. D. 193, who, as Epiphanius informs us, was a Jewish proselyte, and Jerome, that he was an Ebionite.¹ The *original* Hebrew itself had not yet been tampered with, the earliest modern chronicle being that of the Seder Olam Rabba, of the ninth century. Again: it is urged—

5. *That "the earliest and most learned fathers of the Church unanimously declare that the true chronology of the Pentateuch was preserved in the Septuagint, but shortened by the Jews after the destruction of Jerusalem.* Dr. Scyffarth, in support of this statement, refers us to Origen, Justin

Martyr, Epiphanius, Eusebius, Jerome, AUGUSTINE, Julian of Toledo, Syncellus, etc., quoting more largely from Augustine on the subject than either of the others.¹ Our answer is, that while we admit the fact as it regards the fathers, we deny the inference—if the *Hebrew* be the shortened version referred to. It is certainly no marvel that "the earliest and most learned fathers of the Church should have held the Septuagint in high repute, when we consider that, immediately after the times of the apostles, the Hebrew Scriptures were in the exclusive custody of the unbelieving Jews, who were the bitterest enemies of the Christians,—leaving the *Greek Churches* no other version than that of the LXX till the time of Origen: and till the time of Jerome, the *Latins* had no other copy than a translation of it. True, there was an ancient Syriac version, made from the Hebrew, used in the East; but the Hebrew itself was almost unknown, even to the learned, in the Christian Church. "The fathers," moreover, "with the exception of Origen and Jerome, were unacquainted with the Hebrew."² Origen commenced the study of it when quite advanced in life, and under all the disadvantages of those jealousies on the part of the Jews, in communicating a knowledge of it to the Christians, so peculiar to those times; so that, as Prideaux tells us, "when Jerome got some of the Rabbis to help him in his Hebrew studies, it was only by bribing them with large sums, and then they would only come to him by night, for fear of their brethren."³

But what merits special observation in reference to Dr. Scyffarth's authorities, as above, is his omission to append to his quotations from Augustine an account of the fact that, though *once* a Septuagintarian, yet, when he came to reflect on "the more easily supposable object with the Septuagint translators than with the keepers of the Hebrew, as well as better opportunity for falsifying in the matter, in his four chapters on this subject (C. D. xv. 10–14), he has put this point very strongly. Which, says he, is most credible—that the Jews, dispersed over all the world, should have conspired together to defraud their Scriptures and themselves of truth, the exclusive possession of which is so much their boast; or that the seventy Greek translators, united together in conclave by King Ptolemy, should have managed to falsify the nu-

¹ Scyffarth's Summary, pp. 187–189.

² Horns's Introd., Part I., chap. v. sec. 1.

³ Cunninghame's Chron. of Israel, Appendix, p. 101; Prid. Connec., Part II., B. iii.

¹ Spanheim's Eccles. Hist., pp. 188, 189.

merals? He adds (xiii. 2), as his own solution of the matter, that it was, after all, probably not the *translators*, but the *first transcriber* from the original in the royal library, that introduced the error—"Scriptoris tribuatur errori qui de Bibliothecâ supradicti Regis codicem describendum primum accepit;" and concludes thus—"Ei lingue potiùs credatur unde est in aliam per interpretes facta translatio." It is to be recollected, however, that Augustine puts this forth as merely conjectural. Jackson, a decided Septuagintarian, "allows that it is difficult to see the motives of the Jews in shortening the patriarchal genealogies. On the other hand, the Septuagint translators had an obvious motive for enlarging the chronology. The Chaldeans and Egyptians (whose histories were about this time published by Berossus and Manetho) laid claim to a remote antiquity. Hence these translators of the Pentateuch might have been led, in a spirit of rivalry, to augment the amount of the generations of their ancestors, alike by the centenary additions and by the interpolation (as Hales himself allows it is) of the *second Cainan*."

"Augustine's testimony," however, taken as a whole, "is the more valuable and remarkable, because," as stated above, "he was himself originally a Septuagintarian in chronology. At the conclusion of his C. D., however, he measures the six periods of the world preceding its septenary period, or Sabbath, by *eras*, not *millenaries*: the 1st to the flood; 2d, to Abraham; 3d, to David; 4th, to the Babylonish captivity; 5th, to Christ; and 6th, to that after Christ." (C. D., xxii. 30, 5.) So much for this objection. It is once more urged—

6. That "*in the time of the seventy interpreters it was impossible, whereas after the destruction of Jerusalem it was possible, to propagate among the Jews a new biblical chronology.*"¹ This objection to our theory rests on the supposition that the Jews of Alexandria, in the time of Ptolemy Philadelphus, were all possessed of and were familiar with the Hebrew Scriptures: and also that, between that time and the advent of Christ, "millions of Jews and Christians" were familiar with them; while "after the destruction of Jerusalem there was not only no Sanhedrim, but nearly all manuscript copies of the Holy Scriptures had been burnt, and the remnant of the people who spoke Hebrew sold as slaves." But how far this statement accords with fact, may be gathered from the following. While, in regard to the

former period, the Alexandrian Jews, as we have shown, could neither speak nor read the Hebrew—and which circumstance must have contributed largely to diminish the number of copyists—so, in reference to the *intermediate* period, it was the Greek Septuagint and *not* the Hebrew version that was in general use among the people. And as it respects the *last* period, Jewish tenacity for the preservation of their Scriptures, and the facilities available to the remnant who escaped the overthrow of their city for the multiplication of copies of them, must have soon made amends, commensurate with their necessities, for any previous losses.

Still, however, on the hypothesis of the corruption of the original Hebrew by the seventy translators, it is demanded, "In what light would the king and his librarians view such a fraud?" To this we reply by another demand. Did they know any thing about it? If so, how? Either themselves must have been good Hebraists, which we know they were not, or the LXX must have apprised them of it, which would have been to convict themselves, and incur thereby the brand of everlasting infamy. Equally at variance with common sense is the supposition, that as "all the seventy learned scribes of the Sanhedrim" in the time of Ptolemy took part in this translation, their successors in that body would be very ready to "reject" what had been the "invention" of their predecessors.

SECTION IV.

The objections to the theory of the corruptions of the Hebrew Chronology herein advocated, as advanced by the writers of the modern Egyptological school.—Mr. G. R. Gliddon's theory examined and refuted.

BUT we now come to consider another and final objection to the theory herein advocated, and which, from its peculiar character, we shall consider under a distinct section. It is this:

7. *Considering the almost numberless variations, mutilations, etc., found in the Hebrew as well as in the Greek version, how, it is demanded, are we to determine the true from the false?* This is an important subject. Its relation to the question of chronology calls for a satisfactory reply. Conceding then the *fact*, as above, we must

¹ Seyffarth's Summary, pp. 142, 143.

insist that the gordian knot must be, not *cut*, but *untied*. Numerous competitors for the honor of the last achievement have appeared on the stage within the last fifty years. Of these writers, all, with the exception of Mr. Cullimore, whose system in the main we have adopted, are or were, in the outset at least, of the *Septuagintarian* stamp. And, belonging as they do to the MODERN EGYPTOLOGICAL SCHOOL, each occupies his own separate and distinct platform. While one class, Dr. Seyffarth for example, claims to harmonize the chronology of the Septuagint with the planetary configurations of ancient Egypt; another, Mr. Gliddon for instance, though he at one time recognized the authority of the Septuagint, yet now, as we shall see, discards it equally with that of the Hebrew version, and, in reference to the subject of chronology, leaves us entirely at sea. We shall consider—

I. The theory of Mr. GEORGE R. GLIDDON. This gentleman, formerly U. S. Consul at Cairo, whom we now take the liberty to introduce to the special notice of the reader, made his literary debut in A. D. 1843, in the form of a two-shilling pamphlet, under the imposing title following: "Ancient Egypt. Her Monuments, Hieroglyphics, History, and Archæology, and other subjects connected with Hieroglyphical Literature." The same Mr. Gliddon turns up in A. D. 1857, in company with "J. C. Nott, M. D., of Mobile, Alabama," as a candidate for *new* literary honors, in a ponderous octavo of 738 pages, bearing the cognomen, "Types of Mankind," etc.

The reader having been duly notified by our redoubtable literary adventurer of the following, as the basis or *stand-point* of his speculations, namely,—that "*inasmuch as Truth must necessarily harmonize with itself,*" therefore "*if Archæology be a true science, the Scriptures will prove it to be so incontestably; and if the Bible be absolute truth, Archæology will demonstrate the fact,*"—we shall commence our animadversions on the theory of this writer by a reference to his summary of facts in regard to the Hebrew version, as collected from Kennicott and G. Bernardo de Rossi, of Parma.¹

He says that Kennicott, in his collation of Hebrew copies, made in 1780, having had access to no less than 692 *manuscripts* of the Hebrew text, of which 250 copies were collated by himself, and the remainder by Mr. Burns under his direction, shows, that of the most ancient relics, but *two* were assigned by him to the tenth cen-

tury after Christ, while all the rest ranged between the years A. D. 1200 and 1500. And also that, in the work of G. Bernardo de Rossi, the august Italian critic who resumed investigation into the actual condition of the Hebrew text at the point where his English predecessor had left off—recasting also the work of the illustrious Oxonian—he finds that, "of the manuscript Codices most ancient of the sacred text," . . . the *oldest*, that of Vienna, dates A. D. 1019; the text, Reuchlin's of Carlsruhe, its age being A. D. 1038. And that there is "nothing in manuscript of the Hebrew Old Testament now extant of an earlier date than the tenth century after Christ." Then both the above collators are represented as exhibiting these various copies as "deficient, imperfect, interpolated, full of errors," etc., etc., and especially in the department of *chronology*.

In view, therefore, of the "horrible state of the Hebrew text" according to the collators, it is demanded—"Is it not folly, then, to pretend to regulate history by a series of numbers thus tampered with, to say nothing of their *scientific* and historical impossibilities?"

"Folly!" replies Mr. Gliddon—"it is worse than folly; it is an absolute disregard of every principle of rectitude—an impudent mockery of educated reason—a perpetuated insult to honest understandings, and a perdurable dereliction, on the part of interested and self-conceited supernaturalists, of almighty *Truth*. Ignorance, abject ignorance, is the only plea through which future sustainers of *genesiacal* numerals can escape from the charge of knavery. Let imbecility impale itself, henceforward, on either horn of this dilemma for the edification of the learned," etc.¹

Yes, reader, and let me tell you that such low, coarse Billingsgate (with which this volume, by the way, everywhere abounds) is nothing more than might be expected from the progressive developments of a theory, the first step in which, involving a repudiation of the original numeral verities of the *Hebrew* version, ultimates, as I shall show, in that species of popular skepticism which, if it does not indeed *reject* it, aims to *subordinate*, God's inspired Word to the proud and imperious claims of what we shall see anon to be "Science, falsely so called."

But to proceed. This very astute, erudite, and indefatigable Mr. Gliddon, formerly United States Consul at Cairo, etc., in the character of an Egypto-hierologist, etc., comes forward in A. D. 1843—for what? "to vindicate the early fame

¹ "Types of Mankind," pp. 620, 621.

¹ "Types of Mankind," p. 662.

of the Egyptians—to attest *their* wisdom, *their* power, and *their* boundless superiority to any of their contemporaries"¹—the Hebrew race, of course, not excepted.

But in order to reconcile the above pre-eminent Egyptian claims to antiquity with Scriptural times ("as it was," as Mr. G. tells us, "exceeding difficult, if not impossible, to reconcile the monumental evidences of remote antiquity in Egypt—the pyramids, for instance—with the chronology of Archbishop Usher"²), he adopts the chronology of the *Septuagint* as fully adapted to his purpose, and which he *then* styled "the pure, uncorrupted Greek translation of the Old Testament."³ Nor this only; for, in regard to the other version, he tells us that, "for the period *subsequent* to Moses, the HEBREW text would seem to be more accurate than for anterior times," and that "from Moses downward, *Archbishop Usher's system of chronology* will probably be found best adapted to Jewish history."⁴

But again—*mirabile dictu!*—in the space of fourteen years, this Egypto-hierological devotee has imbibed such a passion for "science," that, by the aid of a certain Dr. Usher's "*geological* and *palæontological* features of human history," and Dr. Geo. Morton's system of "*Ethnology*," he is induced to join himself to the "Cis-Atlantic school of ANTHROPOLOGY."⁵ More than this—by the light reflected on his mind through the aid of the "*archæological*" and "*paleographic*" antiquities of Egypt, like a giant refreshed with new wine, he steps forth under cover of a ponderous octavo, and boldly proclaims, that as "the physical history of mankind has been trammelled for ages by arbitrary systems of chronology, more especially by that of the Hebrews,"⁶ etc., and as "it is now generally conceded" (which assertion, by the way, is utterly false) "that there exists no data by which we can approximate the date of man's first appearance upon earth;" and as, "for aught we know, it may be thousands or millions of years beyond our reach;" and as "*the spurious systems of Archbishop Usher on the Hebrew text, and of Dr. Hales's on the Septuagint*" (the *italics* are ours), are "entirely broken down;"—therefore he turns, "unshackled by prejudice, to the monumental records of Egypt as his best guide." Yes: "To EGYPTOLOGY, beyond all question," he proclaims, "belongs the honor

of dissipating those chronological fables of past generations, continued belief in which, since the publication of Chevalier Lipsius's researches, implies simply the credulity of ignorance;"¹ and hence, "with the derisive jeers of men of science," as the choicest boon he has to bestow upon poor ignorant and deluded evangelical "theologicals," he is "now endeavoring to reconstruct a *solid chronology* out of the debris of universal and primeval humanity yet traceable, in their various centres of creation, upon our planet's superficies!"²

Thus equipped, this ardent adventurer for new literary laurels sets out, under the passport of a "logically orthodox axiom," borrowed from "Vater"—to wit, "Faith in Christ can set no limits to critical inquiries; otherwise he would hinder the knowledge of truth."³ This, by his protean touch, is converted into a mask behind which he professes to follow the apostolic admonition, "Search the Scriptures." Having, moreover, told us, as above, that we "have no data by which we can approximate the date of man's first appearance upon earth," or determine whether it be "thousands or millions of years;" in a word, having informed us that "the real question" concerning the important matter at issue, "when posited in logical shape," is the following—"The Hebrew Moses wrote the Hebrew Pentateuch. Did the Hebrew Moses write the Hebrew Pentateuch? If the Hebrew Moses wrote the Hebrew Pentateuch, where is the Hebrew Pentateuch Moses wrote?"—and thereby, with a refinement of infidel effrontery, compared with which we know of no parallel, he *ignored* the authenticity of the Pentateuch, claimed by all Christendom to have been written by Moses:—I repeat, thus equipped, Mr. Gliddon commences the execution of that portion of the ponderous tome now before us which had been assigned to him (but which, after all, is nothing more, substantially, than what is found in his twenty-five cent pamphlet of 1843, newly vamped), with a series of articles which, from a regard to logical precision, we shall classify agreeably to the following order—namely: 1st. "A palæographic excursus on the art of writing, . . . from the earliest antiquity to the present day;"⁴ 2d. An "archæological introduction to the tenth chapter of Genesis;"⁵ 3d. An "analysis of the Hebrew nomenclature," as contained in the tenth chapter of Genesis;⁶ 4th. "The tenth chapter of

¹ "Ancient Egypt," p. 84. In the above quotation, the *italics* are Mr. Gliddon's.

² Ib. p. 85.

³ Ib. p. 86.

⁴ Ib. p. 61.

⁵ "Types of Mankind," preface, pp. ix. x.

⁶ Ib. p. 59.

¹ "Types of Mankind," pp. 59, 60.

² Ib. p. 662.

³ Ib. Part III., p. 575.

⁴ Ib. pp. 628-654.

⁵ Ib. 578-628.

⁶ Ib. pp. 466-558.

Genesis modernized in its nomenclature, to display, popularly and in modern English, the meaning of its ancient writer;"¹ and, 5th. An additional section on the "antiquity of the name of ADAM," etc.;²—in reference to one and all of which, he tells us that "it would be *unphilosophical* to set forth with any theory as to age, authorship, or true place of this *document*, in the arrangement of the canonical books."³

Aud now, reader, having plodded through 187 pages of the "Types," etc., in closely cramped Noupareil, what think you are the conclusions to which we are conducted? Why, 1st. That the *square letter* of the Hebrew is the *fifth* in the order of succession from the ancient Hemitic or Egyptian hieroglyphics; 2d. That having repudiated the Hebrew and Greek versions of the Scriptures, and with them the received English version of King James, which was translated from them, as *worthless*, said Mr. Gliddon sets up a demand for a *new* translation; 3d. That with such a new translation we are *now* provided, and that at the hand of this master Hebraist and critic in general, the said Mr. Geo. R. Gliddon, which may be found in the 3d, 4th, and 5th articles above; wherein we are told—

First. That, "viewed by itself as a document from all others distinct, incorporated by the Esdraic school into the canonical Hebrew writings, the tenth chapter of Genesis is simply an *Ethnic chorograph*" (or HEATHEN GEOGRAPHICAL summary), "wherein the three 'types of mankind'" (Greek, Egyptian, and Syrian),⁴ "generically classified as red, yellow, and white, are mapped out after their families, after their tongues, in their countries, in their nations," etc.⁵

Second. That "as no 'type of mankind' but the *white race* can be said (physiologically) to *blush*, it follows that, according to the conception of the writers of Genesis (who were *Jews*, and of the *white race*), not only did the first human pair converse between themselves, no less than with God and with the serpent, in pure *Hebrew*, but they were essentially A-DAM-ites (*red* man and woman), 'blushers;' and therefore these Hebrew writers never supposed that ADAM and ISE (*vulgaricè*, Adam and Eve) could have been of any stock than of the *white* type—in short, Hebrews, *Abrahamidæ*—like themselves, these writers aforesaid." *Ergo*, as the *square letter* of the ancient Hebrew had no existence till subsequent

to that of the Assyro-Phœnician, B. c. 700,¹ so "among Hebraists of the highest modern school on the European continent, the fact that 'Adam' is a *dissyllabic* name, alone suffices to prove that its possessor appeared on earth THOUSANDS OF YEARS SUBSEQUENTLY TO THE PRIMORDIAL AGES OF HUMANITY, because *in principio* man articulated but *monosyllables*!" etc.² And,

Third. That in reference to the Pauline statement, "And [God] hath made of one blood *all nations* of men to dwell on *all the face of the earth*, and hath determined the appointed times and the bounds of their habitation,"³ and which Mr. Gliddon styles "a remarkable text," he affirms it to be the *only one* in the New Testament which alludes directly to the dogma of "*unity* of races." Also, that "inasmuch as it has no parallel," and as the inspired St. Paul's "*knowledge of nations and of races did not extend beyond that of his hearers*," therefore the expression uttered by him when he stood upon Mars' Hill and preached to the men of Athens, "*hath made of one blood all nations of men*," was certainly meant to apply only to those nations about which he was informed—that is, merely the *Roman empire*!⁴

Thus, then, is it that this newly-fledged would-be philosopher, Biblio-philological critic, translator, and commentator of holy Scripture, and the formidable champion of Egypto-Ethnological science, under an imposing array of authorities—Jewish, Gentile, Christian, Turk, and infidel—seeks to bewilder, confound, and entrap the unwary into a substitution, as a guide to truth, of the light emanating from the "Cis-Atlantic school of anthropology" of Dr. Morton, in the plan of what he (as the author, Mr. G. R. G., avows of *himself*), from "earliest childhood, has been assured,"—viz., "That the Bible is the *word of God*, and that the inspiration of the writings of the Old Testament rests upon testimony the most irrefragable."⁵

It does not, as the reader will readily perceive, fall within our province in these pages to review at large the "Types of Mankind;" nor, as we shall see, is it at all necessary that we should do so. Both parts of that work lead to the same results—that of elevating the antiquities of the nation, literature, religion, etc., of the Egyptians above all others, that of the Hebrew race and their ancestors not excepted,—and all with

¹ "Types of Mankind," pp. 558, 554.

² Ib. pp. 572-574.

³ Ib. p. 550.

⁴ Ib. p. 468.

⁵ Ib. pp. 554, 555.

¹ See tables of "the order of development of human writings," "Types of Mankind," pp. 680, 681.

² Ib. pp. 572, 578.

³ Acts xvii. 26.

⁴ Ib. pp. 558, 559.

⁵ Ib. p. 575.

a view to prove, through the developments of the modern mushroom ethnological process, that Adam "appeared on earth *thousands of years subsequently* to the PRIMORDIAL ages of humanity," and hence, by sequence, that the records of the Hebrew, Greek, and English versions of holy Scripture are mere "*myths*," or, *if true*, that "the horrible state of the text" precludes "the possibility of regulating history by a series of numbers which have been so tampered with." With such results, therefore, as these and the like before us, we feel ourselves bound by a sense of present moral obligation and of future responsibility which we cannot evade, to arrest, so far as lieth in us, those modern infidel tendencies with which these last "perilous times" everywhere abound.

We would—*suum cuique tributo*—give to every one his due. Yet what can we think of an author who is so ignorant of history as to make that great Jewish system of chronology, the "Seder Olam Rabba" of the year A. D. 832, to have originated in A. D. 130,¹—thereby robbing Aquila or Akiba, of A. D. 119, of his rightful honor of having first, under a Hellenistic translation, corrupted the Hebrew numbers;—who is so deficient in his acquaintance with the New Testament, as we shall see anon, as to affirm that Acts xvii. 26 is the "only" passage "which alludes directly to the dogma of *unity of races*;"—aye, and more than this, who, out of blind subserviency to an idolized theory, has the effrontery to charge upon the inspired Apostle Paul such ignorance of the subject on which he was addressing "the men of Athens on Mar's Hill," as not to know the difference between the subjects of the "*Roman empire*" and the "*all nations that dwell upon the earth*," etc.;—and, finally, who tells us, in his twenty-five-cent pamphlet of A. D. 1843, that "it is satisfactory to be able to prove that there is nothing required by Egyptian antiquities that can affect the truth of Scripture, or that is so boundless as to subvert the text of the Bible?"² So also, in A. D. 1857, his new discoveries and wonderful progress in ethnological science lead him to affirm that "the spurious systems of Archbishop Usher on the Hebrew text, and of Dr. Hales on the Septuagint, are "entirely broken down," and that to "ethnology," alias "anthropology," "beyond all question, belongs the honor of dissipating those chronological fables of past generations, continued belief in which, since the publication of Chevalier Lipsius's researches, implies simply the credulity

of ignorance;" etc. Now, we deferentially submit, whether *such* an author is entitled to claim at our hands an unconditional surrender of a faith regarding which the maxim of Vincent of Lerins, "Quod ubique, quod semper, quod ab omnibus creditum est"—*that which has been believed everywhere, always, and by all*—will at least apply, and adopt in its place a science (I here quote from Dr. J. C. Nott) "born, we may say, in our own generation,"¹ and which boasts that, "through a few cuts of an archæological scalpel,"² it demolishes and scatters to the four winds of heaven the "genesiocal" records, and with them "the spurious systems of Archbishop Usher on the Hebrew, and of Dr. Hales on the Septuagint;" and to believe that the said science of ethnology has "reconstructed a solid chronology out of the debris of universal and primeval humanity (alias *anthropology*, alias the PRE-ADAMITES), yet traceable, in their various centres of creation, upon our planet's superficies!"

But, as this is a subject little studied and less understood, it may not be out of place here simply to state, that this very imposing system of ethnography *alias* anthropology is nothing more nor less than that of Isaac de la Peyrera, who, in A. D. 1655, unable to reconcile the exorbitant claims of antiquity of the ancient Chaldeans, Egyptians, Hindoos, etc, with that given to the first human pair by Moses, affirmed that Adam and Eve *could not have been* the first progenitors of the human race. Hence his *pre-Adamite* theory; and which, in its original form, has found an advocate in our day in the person of Rev. Dr. Edward Beecher of Boston.³ True, in the hands of our modern philosophers, Messrs. Nott and Gliddon, it is put forth under a new and more fascinating guise. But, substantially, it is the same with the above pre-Adamite theory.

Now, that Mr. George R. Gliddon & Co. are taxing our credulity at the expense of all honor, consistency, and truth, I shall proceed to demonstrate—himself and Co. being judges.

Take, in illustration, Mr. G. R. G.'s stand-point in these premises: "Inasmuch as truth must necessarily harmonize with itself," therefore, "if archæology be a true science, the Scriptures will prove it to be so incontestably; and if the Bible be absolute truth, archæology will demonstrate the fact."

Now take Mr. Gliddon's dogmatic statement regarding Acts xvii. 26, that it "has no paral-

¹ "Ancient Egypt," etc., p. 84.

² *Ib.* p. 86.

¹ "Types of Mankind," introd., p. 50. ² *Ib.* p. 573.

³ See Beecher's "Conflict of Nations," etc.

lel," and that it is "the *only*" passage in the New Testament which alludes directly to the dogma of *unity* of races."—First, it "has no parallel." On this point let the reader turn to Gen. i. 26–28, and he will read, "So God created man in his own image . . . male and female . . . and God blessed them, and said unto them, Be fruitful, and multiply, and *replenish the earth,*" etc. And then let him turn to chap. iii. 20, and he will read, "And Adam called his wife's name Eve, *because she was the mother of all living.*" Finally, let him turn to chap. ix. 19: speaking of the peopling of "the world" by the descendants of Noah's three sons, Japheth, Shem, and Ham, it says, "*And OF THEM the WHOLE EARTH was overspread.*"

Then, second—If he wishes for a refutation of the statement that Acts xvii. 26 is "the *only*" passage in the New Testament which directly alludes to the dogma of *unity* of races," let me remind him, in the first place, of our blessed Lord's *direct* reference to the Mosaic account of the creation of man as given in Gen. i. 26–28, and ii. 7, when he said (Mark x. 6), "And *from the beginning of the creation* God made them male and female;" the *proof* that he referred *direct* to Adam and Eve being given in the following verse, the seventh, where he quotes *the very words* of Moses, "Therefore shall a man leave his father and mother, and shall cleave unto his wife," etc. And, if the reader desires additional proof, let me refer him to St. Paul (1 Cor. xv. 45, 47), where he *twice expressly* declares that Adam was "THE FIRST MAN."

What man, then, I respectfully ask, whether learned or unlearned, is willing to risk his reputation or his title to the possession of common sense, by an *indorsement* of Mr. George R. Gliddon's exposition of Acts xvii. 26? No; that passage, in defiance of his sophistical quibblings, tortuous reasonings, and monstrous conclusions, stands out upon the page of inspiration in bold relief, at once as a stereotyped and irrefragable *refutation* of ethnological science, and a *scathing reproof* to the bold and unscrupulous theorist, who, to gain a point, dares to detract from the universally admitted *general scholarship* of the great pupil of Gamaliel, and to impugn the *inspiration* of the greater Apostle of Christ—St. Paul!

To conclude, therefore, this unavoidably lengthened notice of the "science, falsely so called," of ethnology, as advocated by Mr. George R. Gliddon & Co., and to return to the objection at the head of this article.

First: Having proved, as above, that the Scriptures most irrefragably demonstrate the fallacy of ethnological science in regard to the question of "the *unity* of races;" therefore, on the principle that "truth must necessarily harmonize with itself," the entire "anthropological" theory of Messrs. Nott & Gliddon—reared at such an immense outlay of toil and treasure, and invested with so much of artistic display (embracing, as it does, no less than 362 wood-cuts and lithographic prints, etc., and making up quite a tempting picture-book for overgrown as well as smaller children)—topples and falls to the ground, like Dagon before the ark. I observe in the next place—

Second: That the science of ethnography being proved fallacious, it follows that the Scriptures of the Old and New Testaments, in all their various versions—Hebrew, Greek, and English, whether ancient or modern—take their original place as the fountain of primordial antediluvian and postdiluvian history and chronology. And, finally, I remark—

Third: That—the "horrible state of the Hebrew text" to the contrary notwithstanding, and even admitting that it is much greater than represented—the very *criterion* adopted in this work as demonstrative of the growing corruptions of the Hebrew text through a long series of ages, Judaic and Christian, when applied to *existing* versions, will at once decide between the *true* and the *false*, by pointing us to *that* version not only, but to *the copy* of that version whose chronological numbers *harmonize* therewith.

That version we claim to be the HEBREW, the chronology of which, as critically examined and adjusted in this work, is the same with that adopted by the *forty-seven* English translators in our present version (A. D. 1603), called "King James's Bible."

SECTION V.

An examination of the claims of the ancient profane historians, for a vastly greater antiquity for the origin of man, etc., than that given in the sacred writings.

BUT, even admitting that we have satisfactorily disposed of the question as to an authoritative version in determining the true chronology of Scripture, the greatest care and circumspection

in arranging, classifying, and harmonizing its details are indispensable not only, but we are compelled, so to speak, to contend for the ground we occupy, inch by inch, against a host of rival theories of the Egyptological school.

Before entering, however, on the main subject in hand, it will be well to premise that—even in view of the most expanded date of the Septuagint, from the creation to the present time, viz., 7629 years—the ancient profane writers in their Cabalas claim a vastly greater antiquity for the origin of man and of nations than that given in the sacred writings. For example: In the Old Egyptian Chronicle, after assigning an eternity to Hephæstus (Vulcan—Pthah) the creator, it appropriates to the reign of HELIUS (the sun), son of Hephæstus, during the *antediluvian* age, three myriads, or 30,000 years; and CHRONUS, with the other twelve divinities, 3984 years. Of the demigods—or MESTRÆANS—of the *post-diluvian* age, 217 years; while it assigns to the Egyptians as *men*, from the first to the thirtieth dynasty inclusive, 2541 years, which, with the other, gives to the whole period a total of 36,525 years. On the other hand, the pretensions of the Chinese, Indians, Persians, Etruscans, etc., carry us back to a period thousands of years *anterior* to the remotest era of Egyptian history. Still, they were more modest in their claims than the Chaldeans, who, when Alexander the Great visited Asia, were found to have reckoned 470,000 years since they began to count the stars!

Happily, however, the fallacy of these and the like extravagant pretensions can be made to appear, by a simple comparison of the *facts* of history, sacred and profane, as based on their *internal evidence*. If, for example, we can demonstrate that there is an exact correspondence or identity of persons, places, etc., in both, it will show that the above ancient Cabalas must have been founded on the *traditionary* legends which they derived from the Hebrews; and hence, that their alleged remoter antiquity is fabulous. Let us see.

First—Of the ancient EGYPTIAN records. The *Menes* of Diodorus and other heathen writers (the *Timaus* of Plato, and the *Mestram* of Herodotus, Erastosthenes, etc., all different names of the same person) is claimed by the Egyptians as their first king, who, they say, after his first settling in Egypt, penetrated further into the interior, and built Thebes and Memphis. Now, that this king is identical with the MIZRAIM of Moses, and a son of Ham, whose posterity settled Egypt, is evi-

dent from the fact, first, of its near resemblance to one of the three names above—*Mestram*. Besides, CANAAN was settled *before* Egypt, the *Hebron* of the former country, situated between Shinar and Egypt, being built before *Zoan* in the latter. Moses' testimony is explicit on this point: "Now Hebron was built *seven years before* Zoan in Egypt."¹

In addition to the above, it is clear from the united testimony of Plutarch, Philo-Biblius, and Porphyry, that the Egyptians, *at the first*, were worshippers of THE ONE TRUE GOD. This exactly coincides with the Mosaic account of Abraham's reception and entertainment in *Egypt*, the same as at *Gerar*,² which could not have been had they then been idolaters. This event—which was coincident with the reign of the Shepherd Kings, who at that time governed Egypt, but who were detested by the Egyptians who had fallen into idolatry *before* the time of Joseph—accounts for Abraham's kind reception by them as a shepherd; while, at a subsequent period, Joseph's brethren, *because* they were shepherds, were by them held in abhorrence.³ At length Menes or Mestram, *alias* the Mizraim of Moses, was deified, and worshipped as a god.

Again—The Egyptian king Shishak, and also Tharaka or Tihaka, who made war against Sennacherib, king of Assyria—together with Pharaoh Necho, who waged a warfare against both the Assyrians and Jews—and Pheron, or Rameses Tubacte, the successor of Sesostris, and whose dreams were interpreted by Joseph—all occupy their places in our Scriptures. Finally, on this subject—

Thebes, or Theba, a name signifying the *ark*, the metropolis of ancient Egypt, is referred to in our Scriptures under the name of "No-Ammon," "Populous No," and was most probably derived from NOAH. The whole valley of the Nile was not large enough to contain it. Its chief temple, that of "*Karnak*," seems to have been built in commemoration of the deluge. But, what is of principal interest to us in regard to this temple is, that among the numerous hieroglyphical inscriptions upon its walls, are to be found inscribed the history of one event connected with the Hebrew race, which is most fully and graphically set forth by the pen of the great Jewish lawgiver. I refer to the bondage of the children of Israel, in

¹ Numb. xiii. 22.

² Compare Gen. xii. 14, with xx. 1, 2, etc.

³ See on this, Seyffarth's assertion, that the Hebrews were the Hykshos or Shepherd Kings who reigned in Egypt.

Egypt. This is confirmed by a tablet representing them on the tomb of Reksaré, who is known to have been the chief architect of the temples and palaces at Thebes, under Pharaoh Moeris. This tablet depicts the exact physiognomy of the Jews, with their bodies besmeared from the splashes of the clay of which they made their brick, while the hand of the taskmaster is ready to inflict the heavy baton on some worn-out laborer,—illustrating our scriptural phrase regarding them, “all their service that they made them to serve withal, was with rigor.”¹ It also informs us that these Hebrews were “captive brought by his majesty to build the temples of the Great God,” doubtless referring to their being marched up from Goshen for this purpose; which corresponds with the narrative of Moses, that they were compelled to build “for Pharaoh treasure-cities, Pithom and Raamses.”²

Second—In the *Belus* of ancient history, who is supposed to have been the founder of the ANCIENT ASSYRIAN EMPIRE, and of which *Babylon* was the capitol, we find the NIMROD of the Scriptures, the grandson of Ham the son of Noah, “the beginning of whose kingdom,” says Moses, “was *Babel* (Gr. *Babylon*), in the land of Shinar.”³ But in addition to the above, to show the absurdity of the extravagance of Diodorus and others—who, in after ages, represent the armies of Semiramis and her buildings at Babylon to be more numerous and magnificent than can be conceived by any who considers the infant state kingdoms were in when she reigned—I have only to mention the fact as recorded by Moses, of the overthrow of Chedorlaomer, king of Elam—Tidal, king of nations—Amraphel, king of Shinar—and Arioch, king of Elassar, by Abraham, for the capture of his nephew Lot, with no other force than his 318 armed servants!⁴

And so, when we come down to a still later period in the annals of heathen writers in this connection, we find a similar coincidence in the facts recorded. Of the three kingdoms into which the ancient Assyrian empire was divided upon the death of Sardanapalus—viz., Nineveh, Babylon, and the kingdom of the Medes—NINEVEH had for its first king Tiglath-Pileser.⁵ His name occurs in our Scriptures in connection with Syria, at first settled by the posterity of Shem, the youngest son of Noah. Of the kings of this country but little is known, till the time of Alexander the Great, except what is related of them in our sacred writings. Of one of them, Hada-

dezer, we read that he made war, but unsuccessfully, against King David.¹ Another, Benhadad, was three times defeated by Ahab and Ahaziah.² Little more is related of the Assyrian kings, till Syria was made a province of the Assyrian empire by Tiglath-Pileser, who defeated and slew Rezin, its king, in battle.³

Tiglath-Pileser was followed by Salmaneser, who carried captive into Assyria the ten tribes of Israel:⁴ by Sennacherib, who, with his army of 180,000 men, was destroyed for blaspheming the God of Israel:⁵ by Esarhaddon, who subdued BABYLON and annexed it to his dominions:⁶ by Nebuchadnezzar, who invaded Judea, and carried the Hebrews captive to Babylon: by Belshazzar—the same with the Assyrian Labynt—who was conquered by the Persian monarch Cyaxares II., or “Darius the Mede,” of our Scriptures,⁷ in conjunction with Cyrus, who subsequently restored the Hebrews to their own land from the Babylonish captivity.⁸ But, to return now to the *remoter* ages of antiquity.

Third—Of the INDIAN Bacchus, whom they say was *twice born*, and that he was the first who pressed the grape and made wine, etc., we find an exact resemblance in NOAH, whose preservation in the ark during the universal flood made him, so to speak, as one *twice born*; and who, Moses says, “began to be a husbandman, and planted a vineyard, and drank of the wine,” etc.⁹ And so,

Fourth—Of the CHINESE annals, which are next in order, as the most ancient of the nations. They claim *Fohi* as their first emperor. Their traditions regarding him are, that his mother was surrounded with a *rainbow* at the time of his conception; and, that he sacrificed *seven* sorts of creatures to the Supreme Spirit of heaven and earth: both of which facts coincide with the “rainbow,” etc., of the NOAHIC Covenant,¹⁰ and with the clean beasts and fowls which Noah offered by sevens in sacrifice to God, on leaving the ark after the subsiding of the flood.¹¹ The same will be found to hold equally true,

Fifth—Of the GREEKS, who account that *Chronos*, their first king, was the *second* father of mankind, which circumstance makes him identical with the NOAH of the Old Testament. Finally—

¹ 2 Sam. viii.—x.

² 1 Kings xx.

³ 2 Kings xvi. 9.

⁴ 2 Ib. xvii. 8.

⁵ 2 Ib. xviii.

⁶ 2 Ib. xix. 87.

⁷ 2 Ib. xxiv. 1.

⁸ Comp. Isa. xlv. 23, 45, with 2 Chron. xxxvi. 22; Ezra i. 1-7; v. 18, etc.

⁹ 2 Chron. xxxvi. 22, 23.

¹⁰ Gen. ix. 20, 21.

¹¹ Ib. ix. 11-15.

¹² Ib. vii. viii.

¹ Exod. i. 13, 14.

² Ib. i. 11.

³ Gen. x. 9, 10.

⁴ Gen. xiv. 12-16.

⁵ 2 Kings xvi. 7.

Sixth—A few *miscellaneous* facts will close this evidence. Of the ancient Phœnicians, Herodotus claims for the older Tyre—the principal cities of which were Sidon and Tyre—a great antiquity. Now, of the kings of Sidon we know but little. But we know that *Hiram*, king of Tyre, was contemporary with DAVID and SOLOMON,¹ two of the mightiest Hebrew monarchs.

Again—In profane history, *Pul*, one of the last sovereigns of Assyria, and who, as king of Nineveh, subdued Israel in the reign of Menahem, is the *PUL* of the Hebrew Scriptures, who, with his people, repented at the preaching of the prophet Jonah.²

So, also, the *Cambyzes* of Persia, who added Egypt to his empire, is the same with the *Artaxerxes* of the Hebrew records.³

And, finally, the city of *CADYRUS*, mentioned by Herodotus, is identical with the HOLY CITY OF JERUSALEM.

With these facts before us, it becomes a matter of grave inquiry to ascertain *in what way* so prodigious, extensive, and apparently plausible a fraud was brought about. It may be traced, if I mistake not, to the *national pride* of the ancient Egyptians, as one of the oldest among the antique nations; which, taken in connection with their indulgence in a romantic humor for magnifying the traditionary facts with which they were familiar, by a very natural consequence, led them to claim a *priority of origin* over all others. Hence the circumstance of the *longevity* of the ancient Hebrew patriarchs—whose ages, according to that version, varied from 365 to 969 years—led to the extravagances exhibited in the old Egyptian chronographeon above; and also led them, as in the account given by Berosus of the age of the postdiluvian kings, to compute those of Chaldaea by a *sarus*, each of which was equal to 603 years,—thus making them to have lived, some 10, 12, 13, and 18 *sari*, the last of which life amounted to 10,854 years! And so, the same propensity existing among other heathen nations, the extravagance increased as time rolled on.

In confirmation of this statement it will be sufficient to observe, that the most ancient Egyptian records, which bear the impress of a rigid perspicuity of style, left accounts easily reconcilable with the facts with which the history of Moses abounds, in regard to the early postdiluvian age.

The following paraphrase of a passage from Sanchoniathon of Berytus, by Philo-Biblius, will be found in point:

“When *Saturnus*” (or the *Mizraim* of the Scriptures) “went to the *South*” (or removed from the lower Egypt into *Thebais*), “he made *Taautus* king of all Egypt; and the *Cabiri*” (who were the *sons* of *Mizraim*) “made memoirs of these transactions.”¹

In this way it is easy to account for the much closer resemblance and affinity between the traditionary facts of the earlier, compared with those of the later Egyptian and other heathen writers in these premises. For example: The identity of the *Menes* of the Egyptians with the *MIZRAIM*—of the *Belus* of the Assyrians with the *NIMROD*—and of the Indian *Bacchus*, the Chinese *Fohi*, and the Greek *Chronos*, with the *NOAH* of the sacred Hebrew records, all seem perfectly easy and natural.

But, on the other hand, as you glide onward down the stream of time, this transition becomes forced and unnatural. Take, in illustration, the history of the Egyptian dynasty. First in order follows the account of their gods, then of their demigods and heroes, and finally of their kings. Now, to *account* for their perversion of the unsophisticated facts of primitive sacred history, we have only to bear in mind a circumstance familiar to every scholar of antiquity, that, at a very early period of their existence, to their heroes the Egyptians appended the names of their *side-real* and *mundane deities*, the theologico-philosophical opinions concerning whom, in their subsequent mythological accounts, *were transferred to the lives and actions of the heroes themselves*. This delusion, growing and strengthening with that nation's love of the marvellous, at length became incorporated with their entire mythological system. It is, however, susceptible of the clearest demonstration, that the *chronology* of the succession assigned in authentic history to the sovereigns of the four kingdoms into which ancient Egypt was divided—viz., Thebes, Thin or This, Memphis, and Tanais—and the events narrated between the times of *Menes*, the founder of Egypt, and the overthrow of the army of *Rameses I.* in the Red Sea, so nearly coincides with the period between the time of *Menei* or *Mizraim* and it, as to prove beyond a doubt the harmony of the events of profane with those of the Mosaic records.

¹ 2 Sam. v. 11; 1 Kings v. 1.

² Compare 2 Kings xv. 19, with Jonah iv. 11.

³ Ezra iv. 7; Neh. ii. 1; v. 14.

¹ See Shuckford's Connections, vol. i. p. 13.

SECTION VI.

The alleged chronology of ancient Egyptian monumental remains, compared with that of the Hebrew Scriptures.—Mr. G. R. Gliddon.

WITH such evidence before us, therefore, of the *factitious* character of the chronology of the ancient pagan Cabalas, and ascribing it rather to the vagaries of a misguided imagination than to dishonesty of purpose; we now turn to the ground, as *chronologically* occupied by the advocates of the Septuagint version, placed in contrast with that of the authorized Hebrew numbers, in order that we may determine which of the two is entitled to our acceptance.

Take, in illustration, the dates of the Deluge, the Call of Abraham, and the Exode, as given in the following Table:—

EVENTS.	HEBREW.		SEPT., ETC.	
	A. M.	B. C.	A. M.	B. C.
Creation to Deluge.....	1656	2476	2425	8445
Deluge to Mizraim.....	—	—	3087	2788
(Menes, first Egyptian King.).....	2088	2049	—	—
Deluge to Call of Abraham.....	—	—	3578	2297
Menes to Call.....	—	—	4008	1867
Call to Exode.....	2518	1619	—	—

It being conceded, then, that the difference exhibited in the dates of these two columns could only have originated in *design*, we obtain, I submit, a clue to the secret of the hostility of the modern Egyptologists to the chronology of the *Hebrew* version. Under cover of a defence of the seventy Greek translators, against the charge preferred by us—of having changed and mutilated the original Hebrew numbers from motives of national vanity—the object of these writers is, to wrest from the Jew the prophetic assurances of the national restoration and pre-eminence among the nations of his long down-trodden race, and to rob him of his ardently cherished hope of the coming of his Messiah. That this is not mere conjecture, will be made evident anon. True, in *reaching* these results, various schemes are devised;—one class, Mr. George R. Gliddon for example, employing, as a pretext for the rejection of the shorter numbers of the Hebrew text, the alleged antiquity of the monuments of Egypt; and Dr. Scyffarth, the alleged coincidence between the infallible accuracy, even to a day, of the chronology of the Septuagint, and the mathematically certain system of the planetary configurations of the four great world-ages of the ancients.

Compared with the Hebrew numbers, which in the above Table give between the deluge and Call 427 years, and between the Call and exode 430 years—total, 857 years; the Septuagint claims for the first period 662 years, and for the second 916 years—total, 1578 years. If, then, we adopt the above Septuagint numbers as a medium (for no two of its advocates have ever been known to unite in the same dates on any one period), they overreach those of the Hebrew between the *deluge* and the *exode* by 721 years. Let us then apply this difference—

I. TO THE ALLEGED MONUMENTAL REMAINS OF ANCIENT EGYPT.—On this subject, our very learned ethnologico-Egyptologist, Mr. George R. Gliddon, says: “Turn to Archbishop Usher’s chronology, and take note, that between Mizraim and Abraham we have to condense all the events into a space not exceeding 200 years, when there could not have been 100,000 inhabitants on all the earth, according to any reasonable statistical calculation; whereas, if Abraham’s birth be placed at more than 1000 years after the flood, a period has been allowed for the propagation of mankind, which at least is more reasonable, no less than more orthodox.” Then, having stated that “it is sufficient for him to acknowledge Ham and Mizraim to be the progenitors of the Egyptians,” he adds: “On the epoch of the latter’s [i. e. Mizraim’s] immigration, *I have not the presumption to decide*. It is enough that it took effect at an adequate lapse of time after the deluge, and yet sufficiently remote from Menes, the first Pharaoh of Egypt, to admit all relative preparatory events; and as, on Egypt, the Bible is silent for many centuries, we may legitimately look to other sources for information.”¹

Again: from “the traditionary legends floating in the works of Greek writers on Egypt, inferences gleaned from the mythological doctrines that wrap truth in the garb of fable, and deductions legitimately drawn from the monuments,” we are, he says, “enabled to consider it *probable* that a priestly aristocracy was the first form of government in Egypt; created gradually, out of the union of those patriarchal heads of villages, who *probably* governed,” etc.; and then having, a few lines further on, exchanged probability for *certainty*, he adds, “A HIERARCHY appears to have been the first form of general government adopted by the Egyptians of that primeval period; which *we feel persuaded* preceded the establishment of a monarchy. This hierarchy we *presume* to have

¹ Ancient Egypt, etc., p. 44.

commenced within a few generations of Mizraim's immediate descendants; to have increased in power until the accession of Menes, the first Pharaoh; and to have ruled Egypt during the *conjectural* period of about 400 years."¹

Further: from Mizraim and Menes, as above, we pass to Mr. Gliddon's account of the Egyptian pyramids, of which there are at Memphis about 25, and at the Southard, and in other parts, many more; while in Ethiopia there are 139. The pyramids of Ghizeh are of all sizes, from the largest to the smallest. The largest, that of Shoopho (king), is—

Ft., height.	Sq. ft., base.	Cub. ft. masonry.	Tons weight.
450.9	746	82,028,000	6,848,000

The smallest of the nine at Ghizeh is some 70 feet high, with a square base of about 102 feet.

Those of Ethiopia are—

	[Square Base.]	
	Maxim.	Minim.
80 Pyramids at Meroe,—Sandstone.....	60 ft.	20 ft.
42 " at Noori, "	100 "	20 "
17 " at Gebel-Birkel, "	88 "	28 " 2

Mr. Gliddon then adds, of these pyramids: "It is recorded that it took 30 years to build the largest—the tomb of Shoopho—which is not at all an exaggerated view of the necessary time. There are about ten others, none of which could have been built in less than 20 years. The remainder may have occupied from 3 to 10 years each.

Then.....	1 × 80.....	80
"	10 × 20.....	200
"	13 × say 5 years.	65

—295, or about 300 years.

Mr. Gliddon then assumes that all these pyramids "were built *consecutively*," which must have been the method, since they are the sepulchres of *consecutive kings*, etc.³

Finally, on this subject, Mr. Gliddon argues that, "taking the deluge at any given point within the chronology of the Septuagint—say B. C. 3200—and "Menei," the first Pharaoh of Egypt, about 2700, we allow 500 years for the migration of man into Egypt and his progress towards civilization, till he could build one pyramid. In allowing 500 years more for the erection of all those pyramids at Meroe, in Ethiopia, and in Egypt, we have sufficient time for their possible construction," etc.⁴

But, in reference to these statements, all of which, as we see, are founded on "*probability*," "*conjecture*," and the like, I remark—

1. In reference to the period of "about 400

years which Mr. Gliddon makes to intervene between "Mizraim" and "Menes," as "the first Pharaoh of Egypt," Dr. Scyffarth, one of the most learned and distinguished Egyptologists of the present age, affirms that MIZRAIM and MENES are *identical*. Adopting the *Septuagint* version as the basis of his chronology, he makes "Menes (Mizraim) to have moved from Babel to Egypt 666 years from the deluge,—at the dispersion of the nations from Babel, and the origin of dialects and languages, in the time of Peleg.—Gen. xi. 9, A. M. 3087, B. C. 2783."¹ And, indeed, if we understand Mr. Gliddon, he evidently, in one of his two-shilling pamphlets of 1843, makes Mizraim and Menes to be *the same person*. Speaking of the "unplaced kings," as given in Manetho's work, he says: "In making due allowance for possible repetition of the same kings' names in variations of cartouches, or otherwise, and rejecting as double cases many others, we have, in hieroglyphics, more than sixty unplaced kings, who must have lived and reigned between *Menes* and the sixteenth dynasty, or between *Mizraim* and Abraham"—which must, if there be any meaning in language, *refer to the same period*—"wherewith to fill up some portion of the blank of history."² I remark—

2. Mr. Gliddon contends for the "*UNCONTEMPORANEOUSNESS*" of the kings of Egypt, from the time of "Menes," etc.;³ whereas Dr. Scyffarth stoutly contends "that between Menes and the eighteenth dynasty, several dynasties must have ruled *simultaneously* in Upper and Lower Egypt, which was early divided into twelve provinces, or nomi;" and he adds, "The question now is, which of these Manethonian dynasties were *contemporaneous*? Eratosthenes has left us a translation of a list of the Pharaohs from *Menes* to the end of the eighteenth dynasty (1647 B. C.), together with a statement of the years of the respective reigns of these kings; and from these it is manifest, not only that Menes did not come from Babylon into Egypt until the aforementioned year, 2781 B. C., but also that among the earlier dynasties enumerated by Manetho, the first, twelfth, sixteenth, seventeenth, and eighteenth were only successive, and that the *intervening* ones were *contemporaneous* with them." Further, he says: "The same Egyptian history is established with still greater certainty by the Table of Abydos, now in the British Museum, of the year 1600

¹ Ancient Egypt, etc., p. 47.

² Ib. pp. 54, 55.

³ Ib. p. 57.

⁴ Ib. p. 36.

¹ "Summary," etc., appendix, p. 212. See also on this subject, pp. 12, 13, 22, 34, 61, 93, 94, 106, 107, 108, 109, 113, etc.

² Ancient Egypt, etc., p. 60.

³ Ib. p. 57.

b. c., on which all the Egyptian kings of the first, twelfth, sixteenth, seventeenth, and eighteenth dynasties are enumerated in their regular order, *but all the intervening ones entirely omitted*. Finally, we have, in addition, the Table of Karnak for the year 1700 B. C., which divides the kings from Menes to the eighteenth dynasty into *two series*, by arranging those that ruled successively on one side, and those that were their *contemporaries* on the other. Thus, then, the strife which has lasted so many years respecting Manetho's dynasties, and the true commencement of Egyptian history, has at last been set at rest."¹

To the above I add—

3. That Mr. Gliddon, speaking of the pyramids, says "the Hebrews had nothing to do with them, except to look at them from the opposite shore of the Nile." Again, he says that "the monuments are *silent* about the Hebrews;" that "the Egyptian records are altogether silent about the *Jewish sojourn* in Egypt," etc. Nevertheless, he adds, "we meet with some extraordinary coincidences confirmatory of Biblical chronology and history *after the time of Moses*, and corroborative of the computations of the HEBREW VERSION from him downward."² But how, I would ask, are the first two statements, as above, to be reconciled with the fact that upon the walls of the principal temple of Thebes, that of "Karnak," have been found numerous hieroglyphical inscriptions descriptive of the bondage of the Israelites in Egypt? I refer the reader on this subject to our notice of the tablet of the tomb of Reksharé, under Pharaoh Mæris, depicting the servitudes of the Israelites under their taskmasters in Egypt, as given in page 63 of this work; and also to Mr. Gliddon's "extraordinary coincidences," a specimen of which he gives in the form of a monumental cartouch in page 9 of "Ancient Egypt," in proof of the fallacy of his statement, that "the monuments are silent about the Hebrews," etc.

Again—

4. Mr. Gliddon ascribes the building of the largest pyramid near Cairo, and properly so, to Suphis (Shoopho—Saophis), who is the Cheops of Herodotus—and who, by a very learned philological disquisition on *Suphis*, represented as the second, and *Shoopho* as the third king of the fourth dynasty, according to Manetho, he proves to be "one and the same name," but affirms that it was erected in the time of "the fourth Memphite dynasty."³ But here again I quote from Dr. Scyffarth. He says:

"To the most remarkable among the antiquities in Dr. Abbott's museum belongs a heavy gold signet-ring (No. 1050), bearing upon it the

name of King  (KHPH),

CHEOPS. This was the king who, according to Herodotus, built the great pyramid at Ghizeh, and his name has actually been found in the chamber of this pyramid." Then he asks, "But at what precise time may this wonder of the world have been erected?" "Mr. Lipsius," he says, "places the pyramid before the flood, and even before the creation." We have seen that Mr. Gliddon places it in the time of "the fourth Memphite dynasty." "Yet," says Dr. Scyffarth, "it may be well to hear what Herodotus, whom Mr. Lipsius does not name, has to say on the subject. Herodotus, Book II., chap. 99, mentions all the particularly remarkable kings from Menes down to his own time. Among those who succeeded Menes, the more remarkable were Mæris, the ninth king of the eighteenth dynasty, 1777 B. C.; after him his son Sesostris (Osimandya), 1731 B. C.; then Pheron (Rameses the Great), 1694 B. C.; then Proteus, at the time of the Trojan war; then Rhampsinit; THEN OUR CHEOPS, etc. . . . Thus, then, the erection of the great pyramid occurred *long subsequent to the end of the eighteenth dynasty*; nay, its date is later even than that of the Trojan war, which, according to the unanimous testimony of antiquity, took place about 1200 years B. C. During this time Egypt was governed by the kings of the twentieth dynasty, whose names the transcribers of Manetho have unfortunately not preserved. In short," Dr. Scyffarth adds, "the pyramid of Cheops was not built before the creation and the flood, but as late as the period of the twentieth dynasty," etc.¹ Once more on this subject:

5. In reference to *the time* required for the erection of the pyramids—namely, 300 years—Mr. Gliddon says, "As for the *reduction* of my system to a narrower limit, it cannot be done without abandoning facts, logical deductions, and truth itself;" and on this ground he contends "for the imperious necessity for a more extended chronology than the *Hebrew version*."²

It appears then that it is, first, on the fact of Mizraim's *priority* in the order of time to Menes by at least 400 years;³ and second, that to "the fourth Memphite dynasty," as being "(to us) the most important of all," in that it was the period

¹ "Summary," etc., pp. 108, 109.

² "Ancient Egypt," etc., p. 81.

³ *Ib.* p. 56.

¹ "Summary," etc., pp. 113, 114.

² "Ancient Egypt," etc., p. 57.

³ *Ib.* p. 48.

of the erection of those "wonders of the world, the eternal pyramids, whose existence astounds our credence, whose antiquity has been a dream, whose epoch is a mystery," etc.;¹—it is upon these facts that Mr. Gliddon principally relies to prove "the imperious necessity for a more extended chronology than the Hebrew version."

Before proceeding, however, to a summary of the historic facts already laid before the reader as evidence of the fallacy of these assumptions, it is important to state, that while Mr. Gliddon holds the "epoch of the accession of Menes" as the first Pharaoh to be "a fundamental point in all subsequent Egyptian history," yet he positively affirms that "we cannot define with precision the epoch of Menes within 500 years!"² A good beginning this, verily, in that it can be made so readily to accommodate itself to that theory of perhaps, probabilities, conjectures, and the like, on which this learned Egyptologist labors to impugn the chronology of the Hebrew version. And while we would here state that we are no more prepared to endorse the chronological system of Dr. Scyffarth as a Septuagintarian in these premises than that of Mr. Gliddon, yet we submit that, as an Egyptologist, the learned German, instead of leaving all either to hold assertion or mere conjecture, as does our late American consul at Cairo, furnishes his reader with *authentic historical data* in proof of every fact of which he speaks. To sum up the whole, then, let us look at the result which is legitimately deduced from these facts.

1st. It is clear that Mizraim and Menes are *one and the same person*. This disposes of Mr. Gliddon's interval of about 400 years, and places the first Egyptian Pharaoh that much nearer to the time of the flood.

2d. It is clear, that of "the fourth Memphite dynasty," embracing in all eight kings, whose reign Mr. Gliddon affirms to have been "consecutive," and to have extended over a period of 448 years—thereby giving to each king an average reign of 56 years—there were, during that dynasty, and also subsequently, many kings who reigned *simultaneously*. We are warranted, therefore, in reducing the above-named period at least one-half—or 224 years.

3d. It is clear that the enslaved Hebrews in Egypt not only saw, but participated in the erection of those stupendous mausoleums, etc., etc., reared under those Pharaohs "who knew not Joseph."³

4th. It is clear that the largest pyramid, built by Shoopho or Cheops, at Ghizeh, near Cairo, was erected, not during the fourth Memphite, but long subsequent to the end of the eighteenth dynasty. And finally—

5th. It is clear that, according to Mr. Gliddon's own showing, *the time* alleged by him as indispensable to their erection, may be considerably reduced. We here propose to take in *all* the pyramids of which he speaks. The first in order are those of "Venephes," who, as "the third king from Menes, according to the text-book of Manetho," erected the pyramids near Cochoe, or Choe."¹ The next in order are those of Memphis, "near the villages Abooroash, Ghizeh, Abooseer, Zaccára, and Dashoor."² The third, the 139 pyramids in Ethiopia, 80 of which, those at Meroe, Mr. Gliddon informs us were erected subsequent to those at Memphis.³ Now, this learned Egyptologist, in speaking of the *purposes* for which these pyramids were erected, says, "It does seem ridiculous and supererogatory, after the uses we *know* the Egyptians made of these edifices, to speculate upon the relations these kingly tombs may have had to the stars;" and adds, "*they were all tombs, and nothing else*. Kings were buried in them, and perhaps *queens*. In some (the pyramid of five steps at Zaccara, for instance), *other persons* may have also been buried besides the monarch—probably members of the royal family, or of the royal household." And again he says, "In Egypt, *people* built their sepulchres during their own lifetime;" and of those in Memphis, which were the largest, he informs us that they "are all surrounded with countless tombs, pits, excavations, passages, subterraneous works, and superficial structures—all *exclusively dedicated to the dead*;" and, he adds, "if *MILLIONS* of mummies have, in the last 1500 years, been removed and destroyed, there are *MILLIONS* still unmolested in that burial-ground, to attest the vast population of ancient Memphis."⁴

Now, in view of the above, though Mr. Gliddon tells us that "he has verified much in personal travels and through favorite occupations, during a sojourn prolonged in Egypt for the greater part of *twenty-three* years;"⁵ also, that "it will be conceded that a person who, like himself, has resided for years in constant sight of these mausolæ—who has spent, at different intervals, many months in exploring them and their vicinities—who has ascended the great pyramid

¹ "Ancient Egypt," p. 54.

¹ Ib. p. 51.

² Consult Exod. i. 8-11.

¹ "Ancient Egypt," etc., p. 55.

² Ib. p. 54.

³ Ib. p. 55.

⁴ Ib. pp. 54, 57.

⁵ Ib. p. 42.

(that of Shoopho or Cheops) a score of times, and entered frequently into all the chambers, passages, etc., of the others—has at least had an opportunity of gleaning some knowledge of them," etc.;¹ yet when, as an Egyptological chronologist, he tells us that he cannot determine Menes' accession to the throne of Egypt within 500 years, nor even inform us of the length of his reign—*e. g.*, "The king, Menei, exercised royal attributes — years —;"² and says of Venephes, the third king from Menes, "We may conjecture that he occupied the throne within 100 years from that monarch;"³ and finally, who in one place makes Venephes to have erected the *most ancient* pyramids, and in another says "history enables us to carry back the foundation of Memphis to the accession of the first king, Menes," and that "it is in *her* necropolis or burial-ground we find those monuments which, in size as in antiquity, EXCEED ALL OTHERS IN THE WORLD, viz. the pyramids of Ghizeh, Abooseer, Zaccara, and Dashoor, with some tombs coeval with, *if not antecedent to, the erection of the earliest!*"⁴—I repeat, when such a writer claims to enlighten us, even in the abstract, on the important subject of the monumental remains of ancient Egypt,—but especially, when all the scholarship and ingenuity of which he is possessed are employed to turn them to the overthrow of the inspired chronology of the Hebrew Scriptures,—with all the advantages he boasts of, yea, and though increased a thousand-fold, I submit that he is not entitled to the position in the world of letters of a reliable historian.

Further evidence, however, according to his own showing, may be drawn from the *period* claimed by him for the erection of the pyramids at Memphis—300 years. We will start with those of "Venephes," which in one place Mr. Gliddon has told us "shows historically the antiquity of pyramidal constructions."⁵ Having proved above the *identity* of Mizraim and Menes, and also the *contemporaneity* of the kings of Egypt after his time,⁶ and supposing, according to Mr. Gliddon's statement, that those built by Venephes 100 years after Menes were the *most ancient*, then, if we take into the account, first, the fact that the terms *pyramids, tombs, sepulchres*, etc., are employed interchangeably by Mr. Gliddon to denote the same thing—that is, that they were "all exclusively dedicated to the dead"—"all tombs, and nothing else;" second,

that according to his own account they were the receptacles of kings not only, but of queens, members of the royal families and households, and also of many others; and, third, that they were also built by kings not only, but that "the people built their sepulchres during their own lifetime," the "millions of mummies" both exhumed and still remaining in them being adduced as evidence of the "vast population" of Egypt;—I say, in view of these and the like facts, wherein, it may be demanded, is it a thing incredible that these pyramids, large and small, scattered on both sides of the Nilotic valley, from Memphis to Meroe, a distance of 1500 miles, should have been erected *simultaneously* here and there—*e. g.*, in Egypt, in Ethiopia, at Ghizeh, Meroe, Cochome or Choe, etc.—by both kings and people? Surely the *materials* were not wanting; the *population* was fully equal to the task—*e. g.*, that of Memphis; and, what is specially german to this subject, the very *religion* of the Egyptians was the foundation on which they were erected. The doctrine of *transmigration*, or the passing of the soul at death from one body to another, but which, after wandering hither and yon for myriads of ages, was to return to the *original* body again, at which time it was to enter a felicitous state—this doctrine, which was believed and taught by the Egyptians, and which led to the practice of embalming the dead, led also to the erection of those stupendous sepulchres, tombs, or pyramids, for purposes of permanently safe deposits.

It is therefore, I submit, against reason to suppose that even the "kingly tombs" were erected *consecutively*. It is equally against reason to suppose that those pyramids erected by the people during their lifetime *awaited* the completion of those of their royal monarchs. And I now ask whether, with these facts before us, it does not inevitably follow that these pyramidal tombs or sepulchres of Egypt, from the first to the last, must have been erected within at least *one-half* of the period assigned to them by Mr. Gliddon?—an hypothesis this which, while we claim it to be in perfect accordance with the law of analogy, and in regard to which we court refutation, we shall see presently to be in entire harmony with the *shorter* chronology of the Hebrew version.

Finally—If to this it be objected that in the "Types of Mankind," etc., as put forth by Messrs. Nott and Gliddon, there is a large lithographed head of an Egyptian king, underscored, "THE PROPRIETOR—*most ancient tomb extant, fourth*

¹ "Ancient Egypt," etc., p. 54.

² *Ib.* p. 53.

³ *Ib.* p. 55.

⁴ *Ib.* p. 53.

⁵ *Ib.* p. 55.

⁶ See pp. 67, 68 of this work.

dynasty (B. C. 3500), now in the Royal Museum, Berlin,"—I reply, first, that the head is *without a name*; but, second, as the fourth Memphite dynasty extended over a period of 448 years according to Mr. Gliddon, it is as likely to represent the *last* as the *first* king; besides which, Mr. Gliddon cannot determine the chronology of "Menei," as the *founder* of the Memphite dynasties, within the period of 500 years! It follows, therefore, from this uncertainty of near 1000 years, that the *date* appended to the above head (B. C. 3500) is altogether *arbitrary*.

And so of all the others. Mr. Gliddon, the reader will recollect, is of the Champollion school of Egypto-hieroglyphic interpreters. But Dr. Scyffarth says of this entire system, "After the world had, for twenty-five whole years, made laborious and fruitless efforts to turn this [symbolic] system to practical account, Bunsen, in 1845, acknowledged, as well as his friends Lipsius and Birch, 'We declare decidedly that there is not a man alive who could read and explain [according to Champollion's system] any whole section of the book of the dead, much less a historical papyrus.'¹ And why not? All the rules laid down by Champollion proved to be wrong; all his efforts were made in a wrong direction. His entire [symbolical] system was based upon hypotheses that contradict history, and upon the deciphering of very short sentences, severed from their connection, which, precisely because they were too short and disconnected, are susceptible of a hundred different explanations. Of such his whole grammar is full. Had Champollion endeavored, first of all, to decipher the Rosetta inscription, and entire hieroglyphic texts from beginning to end, he would have propounded an entirely different system—that is, the *syllabic* system."²

Again: That Mr. Gliddon gains nothing by endorsing the speculations of the Chevalier Lipsius, "the publication of whose researches," he says, "implies simply the credulity of ignorance"³ on the part of those who reject the light reflected by them, will appear from the following. "The celebrated Lipsius, of Berlin," says Dr. Scyffarth, "has, in his great work on Egyptian history, made the immortal discovery that Menes, the first king of the country, reigned before our dates of the flood and of the creation; that 'the

deluge was confined to but a small portion of the globe;' that 'the sacred Scriptures contain no chronology;' that 'the chronology of the Bible must accommodate itself to that of the Egyptians [N. B., as interpreted by Mr. Lipsius], and so forth. This great savant, however, has exhibited in all his writings to the present day such a degree of ignorance, heedlessness, and levity, that there is no need of any refutation of his chimeras. Mr. Lipsius has not even learnt, as yet, that all great kingdoms and empires have originated in smaller ones; that, consequently, also, Manetho's dynasties must, from the very beginning, have been contemporaneous. Mr. Lipsius, knowing that the *Vetus Chronicon*, the oldest Egyptian history, gives to all the kings of the first fifteen dynasties since Menes *no more than four hundred and forty-four years*, makes the same dynasties *successive*, and gives them, in spite of genuine historical traditions, more than 3000 years,"¹ etc.

So much, then, for the theory of the alleged monumental remains of ancient Egypt, as evidence of "the imperious necessity for a more extended chronology than the Hebrew version."

SECTION VII.

Examination of Dr. Scyffarth's system of the Egyptian planetary configurations of the four great world-ages of the ancients, in its application to the chronology of the Hebrew Scriptures.

II. BUT we have now to turn to an examination of the theory, to the same end, as propounded by the learned Dr. Scyffarth in his "Summary of recent Discoveries in Biblical Chronology, Universal History, and Egyptian Archæology," etc. Dr. S. has been already introduced to the reader as a *Septuagintarian*. His defence of the Septuagint, as containing what he claims to be the only true chronology of Scripture, is the most imposing and plausible, as it is the latest of any that has fallen under our observation. His theory, when reduced to a tangible form, consists in an ALLEGED COINCIDENCE BETWEEN THE CHRONOLOGY OF THE SEPTUAGINT, AND THE MATHEMATICALLY CERTAIN SYSTEM OF THE PLANETARY CONFIGURA-

¹ Bunsen, "Ägypten's Stellung in der Weltgeschichte." Hamburg, 1845. L. 320.

² "Summary," etc., pp. 46, 47. See also pp. 22-24 of this work.

³ "Types of Mankind," p. 60.

¹ "Summary," etc., pp. 106, 107.

TIONS OF THE FOUR GREAT WORLD-AGES OF THE ANCIENTS. By this theory he claims to have demonstrated the infallible accuracy, even to a day, of the chronological dates of the Greek version. He says—

“Among all the nations of antiquity OLD ASTRONOMICAL observations were preserved, *by means of which* the beginning of the four world-periods, the date of the deluge, the arrival of Menes in Egypt in the days of Phaleg, the arrival of the Israelites in Mizraim, the birth of Moses, the exode of the Hebrews, and many other historical events, *become fixed as certainly as the multiplication table*; and all these epochs thus fixed do not harmonize with the Hebrew chronology, etc.—but, on the contrary, they agree with the Septuagint.”¹ In another place, speaking of the two versions, he refers us to the fact that Christ and his Apostles and Evangelists, in the sight of all men, quoted, “as the word of God,” from the Septuagint, which, he argues, they would not have done, *had the record been falsified.* . . . “Thus,” he adds, “the chronology of the Septuagint is confirmed by the New Testament, and no Christian will demand any other proofs.”

Now, then, for the doctor’s conclusion, as drawn from these facts:—“Whosoever regards the New Testament as inspired, and this is, of course, the position maintained by the whole Christian Church, is thus bound to acknowledge that the Septuagint contains the true chronology. Whoever, on the contrary, rejects the testimony of Christ and the Apostles and Evangelists, accepting the chronology in the Hebrew text as the true one, denies, in so doing, the inspiration of the New Testament, and is not, therefore, really a Christian, however much he may boast of his orthodoxy.”² Again, a little further on he says—“Whoever regards the present chronology of the Hebrew Testament as infallibly correct, must, of necessity, also look upon the prophets as fallible men, and upon the Old Testament as in the main uninspired. But he that entertains such views is surely, in his heart, neither Christian, nor Jew, nor Mohammedan.”³ And, finally, having told us that “the seventy . . . translated under such an influence of the Holy Spirit, that all were of one and the same mind;” and also that “respectable Fathers of the Church testify, without being contradicted by others, that the original chronology of the Bible was preserved

in the Septuagint, but designedly falsified in the Hebrew,” he adds—“He who ventures to denounce as liars such holy men [i. e., the Fathers], who have been, at all times, ranked next to the Apostles, is not far from rejecting the testimony of the Apostles and Evangelists themselves.”¹

Sad alternative, this, to a conscientious *anti*-Septuagintist, to be “bound” either to surrender that version of the Holy Scriptures which he receives as authoritative in determining the true chronology of the world; or to involve himself in such a denial of “the inspiration of the Old Testament” as translated by the inspired “seventy,” and such a denunciation of those—Christ, the Apostles and Evangelists, and the respectable Fathers of the Church—“as liars,” as to deny him a place among either Christians, Jews, or Turks! But, this decision of Dr. S. to the contrary notwithstanding, we respectfully urge our plea of entire immunity from such an alternative, and that on the following grounds:

First: The point of difference in the premises between the two versions, the reader will observe, relates exclusively to their respective *chronologies*. Now, can the learned doctor, or any of his advocates, refer us to a single instance, in the quotations made by Christ, the Apostles, and Evangelists, from the Septuagint, that has the least reference to its *chronology*? So far from it, there is not, in any one of those quotations, amounting in all to 174, a single allusion made to that subject. And, in addition to the list of these quotations as given by “Horne” in page 27 of this work—showing wherein the Hebrew and Septuagint agree and differ—we have furnished the reasons at length, wherefore Christ, the Apostles, and Evangelists preserved entire silence in regard to it.² These reasons, I now proceed to show,

Second—Were in part furnished to our hand by Dr. S. *himself*. Having preferred against “the apostate Akiba” the charge of falsifying the true chronology, he supposes some one to start “the following philosophical objections:”—1. That “*the Lord could not permit any falsification of his holy and revealed Word;*” to which he replies—“This is, however, a mere hypothesis, which confutes itself. For,” he says, “the ancient manuscripts of the Old and New Testaments contain, as is well known, a great many corruptions . . . different readings in the Hebrew and in the *Greek Bible.*” And he quotes Watton, Kennicott, and Teller, in proof. He

¹ Summary, etc., p. 159.

² *Ib.* pp. 181, 182.

³ *Ib.* p. 187.

¹ Summary, etc., pp. 188, 189.

² See pp. 54–56 of this work.

then adds: "Further, as God has permitted all crimes of men since Adam, so he has permitted, also, both designed and unintentional alterations of his Holy Word, *in respect to chronology* and other subjects;" and he refers us to the Samaritan, the Hebrew, and the Septuagint versions in illustration. Then, in regard particularly to the last, he says: "Now, suppose the chronology of the LXX to be a *falsified* one—had God permitted the falsification of his Holy Word, or not? Did he not permit such a falsified Bible to get into the hands of many millions of Jews and Christians, and to pass among them during two thousand years, even down to the present day, for the true Word of God?" . . . "How then," he demands, "may any one assert, or attempt to demonstrate, that God was obliged to preserve the Hebrew text of the Old Testament uncorrupted, even in the smallest particulars?"¹

Granted, Doctor. Then why denounce a man, *in either case*, as being neither Christian, Jew, nor Mohammedan, on account of a difference of view "in respect to chronology?" But this is not all. The doctor has another supposed "philosophical objection," which is, that "*cautious and scrupulous men*," on the hypothesis that the Septuagint alone has "*preserved the true chronology*," . . . "*will lose all confidence in the Bible, and the whole Christian Church will be shaken to its foundation*," etc. "But, God be praised," he says, "nothing of the kind is necessary. For the Word of God, in all that is essential to our salvation, is contained in the *Hebrew Bible*, in *Luther's translation*, and in the authorized *English version*, AS WELL AS in the Septuagint. The question," he adds, "whether Adam was created 2000 years earlier or later, does not at all belong to those articles of faith, which are vitally important to human salvation." . . . "Everybody knows that God has permitted a vast number of alterations, both unintentional and designed,"—aye, and mark, reader, as well "in respect to *chronology*" as of "other subjects,"—"in ALL copies of the Old and New Testaments." Therefore, he concludes, "there is no reason whatever for seeking, henceforward, the Word of God rather in the Septuagint than in the Hebrew, or in Luther's or the English version," etc.²

Now, with all deference, we leave it with any who may choose the task, to reconcile the above with the declaration, that a *denial* "that the Septuagint contains the true chronology" involves also a denial of the inspiration of the Old

and New Testaments; nay, more, that such a man is neither Christian, Jew, nor Turk: and as an additional inducement to some one to make the attempt, we would throw in the following admission of the learned doctor to help him in his work. He says—"Finally, as the Rabbis have, since the eighth century, numbered the letters of every Biblical section, recording their numbers at the end of each, the *Hebrew* text has, of course, been copied with *greater accuracy* than its *Greek* translation. From all this we arrive at the conclusion, that in all passages in which the Greek text does not agree with the Hebrew, *the latter* [*i. e.*, the *HEBREW*] *must be preferred*. Only those passages of the Septuagint must be excepted which have been quoted in the New Testament, and to have been thus sanctioned by Christ, the Apostles, and Evangelists."¹

If, then, there be any meaning in language, Dr. Scyffarth has himself settled the important question, as to which of the two versions is *authoritative* in these premises, in favor of the *HEBREW*; for, in addition to the fact that though all the different versions "contain a great many corruptions," yet that, so far as it relates to the Hebrew and Septuagint, as the doctor declares, "in general both texts agree entirely, and word for word." He here admits that the "*Hebrew text has been copied*," at least for 1000 years last past, "with greater accuracy than its Greek translation;" and therefore "that in all passages in which the Greek does not agree with the Hebrew, the latter must be preferred." But, as we have shown above, the variations in the two versions relate to the *chronology* only, to which subject neither Christ nor his Apostles and Evangelists, in their quotations from the Septuagint, ever refer at all. And as "in general both texts agree entirely, and word for word," on all other subjects, the inevitable inference is, that the "greater accuracy" of the Hebrew over the Greek version relates alone to the subject of chronology. *Ergo*, the Hebrew text, and the English translation as derived from it of the present day—Dr. Scyffarth being judge—constitute the only inspired or authoritative version in determining the true chronology of the world.

This point settled, the plausibleness with which Dr. Scyffarth puts forth his theory of "*PLANETARY CONFIGURATIONS*," and the ingenuity with which he applies them as tests of the infallible accuracy, even to a year and a day, of the chronology of the Septuagint, alone justify the appro-

¹ Summary, etc., pp. 119-121.² *Ib.* p. 128, 129.¹ Summary, etc., p. 130.² *Ib.* p. 130.

priation of any further space in our animadversions thereon. A succinct exhibit of both will be sufficient.

As the doctor's book is published "with special reference to Dr. Abbott's Egyptian Museum in New York"¹—in which he says "the higher arts and sciences of the ancient Egyptians are mirrored in nearly all the objects contained in the museum"—"to the scientific class," he observes, "belong the *astronomical monuments*."² Adopting these as the basis of his theory, he affirms an antiquity to astronomy as practised by "the ancient Romans, Greeks, Egyptians, Ethiopians, Arabians, Phœnicians, Chaldeans, Babylonians, Hindoos, Chinese, Japanese, Persians, and even Mexicans, as far back as the creation of man;" that "Seth was the originator of the science;" that "our zodiac is as old as the human race;" and that as "all the ancients were acquainted with the gradual revolution of the entire starry heavens from west to east, and their great world-period of 36,000 years was based upon this fact," so to their "planetary observations belong the four ages of the world, and the planetary configurations observed at their respective commencements." This great "world-period," he says, was divided in the following manner: "As the ecliptic, in which the sun performs its course, is divided into 360 degrees, the ancients calculated 36,000 years for the revolution of the entire heavens; and as the ecliptic was divided into 12 signs of 30 degrees each, the time of the precession of the heavens through a sign, or 30 degrees each, would consequently be 3000 years." Then further—"The periods during which the equinoctial point passes through the different signs of 30 degrees constituted the basis of the so-called ages of the world among the ancients," which the Greeks and Romans expressed by means of the reigns of the gods—terming "the *golden age*, Uranus; the *silver age*, Saturn; the *brazen age*, Jupiter; and the *iron age*, Mars;"—and as "each of these four ages of the world comprised 3000 years, in round numbers, the ancients," he says, "have preserved the observations of the planetary configurations as they took place at the commencement of these four periods respectively." The first commenced A. M. 1, B. C. 5871; the second is recorded in the Zendavesta, the sacred writings of the Parsees, and relates to the year 3725 B. C.; the third is preserved in the Ramayana, the celebrated epic of the ancient Hindoos, and relates to the

year 1579 B. C.; and the fourth—the age in which we still live—is to be found in the later Vedas, the sacred writings of the Hindoos, and relates to the year 598 A. C.¹

The learned doctor then states: "It is self-evident that this inquiry is of the utmost importance, inasmuch as these ages among the ancient nations begin with the very year and the day of the creation,"—viz., that it was "the year 5871 B. C., and on the 10th of Julian May, which at that time was the day of the vernal equinox, and a Sunday!"—and he affirms that "they are based upon mathematical and incontestable truth."² He also says that, compared with the planetary configurations of these four world-ages, the recorded observations of the position of the planets by the Egyptians, 3000 years before Ptolemy's day, prove that astronomer's eclipses, together with his lunar tables, etc., to be all wrong;³ and says that "all the events of ancient history to which such planetary configurations, as observed by the ancients themselves, are linked, are by means of the planetary configurations chronologically determined with incontrovertible certainty:"⁴ and he adds, as the whole history of Egypt, based on these mathematical truths, is now determined even to years and days,⁵ why, this theory "is of the utmost importance for the correction of ancient history," and that "it is therefore to be hoped that astronomers by profession will make themselves acquainted with the astronomy of the ancient Egyptians," etc.⁶

In view of the above, then, I submit, we are fully warranted in expecting, yea, and in demanding, an undeviatingly uniform and mathematically accurate system of measurement of the number of years of equinoctial precession to a degree, as adopted by the Egyptians, in determining the length of the four great world-ages. *On this circumstance depends the entire merits of the doctor's theory*, in its practical application to the subject in hand. Let us see, then, if the doctor's theory fully meets this reasonable condition.

Having informed us that "our planetary tables are based upon the observations of Ptolemy, 130 A. C.," he says, "But as *at that time* there were *no instruments* for making astronomical measurements, these observations of Ptolemy must necessarily contain *errors*; and these increase considerably in importance as we go back toward earlier dates," etc. In contrast with this—"We are now acquainted with planetary places and

¹ See title-page.

² Summary, etc., p. 15.

¹ Summary, etc., pp. 21-99.

² Ib. pp. 98, 99.

³ Ib. p. 24.

⁴ Ib. p. 88.

⁵ Ib. p. 107.

⁶ Ib. p. 106.

constellations, which, among the Romans," says the doctor, "are 800, among the Greeks 900, and among the Egyptians 3000 years *older* than those of Ptolemy," *by means of which* our planetary tables can be *corrected*."

Unquestionably, then, this circumstance can only be accounted for from the fact of the much more advanced state of the arts and sciences among the ancients, and especially the Egyptians 3000 years before Ptolemy's day, by which they were furnished with a *complete and perfect astronomical apparatus* with which to make their observations. Let Dr. S. decide. "*As the ancients had no telescopes, they were unable to determine this phenomena* [i. e., the precession of the equinoctial point] with sufficient accuracy, and therefore *assumed* that the heavens moved but one degree in every 100 years!"¹ This, however, when applied to the four world-ages of 3000 years each, would place the creation 12,000 years B. C., instead of 5871 years, the alleged true chronology of the Septuagint! What then? Why, a *reduction* must be made in the length of the equinoctial precession from 100 to 72 years: nor this only—"As the equinoctial point moves backward one degree *even in 72 years*," a *further* reduction is necessary, in order to make "the exact number of years for each world-age" to consist of "2146 years!"² Well. When applied to the commencement and termination of each world-age successively, as described above (p. 74), they of course will all come out "exact," not only to a year, but even a day. Alas, "it was the last age only," says the doctor, "that was made 30 years *too long* by the Hindoos!"

Blundering blockheads, these Hindoos, thus to spoil Dr. S.'s ingeniously constructed planetary configurations of the ancient Egyptians, etc., etc., by which he had set out to correct the chronology of general history, to rectify modern astronomy, and to prove the infallibility of the chronology of the Greek version!

We have not as yet, however, reached the climax of proof, that the theory of "planetary configurations" forms the basis of those "mathematical truths" which determine the measure of the four great world-ages, and which is "the only basis of a true chronology, and the only instrument for correcting, with mathematical certainty, the ancient history and chronology, since the day of creation." We have to plod on to

the 157th page of the "Summary," before we discover this. Here the learned doctor again enumerates the four world-ages, in connection with the planetary configurations. Then he adds—"All these [i. e., the four world-ages] have their origin, *not in planetary configurations, are not the result of calculations*—for the ancients had neither the system of Copernicus nor astronomical tables—but from AUTOPTICAL CONTEMPLATIONS OF THE STARRY HEAVENS," etc.

I submit, therefore, whether, in view of this comparison of Dr. S. with *himself*; we are not as much indebted to him for a complete refutation of his theory of "planetary configurations" as a *test* of the truth of the Septuagint chronology, as for his having, from the same source, furnished us with such indubitable evidence of the inspired authority of the Hebrew version.

To conclude this article, therefore, we remark, that the above theory, which Dr. S. at last resolves into an "autoptical contemplation of the starry heavens," was nothing but the ancient system of *astrology*, practised by the Egyptian and Babylonian *star-gazers*; and, which, though graced by them with the name of astronomy, was nothing more than the science which teaches one to judge of the effects and influences of the stars, and to foretell future events by their situations and different aspects. As a science, it was with the ancients in great request, as men ignorantly supposed the heavenly bodies to have a ruling influence over the physical and moral world; but it is now universally exploded by true science and philosophy, and should be left unmolested with the wandering gipsies of our day, who still practise it as the means of eeking out a miserable nomadic existence.

Let me, however, only add one more word on this subject. This theory of "planetary configurations" was no novelty in the time of the Old Testament prophets. Isaiah, in his book (chap. xlvi. 13, 14), thus speaks of these diviners and counsellors of ancient Babylon in his day. Addressing himself to the dissolute monarch and inhabitants of that city, he says—"Thou art wearied in the multitude of thy counsels. Let now the *astrologers*, the *star-gazers*, the *monthly prognosticators*, stand up and save thee from these things that shall come upon thee. Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it," etc.

¹ Summary, etc., p. 97.

² Ib. pp. 97, 98.

CHAPTER V.

DIRECT EVIDENCE IN PROOF OF THE CLAIMS OF THE SHORTER NUMBERS OF THE HEBREW VERSION OVER THE EXPANDED CHRONOLOGY OF THE SEPTUAGINT.

We are still treating of the *historic* chronology of Scripture. Having, however, as we think, accounted for the real circumstances which have occasioned all the perplexities, and which have originated all the difficulties attendant upon a satisfactory determination of the true chronology of Scripture, nothing more remains than to furnish the evidence that in the *shorter* numbers of the Hebrew version, is to be found the actual period of the world's history which has intervened between the creation and fall of man, and the Nativity.

Here, however, we are met with the *discrepancies* in the chronology of the three versions—the Hebrew, the Samaritan, and the Septuagint—in regard to both the antediluvian and postdiluvian epochs. As we have seen,¹ of the *antediluvian* patriarchal genealogies, the whole number of years given by

The Hebrew, from Adam to Noah, is	1656 years.
The Samaritan, " "	1907 "
The Septuagint, " "	2562 "

We here perceive that the total of years from Adam to Noah in the Samaritan is *less* than the Hebrew by 349 years, while that of the Septuagint *exceeds* the Hebrew by 600 years.

Of the *postdiluvian* patriarchal genealogies, the whole number of years given by

The Hebrew, from Shem to Terah (i. e., to the birth of Abraham), ² is	352 years.
The Samaritan, from Shem to Terah, is	1002 "
The Septuagint, " "	1053 "

Here, in the total of years from Shem to Terah, the Samaritan *exceeds* the Hebrew by 650 years, and that of the Septuagint by 701 years.

First, then, in regard to the *antediluvian* epoch, the following Table will show that the Samaritan numbers *agree* with those of the Hebrew in seven cases out of ten; also that, where the Samaritan

differs from the Hebrew, the Septuagint *agrees* with it:

ANTEDILUVIAN PATRIARCHS.	HEB.	SAM.	SEPT.	JOSEPH.
1. ADAM	180	180	280	280
2. SETH	105	105	205	205
3. ENOS	90	90	190	190
4. CAINAN	70	70	170	170
5. MAHALALEEL	65	65	165	165
6. JARED	162	62	162	162
7. ENOCH	65	65	165	(1)65 ¹
8. METHUSELAH	187	67	187	187
9. LAMECH	182	53	188	182
10. NOAH	600	600	600	600
	1656	1807	2262	2256

It is here important to observe, that the variations in this Table are evidently not the effect of accident, but of design, because the years of each patriarch at the *birth* of his son and the *residues* agree in all cases with the total of lives (with this exception, that in the Samaritan, the residues in the 5th, 7th, and 9th are shortened), as may be seen from the following Table:

Thus, in the Heb. and Samaritan, ADAM has 180+800=980 } years.
In the Sept. and Josephus.....230+700=980 }
Again, in the Heb. and Samaritan, SETH has 105+807=912 } years.
In the Sept. and Josephus.....205+707=912 }

As to the *motive* of the Samaritans in this corruption of the original Hebrew numbers, it was doubtless to make it appear that Jared, Methuselah, and Lamech, with whom the above numbers correspond, might not be thought to have perished in the catastrophe of the flood. Jerome, however, says that in his time there were some Samaritan copies which made Methuselah's and Lamech's ages, at the birth of their sons, *the same as the Hebrew*,² and the missionary Joseph Wolf says, "In the ancient MSS. which I saw at Bokhara, the chronological notices of the length of the lives both of the antediluvian and postdiluvian patriarchs *was exactly according to the received Hebrew text*, though the letters of the MSS. resembled the Samaritan." It is, however, with the differences in,

Second, The *postdiluvian* chronology that we are more particularly concerned. Here, as the following Table will show, the Samaritan, Septuagint, and Josephus all agree in the longer computation. Thus:

POSTDILUVIAN PATRIARCHS.	HEB.	SAM.	JOSEPH.	SEPT.
11. SHEM (aged 100 at the flood)	2	2	2	12
12. ARPHAXAD	85	185	135	185
CAINAN (spurious)			(130)	
13. SALAH	80	186	180	180
14. HEBER	84	184	184	184
15. PLEG	80	180	180	180
16. REU	82	182	182	180
17. SEHU	80	180	180	180
18. NAHOR	29	79	79	121
19. TERAH	180	130	180	180
20 to ABRAHAM	852	1002	1002	1058

¹ 165 is doubtless the correct reading.

² So say the compilers of our English Universal History

¹ See p. 15 of this work.

² Abraham's birth is usually placed at the 70th year of Terah, on the supposition of his having been Terah's *eldest* son. But in the narrative of Moses, by a comparison of Gen. xi. 32 and xii. 4, it is evident that, on Terah's death, at the age of 205 years, Abram, who *then* left Haran, was only 75 years old. That Haran was Terah's eldest son, will be shown in the sequel.

It may here be remarked that, taking the preceding Tables together, the weight of evidence preponderates decidedly in favor of the Hebrew in that of the *antediluvian* patriarchs—the Samaritan generally agreeing with it; while in that of the *postdiluvian* it may rather be considered as in favor of the Septuagint and Josephus—the Samaritan agreeing more nearly with them. There is, however, this important circumstance in favor of the Hebrew; viz., that the Samaritan, adding the *totals* as well as the residues (which the Hebrew and the Septuagint do not), these totals do, with *two* exceptions, accord with the *Hebrew* computation, and *not* with that of the Septuagint. Now, this disagreement indicates error and tampering with the Hebrew text either in the Samaritan or the Septuagint, and consequently diminishes the evidence derivable from their agreement in favor of those numbers in the first column in which they agree, as may be seen from the following Table :

	HEBREW.			SAMARITAN.			SEPTUAGINT.		
	Age.	Res.	Total.	Age.	Res.	Total.	Age.	Res.	Total.
SHRM	2	500	602	102	500	600*	102	500	602
ARPHAXAD	85	403	438	185	303	433	135	403	538
SALAH	30	403	433	130	303	433	130	303	460
HEBER	54	430	464	134	270	404	184	270	404
PELEG	30	209	239	130	109	239	130	209	339
KUK	32	207	239	132	107	239	132	207	339
SERUG	30	200	230	130	100	230	139	200	330
NAHOR	29	119	148	79	69	148	79	129	208
TEHAR	70	—	205	170	—	145	70	—	205

We have, as we think, in the preceding pages satisfactorily disposed of that great question, the settlement of which is fundamental to a determination of the *true* chronology of Scripture—viz., an *authoritative* version. In the eight examples of Samaritan and Jewish corruptions of the original Hebrew numbers that have been given in pages 39–47 of this work, together with the circumstances of time, places, and persons, and the motives with each to make the alterations, and also in our replies to the several objections urged against our conclusions (pages 54–62), we claim to have demonstrated that the *Hebrew* text, or its equivalent *English* translation now in use, constitutes the only standard authority in this matter.

The following important observation is here in place. Our Septuagintarians, “who imagine themselves at liberty to *enlarge* the period between the FLOOD and Abraham’s CALL to an indefinite amount, mistake the question. The uncertainty is not an uncertainty for want of *testi-*

mony, like that which occurs in the early chronology of Greece, etc., where the times are uncertain, because *no* evidence was preserved, and an approximation of the truth is to be made by a comparison of different particulars. The uncertainty here is of a *peculiar* character, belonging to this particular case. The evidence *exists*, but in a *DOUBLE* form” (the Hebrew and the Greek Septuagint), “and we have to decide which is the authentic and genuine copy. But if the one is *rejected*, the other is *established*. Either the space *before* the flood was 1656 years or 2256. Either the period *from* the flood to the call of Abraham was 1002 years or 427. These periods could not be *greater* than the greatest, nor *less* than the least.” But, though we claim to have settled the above question in favor of the HEBREW version, there are nevertheless numerous objections, as founded *in the nature of the things treated of*, which demand further notice. For instance—

1. It is objected, that the shorter Hebrew chronology “wholly violates the established economy of the universe, not only as exhibited to our view in the universal experience of mankind, but also as declared in the Scriptures themselves. It is a part of this economy, as described in the Book of Ecclesiastes (i. 4), that one generation *passeth away, and another cometh*.” . . . “Now, according to the Hebrew chronology,” says the objector, “no less than eleven generations of men, from Noah to Abraham, were alive upon the earth at one and the same time, and of these, Shem was called to bury eight generations of his own children, Eber six, and Serug one.”¹ But, if there be any meaning in language, this objection affirms that none of the patriarchs, between Noah and Abraham, could have *outlived* the generations that immediately succeeded them. Even Serug, to have witnessed the death of *one* of his children, would have “wholly violated the established economy of the universe!” Happy patriarchs, these, to have been exempted from such “agony of soul!” Still, the above writer goes on to prove this. He alleges that, according to the Hebrew chronology, if true, it would make Noah to have outlived Peleg, in whose days the earth was divided; on which hypothesis, he argues that that event should have transpired in the days of Noah, which, he contends, involves the “difficulties and paradoxes” following: viz., first, that it is opposed to “such an increase of the human race” as must have existed *at that*

* It should be 602.

† i. e., to the birth of his eldest son.

¹ Cunninghame’s “Chron. of Israel and the Jews,” etc., p. 109.

time; and, second, that it makes Noah himself, and his descendants, to have become mutually unintelligible to each other, not only—a supposition," he says, "which violates all probability as well as Scriptural analogy"—but that, "having, in his earlier days, seen, with agony of soul, the destruction of one world, he is made, in his old age, the sorrowful and impotent spectator of the almost universal apostasy of a second world, composed entirely of his own children."¹ Quite pathetic, this!

In reply, however, it is only necessary to refer the reader, first, to what we have offered in pages 25, 26 of this work, in proof of the *contemporaneity* of the antediluvian patriarchs from Adam to Noah, and of the postdiluvian from Noah to Abraham, and thence to Moses (for which see Diagram, p. 26). And I ask: Is it not a fact that Adam was conversant with his direct descendants to the *eighth* generation? Is it not also a fact, that "Noah lived *after* the flood 350 years,"² that is, down to A. M. 2006? It is, then, we must contend, worse than frivolous to urge against the Hebrew chronology, that it "wholly violates the established economy of the universe," that "one generation passeth away, and another cometh." Then, in the next place, as to the other parts of this objection, we can see nothing incongruous to the fact that Noah himself should have been an eye-witness of the dispersion of his descendants at Babel, and also a participant in the confusion of tongues which occasioned it. His own act of inebriety³ was but the germ of and a prelude to that tide of moral corruption which, in his own day—about 160 years from the flood—instigated the confusion of tongues and the dispersion of mankind. His having both shared in and seen that event, were nothing more than an act of just retribution for his own sin. But I pass on to another objection—

2. Against the *Hebrew*, Hales and Jackson had raised the following arguments: 1. That the age of puberty (of the *παιδογονία*) may be considered as beginning after the lapse of *one third* part of life; and consequently that, when the average length of life was from 400 to 200 years, it was contrary to the course of nature for a man to have a son so early as thirty-two years of age—the average age, according to the *Hebrew*, from ARPHAXAD to TERAH. 2. That the *short* HEBREW computation is *inconsistent* with our accounts of the *populousness* of the earth at the

time of Abraham; as also, 3. with the prevalence of *idolatry* in Abraham's country before his call,—*Noah, Shem, &c.*, being, by the computation, *still living*.

To these arguments in reference to "the *populousness* of the earth in the time of Abraham," the following, in reference to the circumstances of the *dispersion* of mankind, is offered in evidence of the fact, as set forth in the *shorter* computation of the Hebrew copy. "The dispersion was effected by the immediate interposition of Providence, in opposition to the inclinations of mankind, who desired to dwell together, and were averse to the dispersion. Their object was to remain collected in one city. They built the Tower, '*lest they should be scattered abroad upon the face of the whole earth.*' It is manifest, then, that the dispersion was commanded while they were yet *few* in number. It was directed *prospectively*, with a view to prevent the evils that would arise from crowded numbers in a limited space. But at the time assigned to this event by the *longer* dates, more than 500 years after the flood, it was evident this was no longer the condition of mankind. For since their numbers would increase in the common progress of things to many millions, their dispersion would then have been no longer a matter of choice, but of necessity. It could not have proceeded from a divine command providing against a future evil, but would have been forced upon them by the actual presence of that evil. The dispersion, then, in the days of PELEG took effect at an *earlier* period, while the number of mankind was yet a few thousands; and Peleg was born where the *Hebrew* text places him, 101 years after the FLOOD. It is not likely that the numbers of mankind, when they received the command to separate, and prepared to inhabit one city, would exceed 50,000 persons; and this number they certainly would have reached within 160 years after the flood." But this statement is further confirmed from a consideration, founded in the analogy of things, of what must have been the *actual* population of the earth, between the time of Arphaxad and the Call of Abraham.

Hence, in the next place, we are to take into the account, that the age of puberty begins now much earlier than after the passing of a *third part* of life; and that what it is now, that we have Scripture evidence to prove that it was when the longevity of man was much greater. For instance, Judah at forty-eight was a *great*-grandfather; Benjamin at thirty had *eleven* sons; and between Ephraim and Joshua there were ten

¹ Cunninghame's "Chron. of Israel and the Jews," etc., pp. 108, 109.

² See Gen. ix. 28.

³ Ib. ix. 21-24.

generations, which gives, on an average, twenty years to a generation.

This being the case, the *παίδουνοια* beginning then at about the same age as now, and continuing much longer, the rapid increase of the population, which the HEBREW copy supposes, between the flood and Abraham, is really accounted for. "In the present state of mankind it is calculated that the numbers of a people, under favorable circumstances, may be doubled in ten years. It has been proved by other calculations that the numbers have actually doubled in periods of twelve and four-fifth years, for short periods. In parts of North America, it is acknowledged that the people there doubled their numbers in fifteen years. The *Israelites* in Egypt doubled their numbers in periods of something less than fifteen years. Now the first families after the flood were placed in circumstances more favorable to rapid increase than in any other period of mankind. They were not gradually emerging from barbarism, but possessed all the arts and civilization of the antediluvian world. They had unoccupied land before them, and their lives were extended to 500, 400, and 200 years. If we assume, then, that the population doubled itself in periods of twelve years, the population of the earth, beginning from six parents, would at 226 years arrive at more than 50,000,000 of persons, and in 300 years would amount to 200,000,000. If we take only the actual rate of increase which we know to have occurred in Egypt, and suppose fifteen years to be the period of doubling, still the numbers of mankind would attain 50,000,000 in 345 years, and would reach 200,000,000 in 373 years from the flood. I think the former calculation the most probable; but, even in the latter case, the number of mankind would have reached 200,000,000 in the twenty-fourth year of Abraham."

What now becomes of Mr. Gliddon's statement, that according to "Archbishop Usher's Chronology," we are to "take note, that between Mizraim and Abraham we have to condense all the events into a space not exceeding 200 years;" and that "there could not have been 100,000 inhabitants on all the earth, according to any reasonable statistical calculation."¹ Further remark on this subject would be superfluous. I hasten, therefore, to add, in regard to the above objections, finally, that "it is not wonderful that idolatry should have sprung up during the lives of Noah and Shem, when we consider the multi-

tudes of mankind, and that after the dispersion they were widely scattered over the face of the earth. We know that the Israelites fell into idolatry even in the presence of the holy mountain, during the lifetime of MOSES, and afterwards in the midst of the warning of the prophets. The influence of Arphaxad, and Salah, and Heber in Chaldea, would not be greater," in counteracting this growing evil, "than that of Moses and Elijah over the children of Israel. Besides, it is not affirmed in Scripture that all the patriarchs between Arphaxad and Terah were HOLY men, and never deviated into idolatry."

CHAPTER VI.

ON THE PREDETERMINED PERIOD (6000 YEARS) THAT WAS TO INTERVENE BETWEEN THE CREATION AND FALL, AND THE CLOSE OF "THE TIMES OF THE GENTILES."—EXAMINATION OF DR. SCYFFARTH'S THEORY ON THIS SUBJECT.

WITH the facts before us, as set forth in the preceding articles, we now address ourselves to a verification, in accordance with the shorter Hebrew computations, of the first two of the three propositions, laid down in our introductory chapter, namely—

I. *That God, in his infinite wisdom, and for the promotion of His own glory and Man's greatest ultimate good, has assigned to the present constitution of things, in this world, a limited and definite duration; and that, through the medium of "the times and seasons which He has put in His own power," He has imparted a knowledge of the same to His people through His word.*

II. *That this limited and definite duration of time, in the purpose of God, was to embrace the precise period of 6000 years, and to include the three dispensations, Patriarchal, Jewish, and Christian, commencing from the creation and full of man, and terminating with the close of the period called "the times of the Gentiles"*

SECTION I.

Traditional and Scriptural Evidence of the above Theory.

AS in the matter of determining the question of an authoritative version between the claims of the Hebrew and Septuagint; so here, it is fundamental to a correct understanding of the subject

¹ Ancient Egypt, etc., p. 44.

in hand, that we show, BY SCRIPTURE, that all God's purposes relatively to the world and the Church, as connected with the developments—together with the available means of grace and salvation under them—of the great plan and work of human Redemption, were, in the purposes of God, to be limited to the precise period of 6000 years. True, the things which “the spirit of Christ that was in the old prophets,” relating, as they did, not only to “the sufferings of Christ,” but also to “the glory that should follow,” reach beyond the close of this period. We are now, however, treating of the *chronological data* of Scripture, historic and historico-prophetic, as connected with the three dispensations, Patriarchal, Jewish, and Christian, in the *abstract*. The predicted events which follow those that terminate “the times of the Gentiles,” at the end of the 6000th year from the creation and fall, relate, for the most part, to those which fill up a short UNCHRONOLOGICAL interval that is to elapse—a season of unparalleled tribulation, for which, see Dan. xii. 1, Mark xiii. 19, 20, and Luke xxi. 25, 28—between the close of the 6000th year, and the final establishment of the millennial reign of Christ during the 7000th year of Sabbatic rest. See on this subject, Rev. xx. 1–6. It will also be incumbent on us to prove, in this connection, that the Scriptures contain the *data* requisite in these premises, not only; but also, mauger the alleged intricacies and obscurity which attend it, that it is nevertheless fully within the scope of a definite and reliable adjustment.

With this explanation in reference to the two above-named propositions, I now proceed to an exhibit of the evidence confirmatory of what we have assumed above, of the 6000 years. This evidence is of two kinds, Traditional and Scriptural.

I. TRADITIONAL. Take, on this subject, the following, as expressive of the opinions of the writers of the *Jewish pre-Christian Church*. Thus, the seventh day's Sabbatism of rest after the six days of creation, they interpreted as typical of Messiah's kingdom of blessedness during the seventh or millennial age of the world. So the Rabbi Eliezer—“The blessed Lord created seven worlds (i. e., *αιωνας*, *ages*), but one of them is all Sabbath, and rest in life eternal.”¹ So also

Rabbi Katina, as cited in the Gemara or gloss of their Talmud, said, “that the world continues 6000 years.” To the same effect is the Bereshith Rabba, which says, “If we expound the seventh day of the 7000th of years, which is the world [age] to come, the exposition is, ‘He blessed it,’ because that in the 7000th all souls shall be bound in the bundle of life. . . . So our Rabbins of blessed memory have said, in their commentaries on ‘God blessed the seventh day,’ that the Holy Ghost blessed the world [age] to come, which beginneth the 7000th year,” etc. So also Elias, supposed to be Elias the Tishbite, an eminent Rabbi that lived about 200 years B. C.; who says that “the world should stand 6000 years; 2000 void, 2000 under the law, and 2000 the days of the Messiah.” He here speaks of the *world* under the present disadvantage of the Fall: and though no mention is made of the *seventh* millenary, yet it appears from a foregoing place in the same German Talmudica, that Elias was of opinion that it answered to the *Sabbath*; for he also “taught, that in the *seventh* millenary the earth would be renewed, and the righteous dead raised, no more again to be turned to dust,” etc. The author of Cespeh Mishna, in his notes on Maimonides, is very particular, and expresses himself thus: “At the end of the world will be the day of judgment, and the resurrection of the dead, and after that *the world to come*. These things (adds he) are intimated to us by the six days' work; upon the sixth day Adam was created, and perfected on the seventh, . . . which will be the Sabbath. This is the beginning of the world to come; and the Sabbatical year and the year of Jubilee intend the same thing.”¹ Rabbi Moses Bar Nachman observes, from a tradition of the ancient Jews, “that the present world will conclude with the days of the Messiah; and that at the end of them will be the judgment and resurrection of the dead, which is the world to come.” Here, by the days of the Messiah, he means the spiritual kingdom of the Messiah in the present world, under the last 2000 years of it; . . . and that the world to come, begins with the seventh millennium.² And, finally, though we might greatly enlarge these quotations, Philo is copious on this subject, stating that the Sabbaths of “the Law were allegories, or figurative expressions,” denotive of the seventh great Sabbatism of rest. But we add to the above—

¹ Rab. Eliez., chap. xviii. p. 41. Referring to this passage, Dr. Whitby, on Heb. iv. 9, says, “He refers to their (the Jews) common opinion, that the world should continue 6000 years, and then a perpetual [millennial?] Sabbath begins, typified by God's resting the seventh day, and blessing it.”

¹ Hilk. Teshuvah, cap. 2. § 2.

² In Torath Hadaam, c. 80. f. 105. Vid. Grellet in loc. p. 211, etc.

That the same opinion prevailed among the *Christian writers immediately following the Apostolic age*. In the concluding chapter of the learned Elliott's "Horæ Apocalypticæ," that writer gives extensive extracts on this subject, from the writings of Barnabas, Irenæus, Justin Martyr, Cyprian, Lactantius, and Ambrose, from which I take the following, as sufficient to our purpose. St. Barnabas, of the first century, comments upon the words of Moses, Gen. ii. 1-3, thus: "This it signifies: that the Lord God will finish all things in 6000 years; for a day with him is as a thousand years, as he himself testifieth, saying—Behold, this day shall be a thousand years. Therefore, children," he adds, "in six days, that is, in 6000 years, shall all things be consummated."

Lactantius says, "Because the works of God were finished in six days, it is necessary that the world should remain in this state six ages, that is, 6000 years." Cyprian, A. D. 252, says, that "in the creation of the world seven days were spent, and in those seven days 7000 years were figuratively included," the *last* of which is to be understood of the millennial rest. And to the above, I add, that the testimony of Bishop Latimer, the eminent English reformer and martyr under the reign of the bloody Mary, may be quoted to the same end. In his notable sermon on "the Day of Judgment," he observes—"The world was ordained of God to endure, as Scripture and all learned men agree, 6000 years."

To all this, however, it may be objected, that these were mere *Jewish conceits*, and hence are not to be received as entitled to a place in the scale of evidence in behalf of the matter in hand. But, before we can concede the justness of this imputation, it will be well to examine whether there is not in Scripture a recognition of the *principle of analogy* on which the above opinions were founded: in other words, that the six first days of the world, and the Sabbath ensuing, were not designed to *adumbrate* the continuance of the Church for 6000 years, under the present constitution of things, and a seventh in the world to come. That it is so, we submit, may be made to appear from the fact—

1. That, as the divine Being, from his attribute of *prescience*, "declares the end from the beginning,"¹ there is certainly nothing incongruous to the supposition that he intended to make his first works a *model or platform* for all that should succeed—to render the natural or sensible world an emblem of the rational or intellectual; and

that the first displays of his almighty power should exhibit in miniature, so to speak, the several grand events relating to the world and the Church, together with the several periods when they should transpire. Surely, such a view of God's design in his first creation is every way worthy of the divine Being, and every way suited to the glory of his unsearchable wisdom. Then consider further—

2. That the Scriptures exhibit the Church in the aspect of her analogy to a variety of similitudes and dispensations of Providence. Who does not know that Hagar, the servant of Sarah, and Sinai, a mountain in Arabia, were *types* of the legal institution? Again, is it not equally certain that Sarah, the wife of Abraham, and Sion, a mountain of Jerusalem, were *typical* of the Gospel state or covenant of grace?¹ Nay, we are told that the whole Levitical institution was made up of shadows, the substance of which is to be found in Christ only.² The same holds true of God's *providences* towards the Church. The bondage of the Israelites in Egypt, and their deliverance therefrom, and the Babylonish captivity of the Jews and their restoration, *typify* on the one hand the sufferings and bondage of the Church, under and during the long reign of Gentile anti-Christian dominancy over her,—and on which account this anti-Christian empire is called both *Egypt*³ and *Babylon*;⁴ and on the other, the peace, prosperity, and glory that await her, when the Lord shall arise to shake terribly the earth,⁵ to lift up a standard against her enemies,⁶ and to open a way for his ransomed people to enter Zion with songs and everlasting joy upon their heads.⁷ I would add to the above, in conclusion, on this subject—

3. That the frequent use of the number *seven*, in Scripture, it is conceded by all, gives to it the mystical character of an emblem or figure of perfection. In the Old Testament, besides instances too numerous to recite, we read that the *seventh* day was holy, the *seventh* year was the year of rest, and *seven times seven* was the great Jubilee: So, the living creatures entered into the ark by *sevens*, while the first-born of every beast remained *seven* days with its dam, and the male children of Israel were to be *seven* days old before they were circumcised; also, the candlestick of the tabernacle had *seven* lamps, and the unclean woman and those cured of leprosy, were to be purified

¹ Gal. iv. 24, etc. ² Col. ii. 17.

³ Ib. xiv. 8; xvii. 5.

⁴ Ib. xlix. 22; lxii. 10.

⁵ Rev. xi. 8.

⁶ Isa. ii. 19—21.

⁷ Ib. xxxv. 10.

¹ Isa. xlvi. 10.

for *seven* days, etc. etc. And when we turn to the New Testament, especially to that eminently symbolic book, the Apocalypse, we shall find the use of it almost as common. We there read of *seven* Churches, *seven* stars, *seven* candlesticks, *seven* lamps, *seven* eyes, *seven* horns of the lamb, *seven* seals, *seven* plagues, *seven* trumpets, *seven* thunders, and *seven* vials.

These considerations, therefore, with deference it is submitted, more than exonerate the *pre-Christian* Jewish, and with them the early *post-Christian* Church, from indulgence in mere fanciful conceits as to their views of the *typical* intent of the *six days* of creation and a *seventh* of rest. Not that we would claim the character of absolute proof in authorities that are only traditional; or that all the opinions expressed are in perfect accordance with the things represented when viewed in detail: yet, while we reflect, in behalf of the *pre-Christian* Jewish writers, that they flourished, at least for the most part, during a comparatively pure state of the Church; and also, that the early *post-Christian* Fathers, with the *additional* light of the teachings of Christ and the writings of the Apostles before them, still continued to put forth the same sentiments,—and that, mark, not as mere opinions, *but as an article of their Christian faith*;—I say, with these facts present to our minds, without claiming in behalf either of the one or the other that they were infallible, who can doubt that, in the wisdom and purpose of the divine Architect of the universe and the great Head of the Church, the first *six days* of creation and the *seventh* of rest were designed to *typically* adumbrate the 6000 years of Christ's mediatorial work under the three dispensations, Patriarchal, Jewish, and Christian, and of a *seventh* millenary of triumph over his enemies, and of rest, and peace, and joy, and blessedness with his redeemed people, in millennial glory? But, in connection with the traditional, I must contend—

II. That the SCRIPTURES are not entirely silent, as to an evidently *direct* recognition of the above principle of analogy in these premises. For example: I ask, was not Adam, who as the first man was of the earth earthy,¹ created as “the *figure* of Him (Christ) that was to come?”² If, then, we can go back to the fountain-head of time, and find in *Adam* a type of “the second man, the Lord from heaven,”³ as he who, by a SECOND CREATION was to “restore all things” from the ruins of the fall; why should it be

thought a thing incredible, that the six days of formation of the material heavens and earth, and a seventh of rest, should also bear a like character? Wherefore did God create the world in *six* days and rest on the *seventh*? Why did he not employ *five*, *eight*, *ten*, or *twelve* days instead? And so accordingly St. Paul (Col. ii. 16, 17), alluding to the typical character of the preceding dispensations, speaks especially “in respect of the *Sabbath days*,”—of which, the *seventh* day of the Creator's repose from his six days' work was *the first*,—and denominates them “*a shadow of good things to come*.” Or, if this be deemed by any an unwarrantable stretching of types, in regard to the *first Sabbath*, I would direct the reader to Paul's use of the word *Σαββατισμος*—*Sabbatism*—in Heb. iv. 9; where, especially considering that it was *Hebrew* Christians whom he was addressing, and that, from long-continued usage, they could not do otherwise than associate it with a *Chronological* Septenary, he employed it to designate the saints long-expected and ardently prayed for glorious time of rest with Christ. If, therefore, as is undeniable, the inspired Apostle applied the *seventh* day or *first Sabbath* of creation as a TYPE of the heavenly rest, how can we consistently withhold from the previous *six days* of creative labor, a similar typical character, as denotive of the 6000 years' work of the New Creation to be effected by that antitypal “second Adam,” with whom “one day is as a thousand years, and a thousand years as one day.”

SECTION II.

Additional evidence from Scripture, of the above theory, on the basis of its Chronological Epochs.
—*Examination of Dr. Scyffarth's work on this subject.*

BUT, the *direct* Scriptural evidence on this subject still remains to be adduced. Not that we pretend that there is an explicit declaration of Holy Writ on this subject. So far from it, we concede that, instead of such an explicit statement, “The Father” in his infinite wisdom has been pleased, in the first place, as we have shown *in extenso*,¹ to permit various corruptions of the original Hebrew numbers, and especially by the seventy Greek translators; and also, in the next place,

¹ 1 Cor. xv. 47.

² Rom. v. 14.

³ 1 Cor. xv. 47.

¹ See pages 54-56, and also 40-46, of this work. 2 Pet. iii. 8.

even in regard to the chronology of the Hebrew version, so to overrule the arrangement of the sacred *historic* narrative, on the one hand, and to shroud the *prophetic numbers* in mystical forms, on the other, as to "put the times and seasons in his own power" during the good pleasure of his will. In this way it will be perceived that, while in regard to the permitted prevalence and use of the chronologically corrupted Septuagint in the time of Christ, the Divine purposes in reference to the two ADVENTS of Messiah—the *first* in his suffering humanity as an expiatory sacrifice for sin, and the *second*, in his glorified humanity as a triumphant king, as set forth in that version—were so far veiled in obscurity, as to secure the accomplishment of both in the order of time assigned to them; so, in respect to the true Hebrew chronology—which immediately after the crucifixion took the place among the Jews of the discarded Septuagint,—while it left them without excuse for their acts of having first rejected, and then murdered God's dear Son, it furnished demonstrable evidence that the first advent of Jesus transpired at the exact "*fulness of time*" prescribed therein, that is, "in the midst" of the last of Daniel's "seventy weeks" (chap. ix. 24–27), being coincident with A. M. 4165 and 4166.¹ And so also, in reference to the prolonged interval that was to elapse thenceforward between the two advents, as will be seen when we come to treat of the prophetic numbers,—though "the Lion of the tribe of Judah" (in the "revelation" which "the Father gave unto him," and which "he sent and signified by his angel unto his servant John"² on the isle of Patmos, A. D. 96) has "prevailed to open the long-closed book" of Daniel's Visions,³ and to unloose the seals thereof;⁴ yet these "revelations," as well in respect to *chronology* as to the *events* portrayed therein, being communicated under symbolico-mystical forms, still invested them with so much of obscurity, as to reserve their full development to that period called "THE TIME OF THE END."⁵ "The vision is for an appointed time," which "appointed time, was long,"⁶ "but AT THE END it shall speak, and not lie,"⁷ etc.

We believe that we have *reached* "the time of the end," and hence that, in its most literal and emphatic sense, *we of this generation* are those "upon whom the ends of the world [*αἰώνων*, age] are come."⁸

If, then, the chronology of the Scriptures, as embraced in the two golden chains of measurement—I mean the consecutive links in the *historic* chain, and the mystical numbers in the *prophetic*—starting from a given and well-defined point in sacred history, are found upon examination exactly to fill up, like landmarks in the highway, and shadows upon the dial-plate of time, the precise period of 6000 years from the creation and Fall to the close of "the times of the Gentiles," it will follow inevitably—

First, That all God's purposes, as connected with the availability of the *ordinary* means of grace and salvation to man, will have been fully accomplished within that period.

And, second, That if "our chronology" be demonstrated as true, it will show the exact proximate position, as to time, of the world and the Church to the close of this dispensation.

Before passing on, however, it will be as well in this place to notice the only objection to the above which is at all entitled to our regard. Dr. Scyffarth, in his "Summary of Recent Discoveries of Biblical Chronology," etc., speaking of the original promise of Messiah as founded on the words, "*it shall bruise thy head*,"¹ etc., says—"Through Noah was handed down those revelations respecting his advent, which led all the nations of antiquity to "expect a Saviour in the course of the *SIXTH* millennium after the creation."² Also, that "the prophets of the Old Testament foretold repeatedly that Christ would come into the world 6000 years after the creation;"³ and especially that Isaiah predicted "the Messiah's advent in 'the last days'⁴ [time]. That is, as the *six* days of creation were followed by the Sabbath, so would the Christian Sabbath—the Sabbath of the Christian dispensation—be preceded by *six* days, each consisting of a thousand years; a statement perfectly consistent with prophetic usage,"⁵ etc. Also, that in "Gen. ii. 2, and Exod. xxxi. 13, all interpreters found the prophecy that Christ would be born at the expiration of the *sixth* year-thousand, as is testified by learned Mohammedans. For Abulfeda says, '*The Pentateuch and other Hebrew books* had promised that the Messiah should come during the *sixth* millennium (year-thousand) after the creation.' Abulfanag says: 'As had been foretold in *the law and the prophets*, the Messiah was to be sent in *the last time*, at the end of the *sixth* year-thousand after the creation.'⁶ Accordingly,

¹ See Chronological Tables at the end of this volume; also, pp. 54–56.

² Rev. i. 1.

³ Dan. xii. 4–9.

⁴ Rev. v. 1–9.

⁵ Dan. xii. 4–9.

⁶ Ib. x. 1.

⁷ Amos iii. 7.

⁸ 2 Cor. x. 11.

¹ Gen. iii. 15.

² Summary, etc., p. 61.

³ Ib. p. 62.

⁴ Isa. ii. 2.

⁵ Summary, etc., p. 133.

⁶ Ib. p. 134.

he observes, 'Suetonius and Tacitus relate that the east was looking for the promised Messiah.' When? Why, in A. D. 70, at which time the sixth millennium was to end!'"¹

It is, however, to be particularly observed in this connection, that the learned doctor speaks of an advent of the Messiah as having taken place in A. D. 130. His object is, to prove the fallacy of the *Hebrew* chronology in reference to that event. He says: "We derive further confirmation of the chronology of the *Septuagint* from the primitive Christian Churches belonging to the apostolic age. For during the time of the Apostles and the age immediately succeeding, the Christians expected the beginning of the great Sabbath, the seventh year-thousand after the creation, which," he affirms, "began in the year 130 A. C., and expired in 1130." Of course, as the interval between A. D. 130 and 1130 is exactly 1000 years, this writer can refer to no other period than that of Messiah's *millennial* reign with his saints, as described Rev. xx. 1-6.

We respectfully leave the learned doctor, therefore, to a choice of one of two horns of the following dilemma: Either to allow of only sixty years interval between Christ's *first* advent in A. D. 70, and his *second* in A. D. 130; or to assert that there was to be but *one* advent! If he adopts the first alternative above, then, instead of Christ's having come to *save*, he came to *destroy* men's lives;² as, in A. D. 70, the burning of the Holy City, the massacre of millions of Jews, and the captivity of many thousands, were the events which must have signaled his first advent! Besides, sixty years interval between the first and second advents can scarcely be reconciled with our Lord's prediction of the *prolonged* captivity and oppression which was to be the portion of those of the Jewish nation who escaped death at the destruction of their city by Titus. For, our blessed Lord having, in Matt. xxiii. 34-39, spoken of that persecution which his followers should suffer at the hands of the Jews, *after* his crucifixion—and also uttered the prediction against the Jewish nation, "*Behold, your house is LEFT unto you desolate*"—he proceeds to designate the length of that interval, as set forth in Luke xxi. 24: "*And ye shall be led captive into all nations, and Jerusalem shall be trodden down of the Gentiles, UNTIL THE TIMES OF THE GENTILES BE FILLED;*" when, *immediately after* "the expiration of the short unchronological unparalleled tribulation that is to follow, the *second* advent of Mes-

siah in the clouds of heaven *is to transpire*," when they (the Jews) shall say, "Blessed is He that cometh in the name of the Lord."¹

If his choice is the second alternative, then—as Christ came in A. D. 130, not that he might, according to the prophecy of Daniel (ix. 24-27), "be cut off," "to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness" for a guilty and lost world, but to commence his millennial reign of a thousand years—it follows, that the world is left without the benefits of a sin-atonement sacrifice! That this latter *is* the doctor's choice, necessarily results from his making the Messiah's advent in A. D. 70, and that in A. D. 130, occur at *precisely the same juncture*, viz.—at the close of the SIXTH, and opening of the SEVENTH, year-thousand from the creation, as may be seen from the following comparison of Dr. Scyffarth with himself.

"The Jews knew, according to the predictions of the prophets, the advent of Messiah was to occur six thousand years after the creation; and that, moreover, the sixth millennium or year-thousand was to end 70 years subsequent to the commencement of our era," etc. (p. 134).

"Would the primitive Christian Churches have openly spoken of the beginning of the seventh year-thousand as then expected" (that is, the "seventh millennium," which was to begin A. D. 130, and to end A. D. 1130), "if they had not learned from the Apostles and Fathers of the Church, or directly from the Bible itself, that the 6000 years subsequent to the creation would then have elapsed?" etc. (p. 136).

Reserving for a future page what we have to offer in explanation of the *circumstances* which led the Jews to the rejection and crucifixion of the Lord Jesus Christ, on the one hand, and those which occasioned, on the part of the New Testament saints and the early post-Christian Fathers, the expected second advent after a short interval, on the other; I would only say, that we deem it worse than a waste of time and space, after what has been already offered on that subject,² further to refute such chronological statements as the following, for instance:—that "the midst of the years" spoken of by the prophet Habakkuk (chap. iii. 2), refers to "the half or middle of the world period of 12000 years," etc., of the "Era of the Chaldeans, the Persians in Haenza of Ispahan, in the Zendavesta, among

¹ Summary, etc. p. 134.

² Luke ix. 56.

¹ Compare Matt. xxiv. 29-31; Mark xiii. 24-27; Luke xxi. 25-27.

² See pp. 54-56 of this work.

the Egyptians, Greeks, Romans, Tuscans, and others."¹ Also, that "all those and the other astronomical observations of the ancient world" [that is, the "autoptical observations of the starry heavens"], "which mutually confirm each other, concur in demonstrating with mathematical certainty that between Adam and Christ, not 4000, but 6000 years elapsed."² Or, should any be found to take exception to this summary disposal of the matter in hand, we would respectfully call upon them to reconcile, as best they can, the doctor's alleged astronomically mathematical demonstration of the period from the Creation to the Nativity, at 5871 years; with his repeated declarations, as based upon the united testimony of all the nations of antiquity, Pagan, Jewish, and Christian, that the advent of Christ was to take place *at the close of the sixth and beginning of the seventh year-thousand from the Creation*. I submit, that the difference of 129 years, in so important a matter, comes rather wide the mark of astronomically "mathematical certainty!"

One other preliminary, ere we pass to an exhibit, in detail, of the historic links of "OUR BIBLE CHRONOLOGY." In our introductory remarks, it was observed, in reference to the division of the earth among the nations descended of Japheth, Shem, and Ham, that, while the *historic* records of the Scriptures were but a narrative of the wonderful dispensations of Heaven, first and principally towards the great SEMITIC race, having CANAAN, PALESTINE, or the HOLY LAND, as the territorial centre of their operations; and second, subordinately, of those *outside* the great Semitic family, particularly those of the four principal empires of antiquity, the Babylonian, Medo-Persian, Grecian, and Roman, on the one hand; the *prophetic* portions of Holy Writ clearly reveal, that the "Lord" (having selected a "people" as his "portion" from the Semitic branch, and constituted "*Jacob as the lot of his inheritance*,"³ of whom it was declared, "*Lo, the people shall dwell alone, and shall not be reckoned among the nations*") purposed to constitute them as the depository of "the lively oracles to give unto us," and to make CANAAN, from first to last, *through them*, the theatre for the unfolding and consummation of man's redemption from sin, on the other.⁴

I must now remind the reader of another remark, made in reference to the leading object of the two septuagintarians, Dr. Scyffarth and Mr. Gliddon, in opposing the chronology of the He-

brew version. This is, as we believe, to rob the Jew of his ardently cherished hope of the coming of his Messiah, together with the numerous assurances of the national restoration and pre-eminence among the nations, IN PALESTINE, of his long down-trodden race, as set forth by the prophets both of the Old and New Testaments.¹

Of the former writer (Dr. Scyffarth), we leave the impartial reader to decide whether, according to his theory as above exhibited, there is any door of hope left to the Jew, that his Messiah will yet come and "restore the kingdom to Israel." And, in regard to Mr. Gliddon, with a view to secure to his alleged *Japhetic* race a pre-eminence in Canaan over those of the Semitic, Hebrew, or Jewish, he thus disposes of them:

We learn from Genesis x. 21, that Japheth was the *elder* of Noah's children. The exact meaning of Japheth, according to Dr. Lamb, is "the man of the opening of the tent." Now in ch. ix., the 27th verse, we read, "God shall enlarge Japheth, and he shall dwell in the tents of Shem." But a more appropriate translation of the Hebrew text is, "God shall open wide the door of the tabernacle to the descendants of Japheth, and they shall dwell in the tabernacles of the children of Shem." Whereby we perceive a remarkable prophecy, of the call of the Gentiles to the rights and privileges of the Jewish Church, many ages prior to the birth of Abraham; and one that is rapidly drawing to fulfilment throughout the East, in a *political* point of view, if "coming events cast their shadows before." Those who are really acquainted with what the East is, are persuaded, with respect to the Holy Land itself, *that the Jews, as a nation, have forfeited all right to the possession of it; that God has totally, perhaps finally, deprived them of it; and physically disqualified them, as a nation, from its future independent occupation.* "It has for centuries been trodden of the Gentiles. No people have been able to establish themselves securely for any length of time within its precincts; nor will any, until it may please God to grant it to that nation, or to that family, whom he may choose,"—*which, if organic laws have any effect on our social constitution, will be to the conquering hand of the "Audax genus Japethi"*—*the bold race of Japheth.* Many pious Christians and orthodox divines consider the promises of the restoration of the Jews to be of a *spiritual*, and not of a *temporal* nature.

¹ Summary, etc., p. 188. ² *Ib.* p. 157.

³ Deut. xxxii. 7-9.

⁴ See pp. 13, 14 of this work.

¹ See p. 66 of this work.

Aye, "the promises of the restoration of the Jews, to be of a *spiritual*, and not of a *temporal* nature:" as though—if, perchance, they *should* be finally restored to their own land—it were *impossible* that, along with the "temporal," they should also be made partakers of the "spiritual," blessings of God!

Now, though it does not fall within the design of the present work to enter into an exposure at length, of the fallacy of the above article; yet—inasmuch as, by all classes of these writers, it is based on the hypothesis *that the Jewish restoration from the Babylonish captivity, and their subsequent occupancy of Canaan, etc.*, meet all the circumstances of that event as set forth by their own prophets—we would beg simply to submit the following *marks*, by which the reader may be able readily to distinguish the predictions which relate to Israel's *future* restoration, from those which were fulfilled in the return from Babylon in the days of Cyrus, Ezra, and Nehemiah.

1. There are many passages which predict the restoration of *all the tribes*—of Israel, as well as of Judah—and the union of the whole in one nation, in their own land. At the return from Babylon it was but *a few Jews*, properly so called, who were restored. The ten tribes have never returned; and the vast majority even of the Jews remained in the places where they had been carried captive. All predictions, therefore, of a *universal* restoration, must yet remain to be fulfilled.

2. One passage at least, Isa. xi. 11, speaks of a "*second*" restoration of Israel. This could not be the return from Babylon, which was but the *first* restoration. What other has there been since that time? Must not then the *second* restoration be one yet to come?

3. Where *miraculous* events are foretold in connection with Israel's restoration, it must be a future one that is treated of. No such events attended the return from Babylon.

4. Where it is declared that the nation shall be converted as well as *restored*, there can be no question that the restoration is a future one. Were the Jews converted at the return from Babylon?

5. Many passages declare, that after the nation of Israel is restored, they shall not fall any more into sin, or see trouble any more. Can these passages apply to the return from Babylon? Has not their great, their crowning sin, and have not their heaviest calamities, been *subsequent* to that event?

6. When the restoration of Israel is declared to be connected with the utter and final *overthrow* of those who have hated them and trodden them down, it must be a yet future restoration which is foretold. No such overthrow of all their enemies was connected with the return of the Jews from Babylon.

7. The prophecies of Israel's restoration which were written *after* the return from Babylon, cannot be in any way construed to refer to that event. Such are the predictions of Zechariah and Haggai; and such also are those contained in the New Testament.

8. Those predictions of Israel's return which connect it with *the coming of Christ*, must refer to a yet future restoration. We all know that *no* restoration of Israel took place in connection with Christ's *first* coming; and the return from Babylon was not connected with either his *first* coming or his *second*: and, finally—

9. Where Israel's restoration is associated in prophecy with the introduction of millennial blessedness, it must be obvious to all, that, so far from having been realized in the Jews' return from Babylon, or in Dr. Scyffarth's so-called "Sabbath of the Christian dispensation," between A. D. 130 and 1130, it must necessarily be a future restoration that is foretold. Alas, it has never commenced even to this day!¹

SECTION III.

Summary of the historic Chronological links, in their consecutive order, from the Creation and Fall, to the Nativity.—Groundlessness of the popular sentiment regarding the alleged difficulties of Sacred Chronology.

In demonstrating the correctness of "Our Bible Chronology" as founded on the original Hebrew numbers, we set out under the conviction that all attempts to reach a satisfactory result would be vain, separate from a thorough exhibit of all those facts and circumstances, whether fundamental or collateral, which, down to the present day, have operated to perplex and embarrass our inquiries into the true chronology of the world's history.

Hence the appropriation of so large a portion of the present work to the settlement of the great question, as to which of the two extant versions of Holy Scripture, the Hebrew or the

¹ See on this, "Plain Papers on Prophetic Subjects." London, 1854, p. 161, et seq.

Greek Septuagint, is to be relied on as *authoritative* in the premises; and having, as we claim, placed this important matter beyond the reach of reasonable controversy, in favor of the *Hebrew* text; without further recapitulation—the necessity for which is precluded by the contents in the fore-part of the volume, and the general Index—it only remains, in reference to the *historic* chain, that we furnish a summary of the chronological links, in their consecutive order, from the Creation and Fall, to the Nativity.

On this subject, the reader is referred to the Tabular Views of Sacred Chronology, inserted at the close of Part II.

In addition to the variations between the Hebrew and Septuagint versions, as exhibited in the Table, pages 11, 12, the historian Prideaux, in his "Sacred and Profane History Connected," points out numerous inaccuracies in such biblical chronologists as the great Jewish historian *Josephus*: e. g., in his 1st vol., pages 174, 382; vol. 2d, pages 65, 68, 305; vol. 3d, pages 58, 71, 135, 199, 207, 240, 241, 400, 401, 414, 416; and vol. 4th, page 58. Also, of the profoundly learned *Archbishop Usher*, vol. i., pages 430, 434; vol. ii., page 45; and vol. iii., page 206. Here, the inaccuracies of *Josephus*, who followed the *Septuagint*, greatly predominate over those of *Usher*, who adopted the *Hebrew*. Now, from the *fact* of these and the like inaccuracies by men so distinguished for their learning, it is contended that it is not only impracticable, but impossible, to determine the *true* chronology of the Bible. For ourselves, however, when we consider on the one hand that the historic records of the Old Testament, in both versions, as the *basis* of chronology, are not given in their regular consecutive order,—and on the other, the indolence, the superstition, or at least the inadvertencies of those who have preceded us in this department of biblical literature,—our surprise is, that these inaccuracies are not greatly increased. They are not, however, without their use, serving us as beacon-lights, to warn us of the shoals and quicksands on which others have foundered. All that is necessary is, that we account for their errors, reconcile discrepancies, and then reduce all to an unbroken chronological chain, from the beginning.

In regard to "*our Bible chronology*" (for which, see tabular views), the following will be sufficient to show the *groundlessness* of the popular sentiment, that the difficulties in determining the true chronology of the Bible are insuperable. Take, for example, the following:

1. That, to all the most prominent *events* re-

corded by the sacred penmen will be found appended the *dates* of their occurrence, the latter being added with a view to *authenticate* the whole as an inspired narrative.

2. That, in the entire chronological chain, reaching from A. M. 1 to A. D. 37—at which point the regular consecutive chronology in this department, when properly adjusted, terminates—there are only 115 links.

3. That, of these 115 links, the Scriptural references of the book, chapter, and verse show that 95 of them rest upon the express authority of inspiration.

4. That, of the remainder, there are only *two conjectural* dates, which occur in the fourth period, in relation to the times of anarchy, and of Eli and Samnel, etc.; but that these are susceptible of such accurate adjustment, as to remove all doubt in regard to them.

5. That, in addition to the two above-named conjectural dates, there is to be found but *one chronological discrepancy*, that between the First Book of Kings, chap. vi. 1, and Acts xiii. 17–22; which discrepancy, however, can be satisfactorily accounted for by a comparison of the historical events of this period with the interval to which the above passages refer. And finally—

6. That, of the dates which occur in the sixth period, from Ezra to the Nativity, though given for the most part on the authority of the learned Dean Prideaux, they are *overlaid* by, and shown to be in *harmony* with, the inspired prophecy of the "seventy weeks" of Daniel, chap. ix. 24–27

SECTION IV.

Admitted errors of the Septuagint Chronology, compared with those of the Hebrew.

LET us now place in contrast with the above the admitted errors, etc., of the *Septuagint* chronology.

1. Of the *antediluvian* period, is the following in relation to Methuselah's age at the birth of Lamech, the Vatican edition of the LXX placing it at 167 years, and the Hebrew at 187, a difference of 20 years. But, the Alexandrian and Aldine editions of the LXX, and also *Josephus*, accord with the Hebrew in making it 187 years. Methuselah therefore lived till the last year of this epoch, but died *prior* to the flood.

2. Of the *postdiluvian* age, the Alexandrian copies of the LXX omit the two years of the second period from the flood, Gen. xi. 10. Some attempt

to account for it by supposing either that Demetrius (who lived at Alexandria about b. c. 220, being near half a century after the time of the LXX¹) calculated from the birth of Arphaxad, two years *after* the flood, or that the 2 has dropped from his text or that of Eusebius. It is most probable, however, that it was omitted by the LXX themselves, as Demetrius had access to the original autograph, deposited in the city library.²

3. The next date relates to the introduction into the Septuagint of the *second Cainan*, to whom is given 130 years. On this subject, modern Septuagintarians disagree among themselves, Mr. Cunninghame of Lainshaw, and Dr. Scyffarth, asserting its genuineness, mainly, if not solely, on the ground that it is quoted as authentic by St. Luke³ (chap. iii. 36); while Mr. Gliddon as confidently affirms that, as "the Septuagint is not free from interpolation, being subject to the same casualties to which all books are liable," so, "the most remarkable is that of the *second Cainan*, between Arphaxad and Salah, of 130 years:" which "spurious personage," he says, "was introduced into the Septuagint about the time of Demetrius, 220 years b. c.," etc.⁴ And, it is indisputable that the ancients—Josephus, Clemens, Theophilus, Julius Africanus, Eusebius, and indeed all the early chronographers down to the time of Constantine—united in rejecting the *second Cainan* as spurious. And so Dr. Hales, who stands at the head of the modern Septuagintarian school, on the ground, principally, that this personage is omitted in 1 Chron. i. 24 of that version, pronounced it an unwarrantable interpolation. Still, Mr. Cunninghame urges, that "if St. Luke's Gospel is a part of the inspired word of God, all their arguments cannot impugn the authority of the evangelist," who "copied the generations from that version."⁵ In replying to this objection, we are led to notice—

4. The *discrepancy* between 1 Kings vi. 1, as adopted entire by the LXX from the original Hebrew, and Acts xiii. 17–22. St. Paul, it will be admitted, was equally inspired with St. Luke: and yet, with the same Septuagint version before him, in giving the chronology of the LXX as contained in 1 Kings vi. 1 of 480 years as the interval between the Exode and the 4th year of

Solomon; Mr. C., comparing it with the apostle's dates of the same period, Acts xiii. 17–22, says it is "*less than the truth, if St. Paul was inspired of God, 131 years!*" Quere, therefore—If the Septuagint was in error in this latter case, why not in the former? In either case, so far as we can discern, even admitting that the one was an interpolation, and the other a discrepancy, it no more impugns the "*inspiration*" of St. Luke in *quoting* the one, than that of St. Paul in *correcting* the other. St. Luke, we are not to forget, was a *Gentile*. His Gospel was written in *Greek*, and *for* the Gentiles. Hence, his design in his 3d chapter being, not so much to give the genealogy of Christ as of the seed of Abraham in whom the Jews trusted, as of the seed of the woman in whom the *Gentiles* were also to hope for salvation; he simply quoted from the Septuagint, then in general use, as the accredited "*inspired*" word of God. On the other hand, St. Paul, who was "an *Hebrew of the Hebrews*," and who without doubt had a copy of the original Hebrew version at his command, was enabled, from his familiarity with the *details* of the chronology of the period in question, to detect and correct the error of 1 Kings vi. 1, as it then (as now) stood in that copy; an error, doubtless, not of design, but of the inadvertency of an early transcriber, in substituting the numerical ζ *daleth*, 4, in the place of η *hay*, 5, which, from the evident similarity in the construction of each, might easily be done.

SECTION V.

Rule for the computation of the years of the generations, administrations, reigns, etc., which form the basis of Scripture Chronology.

It is necessary here to note, as a preliminary to what we have to offer on the chronology of the Old Testament, that we must determine upon what principles the years of the generations, and the administrations and reigns, which form the basis of the Scriptural chronology, are computed; that is, whether in *current* or *complete* time. Bearing in mind then, in the first place, that the chronology of the Old Testament is carried on through the lines of the Sethite and Semitic patriarchs, together with the rulers of the Church, till the rise of the four Gentile monarchies, and thence through the tribe of Judah; the chronology of the kings of Israel was adjusted to that of the

¹ See Hales, vol. i. p. 289. Dr. Russell's Connect., vol. i. p. 63.

² See Cunninghame's Chron. of Israel and the Jews, Pref., pp. vi. vii.

³ Chron. of Israel, etc., p. 110; and Summary, etc., pp. 127, 128, and 131, 132.

⁴ Ancient Egypt, etc., p. 36.

⁵ Chron. of Israel, etc., pp. 110, 111. See *note*.

¹ See Echar'd's Eccles. Hist., etc., vol. i. p. 381.

kings of Judah, simply with a view to point out the *relations* of the former with the latter, and to throw mutual light upon the histories of both branches of the family of Abraham.

As to the Scriptural *mode* of computing time, we observe, that when it related to the reigns of *individual* kings, it was reckoned as *current* time. Thus, for example: In 2 Kings xxiv. 18, compared with Jer. xxix. 2, we learn that "in the 11th year of Zedekiah, in the 4th month, and the 9th day of the month, the city was broken up," etc., where the period of his reign is computed in *current* time. But, there must also have been some principle whereby a *series* of reigns were equalized with *complete* years; otherwise there would be no well-defined chronology in the Scriptures. All would be doubt and uncertainty, and the very purpose for which the chronology was given, would be defeated. Recourse was therefore had to the reckoning of each king's reign, etc., from the first of Nisan; so that a king who reigned 10 years and 6 months, was computed to have reigned the whole of the 11th year, and his reign was therefore recorded as 11 years of *complete* time. This was in accordance with the practice of the Jews, as well in their popular and current scheme of chronology as in the writings of their learned men,—Josephus for instance, who always calculated the series of the generations and administrations in the Scriptures as being in *complete* time. St. Paul, in the synagogue of Antioch, adopted the same principle, Acts xiii. 20, where his period of 450 years, as we shall show in its proper place, comes out with the greatest exactness.¹

SECTION VI.

Notes on the details of our Chronology.

WE proceed now to an exhibit of the details of "OUR BIBLE CHRONOLOGY." The sacred stream takes its rise with the first man, Adam, runs through the generations of the antediluvian patriarchs, as given in the Book of Genesis,² and proceeds without interruption through the Pentateuch and Book of Joshua, to the division of the lands in the fifth year after the entrance into Canaan.³

It will come in place, as we advance, to explain the matters indicated in the Notes 1, 2, 3, etc.,

interspersed through the different Periods of the Tabular Views.

Note 1.—This relates to the HEBREWS, Period II. We can see no reason for a doubt that they derived this designation from *Eber* or *Heber*, the son of Salah and grandson of Shem. The prophetic benediction, "*Blessed be the Lord God of Shem,*" contains a clear intimation of the Divine purpose, at an early period, to appropriate a *name* to that Semitic line who were to constitute the ancestors of the promised Messiah according to the flesh. And though Abraham is not "called a Hebrew till he had passed the Euphrates to the westward," we cannot, I think, infer that his progenitors, from the time of Heber, were not known by that title. The very form in which this appellation occurs in connection with Abraham, Gen. xiv. 13, as naturally supposes that his *ancestors* were Hebrews, as were those of St. Paul in claiming it, Philipp. iii. 5.

Note 2.—In reference to the confusion of tongues and the dispersion in the days of Peleg (Phaleg), see pages 78-79, second article.

Notes 3 and 4.—Taking the names of the respective founders of the three most ancient nations of antiquity, *outside* of the great Semitic family, as they occur in Gen. x., that of Mizraim or Menes (v. 6), as the founder of Egypt, stands first; then Nimrod (vers. 8-10), who founded the Babylonian empire; and lastly, Ashur (vers. 10, 11, 22), founder of the Assyrian. Hence the order in which they are arranged in the Tabular Views, though the Babylonians seem to have figured in history prior to the Egyptians.¹ It is also to be recollected that the Canaanites occupied the country which bears their name prior to Mizraim's emigration to Egypt: "Now Hebron (in Canaan) was built *seven* years before Zoar in Egypt."²

Note 5.—TERAH. Gen. xi. 26 apparently makes Abraham the *eldest* son of Terah; but verse 29 shows that *Haran* was the eldest—his brother Nahor having married his (i. e. Haran's) sister Milcah. Then, as Terah was 70 years old at the birth of Haran (verse 26), if we allow an average of 20 years between the birth of each son, he was 130 years old when Abram was born, who was 75 when he left Haran, at the death of his father—agreeably to the divine command, *previously* given, Gen. xii. 4—and "went forth to go into the land of Canaan." (Compare Gen. xi. 32, with chap. xii. 5.)

Note 6.—*Egyptian Dates.* In their notation of time (besides the *Astronomical Cycles* and

¹ See on this subject, Cuninghame's Chron. of Israel, Pref., pp. ix-xii.

² See Tabular Views, Period I. ³ Ib. Period IV.

¹ See p. 36.

² Numb. xiii. 22.

perpetual *Calendar*—that is, their “autoptical” or star-gazing “observations of the starry heavens”—the Egyptians regulated their ordinary dates by the reign of each Pharaoh; reckoning from the date of his accession to the throne to the day of his death. As in England, the 5th year of Victoria, or in France, the 12th of Louis Philippe; so in Egypt an act was chronicled “in the 4th year of the Pharaoh SHISHONK, the 10th day of the month Paopi.”¹

Note 7.—The chronology of JOSEPH is as follows:

His age when sold, Gen. xxxvii. 2, was.....	17 years.
Stood before Pharaoh when 30, Gen. xli. 46.....	13 “
Years of plenty, Gen. xli. 26.....	7 “
“ “ famine, Gen. xliii. 1 sad xlv.	2 “
—	
Total, on Jacob's arrival in Egypt, A. M. 2298.....	39 “

Deducting this 39 years from 110, the age of Joseph at his death (Gen. l. 22), proves that he was 71 years in Egypt *after* Jacob's arrival in the second year of the famine. The remaining 144 of the 215 years of the sojourn of the Israelites down to the exodus is:

1st. Years of servitude to the birth of Moses.....	64 years.
2d. Age of Moses at time of Exode (Ex. vii. 7).....	80 “
3d. Add Joseph's time in Egypt as above.....	71 “
—	
Total.....	215 “
4th. Add previous sojourn.....	215 “
—	
Whole period of sojourn and bondage.....	430 “

Note 8.—The chronology of the SPIES. That the spies were sent out from Kadesh-Barnea in the first year after the exode is proved from Numb. xiv. 33, where it is recorded that, on account of the *evil report* made by them, the Israelites were doomed to wander in the wilderness for 40 years.

Notes 9 and 10.—The above shows the period of the wanderings to have been exactly 40 years. Much time and labor have been expended, however, in the settlement of the question as to the interval that elapsed between the entrance into Canaan and the division of the conquered country among the twelve tribes. All that is necessary to an understanding of the matter is the following. Caleb was 40 years old when sent out with the spies (Josh. xiv. 7), and 85 when the land was divided (Josh. xiv. 10); hence, that division was effected five years *after* their first occupancy of it, in Caleb's 85th year. Compare the references above.

Note 11.—Period of Joshua *after* the division of the land. As Joshua's age at his death was 110 years (Josh. xxiv. 29), he must have survived the dividing of the land 25 years.

Notes 12, 13, 14.—It is within this Period IV of the chronology of the Old Testament, that we meet with the principal difficulties to be encountered in its adjustment. It relates to the *discrepancy* between the dates of 1 Kings vi. 1 and those of Acts xiii. 17–22, in reference to the interval from the exode to the fourth year of Solomon. Then, further, connected with this chronological discrepancy are *two breaks*, or chasms;—the first, the Interregnum, or time of anarchy of Israel, between the death of Joshua and the first servitude, in regard to which the Scriptures are entirely silent; and the second, the administrations of Eli, Samuel, Samson, and Saul, the dates of which are not defined in the Old Testament. It is hence, taken as a whole, THE GREAT CHRONOLOGICAL GORDIAN KNOT, which, till within a few years last past, has baffled the skill of many a master in Israel, who, failing to untie it—like the knot in the harness of the Phrygian king Gordius at the hand of Alexander—have attempted to cut it asunder. This process, however, in view of the important issue involved—that of a difference of over 100 years in the current chronology of our English version as to the *true* date of the Nativity—will not do. The two chasms must be bridged over, and the discrepancy which overleaps the whole period as given in 1 Kings vi. 1. and Acts xiii. 17–22, must be accounted for, and the true period determined from reliable data. I shall first place the two above named passages in opposite columns:

1 Kings vi. 1.

“And it came to pass, in the *four hundred and eightieth* year after the children of Israel were come out of the land of Egypt, in the *fourth year* of Solomon's reign over Israel, in the month of Zif, which is the second month, that he began to build the house of the Lord.”

Acts xiii. 17–22.

“The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it. And about the time of *forty* years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that, he gave to them judges about the space of *four hundred and fifty* years, until Samuel the prophet. And afterward they desired a king; and God gave to them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of *forty* years. And when he had removed him, he raised up David unto them to be their king,” etc.

¹ Anc. Egypt, etc., p. 25.

The first point of remark in reference to these passages relates to the *occasion* of the discrepancy under consideration. Of this we have already spoken in a preceding page (see page 88), and have ascribed it, not to design, but to the carelessness of some early transcriber in substituting the Hebrew numeral \daleth 4, for that of η 5, which, from their similarity in form, might easily be done. In this erroneous form it was copied entire into the Septuagint by the seventy translators, who, unlike St. Paul, as we shall show, failed to detect the error by a careful examination of the chronological details of that period. The Septuagintarians of the present day contend that "the Samaritan Pentateuch was, at first, an exact transcript of the original Law," not only; but, that the LXX rendered the Hebrew Scriptures, in the reign of Ptolemy Philadelphus (*at that time un mutilated*), into Greek," etc.¹ But, seemingly unconscious of the inconsistency into which that admission involves them, they affirm, at the same time, that the above error (with all others wherein the Hebrew *now* differs from the Greek) is a *corruption* of the original Hebrew by the Jews in the *second century after Christ*.² How then comes it to pass, I would ask, if the Hebrew Scriptures were "unmutilated" when first translated by the LXX, that 1 Kings vi. 1, which was copied entire, and which has always been retained in that version, could have been a corruption by the Jews in the *second century after Christ*?

We leave it for others to account for the fact, that while the LXX, as we have proved, corrupted the original Hebrew text by an *enlargement* of the epochs of the antediluvian and postdiluvian patriarchs, they failed to discover the true chronological links which, as we shall presently show, prove the correctness of St. Paul's *extended* chronology of that period. To our mind it argues, at least, the absence of that vigilant care and thorough accuracy of translation and transcription, on their part, which the very nature of their work imperatively demanded.

This premised, I remark—

1. That it is utterly impossible to reconcile the statements of 1 Kings vi. 1 and Acts xiii. 17–22, by recourse to the *marginal* dates of our present English version, as sanctioned by act of Parliament on the authority of Archbishop Usher. A few examples will be sufficient to exhibit the per-

fect babel of confusion into which these dates involve us in reference to this important period.

It will be found that the 18 years of servitude under the Philistines and Ammonites, from which Jephthah delivered Israel, is made to commence in the year n. c. 1161; and the 40 years' servitude, in the time of Samson, is placed in the very same year, 1161.

Again, the birth of Samnel is placed in the year b. c. 1171, and that of Samson in 1161, only 10 years later. The administration of Eli is placed from the year n. c. 1171 to 1141, when the ark is captured and Eli dies. The administration of Jephthah is placed between b. c. 1143 and 1137, partly contemporaneous with that of Samuel and also of Eli, and partly after the death of Eli. The administration of Ibzan, Elon, and Abdon, are placed between the years n. c. 1137 and 1112, contemporaneous with and after that of Samson, and contemporaneous with Samuel. Further, the marriage of Samson is placed in the very same year with the capture of the ark and the death of Eli, namely, in the year b. c. 1141, and he is made to judge Israel to the year n. c. 1120, i. e., during the very time of the servitude, *after* the death of Eli; and the death of Samson is placed in the same year (1120) that Samuel assembled the tribes of Israel at Mizpeh, and defeated the Philistines, etc.

Now, these dates make the administrations of Jephthah, Ibzan, Elon, Abdon, and Samson, to have been *posterior* to that of Eli. But if so, how is it, we ask, that the Book of Judges, which certainly, on the face of it, bears the aspect of being a history of Israel from the death of Joshua to that of Samson, is wholly silent as to the administration of Eli, together with the remarkable circumstances of the capture of the ark? Hence the necessity of turning from human computations, though sanctioned by Act of Parliament, to the Sacred Record itself. I remark, therefore, in the next place—

2. That the entire interval between the Exode and the 4th year of Solomon, as inserted in the fourth period of our Tabular Views, is 587 years. But—

3. To prove the correctness of this aggregate number of years, we must *harmonize* the chronology of the interval between the division of the land, and the time of Samuel the prophet, with the 450 years of Acts xiii. 20; and also the whole period with the details of the history of those times. The following scheme, to be afterwards verified, is hereby given.

¹ Ancient Egypt, etc., p. 86.

² Ib. p. 84, and Seyffarth's "Summary," etc., pp. 114, 115, 119.

Set down the whole period as above.....	587	years.
1. Deduct from this, the whole period of the servitudes, including the times of Eli and Samson.....	111	years.
2. Deduct the whole period of Judges, including Samuel's separate administration.....	308	" 414 "
Leaves	173	"
3. Deduct for wanderings.....	40	"
Division of lands.....	5	"
Joshua after that.....	25	"
Saul.....	40	"
David.....	40	"
Solomon.....	8	"
This leaves for anarchy.....	20	"
Again: Set down whole period as above.....	587	"
1. Deduct Exode and Division of lands.....	45	ysrs.
2. do. for Saul, David, and Solomon.....	83	"
Leaves	459	"

Here we have an excess of 9 years over the 450 of Acts xiii. 20. It is however to be borne in mind that the administration of Samuel as *Judge*, is not to be limited, as we shall show, to the 24 years as set down in the Table. This last-named date relates to his *separate* administration. Samuel was judge *prior* to this. The *specified* dates of this period, therefore, taken as a whole, determine, as in the case of the 20 years of anarchy, that the 450 years down to the time of Samuel the prophet, makes his *entire period* as Judge to have been 33 years; the first 9 of which were coetaneous with the last 9 years of Eli and Samson;—which circumstance, it will be found, is perfectly consistent with the other parts of the sacred narrative concerning him.

4. It will be well here to advert to the abortive efforts of chronologists, ancient and modern, in their attempts to adjust the dates of this period; regarding which, I observe—

First: That while Dr. Hales and Dr. Russell, both advocates of the Septuagint version, admit that the number in 1 Kings vi. 1 is spurious; Josephus, Dr. Hales, and Mr. Cunninghame properly unite in fixing on the death of Joshua as the period for the commencement of the anarchy, which, they insist, was coetaneous with that of "the elders that overlived Joshua." Theophilus, Bishop of Antioch, A. D. 330, and Mr. Cunninghame follow Josephus, in assigning to the interval between the Exode and the foundation of the Temple in the fourth year of Solomon 612 years. I next observe—

Second: In reference to the intermediate dates of this period, Josephus says (Antiq. vi. 5), *επισι τοις πασι δικα και προς τουτοις οκτω το πληθος αυτων αναρχια κατισχε*,—wherein he informs us, that "after the death of Joshua, for *eighteen years in all*, the multitude had no settled

government, but were under an anarchy." This passage is rendered by Mr. Hudson, "for altogether *ten years*, and *besides them eight*, the people had no supreme magistrate."

Julius Africanus inserted 30 years for the elders after the death of Joshua.

Eusebius, for the same period gives 27 years for Joshua after the division of the land, and then passes to the first servitude, including in it the time of the elders, or anarchy.

Clemens of Alexandria makes the period of the judges *end with the death of Eli*, and says that Saul reigned 9 years with Eli, and 18 with Samuel after the death of Eli. Also, that Samuel died 2 years before Saul, and that he "anointed him king who first reigned over Israel after the judges, of which the whole amount, reckoning to Samuel, is 463 years, 7 months." (See Stromata.)

Theophilus (A. D. 330) gives for Joshua 27 years, and assigns to the whole period from the Exodus to the fourth year of Solomon, exactly 612 years.¹ And—

The learned Abul Pharaji, in his *Historia Dynastiarum*, p. 24, affirms that Joshua ruled 27 years, and that *after him, Phinehas*, the son of Eleazar, led the people, according to the opinion of Anianus, 24 years; but he significantly adds, "*Scriptura autem sacra haud præcise designat hos annos*"—"The Sacred Scripture does not, however, clearly designate these years."

Among the moderns, *Petavius* gives to Joshua 14 years, and the elders 10.² *Dr. Hales*, on the basis of Josephus, maintains that the interval between the death of Moses and that of Joshua is 26 years, and thence to the end of the first servitude and commencement of the administration of Othniel 18 years, including in this last *the eight years of the first servitude*, in which last particular Mr. Cunninghame coincides with him.³ This makes a total of 44 years. On the other hand, *Mr. Cunninghame* makes the same interval to be, for Joshua and the elders, or anarchy, 27 years, and eight in addition to the first servitude: total 35 years, making a difference from Dr. Hales of 9 years. *Archbishop Usher* gives 40 years from the division of the lands to Othniel, and shortens the administration of Ehud from 80 to 20 years. *Jackson* assigns to Joshua and the Interregnum 27 years.⁴ *Playfair* makes the interval for Joshua and the first servitude only 25 years.⁵ *Brett* gives 35 years from the death

¹ Dr. Russell's Conn., vol. i. p. 128.

² Ib. vol. i. p. 181.

³ Chron. of Israel, etc., p. 45.

⁴ Dr. Russell's Conn., vol. i. p. 185.

⁵ Ib. vol. i. p. 136.

of Moses to the end of the first servitude, which allows 27 years for Joshua and the elders.¹ And, finally, *Dr. Russell*, after rejecting *Dr. Hales'* additional 10 years, fixes the whole length of the administration of Joshua, and the elders and anarchy, at 27 years.

It is only necessary to observe, in general, in reference to these computations, that while they vary with, and often contradict each other, they stand directly opposed to the explicit statement of Scripture. For instance: Making the 450 years of Acts xiii. 20 to end with the death of Eli, flatly contradicts the statement of St. Paul, who explicitly fixes its termination to the commencement of the joint judgeship of Samuel with the last nine years of Eli and Samson. His words are, "After the division of the land by lot, God gave unto them judges about the space of 450 years, UNTIL Samuel the prophet," etc.

So, also, the including of the eight years of the first servitude in the alleged 18 years of anarchy. Regarding this latter period, as we have said, the Scripture is entirely silent; while it resumes the regular chronological links between the death of Joshua and the close of the period of anarchy, by the insertion of the eight years of servitude as instigated by, and consequently following, that period of misrule. As to the notion of *Abul Pharaji*, that Phinehas governed the people after the death of Joshua, it is directly contrary to *Judg. xx. 28*, where we read that he stood before the ark at the very time when there was no king in Israel, the very state of things described by *Josephus* under the term *anarchy*. Indeed, though "Israel" is said to have "served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua" (*Josh. xxiv. 31; Judg. ii. 7*), it is evident that that righteous generation were all very soon after the death of Joshua "gathered to their fathers," and were succeeded by another "who knew not the Lord" (*Judg. ii. 10*), and whose idolatrous defection, as described verses 11-13, rapidly followed. In the absence, therefore, of any chronological data by which to determine these collateral events, while the *priesthood* of the pious Phinehas was contemporary with this state of misrule, yet it failed either to check or remove it. Further: It is obvious, from a comparison of the age of his father with that of Aaron, that he passed through both the period of anarchy and of the first servitude. Aaron at his death was 103 years old

(*Numb. xxxiii. 39*), in the 39th year of the Exode. On the supposition, therefore, that his son Eleazar was 90 years old at his father's death, and that he died, as is generally thought, in his 107th year, soon after the death of Joshua, his son Phinehas who succeeded to the priesthood, say, at 45, would, if he died at 80, have lived to the time of Othniel. Certain it is, from *Josh. xx. 28*, that Phinehas lived in the midst of these troublous times. And, in reference to the scheme of the learned Usher, we have only to say that—like the bed of Procrustes, now lengthening and then shortening his dates to suit his purpose—it is so confused on this period, and so at variance with the testimony of the written word, that no reliance can be placed upon it. Finally, as we shall see, the true period, from "the division of the land by lot" to the commencement of the first servitude, was 45 years; and the whole period, from the Exode to the foundation of the Temple in the fourth year of Solomon, 587 years.

SECTION VII.

A verification of the true years, in the discrepancy between 1 Kings vi. 1 and Acts xiii. 17-22.

WE shall now proceed to verify the computations given of this period in page 92, by a direct appeal to the events detailed in the sacred narrative as a whole. In order to this, take, in the first place, the following analysis of the discrepancy between 1 Kings vi. 1 and Acts xiii. 17-22.

1. Both passages begin with the Exode; but—
2. The passage in 1 Kings vi. 1 carries the events narrated beyond those of Acts xiii. 17-22; while the dates of this last passage exceed the whole number of years of 1 Kings vi. 1 by more than 100 years.
3. It follows, that if the dates given in the detailed events of this period decide in favor of Acts xiii. 17-22, the chronology of 1 Kings vi. 1 must be an error.

That we may place this matter in the clearest possible light, let us set down, first, all the dates specified in Acts xiii :

1st. Wanderings in the wilderness,.....	40 years.
2d. Division of the lands after entering into Canaan,	5 "
3d. Thence until Samuel the Prophet.....	450 "
4th. Then to the end of Saul's reign.....	40 "
Total.....	585
Whole number of years between the Exode and the fourth year of Solomon, as given in 1 Kings vi. 1	480 years.
Excess in favor of Acts to the death of Saul....	55 "

¹ Brett's Chron. Essay on Sacred Hist. See p. 37 of Essay; pp. 112, 114, of History.

But let us first consider the *two breaks* or chasms which occur in this period, and which are hence called *conjectural* dates.

1. The first relates to the period *between the death of Moses and the time of the Judges.*

This period, as already stated, embraces the following events, as recorded in the Book of Judges, chapters i., ii., and iii., to the eighth verse inclusive, viz:—the *dividing* of the land by lot; the death of all the elders who *outlived* Joshua; the rising up of “*another generation* which knew not the Lord;” their conquest of the remnant of the nations *left* by Joshua; and their final *servitude* under Cushan-Rishathaim, consequent upon their *intermarriages* with the idolatrous Canaanites. The following is submitted as a solution of the chronological difficulties involved in the period between the death of Moses and the first servitude.

Caleb when sent out as a spy was 40 years old. ¹ ..	40 years.
Add wanderings in the wilderness after the return of the spies.....	49 ² “
Total.....	89 “
Joshua's age at his death was 110 years, ³ but he was 85 ⁴ when the land was divided, five years after the end of wanderings. Deduct from 85, the 79 years as above, leaves.	6 “
Joshua lived after this.....	25 “
Total.....	110

Mr. Cunninghame tells us that Caleb at the death of Joshua was 95 years old;⁵ but here we have a demonstration that Caleb and Joshua were of the *same* age.

The main difficulty, however, regarding this particular epoch is, the conjectural 20 years of *anarchy*, as inserted in our Table. In addition to what we said on the subject of this period in connection with the priesthood of Phinehas, we adopt the following method for its adjustment.

Whole period from Exode to the 4th year of Solomon... 587 years.	
1st Servitude.. 8 yrs.	Brought forward.. 111 yrs.
2d do. .. 18 “	Othniel..... 40 “
3d do. .. 20 “	Ehud—Shamsr... 50 “
4th do. .. 7 “	Deborah and Barak 40 “
5th do. .. 18 “	Gideon..... 40 “
6th do. .. 40 “	Abimelech..... 3 “
Total..... 111	Tola..... 23 “
	Jair..... 22 “
	Jephthah..... 6 “
	Ibzan..... 7 “
	Elon..... 10 “
	Abdon..... 8 “
	Samuel's separate administration..... 24 “
	Deduct..... 414 “
Leaves.....	178 “

From.....	173 years,
Deduct for wanderings.....	40 years.
do. “ dividing lands.....	5 “
do. “ Joshua after that.....	25 “
do. “ Saul, as first king.....	40 “
do. “ David.....	40 “
do. to the fourth year of Solomon.....	8 “
	153 “
This leaves for anarchy.....	20 ¹ “

It results, that, by the simple process of adding together all the *specified* links in the chain of this period, and deducting the sum total from the whole period of 587 years between the Exode and the founding of the Temple, we have a demonstration of the length of the period of *anarchy*.

2. The second chasm relates to the period of *Samuel's administration*. The first thing here to be considered, is the fact that Samuel's *official* character was three-fold—he acted as *Priest*,² as *Prophet*,³ and as *Judge*.⁴ In the next place, we are to note that he is said to have “*judged Israel all the days of his life*.”⁵ One thing, therefore, is certain from this, that Samuel executed the office of judge *prior* to the death of Eli.⁶ Most chronologists assign to his *judicial* administration 21 years; but, that this is entirely *too short*, is evident from the above facts, not only, but also from St. Paul's chronology of this period (Acts xiii. 19, 20), where his 450 years begins at the *close* of the five years “*division of the land by lot*,” and ends with the *commencement* of Samuel's administration as judge.

If then we return to the *specified* dates of the whole period, we reach the following result:

Whole period from Exode to 8d year of Solomon... 587 years.	
Deduct Exode.....	40 years.
do. division of land.....	5 “
do. for Saul.....	40 “
do. for David.....	40 “
do. for Solomon.....	3 “
	123 “
	459 “
Add for Samuel's separate administration as Judge. 24 “	
Total from division of lands to Samuel's death... 483 “	
Deduct 450 years from division of land “until Samuel the prophet's” first year as Judge.....	450 “
Total term of Samuel's judicial administration... 38 “	

It is here to be observed, in the first place, that St. Paul's language, “and after the division of the land by lot, God gave Israel judges, *about* the

¹ See pp. 92, 98 of this work.

² 1 Sam. ii. 11, 18, 19; iii. 1. ³ 1 Sam. iii. 18, 15-20.

⁴ 1 Sam. vii. 6-15.

⁶ 1 Sam. vii. 15.

⁵ On this subject, compare 1 Sam. vii. 6 with chap. viii. and x. 1.

⁷ It is objected that there is any ground for alleging a *discrepancy* between the words of St. Paul in Acts xiii. 20

¹ Josh. xiv. 7. ² Numb. xiii. 21-83. ³ Josh. xxiv. 29.

⁴ Compare Josh. xiv. 7 with verse 10.

⁵ Chron. of Israel, etc., p. 59.

space of 450 years," is to be taken in a qualified sense. The phrase "*about the space of*," etc., includes the time of the intervening servitudes of 111 years; so that the actual period of the judges amounted to only 303 years. And so the account given above of the threefold official character of Samuel, as *priest, prophet, and judge*, qualifies the statement of Samuel having "*JUDGED Israel all the days of his life*,"—meaning, that reference is made to his *whole complex adminis-*

and those of 1 Kings vi. 1, for the reason that we must distinguish *between time in the dative and time in the accusative*. According to the canons of Greek criticism, it is claimed that there is no material difference between an expression of time, when marked by the *accusative* and when marked by the *genitive or dative*. "The accusative does not always designate duration, yet duration must always be expressed by the accusative." "The invariable force of the dative, in such expressions, is, to answer the question *when?* or *in what time?*—not, *for what time?*" It is hence concluded that our translation of the words in Acts xiii. 20, ὡς ἔτεσι τετρακοσίοις καὶ πεντηκοντα, "*about the space of 450 years*," is incorrect, inasmuch as that meaning would demand the accusative, etc.

To this, however, it may be replied, that the syllabns of the chronology of the period between the division of the land and the commencement of Samuel's judicial administration, accords with the number of years in Acts xiii. 20; and, also, that the Syriac renders the clause in the same sense as our English version (e. g. לְחַרְוֹ דְרִגְמָא וְאַרְבַּע מֵאַא לְחַרְוֹ דְרִגְמָא וְאַרְבַּע מֵאַא "and four hundred and fifty years he gave to them judges"), not only; but the above Greek canon is not to be found in any of the versions and commentators extant. Whitby, Scott, Hales, Russell, the Syriac as above, Castillo in his Latin version, and Bishop Kessler in his Demonstration of Meesiah, all receive the words in the same sense as our English version. Whitby, in his note on the verse, considers and refutes the interpretation of Grotius and Usher, who, on the authority of a *various reading*, would fix the 450 years to the period from the birth of Isaac to the division of the lands.

The conclusion therefore seems to be, that in Acts xiii. 20 we must admit an anomaly in Greek Syntax. Nor is there any difficulty in this, seeing that even Milla' explanation requires the supposition of two ellipses, marked as follows, parenthetically and in italic:—"After these things," (*which took place*) "in" (*a period of*) "about four hundred and fifty years, he gave them judges." Now, if this be admitted, where is the difficulty of supplying *one parenthesis?*—receiving the passage in the usual sense: "After these things, in (*a very long period of time, being*) "about four hundred and fifty years," etc., Further, Eusebius, who himself wrote in Greek, gives to the passage, in his Chronicon, the same sense it has in our English Bibles. And, finally, there is a quotation from Origen by Dr. Kennicott (Dissertatio, Generalis, p. 36), wherein Origen cites the Greek text of 1 Kings v. 18 and connects it with 1 Kings vi. 1, as follows:—ἠτοίμασαν τοὺς λίθους καὶ τὰ ξύλα τρεῖς ἐτὶς ἐν δὲ τῷ τεταρτῷ ἐτεὶ μὴν δευτέρῳ βασιλευ-
 ὦτος τοῦ βασιλεως Σολομωντος ἐπὶ Ἰσραηλ, etc., and it will be seen that in the Greek, of which the sense is, "*they made ready stones and timber THREE YEARS, and in the FOURTH YEAR of the reign of King Solomon over Israel*," the words three years, are in the *dative* case, according to the idiom of the above passage in Acts. (See Cunningham's Chron. of Israel—Appendix II., pp. 124-127.)

tration; while the ending of the 450 from the division of the land, by a specific reference to a particular time—"UNTIL Samuel the prophet"—can only be understood to refer to the *commencement of his judicial administration*. Now the 24 years in the Table scarcely meet the statement regarding his prolonged office as judge; they refer to his *separate and independent* judicial career, *after the death of Eli*. Hence the appropriation to it, in our computation, of an aggregate of 33 years.

It follows that, by supposing Samuel to have acted as judge contemporaneously with the latter part of the time of Eli, it would seem at least consistent with the circumstance of the declared *inefficiency* of that judge's administration, as the occasion of it. (See 1 Sam. iii. 11-18.) During this interval, therefore—to which we appropriate *nine years*—transpired those events which ended in the capture of the ark, etc. (1 Sam. iv-vi.); its final removal to Kirjath-jearim; and the assemblage of the people by Samuel at Mizpeh (1 Sam. vii. 1-5), where we have the express mention of the fact, that "*Samuel judged the children of Israel at Mizpeh*," indicating that then and there commenced his *separate* administration, as above, of 24 years.

But in 1 Sam. vii. 2, we are informed that the ark remained in Kirjath-jearim for a *long time*—20 years. Also, that Samuel having "*grown old*," he made his sons judges over Israel, who "*not walking in his ways, but turning aside after lucre, taking bribes, and perverting judgment*," etc., the elders of Israel assembled at Ramah, and demanded of Samuel to make them a king, to judge them like other nations." (1 Sam. viii. 1-5.) Hence the anointing of Saul by Samuel, as the first king of Israel (1 Sam. x.), 24 years after the arrival of the Ark at Kirjath-jearim.

Before we sum up the results of the above computations, it will be in place to offer a few explanatory remarks on the chronology of the *sixth servitude*. It is on this period, in connection with the administrations of *Eli* and *Samson*, that Mr. Miller availed himself of those dates in his theory, which make the 6000th year of the world to end in A. D. 1843. He inserted for the sixth servitude 40 years, for Eli 40 years, and for Samson 20 years: total, 100 years.

"Our Bible Chronology" of this period makes the administration of Eli to have begun and ended with the 40 years of the sixth servitude, and the 20 years of Samson to have been included in the last 20 years of Eli: total, 40 years.

Proof:—In Judges xiii. 1, we find that the sixth

servitude lasted 40 years. Between the death of *Abdon*, Judg. xii. 14, A. M. 2953 (immediately after which, the Lord delivered Israel into the hands of the Philistines for 40 years, chap. xiii. 1), and that of *Eli*, A. M. 2993 (who judged Israel 40 years, 1 Sam. iv. 18), is just 40 years. Eli therefore was the *immediate successor* of Abdon, as one of the judges of Israel. Then, the narrative which immediately follows the death of Abdon, gives an account of the *birth* of Samson (compare Judg. xii. 14, with chap. xiii. 2-24), not of the commencement of his judicial administration. Further: At the time of Samson's *marriage*, "the Philistines had *dominion* over Israel," Judg. xiv. 4. Samson was then a *young man* (verse 10), say about 20 years of age. But it was at *this very time* that his career as defender and deliverer of Israel *commenced*. "The spirit of the Lord began to move him at times in the camp of Dan, between Zora and Astaol;" and when he came to his father and mother, asking them to procure as his wife the woman of Timnath, "they knew not that it was *of the Lord*," and "that he sought an occasion *against* the Philistines." Judg. xiii. 25; xiv. 1-4.

It will not avail here to object that the above arrangement places *two* judges over Israel at the same time. For, it was the supineness and want of decision betrayed by Eli, together with the misrule of his two sons, Hophni and Phinehas,¹ that rendered Samson's mission necessary. And, what is decisive on this subject, is the statement, Judg. xv. 20, which expressly declares that "Samson judged Israel *in the days of the Philistines* 20 years."

The conclusion therefore is, that the 40 years of Eli, and the 20 years of Samson, are *included* in the 40 years of the *SIXTH* SERVITUDE.

Finally: The *result* of our computations of this portion of the fourth period of "our chronology" is as follows: namely—

1. Deduct A. M. 2513, the year of the Exodus, from A. M. 2993, the year of the commencement of Samuel's judicial administration, and you have the precise 480 years of 1 Kings i. 1.	
2. From the whole period from the Exode to foundation of the Temple.....	587 years.
Deduct for wanderings.....	40 years.
" division of lands.....	5 " "
" Saul, David, and Solomon.....	88 " "
	128 years.
Leaves.....	459 "
Deduct from this the time of Samuel's	
joint official administration with Eli.....	9 "
Leaves.....	450 "
Which gives the 450 years of Acts xiii. 20.	

¹ Compare 1 Sam. ii. 27, 28 with verses 22-25; and chap. iii. 1-14. See also Townsend's Bible, Eng. ed. vol. 1, p. 608.

3. To the years of 1 Kings vi. 1, viz.....	480 years,
add the following:	
For Samuel's separate administration.....	24 " "
" Saul, Acts xiii. 21.....	40 " "
" David, Sam. v. 4, 5.....	40 " "
" Solomon, 1 Kings v. 1; vi. 1; xi. 42.....	8 " "
Total.....	107 " "
Finally—	
4. If to 1 Kings vi. 1, viz.....	480 years,
we add the dates of St. Paul, Acts xiii. 17-22:	
For Samuel.....	24 " "
" Saul.....	40 " "
And also the dates <i>beyond</i> Saul, as included in	
1 Kings vi. 1:	
For David.....	40 " "
" Solomon.....	8 " "
Total.....	107 " "
And then subtract therefrom.....	587 " "
Total.....	480 " "
IT ADDS TO THE CURRENT CHRONOLOGY OF THIS PERIOD,	
AS GIVEN BY USHER.....	107 years.

SECTION VIII.

On the four decrees of the Persian monarchs, in reference to Dan. ix. 24, 25.—"Our Bible Chronology" VERSUS Mr. Gliddon, on the Antiquity of Egypt.

Note 15. Time of EZRA'S COMMISSION, etc., period VII.—There were at least THREE, and as some contend, FOUR different edicts, from which to date the commission to restore and to build Jerusalem, Dan. ix. 25.

The *first* was that issued in the first year of Cyrus, as recorded Ezra i. The *second*, that of Darius, recorded Ezra vi. But both these related to the Temple *alone*. A *fourth* edict, as some call it, was that given to Nehemiah in the 20th year of Artaxerxes Longimanus; but, that this was nothing more than "a personal and private commission to an individual to go and carry out with great speed and vigor, "what had been *previously* commenced by another, will fully appear by a careful comparison of Ezra, chap. vii., with Neh., chap. ii. The *previously* begun work was that executed by Ezra under the *third* edict, issued by the Persian monarch Artaxerxes Longimanus in the seventh year of his reign, and is unquestionably *the one* from which to date the *commencement* of the above "command to restore and to build Jerusalem." It is recorded, Ezra, chap. vii.—"Now after these things, in the reign of Artaxerxes (Longimanus), king of Persia, to Ezra the son of Seraiah, etc., the king granted all his request, according to the hand of the Lord his God upon him. And there went up some of the children of Israel, and of the priests, and the Levites, etc., unto Jerusalem, *in the SEVENTH YEAR*

of Artaxerxes the king." It hence follows that the above important command, Dan. ix. 24-27, commences with the seventh year of Artaxerxes Longimanus.

Note 16. EGYPT.—In reference to Egypt, Mr. Gliddon says: "Whether we confine Egyptian history to the contracted limits of Usher's Chronology and the Hebrew verity, or take *in extenso* the widest range legitimately admissible on the authority of the Septuagint version, it will be found that the time-honored chronology of Egypt carries us back to the *remotest era* of early periods," displaying evidence of an existing government, a numerous people skilled in the arts, sciences, laws, etc., etc., with a "priesthood possessing a religion in which the unity of the Godhead and his attributes in trinities or triads, a belief in the immortality of the soul, a certainty of ultimate judgment, and a hope of a resurrection, are discoverable, concealed though they may be," he adds, "by the mysticisms of a wise but despotic hierarchy, and loaded, by the vulgar castes and the uninitiated, with the grossest superstition."¹

And yet Mr. Gliddon demands—"Are not Egyptian studies, and the mythology, philosophy, and doctrines of that misrepresented race, interesting to the divine who attests the unity of the Godhead and the Holy Trinity? Can the theologian derive no light from the pure primeval faith (!) that glimmers from Egyptian hieroglyphics, to illustrate the immortality of the soul and a final resurrection?"²

Of course, shrouded as they are beneath a mantle of "mysticism," and "loaded with the grossest superstition," much more "light" is to be derived from them than from the inspired Mosaic record! For, though in former years the most authentic annals of Egyptian history, and the only *certain* accounts we had of early Egyptian manners and customs, institutions and systems, were derived from the Old Testament; yet in these modern times of Egyptological discoveries, "excepting the period of the *Exodus*, and the previous visit of Abraham, with the interesting events transpiring during the interval, *we cannot, in the Bible*, expect to gather more than incidental and transitory references to subjects on which we seek for information: *because the Pentateuch is a history of the early Hebrews*,"³ etc.; while "the time-honored chronology of Egypt" *alone*, can "carry us back to the *remotest era* of early periods!"

But, alas! when we repair to these time-honored records of Egyptian chronology, and "spread our canvas to the breeze, and begin our voyage down the stream of time, *fogs and mists*," says Mr. Gliddon, "preclude a very distinct sight of the course. We have many shoals to avoid; and there are many long and gloomy portages, over which we must carry our imaginary bark, without knowing precisely the length or the course of the river. As we descend, we shall find enormous landmarks [e. g., the pyramids], attesting the greatness of the builders, without always telling the age of their erection. We shall steer by them all, noting the relative bearings of each; till, having reached the obelisk of Heliopolis, B. C. 2088, the mists will gradually dissipate as we proceed: *but the shoals are still numerous, and the current still swift*. When, however, we arrive at the stupendous hypostyle Halls of Karnak, at the temples and palaces of Thebes, the hoary 'Amunei,' or temple of Amun, about the year 1800 B. C., the passage will be easy and the scenery interesting for a period of 2000 years; when the hieroglyphical annals cease, and subsequent events are chronicled in universal history!"¹

Very good. Starting from "the remotest era of early history," with the "time-honored chronology of Egypt" as our chart of observation, "as we descend down the stream of time till we reach the obelisk at Heliopolis, B. C. 2088," "fogs and mists," and "many long and gloomy portages," "preclude a very distinct sight of the course." Aye, and *such chronological* "fogs and mists and long and gloomy portages," that Mr. Gliddon, after a residence of 23 years at Cairo, with all his knowledge then and since acquired, cannot determine the chronological whereabouts of "Menes," the first Egyptian Pharaoh, within the period of 500 years!²

With all deference, however, we think that we have driven away some portions, at least, of these "fogs and mists" of Egyptian history *prior* to B. C. 2088. First—We have shown that the Mizraim of Gen. x. 6, the son of Ham and grandson of Noah, is the same with "Menes," who, Mr. Gliddon informs us, was the founder and first king of the Memphite dynasty. But Mizraim must have flourished between the birth of Arphaxad the son of Shem, B. C. 2474, and that of Eber, B. C. 2375, an interval of 99 years. Now Mr. Gliddon states that "the Scriptures inform us that *Mizraim's* descendants colonized *Lower*

¹ Ancient Egypt, etc., p. 52. ² Ib. p. 31. ³ Ib. p. 34.

¹ Ib. p. 39.

² See p. 69 of this work.

Egypt."¹ He also states that "*Menes* founded *Memphis*,"² and that the "fragments of Manetho" and "the ancient authors, Herodotus, Eratosthenes, Diodorus, Josephus, the old Egyptian Chronicle of Castor, and the Canon of Syncellus, all agree that Menes was the *first* king [or Pharaoh] of Egypt."³ As, then, Mizraim and Menes have been historically proven to be *one and the same* person;⁴ and supposing him to have migrated from the plains of Babylonia across the Euphrates into Egypt at 50 years of age, or about B. C. 2424; by deducting from it the epoch of the Call of Abraham, B. C. 2083, we have a period of 341 years, from Menes to the time of that patriarch. I add, however, in this connection, that we have shown—

Second, That those stupendous structures, the pyramids, were reared, from the first to the last, within a period perfectly reconcilable with the "contracted limits of the Hebrew verity."⁵ For, even admitting that they were *all* erected before the *bondage* of the Israelites in Egypt, and that hence "they had nothing to do with them but to look on them;" yet, to the 341 years above we can add the *first half* of the 430 years of their sojourn in Egypt, making a total of 556 years. And, when we take into the account the fact, that the *first* emigrants from the plains of Babylonia to Lower Egypt were not gradually emerging from a state of barbarism, but were possessed of all the arts and civilization of the antediluvian world; and also, that from the favorable circumstances, between the flood and Abraham, for a *rapid* increase of the earth's population, there were, instead of "100,000 inhabitants in all the earth" in the time of that patriarch, about 200,000,000;⁶—I repeat, in view of these facts, we have ample resources in men, and means, and time, with which to account for the building of Thebes by Menes, and for the dikes, canals, and the erection of *all* the palaces, temples, pyramids, etc., etc., which history appropriates to that ancient country within "the contracted limits of the Hebrew verity."

Again: If, as Mr. Gliddon says, he could not define with precision the epoch of Menes within 500 years;⁷ and if, with the "light reflected on the subject by the old Egyptian Chronicle," the *earlier* history of Egypt is all wrapped in fable; and if, again, with Manetho's Egyptian "consecutive dynasties" at his elbow upon his

arrival at the epoch of the fourth Memphite dynasty, and so onward to the end of the fifteenth, as Mr. Gliddon informs us, "we have nothing as our guide "but the very doubtful numbers of Manetho's kings and reigns," so that "at the present day, there is no reason for accepting the number of his kings and the length of their reigns," etc.;"¹ certainly, we who are not professed Egyptologists, may well be excused if we decline to plunge into this region of "dense darkness," of "fogs and mists," to do for them what they are unable to do for themselves. We will therefore respectfully take our leave of the time-honored annalists of the remotest era of the early Egyptian periods, together with their copyists, and pass to a period in the history of this renowned country, where a clearer atmosphere will reveal the objects of historic interest with at least somewhat greater distinctness of vision.

To this end, in harmonizing the chronology of the sixteenth and thirty-first dynasties inclusive, with that of the "Hebrew verity," there are THREE CHRONOLOGICAL STAND-POINTS, with which all the others, anterior, intermediate, and posterior, must coincide.

The first one of the three is expressly noted in the *Old Testament*. Rehoboam, the son and successor of Solomon, ascended the throne of Judah, A. M. 3137. In the First Book of Kings, xiv. 25, 26, we read: "And it came to pass IN THE FIFTH YEAR of King Rehoboam, that SHISHAK, KING OF EGYPT, came up against Jerusalem; and he took away the treasures of the house of the Lord, and the treasures of the king's house: he even took away all." etc. Now, all Egyptologists admit that this *Shishak* of Scripture is the same with SHESHONK, the Pharaoh of Egypt who invaded Jerusalem as above, under the reign of Rehoboam, king of Judah. This invasion, consequently, must have transpired in A. M. 3142—B. C. 990. He hence occupies that position in "our chronology."

The other two relate to *profane* chronology;—the first, "the conquest of Egypt by *Cambyses*, in the year B. C. 525; the other, the conquest of Egypt by *Alexander* the Great, B. C. 332. Upon these dates all chronologists coincide. With each of them, the sum total of the years reigned by the last 16 dynasties, preceding and down to the Macedonian, must agree;—i. e., in the year 525 B. C. the twenty-sixth Saitic dynasty must end; and in the year B. C. 332 the rule of the Persians must cease."²

¹ Ancient Egypt, p. 46.² Ib. p. 34.³ Ib. p. 52.⁴ See pp. 67, 68 of this work.⁵ Ib. pp. 68, 70.⁶ Ib. p. 78.⁷ Ancient Egypt, p. 51¹ Ancient Egypt, pp. 49, 60.² Ib. p. 61.

The seventeenth dynasty, that of the Hyksos, or *Shepherd Kings*, calls for special remark. Dr. Scyffarth, in his "Summary of Recent Discoveries in Biblical Chronology," etc., affirms, on the authority of Manetho and Josephus, that these Shepherd Kings were the Israelites or *Hebrews!*¹ But, that no idea can be more preposterous, is evident from the whole drift of the *sacred* narrative respecting them, from their first entrance into Goshen, down to the period of their subjection to bondage at the end of their first 215 years of sojourn in that "land of strangers," at the hand of the Pharaoh who "knew not Joseph," as given in the Book of Genesis, chap. xli. to the end, and Exod. i. 1-8. True, Joseph we know was "set over all the land of Egypt" as a *ruler*, and rode in the second chariot of the king, while the people bowed before him. At the same time, we know that *on the throne* Pharaoh was *greater* than he.² Indeed, it is an absolute perversion of all language to pretend that they exercised *regal* authority in Egypt down to the period of the Exode.

The Pharaoh before whom Joseph stood (Genesis xxxix. 1, xli. 46) was AMENOPH I., A. M. 2328, B. C. 1804.

The Pharaoh to whom Moses was sent to demand the release of the enslaved Israelites,³ was RAMESSES I., A. M. 2514, B. C. 1618. Their period of bondage is reckoned to have commenced from Jacob's going down to Egypt, A. M. 2298, which, deducted from the above, is exactly 215 years. And—

SHEHONK, or Shishak, as we have seen, invaded Jerusalem in the fifth year of Rehoboam, A. M. 3142, B. C. 990.

SECTION IX.

Historical remarks respecting Babylon—Assyria—Mesopotamia or Syria—Canaan, Palestine, or the Holy Land—Phœnicia—Medo-Persia—Greece—Rome.

Note 17. BABYLON; ASSYRIA.—Babylon was founded by Nimrod, about A. M. 1686, B. C. 2446, on the plains of *Shinar*, the situation of which country is clearly determined by Scripture, Gen. x., xi.; but we cannot fix its boundaries further than to say, that it embraced not only the Lower

Mesopotamia, but the whole region between the Tigris and the Euphrates. Here the inhabitants, doubtless at the instigation of Nimrod, that "mighty hunter before the Lord"—the first king of Babylon, and perhaps of the world—commenced the erection of a tower that should bid defiance to their destruction by a second deluge; but God was displeased with their presumptuous act, and confounding their language, which at first was one and the same, they were dispersed throughout the whole earth. (Gen. xi.)

Hence the origin of the name of BANYLON, from *babel* or *confusion*. Here Nimrod commenced the erection of the *city* of Babylon, which, under Belus the first and Queen Semiramis, at length became one of the most extensive and magnificent cities that ever existed. It formed the capital of the empire, called also CHALDEA, Ps. cxxxvii. 1.

ASSYRIA was founded by Asher, about A. M. 1706, n. c. 2436. It embraced the country of Armenia on the north, Media and Persia on the east, Susiana, a province of Persia, on the south, and the Tigris or Hiddekel on the west. Asher built *Nineveh*, which was its capital, with other cities, Gen. x. 11, 12. Assyria is the *Curdistan* of modern times. Being early invaded by Nimrod, it was added to his dominions, and for many ages, under three successive dynasties, down to the time of Pul, or Belus the Second, A. M. 3347, it was known in history as the ASSYRIO-BABYLONIAN EMPIRE.

These ancient empires speedily rose to the greatest splendor and extent; but when we take into account the excessive effeminateness, credulousness, and superstition of the people—(who had for their idolatrous worship the gods Bel, Nebo, Shishak, Nergal, Merodach, their goddess Succoth-benoth, and the fire), and the excessive dissoluteness of life and manners produced by them—we are not surprised that each successive conqueror, adopting "the luxurious habits of the vanquished nations, were soon obliged to resign their dominions to fresh swarms of uncorrupted warriors, who also in their turn degenerated, and gave way to new invaders." Their history, however, during the long interval above, may be regarded as entirely fabulous. During the reign of Sardanapalus I., the supposed son of Pul, or Belus II., a conspiracy took place, by which this vast empire was divided into the three kingdoms of *Nineveh*, *Babylon*, and the kingdom of the *Medes*. Under Nabonassar, Babylon was subjected to Assyria, A. M. 3382, B. C. 750. Not long after, the Babylonians and the Medes revolted from

¹ Summary, etc., pp. 116, 195.

² Gen. xli. 89-44.

³ Compare Exodus vii. 7 with xiv. 21-81.

Assyria; but Babylon was again recovered by Assyria, A. M. 3427, B. C. 705, and so continued, down to the time of Nebuchadnezzar, A. M. 3517, B. C. 615, when he laid the foundation of the great CHALDÆO-BABYLONIAN EMPIRE.

In the 13th year of Nebuchadnezzar, he invaded Jerusalem and carried Zedekiah and most of the Jews captive to Babylon, whence the commencement of the 70 years captivity of Judah, as predicted by Jeremiah (chap. xxv: 11, A. M. 3528, B. C. 602); when, two years after, he had his great vision of the colossal image of gold, silver, brass, and iron mingled with clay, which Daniel the prophet, one of the captives, interpreted to symbolize the four great monarchies which were to rule in the earth, down to the close of "the times of the Gentiles" (see Dan. ii., iv., vii., and viii.), viz., the *Babylonian*, *Medo-Persian*, *Grecian*, and *Roman*.

From A. M. 3517, commenced the FIRST PROPHETIC EMPIRE, the *Babylonian*, denoted by the "head of gold" of the colossal image and the synchronic two-winged lion of Dan. vii. 4. It continued till it was overthrown by Cyaxares II. and Cyrus, A. M. 3580, B. C. 552, and embraced a period of 63 years.

"The Babylonians pretended to great skill in astronomy, soothsaying, and magic (Dan. ii. 2, iv. 7, v. 7; Isa. xlvi. 12). From hence this pretended science spread into Canaan (Isa. ii. 6), if not into Egypt. Here Christianity was very early received by the Jews and others. Here the apostle Peter wrote one, if not both, of his epistles to his dispersed brethren of Judah (1 Peter v. 13); and here the Jews, since the destruction of their capital, have had famous synagogues, by one of the rabbis of which their large Talmud was framed. (See Ps. lxxxvii. 4.) For the predictions of its utter ruin, see Isa. xiii., Jer. l., li., and other prophets, all of which have been literally fulfilled to the letter.

* * The contemporaneous kings, etc., of ancient Babylon, Nineveh, and the Chaldæo-Babylonian empire, with those of the sacred records, may be seen by reference to the Tabular Views. The same will apply to those of Medo-Persia, Greece, and Rome.

Note 18. MESOPOTAMIA, OR SYRIA.—This province constituted the first abode of man, both before and after the flood. In Scripture it is known by the name of *Aram-Naharaim*. The Hebrews called it *Padan-Aram*. It lay between the rivers Tigris and Euphrates, and, while the latter name above designated the northwest por-

tion of it, or *Mesopotamia Proper*,¹ the former may be applied to the whole of it, as the *Syria of the two rivers*. In this enlarged sense, SYRIA was bounded by the *Euphrates* on the east, by the *Mediterranean* on the west, by *Cilicia* on the north, and by *Phœnicia*, *Judea*, and *Arabia Deserta* on the south.²

In this region were located Eden,³ Shinar, and Babylon. Here were born Peleg, or Phaleg, Terah, Abraham, Nahor, Sarah, Rebecca, Leah, Rachel, and all the sons of Jacob except Benjamin.⁴

This extensive country, reaching from the Mediterranean to the Euphrates, and from Mount Taurus to Egypt and Arabia, figures largely in the history of the world. Its more important divisions were Syria Proper, Cælo-Syria, and Syria Palestina, including Judea.

The *Syrians* were engaged in frequent wars with the Israelites and Jews, the first one of which is recorded in 2 Sam. viii-x., in the time of David, by whom they were defeated in two great battles. At this time Zoba was its capital; but Rezin having rebelled against Benhadad I., it was transferred to DAMASCUS.⁵ In the course of some eighty years after this period, about A. M. 3165, n. c. 967, an alliance was formed between Asa, king of Judah, and the *Syrian* king, Benhadad II., against Baasha, king of Israel. Benhadad III., in the time of Ahab, king of Israel, invaded Samaria, about A. M. 3205, when, after a series of battles, the *Syrians* were defeated with a loss, in all, of some 150,000 men.⁶ About twelve years after, Samaria was again invaded by the *Syrians*, in the time of Elijah the prophet, but were signally discomfited; and soon after, Benhadad III., being sick, sent his prime minister Hazael to Elisha the prophet, who predicted the elevation of the latter to the throne,⁷ together with the calamities he would bring upon his subjects. Following this event, in the first year of Hazael, was the attempt on the part of Amaziah, king of Judah, and Jehoram, king of Israel, to recover Ramoth-Gilead from the *Syrians*, but both were defeated by Jehu.⁸ Thirty years after this, the *Syrian* king Hazael invaded Judah, and the next year the land of Israel, which latter he devastated in the reign of

¹ See Acts vii. 2-4.

² See Map of the World in this Work.

³ For the Scriptural account of Eden, consult Gen. ii. 8-15; Isa. xxxvii. 12; Ezek. xxviii. 12; also 2 Kings xix. 12, 13.

⁴ See Gen. xi. 31; xxix-xxx; Neh. ix. 7; Acts vii. 2-4.

⁵ 1 Kings xi. 23-25; Isa. viii.

⁶ 2 Kings xv-xx.

⁷ 2 Kings viii.

⁸ 2 Kings viii-ix.; 2 Chron. xxii.

Jehoahaz, whose son Jehoash, however, recovered the cities which his father had lost. Hazael was succeeded by Benhadad IV., whose whole reign was devoted in war against Israel; but their king, Jeroboam II., defeated the *Syrians* and captured DAMASCUS: which, however, was soon recovered by Rezin, who, in his turn, invaded Judea and besieged Jerusalem.¹ Soon after this, the power of *Syria* began to wane, and was subjected by Tiglath-Pileser, in the overthrow of Damascus, to the kings of ASSYRIA.² Subsequently it became tributary, first, to the BABYLONIANS upon their conquest of Assyria; then to the PERSIANS, and to the MACEDONIANS under Alexander; finally on the division of Alexander's empire among his four generals, *Syria* fell to the lot of Seleucus. In the year 90 B. C., Pompey the Great put an end to the power of the *Seleucidæ* by the defeat of their king, Tigranes, and *Syria* became a ROMAN province, and so continued until the seventh century after Christ, when it was overrun by the SARACENS, under whose Mohammedan sway it has remained down to the present time.

Note 19. CANAAN (PALESTINE, OR THE HOLY LAND.)—The Canaanites were originally descended from *Canaan*, the son of Ham. Canaan lies in the 32d, 33d, and 34th degrees of north latitude, and in the 36th and 37th of east longitude, from London. It is in length about 200 miles from Dan on the north to Beersheba on the south; and is bounded by Lebanon and *Syria* on the north, by the Mediterranean on the west, by Arabia Deserta and the land of the Ammonites, Moabites, and Midianites on the east, and that of Edom and the wilderness of Paran on the south, with Egypt on the southwest.

The Canaanites very early degenerated, both in life and manners, and gave themselves up to the vilest idolatry. They were terribly enslaved by the descendants of both Shem and Japheth, agreeably to the curse denounced by Noah against *Canaan* (Gen. ix. 24–27). With this is also to be taken into connection the Divine purpose that CANAAN was to become the special domain of the *Hebrew* or *Israelitish* descendants of Shem. Hence the call of Abraham, while yet in “*Ur* of the Chaldees,” to leave his idolatrous country and kindred, and to settle in that land, with a promise that it should be given to him and his seed for an everlasting possession.³

At the time of Abraham's settlement in Canaan,

it was occupied by the ten following nations:—the *Kenites*, the *Kenizites*, and the *Kadmonites* on the east of Jordan; and the *Hittites*, *Perizzites*, *Rephaims*, *Amorites*, *Canaanites*, *Girgashites*, and *Jebusites* on the west.

In addition to these, there were settled on the borders of Canaan, or Palestine, several other nations, who are mentioned in the Bible—viz., the PHILISTINES, descended from *Mizzraim*, who, having expelled the Avites, settled in the southwest of Canaan. The AMALEKITES, the children of *Amalek*, a grandson of Noah, who settled on the south coast, westward of Jordan. The MOABITES and AMMONITES, the incestuous offspring of *Lot*, the former dwelling on the east of Jordan, the latter northeast of them. The MIDIANITES or Keturians, from *Midian*, the fourth son of Abraham by Keturah, part of whom settled on the northeast of the Red Sea, and the other part east of the Dead Sea. And the EDMITES, the progeny of *Esau*, who occupied the mountainous tract of country originally possessed by the *Horites*, to the south of Judea.

Five of the kingdoms of the Canaanites on the southeast—viz., *Sodom*, *Gomorrah*, *Admah*, *Zeboim*, and *Zoar*—were invaded by Chedorlaomer, king of Elam, A. M. 2092, who was finally repulsed by Abraham. All these cities, except the last, were, for their enormous wickedness, soon after destroyed by the judgment of God, and the country turned into a standing lake, called the *Dead Sea*.

Both the Canaanites and the other contiguous nations were, for the most part, the implacable enemies of the *Israelites*. Their SIX SERVITUDES under one or other of them is evidence of this. But after various vicissitudes in war, the two kingdoms of *Sihon* and *Og*, on the east of Jordan, were overthrown by Moses; and subsequently, Joshua destroyed thirty-one of their kingdoms, and divided the land among the twelve tribes of Israel. After the death of Joshua, they were totally expelled from the cantons of Judah and Benjamin, and for the most part from those of Ephraim and Manasseh. Still, in several of the other tribes, they held a number of the principal cities, and either harassed or seduced the *Israelites* into idolatry. But, though these were more or less subdued by the JUDGES in Israel, yet, in the northern parts of Canaan sprang up the powerful kingdom of Hazor: which, however, was at length totally overthrown by Deborah and Barak. Finally, David almost finished the conquest of the Canaanites by the capture of *Jebus* or *Jerusalem*, one of their strongest holds; while the king of

¹ 2 Kings xiv. 28.

² 2 Kings xvi.

³ Gen. xi. 31; xii., xv., xvii., etc.

Egypt reduced those of *Gezer*, and gave it to his son-in-law Solomon.

But this "good land," CANAAN—"a land of brooks of water, of fountains, and depths that spring out of the valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates, of oil-olive and honey, and of bread without scarceness; a land whose stones are iron, and out of whose hills thou mayest dig brass;—this land, the possession of which, by divine grant, was made over to the Hebrews or Israelites as God's chosen people, to preserve the worship of the true Jehovah and a knowledge of the true religion in the world,—was not long retained by them. In consequence of their idolatrous apostasy both before and during the period of the judges—their abjuration of the divine theocracy, and subsequent acts of rebellion—God, in his righteous displeasure, finally gave them over into the hands of those Gentile monarchs whose iron rule was to extend over the nations of the earth, until their Messiah, "whose right it is," shall subdue all his idolatrous and anti-Christian usurpers, and restore his people, Judah and Israel, to "the first dominion."³ Hence their subjection, in addition to six servitudes, to four successive captivities:—the *first*, under Tiglath-Pileser, A. M. 3361, B. C. 771;⁴ the *second*, under Shalmaneser, A. M. 3387, B. C. 745;⁵ the *third*, under Nebuchadnezzar, A. M. 3530, B. C. 602;⁶ and the *fourth*, under the Roman Titus, A. D. 70.⁷ The captivity of the ten tribes under Shalmaneser has continued down to this day. At the expiration of the seventy years' Babylonish captivity of Judah, a part of the tribe was restored to Jerusalem under Cyrus:⁸ while, from the dispersion of the Jews in A. D. 70 "among all nations," they have continued to be "trodden down of the Gentiles," even to the present day.

But while, on the one hand, Jehovah their covenant God hath said, that upon "their uncircumcised hearts being humbled, and they accept the punishment of their iniquity in the land of strangers whither they have been brought;" "then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land,"⁹ i. e., CANAAN, OR PALESTINE: and he has therefore decreed that "the land shall not be sold forever, for the land is mine."¹⁰

So, on the other hand He has declared, that though "the land shall be left of them, and shall enjoy her Sabbaths while she lieth desolate without them," etc.; "yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God."¹ Yea, the Most High "will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly."² "I will hiss for them, and gather them; for I have redeemed them," saith the Lord: "And they shall increase as they have increased."³

PHOENICIA.—The Phœnicians were of *Canaanitish* origin. The chief cities of Phœnicia were Sidon and Tyre. SIDON, supposed to have been founded by *Sidon*, a son of Ham, is one of the oldest cities in the world. It is situated on the Mediterranean, twenty-five miles above Tyre, and is now known by the name of *Saïde*. TYRE, which, with Sidon, was located on the western coast of Canaan, on the Mediterranean, though "the daughter of Sidon," yet subsequently became her mistress, as in the days of Solomon, the Sidonians were subject to Hiram, king of Tyre, and were employed in preparing timber for the erection of Solomon's temple. Tyre, founded about A. M. 2267, was one of the most famous cities of the ancient world for commerce, wealth, and population. Both Sidon and Tyre were destroyed by Nebuchadnezzar about A. M. 3545, B. C. 587, but he permitted the Sidonians to retain their own kings. Subsequently, Sidon was besieged by the Persian king Darius Ochus, and destroyed. It was soon again rebuilt, however, and in eighteen years afterwards it submitted to Alexander. Upon the subversion of the Grecian empire, it fell under the power of the Romans, then of the Turks and the Sultans of Egypt; till, finally, about A. D. 1289, they destroyed both it and Tyre, in order to promote their invasions of Palestine.

In sacred history, mention is made of Tyre as "a strong city" in the time of Joshua. It cost Nebuchadnezzar thirteen years' siege of it, before it was captured; and then he found it deserted, and its immense wealth carried off to an inaccessible place. To pacify his rage, he ordered an indiscriminate massacre of every person that could be found; and, to compensate his disappointment after so long a siege, the prophet

¹ Deut. viii. 7-9. ² Ezek. xxi. 27. ³ Mic. iv. 8.
⁴ 2 Kings xvi. 9. ⁵ 2 Kings xvii. 6. ⁶ 2 Kings xxv. 21.
⁷ Luke xxi. 24. ⁸ 2 Chron. xxxvi. 22, 23; Ezra i. 1-6.
⁹ Lev. xxvi. 41, 42. ¹⁰ Lev. xxv. 23.

¹ Lev. xxvi. 43, 44. ² Isa. v. 26. ³ Zech. xi. 8.

Ezekiel predicted that Egypt should be given to him.¹ The Tyrians who escaped from Nebuchadnezzar, built a new city on an island not far off. Insular Tyre was also rebuilt, though it was not more than one-sixth in extent, compared with the old city. In Ezekiel xxvii., we have an account of the commercial transactions of Tyre, when in her glory. But it was predicted of her, "and it shall come to pass, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years, Tyre shall sing as a harlot:"² which seventy years was coincident with the seventy years' continuance of the Babylonian empire, as at the end of that time the Persian Cyrus encouraged its re-erection.

It soon became as rich and populous as ever, and continued to flourish for two hundred years, when, being taken by Alexander, though it was again prosperous for a time, the building of Alexandria diverted its trade, and its sources of wealth were dried up. For other prophecies against Tyre, see Isa. xxiii., Ezekiel xxvi., xxviii., etc. Its present name is *Tzour*, but scarcely any traces of its former greatness now exists.

Note 20. MEDO-PERSIA.—The Medes were descended from *Madai*, the third son of Japheth.³ They formed one of the ruling nations of eastern Asia, extending from the *Tigris* to the *Indus*, and occasionally passing their western frontier, penetrated as far as the *Halys*.

The people of Media Proper were divided into six tribes, of which the chief was that of the *Magians*. Their empire was divided into satrapies, over each of which a Mede presided. On the overthrow of the Assyrian empire, and its tripartite division into three kingdoms by Sardanapalus I., about A. M. 3358, the Medes became the ruling nation of Asia; and on the death of that king, the Median States, consisting of the *Busians*, *Paratacurians*, *Struchates*, *Arizantines*, *Budians*, and *Mages*, revolt from the Assyrians, and after a severe struggle succeed in maintaining their independence. They were at first subject to district magistrates, or satraps; but soon afterwards voluntarily submit to *Dijoces* as their first king, A. M. 3430, B. C. 702. *Phraortes*, though at first subjected to the Assyrian yoke, conquers Persia and Armenia, but is at length slain by the Assyrians. *Cyaxares I.*, the founder of the Median army, lays a siege against Nineveh, who, though at first interrupted by the Scythian invasion, yet afterwards expels them from Asia. *Astiages* is dethroned by Cyrus, and the latter,

in the year A. M. 3600, B. C. 532, unites Media and Persia, as sole monarch, which, from that time, takes its place in sacred history as THE SECOND PROPHETIC EMPIRE.

Under Cyrus, the Medo-Persian empire comprised *Media*, *Persia*, *Assyria*, *Babylonia*, *Asia Minor*, *Syria*, *Phœnicia*, *Palestine*, and the *Lydian empire*. To these, his son and successor Cambyses added *Egypt*, *Libya*, and *Cyrene*, to the boundaries of Carthage. And Darius I. (Hystaspes), after quelling a revolt at *Babylon* and destroying the city, brings *Macedonia* and *Thrace* under tribute, and in his *Indian* campaign subjects all the countries north of the *Indus* to his dominions.

In the civil polity, religion, and social habits of the Medes, there was an exact resemblance to those of the Persians; while the latter greatly improved by the introduction among them of the religion of *Zoroaster*, the author of the *Zendavesta*, or *Persian Bible*. (For the kings of Medo-Persia, see Tabular Views.)

Note 21. GREECE.—The origin of Greece is involved in fable. We date its history, however, from the founding of Argos by Inachus, a Phœnician, n. c. 1856. The founding of Sicyon is attributed to his son Egialtes. After three hundred years, the throne of Inachus gave way to a second dynasty under the Egyptian Danus, son of Belus, which was styled the *Belidæ*. Cecrops founded Athens n. c. 1556. Theseus laid the foundation for Athenian greatness, but the Greeks remained in an extremely rude and savage state till the time of Cadmus, who founded Thebes, and by the introduction of letters into Greece, laid the basis for that literary eminence for which she was afterwards so much distinguished. From the founding of Lacedæmon or Sparta by Lelex, B. C. 1516, to the abolition of royalty by Codrus, n. c. 1059—during which interval occurred the Argonautic expedition, the Trojan war, the war of the Heraclidæ, etc.—Greece had been more or less convulsed by civil war under a race of petty tyrants. This was followed by the appointment of Archons, which lasted for more than three centuries.

The civil wars of Greece were promotive of those numerous colonies out of which sprang Italy and Sicily. The Spartan republic under Lycurgus followed. Then a double line of monarchy, formed of the joint reigns of the twin brothers Eurysthenes and Procles, which lasted 880 years.

Macedon, founded by Caranus, B. C. 795, rose at length to great power, and, under Philip, subjected all the other States to its dominion. Under

¹ Ezek xxix. 18, 19.² Isa. xxiii. 15.³ Gen. i. 2.

his son, Alexander the Great, who ascended the throne in the year B. C. 335, Greece assumed the position of THE THIRD PROPHETIC EMPIRE. His unprecedented career of conquests soon made him the master of the world. But, in the midst of his victories, while he tarried at Babylon, he died in a fit of debauch, in the thirty-third year of his age and the thirteenth of his reign.

After Alexander's death, the Macedonian empire was divided among his four generals, the two principal divisions of which were Syria and Egypt.

Note 22. ROME.—The Roman empire was founded by Romulus, B. C. 753; and though at first its territory was limited to a square mile on the banks of the little river Tiber in Italy, yet it at last extended its bounds almost to every portion of the civilized world.

Its forms of government varied from time to time with its growing greatness, until, under the Cæsars, it resolved itself into an absolute despotism.

During the first four hundred years' existence of the empire, Roman ambition, aided by an unrivalled system of warfare, had proved itself irresistible in its march of conquests. Subsequently, from the period of the wars between the Latins and the Romans, and which resulted in calling the illustrious Quinctus Cincinnatus from the plough, after a succession of vicissitudes, the tide of Roman triumphs rolled on, until, by the conquest of Egypt under Octavius Augustus, B. C. 30, the imperial sceptre extended over nearly all the nations of the earth, and Rome occupied the position henceforth of THE FOURTH PROPHETIC EMPIRE.

The Roman empire, at this period, embraced almost the whole of Europe to the Atlantic on the west, including Britannia, Gaul, and Spain; while its northern possessions stretched from Rhætia in Gaul to Albania, and the Euxine and Caspian seas; its eastern, embracing all of western Asia, and Palestine in Syria; and its southern, Italy, Greece, and Asia Minor, and the northern and northeastern portions of Africa, together with the islands of the Mediterranean Sea.

SECTION X.

On the chronology, etc., of the sixteen Prophets.

Note 23. 1. JONAH.—Concerning the mission of the prophet Jonah, compare 2 Kings x. 32, 33 with chap. xiv. 25. He prophesied, however, prin-

cipally against *Nineveh*, during the reign of Pul (See the Book of Jonah, particularly chap. iii.)

Note 24. 2. AMOS.—He prophesied for a short period, principally against the *Ten Tribes*, under Rehoboam II. He was contemporary with the latter part of the prophet Jonah and the beginning of Hosea.

Note 25. 3. HOSEA.—He flourished under the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and of Jeroboam II. to the time of Hoshea; but his predictions were directed principally against the *Ten Tribes* for about 80 years.

Note 26. 4. JOEL.—He was contemporary with Hosea, during the reign of Uzziah. His prophecies were directed against Judah and Jerusalem.

Note 27. 5. ISAIAH.—He flourished under the four reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and of Jeroboam II. to the time of Hoshea, kings of Israel, and was contemporary with the prophets Hosea, Amos, Joel, Micah, and probably Nahum. His predictions took an extensive range, reaching not only to *Judah* and *Israel*, but also to those heathen nations, *Egypt*, *Assyria*, *Babylon*, *Edom*, etc. He lived to witness the captivity and bondage of the *Ten Tribes* by the Assyrians.

Note 28. 6. MICAH.—He prophesied under the reigns of Ahaz and Hezekiah, against *Judah*, as an assistant to Isaiah.

Note 29. 7. NAHUM.—The *Ninevites* having forgotten the preaching of Jonah, and the Assyrians having greatly oppressed both Judah and Israel, this prophet is sent to predict the destruction of their city, and the extinction of the empire by the Medes and Persians.

Note 30. 8. JEREMIAH.—This prophet appeared in *Judah* in the thirteenth year of Josiah, and continued about forty-five years, the last five of which were spent in *Egypt*. He prophesied against both these countries.

Note 31. 9. HABAKKUK.—He was contemporary with Jeremiah, towards the close of the reign of Josiah, and with the next prophet.

Note 32. 10. ZEPHANIAH.—These two prophets appeared at the commencement of the reign of Zedekiah, and were the last who were sent to denounce God's judgments against the *Jewish nation*, prior to the Babylonish captivity. Zephaniah also predicted the severest judgments against other nations, as the *Philistines*, *Moabites*, *Ammonites*, *Ethiopians*, *Assyrians*, etc.

Note 33. 11. OBADIAH.—He was probably contemporary with Jeremiah, and was commissioned to predict the total ruin of the *Edomites*.

or *Idumeans*, the descendants of Esau, and the inveterate persecutors of the seed of Jacob or Israel, which ruin Nebuchadnezzar soon after accomplished.

Note 34. 12. DANIEL.—He was among the first of the Babylonian captives (Dan. i. 1–7). He interpreted Nebuchadnezzar's vision of the *colossal metallic image*, in the second year of his reign (Dan. ii. 1): of the *great Tree* (chap. iv.), in his thirty-fifth year. He had his own visions of the *four wild beasts*, etc. (chap. vii–viii–xi), in the fifty-third and fifty-sixth years of his captivity. He was the great CHRONOLOGICAL prophet.

Note 35. 13. EZEKIEL.—He was probably carried captive to Babylon in Nebuchadnezzar's seventh year (Jer. liii. 28). He commenced his prophetic office in *Jerusalem*, under Zedekiah; and now, in Babylon, he exhorts the Jews to submission, and predicts the speedy captivity of the nation, etc.

Note 36. 14. HAGGAI.—He was the first

prophet who appeared among the Jews after the *Restoration*. He was sent to encourage them in the rebuilding of the Temple, etc. He continued to exercise his office only for the short period of four months.

Note 37. 15. ZECHARIAH.—He began his mission two months later than Haggai, and continued much longer. He was sent to animate and encourage the Jews, especially their governors Zerubbabel and Joshua, to finish the Temple, etc., and foretells that they shall complete it, and prosper.

Note 38. 16. MALACHI.—He was the last of the Old Testament prophets. He appeared towards the close, or very soon after the time of Ezra and Nehemiah, and was sent to testify against the wickedness of the Jews, who had now ran from idolatry and superstition into impiety and irreligion: also, to reform abuses, and to announce the mission of John the Baptist, and the approaching first advent of MESSIAH.

PART II.

HISTORICO-PROPHETIC CHRONOLOGY.

CHAPTER VII.

CONFLICTING OPINIONS REGARDING HISTORICO-PROPHETIC CHRONOLOGY.—PROPHECIES WITHOUT DATES.—PROPHECIES, ANTEDILUVIAN AND POSTDILUVIAN, CONNECTED WITH DATES IN COMMON TIME.—SUMMARY OF THE PROPHECIES ENUNCIATED UNDER MYSTICAL FORMS.

WE now proceed, in accordance with our proposed plan in the second part of this work, to treat of the Chronology of Prophecy.

In reference to this subject, I remark, that though there are so many conflicting opinions regarding both the *sense* in which those of them that are enunciated under mystical forms are to be taken (i. e., whether they are to be understood *literally*, a day for a day—or *symbolically*, a day for a year), and also in their *application* to the events with which they stand connected; yet in either case, taken as a whole, they furnish the evidence that “THE ANCIENT OF DAYS,”¹ though enthroned in the heavens, and girded with eternity as with a mantle, nevertheless condescends, for the purposes of his own glory and the edification of his believing people, to stoop to the measures of time. I urge, therefore, the important relation of the chronological dates of prophecy to the nature, character, and design of the events predicted, and their connection with the purposes of God as *historically* developed in Holy Scripture, and as *verified* in the events of the Gospel age, as the ground of a claim to further indulgence on this subject. I do this on the ground, that the system of chronology here offered to the reader’s acceptance, is erected on the basis of our *third* proposition, page 12—viz., *that both branches of chronology, the historic and the prophetic, are absolutely indispensable to a determination of the true epochs con-*

*nected with the destinies of nations, kingdoms, and empires, and of the vicissitudes of the Church and people of God from the beginning, onward to the period when “the mystery of God” concerning them “shall be finished.”*¹ I repeat, prophecy is the web, of which history is the woof. Their mutual relation to, and dependence upon each other, combine to throw light upon and to confirm both. And, “what God hath thus joined together, let not man put asunder.”

SECTION I.

Of those prophecies which occur without dates.

I OBSERVE, then, that of the prophecies in the aggregate—

I. There are several *without dates*. Of these, it is unnecessary to particularize. The reader will readily detect them in his perusal of the Old Prophets. One, only, calls for special remark, that recorded in Gen. iii. 15—THE PREDICTED BRUISING OF THE SERPENT’S HEAD BY THE WOMAN’S SEED. As this prophecy *overleaps* all others, so all others are *merged* in it. The reason which may be assigned for the absence, in this prophecy, of the specification of the *precise period* when it should expire, is, that “the Father,” in his infinite wisdom, thought fit so to retain or “*put the times and seasons in his own power,*” that the *filling up* of the prolonged interval by the events which were to form the parts of the great whole in the order of time, *might not seem to interfere* with the free, voluntary, and responsible actions of those agents, both good and bad (saints and sinners, the righteous and the wicked), who were to be identified therewith. In other words, the whole “course of time” assigned to

¹ Dan. vii. 22.

¹ See *third* proposition, p. 12 of this work.

the development of God's purposes in the natural, moral, and redeemed worlds, is so definitely "determined" and arranged by infinite wisdom and love, that no sagacity, foresight, or calculation, satanic or human, can curtail or enlarge it. The question, whether this prolonged period was to consist of precisely 6000 years from the creation and fall, or to extend beyond it—a point which I claim is fundamental to the settlement of the chronology of Scripture—rests entirely upon which of the two versions, the Hebrew or the Septuagint, is authoritative in the premises. As I have fully laid before the reader my reasons for adopting the Hebrew in preference to the Septuagint version,¹ I now simply remark of this period—that the *historic* and *historico-prophetic* chronological indices of Holy Scripture are like a mighty river, which rushes onward in its resistless course, deepening and widening as it advances, with promontories on either side of its embankments to indicate to the voyagers their respective distances from its original source, with here and there beacon-lights to forewarn them of approaching dangers, or their nearness of approach to the haven where they would be. This holds true both of the antediluvian and postdiluvian epochs of the world's history. Take the following-in illustration :

First, of the *antediluvian* age. Here, besides the dates of the ages of the patriarchs at the birth of each, and the residues of years to their deaths from ADAM to NOAH, and which together make up the whole period from the fall to the universal flood; JEHOVAH, as though jealous of his divine prescience, and in vindication of his holiness, justice, and truth against the abounding iniquities of that age, marks its approaching close by the *first prophecy* connected with a *definite chronological limit*: "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an *hundred and twenty years*."² And so,

Second, of the *Postdiluvian* age, under which, in addition to a continuance of the patriarchal records as above, is furnished *historico-chronological data* respecting the judges and kings of Israel and of Judah, etc., from the DELUGE to the NATIVITY. And further, from this last event, to the close of the period called *the times of the Gentiles*, we also find the whole period studded with PROPHECIES, having each a given *terminus a quo*, or commencing period, and a given *terminus ad quod*, or closing period; some

of which are designated by common, others by mystical numbers. Of the first class, those given in *common* or *current* time, the following will suffice. And the Lord said unto Abraham, "Know of a surety that thy seed shall be a stranger in a land that is not theirs (referring to the sojourn and bondage of the Israelites in Egypt), and shall serve them; and they shall afflict them *four hundred years*. . . . But in the *fourth generation* they shall come hither again," etc.¹ And nothing can be more definite than the following command to the prophet Ezekiel, to record the *very day* of the commencement of the seventy years' Babylonish captivity of Judah, as predicted by Jeremiah, chap. xxv. 11: "Son of man, write the name of *the day*, even the *same day*, the king of Babylon set himself against Jerusalem *this same day*."²

SECTION II.

Of those prophecies which occur with dates, with a change in the mode of computation, from common to mystical time.

II. Of the other class, or those prophecies connected with *mystical* time, take the following:—

1. The predicted "*seven times*" of chastisement denounced by Moses against Israel on account of their sins, Lev. xxvi. 18, 21, 24, 28.
2. The "*seven times*" dethronement and maniacy of the Chaldean king Nebuchadnezzar, predicted by Daniel, chap. iv. 16.
3. The "*two thousand, three hundred days*," recorded in Daniel, chap. viii. 14–26.
4. The "*seventy weeks*" of Daniel's prophecy, chap. ix. 24–27.
5. The "*time, times, and dividing of time*," spoken of by Daniel, chap. vii. 25 and xii. 7. Synchronic with this number are "*the thousand, two hundred and threescore days*" of Rev. xii. 6, and the "*forty and two months*" of Rev. xi. 2 and xiii. 5.
6. The "*thousand, two hundred and ninety days*" of Dan. xii. 11.
7. The "*thousand, three hundred, and five and thirty days*" of Dan. xii. 12.
8. The "*five months*" of Rev. ix. 10.

¹ Gen. xv. 13, 16.

² Ezek. xxiv. 2. See on this, 2 Kings xxv. 1; Jer. xxxix. 1, and lii. 4, 5.

¹ See pp. 30–49.

² Gen. vi. 3.

9. The number, "*an hour, a day, a month, and a year*," of Rev. ix. 15.

10. The number, "*six hundred and sixty-six*," being "*the number of a man*," of Rev. xiii. 18; and,

11. The period designated in the great prophecy of Christ (recorded Matt. xxiii. 38, 39, xxiv.; Mark xiii., and Luke xxi.), as "THE TIMES OF THE GENTILES; and which, as I shall show in its proper place, commences, runs parallel, and ends with the "SEVEN TIMES" of Moses and of Daniel.

Here, then, we have a series of prophetic numbers, set forth under all the terms known in the division of common or current reckoning—an *hour, a day, week, month, and year*, besides those given in numbers 1, 2, 5, and 11, as *time, times*, etc., and that in number 10, as *the number of a man*. Now, while we can readily understand the terms in ordinary use for the measurement of time, e. g., an hour, a day, week, month, and year; yet, when these terms appear in connection with a *predicted* event, and especially when an entirely different phraseology is employed to designate time, e. g., "seven times," "two thousand three hundred days," "seventy weeks," etc., the question regarding the application of the one and the significancy of the other is, whether they are to be understood in a *literal* or a *mystical* sense. And until this question is decided, all attempts to solve the chronology of prophecy will be in vain. This remark holds equally true in regard to either version of Scripture, the Hebrew or the Septuagint.

I now remark, that both the above theories have their advocates.

SECTION III.

An inquiry into the Scriptural rule for the interpretation of mystical or prophetic numbers.—The Year-Day Theory.

LET us attend,

I. To the *year-day theory*. According to this system of interpretation, the prophetic numbers are regarded as *symbolical* indices or measurements of time: i. e., that the terms *day, week, month, time, times*, etc., are used in prophetic language to denote *YEARS*.

Upon the settlement of this point, therefore, as I have said, depends the correct interpretation

as to "*what*" (events), and *what manner of time*" are "*noted*" prophetically "*in the Scriptures of truth*." And as it would be impossible, in the *absence* of the requisite means to determine the question of the literal or symbolic import of mystical numbers, to assign to the events predicted their appropriate place in the great calendar of "*the times and seasons*" of Scripture, it is reasonable to expect that a suitable *KEY* would be provided for their interpretation.

Happily, as I shall now proceed to prove from numerous precedents in Holy Writ, there is furnished to our hand such a key, with which to unlock the otherwise hidden meaning of these mystical numbers, clearly authorizing that interpretation designated as THE YEAR-DAY THEORY. For example: Nothing is more frequent among the Old Testament writers, than to describe years under the symbol of days. Thus Moses, in speaking of the Patriarchs, says, "All the *days* that Adam lived were nine hundred and thirty *years*;"¹ where, evidently, by the interchangeable use of the terms "*days*" and "*years*" in reference to the age of Adam, as denoting the same thing, he furnishes a precedent for the adoption of the word *day* to signify a *year*. So Laban said to Jacob, "Fulfil her *week*, and we will give thee this also, for the service which thou shalt serve with me yet *seven years*."² The *week* here, as the symbol, is used as equivalent to *seven years*. And so, in Leviticus, we read, "And thou shalt number *seven sabbaths of years* unto thee, *seven times seven years*."³ This had reference to the Jubilee, which occurred at the *end* of every forty-nine years; $7 \times 7 = 49$: i. e., on every fiftieth year. Hence, according to the Jews, seven weeks of *days* in prophetic language mean, not seven literal, but seven *mystical* weeks or forty-nine years, at the end of which the Jubilee was celebrated. But, what is decisive of this point is the following direction given to the prophet Ezekiel: "Lie upon thy left side, . . . for I have laid upon thee the iniquity of the house of Israel according to the number of the *DAYS, three hundred and ninety days*; . . . and when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquities of the house of Judah *forty days*: I have appointed thee *EACH DAY FOR A YEAR*."⁴

And so as it respects the other symbolic phrases,—the "*seven times*" of Lev. xxvi. 18, 21,

¹ Gen. v. 5.

² Lev. xxv. 8.

³ Ib. xxix. 27.

⁴ Ezek. iv. 4-6

24, 28; and of Dan. iv. 16: of the "time, times, and dividing of time," Dan. vii. 25, xii. 7; Rev. xii. 4: of "the times of restitution of all things," Acts iii. 21: of "the times of the Gentiles," Luke xxi. 24: of "the dispensation of the fulness of times," Eph. i. 10: and of "the appearing of our Lord Jesus Christ, which in his times he shall show,"¹ etc.;—in respect of all of which it is conceded that *chronological periods* are meant. When viewed in the aspect of the things signified in each, they will be found to contain *internal evidence*, either expressed, as in the instance of the "seven times" of Lev. xxvi. and Dan. iv., etc., or implied, as in that of "the times of the Gentiles," Luke xxi. 24,—furnishing a rule for an exact calculation as to their length. For example: Understanding the term "times," wherever it occurs, to signify *years*, as each year is to be reckoned at 360 days, when it is found connected with a *specified number*, as "seven," then "seven times," being equivalent to *seven years* of 360 days, "each day for a year," give us a total of 2520 years as the length of the period denoted thereby. "Time, times, and HALF a time," one year, two years, and half a year, thus:

1 year	.....	360 days
2 "	.....	720 "
$\frac{1}{2}$ "	.....	180 "
Total,		1260 days,

"each day for a year." And the *undefined periods*, as "the times of the Gentiles," "the dispensation of the fulness of times," etc., are to be determined by those events connected with prophetic dates, which the Holy Ghost has assigned to them.

Taken as a whole, therefore, these prophetic numbers, though changed in the mode or form of computation, yet when interpreted agreeably to the law of symbols as above laid down, are nevertheless *equally precise and determinable* with those reckoned by literal or current time.

It is in place to remark here by the way, that "for the first four centuries, the days of Antichrist's duration given in Daniel and the Apocalyptic prophecies, were interpreted literally as *days*, not as *years*, by the fathers of the Christian Church. From this period to the time of Luther, with the exception of occasional glimpses into the principles of the year-day theory, they remained hidden from the Church. Mr. Elliott remarks on this subject—"The year-day prin-

ciple scarcely broke on Luther's mind; and he once had a curious notion of a *prophetic time* being equal to thirty years. . . . But we find it hinted at by Melancthon. And the Magdeburg centuriators fully advocated the year-day principle, and applied it to the papacy, as also most Protestants afterwards."¹

Mr. Elliott adds, that "almost immediately after Luther's publication of his Bible, it was discussed by the chief Protestant prophetic expositors that followed; and in most cases the *year-day* principle applied to explain them." Indeed, this principle will be found to be "sustained by the soundest exegesis, as well as fortified by the high names of Mede"—of whom Mr. Elliott says, that he "was looked on and written of as a man almost inspired for the solution of the apocalyptic mysteries"—"Sir Isaac Newton, Bishop Newton, Faber, Scott, Keith, Cunningham, Cumming," and a host of others, and of which, to use the language of a writer of distinguished note, we may say: "If the old established principle of the year-day theory is wrong, not only has the whole Christian world been led astray for ages by a mere *ignis fatuus* of false hermeneutics, but the Church is at once cut loose from every chronological mooring, and set adrift in the open sea, without the vestige of a beacon, lighthouse, or star, by which to determine her bearings or distances from the desired millennial haven to which she had hoped she was tending."

SECTION IV.

The Literal Theory.—Professor Stuart.

I PASS,

II. To consider the theory of those who interpret the above-named prophetic numbers *literally*—i. e., that a *day, time, times*, etc., denote a DAY.

Besides several advocates of this theory on the other side of the Atlantic, at the head of whom stands the Rev. S. R. Maitland, of Gloucester, Eng.; in our own country, the Rev. Moses Stuart, late Professor of the Andover Theological Seminary, takes the lead. The following will suffice as an example of the mode of interpreting and applying this theory by the writers of this school, and of its evident fallacy.

¹ Tim. vi. 5.

¹ Elliott's Horæ Apocal., vol. iii. p. 260.

Take, for instance, the following persecution of the Jews, under Antiochus Epiphanes. This king having, with sacrilegious hands, stripped the Temple of Jerusalem of the remaining holy vessels that had escaped the ravages of Lysimachus, the deputy of Manelius, and also defiled it by offering upon its sacred altar the flesh of swine, an animal forbidden to be offered in sacrifice by the Jewish law; he raised against them a most severe and bloody persecution, with a view to the extermination of the whole race, the destruction of the Jewish Scriptures, and the total overthrow of their ritual and worship. To this end, he sent against them an army of 22,000 soldiers, under Apollonius, who commenced a most brutal slaughter, taking captive and enslaving men, women, and children; compelling the Jews to eat swine's flesh, and to sacrifice to idols; and setting up the image of Jupiter Olympus in the Temple, offered sacrifice thereto on the altar of Jehovah.

From this circumstance, Antiochus Epiphanes is regarded by some writers, and especially by the distinguished Andoverian Professor, the late Moses Stuart, as the *Great Jewish Antichrist* denoted by the persecuting "little horn" of Daniel's fourth or nondescript beast, chap. vii. 7, 8; and also, that he is identical with the "little horn" which sprang from one of the "four notable horns" into which that of the he-goat was broken, chap. viii. 7-12.

With this hypothesis as the basis of his argument, Professor Stuart proceeds to argue the application of the above symbols to Antiochus Epiphanes, from the following prophetic numbers applied by the Holy Spirit to the "little horn," viz., 1260 days, 1290 days, and 1335 days.¹ These numbers, he affirms, using them in a *literal* sense, exactly correspond with the exploits of this persecutor of the Jews, marking the *precise period* within which those exploits were to transpire, and reaching to the death of the "little horn." He says that the Chaldee of Daniel, chap. vii. 25, צָרָר, and the Hebrew of chap. xii. 7, טוֹצֵר, with their kindred roots, צָרָר and יָצַד, "mean, conformably to their etymology, a *set, fixed, or appointed time*. Of course," he adds, "this happily designates the *year*, the appointed and usual standard for the measurement of time. 'A time, times, and half a time,' therefore," he says, "mean one year, two years, and half a year, or $3\frac{1}{2}$ years = 42 months = 1260 days," etc.

And yet, the learned Professor, having apparently forgotten his own definition, as above, of

"time, times, and half a time," as laid down in page 83 of his elaborate work—viz., that it denotes "a set, fixed, or appointed time"—on inditing the contents of page 88, says: "The reader should well note here the *general nature of the limitation of time*. It is not specifically designated by years, or months, or days, but it is expressed in general language, viz., 'time, times, and a half.' A little more or a little less than $3\frac{1}{2}$ years," therefore, "as every reasonable interpreter must acknowledge, accord perfectly well with the general designation here, *where plainly the aim is not statistical exactness*, but a mere generalizing of the period in question."

Leaving the reader to reconcile these conflicting chronological statements regarding the above prophetic number as best he can, we think he will agree with us, that with such a protean system of computation in the adjustment of discrepancies between sacred and profane history, we can congratulate ourselves at the prospect of our speedy release from all further perplexity.

I would further observe in regard to this prophetic number, that though Josephus in one place represents that Jerusalem remained in the hands of Antiochus "three years and six months,"² yet in his *Antiquities* he gives only *three years*; which occurring in that part of his work in which he *rewrites* his account of Antiochus, he professes to go over the history with "greater accuracy."³ And it is worthy of remark, that this last date of Josephus corresponds exactly with that given in the *Maccabees*,³ as the time during which the idol Jupiter occupied the altar of the Jewish temple. How far these historical facts influenced the learned Professor Stuart to modulate his interpretation of the Chaldee and Hebrew of Daniel, as denoting "a set, fixed, and appointed time," we leave the reader to decide.

It would be superfluous to devote additional space in refutation of Professor Stuart's assertion, that the 1290 and 1335 days, as above, relate to the time of Antiochus's *death*, 45 days after his generalized period of $3\frac{1}{2}$ years. On his hypothesis, upon what data can we compute this last-named period? It were easy to show that both representations are equally at variance with historic facts in these premises. Indeed, until those who follow Professor Stuart's *literal* interpretation of these three prophetic numbers, the 1260, 1290, and 1335 days, as applied by the inspired Daniel to the "little horn" of chap. vii. 8, can prove that

¹ Dan. vii. 25; xii. 7, 11, 12.

² Book of Wars.

³ Antiqu., 12, o. 5, § 2.

³ Compare Macc. i. 54, 59 with iv. 52.

they have not a *common commencement*, and hence, that the last two numbers *run beyond* the first, we shall conclude of this as of the other instance, that they cannot be understood *literally*.

I shall now proceed to offer several other facts, demonstrative of the fallacy of the above theory; of which, take the following:

1. There were several other persecutors of the Jews, of the period of which we are now treating, equally entitled to be considered as the *antitypes* of the "little horn," with Antiochus Epiphanes. Ptolemy Philopater, king of Egypt, from the sufferings he inflicted upon them, and his attempted destruction of their temple, is one. As to the phrase, "the abomination that maketh desolate," it is admitted that the term "abomination," in the Old Testament, is used to denote idolatrous worship; and "desolate," the supplanting, by its ascendancy, of a divinely appointed priesthood and worship. Also, that the acts both of Antiochus and Ptolemy partook of these characteristics. We must not, however, forget that Bajoces, the governor of Syria, was the *first* to innovate upon the order of succession of the high-priesthood from Aaron. *Quere*—Was he also an antitype of the "little horn?" But,

2. We deny the *identity* of the two "little horns" of Dan. vii. 7, 8, and that of chap. viii. 7-12. But as we shall have occasion in a subsequent part of this work to treat of this subject, we remark,

3. Immediately following the *close* of the persecuting career of the "little horn" of Dan. vii. 7, 8, against the saints, that prophet predicts the *universal establishment and permanent continuance* of that kingdom which is to be "given to the people of the saints of the Most High" (Dan. vii. 22, 26, 27). But surely no such event occurred at the close of the persecution of the Jews by Antiochus Epiphanes, which transpired about the end of the year B. C. 170. The pretence of Prof. Stuart, that the above prediction was verified in the *Jewish Reformation* which followed under Maccabeus, falling infinitely short of what the Church is warranted to expect of that consummation, proves it to be utterly fallacious. That kingdom is to break down and destroy all others. All dominions are to obey and serve its king. And, it is to stand forever. Neither of which circumstances, we affirm, was true of the Maccabean Reformation. So far from a general prevalence of righteousness—the prime moral characteristic of this kingdom—at the time of the *FIRST ADVENT* of Messiah there were to be found but a *few* of the devout in the whole Jew-

ish nation, to hail Christ's appearance. Nor has any event *since* taken place at all corresponding with the prediction.

In the view, therefore, of these and the like considerations that might be added, we respectfully *deny* the application of the symbols of either of the above-named two little horns, as denotive of Antiochus Epiphanes, or that there is any prophetic number in the entire Book of Daniel, referring to the commencement and termination of his career.

SECTION V.

Remarks on the grounds of the continued obscurity of the Prophetic Numbers, subsequently to the opening of the Sealed Vision.

It is here also as important as it is interesting to the general subject, that we allude to the *grounds of that obscurity* which, for so long a period, was thrown over the prophetic numbers. The fact, that every predicted event, as to the *time* of its commencement and termination, was not fully understood when *first* announced, was not only in accordance with the Divine plan, but is to be traced to that infinite wisdom and love, whereby the "Father" was pleased to "*put the times and seasons*" referring to the future "*in his own power*,"¹ during "the good pleasure of his will." Hence the adoption, in the place of the common, of the *symbolic mode*,² as the measurement of the prophetic periods. Take, for example, by way of illustration, the prophet Daniel's vision concerning the action of the "little horn" which came out of one of the four notable horns" of the Grecian "He-goat," to whose career is assigned the prolonged period of 2300 days, Dan. viii. 14. Now, this "little horn" was the representative symbol of "the king of fierce countenance, and understanding dark sentences, who was to stand up and destroy wonderfully, and to prosper and practise, and to destroy the mighty and the holy people, *in the latter time of their kingdom, when the transgressors are come to the full*," etc.³ No marvel therefore that the question should be asked, "*How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?*" And, though the answer is given, "*unto two*

¹ Acts i. 7.

² See pp. 108, 109.

³ Dan. viii. 9, 23, 24, etc.

thousand three hundred days," at the expiration of which time "the sanctuary is to be cleansed;" yet, says the prophet, "I was astonished at the vision, but no man understood it." It was not compatible with the Divine purpose then fully to reveal the chronological import of the above vision. It was given simply as an *appendix* to the preceding visions of the colossal metallic image,¹ and the four synchronic wild beasts,² concerning which, taken as a whole, the command is given, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: . . . for the words are closed up and sealed, TILL THE TIME OF THE END."³

SECTION VI.

The seal of the prophetic visions of Daniel broken.—When, how, and by whom.

THE only remaining question regarding this somewhat intricate subject therefore is this: *Has the veil of obscurity been removed from the prophetic vision? Is the seal broken? And if so, when, how, and by whom?* We take the affirmative of this question, and, like the old prophets, "who prophesied of the grace that should come unto us;" with "the more sure word of prophecy" as our guide, which, "like light in a dark place that shineth more and more unto the perfect day," and regarding which we are admonished to "take heed," we "inquire and search diligently" as to "what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."⁴ Bearing in mind then the fact, that as in exact analogy to the condition of the Egyptians, who were enveloped "in thick darkness, even a darkness that might be felt," while "the children of Israel had light in their dwellings,"⁵ Daniel uttered the prediction in reference to "the time of the end," that "the wicked shall go on and do wickedly," and that none of the wicked should understand, but that "the wise shall understand,"⁶ so here: that "vision" which, in the time of Habakkuk was "yet for an appointed time," was nevertheless, "at the end, TO SPEAK, and not lie." Accordingly, after an interval of 658 years, from B. C. 562, the

era of the commencement of the vision, to A. D. 96, that God who had "put the times and seasons in his own power" by commanding Daniel to "shut up the words and seal the book, even to the time of the end," issues his divine mandate to his servant John in the isle of Patmos, "SEAL FOR THE SAYINGS OF THE PROPHECY OF THIS BOOK: FOR THE TIME IS AT HAND."¹ And, if we would know *how* and by *whom* this seal was broken, we have only to turn to the following:—"The Revelation of Jesus Christ, which God" the Father, who, TILL NOW, had kept the times and seasons in his own power, "gave unto him, TO SHOW UNTO HIS SERVANTS THE THINGS WHICH MUST SHORTLY COME TO PASS; and He (CHRIST) sent and signified it by his angel UNTO HIS SERVANT JOHN, WHO BARE RECORD OF THE WORD OF GOD, AND OF THE TESTIMONY OF JESUS CHRIST, AND OF ALL THINGS THAT HE SAW."²

If, then, it is still true of CHRIST himself, as it respects the *precise time* of his SECOND COMING from heaven in clouds, yea, and ever will be, that of "that day and hour knoweth no man; no, not the angels in heaven, neither the Son, but the Father;"³ yet now, I repeat, through the "revelation" of "the Father" to Him of the things contained in the sealed vision (for all prophetic interpreters admit that the subject-matter of the Apocalyptic visions synchronize with that of the book of Daniel), as "the Lion of the tribe of Judah," HE "HAS PREVAILED TO OPEN THE BOOK" of the prophetic mysteries in reference to all those events connected, chronologically, with the close of this dispensation, and which were hidden from the ages and generations preceding, "AND TO LOOSE THE SEALS THEREOF."⁴

SECTION VII.

The symbolical opening of the visions of Daniel, a test of the Church's fidelity in learning their significance.

A DIFFICULTY, however, here presents itself. The question very naturally arises—How, on the hypothesis of a *revelation* of "the times and seasons," as above, are we to account for the fact that even the fathers of the first four centuries had failed to discover the true key for the inter-

¹ Dan. ii.

² Ib. vii.

³ Ib. xii. 4, 9.

⁴ 1 Pet. i. 10, 11.

⁵ Exod. x. 22, 23.

⁶ Dan. xii. 9.

¹ Rev. xxii. 10.

² Ib. i. 1, 2.

³ Matt. xxiv. 36.

⁴ Rev. v. 2-5.

pretation of the prophetic numbers? Yea, more—that, during the long interval till after the time of Luther, the true principle of their interpretation was not fully discovered? To this I reply, that agreeably to that unalterable law of God, which reveals the divine purposes in such wise as not to appear to infringe upon the free, voluntary acts of his creatures, the above *breaking of the seals* of the previously hidden visions in the Book of Daniel, was in a manner similar to that in which the visions themselves were originally revealed—viz., by corresponding *symbolic* forms. Hence the latter—though designed as a *commentary* on the visions in the Book of Daniel, etc., with which they are synchronic—like the *parables* of our Lord, were shrouded under a veil of comparative obscurity; but no more, I contend, than what was necessary *as a test* of the fidelity and diligent searching into what they “signified,” which devolves upon all the professed followers of the Lord Jesus Christ.

And, the infinite wisdom, justice, and mercy of God are all herein clearly disclosed. As with those prophetic announcements which related to the mysterious incarnation, life, ministry, sufferings, and death of the Lord Jesus Christ; so with those which were subsequently revealed. All that transpired in connection with the first series was in conformity to “the determinate counsel and foreknowledge of God.”¹ Still, the Jews, by whom “Messiah” was “cut off,” agreeably to the prophecy of Daniel,² were *held responsible* for their “wicked” act.³ While the *mode* of the above prophetic disclosures was sufficiently intelligible to those who had “the mind of the Spirit,” and was in the end fully understood by them, yet were the divine purposes therein made known so far concealed behind the curtain of obscurity under that form, as to render them impervious to those who, though they “*had eyes yet saw not, and ears yet heard not, neither did understand.*”⁴ “Light *had* come into the world, but they loved darkness more than light because their deeds were evil.”⁵ So with the second series. In both—like the beautifully inimitable prismatic colors of the bow in the clouds—we discover the *actual*, though to us *inexplicable* connection between the acts of the divine sovereignty on the one hand, and those of the human agent on the other, in the accomplishment of God’s purposes. “My counsel,” says he, “shall

stand, and I will do all my pleasure;”¹ while the unbelieving, on their own responsibility, “stumble at that stumbling-stone.”²

SECTION IX.

Grounds of the ignorance, during the Apostolic age, of “the times and seasons” of Holy Scripture.

BUT it may be urged—what is on all hands admitted—that there was a comparative obscurity still hanging over the *newly* revealed mysteries of God’s purposes towards the world and the Church, in the superadded Apocalyptic visions. Pleading, then, the fact that this is a subject little studied and less understood, as my apology therefore, I beg the indulgence of the reader while I submit the following:

In reference to the question propounded to Christ by his disciples—“Lord, wilt thou *at this time* restore the kingdom to Israel?” and which called forth the reply, “It is not for *you* to know the times and the seasons which the Father has put in his own power”³—I remark, that inasmuch as it was literally verified *to them*, in their perpetuated ignorance of “the times and seasons” during the New Testament age, down to the year A. D. 96, so it was designed specially *for them*. This will, in part, account for the chronological peculiarities of that age, on the part of the Church, in reference to the momentous subject of THE TIME OF THE SECOND COMING OF CHRIST. With the vision of the prophet Habakkuk before their eyes, that it was “for an appointed time,” but that “*at the end* it should speak and not lie,” etc.; the New Testament writers were led by it to adopt the phraseology denotive of its signifying “*the end of all things*,” which, accordingly, they declared to be “*at hand*,” i. e., *in their day*;⁴ yea, that *they* were those upon whom “*the ends of the world*”—*αἰῶνας, age*—“were come,”⁵ etc. And correctly so. But what they *did not* perceive (i. e., in *this* connection), was the fact that this “end of all things,” enunciated as “*at hand*,” was revealed on the principle that “*one day is with the Lord as a thousand years, and a thousand years as one day.*”⁶ Hence the mistaken apprehension, at least for the most part, of the New Testament

¹ Acts ii. 23.

³ Acts ii. 22–24; iii. 13–15.

⁵ John iii. 19.

² Dan. ix. 24–27.

⁴ Matt. xiii. 13.

¹ Isa. xlvi. 10.

⁴ 1 Pet. iv. 7.

² Rom. ix. 82.

⁵ 1 Cor. x. 11.

³ Acts i. 6, 7.

⁶ 2 Pet. iii. 8.

Church (as in the instance of the Thessalonians), "that the day of Christ was" then "at hand." But St. Paul's more enlarged spiritual vision of the future destinies of the Church under and during this very "end of all things," enabled him measurably to correct this error. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; *for that day shall not come, except there come a falling away first, and that man of sin be revealed,*"¹ etc.; and this he follows up by the earnest exhortation to them (v. 15), "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle."

Accordingly, as we know, eighteen hundred and fifty-nine years of this *very* "end of all things" have continued to run on, and we have not yet reached the *actual close* of the entire period embraced in it.

It hence is evident that neither Christ nor his apostles, in their ordinary instructions, furnished the Church, *during their lifetime*, with any definite data as to the *precise period* of the second advent, and for the very obvious reason, that they did not know it themselves.

And so, from these and similar facts and circumstances connected with the *chronology* of the period in question,—I mean *the time* of the second advent—with some show of plausibility, the ground is almost universally taken, by the nominal Christian Church, *that we are equally cut off from any reliable data* upon which to determine "THE TIME OF THE END" (i. e., of the world, *æon*, age, or *dispensation*), under the present constitution of things; and therefore, that to suppose a revelation to mortals of such a definite period regarding the Divine purposes towards the world and the Church, whether past, present, or future, is inconsistent with the wisdom and benevolence of the Almighty.

But trusting to the candor of the reader for a verdict in favor of the impartiality with which the grounds on which the above objections rest have been placed before him, while I admit *the fact* of the comparative obscurity in which this subject is involved, I must entirely demur to the *popular inference* deduced therefrom.

In the first place: Who, I deferentially ask, cannot perceive, in the very existence of the

obscurity thrown over and around this subject *during the New Testament age*, the strongest marks of infinite wisdom and love? This circumstance, properly considered, says to us of this day, "Look back—*You stand on an eminence of eighteen hundred and fifty-nine years*. Mark, especially, all the conflicts through which the early Christians attained their triumphs—their labors, sufferings, persecutions, martyrdoms. Go on to the rise of Popery and Mohammedanism—see the dark ages—mark the struggles of infant Protestantism, and its subsequent decay—look at the present spread of infidelity among professedly Christian nations. Now, had the early Christians been told, in *definite terms*, that all this must *previously* take place, what needless despondency and heart-sinkings must have overwhelmed them!—*eighteen hundred years* of deferred expectation; of Israel's dispersion and desolation at the hands of the Gentile monarchies; and of the sufferings of the Christian Church—their tortures and martyrdoms at the hands of the Papal and Mohammedan powers! With what wisdom and love, which mark all the Father's providence to his Church, this dark scene was kept back!"

And yet, as I must insist in the next place, amid the very obscurity in which this momentous subject was involved during the apostolic age, there lay concealed the "light" of that "more sure word of prophecy," which "shining in a dark place," was destined soon to break forth with an additional effulgence upon the prophetic page. Of this, I have already spoken.¹ It transpired in A. D. 96, on the isle of Patmos, when God gave to his Son Jesus Christ, and he to the apostle John, a *more full* revelation of "the things which must shortly come to pass." And, that this *new* revelation concerning the things embraced in the previously closed vision in the Book of Daniel, was designed thenceforward for the special instruction, edification, and comfort of the Church of Christ, down to the period when "the mystery of God" should be "finished," is evident from the benediction following: "*Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.*"²

Let it then be conceded, that the Fathers of the first four centuries of the Church failed to discover and apply the true Scriptural key to the opening up of the *prophetical numbers* of Daniel and the Apocalypse; and also that, from the close

¹ 2 Thess. ii. 1-8.

¹ See p. 112.

² Rev. i. 8.

of the fourth century (by the previous under-workings of that "falling away" from "the faith," regarding the doctrine of "the kingdom" "once delivered to the saints," and received by the early Fathers), the dark mantle of Paul's predicted apostasy—the Papal superstition—continued to hang over the Church down to the period of the Continental and Anglican Reformation;—still, I submit, both facts are easily accounted for. The first, on the ground that, as in the visions of St. John, the *continuance of the symbolic imagery* as the medium of representing the things signified, whether as relating to events or dates, imparted to them the same great principle of "*shining more and more unto the perfect day.*" A mist, at dawn, still hung over them. But, of "the things signified" therein, there was a merciful adaptation of what, to them, was the *Subordinate* to the *Essential*. As their eyes swept over the extended landscape, they had, through these last disclosures, a far more perfect vision (as history abundantly attests) of the future destinies of the Gentile nations, of the fortunes and final triumphs of the Church, and of her establishment under the "reign" of the Messiah in that "kingdom which is to break down and destroy all others, and which is to stand forever,"¹ than had been vouchsafed to any preceding age. The, to them, less important *chronological* landmarks, were either entirely overlooked, or misapprehended. At the same time, it should not be forgotten that the Christian Church of this day is indebted to Irenæus, bishop of Lyons, who flourished between A. D. 176 and 202, for the only consistent interpretation of the much-controverted name and number, 666, of the mystical beast, Rev. xiii. 18.

Finally, on this general subject I remark, that since the period of the Reformation in A. D. 1517, (the interval that has elapsed down to the present day being emphatically "THE TIME OF THE END"), the vision having spoken to the Fathers of the first four centuries (in regard to the *events* or things "signified" in the Apocalypse) with a distinctness of utterance unheard before, has *continued* to sound forth its trumpet notes on all parts of "God's great mystery" (as comprehending the entire economy of his *revealed* purposes in relation to the physical, providential, and spiritual dispensations, and especially of man's redemption from the curse of sin by his restoration to "the first dominion" under Messiah's reign) with greatly augmented clearness. In evidence of this we may refer, without the fear of refuta-

tion, to that harmony and unanimity of sentiment which have marked the labors of most of the students of prophecy, on all its most important themes; a harmony and a unanimity which cannot be said to apply to any other one subject of divine revelation. Especially will this be found to hold true of "*the times and seasons*" of Holy Scripture. These, by the aid of the *unloosing* of the visions of Daniel through the *opening* of the seals, etc., of the Apocalypse, have been more the subject of careful, prayerful, diligent, and critical study on the part of the most eminently learned, wise, and pious of all the different branches of the Church of Christ, in all countries, within the last twenty-five or thirty years, than during the whole period which preceded.

CHAPTER VIII.

SCRIPTURAL ACCOUNT OF THE PROPHECIES WHICH RELATE TO THE RISE, REVOLUTIONS, AND FALL, SUCCESSIVELY, OF THE FOUR GREAT GENTILE EMPIRES, THE BABYLONIAN, MEDO-PERSIAN, GRECIAN, AND ROMAN, WHICH WERE TO BEAR RULE IN THE EARTH, TO THE CLOSE OF "THE TIMES OF THE GENTILES."

SECTION I.

Of their introduction upon the prophetic platform.

THE historical sketches of the Assyrio-Babylonish empire in Note 17; of Medo-Persia, Note 20; of Greece, Note 21; and of Rome, Note 22, are inserted simply to furnish a nucleus to their early origin and subsequent progress, as each was overthrown and followed by the other. But as these empires, in the purpose of the great Ruler of nations, were designed to form the four principal ruling powers of earth during a long period of Gentile dominancy over the Church and people of God, Jewish and Christian, they become blended with the historic vicissitudes of both, as set forth in the PROPHECIES both of the Old and New Testaments.

We shall now proceed to lay before the reader,

I. *The Scriptural account of their introduction upon the platform of prophecy.*

It is necessary here to premise, that the covenant people of God, the Jews, on account of their idolatrous apostasy and incorrigible wickedness,

¹ Dan. ii. 44.

had been subjected to three successive captivities, as follows:—

The **FIRST**, that of the kingdom of ISRAEL, transpired during the reign of Pekah, the eighteenth monarch of that throne, under Tiglath-Pileser, king of Assyria.¹

The **SECOND**, of the same kingdom of Israel, during the reign of his successor, Hosea, under Shalmaneser, king of Assyria.²

The **THIRD**, that of the kingdom of JUDAH, called the Babylonish Captivity, under Nebuchadnezzar; and which, though commenced in the time of Jehoiakim, the eighteenth monarch of that throne, yet was not completed till the eleventh year of Zedekiah.³

The closing catastrophe of these calamities was the destruction of their city, and with it, of their magnificent Temple, by fire.⁴

Thus, then, according to the word of the Lord, "as he had said by the mouth of all his holy prophets, so was *Israel* carried away out of their own land and out of his sight, to Assyria, in Halah, and in Habor by the river of Gozan, and in the cities of the Medes, unto this day;"⁵ while *Judah*, banished from the land of their fathers, amid the taunts of their haughty oppressors, hang their harps upon the willows which skirt the rivers of Babylon, and, sitting down in mournful solitude, "weep, when they remember Zion."⁶

But, in the early part of their captivity, we have the evidence that the covenant God of their fathers, Abraham, Isaac, and Jacob, tempers his judgments for the punishment of their sins with mercy, by rendering Daniel, through his miraculous endowments as an interpreter of prophetic dreams,⁷ an object of special favor and preference, both in the Babylonish and the Persian courts.

Though deprived of the long-established usages of their Temple worship, yet, their proneness to idolatry having been thoroughly eradicated, and still retaining the *seal* of God's covenant as the elect nation, neither the terrors of a fiery furnace, nor the lions' den, availed to deter the captives, while in Babylon, from the acknowledgment and observance of the religion of the God of their fathers, the enjoyment of which was secured to them through the favor obtained by the prophet

Daniel, under the reigns both of Nebuchadnezzar and Darius the Mede.¹

The civil or political affairs of the Hebrews in Babylon are here so intimately blended with the voice of prophecy, that they cannot be separated. We proceed, therefore, without further delay, to remark, that the rejection by the Jewish commonwealth, both of the original THEOCRACY and a divinely appointed MONARCHY, and their idolatrous apostasy under a system of government of human device, was followed, first, by their subjection to the political yoke of the Assyrian despot, Nebuchadnezzar. To the Judean captives in Babylon, Jeremiah is sent to proclaim the following message: "And it shall come to pass, that the nation and kingdom that will not serve the same Nebuchadnezzar, the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the pestilence, and with the famine, until I have consumed them BY HIS HAND."² The purpose of God in this, was to inculcate in their minds the doctrinal connection between *sin* and *punishment*. The same great law of divine retribution was announced by Nathan to David, respecting his son Solomon—and which, as we shall see, applies as well to *nations* as to *individuals*—"If he commit iniquity, I will chasten him with THE ROD OF MEN, and with THE STRIPES OF THE CHILDREN OF MEN."³ And so, "the Assyrian"—the Sennacherib army—which invaded Judea in the days of Hezekiah, is called "the rod of God's anger;" and "the staff in their hand"—their implements of war—his "*indignation*."⁴ Hence, too, the prophet Habakkuk is commanded to go and proclaim to Israel, "Lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs. They are terrible and dreadful—they shall gather the captivity as the sand. O Lord, THOU hast ordained them for judgment: and, O mighty God, THOU hast established them for correction."⁵

Yes—"established them." For, now that the commonwealth, under so many trials of their integrity to their covenant God, had proved themselves to be incapable of even retaining blessing,—above all, having revolted from their

¹ 2 Kings xv. 27, 28; and verse 29.

² 1b. xvii. 8; xviii. 9-18.

³ 1b. xxiv. 1-4; xx. 8-16; and xxv.

⁴ 1b. xxv. 8-10; 13-17.

⁵ Compare 2 Kings xvii. 28, with xviii. 11.

⁶ Ps. cxxvii. 1-8.

⁷ Dan. ii. 19-30.

¹ Consult Dan. i. 17; ii. 1-45; and verse 47; iv. 84, 85; and chap. vi.

² Jer. xxvii. 8.

³ 2 Sam. vii. 14.

⁴ Isa. x. 5.

⁵ Hab. i. 6-12.

allegiance to God *politically*,—at their choice, HE had condescended, so to speak, to *abdicate his own throne, to give place to a succession of earth-born usurpers!* But, in doing so, he had determined to appoint them for “judgment,” and to establish them for “correction.” Henceforward, his people were doomed to a LONG PERIOD OF GENTILE DOMINANCE AND OPPRESSION. The voice of prophecy now speaks, as it had never spoken before. True, God, by the mouth of Moses, had long before denounced the severest judgments against them—judgments which were to be prolonged through a protracted period under the designation of “SEVEN TIMES”¹—in case of their disobedience. Now, however, they are left to read—though still but obscurely—their future national and political destiny, from the interpretations given by Daniel:—

First, of Nebuchadnezzar’s vision of the colossal image, Daniel ii. 31–41.

Second, of Nebuchadnezzar’s vision of the great tree, Daniel iv. 20, to the end; and,

Third, of his own visions of the four great beasts which arose out of the sea; and of the ram and he-goat, etc., Daniel vii., viii., etc.

It is, therefore, AT THIS POINT in the history of the Church of God *that those symbolic prophecies, set forth in the Book of Daniel, commence.* The sequel will show that they reach *backward* to the time of the captivity under Manasseh, king of Judah; and *forward* to the completion of six thousand years from the creation and fall, or to the close of the present or Gentile dispensation; and, therefore, that they relate to the affairs both of the JEWISH and GENTILE states of the Church. It follows, that a correct interpretation of these symbolic prophecies depends solely upon an exhibit of them *as a whole*, both in their synchronic relations to each other and to the events and the periods of their occurrence, during the entire interval named above.

To them, “we do well that we take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts.”² This is “the end,” object, or purpose “of our faith, *even* the salvation of our souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto us: searching **WHAT**” (as to the things or *events* depicted in the symbolic imagery), “**OF WHAT MANNER OF TIME**” (the *periods* of their respective fulfilments), “the spirit of Christ which was in them did signify, when

he testified beforehand the sufferings of Christ, and the glory that should follow.”¹

SECTION II.

Of the things denoted by the synchronic symbols revealed to Nebuchadnezzar and Daniel, chapters ii., iv., vii., and viii.

LET us then proceed to take a view of these visions, and “what” is signified by the symbols presented in them. And,

I. OF NEBUCHADNEZZAR’S VISION OF THE COLLOSSAL IMAGE.

GOLD.
Dan. ii. 31, 32.

Babylon.
Dan. ii. 38.

SILVER.
Dan. ii. 32.

Medo-Persia.
Dan. ii. 39; v. 25–31; viii. 20.

BRASS.
Dan. ii. 32.

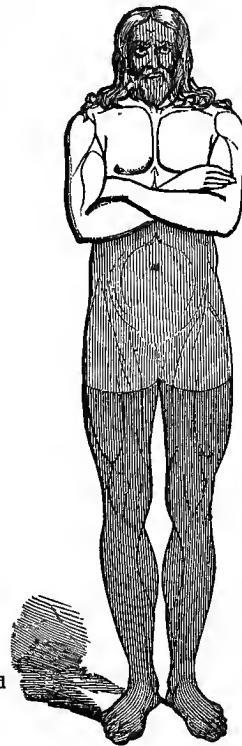
Greece.
Dan. viii. 21.

IRON.
Dan. ii. 33.

Rome.
Dan. vii. 7, 8.

Part IRON and
part CLAY.
Dan. ii. 33.

*The Ten King
doms.* Dan. vii.
24.



Happily, of the *application* of the symbols in these visions to the facts of history, especially of the past, there may be said to be little or no controversy. All, indeed, admit that that of the colossal image, and of the four great beasts, etc., agreeably to the interpretations given of them by the Hebrew prophet to the Babylonish captives (which interpretations transpired within the first fifty years of their captivity), have so far received a *literal* fulfilment in the rise and fall, succes-

¹ Lev. xxvi. 16–48.

² 2 Peter i. 19.

¹ 1 Peter i. 9–11.

sively, of the four great monarchies which, from the period of the Babylonish captivity, were to bear rule in the earth—viz., the BABYLONIAN, the MEDO-PERSIAN, the GRECIAN, and the ROMAN.

It may not, however, be out of place to furnish the *scriptural* grounds on which rests the application of these symbols to the above-named powers.

I. First, then, that of the COLOSSAL IMAGE of Nebuchadnezzar. It was composed of gold, silver, brass, and iron, and a mixture of iron and clay. Let us compare the several parts of the image with Daniel's interpretation of them. Says Daniel, "Thou, O king, sawest, and behold, a great image,"¹ etc.

THE IMAGE.	THE INTERPRETATION.
1. "Its <i>head</i> was of fine gold." ²	"Thou, O King, art a King of kings. . . Thou art this <i>head of gold</i> ." ³

Nebuchadnezzar was at this time monarch of BABYLON, invested with unlimited autocratical power, and represented, *in his own person*, the kingdom over which he reigned. This is evident from what immediately follows: "After *thee*," says Daniel, "shall arise another *kingdom* inferior to *thee*:" i. e., to thy kingdom. This part of the interpretation, therefore, rests on the authority of the Holy Ghost. We pass to the next division of—

THE IMAGE.	THE INTERPRETATION.
2. "His <i>breasts</i> and his <i>arms</i> of silver." ⁴	"After <i>thee</i> shall arise another kingdom inferior to <i>thee</i> ." ⁵

Silver is inferior to gold. The Babylonian empire, all history avers, was succeeded by the MEDO-PERSIAN. But, by a comparison of Dan. v. 1, 2, with chap. vii. 1, it will be seen that Scripture avers the same thing. Nebuchadnezzar having been succeeded by his son Belshazzar, in the midst of his debaucheries perceives a hand inscribing upon the walls of his palace a sentence which, when interpreted by Daniel, was as follows: "God hath numbered thy kingdom, and finished it;" and, "thy kingdom is divided, and given to the MEDES and PERSIANS."⁶ The third part of

THE IMAGE.	THE INTERPRETATION.
3. "His <i>belly</i> and his <i>thighs</i> were of brass." ⁷	"And another third kingdom of brass." ⁸

This denotes the third, or GRECIAN empire,

which profane history asserts followed that of Medo-Persia. That the Scriptures affirm the same thing, is evident from Daniel's application of the symbols of the ram and the he-goat, chap. viii. 20-22:—"The ram which thou sawest having two horns, are the kings (kingdoms) of Media and Persia, and the rough goat is the king (kingdom) of GRECIA."

So far, then, as relates to the first three of the above-named monarchies, we have *the direct guidance of the Holy Spirit* in applying them respectively to the first three divisions of the colossal image. We come now to the fourth part of

THE IMAGE.	THE INTERPRETATION.
4. "His <i>legs</i> were of iron." ¹	"And the fourth kingdom strong as iron." ²

Now, though this fourth monarchy is not expressly named in the visions either of Nebuchadnezzar or of Daniel, yet of this we are certain—it was *immediately to follow* the demolition of the third, or Grecian power. No other power was to intervene between *it* and Greece. Founded by Romulus, B. C. 753, it came to maturity at the termination of the Grecian monarchy, B. C. 168, collateral evidence of which is gathered from the fact that the last stroke in its course of conquests over that empire, as history affirms, consisted in its subversion of Egypt, B. C. 30, it being the last of the four divisions of the empire of Alexander. But more than this. The *Roman* was the empire existing when our Lord was upon earth. Hence his enforcement upon all of the duty, "Render unto Cæsar"—the then existing title of the Roman emperors—"the things that are Cæsar's."³ And hence, also—Judea being at that time tributary to the prefecture of Syria⁴—the frantic cry of the chief priests against Christ, "We have no king but Cæsar!"⁵ Finally—apprehending the powerful influence which might accrue to Christ from the miracles wrought by him, before the people, as evidences of his Messiahship—the high priests and Pharisees said, "If we let him alone, all men will believe on him; and the Romans shall come and take away both our place and nation."⁶

These facts, derived mostly from Scripture, render it certain that the fourth power, denoted by the legs of iron of the great image, was the ROMAN EMPIRE—the *two legs* aptly depicting its final division into two parts, those of the EAST and WEST.

¹ Dan. ii. 81. ² Ib. ii. 82. ³ Ib. ii. 87, 88.
⁴ Ib. ii. 82. ⁵ Ib. ii. 89. ⁶ Ib. v. 26-28.
⁷ Ib. ii. 82. ⁸ Ib. ii. 89.

¹ Dan. ii. 88. ² Ib. ii. 40. ³ Matt. xxii. 21.
⁴ Luke ii. 1. ⁵ John xix. 15. ⁶ Ib. xi. 47, 48.

Then further, regarding this empire the prophet adds, respecting

THE IMAGE.

5. "And his *feet*, part of iron, and part of clay."¹

THE INTERPRETATION.

"And whereas thou sawest the *feet* and *toes*, part of potters' clay and part of iron, the kingdom shall be *divided*," etc.²

All expositors agree that the above symbols of the image were verified in the irruption of the Gothic and other barbarous tribes from the north, their settlement in the midst of the Romans, and the final partition of the empire into the various principalities of mediæval and modern Europe. The principalities corresponding to the ten symbolic toes are—

- | | |
|-----------------------|--------------------|
| 1. Lombardy. | 6. France. |
| 2. Ravenna. | 7. Austria. |
| 3. The State of Rome. | 8. Spain. |
| 4. Naples. | 9. Portugal. |
| 5. Tuscany. | 10. Great Britain. |

To this division, however, we shall have occasion again to refer, when we come to speak of that portion of our globe called *the prophetic earth*, the limits of which are more clearly determinable by being taken in connection with the symbols of the four great beasts in the corresponding vision of Daniel; and, as indispensable to an understanding of which, we must first call your attention to Nebuchadnezzar's second vision—that of

II. THE GREAT TREE.—It is as follows:

"Thus were the visions of my head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was great,—it reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw, and behold, a watcher and a Holy One came down from heaven: He cried aloud, and said thus, Hew down the tree, and cut off his branches; shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches. Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of heaven,"³ etc.

"O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof."⁴



Daniel says of

THE TREE.

1. "The tree that thou sawest, which grew and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all, under which the beasts of the field dwelt, and upon whose branches the fowl of heaven had their habitation," etc.¹

THE INTERPRETATION.

"It is *thou*, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth," etc.²

Here, evidently, the Holy Spirit employs the *branches*, *leaves*, and *fruit* of this *symbolic tree* to denote the splendor, extent of dominion, and power, *personally*, of the Babylonish monarch.

Daniel further says of

THE TREE.

2. "And whereas the king saw a Watcher and Holy One coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stumps of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet

THE INTERPRETATION.

"That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and **SEVEN TIMES** shall pass over thee; till thou knowest that the Most High ruleth in the

¹ Dan. ii. 83. ² Ib. ii. 41. ³ Ib. iv. 10-15. ⁴ Ib. iv. 9.

¹ Dan. iv. 20, 21.

² Ib. iv. 22.

with the dew of heaven, and let his portion be with the beasts of the field, TILL SEVEN TIMES pass over him," etc.¹

kingdom of men, and giveth it to whomsoever he will And whereas they commanded to leave the stump of the tree-roots; thy kingdom shall be sure unto thee, after that thou shalt know that the heavens do rule," etc.²

"All this came upon the king Nebuchadnezzar at the end of twelve months." For, having forgotten the pious admonition of the interpreter of his dreams—"Whereupon, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thy iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquillity"—he blasphemously said, "*Is not this great Babylon, that I have built for the house of my kingdom, by the might of my power and for the honor of my majesty?*"

Whereupon, "while the word was yet in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken: The *kingdom* is departed from thee: and they shall drive thee from men, and thy dwelling shall be with the beasts of the field,"—"and SEVEN TIMES shall pass over thee," etc.³

In reference to this vision we remark, that while it is evident, from the above interpretations of the symbolic imagery connected with the great tree, that it referred, *primarily*, to the remarkable circumstances of the *personal life* of that great monarch; yet they also have a secondary and remote bearing (as will be shown in the proper place) on events connected with the world and the people of God, *which reach far beyond him*.

The way is now prepared to pass to a consideration,

III. Of the FOUR GREAT BEASTS of Daniel's *first vision*, which he saw rising out of the sea.⁴ The first was like a lion, with eagle's wings. The second was like a bear, with three ribs in its mouth. The third was like a leopard, with four heads, and four wings upon its back. And the fourth was a nondescript beast, dreadful and terrible, and strong exceeding; and it had great iron teeth: it had also ten horns, and among them came up another little horn, etc.

Daniel's interpretation of "these great beasts, which are four," is, "that they are *four kings* which shall arise out of the earth." This interpretation, however, according to the principles of homogeneity, must be understood to use the terms king and kingdom *interchangeably*, as de-

noting the same thing: e. g., speaking of "the fourth beast" or "*king*," Daniel says, "it shall be the fourth *kingdom* upon earth."¹

The prophetic symbols of this vision, we remark, were designed to furnish a *more detailed view* of the rise, progress, career, and final destination of the four great earth-born monarchies portrayed by them, than those set forth in the above visions of Nebuchadnezzar. Consequently, we may expect to find, as we advance, a *synchronic* relation between them; and,

1. The LION, with eagle's wings.



"The first [beast] was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."²

This symbol, like the head of gold of the colossal image, and of the great tree, primarily referred to the *personal history* of the Babylonish monarch. Thus applied, the lion, being the lord and king of the forest, symbolized Nebuchadnezzar as "a king of kings." In its minuter parts, by way of supplying what was deficient in the others, the "plucking of the eagle's wings" indicated the monarch's humiliation, when driven out to herd among the beasts of the field; and the "lifting up of the lion," and the "giving to him a man's heart," signified the great change in the heart of the king, on his restoration to reason, when "he blessed the Most High, and praised and honored him that liveth for ever and ever."³

It can be no objection to the synchronic character of this symbol, that the above vision of Daniel did not transpire till *forty-eight years after* that of the colossal image. Like both the other symbols, it looked beyond its primary application to Nebuchadnezzar. The vision, as a whole, being designed, as we have said, to furnish a more detailed account of the rise, etc., of the four monarchies which were to bear rule on the earth, this first symbol, referring, as it did, to *BABYLON*, was so far historically *retrospective* as to present a perfect view of that empire, past, present, and future, from the time of its first introduction upon

¹ Dan. iv. 28.

² Ib. iv. 25, 26.

³ Ib. iv. 28, to the end.

⁴ Ib. vii. 1-7.

¹ Dan. vii. 28.

² Ib. vii. 4.

³ Ib. iv. 84.

the prophetic platform. The lion is therefore spoken of as *having eagle's wings*, etc., because the kingdom of Babylon was already in possession of the empire of the world.

2. The BEAR, with *three ribs in his mouth*.

"And behold, another beast, a second, like to a bear; and it raised up itself on one side, and it had three ribs in the mouth of it, between the teeth of it: and they said thus unto it, Arise, devour much flesh."¹



This beast symbolizes the MEDO-PERSIAN empire, and corresponds with the breasts and arms of silver of the colossal image. It was seen "raising itself up on one side," denoting—what history affirms—that the Persians at the first fall of Babylon were *under* the Medes, but that afterwards they, i. e., the Persians, should rise above them. The "three ribs between the teeth of the bear," signified the three kingdoms of *Sardes*, *Egypt*, and *Babylon*, which, though conquered by the Persians, did not properly belong to them.

3. The LEOPARD, with *four heads and four wings*.

"After this, I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it."²



This symbol denotes the GREEK conqueror, Alexander the Great, who overthrew the Medo-Persian empire, the *rapidity* of his conquests being indicated by the "four wings" of the beast; while the "four heads" represent the FOUR KINGDOMS into which, after his death, his dominions were divided among his four generals: CASSANDER having for his portion *Macedon*, *Greece*, and *Epirus*; LYSIMACHUS, *Thrace* and *Bithynia*; PROLEMY, *Egypt*, *Lybia*, *Arabia*, *Cælo-Syria*, and *Palæstine*; and SELEUCUS, *Syria*. This fact, authenticated by profane history, is explicitly stated by Daniel in his interpretations of the symbols—

¹ Dan. vii. 5.

² Ib. vii. 6.

IV. OF THE RAM AND THE HE-GOAT. This vision was revealed to the prophet as *expository* of the last preceding one, for which reason it is introduced in this place.

Its object was, not only to illustrate and confirm what had been previously revealed in several of the symbols of the *first* vision, but also to furnish *important additional incidents* connected with the fortunes of the Church and people of God, which they do not supply; and of which is,

1. The RAM with *two horns*.

This vision appeared to Daniel in the *third* year of the reign of the Babylonian king Belshazzar, when he was at Shushan in the palace, which was in the province of Elam, by the river of Ulai. "Then," says he, "I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing *westward*, *northward*, and *southward*; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." And "Gabriel" said to Daniel, "Behold, the ram which thou sawest having two horns, are the kings of MEDIA and PERSIA."¹



This symbol corresponds with the second part of the colossal image, "the breast and arms of silver," and the second beast of Daniel's first vision, the bear which was seen "raising itself up on one side;" and furnishes positive evidence, in addition to the facts stated under the preceding symbols, that they all denote the second or MEDO-PERSIAN empire, as that which was to succeed the Babylonian. Referring the reader, therefore, to what we have said of those symbols respectively (see pages 117 and 121), we pass to the next symbol in Daniel's second vision.

2. The ROUGH GOAT, with *a notable horn between his eyes*.



Of this symbol the prophet says—

"As I was considering, behold, a *he-goat* came from the west on the face of the whole earth, and

¹ Dan. viii. 1-4; 16-20.

touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him. And there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great, and when he was strong, the great horn was broken, and for it came up four notable ones toward the four winds of heaven."¹

Here it is to be noted, that this he-goat is also the subject of several remarkable mutations, of which the first is,

(1.) The division of the "GREAT HORN" into "four notable horns." The prophet says, "And when he (i. e., the rough goat) was strong, the great horn was broken; and for it came four notable ones toward the four winds of heaven."²



(2.) A LITTLE HORN which came out of one of the above notable horns. "And out of one of them (i. e., of the four notable horns) came forth a little horn," etc.³

This "little horn," says Daniel, "waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered."⁴

Further: The prophet represents this "little horn" as "a king of fierce countenance, and understanding dark sentences: and his power shall be mighty, but not by his own power: and he shall

destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people; and through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the PRINCE OF PRINCES, but he shall be broken without hand."¹

Now, of these several symbols we remark,

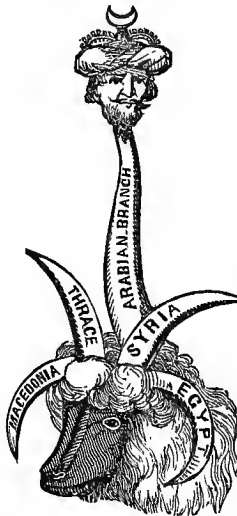
First, that the HE-GOAT with the notable horn between the eyes, corresponds both with the third part of the colossal image—the belly and thighs of brass—and the third beast, the leopard, in Daniel's first vision; his four notable horns, into which the "great horn" was broken, answering to the "four heads" of that beast; while the swiftness of his course, not touching the ground, indicated the same rapidity of his conquests as that denoted by the "four wings" of the leopard. (See pages 117, 121.) "The rough goat," says Daniel, "is the king (kingdom) of GRECIA, and the great horn that is between his eyes is the first king."²

Second. Of the breaking of the "great horn" into "FOUR NOTABLE HORNS," Daniel says: "Now, that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power."³ These are the same kingdoms denoted by the "four heads" of the leopard, into which the empire of Greece was divided after the death of Alexander, among his four generals, Cassander, Lysimachus, Ptolemy, and Seleucus.⁴ But—

Third. Out of one of the four notable horns or kingdoms named above, came forth the "LITTLE HORN," mentioned verse 9, "which waxed great toward the south, and toward the east, and toward the pleasant land."

We here observe, that it is the chief object of the above vision of the ram and the he-goat, to furnish the symbolico-prophetic origin, career, and end of this little horn.

The first point indispensable to a right interpretation and application of the symbolic imagery employed by the Holy Spirit in reference to him,



¹ Dan. viii. 5-8.

² Ib. viii. 9.

³ Ib. viii. 8.

⁴ Ib. viii. 9-12.

¹ Dan. viii. 23-25.

² Ib. viii. 22.

³ Ib. viii. 21.

⁴ See p. 121 of this work.

is, whether he is *identical* with the "little horn" which appeared among the "ten horns" of Daniel's NONDESCRIBT Beast, chap. vii. 8. If so, then they both relate to the *papal antichrist*, and the platform on which they appear is the WESTERN ROMAN EMPIRE. Then, also, they commence and end their career together. But, if they are two separate and distinct powers, appearing on, and receding from, the prophetic stage at *different times*, it follows that they must differ in their origin, in their geographical locality, in the objects of their wrath, and in their final overthrow.

The view herein advocated is, that these two little horns, though bearing several strong marks of resemblance in their general character and operations, are nevertheless two entirely separate and distinct powers; that of Daniel vii. 8, relating to the *Roman Papal antichristian scourge*, raised up of God to chastise the apostate Roman or Western Church, and which, accordingly, arose in the ROMAN EMPIRE from among the Ten Horns of the fourth or Roman beast; while that of chapter viii. 9-12, etc., refers exclusively to the *great Mohammedan antichristian scourge*, appointed of God for the chastisement of the apostate Greek or Eastern Church, and which, accordingly, arose in Arabia, a part of the dominion of GREECE which fell to the share of Ptolemy, one of the four horns of the he-goat.

This, however, not being the place to detail at length the historic verifications in proof of the positions here assumed, is reserved for a future page. It must now suffice simply to remark by the way, as having a general bearing on the subject, that the first, or Babylonian empire, and the fourth or Roman, being entirely *left out* of the vision of the ram and the he-goat, that vision can relate only to those of the second and third, the empires of Medo-Persia and Greece.

4. The NONDESCRIBT Beast,—



"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth:

it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it, and it had ten horns.

"I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things."¹

This beast corresponds with the fourth partition—the legs of iron, and the feet with their ten toes, part of iron and part of clay—of the colossal image, and denotes the last, or ROMAN power, which, succeeding the Grecian, was to bear rule in the earth until the period that the saints of the Most High should enter upon and possess that kingdom of the "STONE," by the power of which the colossal image was to be demolished, and the body of the beast should be slain, "destroyed, and given to the burning flame;"² or the period designated by Daniel as "the end of the days," when he should "stand in his lot;"³ and in the Apocalypse as the "finishing of the mystery of God,"⁴ which he had spoken by the mouth of all his holy prophets since the world began, being the same with the period called "the fulness of the Gentiles," or the completion of 6000 years from the creation and fall.

Now, respecting this fourth, or NONDESCRIBT Beast—compared with the three which had preceded it—from its fierce, rampant, and destructive characteristics, it filled the spirit of the prophet with astonishment and grief.⁵ And well it might. Its protracted career, its mutations, its unprecedented power, and the ferocity of its acts under each, together with its final overthrow, were well fitted to produce such an effect.

The prophetic vision divides its history into three distinct periods, under two specific forms of development—*civil* and *ecclesiastical*.

I. The first period of its career relates to its *civil* or *political* power, as PAGAN; and which, for the better understanding of the subject, we shall also distinguish as THE PERIOD OF ITS STRENGTH.

By it—"dreadful, and terrible, and strong exceedingly"—was subjugated the warlike Grecian empire that preceded it, the iron weapons and engines of war with which it conquered, and the cruel despotism with which it ruled the world, being denoted by its "teeth of iron and nails of brass."⁶ The *extent* of its conquests is to be

¹ Dan. vii. 7, 8.

² Dan. xii. 13.

³ Dan. vii. 15.

⁴ Ib. vii. 11; and Rev. xviii. 8

⁵ Rev. x. 7.

⁶ Ib. vii. 7, 19.

gathered from the words, "and it devoured, and brake in pieces, and stamped the residue with the feet of it." This refers to the historic fact of the entire absorption, *within itself*, of the remaining authorities of all the former kings (kingdoms) those of Assyria, Persia, and Greece, by the Roman soldiery, who were literally the subordinate agents, "the feet," "upon which its power and dominion stood;" for, by them were "the Cæsars carried to the imperial throne, and supported in it."

We are, however, specially to bear in mind what the prophet says of this beast, that "it was *diverse* from all that was before it." By this we are prepared to enter upon a view of its *versatile* character, its first mutation, or change, being indicated by its having—

1. "*Ten Horns.*" These "horns," it should be noted, formed a *part* of the beast. Daniel says of them, "And the ten horns *out of* this kingdom are *ten kings* (kingdoms) that shall arise," etc.¹ Like the "ten toes" of the colossal image, they denote the Roman empire in its *division into ten separate sovereignties*,² all of which, from the fact that they formed a part of the beast, must appear *within* his dominions. This circumstance also, taken in connection with the fact that the symbolic "toes" of the image were composed of "iron" mingled with "clay," signalizes this stage of the beast as THE PERIOD OF ITS WEAKNESS.

On the other hand, the civil or political power of the *Pagan* beast, was continued, though subject to *variations* in the modes of its administration, not only before, but down to the time of its decimation, and onward to the period of the appearance upon the prophetic platform of—

2. "ANOTHER LITTLE HORN," which Daniel informs us "came up among" the ten horns, etc., and that it arose "*after them.*"³ This constitutes the *second mutation* of the beast, and introduces us—

II. To the second period of his career, during which his politico-pagan characteristics are exchanged for that of the CHRISTIAN, and under which his powers are, first, simply *ecclesiastical*; and second, *ecclesiastico-political*. We annex the following illustration of this complex character of the "little horn."

Here observe, regarding this "little horn—

1. That it appears upon the stage of action under the *divided* state, or *period of weakness*, of the empire. The kingdoms prefigured by the "ten horns" had already attained a *regal* organization. It makes its appearance not only "among,"

but "after them," i. e., after they were organized.



2. All its symbolic characteristics furnish evidence the most indubitable that PAPAL ROME is its *antitype*. His "eyes like the eyes of a man;"⁴ his "mouth speaking great things," "great words against the Most High;"⁵ his "look being more stout than his fellows;" "the saints being given into his hand until a time, times, and the dividing of time;"⁶ and during that period, "his making war with and prevailing against them, wearing them out," etc.;⁷ and who "thinks to change times and laws,"⁸ so completely delineate that masterpiece of satanic device for creature self-deification, spiritual usurpation, and destructive persecution, as to place the correspondence of the antitypal portrait with the symbolico-prophetic original, beyond the reach of controversy. But more of this anon. With these general characteristics of the "little horn" premised, we now pass to the evidence furnished by the prophet, of the distinction to be made between—

3. The *simple ecclesiastical* attributes of this power, and that of his *ecclesiastico-political* characteristics. First, Daniel says of this "little horn," that "he shall be *diverse* from the first,"⁹ i. e., from the "ten horns" which were before him. The mark of this his diverseness from the others, in addition to those given above, is noted by the words, "whose look was more stout than his fellows."⁷ Hence the prophet informs us that by him "there were *three* of the first horns plucked up by the roots."⁸ Reference is here made to the usurpation, by the Popedom, of *three* out of

¹ Dan. vii. 8-20.

² Ib. vii. 8, 25.

³ Ib. vii. 20, 25.

⁴ Ib. vii. 21, 25.

⁵ Ib. vii. 25.

⁶ Ib. vii. 24.

⁷ Ib. vii. 20.

⁸ Ib. vii. 8, 20, 24.

¹ Dan. vii. 24.

² See page 119.

³ Dan. vii. 8, 24.

the ten territories into which the Roman empire was originally divided, viz. : 1st, *the principality of Rome* ; 2d, *the Exarchate of Ravenna* ; and 3d, *the kingdom of Lombardy*. Hence the union, by the popes, of the *imperial* with the *sacerdotal* functions. In commemoration of this alliance between the *sworl* and the *mitre*, the popes wear a **TRIPLE CROWN**, as emblematic of their temporal or political authority.

Having presented before the reader this general view of the import of the prophetic-symbolic imagery, first, of the *consolidated* politico-pagan career of the NONDESCRIBT BEAST during the period of his strength ; and second, of his first mutation, or *divided* state of the empire among the **TEN HORNS** or kingdoms, and with which commenced the period of its weakness ; and third, of the appearance upon the prophetic stage of the eleventh, or **LITTLE HORN**, among them, etc. ; we now proceed to add, in the same connection, that besides the three mutations above named of this nondescript beast,—viz., its politico-pagan, simple ecclesiastical, and ecclesiastico-political—the Holy Spirit, through the aid of other symbols, indicates still further changes of this same beast. These are—

I. **THE GREAT RED DRAGON**, having *seven heads* and *ten horns*, and *seven crowns* upon his heads (Rev. xii. 3).

II. **THE BEAST** that ascendeth out of *the bottomless pit*, etc. (Rev. xi. 7).

III. **THE BEAST** which rose up out of *the sea*, having *seven heads* and *ten horns*, and upon the horns *ten crowns*, and upon his heads *the name of blasphemy*, with a body like unto a leopard, his feet as the feet of a bear, and his mouth like that of a lion (Rev. xiii. 1, 2).

IV. **THE SCARLET-COLORED BEAST**, WITH **THE WOMAN-RIDER**, *full of names of blasphemy*. “ And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornications. And upon her forehead was a name written, **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.**”

This woman was drunk with the blood of the saints, and with the martyrs of Jesus, etc. (Rev. xvii. 1-6).

V. **ANOTHER BEAST**, which came up out of *the earth*, with *two horns like a lamb*, and who spake as a dragon, etc. (Rev. xiii. 11-18).

VI. **THE THREE UNCLEAN SPIRITS LIKE FROGS**, which came “ out of the mouth of the *dragon*, and out of the mouth of the *beast*, and out of the

mouth of the *false prophet* ;” being the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty (Rev. xvi. 13, 14).

Finally, all these elements of opposition to the Christ of God of the NONDESCRIBT BEAST, which have signalized his persecutions of the Church and people of God under his various transmutations, political, ecclesiastical, and ecclesiastico-political, during the several stages of his career, *pagan, antichristian or papal, and infidel* ; having slumbered for the period of the thousand years’ millennial repose of the Church, are once more, and for the last time, aroused and called into action in the form of—

VII. **THE GOG AND MAGOG ARMY**, which under their rebel-leader, **SATAN**, now released from his prison, shall go out to deceive the nations which are in the four quarters of the earth,—to gather them together to battle : the number of whom is as the sand of the sea ; and who shall compass the camp of the saints about, and the beloved city, etc. (Rev. xx. 7-9).

In addition to the above prophetic symbols from the *Apocalypse*, descriptive of the character and actions of this NONDESCRIBT BEAST, there are several others in both the Old and New Testaments, which, being either synchronic with, or bearing a direct relation to him, we will here introduce.

I. From the *Old Testament*.

1. **LUCIFER**.—This power is known by the following characteristics, as given by the prophet Isaiah : “ How art thou fallen from heaven, O **LUCIFER**” (or, the *Assyrian*, v. 25), “ son of the morning ! how art thou cut down to the ground, which didst weaken the nations ! For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God ; I will sit also upon the mountain of the congregation, in the sides of the north ; I will ascend above the heights of the clouds ; I will be like the Most High,” etc. : and the prophet asks—“ Is this *the man* that made the earth to tremble, that did shake kingdoms ? That made the world as a wilderness, and destroyed the cities thereof ; that opened not the house of his prisoners ?”¹

But this Lucifer is also the subject of a *mutation* ; for, adds the prophet—

2. “ Rejoice not thou, whole Palestina, because the rod of him that smote thee,” i. e., Lucifer, “ is broken ; for out of the **SERPENT’S** root shall come

¹ Isa. xiv. 12-14 ; and ver. 16, 17.

forth a COCKATRICE, and his fruit shall be a FIERY FLYING SERPENT,"¹ etc.

But there are acknowledged obscurities in this prophecy. Lowth renders the first sentence, "Rejoice not, O Philistia" (instead of Palestina); but the Septuagint has it, "Rejoice not, ye foreigners (or men of other tribes), for that the rod of him that wounded thee is broken;" and continues: "For from out of THE SEED of the serpent shall come forth broods of reptiles (or vipers, *ασπιδων*), and their broods shall come forth flying serpents."

This latter is obviously the correct rendering of the passage, the expression in the thirty-first verse, "thou, whole Palestina, art dissolved," being otherwise irreconcilable with the answer of one of the messengers of the nation, "that the Lord hath founded Zion, and that the poor of the people shall trust in it."²

The next power—

3. IS THE GOG AND MAGOG ARMY of Ezekiel, chapters xxxviii. and xxxix. This power, we remark, though corresponding in some respects with the Gog and Magog army of the Apocalypse (chap. xx. 7-9), yet is entirely separate and distinct from it.

II. From the *New Testament*. These are—

4. The predicted "FALSE CHRISTS AND FALSE PROPHETS, who should show great signs and wonders, insomuch that, if it were possible, they should deceive the very elect," and of whom there should be "many."³

5. THE MANY ANTICHRISTS predicted by John. These are—

First: Those who "deny that Jesus is the Christ. He is Antichrist, that *denieth* the Father and the Son."⁴

Second: "Every spirit that confesseth not that Jesus Christ is come, *εληλυθота*, ALREADY COME, *in the flesh*, is not of God; and this is that spirit of *Antichrist*, whereof ye have heard that it should come; and even now, already, is it in the world."⁵

And yet another—

Third: "Many deceivers are gone out into the world, who confess not that Jesus Christ is coming—*ερχομενον—in the flesh*," not *is come*, as in our common version: "this is the *deceiver* and the *Antichrist*."⁶

Fourth: The predicted "MAN OF SIN and SON OF PERDITION," of the apostle Paul, called also "THAT WICKED," "whose coming"—*παρουσια*—

personal appearing, "is after the working of Satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish:" and "who opposeth and exalteth himself above all that is called God or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God."¹

We desire the reader here particularly to bear in mind, that the prophetic symbols from the Apocalypse, and from the prophets Isaiah and Ezekiel, with those of the apostles John and Paul, are introduced in this place simply with a view to exhibit THE VARIOUS MEMBERS OF THE SAME PROPHETIC FAMILY, no reference whatever being had to their *chronological* arrangement, that subject being reserved for the application of the several symbols to the periods assigned them, respectively, in the great prophetic drama.

But, before dismissing the subject of the prophetic-symbolic visions revealed to Daniel for the instruction of the captives in Babylon, we must not overlook the fact, that there is another symbol brought to view by the prophet, whose character and work is *directly the reverse* of those ascribed to the colossal image, the four rampant beasts, and the ram and he-goat, together with both the little horns, and the synchronic symbols in the Apocalypse, and by the prophets Isaiah, Ezekiel, etc., as exhibited above. That symbol, in the language of the prophet, is denominated, "A STONE, cut out without hands."²

This "stone," the prophet informs us, became A GREAT MOUNTAIN, and filled the earth."³

Now, this compound symbol, THE MOUNTAIN-STONE, holds a very intimate prophetic relation to all the others, but especially to that of the colossal image of Nebuchadnezzar, and to the nondescript beast of Daniel, under all the various states indicated by his several mutations as described in the preceding pages, but especially under that of the *little Roman horn*. On this subject, therefore, we add the following.

We have said (see p. 123) that the prophetic vision of the NONDESCRIPT BEAST divides its history into *three distinct periods*, under two specific forms of development, *civil* and *ecclesiastical*. The first two of these periods have already passed under review.⁴ The same will apply to the colossal image, with the exception, that the *eleventh* or "little horn of Daniel's fourth beast, being introduced to supply a power not brought to view in that symbol, has no counterpart in the ten toes

¹ Isa. xiv. 29.

² Ib. xiv. 32.

³ Matt. xxiv. 25; Mark xiii. 2; 1 John iv. 1.

⁴ 1 Jchn ii. 22.

⁵ Ib. iv. 8.

⁶ 2 Ib. iv. 7.

¹ 2 Thess. ii. 8-10.

² Dan. ii. 34.

³ Dan. ii. 35.

⁴ See pp. 123, 124 of this work.

of the image. A consideration of the important and extraordinary MISSION of that MOUNTAIN-STONE, will introduce us to the closing period of their history, that of

III. THEIR DESTRUCTION.

On this subject, Daniel writes thus :

"Thou sawest," says he to Nebuchadnezzar, in the interpretation of his dream of the great image—"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces together, and became like chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth:" "the great God," through this vision of the image, "hath made known to the king what shall come to pass *hereafter*; and the dream is certain, and the interpretation thereof sure."¹

That the term "mountain," in this passage, signifies a *kingdom*, is evident from the following: "And in the days of these kings shall the God of heaven set up a *kingdom*, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms," i. e., of the ten toes of the image, and the eleven horns of the beast; "and it shall stand forever."²

But this process of destruction of these earth-born powers by the MOUNTAIN-STONE, in its application to the NONDESCRIBT beast of Daniel, as it includes several distinct actions of that "stone," which actions take effect at different stages of his mutations, we shall here present them in the order narrated by the prophet.

It is here to be borne in mind that we are now treating of the *destruction* of the great beast by the *direct agency* of the "STONE." The phrase employed by the prophet respecting "the fourth beast," which was "dreadful and terrible, and strong exceedingly," viz., "*and it had ten horns*," alluding, as it does, to the division of the once consolidated empire by the invasion of the northern barbarians, is designed to indicate the *initiative* to its final overthrow. It marked the transition of the empire from the period of its *strength* to that of its *weakness*.³ As, however, the light of prophecy bears us onward to the period of its *consummated* destruction, that event transpires under and during the state of the image indicated by its "ten toes," not only, but by the successive

judgments inflicted upon the "LITTLE HORN," which *begin with the close* of the "time, times, and dividing of time,"¹ or the 1260 prophetic years allotted to his special career, and *end* by the consigning his body to the burning flame. Thus:

1. Speaking of the judgment of the "STONE" upon the *ten horned kingdoms* of the great beast, Daniel informs us that "they had their dominion taken away," but that "their lives were *prolonged* for a season and time."² By this we are to understand, that, though deprived of their temporal or political power under the Popedom, their *spiritual* dominion over the consciences of men *still survived*. Hence the prophet, in immediate connection with the close of the above prophetic number, says: "But the judgment *shall sit*, and they shall take away his dominion, to consume and to destroy it unto the end."³

"Unto the end." For—

2. This *little Roman horn*, THE POPEDOM, "was to make war with the saints, and was to prevail against them, UNTIL the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom."⁴

This *last* act of judgment upon the little horn, by the descent on him of the "stone," etc., is that set forth in the following splendid imagery of the prophet. "I beheld," says he, "till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."⁵

Imagery this, well fitted to portray the portentous occasion for the erection of this grand assize. The prophet continues:

"I beheld then, because of the words which the horn spake"⁶—"even that horn that had eyes, and a mouth that spake very great things," yea, who "spake great words against the Most High"—"I beheld, even until the beast was slain, and his body destroyed, *and given to the burning flame*"⁶

This *final* destruction of the little Roman horn, therefore, being "the time" when "the saints" should "possess the kingdom,"⁷ Daniel adds, "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and

¹ Dan. ii. 34, 35, 45.

² Ib. ii. 44.

³ See pp. 123, 124 of this work.

⁴ Dan. vii. 25.

⁵ Ib. vii. 12.

⁶ Ib. vii. 24-26.

⁷ Ib. vii. 21, 22.

⁸ Ib. vii. 9, 10.

⁹ Ib. vii. 11, 20, 25.

¹⁰ Ib. vii. 22.

came to the Ancient of Days, and they brought him near before him; and there was given him *dominion, and glory, and a kingdom*, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, *shall be given to the people of the saints of the Most High*, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."¹

But this period of destruction holds also an important relation—

3. To the *little Mohammedan horn*, which arose out of one of the four notable horns of the he-goat. This subject is much elaborated in the apostle John's visions in the Apocalypse. Daniel sets forth his final overthrow in the following brief sentence: "*He shall be broken without hand.*"²

Finally, in reference to the subject of the above prophetic-symbolic group, as denotive of the four great ruling Gentile powers of earth,—the Babylonish, the Medo-Persian, the Grecian, and the Roman,—it is objected to the above, that their overthrow, as herein set forth by the alleged agency of the "stone," cannot be, on the ground that the empires denoted by them, have long since perished amid the revolutions of the past, leaving naught behind them but the historic records of their former power, magnificence, and territorial extent. But if this be so, then is swept away the entire fabric of the prophetic word, and Christianity is left without a shield of defence against the bold and blasphemous taunt of the infidel—"Where is the promise of his coming?"³ That it is not so; in other words, that the prophetic-symbolic image of Nebuchadnezzar at this moment stands erect in all its parts, is evident from the following:

Originally, the *first* of the above-named monarchies, in its geographical territory, population, and government, was **BABYLONISH**. Under the *second* dynasty, the territory and population of Medo-Persia were annexed, and the government of the two made **MEDO-PERSIAN**. Under the *third*, in like manner, the territory and population of Greece were annexed, and the government of the three made **GRECIAN**. And under the *fourth*, the territory and population were completed by the annexation of Rome, and the whole made **ROMAN**. These, therefore, form what, for

the purpose of distinguishing their later from their earlier historic existence, we call **THE PLATFORM OF THE PROPHETICAL EARTH**. Both nationally and politically, this platform attained its ultimate (which is its present) dimensions by the above process of *annexation* of the one to the other successively; retaining, throughout, their original characteristics, as signified by the several symbols which denote them, as so many rods in God's hand for the chastisement of the apostate Church, Judaic and Christian; extending from the beginning of the captivity of Israel under Tiglath-Pileser,¹ A. M. 3263, and continuing "until the mystery of God shall be finished;" when "the kingdoms of this world," by the direct agency of the Messianic stone in their complete overthrow, shall have become "the kingdom of our Lord and of his Christ."

We repeat, therefore, that the prophetic colossal image of the Babylonish monarch now exists in all its parts—*gold, silver, brass, iron, and clay*—or the same as denoted by the four synchronic beasts of Daniel—the *lion, the bear, the leopard, and the nondescript* beast, together with those powers denoted by the *ten toes* of the image and the *ten horns* of the fourth beast, and the *two little horns* of the great beast and of the rough goat.

These four empires began on the great river Euphrates, whereon stood Nineveh the capital of Assyria, with Babylon on the Tigris. From these two cities proceeded the power which destroyed the national existence of the Ten Tribes of Israel, and which brought the Two Tribes of Judah into captivity. And it is notorious, that both these ancient capitals, Nineveh and Babylon, together with the countries which they ruled, *have now for eight centuries, down to the present day, been under the dominion of the Turkish or Mohammedan "little horn" of the rough goat.*

On the other hand, the Grecian leopard, Alexander, added to the territory of the great image that very portion of GREECE, which, *in our times, has arisen out of oppression and political death, into the state of an independent kingdom, such as it was when it first came on the prophetic stage.*

And, we have the **ROMAN**, still subsisting in the **TEN KINGDOMS OF THE WEST**, namely: Lombardy, Ravenna, Italy, Naples, Tuscany, France, Austria, Spain, Portugal, and Great Britain.

And, finally, on this subject; will any one pretend, that those two politico-ecclesiastical little

¹ Dan. vii. 13, 14, 27.

² Ib. viii. 25.

³ 2 Pet. iii. 4.

¹ 2 Kings xv. 29, 30; xvi. 9.

horns, the Papal and the Mohammedan, *do not now exist?* Let the present reigning Pontiff, Pio Nono of Rome, and the present Sultan of Turkey, Abdul Medsid, as the heads of these two powers, answer.

CHAPTER IX.

EXPOSITION OF THE MYSTICAL OR PROPHETIC NUMBERS OF THE BOOKS OF DANIEL AND THE APOCALYPSE.

SECTION I.

The prophetic "seven times" of Moses, Lev. xxvi., and of Daniel, chap. iv.

With the symbolico-prophetic group of the great family of nations that were to bear rule in the earth, as set forth in the preceding chapter, before us, and bearing in mind that they were specially appointed of God, as scourges in his hand for the punishment of the apostate branches of the Jewish and Christian Church—our next inquiry respecting them, relates to the important subject of *the predestined period allotted to them for the execution of their work.*

It will here devolve upon us to adduce Scriptural evidence, in proof that there was assigned to their dominant career, a given *terminus a quo*, or COMMENCING period, and a given *terminus ad quod*, or CLOSING period, which last must end with the "fulfilment of the times of the Gentiles," at the expiration of the 6000th year of the world from the creation.

The *historic* chronology of the Hebrew version, gives us a sum total of consecutive links of only 3679 years, as in the following summary:—

	YEARS.	A. M.
1. From the Creation to the Flood.....	1656	1656
2. From the Flood to the death of Terah, and Abraham's departure from Haran.....	427	2083
3. Affliction and Bondage.....	430	2513
4. From the Exodus to the end of the reign of Saal..	544	3057
5. From the death of Saül, to the Babylonish Captivity.....	473	3530
6. Babylonish Captivity.....	70	3600
7. Interval between the end of the Babylonish Captivity, and the commencement of Daniel's seventy prophetic weeks.....	79	3679
Total.....	3679	

If, therefore, no other data connected with the *subsequently* revealed purposes of God in regard to the *intervening* affairs of the Church, and the destiny of the world under the present constitution of things, is vouchsafed us, we are left in total

darkness as to any available knowledge of the origin, nature, design, and end, of the dispensation under which we live, as also that of a large portion of the next preceding age. But, so far from our being doomed to grope our way in the midst of such darkness, it has pleased the Infinite wisdom and mercy, even from the very beginning, to proceed on the principle, "surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."¹ Indeed, when we reflect, that all God's revealed purposes in creation, providence, and grace, under the three dispensations, patriarchal, Jewish, and Christian, were to be subordinated to the unfolding of his declarative glory, through the medium of SELF-MANIFESTATION in the person of Christ, we are led to the discovery that the entire plan of human redemption, historically, is but the filling up of what was prophetically announced in the early promise of the bruising of the serpent's head by the woman's seed. In this aspect, the entire history of the Church and of the world, was, from the first, *written in prophecy.* In this aspect, the fulfilment of prophecy becomes the polar-star of hope to a perishing world. True, like the gradually increasing light of the sun from early dawn to its meridian splendor, so with it. Prophecy was to shine "more and more, unto the perfect day." However therefore eclipsed in its earlier stages of development, other prophetic constellations, as it befitted the infinite wisdom and purpose of God, have arisen within its expansive circle, until, in analogy to the completion of the solar system in the natural creation, it is now perfect in all its parts. Hence the declaration regarding it by the apostle Peter: "We have a more sure word of prophecy, to which ye all do well to take heed, as unto a light which shineth in a dark place, until the day dawn, and the day-star arise in your hearts;"² "searching what," as to the great salvation therein revealed, "and what manner of time the Spirit of Christ which was in the old prophets," from Enoch to Malachi, "did signify, when it spake beforehand of the sufferings of Christ, and the glory that should follow,"³ etc.

In this view, therefore, of the design and end of prophecy, and having neither time nor space to linger longer at the threshold of these inquiries, I proceed to remark, that among the principal constellations in the prophetic firmament of which I have spoken, are those contained in the book of Daniel, and the Apocalypse, a summary of which has been given on pages 107, 108. In these

¹ Amos iii. 7. ² 2 Peter i. 19. ³ 1 Peter i. 11, 12.

prophecies are set forth, in a series of appropriate symbols, the rise, character, work, and final end of the four ruling monarchies of the world, not only; but they form a GREAT PROPHETIC CALENDAR OF TIMES, which, taken together, reveal to us the entire period, with their subdivisions, during which they were to perform their respective parts on the prophetic platform.

But before we proceed to an exposition of these prophetic numbers in detail, it will be well to advert to a popular objection, based upon the *discrepancies* of those interpreters regarding them, who adopt the year-day theory. "The statements of Scripture," it is alleged, "are so luminous, that no doubt will arise as to the period of fixing the fulfilment of an event, *if only it be accomplished*;" whereas, the absence of universal agreement in reference to *the time* of its commencement, by those writers who discard the day-for-day theory of interpretation, furnish evidence that it has not been fulfilled at all. Hence the adoption of the following canon in regard to prophecy—that "as its purpose was to produce conviction, it must be *laid down as a first principle* with the interpreter, that *GENERAL CONVICTION IS THE ONLY TEST*:" i. e., of the correctness of the interpretation.

The fallacy of such a canon, however, is obvious from the fact, that it does not necessarily follow that a predicted event, even though announced in the plainest possible terms, and though it be fulfilled in the most striking form, cannot fail to produce a "general conviction" of its accomplishment. Indeed, on this subject, what is true of the *doctrines* of Scripture, is equally applicable to the *prophecies*. Take on the one hand, for example, the great doctrine of the sufferings and death of Christ as set forth in the fifty-third chapter of Isaiah; and on the other, the predicted calling of the Gentiles, and the casting away of the Jews: in other words, that Messiah was to be "a light to lighten the Gentiles," *before He could become "the glory of His people Israel."*¹ and I ask, whether either the one or the other of these "luminous" statements, produced a "general conviction" of their truth, even among the apostles of our Lord. So far from it, when our Saviour announced to his disciples his approaching sufferings and death, "How that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed,"² etc., "Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: *this shall not*

*be unto thee."*¹ while the disciples of Emmaus expressed their expiring hopes of deliverance from the Roman yoke, by Messiah, in the words, "*we trusted that it had been He who should have redeemed Israel."*²

It follows therefore, either, first, "that truth itself is, as to the evidence of its being truth, to be dependent upon the *degree* in which, when revealed by God, and rightly expounded by any individual interpretation, it is received or understood by the creature;" or second, "that if any portion of prophetic truth, already existing in the mind of God, and contained in his word, be made known to an interpreter, and by him announced to the Church [whether it relates to an event or a date], *it remains no less the truth, EVEN IF NO PORTION OF THE CHURCH BE MADE WISE TO RECEIVE IT.*"

Now, clearly, the adoption of the first alternative above, involves the fatal and ruinous consequence, that unless a doctrine or a prophecy of Scripture, when announced and expounded, produces a "general conviction" of its truth, it must therefore be false! I need not stop to ask, if this be so; what then becomes of the entire fabric of our common Christianity? Let the objector name any one *doctrine* of Scripture that has, in any age, produced a "general conviction" of its truth; and as to the *prophecies*, the same result under similar circumstances must inevitably follow. In illustration, take the 490 years of Daniel,³ together with the prophecies of Isaiah and Malachi, in reference to the coming of John.⁴ While, in regard to the former, the *fulfilment* of the momentous events connected with the birth, ministry, life, and death of the Lord Jesus Christ with which it was to close, do not appear to have been generally recognized by the Church, insomuch that some supposed him to be "John the Baptist, some Elijah, and others Jeremiah, or one of the prophets."⁵ so, in reference to his forerunner, and that, though the disciples were told that he "was Elias which was for to come."⁶ Shall, therefore, the failure of the fulfilment of these and the like prophecies before the very eyes of the people to produce a "general conviction" of their truth, be taken, as the above canon compels us to do, in evidence of their non-accomplishment? Our blessed Lord thought otherwise. He attributed their *errors* in these premises, to their unbelief and hardness of heart, and loudly reproved them, because they did not "*discern that time.*"

¹ Luke ii. 32.

² Matt. xvi. 21.

¹ Matt. xvi. 22.

² Luke xxiv. 21.

³ Dan. ix. 24-27.

⁴ Isa. xi. 3-5; Mal. iii. 1.

⁵ Matt. xvi. 14.

⁶ Ib. xi. 14, and comp. John i. 19-25.

Again: In regard to the argument derived from the *discrepancies* of prophetic writers, that because they differ from each other in their interpretations of an event or a date, therefore none of them can be right, I reply: that this is the argument of Roman Catholics against Protestants, and the argument of Jews and infidels against Christianity altogether. And, surely, every evangelical Christian will unite with us in deciding that such an hypothesis, by proving too much, proves nothing at all. Indeed, in reference to this matter, the question is not, whether Horsley, or Scott, or Mede, or Faber, or Cuninghame, or Cumings, in their interpretations, is true or false—and they all differ widely on important points—but it is whether, upon *Scriptural* grounds, the existence of discrepancies among interpreters, or the want of general conviction among the saints, be a sufficient warrant for *denying* the accomplishment of the things they allege, whether the things predicted relate to the past, the present, or the future.

It is sufficient to reply, that, as the truth of any one of the fundamental *doctrines* of our common Christianity does not depend upon the individual sentiments of men, *unless* their views are found to be in accordance with the testimony of Scripture; so in regard to the structure of *prophecy*. "To the law and to the testimony: if we speak not according to this word, it is because there is no light in us."¹ We may illustrate this subject by a reference to the seventy weeks of Daniel. The *period of its commencement*, is made to depend upon a right selection of one of *three* decrees. Our argument therefore is, that while the adoption of the first, second, or third, by different writers (thereby assigning for its commencement one of three different dates), would not prove that all were in error: the true one must be determined solely on the authority of Scripture. If the interpretation of the *opening* and *closing* events of the whole period of the 490 years of Daniel are found, on the one hand, to coincide with what the Scriptures reveal of the predicted events connected with the first "seven weeks," and on the other, with those of the last or "one week," and these events can be clearly verified by history as having transpired at the precise periods assigned to them in the prophecy, it will follow, that the time of the commencement and end of the "seventy weeks" is demonstrated. On this subject, we refer the reader to what we have offered in pages 96, 97 of this work.

With these preliminaries, therefore, to our proposed exposition of the mystical or prophetic numbers of Daniel and the Apocalypse, we shall proceed to consider them in accordance with the following arrangement, dividing them into two classes, the greater and the lesser.

1. Of the first class, are the "seven times" of Moses, Lev. xxvi., and of Daniel, Dan. iv. 32, which commence and end together, and reach down to the close of "the times of the Gentiles," or the present age.

2. Of the second class, the shorter, all are either merged in and form a part of, or else run parallel with, the longer, and serve both to illustrate and confirm it.

3. Not one of either class of these prophetic numbers, will be found to extend beyond the close of this dispensation. Predicted events there are, which are to *follow* the close of the present age; those events in which all the leading prophecies converge, and form the great era of crisis to the Church and the world; but these belong to a **SHORT UNCHRONOLOGICAL PERIOD**, extending from the *close* of the 6000th year of the world, to the time when "the kingdoms of this world shall become the kingdom of our Lord and of his Christ." Let us consider, then, of the first class of prophetic dates:

1. The twice repeated mystical number of the "SEVEN TIMES" of Moses and Daniel. The first was announced by Moses, on the completion of the Tabernacle, one year after the Exode,¹ A. M. 2514 (B. C. 1490); the second, by the prophet Daniel, in the thirty-fifth year of the Babylonish captivity,² A. M. 3555 (B. C. 577), making an interval of 913 years.

This period of "seven times," I now remark, when deciphered by the rule for the interpretation of mystical or prophetic numbers, understanding the term "*times*" to signify *years*, as each year is to be reckoned at 360 days, "each day for a year,"³ seven times 360, give us a total of 2520 years.

If then, first, we can *verify by history*, the precise year of the world from the creation, according to the sacred Hebrew annals, *when this remarkable prophecy commenced its course of fulfilment*; and if, second, the 2520 years denoted by it, when *added* to said year of the world from the creation, amounts precisely to the sum total of 6000 years; it will follow, that our exposition of

¹ Compare Exodus xiii. with chap. xi. 82, 83, and Lev. xxvi.

² Compare Dan. i. 1; 2 Kings xxiv. 1; 2 Chr. xxvi. 4-7, with Dan. ii. 1; and these, with Dan. iv. 29-33, 34-37.

³ See pages 108, 109 of this work.

¹ Isa. viii. 20.

it is in accordance with "the mind of the spirit" in its original announcement.

In our exposition of these two collateral numbers, we shall take the ground, that the "seven times" in the vision of the great tree, Dan. iv. 3, is *expository* of the "seven times" of Lev. xxvi., not only, but that they are *typical* in their character, which circumstance furnishes the evidence of their *parallelism* with the latter. Also, that their starting chronological point is coincident with A. M. 3480, B. C. 652, and that they close with the period designated in the New Testament as "THE FULNESS OF THE GENTILES."¹

There is, however, an objection, on the one hand, involving a *denial* of the typical import of the seven times in the vision of the great tree, according to our interpretation of it; and a difference in the *mode* of determining the time of its commencement, on the other. Reserving our reply to the above objection, till we reach the "seven times" in the vision of the great tree, Dan. iv. 32, we shall first call the attention of the reader to the last-named point, in connection with,

2. The "SEVEN TIMES" of the Great Lawgiver and prophet Moses, Lev. xxvi., verses 18, 21, 24, and 28. That eminent writer and interpreter of prophecy, the Rev. George Stanley Faber, in his comments on this mystical number as recorded in Dan. iv. 32, tells us that his treatise "rests upon the grand master-number of *seven times*," etc. (Pref., p. viii.), which he denominates "the sacred calendar of prophecy," and "the times of the Gentiles;"² and, as he interprets days for years, he makes the whole term of the seven times to comprehend a space of 2520 years. It is scarcely necessary to remark in this place, that as the two phrases in Leviticus and Daniel, as denotive of a period of time, are collateral, it matters not which of the two passages a writer may choose to select. The main point is, the *data* adopted in determining *the time* of its commencement. On this subject, Mr. Faber's theory in reference to the seven times is, that it is "produced by the duplication of *three times and a half*:"³ in other words, that the 1260 days (years) of Daniel and St. John form but a moiety of said number; and, at first view, it must be confessed, that it is invested with no small degree of plausibility, twice 1260 years amounting to precisely 2520. The reader, however, must here be admonished, that to sustain the above hypothesis, every thing depends upon the correctness and clearness of the

period at which Mr. Faber's prophetic "seven times" commences; this being adopted by him as A KEY to determine the commencement of the *last half*, or 1260 years of the 2520, together with the 1290, and the 1335 days (years) of Dan. xii. 11, 12.

The application of this key to the last-named prophetic numbers, must be deferred to a subsequent page. We are now concerned only with the question of the commencement of the *seven times*. This period, Mr. Faber fixes at the *birth* of Nebuchadnezzar, n. c. 657; for which, he offers in proof the words of Daniel, in interpreting that monarch's vision of the colossal image, chap. ii., viz.: "Thou art this head of gold," which he applies, not to the *kingdom* of Babylon as a whole, but simply to the *lifetime* of that king. He then says of this period, "That if chronology should evince it to be impossible, that his [Nebuchadnezzar's] *birth* could have taken place in the year in which he places it, his arrangement of the prophecies will *at once be convicted of error*, and will be rendered *altogether untenable*."¹

Now, that the *data* on which Mr. Faber relies for the commencement of this period, is an "error," and hence "untenable," we think will appear from the following:

1. In the first place, in the vision, the term *king*, is evidently used to signify kingdom. For Daniel commences the *application* of the vision thus: "Thou, O *king*, art a king of kings, for the God of heaven hath given thee a *kingdom*, etc.; *thou* art this head of gold; and after thee shall arise another *kingdom* inferior to *thee*, and another *kingdom* of brass, etc.; and the fourth *kingdom* shall be strong as iron, etc.; and in the days of these *kings* shall the God of heaven set up a *kingdom*," etc. (Dan. ii 37-44). Here it is obvious, that the expressions "*king*" and "*thou*," as spoken of Nebuchadnezzar, do really relate to his EMPIRE; and that the terms *king* and *kingdom* are, in like manner, used synonymously for the other three empires. The interpretation, therefore, of Mr. Faber, offends against the plain and evident meaning of the context. But,

2. In the next place: Mr. Faber adopts the following *canon* of interpretation in support of his theory: "The principle of *homogeneity*," he tells us, "must never be violated; or, in other words, homogeneous prophecies must be interpreted homogeneously." (Pref., p. viii.) On this principle, therefore, if the head of gold be Nebuchadnezzar, congruity requires that his *son*, Evil-Merodach,

¹ Rom. xi. 25.

² Sac. Cal. of Proph., vol. i. pp. 40, 41.

³ Ib. Pref., p. viii.

¹ Sac. Cal. of Proph., vol. ii. p. 87.

should be the kingdom to arise after him, and inferior to him; and the remaining princes, down to Belshazzar, the remaining kingdoms. But, in direct violation of his own canon, Mr. F. interprets the remaining portions of the image—the silver, brass, and iron of three *empires*—entirely irrespective of any individual *kings*. This, however, the learned writer justifies, by a reference to Ptolemy's famous astronomical canon, and tells us, that though the rudiments of the three successive empires had long been in existence, we have no concern with them till they are made constituent parts of the metallic image.¹ But, Mr. F. here overlooks the fact, that this would equally destroy his principle of dating from the *birth* of Nebuchadnezzar; for, while his father occupied the throne (which, by the way, he usurped, by slaying his master), Nebuchadnezzar could not have been *king*. And further: as Mr. F. makes Nebuchadnezzar to have been fifty years of age when he was associated with his father in the twenty-first year of his reign, he must have passed thirty years of his life, without any title even as an *heir apparent* to the throne. Nor is this all. If Nebuchadnezzar, as Mr. F. affirms, was fifty years old when he ascended the throne of Babylon, it would make him to have attained the great age of ninety-five years at the time of his death,—an age, as Dean Prideaux observes in his remarks on Archbishop Usher's error in regard to his marriage, very unlikely for such to live, who usually waste their lives, both by luxury and fatigue, much faster than other men. Finally, on this subject,

3. Mr. Faber's *authority* for making Nebuchadnezzar fifty years old when he came to the throne, is on the ground that Berosus, the Chaldean historian, relates of him that he was *ἐν ἡλικίᾳ* (*arrived at manhood*.) But, unless some further expression had been likewise used, as, "who had long since arrived at manhood," or the like, the above construction of *ἐν ἡλικίᾳ*, we submit, is altogether gratuitous. Prideaux therefore translates it, "who was still a youth;" Whiston, in his translation of Josephus, "who was then but young;" while Josephus, when speaking of his death, says, "he was an *active man*," etc. These facts, therefore, taken in connection with Prideaux's correction of Archbishop Usher's error, viz., that Nebuchadnezzar married, not Astyages, but her sister (whose daughter Amythtis became, according to Ctesias, the wife of Cyrus),² which marriage took place *after* he was sole monarch

of Babylon; and, while it chronologizes well with that writer's observations, it forms, if not positive evidence, at least the highest moral improbability of the correctness of Mr. Faber's theory.

While, then, we agree with this generally accurate writer in his interpretation of the *seven times* as a mystical number denoting 2520 years; and that they form the basis of "the great calendar of prophecy" or "the times of the Gentiles;" and also of their typical character in the vision of the great tree, etc.; we are reluctantly at issue with him, on the subject of *the mode* of determining the period for their commencement at the *birth* of Nebuchadnezzar. The *data*, as we contend, for determining the *terminus a quo*, or commencing period of that number, rests on the ground already stated, viz., that their starting chronological point is coincident with A. M. 3480, B. C. 652, and that they close with the period designated in the New Testament, as "THE FULLNESS OF THE GENTILES."

The announcement of this prophetic number by Moses, Lev. xxvi. 18, etc., is as follows: "And if ye will not yet for all this hearken unto me, then will I punish you SEVEN TIMES for your sins," etc. Remarking simply by the way, that in verses 18 and 21, the word "*more*" is added to the prophecy, there is, I observe, a need-be that I advert to several difficulties, which are alleged as fatal to our hypothesis, that these "seven times" are a mystical number, denotive of a definite period.

1. The Rev. Edward Winthrop, A. M., in his "Premium Essay on the Prophetic Symbols," when discussing "the seventh law" of symbolic interpretation, says, that "the *seven times*, in the twenty-sixth chapter of Leviticus, are *not symbolical*"—that "the prophecy is exclusively verbal," etc.: and affirms that "the Hebrew שבע, in Lev. xxvi. 18, 21, 24, 28, is equivalent in that connection to *sevenfold*, and denotes, not the duration, but the intensity of the judgments which the Lord would inflict upon the Israelites in case of their disobedience." Also, that in the above passage, "there is no word in the original, to correspond with the English word '*times*,' as there is in Dan. iv.,"¹ etc. To the same effect are the objections of two other eminent writers, the Right Rev. Bishop Hopkins and Dr. Jarvis, who consider the seven times in Leviticus, as representing simply "punishment in *degree*, and not in *duration*;"² that is, "that it might as well have been

¹ See Premium Essay—104, 105.

² "Two discourses on the Second Advent of the Redeemer, with special reference to the year 1843, by John Henry Hopkins, D. D., Bishop of the Diocese of Vermont."

¹ Sac. Cal. of Proph., vol. ii. p. 8.

² See Lemprière, and also Brown.

rendered *sevenfold*. . . a superlative to denote intensity,"¹ etc. But with deference to the above authorities, I would submit, that to consider this term as signifying *sevenfold* instead of *seven times*, would involve a needless tautology, inasmuch as this four times repeated seven times of chastisement of the Israelites, follows a *previous* catalogue of threatened judgments against the nation of Israel and Judah, "if they should despise God's statutes and abhor his judgments," viz., "terror, consumption, the burning ague, sorrow of heart, prolonged captivity,"² etc.; all of which they were to suffer from the commencement to the end of the "seven times" chastisement. Then, in *addition* to this, is the following evidence, that the text is obviously intended to signify a *chronological period*. I refer to the frequent use of the same mode of speech both in the Old and New Testaments, in respect of all of which, it is conceded, that a chronological period is meant. Thus, we read of the "*seven times*" that was to pass over the exiled Nebuchadnezzar during his period of maniacy, Dan. iv. 16; of the "*time, times, and dividing of time*," Dan. vii. 25; xii. 7; Rev. xii. 14; of "*the times of restitution of all things*," Acts iii. 21; of "*the times of the Gentiles*," Luke xxi. 24; of "*the dispensation of the fulness of times*," Eph. i. 10; and of "*the appearing of our Lord Jesus Christ, which in his times he shall show*," etc., 1 Tim. vi. 15.

Wherefore, then, it may be demanded, should not the "SEVEN TIMES" in Leviticus be understood of a chronological period also? It stands connected with *the last* communication which "the Lord spake to Moses in the Mount Sinai to the children of Israel," when they should "come into the land which God gave them," of what would be the *consequences* of their departure from him, both as to "degree" and "duration."

But it is objected to our interpretation,

2. That if the "seven times" is to be understood of a prophetic number, as it is *four times repeated*, it should be computed at 10,080 years. On this subject, the Rev. Dr. Jarvis, speaking of the "seven times" of Leviticus, affirms that it is "precisely analogous" to the duty enjoined by our Lord to "forgive" an offending brother not only "*seven times*," but "*seventy times seven!*" And adds, "Would it not be thought a most extraordinary interpretation, that Peter meant to

ask, Shall I forgive my brother 2520 years?" To this I reply, that if the "*seven times*" in each passage are "precisely analogous," then there is a slight error in the learned Doctor's arithmetic. If the "*seven times*" and the "*seventy times seven*"³ in the latter passage refer to the *same* thing, it would make Peter to exercise the grace of forgiveness for the period of 25,200 years! So much for the confounding of a term expressive of a *chronological date*, with a similar term when used to enforce a *moral duty*, that of forgiving an offending brother, not for "seven times" only, but for "seventy times seven," or 490 times, if repeated so often.

Still it is urged, that the *repetition* of this number in Leviticus, from the peculiar phraseology employed, "*seven times MORE*," demands on our hypothesis that the period be four times repeated. To this I answer, first, that the word "*more*" is only used *twice*, the first time in verse 18, in which case it is used to express the prospect of *continued punishment*; and the second time in verse 21, where the *degree* of their punishment is regulated by their *sins*. And, in the next place, that the four passages in question, are but a *repetition of the same period*, is evident from numerous Scriptural precedents, in which "a *repetition* of the same thing" is most unquestionably employed to express but *one* period or *one* event. For instance: seven years of famine was revealed to Pharaoh by "a *repetition*" of dreams, which Joseph, in interpreting to him, declared were "*one*," and added, "and for that the dream *was doubled unto Pharaoh twice, it is because the thing is established of God, and God will shortly bring it to pass.*"⁴ The *seventy years'* predicted captivity of the Jews, was reiterated *four or five* times by different prophets,⁵ and no one pretends that on that account it was to be as often repeated. And so, Peter's vision of the great sheet let down from heaven, was *three times* repeated to him,⁶ without any one ever supposing that he had three separate visions. And the apostle John, under different forms, repeats the mystical 1260 days or years of Daniel *four times* over;⁶ and in the twentieth chapter of the Apocalypse, the one thousand years are repeated *six times*; when no one has ever pretended that he referred in either case, to more than *one* period.

With this explanation and defence of the terms of the prophecy in hand, we are now prepared to inquire, *at what year of the world this mystical*

¹ "Two Discourses on Prophecy: with an appendix, in which Mr. Miller's scheme, concerning our Lord's Second Advent, is considered and refuted. By Samuel Farmar Jarvis, D. D.; LL. D."

² See Lev. xxvi. 14-17, 28-39.

³ Two Disc. on Prophecy, etc. ⁴ Matt. xviii. 21, 22.

⁵ Gen. xli. 32. ⁶ Isa. xxiii. 15-17; Jer. xxv. 11, 12.

⁶ Acts x. 9-16. ⁶ Rev. xi. 2, 3; xii. 14; xiii. 5.

number, the "SEVEN TIMES," commenced. And here I observe,

First, that the predicted punishment with which this period was to open, was the following: "And I will break the pride of your power."¹ Now, that this refers to the captivity under MANASSEH, king of Judah, is clear. For, even after the dismemberment of the kingdom under Rehoboam and Jeroboam, though one division, *the ten tribes*, was made tributary,² the other, *the two tribes*, retained their independence till the period of the captivity under MANASSEH. With that event, the ten tribes having *previously lost their king*,³ the "pride of their power was broken;" so that, though Manasseh, on his repentance, was restored to his throne,⁴ and several other monarchs followed him—*Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah*⁵—down to the time of the Babylonish captivity under Nebuchadnezzar, they have never regained their national independence "from the day of the kings of Assyria unto this day."⁶ Again,

Second. In confirmation of the above, by comparing the *particular sins* on account of which, according to the above prophecy, this punishment was to be inflicted on Israel, (with the crimes specifically charged upon the Jews as instigated by Manasseh⁷—together with the *instruments* appointed by Providence to bring upon them these judgments—it will be seen that they all point to the *captivity* under MANASSEH, as the time for the commencement of this period.⁸ And hence,

Third, the reference, by the sacred writers, to the *sins* of Manasseh, as THE CAUSE of the captivity of JUDAH, long after that event.⁹ And finally, on this subject,

Fourth: The prophet Hosea, more than one hundred years before, pointed to the captivity under Manasseh, as *the occasion* of the loss to Israel and Judah of their national independence. "And the pride of Israel (the ten tribes) doth testify to his face: *therefore shall Israel and Ephraim* (the principal tribe of the ten) *fall in their iniquity*; JUDAH (the other division) ALSO SHALL FALL WITH THEM:"¹⁰ while the prophet

Isaiah had predicted *the very time* when these events should take place—"And within *three-score and five years*, EPHRAIM SHALL BE BROKEN, that it shall not be a people."¹

This prophecy of Isaiah was made early in the reign of Ahaz, king of Israel, A. M. 3377.²

But the captivity of *Judah*, under their king Manasseh, took place in the year A. M. 3480, or the year B. C. 652. This result is obtained by deducting the prophetic number of "seven times" or 2520 years, from A. M. 6000.

If to this it be objected, that Manasseh reigned fifty-five years, and that the captivity under him occurred at an *earlier* date; my reply is, that though this be admitted, yet its *chronological commencement*, in a NATIONAL point of view, is carried forward at least thirty-eight years, that being the interval between his restoration to his throne on his repentance for his sins, and the above-named date. The former, or his *personal* captivity, was but a PRELUDE to the latter, or the captivity of the *nation*, according to the statement 2 Kings xxi. 11, 12, "Manasseh hath made JUDAH also to sin with his idols: therefore, thus saith the Lord God of Israel, Behold, I AM BRINGING (i. e., by the personal captivity of their king) *such evil upon Jerusalem and Judah*, that whosoever heareth of it, both his ears shall tingle." Hence, while the Almighty could pardon the individual sins of the wicked Manasseh on his repentance, yet, NATIONALLY, Judah, *repenting not* of their idolatry, etc., though instigated by that king, was punished by the final loss of *their independence*, together with that of Ephraim, as above.

The following is our chronological adjustment of the above events:

1. The prophecy of Isaiah vii. 8 was given in the early part of the sixteen years' reign of Ahaz; say, in the second year,³ A. M. 3377.

2. The captivity of *Ephraim* under ESARHADDON transpired in the twenty-second year of Manasseh, he (Esarhaddon) being, at that time, king of BABYLON as well as of Assyria.⁴

3. The *same year* JUDEA was subjugated by Esarhaddon, who, having captured MANASSEH as he lay hid in a thicket, bound him in chains of brass, and carried him a captive to BABYLON.⁵

Now, counting fourteen years from the second of Ahaz, and adding the twenty-nine years intervening

¹ Lev. xxvi. 13, 19.

² 2 Kings xvii. 1-18.

³ 2 Kings xviii. 9-13.

⁴ 2 Chron. xxxiii. 12, 13.

⁵ 2 Kings xxi. 1, 19; xxii. 1; xxiii. 31, 36; xxiv. 8, 18.

⁶ Neh. ix. 32.

⁷ Comp. Lev. xxvi. 14, 18, 27, with 2 Kings xxi. 9-13; and Lev. xxvi. 1, 2, with 2 Kings xxi. 2-8; 2 Chron. xxxiii. 2-11.

⁸ Comp. Isa. x. 5, 6, with 2 Kings xxi. 10-14; 2 Chron. xxxiii. 10, 11; Neh. ix. 32.

⁹ 2 Kings xxiii. 26, 27; xxiv. 1-4; Jer. xv. 1-7.

¹⁰ Hosea v. 5.

¹ Isa. vii. 8.

² Ib.

³ Compare Isa. vii. 8, with 2 Kings xvi. 2.

⁴ Compare 2 Kings xvii. 24, and Ezra iv. 2, 10, with 2 Chron. xxxiii. 11.

⁵ 2 Chron. xxxiii. 11.

reign of Hezekiah,¹ down to the end of the twenty-second year of Manasseh, and it gives you the sixty-five years of Isaiah's prophecy from the second year of Ahaz, A. M. 3377.

It results, that though "JUDAH FELL WITH EPHRAIM" in the same year, the 22d of Manasseh, A. M. 3442, 65 years after 3377, according to the prophecy of Hosea, chap. v. 5, and Isa. vii. 8; still, the judgments which the Almighty then began to bring upon "Jerusalem and Judah," were not consummated till about thirty-eight years after,² viz., A. M. 3480 }
 Add years B. C. 652 } = 4132
 to NATIVITY add A. D. 1868 Add 1868

gives a total of 6000 Total 6000

I have only to say in conclusion, that the exposition given above of this prophetic number is confirmed by the *internal evidence* of the prophecy itself. It announced that the land of Israel was to lie desolate, *so long as its inhabitants should remain scattered among their enemies of the Gentile nations*. But, they have been for many centuries, and they *still are*, a people scattered and peeled, a hissing and a by-word to their Gentile enemies. The Moslem crescent *still* peers above the dome of the Mosque of Omar, erected on the very site of their once magnificent temple in Jerusalem. And their *present captivity*, according to the prediction of our Lord, Luke xxi. 24, is to continue "TILL THE TIMES OF THE GENTILES BE FULFILLED," at the end of the six thousand years from the creation.

With this remarkable era coincides, precisely, the *chronological termination* of the "SEVEN TIMES," or 2520 years of Leviticus, commencing with the captivity under Manasseh, A. M. 3480, as demonstrated above.

But I have said,

II. That the "SEVEN TIMES" of Daniel, chap. iv. 16, run parallel with the "seven times" of Leviticus. This prophetic number occurs in connection with the following prophecy concerning Nebuchadnezzar, king of Babylon, in connection with, and as a part of, that monarch's vision of the great tree, in the following words: "*Let his heart be changed from man's, and let a beast's heart be given unto him; and let SEVEN TIMES pass over him,*" etc.—i. e., 2520 years.

To this view, however, the Rev. Mr. Winthrop objects that the "seven times, in Dan. iv. 16, are not predicated of the symbol, but of the person symbolized;" to which he adds, "this is demon-

strably the fact from what is said in that passage, '*let his heart be changed,*'" etc. From this he argues, "a man's heart on the one hand, and a beast's heart on the other—that is, human sympathies and those of the brutes—cannot be predicated of a tree, and therefore this part of the prophecy is *not symbolical, but verbal,*" etc.: accordingly, this writer discovers a sudden "transition from the symbolical to the verbal" in the vision between verses fifteen and sixteen. "The language here used," he adds, "is not applicable to the tree which is the symbol, but only to Nebuchadnezzar, who was the person symbolized; and it is over *him*, and not over the tree, that the *seven times* are said to pass," etc.¹ But we reply: Admitting that the above is true as it respects the "tree," which was commanded to be "*heun down,*" v. 14; yet how are we to separate the *seven times* maniacal "portion" of Nebuchadnezzar "with the beasts in the tender grass of the field," from his browsing around "*the stump of his roots*" which were to be "*left in the earth, even with a band of iron and brass,*" during that period? Here, obviously, the *sustenance* provided for the exiled monarch during his madness, was to continue to thrive around the roots of the remaining stump of the tree, "wet with the dew of heaven," *coeval* with the "seven times" that were to "pass over him." The vision, though a part of the symbols relate to the "tree," another part to the "stump of his roots," and another to "Nebuchadnezzar," *is symbolic throughout*, and can only be rightly interpreted by being preserved in its integrity *as a whole*. Did our space permit, it might, if we mistake not, be easily shown that Mr. W.'s "laws of symbolic interpretation," rightly applied to this vision, would abundantly confirm what we have set forth.

But we come now to consider the objections raised against our view of the *typical* character of the "seven times" in Dan. iv. 16, 32. Both Mr. Elliott, in his "*Horæ Apocalypticæ,*" and Mr. Faber, adopt the same view, which may be stated in few words, to wit: That the *insanity* of Nebuchadnezzar during *seven times*, is *TYPICAL* of the seven times or 2520 years of "the times of the Gentiles," etc. To this Mr. Faber adds, that his restoration to reason is typical of the holy millennial state. "Surely then," as one writer properly observes, "the period *previous* to his insanity ought, in strict analogy, to be typical of a period of holiness likewise." Mr. Faber, evidently, in this particular, carries the vision beyond

¹ 2 Kings xviii. 2.

² See 2 Kings xxi. 11-18.

¹ Prem. Essay, pp. 103, 104.

its due limits, for it is obvious that the mystical number of seven times ends with the monarch's recovery of his reason. What follows in verses 34-37, is simply Nebuchadnezzar's statement as an *historical* verification of the *literal* fulfilment of that predicted period, in his own person.

But the same writer adds in regard to this theory, "There is another consideration which renders the whole figment eminently contradictory and illogical; for the insanity of Nebuchadnezzar was an interval in which he was shorn of power, and at the end of it restored to it: but the seven times of the Gentiles is a period during which they exercise power over and against the Church, and at the end of it are scattered to the winds!"¹ A sufficient answer to this may be found in the fact, that if Nebuchadnezzar during his insanity "was shorn of power," still that power was exercised by proxy, in the person of his son, Evil Merodach, who filled the throne during his insane exile therefrom.

And so, Mr. D. N. Lord, in his recently published volume on "the coming and reign of Christ," referring to this theory of Mr. Faber, says, "It is utterly the work of his fancy. No such symbolic period is mentioned by the prophet. The only instance in which the expression 'seven times' is used by him, is in Nebuchadnezzar's vision of the great tree," etc., which he limits solely to the personal history of that monarch.² In reply, it may be observed, that if the circumstance of the number seven times as used but *once* in the Book of Daniel, is to be admitted as an argument against its typical import, then, I respectfully submit, by proving too much, it proves nothing. Other instances of a similar kind occur in Scripture, for example, Rev. xx. 1-6, where we find the first and only direct and positive statement of the doctrine of the first resurrection, etc. Shall we therefore reject the doctrine on that account? If it be said in reply, that the same doctrine is to be gathered from other portions of the New Testament, we grant it. But the same fact will apply to the *seven times*, which was enunciated by the prophet Moses more than nine hundred years before Nebuchadnezzar's vision of the great tree, of which fact, by the way, neither of the above writers, in their animadversions, have taken any notice.

We now hasten to our exposition of the typical import of the seven times under consideration. It regards the evidence of its *coincidence in point*

of time, with the other. Now, it is admitted that, *primarily*, the seven times had reference to the dethronement and madness of the Babylonian monarch, in whom it was *literally* fulfilled.¹ But, that its connection with the personal history of Nebuchadnezzar was intended to *adumbrate*, symbolically, that state of political and moral mania which should characterize all human governments under the dominion of the princes of this world,² during the *entire period* denoted by that same monarch's vision of the colossal image,³ and of Daniel's corresponding visions of the four wild beasts which dwelt beneath the branches of the great tree,⁴ and of the ram and rough goat,⁵ etc., may be clearly shown from their collective *internal evidence*.

As introductory to our exposition of this subject, I must premise, that the predicted "SEVEN TIMES" mania of Nebuchadnezzar is to be taken in connection with his vision of THE GREAT "TREE" in chapter iv., as *expository* of its chronological import. The *height* of that tree reached to heaven, and the *sight* thereof to the ends of the earth; in addition to which, the Watcher and the Holy One from heaven commanded, that after the tree was hewn down, etc., the stump of the roots thereof should be left in the earth, even with a band of iron and of brass, in the tender grass of the field, etc., circumstances which, symbolically speaking, tend to impress the mind with the idea of *prolonged duration*, as well as of strength.

Now, with this idea corresponds Daniel's interpretation, first, of the colossal image, the different parts of which (symbolic of the *successive periods* which were to mark the rise and fall of the four great monarchies, which, with their subdivisions, were to bear rule in the earth—the *Babylonian, Medo-Persian, Grecian, and Roman*)—on the great principle of *annexation* of the one to the other, were indissolubly cemented together, thereby preserving the image *intact*, from the period denoted by the head of gold, down to that signified by the feet of mingled iron and clay. Thus, Daniel, in his address to Nebuchadnezzar, says: "THOU art this head of gold;" i. e., the *kingdom*,⁶ Babylon, of which he was the "head," already existed. The *period* of its sway had already commenced. Then the prophet adds, "And after THEE shall arise another *kingdom* inferior to THEE

¹ Dan. iv. 28-33.

² 1 Cor. ii. 6, 8.

³ Dan. ii.

⁴ Dan. vii. 1-8, iv. 21.

⁵ Ib. viii. 1-12.

⁶ That the terms *king* and *kingdom* are used INTERCHANGEABLY to denote the same thing, see Dan. vii. 17: "The four great beasts are four *kings*," etc.; with ver. 23, "The fourth beast shall be the fourth *kingdom*," etc.

¹ See Invest. of Proph., vol. iv. pp. 296-300.

² Coming and Reign of Christ, pp. 272, 273.

(the silver); and another third *kingdom* of brass, etc.; and the fourth *kingdom* shall be strong as iron," etc. He next informs us of the *period* of their overthrow, and of the *agent* by whom it shall be accomplished: "AND IN THE DAYS OF THESE KINGS (or kingdoms) shall the God of heaven set up a kingdom, which shall break to pieces and consume all these kingdoms, and it shall stand forever." And this, he declares, is to be effected by the glorious mission of the MESSIANIC "stone cut out of the mountain without hands," by the smiting of this colossal image on the "feet that were of iron and clay," which act of smiting, Daniel informs us, shall take place at "the time of the end" of these prophetic monarchies, or in "the last days," when "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."¹

Second. That the vision of the four wild beasts etc., of Daniel, *synchronize* with the four compartments (the gold, the silver, the brass, and the iron, etc.) of the colossal image, is admitted on all hands. The Scriptures themselves apply them as descriptive of the four empires already spoken of.² It is unnecessary, therefore, to add any thing further on the subject of the prolonged period occupied by them in the world's history. The sacred writers, whose statements are confirmed by the authentic records of profane annalists, sufficiently attest their remote origin and their present existence. And now, having already determined the *chronological commencement* of the mystical "SEVEN TIMES" of Leviticus, it only remains that I adduce the evidence in proof of the *parallelism* therewith, of this "seven times" of Daniel.

The prophet Jeremiah, I submit, settles this point. Having assigned the *same causes* for Israel's captivity with those predicted by Moses,³ he says: "And I will cause them to be removed into all the kingdoms of the earth, because of MANASSEH, the son of Hezekiah, king of Judah, for that which he did in Jerusalem,"⁴ to wit—"Walking contrary unto the Lord, and refusing to hearken unto him."⁵ So, of the *punishment* as predicted by Moses and Jeremiah,—oppression, captivity, bereavement of children, etc. "And I will fan them with a fan in the gates of the land; I will bereave them of children; I will destroy my people, since they will not return from their

ways. . . I will cause them to be scattered into all the kingdoms of the earth,"¹ etc.

We have seen how this scattering took effect on *Ephraim*, or the ten tribes, agreeably to the prophecies of Hosea and Isaiah, under Esarhad-don, in the twenty-second year of the reign of Manasseh.

We have also seen, according to the same prophets, that Manasseh was carried in chains to Babylon *the same year*; but that, in consequence of his restoration to his throne, the chronological commencement of the "seven times" punishment of JUDAH was placed at a *later date*.

On this subject, I now remark, there is a peculiarity in the structure of the sacred history of this chronological era, *different from any other*. For example—it is recorded of ZEDEKIAH, the *fifth* in the line of succession from Manasseh, that, having rebelled against NEBUCHADNEZZAR, king of Babylon, he was carried a captive thither, in the eleventh year of his reign. This was the commencement of the seventy years' captivity. But, instead of connecting the *chronological commencement* of that captivity with the name of either Zedekiah or Nebuchadnezzar, the sacred penman, in recording the event, thus writes:—"Surely at the hand of the Lord came this upon Judah, to remove them out of his sight for the sins"—mark, not of *Zedekiah*, etc., but "for the sins of MANASSEH, according to all that he did; and also for the innocent blood that he shed; for he filled Jerusalem with innocent blood, which the Lord would not pardon."² And this was done "according to the word of the Lord, which he spake by his servants the prophets," i. e., by Moses' and Jeremiah.⁴

In harmonizing the above apparently conflicting statements, therefore, it is only necessary to view the inspired historian as *merging* the Judean captivities under Zedekiah, etc., at the hand of Nebuchadnezzar, into, and thereby *identifying* them with, those judgments which, though *begun* in the twenty-second year of Manasseh, yet were not reckoned to have commenced, *chronologically*, till soon after the death of that king, viz., A. M. 3480, or the year B. C. 652.

The *design* of the things "noted" under the typical number of the "SEVEN TIMES" MANIACY of the Babylonish king Nebuchadnezzar, was to furnish a *more detailed account* of the events which were to transpire, down to "the time of the end,"

¹ Dan. vii. 14-27.

² Dan. i. 1; comp. v. 1, 2, with vii. 1, viii. 20, and viii. 21; John xix. 15; Matt. xxii. 21; John xi. 47, 48.

³ Compare Lev. xxvi. 21, etc., with Jer. xv. 4-9.

⁴ Jer. xv. 4.

⁵ See comp. as above.

¹ See compar. as above.

² Compare 2 Kings xxiv. 8, 4, with xxi. 10-16.

³ Lev. xxvi.

⁴ Jer. iv.

than those brought to view in the parallel "SEVEN TIMES" of Leviticus. That number relates exclusively to the punishments of the "holy nation," *Israel* and *Judah*, for their sins. This includes, *in addition*, an account of the sufferings of "the saints"—the followers of Christ under the new dispensation, during the parallel interval of *their* subjection to the iron rule of *the same* despotic powers which, as rods in God's hand, has afflicted his ancient rebellious but still covenanted people, though under other forms—those of the *Papal* and *Mohammedan* little horns.

Arguing, therefore, from the *homogeneity* of the thing indicated by the typico-symbolic maniacy of the Babylonish king, and its duration as denoted by the mystical "seven times" that were to pass over him,—perched upon the higher branches of the prophetic tree, with the stump of its roots left in the earth, bound together by a strong band of iron and brass,—the eye of faith can admire and adore the infinite prescience which, in this *twofold* prophetic form, has marked out for the instruction and edification of "the faithful in Christ Jesus" of these "last perilous times," the vicissitudes, and the political and ecclesiastical oppression of both the literal and spiritual *Israel*, during the prolonged coincident periods of 2520 years, and of the final deliverance and triumph of both, when "*Israel* shall be gathered again;" when "*Judah* shall look upon him whom they pierced, and mourn;" and when Messiah's Gentile Bride shall lift up her voice and exclaim; "Behold, he cometh with clouds!"

And now, in conclusion, look! That very mystical "seven times" of Moses which *opens* in burning wrath against God's covenant but sinning people, and which have not yet fully run their course, *closes* beneath an azure sky, athwart which is the rainbow of promise. In this very twenty-sixth chapter of Leviticus, Jehovah says of his people, "If they shall confess their iniquity, and the iniquity of their fathers," etc., "then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land." And, as though some might imagine that the *enormity* of their sins, in so long having "despised God's judgments and abhorring his statutes," would debar them forever from his mercy, "YET FOR ALL THAT," saith their covenant God, "when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; I AM THE LORD THEIR GOD. But I will for their sakes remember the covenant

of their ancestors, whom I brought forth out of the land of Egypt, in the sight of the heathen, THAT I MIGHT BE THEIR GOD: I am the Lord."¹

"The vision is for an appointed time; but AT THE END it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."²

In regard to the period denoted by "the end" of the vision, the reader has only to bear in mind our Lord's prophecy (Luke xxi. 24), that the Jews were to be "carried captive into all nations, and be trodden down of the Gentiles, UNTIL the times of the Gentiles be fulfilled." Then "they shall confess their iniquities," etc.

SECTION II.

A final argument derived from the "seventy weeks" of Dan. ix. 24-27, demonstrating that the two chains of Sacred Chronology, the historic and the prophetic, give a sum total of 5991 years, as the true year of the world from the creation and fall.

THE following closing argument on the subject in hand, is offered, not that, at least in our view, the exposition given of the mystical number of the "SEVEN TIMES" of Moses and of Daniel, is not sufficiently conclusive in the premises; but to shut the door against any further cavil, in determining the present era of the world from the creation and fall. It is derived from the prophetic "SEVENTY WEEKS" of the prophet Daniel. It proceeds on the ground of the admission, first, of a possible defect in what we have offered in reference to the prophetic date of the "seven times," or 2520 years, in the preceding chapter. And second, that, in the consecutive links of the *historic* chain, in reference to the interval between the commission of Ezra to return to Jerusalem in the seventh year of Artax. Longimanus, A. M. 3679 (B. C. 453), and the year A. D. 37, besides that several of the Scriptural dates in relation to that period are conjectural, there is also the greatest confusion among chronologists, in regard to the period between the close of the Old Testament canon and the Nativity, both of which defects this prophetic number rectifies.

The position here assumed is, that (these are crepancies to the contrary notwithstanding) the above prophetic "seventy weeks" of Daniel enable us to bridge the chasm, in a manner which

¹ Lev. xxvi. 40-45.

² Habak. ii. 8.

excludes all further controversy. It was given expressly to enable "the wise" of the New Testament age to "understand" *the precise time* of Messiah's manifestation, etc., to Israel. This period of "seventy weeks," or 490 years¹ (with perhaps additional clearness, compared with the "seven times" of Moses and of Daniel), is marked by a given *terminus a quo*, or *commencing* period, and a given *terminus ad quod*, or *closing* period, the interval being divided into three unequal parts, viz.—"seven weeks," "threescore and two weeks," and "one week."

I shall now proceed to show,

First. That the COMMENCEMENT of this "seventy weeks," or 490 years, coincides precisely with the commission given to Ezra in the seventh year of Artaxerxes Longimanus, A. M. 3679 (n. c. 453).

Second. That, during the sixty-nine of the seventy weeks, reckoning from their commencement, transpired, 1st, the *birth of Christ*, A. M. 4132; and, second, His *manifestation* to Israel, A. M. 4162. And,

Third. That with the last week of the seventy, closed the 490 years, A. M. 4169, which period includes, first, the *crucifixion* of Christ in the midst of the week; and second, the opening of the gospel door to the Gentile world at its termination.

First. The prophet, having informed us that Jehovah had "*determined*" upon his people, and

¹ That this prophetic number cannot possibly be understood of so many *literal days*, is evident from the fact, that no event, such as that described by the prophet, can be shown to have signalized the close of such a period. While, on the other hand, the events therein set forth as *verified* in the history of those times, can be shown to have harmonized exactly with the above divisions of the "seventy weeks" into distinct periods, when understood as denoting *weeks of years*, i. e., "each day for a year" (Ezek. iv. 1-6), or 490 *literal years*. This places our rule of interpreting prophetic or mystical time on the *year-day* theory, on a solid and immovable basis.

² Much controversy has been elicited as to the import of the term "*determined*," in this passage. It occurs but once in the entire Hebrew Scriptures. It is derived from the Hebrew חָתַק, CHATHAK (in the niphal forms passive, חֻתְּקָה, *Nechtak*). Rabbinical usage assigns to it but one signification, that of *cutting*, or *cutting off*, in the sense of *separating from*. In the Chaldeo-Rabbinic Dict. of Stockius, the word "*Chathak*" is thus defined:

"Seidit, absedit, conscidit, inacidit, exedit"—*to cut, to cut away, to cut in pieces, to cut or engrave, to cut off*.

Mercerus, in his "Thesaurus," furnishes a specimen of Rabbinical usage in the phrase, elathikah shelbasar—"a piece of flesh," or "a cut of flesh." He translates the word as it occurs in Dan. ix. 24, by "*præcisæ est*"—*was cut off*.

In the literal version of Arius Montanus, it is translated, "*decisæ est*"—*was cut off*; in the marginal reading, which is grammatically correct, it is rendered by the plural, "*decisæ sunt*"—*were cut off*.

In the Latin version of Julius and Tremellius, *nechtak* is rendered, "*decisæ sunt*"—*were cut off*.

upon the holy city, to finish the transgression, and to make an end of sins," etc., proceeds to specify the data with which to *commence* the

Again: In Theodotion's Greek version of Daniel (which is the version used in the Vatican copy of the Septuagint, as being the most faithful), it is rendered by *συνεργηθησαν*—"were cut off;" and in the Vatican copy, by *πετρηται*—"have been cut." The idea of cutting off is pursued in the Vulgate; where the phrase is, "*abbreviatae sunt*"—*have been shortened*.

Thus, Chaldaic and Rabbinical authority, and those of the earliest versions, the Septuagint and Vulgate, give the single signification, to this verb, of *CUTTING OFF*.

But the question is, *from what* are the seventy weeks or 490 years to be separated or cut off? The answer is, from that period during which was to transpire those events which were to *follow the cutting off of Messiah*, by the "finishing" or filling up of the nation's sin, etc. Daniel had erroneously supposed, that with the *end* of the seventy years' Babylonish captivity, would *terminate* the desolation of the sanctuary, etc. Hence the "prayer and supplication, with fasting, and sackcloth, and ashes," which he so earnestly presented before God in behalf of "the city which is called by his name," then buried in ruins. (Dan. ix. 1-19.) But, while offering this prayer, in order to *correct* this error of the "greatly beloved" prophet, Gabriel is commissioned to make known to him *more perfectly*, "the things noted" in his previous revelations. "I am now come forth," says he, "to give thee skill and understanding . . . therefore understand *the matter*, and consider *the vision*," etc.

Now, true, there were several visions, prophetically setting forth the sufferings of Daniel's people for a *prolonged period*, under the *dominancy of Gentilism*—two to Nebuchadnezzar, Dan. ii. iv., and two to Daniel, chap. vii. viii., etc. But the last three were *added*, simply to explain more in detail *all that was actually comprehended in the first*. In this sense, therefore, the expressions above, "understand the matter, and consider the vision," are to be taken as a direction of the prophet's mind to a *retrospection* of "the things" *previously* "noted in the Scriptures of truth" as a *whole*; having done which, Gabriel proceeds to unfold to the mind of the anxious prophet, a series of events relating to his people and the holy city, which had not been brought to light in either of the preceding revelations to him. These events were,—the *advent of Messias* as a sin-atonement sacrifice; the *consummation* of the national sin of the Jews by rejecting him, etc., which was to result in his crucifixion; and the opening of the gate of salvation to the Gentile world;—all of which were to transpire *within* the above seventy prophetic weeks, or 490 years. This prophecy of the seventy weeks, therefore, is to be viewed as an *appendix* to the preceding revelations; and hence, to be *separated* or *cut off* from them, as a matter "*determined*" by the Infinite Disposer of all events.

Then, these events of the seventy weeks accomplished, the Jewish nation, having "*finished their transgression*" by the rejection and crucifixion of Messias, as a punishment for their sin, was doomed to a *prolonged* state of suffering and captivity under the dominancy of Gentilism; thus *merging the whole period* indicated in the above visions *prior to the commencement* of the seventy weeks, into that which follows *after their close*, thus: "And the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." . . . "Also, for the overflowings of abominations he shall make it desolate, *even until the consummation*, and that determined, shall be poured upon the desolate." (Marg. Desolator.)

seventy weeks. "Know therefore, and understand," says he, "that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah shall be SEVEN WEEKS. . . the street shall be built again, and the walls, even in troublous times."¹ Now here, all is plain. The prophet furnishes us with data by which to determine *when* this first "seven weeks" of the "seventy" began. It was at the issuing of a certain decree,² for the rebuilding of the city, street, and wall of Jerusalem, given to Ezra in the seventh year of the Persian monarch, Artaxerxes Longimanus, A. M. 3679. The following will confirm the historico-chronological commencement of the "seven weeks," from this point. By comparing Ezra vii. 6, 7, with Neh. v. 14, it will be seen that Ezra labored under his commission thirteen years from the seventh year of this Persian king, and Nehemiah twelve years from the twentieth year of the same king, which, together, make twenty-five years, to the thirty-second of that monarch's reign. But this last-named year marks Nehemiah's return from Jerusalem to Persia (Neh. xiii. 6). Admitting, then, that we have no definite data by which to determine the length

Dan. chap. ix. 26, 27. On this subject, the learned Hengstenburg, who enters into a critical examination of the text, says: "The very use of the word, which does not elsewhere occur, while others, much more frequently used, were at hand—if Daniel had wished to use the idea of determination, and of which he has elsewhere, and even in this portion, availed himself—seems to argue, that the word stands from regard to its original meaning, and represents the seventy weeks *in contrast with a determination of time* (en platei) *as a period cut off from subsequent duration, and accurately limited.*" (See Hengs. Christology of the O. T., vol. ii. p. 301; Washington, 1839.)

¹ Dan. ix. 25.

² There were no less than four edicts issued in reference to the Holy City, by different Persian monarchs. The question therefore is, from which of the four are we to date the commencement of the seventy weeks? The answer is, that the *first* edict was issued in the first year of CYRUS, as recorded Ezra i. The *second*, that of DARIUS, recorded Ezra vi. But, as both these related to the temple *alone*, neither of them could have been the "commandment" specified above. The *third* edict was that issued by ARTAX. LONGIMANUS to Ezra, in the seventh year of his reign; and the *fourth*, that given to Nehemiah by the same monarch in his twentieth year's reign. But by comparing Ezra vii. with Neh. ii., it will be seen that this was nothing more than a personal and private commission to an individual, to go and carry out with speed and vigor what Ezra had begun under a previous edict, THE THIRD, which is unquestionably the one from which to date the commencement of the above command. It is recorded, Ezra, chap. vii. 1-7, "Now after these things, in the reign of Artaxerxes (Longimanus), king of Persia," to "Ezra the son of Seraiah, etc., . . . the king granted him all his request, according to the hand of the Lord his God upon him. And there went up some of the children of Israel, and of the priests, and the Levites, etc., unto Jerusalem, in the seventh year of Artaxerxes the king," etc.

of this period of absence, yet, by consulting the events recorded in chap. xiii. 4-9, and verses 15-18, we may reasonably presume it to have been not less than twenty-one years, which, added to the twenty-five years above, gives us forty-six years; the period concerning which, the Jews declared in Christ's time (Johu ii. 20), the temple was in building, etc. Still, this leaves three years wanting, to complete the "seven weeks" or forty-nine years. It is supplied by Nehemiah's return to Jerusalem "*even in troublous times*" (chap. xiii. 7), where, commencing anew to finish the work he had left incomplete, and to reform those disorders occasioned by the conduct of Eliashib the high-priest, though the length of time to the period of his death is not specified, yet it could not have been less, and probably not more than three years. Thus is verified the period denoted by the first "seven weeks" or forty-nine years of the 490.

Second. I now pass to the next division of the seventy weeks. To the "*seven weeks*" above, Daniel adds in immediate connection, "*and three-score and two weeks*," which together made sixty-nine weeks or 483 years, "*from the going forth of the commandment to restore and to build Jerusalem*," A. M. 3679, "UNTO MESSIAH THE PRINCE," A. M. 4162. The reason of the above division of the sixty-nine weeks into two parts, is obvious. The Holy Ghost foresaw that, at the *public inauguration* of "Messiah the Prince" into his ministry among the Jews, by his baptism at the hand of John in Jordan, other evidence than that of the miraculous descent of the Divine Spirit upon him in the form of a dove, even though accompanied by that voice from heaven which proclaimed, "This is my beloved Son, in whom I am well pleased,"¹ would be required, in the event of their *rejection* of him as such, to render them without excuse. Hence, at the *end* of the 483 years, to the *miraculous* attestation of the manifestation of Jesus to Israel, is added *historico-chronological* data (with which the Jews as a nation were as familiar as with household words), *in proof* of his claims as their Messiah. All they had to do was to reckon backwards from A. M. 4162, by deducting therefrom the above sixty-nine weeks or 483 years, which would throw them back upon the *precise date* in Daniel's prophecy, when was issued "the commandment" to Ezra by the Persian monarch in his seventh year's reign, "to restore and to build Jerusalem." Thence onward, they could, with equal certainty, verify the other events included within the first "seven weeks" or forty-

¹ Compare Luke iii. 23, with 21, 22.

nine years of the 483, to the finishing of the temple, A. M. 3728.

But again: as to the period of the *birth* of Christ. This is not noted in the prophecy of the seventy weeks, except by implication. The *burden* of that prophecy was, to point out Jesus to us as he who was "to make an end of sins, and to make reconciliation for iniquity," etc.,¹ as a sin-atoning sacrifice. As such, all the patriarchal sacrifices from Abel onward, together with the Levitical sacrifices, priesthood, etc., pointed as types to him, THE GREAT ANTYTYPE—"Christ, AN HIGH-PRIEST forever after the order of Melchisedek." Now, the Jewish high-priests entered upon their office at the age of thirty years, and as "no man took that honor upon himself but he that was called of God, as was Aaron;" so we read of Jesus as "the high-priest over the house of God," who was to "offer up himself once for all" for the sins of his people, that, "when he began to be about thirty years of age,"² was baptized, i. e., publicly manifested or inducted into his office. All that was necessary therefore was, to deduct this thirty years from A. M. 4162. This places the NATIVITY 453 years "from the going forth of the commandment to restore and to build Jerusalem," to the thirty-third year of Herod the Great, A. M. 4132. I have only to add,

Third—the "one week," or seven years, as an integral part of the seventy. "And after three-score and two weeks shall Messiah be cut off. . . and he shall confirm the covenant with many for ONE WEEK: and in the midst of the week, he shall

¹ Dan. ix. 24.

² Some contend, but erroneously, that Christ was only twenty-six years of age at the time of his baptism. This arises from the adoption of the *current* chronology of A. D. 4004, as the year of Christ's *birth*. Thus, in the reading of Bagster's and other Bibles, we shall find that they adopt A. D. 8, as the year when Christ appeared among the Jewish doctors at Jerusalem. Better, however, to adopt the statement of the evangelist St. Luke, chap. ii. 43, where we read, "And when Jesus was twelve years old, they (his parents) went up to Jerusalem after the custom of the feast," etc.

But, in further confirmation of this fact, I remark, that Christ's birth could not have transpired, as is generally alleged, on the twenty-fifth of December. The circumstance of the shepherds being in the fields watching their flocks by night on that auspicious occasion, certainly better accords with the season of *autumn* or *spring*. In the latter case (which is the most probable), whether we suppose the Nativity to have occurred towards the close of J. R. 4709, or the commencement of J. R. 4710 (within which limits it demonstrably occurred), the year thirty of our Lord, proves coincident with J. R. 4740, at which age we have, according to the above prophecy, the *expiring* of the 483 years from the commencement of the seventy weeks. Better again, I repeat, to follow the statement of the evangelist St. Luke, chap. iii. 23, and verses 21, 22: "And Jesus himself began to be about *thirty* years of age," was "baptized," etc.

cause the sacrifice and the oblation to cease,"¹ etc.; "seven weeks," "three-score and two weeks," and "one week," equal seventy weeks or 490 years. As the first seven of the seventy weeks were a *terminus a quo*, or COMMENCING period, to the 490 years; so the last or one week was a *terminus ad quod*, or CLOSING period, to the same number.

Now, upon the very face of the terms here employed, the plain and obvious meaning of the passage is, first, that the phrases, "shall be cut off," and "shall cause the sacrifice and the oblation to cease," express, and are intended to refer to *the same thing*, viz., Messiah's "making an end of sins, and making reconciliation for iniquity," etc., by the *sacrifice* of himself upon the cross. Then it is to be specially noted, second, that while Messiah was to devote *the whole week* to the "CONFIRMATION of the covenant with many," his being "CUT OFF" by crucifixion was to transpire, not at the commencement, nor at the close, but "IN THE MIDST," or middle part of,² the "one week," i. e., *half way between* the first and seventh year of it.

I now proceed to show, that the entire period of Christ's ministry, from his baptism at the *end* of the 483 years as above, to his *crucifixion*, could not have exceeded *three years and six months*. In proof of this, it is only necessary to observe that our blessed Lord, during his ministry, was present at *four* different Passovers.³ The Passovers, Josephus expressly says, were kept on the fourteenth of the Jewish month Nisan (which

¹ Dan. ix. 26, 27.

² And yet, to serve the purposes of a favorite prophetic-chronological theory, Cruden's Concordance, under the word "most," is used to furnish an imposing array of passages to prove that "in the midst of," may signify, *throughout the entire period of*, etc. And hence, that the prophet meant to inform us by these words, "in the midst of," that Messiah was to be cut off *at the close of the last*, i. e., the seventh year of the "one week!"

And so, on this *protean* process of Scriptural hermeneutics as applied to the above passage, was made to hinge the entire theory of the late Mr. Miller's computation of the prophetic numbers. Starting from A. D. 83, as the alleged *completion* of the 490 years from the seventh of Artaxerxes Longimannus, and fixing upon *it* as the focus of his theory, by a tortuous process of adding to and subtracting from the various links in the double chain of chronology, historic and prophetic, both *before* and *after* that event, Mr. Miller and his coadjutors produced a system of no inconsiderable plausibility, in proof that the year A. N. 1848 *completed* the 6000th year from the creation and fall. This theory, however, falls to the ground, if it can be shown that the *cutting off* of Messiah took place precisely *three years and six months* from the year 483 of the 490. See above.

³ See John, chap. ii. 13-17, v. 1-9, and vi. 4; Matt xxvi. 17-80.

answers partly to our months of March and April), and always on the day of the pascal full moon, the sun then entering Aries at the instant of the vernal equinox. Now, Christ was crucified *on the day of the last of these four Passovers*,¹ that day being the one before the Jewish Sabbath, and corresponding with our Friday. It follows, that Christ's death having transpired during the celebration of the *last* Passover, his *baptism*, in view of the incidents of his life as recorded by the evangelists, must have taken place about *six months* prior to his presence at the *first* Passover of the four, as recorded by Luke and John.²

Assuming this, then, as the *maximum* period of Christ's ministry, it places his death by crucifixion, chronologically, precisely where the prophet Daniel places it, viz., "*in the midst of*" the "one week;" and, added to the last year of the sixty-nine weeks, it brings us down to the 486th year and six months of the 490. There yet remains, therefore, *three years and six months* to complete that number. A due consideration of this important part of the above prophecy, will go far to expose the fallacy of the plea so zealously urged by some, that the *cutting off* of Messiah by crucifixion took place on the *last* year of the "one week," or at the close of the 490th year.

For, the *great object* of Christ's manifestative ministry was, the confirmation of the covenant during *the whole* "week." Now, by "THE COVENANT" here (for there is but one covenant), reference is made to that predicted by Jeremiah, chap. xxxi. 31: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel; and with the house of Judah; not according to the covenant that I made with their fathers," etc. The apostle alludes to this same covenant, Heb. x. 15-18. This is none other than the COVENANT ABRAHAMIC, which stipulated the opening of the *two-leaved gate* of gospel grace to Jew and Gentile. "IN THEE, AND IN THY SEED," saith God to that patriarch, "SHALL ALL THE FAMILIES, KINDREDS, AND NATIONS OF THE EARTH BE BLESSED."³ Accordingly, in "confirming this covenant with many for one week," *first*, our blessed Lord's *personal* ministry was confined exclusively to the JEWS. "*I am not sent*," says he, "*but to the lost sheep of the house of Israel.*"⁴ The same was true of his apostles, under their first commission. "*Go ye not unto the Gentiles; neither into any city of the Samaritans enter ye*

not; but go rather to the lost sheep of the house of Israel,"¹ etc. This confirmatory process of the covenant extended over *the first three years and a half* of the "one week." Whilst "the twelve" and the "seventy" dispensed the word of life throughout Judea to the "many," of Jesus himself it is recorded that, though the scribes, priests, and Pharisees reviled and blasphemed, yet the great mass of "the common people"—the "*many*"—"heard him gladly."² Now, that this constituted the *opening* to the Jews of the *first leaf* of the gate of covenant grace, and that it *commenced* with the ministry of Christ, is evident from the following: "Now when John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, THE TIME IS FULFILLED," i. e., the *last* of the "seventy weeks" predicted by Daniel ix. 25, *has begun* to run its course: "the kingdom of God is at hand; repent ye, therefore, and believe the Gospel."³ It was "*finished*" to them, when Christ was "cut off in the midst" of that week, by his crucifixion on the cross, *taken in connection with what transpired subsequently* to his resurrection, down to the time when, for their persistency in rejecting the offers of mercy and salvation, Paul and Barnabas said, "*It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.*"⁴ This last-named interval embraced, first, the "*forty days*" ministry of Christ after his resurrection; and it was brought to a close when, beginning with Moses and all the prophets, he expounded to his disciples, in all the Scriptures, the things concerning himself;⁵ and speaking to them also, just before being taken up, of the things pertaining to the kingdom of God.⁶

But, the *consummation* of Christ's act in "confirming this covenant with many," had to await the conferment upon the apostles of their second great commission, *after* Christ's resurrection from the dead; by which *the other leaf* of the gate of Gospel grace was opened to the Gentile world of all nations. "*Go ye, therefore, and teach all nations,*"⁷ etc. . . "*Go ye into all the world, and preach the Gospel to every creature,*"⁸ etc. And so "we find that what Christ did *personally*, for three years and a half *before* his death, he did by

¹ Matt. x. 6.

² Compare Acts xxiii. 6, with Mark xii. 37.

³ Mark i. 14, 15.

⁴ Acts xiii. 46.

⁵ Luke xxiv. 27.

⁶ John i. 3.

⁷ Matt. xxviii. 16-20.

⁸ Mark xvi. 14-20.

¹ See John xviii. 28, and xix. 14.

² Luke iii. 21-28; John i., etc.

³ Gen. xxi. 12; Acts iii. 25; Gal. iii. 8. ⁴ Matt. xv. 24.

the apostles *mediately*, three and a half years after his death; just as he did miracles personally before his death, and by the apostles after." It will be well here, also, to premise by the way, that whereas the Gospel, before the resurrection, was *national*, as confined to the Jews; after that event, it became *Catholic* or *universal*: so that, "in every nation, he that feareth God and worketh righteousness, is accepted of him." Hence the astonishing *results* of the preaching of the apostles, which followed the descent upon them of the Holy Ghost on the day of Pentecost, when at one time three thousand, and at another five thousand *Jews* were made obedient to the faith. Nor less astonishing were the results of this same work among the *Gentiles*. The great truth of the *Catholicity* of the Gospel, as included in the process of "confirming the covenant with many for one week," is now fully opened up to Peter in his remarkable vision of a great sheet let down from heaven, containing all manner of living creatures. And mark—the *specific* design of its revelation at this particular time was, to *prepare the way for*

the preaching of the Gospel to, and for the conversion of, THE FIRST GENTILE CONVERT TO CHRISTIANITY SINCE THE OPENING OF THE NEW DISPENSATION! It was accomplished in the person of *the Gentile centurion, Cornelius*. Peter and the Jewish believers were convinced, that henceforth the "confirming of the covenant with many" respected alike the people of "every nation;" that God had also set Jesus as "*a light of the Gentiles*, and that he should be for salvation unto the ends of the earth." The which, "when the Gentiles heard, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region;" insomuch that the apostle Paul, referring to this very period, says, "Their sound went into all the earth, and their words unto the end of the world."

The following table of the most authentic *historical* chronology of this period is appended, in evidence of its harmony with the 490 years of Daniel's "seventy weeks."

NAMES.	Yrs	REFERENCES.	DIVISION OF THE 70 WEEKS.
EZRA.....	13	Ezr. vii. 11. Prid. Con., vol. ii. 13, 15, & 190.	I. SEVEN WEEKS. } 49
NEHEMIAH'S Commission.....	12	Neh. ii. 1-6; v. 6. do. 146-151.	
do. Return to Persia.....	21	do. xiii. 6, 7. do. 151.	
do. 2d Return to Jerusalem.....	8	do. xiii. 7. Compare John ii. 20, with Neh. xiii. 7.	
SUCCESION OF THE HIGH PRIESTHOOD.			
1. Joiada.....	37	Neh. xii. 10. Prid., vol. ii. 205-265.	II. THREE-SCORE AND TWO WEEKS. } 484
2. Johanan (Jonathan).....	32	do. 11. do. 265-290.	
3. Jaddua.....	20	do. 11. do. 290-350.	
4. Onias I.....	20	Prid., vol. ii. 350-395.	
5. Simon the Just.....	9	do. 395-411.	
6. Eleazar.....	16	do. 411.	
7. Manassch.....	26	vol. iii. 113-225.	
8. Onias II.....	33	do. 113-154.	
9. Simon II.....	22	do. 154-183.	
10. { Onias III. }	27	do. { 183-215. 215-220. 220-299.	
11. { Jason. }			
12. { Menelaus. }			
PRINCES OF JUDAH.			
1. Judas Maccabeus.....	6	do. 252-335.	} 484
2. Jonathan.....	17	do. 335-375.	
3. Simon.....	8	do. 375-395.	
4. John Hyrcanus.....	29	do. 395; iv. 7.	
KINGS OF JUDAH.			
1. Aristobulus I.....	1	vol. iv. 7-13.	} 484
2. Alex. Jannæus.....	27	do. 13-43.	
3. Alexandra.....	9	do. 43-62.	
4. Aristobulus II.....	6	do. 62-99.	
5. Hyrcanus II.....	24	do. 99-193.	
6. Antigonus II.....	2	do. 193-204.	
7. HEROD THE GREAT.....	38	{ do. 204, 359-362. do. 362-370.	
CHRIST born.....			
CHRIST'S Baptism.....	30	Comp. Luke ii. 1-7, 21, with iii. 21-28.	III. ONE WEEK. } 7
do. Ministry.....	36 mo.	The Four Gospels.	
Conversion of Cornelius.....	36 mo.	Acts x. 1-8; 24-43.	
Total.....	490		490

Thus the full and complete ratification of "the covenant with many" during the last "week" of the "seventy," or 490 years "from the going forth of the commandment to restore and to build Jerusalem," by the conversion of Cornelius, A. D. 37,¹ being coincident with A. M. 4169, the last of the seventy weeks or 490 years.

Take now, the following summaries of the *historic* and *longer prophetic* periods of the chronology of Scripture, showing the result of the whole:

I. From the Creation to the commencement of the predicted "seven times" of Moses and Daniel.....		3490 years.
The "seven times," as } 1. To the Nativity, 652	} 2. To the year A. D. 1868	2520 "
above, or 2520 years.		
Total.....		6000 "
II. From the Creation to the commencement of Daniel's "seventy weeks,".....		3679 years.
The "seventy weeks," or 490 years.....		490 "
Add the years A. D. from thence, minus 37 years.....		1822 "
		5991 "
Add nine years.....		9 "
		6000 "

III. The several periods of the *general historic chronology* :

1. From the Creation to the Deluge.....	1656 years.	
2. From Noah to Abraham.....	427 "	
3. From Abraham to the Exode.....	490 "	
4. Entrance into Canaan, and the time of the Judges.....	687 "	
5. The Regal age, from Saul to the Babylonish captivity.....	490 "	
6. The Babylonish captivity, thence to the commencement of Daniel's "seventy weeks," 70 years, }.....	149 "	
7. The "seventy weeks".....	490 "	
		4169 "
Add the years A. D. from the close of the "seventy weeks,".....	1881 "	
Total.....		6000 "

SECTION III.

Further Scriptural evidence, confirmatory of the preceding interpretation of the "seven times" of Moses and Daniel.—Scriptural signification of the term, "time, or times," etc.—Proof that Christ himself so understood and used the phrase, "times of the Gentiles."

WE have neither time nor space further to reply to the objections of those who still urge, that the subject of Bible Chronology, historic and prophetic, and especially the latter, is not within the reach of human attainment; in other words,

¹ It may not be out of place here to remark, that the historic incidents narrated in the Acts, are not given in regular sequence of time, but one narrative is followed out to its close, and then another taken up, though it should require going back, in the order of time. This is evidently the case with chap. xi. 19, which returns to chap. viii. 1. Nor will it avail, to object to our adoption of A. D. 37 as the date of the conversion of Cornelius, that it does not agree with the marginal chronology of that event as given in the

that "the times and seasons" of Holy Writ, are still (like as when the visions of the prophetic seer of Babylon were *first* revealed to him) "closed up and sealed,"¹ not only, but that "the face of the covering cast over all people, and the veil that is spread over all nations,"² is never to be removed. We would most affectionately but earnestly entreat all such objectors to note, that the "shutting up and sealing of the words of the book" by Daniel, was *limited*. That though "the vision" was to be for "many days," yet that, "at the time of the end, many shall run to and fro, and knowledge shall be increased."³ That, "at the end, the vision shall speak, and not lie;"⁴ and that, finally, with this accords,

I. The *general import* of the phrase, "TIMES OF THE GENTILES," agreeably to the declaration of our Lord, Luke xxi. 24, "And Jerusalem shall be trodden down of the Gentiles, UNTIL the times of the Gentiles be fulfilled." To understand this Scriptural phrase, we have already shown that, in "searching what, or what manner of time the spirit of Christ which was in the old prophets did signify," when it portrayed the vicissitudes of the Church, and the destiny of the world, in connection with "the sufferings of Christ and the glory that should follow;" we must go back to the visions of the Babylonish monarch, Nebuchadnezzar, and those subsequently revealed to Daniel, as the great chronological prophet, while a captive in Babylon. These visions, taken together, demonstrate that the above phrase comprehends THE WHOLE PERIOD, during which Jerusalem was to be subjected to the dominant powers of Gen-

common N. T. version. We may not, from the narrative of the Acts, be able to fix *with precision*, the date of that event, yet it is easy to show, that the common marginal chronology, which is wholly arbitrary and unsupported, must be *too late*, and that A. D. 37, agrees much better with the facts that are known. The stoning of Stephen preceded the conversion of Cornelius, having commenced A. D. 34, or early in 35, and cloaed in A. D. 39. (See Acts vii.; ix. 31, and xi. 19.) Paul's conversion transpired in A. D. 35 (Acts ix.) Three years after, Paul made his first visit to Jerusalem, A. D. 38 (Gal. i. 18). But it was at *this visit*, that the Apostle received his commission to go to the Gentiles, and began to dispute with the Grecians (Acts ix. 29), at the time when the disciples at Antioch did the same (Acts xi. 19-26. See also chap. xxii. 21). But this proves demonstrably, that the door had then been opened to the Gentiles by the conversion of Cornelius, as otherwise these proceedings could not have been sanctioned by the Church at Jerusalem in sending forth Paul to Cesarea (the abode of Cornelius), as may be inferred from Acts ix. 30; and also Barnabas to Antioch (Acts xi. 22), at which place he sought Paul's help as the oboen vessel of the Gentiles (verse 25).

The fair inference, therefore, from the above is, that the conversion of Cornelius must have taken place before A. D.

¹ Dan. viii. 26; xii. 4, 9.

² Dan. xii. 4.

³ Isa. xxv. 7.

⁴ Habak. ii. 3.

tilism. This is evident, first, from the interpretation by Daniel of the vision of the colossal image as revealed to Nebuchadnezzar, showing that this domination of Gentilism over the Jewish commonwealth was to extend from the period indicated by the "head of gold," through the intervening eras denoted by the other symbols of the image, down to the time when the Messianic "stone" smites the image on the ten toes of the feet, and the setting up of that kingdom by the God of Heaven which shall stand forever.¹ But more especially, second, in the things "noted" by the monarch's second vision, that of the great tree, as expository of the first. This tree, it will be recollected, flourished, and was glorious in the eyes of men; but it was a thing against which Heaven watched, until at length the command was given, "Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till SEVEN TIMES pass over him."²

Now, though this prophetic vision *primarily* referred to the *personal* history of Nebuchadnezzar, and was verified in his being driven out from men, to herd with the beasts of the field in a state of mania for seven literal years, when he was again *restored* to his kingdom, etc.;³ yet, from the fact that when the Messianic "stone" comes and smites the colossal image on its feet, *it is found still standing complete in all its parts*,⁴ it is demonstrative, that the Babylonish monarch, as the *HEAD* of that image, *is the representative of the Gentile powers throughout*. It hence follows, that the mystical number of "seven times," which was to pass over him during his maniacal exile in the expository vision of the tree, must also regard him in his *representative* character, in his relation to these Gentile powers. Consistency therefore requires, that while his state of *mania* symbolizes the *wild and ferocious nature* of those powers (and which are exhibited in detail in Daniel's synchronic vision of the four rampant beasts,—the two-winged lion, the bear with three ribs in his mouth, the four-headed and four-winged leopard, and the nondescript monster with ten horns and another little horn,⁵ together with the little horn which sprang from one of the four horns of the rough goat in his second vision);⁶ the "SEVEN TIMES" which were to pass over them, must run commensurate with their whole exist-

ence. This corresponds exactly with Daniel's representation of the period assigned to the mad career of those powers. For, while of the *four beasts* he says, that they "devoured, brake in pieces, and stamped the residue with their feet;"¹ of the first "little horn"—the *Roman*—he adds, that he "made war with the saints, and prevailed against them, UNTIL the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom:"² and, of the second "little horn"—the *Mohammedan*—he adds, that "his power shall be mighty . . . that he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people . . . for many days,"³ i. e. for 2300 years.⁴ Finally, as out of these powers is to arise another (*the last great antichristian confederacy*), and which shall be headed by a "king that shall do according to his will, and that shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and prosper till the indignation be accomplished,"⁵ etc.; the prophet tells us that this shall be "at the time when Michael, the great Prince," even *MESSEIAH*, "who standeth for the children of his people"—the Jews—"shall stand up." Now this period, while it commences at the *expiration* of "the times of the Gentiles," introduces us to that *unchronological* season of unparalleled trouble, in the midst of which the Messianic "stone" comes in clouds to "deliver his people, every one that shall be found written in the book, and awake" his saints "that sleep in the dust of the earth,"⁶ etc.

The incontrovertible inference is, that the period designated by our Lord as "*the times of the Gentiles*," is no other than that revealed by his "spirit" first to Moses,⁷ and afterwards to Daniel,⁸ under the mystical form of "SEVEN TIMES." This prophetic number I have elsewhere shown, when deciphered according to the rule laid down, viz., "a year for a day," embraces 2520 years.⁹ It commenced with the captivity of Judah under Manasseh, A. M. 3480 (B. C. 652), is *still* running on, and will *end* when "the fulness of the Gentiles be come in," in A. D. 1868.

I have only to add on this subject, a word or so regarding the significations attached to the terms *time* or *times*, when spoken of a kingdom. These can only be determined by a reference to the context, the same word being susceptible of

¹ Dan. vii. 19. ² Ib. ver. 21, 22. ³ Ib. viii. 24-26.

⁴ Ib. ver. 18, 14. ⁵ Ib. xi. 81-89. ⁶ Ib. xii. 1, 2.

⁷ Levit. xxvii. 13, 21, 24, 28. ⁸ Dan. iv. 23.

⁹ See pages 108, 109 of this work.

¹ See Dan. chap. ii. ² Ib. iv. 10-23. ³ Ib. ver. 28-37.

⁴ Ib. ii. 34, 35. ⁵ Ib. vii. 1-8. ⁶ Ib. viii. 8-12.

directly opposite meanings; as in the phrase, "time of *visitation*," which signifies in one place, a visitation of *wrath*,¹ in another, a visitation of *mercy*.²

Again: While the "*times*" in Luke xxi. 24, necessarily refer to the ages of affliction and oppression of the Jews, and by an obvious contrast as regards the Gentiles, whose times they are called, they are the period of *their* domination; so, reasoning by analogy, the *fulfilment* of the times of the Gentiles must be the time of *deliverance* to the Jews; which is plainly implied by the expression, "Jerusalem shall be trodden down of the Gentiles, UNTIL the times of the Gentiles be fulfilled."³ We have an illustration of this in what the Lord says of the King of Babylon: "All nations shall serve him, and his son, and his son's son, UNTIL the very time of his land come: and then many nations and great kings shall serve themselves of him."⁴ The words, "time of his land come," are here equivalent to the *fulfilment of his time*, during which he was to have the empire over the nations; and then the scene was to be reversed, and they were to "*serve themselves of him*." But,

II. With the import of the phrase, "*times of the Gentiles*," thus determined, I shall now proceed to show, that our blessed Lord himself used it in this sense, in the passage quoted from Luke xxi. 24, and which will introduce us to the subject of the GREAT TRIBULATION which he predicted should precede his second coming. Yes, present to the mind of Christ when he uttered this prophecy, was the period of the mystical "SEVEN TIMES," or 2520 years' chastisement of the Jews for their sins at the hand of the Gentiles, of which Moses and Daniel spake in accordance with the inspiration of his "spirit which was in them." Hence when he declared, as stated by St. Luke, "*And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled*;" yea more: when he uttered those fearfully portentous words to the still obdurate Jews, Matt. xxiii. 38, "*Behold, your house is left unto you desolate*;" it was the same as though he had said to them—

"That tribulation which commenced (as predicted by Moses and Daniel), with the captivity of Judah under Manasseh, A. M. 3480, inflicted upon you by your long-offended covenant God, on account of your sins, at the hand of THE GREAT GENTILE DESOLATOR,—*Babylonian, Medo-Persian,*

Grecian, and, now, *Roman*—and which 685 years' endurance of it by you as a nation, has failed to humble and reform; that tribulation, I repeat, is henceforth '*LEFT*' to you, to run on in continued and increasing severity at the hand of the same great Gentile desolator, whose 'overspreading of abominations shall make desolate' your once '*pleasant land*,'² together with your '*Holy city*' and '*Temple*,' 'not one stone of which shall be left that shall not be thrown down.' Yea, the great Desolator '*shall so plant the tabernacle of his palaces between the seas in the glorious holy mountain*,'³ that '*you shall fall*' at his hand '*by the edge of the sword*;' you shall again '*be led by captivity into all nations*; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled,' or '*until the consummation*,'⁴ which shall be to you, not only, but especially to the subjects of the *Gentile* desolator, a time of '*great tribulation*'⁵—of '*affliction*, such as was not from the beginning of the creation which God created unto this time, neither shall be.'

As to the question, how far this prophecy may be considered as *applicable to the destruction of Jerusalem by Titus*, as indicated by the "*signs*" enumerated by the Evangelists, I would observe, that prophecy for the most part deals with *crises*. The events of the *latter day* are the great subjects of prophetic vision, and therefore they *alone* will be found to exhaust the fulness of the description. Nevertheless, the providence of the Most High has arranged, that events similar in character, though less in importance, should *previously* occur, either as warnings, exemplifications, and sometimes as types, of the *consummation* that is to follow; so that the description of the great event, becomes, in part, applicable to the forerunner. It is upon this principle, that many of the prophecies of the Old Testament are applied to the New. For example: the context of Jer. xxxi. 15, makes it evident that it applies to the great future tribulation of the Jews; yet in the New Testament it is applied to a *minor* event, which has already occurred, similar in kind, though less in degree.⁶ So the second Psalm, which primarily refers to the last great Antichristian apostasy, is quoted in a similar manner in Acts iv. 25–28. Compare also Zech. xii. 10, with John xix. 37; and Joel ii. 28, with Acts ii. 17. Evidently then, on this principle alone, can that part of Matt. xxiv. 5–16, which relates to the "*signs*" that were to

¹ Jer. xi. 23. ² Compare Luke vii. 16, and xix. 44.

³ See Mark i. 15, and Luke i. 57.

⁴ Jer. xxvii. 7; see also Ezek. xxx. 3, 26, which compare with xxix. 12.

⁵ Dan. ix. 27.

⁶ Ib. viii. 9.

⁷ Ib. xi. 45.

⁸ Ib. ix. 27.

⁹ Matt. xxiv. 21; Mark xiii. 19.

¹⁰ See Matt. ii. 18.

indicate the approaching destruction of Jerusalem, be harmonized with verses 21–27, which refer to those that were to harbingers the coming of the Son of man, when “the fulness of the Gentiles be come in.”

Hence it is that prophecy, throwing its strongest light upon the *concluding* events of the Gentile dispensation, and increasing in importance as time advances, is nevertheless rendered useful throughout the whole period, by admitting of being *applied*, though not exclusively *interpreted*, with relation to antecedent events, kindred in principle, if not closely parallel in fact, to that which is mainly the subject of prediction.

This may be exemplified by a comparison of the *great tribulation*, as given by Matthew and Luke. St. Matthew’s description of it, may be compared to an object-glass *closed*. St. Luke *draws it out*, joint by joint. He first enlarges our view of it, by stating, “These be the days of vengeance, that all things which are written may be fulfilled.” He then explains one step further: “There shall be great distress in the land, and wrath upon this people;” then with more particularity, he declares that there shall be a massacre, “They shall fall by the edge of the sword;” and a leading into captivity, they “shall be led captive into all nations.” At last, he draws out the glass to its full focus: “And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”

Thus is the picture defined in its details, and we discern by this glass, THE WHOLE OF THE PROPHETIC HISTORY OF THE “GREAT TRIBULATION;” which, having attained its culminating point, forms the *immediate* antecedent “sign” to, and is to be admonitory of, the glorious advent “in the clouds of the Son of man.”

Another important point in this connection is, to ascertain the *progressive stages* of the “great tribulation,” in its developments during the period assigned to it in this prophecy. Our business here will be, to discriminate between the *degrees* of it, as characteristic of its *commencement*, in contradistinction to its *crisis*.

Now, while some writers, in view of the sufferings and horrors experienced by the Jews at the siege of Jerusalem, especially in regard to the circumstance, that women were led by hunger to devour their own children, find in that event, *all* that is comprehended in the above “tribulation” as *unprecedented* in the history of the world; yet a close examination of the details of the prophecy will prove it fallacious. As I have said, so I now proceed to show, that the UNPARALLELED TRIBU-

LATION spoken of by Matthew and Mark, though similar in its character, was not only not confined to, but that it formed no part of it. Indeed, marked, and signal, and appalling as was the siege of Jerusalem by Titus, yet it is not true, that it was *without a parallel*. A comparison of the besiegement of Jerusalem by the Chaldeans, as predicted by Moses, Deut. xxviii. 47–68, with that by Titus, will make this clear. Jeremiah, in reiterating that prophecy in reference to the *second* Babylonish siege of the Holy city, says, “I will make this city desolate and a hissing; every one that passeth by shall be astonished and hiss, because of all the plagues thereof; and I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall every one eat the flesh of his friend in the siege and straitness, wherewith their enemies and they that seek their lives shall straiten them.”¹ And having lived himself to witness the *fulfilment* of this prophecy, in his lamentations over the destruction of the city by Nebuchadnezzar, he records the historic fact in the following terms: “Behold, O Lord, and consider to whom thou hast done this. *Shall the women eat their fruit, and children of a span long?*”² The hands of the pitiful women *have sodden their own children; they were their meat* in the destruction of the daughters of thy people.”³ And Daniel, in alluding to the fulfilment of this curse as denounced by Moses as above, chap. ix. 11, in the next following verse adds concerning the Lord: “He hath confirmed his words which he spake against us, and against our judges that judged us, by bringing upon us a *great evil*: for UNDER THE WHOLE HEAVEN HATH NOT BEEN DONE AS HATH BEEN DONE UPON JERUSALEM.”

Evidently, therefore, we must look *beyond* the siege of Jerusalem by Titus, for the unprecedented character of *that* “tribulation” spoken of by the evangelists. On this subject, and as introductory to a proper understanding of it, I remark, that though Moses and Daniel, in the passages already quoted,⁴ refer *primarily* to the second Babylonish invasion of Jerusalem, yet the former predicts, Deut. xxviii. 63, 64, “And ye shall be *plucked from off the land* whither thou goest to possess it; and the Lord *shall scatter thee among all people, from one end of the earth even to the other*,” etc.; and this, he declares, as also their “plagues and sore sicknesses,” shall be of “LONG CONTINUANCE” (verse 59), doubtless in allusion to the

¹ Jer. xix. 8, 9.

² Lam. ii. 20.

³ Ib. iv. 10.

⁴ Deut. xxviii. 47–68; Dan. ix. 18.

previously predicted "SEVEN TIMES" chastisement with which they were threatened in Lev. xxvi.; while the latter, Dan. ix. 26, 27, says of "the people of the prince that shall come to destroy the city and the sanctuary," that they "shall make it desolate, EVEN UNTIL THE CONSUMMATION," etc. : so that the *unparalleled* character of the tribulation which commenced with the captivity of Manasseh, king of Judah, A. M. 3480, and was primarily verified in the second Babylonish siege of Jerusalem, whilst it *includes* the dreadful sufferings endured in that siege and straitness, yet does more immediately refer to, and respect their being led away captive into all nations, and their becoming a by-word and reproach, and suffering thus the wrath of God for so long a period;—so long (2520 years), that the spirit saith of its conclusion, "*Jerusalem hath received of the Lord's hand DOUBLE for all her sins.*"¹

But, to place this important matter in a still clearer light, as affording additional evidence that the above prophecies looked *beyond* the tribulation at the siege of the Holy city under Titus, for a verification of its *unparalleled* character, I will place in juxtaposition the two following passages from Jeremiah and Daniel, in relation to it :

JEREMIAH XXX. 6-9.

"Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so THAT NONE IS LIKE IT: it is even the time of Jacob's troubles; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, WHOM I WILL RAISE UP UNTO THEM."

DANIEL XII. 1, 2.

"And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, SUCH AS NEVER WAS SINCE THERE WAS A NATION, EVEN TO THAT SAME TIME: and at that time thy people shall be delivered, every one that shall be found written in the book. AND MANY OF THEM THAT SLEEP IN THE DUST OF THE EARTH SHALL AWAKE, some to everlasting life, and some to shame and everlasting contempt."

Now here, the "more sure word of prophecy, as a light which shineth in a dark place," in speaking of "*the manner of time*" revealed to these Old Testament prophets by "the spirit of Christ which was in them," evidently refers to that which forms THE CRISIS of the *great tribulation*.

It only remains now that I *harmonize* the prophecy of our Lord in Matthew and Luke, with that

of Jeremiah and Daniel. This "great tribulation," as I have said, viewed in its remotest bearings as to the order of time, *commenced* with the captivity of Manasseh, A. M. 3480, and of which the siege of Jerusalem, by Titus, was a signal, though *not* an unprecedented act of the Divine vengeance against the Jews. But there is a *period* assigned to it by Jeremiah, by Daniel, and by our Lord, when, compared with all others which have preceded it, there shall be NO PARALLEL. St. Luke informs us, that that "great tribulation" is to *continue* "UNTIL THE TIMES OF THE GENTILES BE FULFILLED." That is, it was to extend from the time that Jerusalem should be "*compassed with armies*" (Luke xxi. 21),—by which "sign" the Jews should be forewarned that "the desolation thereof was nigh,"—down to the period of the *complete closing up* of the chronologico-mystical number of the "seven times," or the 2520 years of Jewish national chastisement from A. M. 3480, called "the fulness of the Gentiles." Then, and not "UNTIL" then, was the *Jewish* tribulation to cease. Then, and not "UNTIL" then, was the "great tribulation," in its unprecedented or UNPARALLELED character, to *begin* to develop itself. The period, therefore, to which it belongs, is the *interval* between A. D. 1868 (when "*the end of the world,*" *της συντελειας τῶν αἰώνων*, or the Gentile dispensation or age, will be consummated), and the *coming* of the Son of man in clouds. But, unlike the predicted events which precede and run out at A. D. 1868, *we have no chronological data by which to determine its length*. This accounts for the fact, why it is declared of THE TIME OF THE SECOND ADVENT OF JESUS CHRIST, "*Of that day and that hour knoweth no man,*" etc. And yet, while Matthew and Mark fix the time for the commencement of this interval, Luke unites with them in limiting it *within the period* of the generation existing when it commences. For instance : Matthew, Mark, and Luke, fill up this entire interval by a series of "SIGNS" which are to transpire as descriptive of the *unparalleled* character of the "great tribulation" by which it is to be signaled; e. g., the appearance of false Christs and false prophets, whose great signs and wonders shall, if possible, deceive the very elect; a derangement and obscuration of the heavenly luminaries: ¹ to which St. Luke adds, distress of nations, with perplexity; the roaring of the sea and waves, and a failing of men's hearts for fear,² etc.; so that, while St. Luke *omits*, in part, these

¹ Matt. xxiv. 22-26, 29; Mark xiii. 21-25.

² Luke xxi. 25, 26.

¹ Isa. xl. 2.

"signs" enumerated by Matthew (verses 22-26); he joins those which he mentions (verses 25, 26), *immediately* to the closing up of "the times of the Gentiles" (verse 24); thus showing that *the time* which he appropriates for the appearance of the celestial phenomena,—the darkening of the sun, moon, and stars,—*synchronize* exactly with that mentioned for the appearance of the same "signs" by Matthew and Luke; i. e., *at the close* of "the times of the Gentiles" in A. D. 1868.

It follows incontrovertibly, that the "signs" mentioned, *first*, by St. Luke, of the persecutions of the disciples of Christ (chap. xxi. 12-19);¹ *second*, by St. Matthew, of wars, rumors of wars, and national conflicts, etc. (chap. xxiv. 5-7 and 14);² and *third*, of the destruction of the Jews by the edge of the sword, and their being led captive into all nations (chap. xxi. 24), were, one and all, to *precede*, and are to be *distinguished from*, the exhibition of the CELESTIAL PHENOMENA mentioned by each. The *first* in order were to *precede* the "compassing of Jerusalem with armies;"³ the *second* were to *accompany* and *accomplish* the work of the siege;⁴ the *third* were to *follow*, as the *result* of that siege, down to the period of the "*consummation*"⁵ of the Gentile age.

With the subject before us, thus divested of the obscurity which has so long overshadowed it, we reach the inevitable conclusion, that whatever of *resemblance* may be traced between them, the UNPARALLELED character of the "tribulation" spoken of by Matthew xxiv. 21, and by Mark xiii. 19, "*Such as was not from the beginning of the creation which God created unto this time, NO, NOR EVER SHALL BE,*" commences its development from the period of the exhibition of the celestial and terrestrial phenomena *at the close* of the Gentile age, A. D. 1868, and continues till the Jewish nation shall exclaim, "Blessed is He (Jesus), that cometh in the name of the Lord."⁶ For, as Matthew has it, "*Immediately after the tribulation of those days*" (*εὐθεὺς δὲ μετὰ τὴν θλίψιν*), shall the sun be darkened,"⁷ etc.; and St. Mark, "In those days, *after that tribulation,*"⁸ etc. While all the three evangelists unite in the statement, "*This generation shall not pass away, till all these things be fulfilled.*"⁹ which passage refers, and is

to be limited to, THE LAST GENERATION of the present age.

Thus then is harmonized the respective declarations of Jeremiah, Daniel, and our blessed Lord, regarding the *time* and the *characteristics* of the UNPARALLELED TRIBULATION. It is emphatically styled by Jeremiah as "*the great day, EVEN THE TIME OF JACON'S TROUBLE.*" By Daniel, as "*a time of trouble, SUCH AS NEVER WAS SINCE THERE WAS A NATION, EVEN TO THAT SAME TIME.*" And by St. Luke, "THE DAYS OF VENGEANCE, *that all things which are written, might be fulfilled.*"

But it may be asked, how, if this season of unparalleled tribulation is to constitute "the time of Jacob's trouble," is this statement to be reconciled with the *ending* of it as has been represented, with the close of the Gentile age in A. D. 1868? To this I reply, that though St. Luke's statement is, that the Jewish tribulation is *to close*, when the times of the Gentiles are *fulfilled*, yet we are not to understand that they are *ended*, in the absolute sense. Like "the rest of the beasts" in Daniel, chap. vii. 12, who "had their *dominion taken away,*" while "their *lives were prolonged* for a season and time;" so, while the *prolonged captivity* of the Jewish nation, which is the subject exclusively spoken of by St. Luke, *will end* at the time assigned to it, yet it by no means necessarily follows, that their *sufferings* will then altogether terminate. This will appear from the peculiar phraseology in St. Mark's Gospel: "But *IN* those days, *after that tribulation,*" etc., thus intimating, that the *days* of the tribulation, though drawn to a *close*, are not absolutely passed away: not that this is a *distinct tribulation* in contrast with, or in addition to, that which preceded it, but only the *climax* of it: it is, so to speak, the last act, yea, the last scene of the drama, in which occurs the grand catastrophe of the whole.

Nor, further; are we to lose sight of the important fact, that this "great tribulation" in its *last* form of development, is to "come as a snare *on all them that dwell on the face of the whole earth.*" That is, "the days of vengeance" having reached their crisis, coincident with the period when God has his controversy with the *Gentile* nations, all the inhabitants of the world will be exposed to its fury, in accordance with the prophecy following, Isa. xxiv. 5, 6: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant: therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore *the inhabitants of the earth are burned, AND FEW MEN LEFT.*"

¹ Compare also Matt. xxiv. 9-14; Mark xiii. 11-18.

² Compare also Mark xiii. 7, 8; Luke xxi. 8-11.

³ Luke xxi. 12.

⁴ Ib. xxi. 20; Matt. xxiv. 15; Mark xiii. 14.

⁵ Compare Dan. ix. 27, with Luke xxi. 24.

⁶ Matt. xxiii. 39. ⁷ Ib. xxiv. 29. ⁸ Mark xiii. 24.

⁹ Matt. xxiv. 34; Mark xiii. 30; Luke xxi. 32

But, in the midst of the general consternation and dismay that shall *then* seize upon all classes,—"men's hearts failing them for fear," etc.—the jealousies of the crowned heads of *Gentilism* against the returned tribes of Judah, now dwelling nationally but in an unconverted state in the Holy City, shall incite them to arms, when again, but for the *last* time, an unprecedented storm of persecution, like the devastations of a resistless tornado, shall be brought down upon the heads of Daniel's people. The prophet Zechariah, alluding to this very persecution, says, "Behold, the day of the Lord cometh, and thy spoil shall be in the midst of thee. *For I will bring all nations against Jerusalem to battle*; and the city shall be taken, and the houses rifled, and the women ravished; and half the city shall go forth into captivity, and the residue of the people shall not be cut off from the city," etc.

This, then, is "*the time of Jacob's trouble, so that there is none like it,*" spoken of by Jeremiah, Daniel, and our Lord. "BUT, HE SHALL BE SAVED OUT OF IT." For, says Zechariah, "*Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem,*" etc. This period of the deliverance of Daniel's people, Isaiah makes *exactly coincident* with the existence of the celestial and terrestrial phenomena of Matthew, Mark, and Luke. In chap. xxiv. 21-23, having said, "And it shall come to pass *in that day*, that the Lord shall punish the high ones that are on high, and the kings of the earth upon the earth," . . . he adds, "Then the *moon* shall be confounded, and the *sun* ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

Finally, in regard to this last closing scene of the above unparalleled tribulation, and its results to the Jews and their Gentile oppressors, the prophet Jeremiah presents us with the following succinct and beautifully graphic picture:

"Israel is a scattered sheep; the lions have driven him away: first, the king of Assyria hath devoured him; and last, this Nebuchadnezzar, king of Babylon, hath broken his bones. Therefore, thus saith the Lord of hosts, the God of Israel: Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria; and I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied on Mount Ephraim

and Gilead. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve."¹

SECTION IV.

The subject of the Prophetical numbers continued—The shorter periods.

I. THE "two thousand three hundred days," Dan. viii. 14 (2300 years).

II. The "five months," Rev. ix. 5, 10 (150 years).

III. The number, "an hour, a day, a month, and a year," Rev. ix. 14, 15 (396 years).

IV. The "time, times, and dividing of time," Dan. vii. 25, and xii. 7, together with the synchronic numbers following: the "thousand two hundred and three-score days," Rev. xi. 2, 3; the "twelve hundred and sixty days," Rev. xi. 3-6; and "the time, times, and half a time," Rev. xii. 14 (each 1260 years).

V. The "thousand two hundred and ninety days," Dan. xii. 10 (1290 years).

VI. "The thousand three hundred and five and thirty days," Dan. xii. 11 (1335 years).

VII. The number "six hundred and sixty-six," Rev. xiii. 18 (666 years).

Having now disposed of the two great collateral numbers denoted by the "seven times" of Moses and of Daniel, and shown that they signify the period of 2520 years, commencing A. M. 3480, B. C. 652, and ending with the period called "the times of the Gentiles" in the 6000th year of the creation, we pass to consider the shorter prophetic dates above enumerated.

The same system of interpretation, i. e., the *year-day theory* already explained in this work,² will be applied to them as to the preceding.

It is important to bear in mind respecting these prophetic dates, taken as a whole, that, while some of them may have been entirely, and others partially fulfilled; so, from the fact that the shorter dates either form integral parts of, or are interlinked with, the longer periods which overleap them (and this is especially true of *all* of them in their relation to the "seven times"), they are classified with the *unfulfilled* prophecies of Scripture. With these remarks premised, we shall

¹ Zech. xiv. 3, 4.

¹ Jer. l. 17-20.

² See pages 108-111.

now proceed in our endeavor to verify these dates agreeably to the order above indicated; and,

I. The "TWO THOUSAND THREE HUNDRED DAYS (2300 years), Dan. viii. 14, together with the *integral* numbers, the "five months" of Rev. ix. 10, and the numbers, "an hour, a day, a month, and a year" of Rev. ix. 15.

Several important questions have arisen in regard to this 2300 days, about which there has been much controversy.

It may be premised, that the passage in Dan. viii. 14, "unto two thousand and three hundred days," is written in the original, as in the margin, "unto 2300 *evenings mornings*;" and hence, in verse 26, it is called "the vision of the *evening and the morning* which was told." "Told," for the reason that *the time* in this vision, unlike that of chap. vii. 25, and xii. 11, 12, where the *time* is not mentioned in the vision itself, either by symbol or otherwise; (see verses 15-22). I repeat, "told," that the *time* in this vision, being immediately annexed to it, forms a part of it, and the explanation follows after. Thus, in the Apocalypse, the periods of time, though occurring in visions, are *declared*. The apostle "hears" the number of the sealed ones,¹ of the horsemen, etc.;² and in other instances, how long the objects seen are to continue, is expressed by its being *said*, that power was given to them for this end, or by some similar mode.³ So in the instance under consideration. After the *action* of the vision has been exhibited to the prophet, one saint speaks to another saint for the purpose of eliciting *the time* of the vision; and he *hears* the reply—"unto 2300 days." But it is objected to this prophetic number,

1. That the Vatican copy of the Septuagint reads "2400 days," and copies translated by Jerome "2200 days;" and that, in support of the former number, the celebrated missionary, Joseph Wolff, states, that the Jews of Ispahan and Bokhara, possess some ancient manuscripts of the prophetic writings of Daniel, in which chap. viii. 14, reads "2400, instead of 2300 days:" also, that when in Adrianople in 1826, he saw an Armenian manuscript of the Bible in Greek, supposed to be of the fifth century, and translated by Mesrop, in which the same number occurs; and yet this missionary tells us, that "as *the most* number of the manuscripts contain 2300," he adopted that number in his arguments with the Mullah at Lucknow. And, indeed, the authori-

ties in favor of this latter number of 2300 days, are so numerous compared with the others, "that there is probably no numeral in the Scriptures the correctness of which may be more entirely relied on;"¹ and, as to the Vatican copy, it is affirmed by competent judges, "that there is not a single *manuscript* known to be extant, whether Hebrew or Greek, that sanctions the reading of 2400 days. It rests entirely upon a manifest *typographical error* of the Vatican edition, taken from the Vatican manuscript; which the Chistian edition of Daniel notices, and says, that the Vatican *manuscript* reads 2300."²

2. Another objection is urged against the application of the *year-day* theory to the date in this prophecy. Among the principal writers of this class, are Mr. Maitland, and the late Professor Moses Stuart, of Andover. Understanding the 2300 days to mean *literal* days, the whole prophecy is claimed to have been verified in the history of Antiochus Epiphanes, as the great Jewish Antichrist. But, in addition to what we have already offered in refutation of this theory,³ it may be observed, that the most cursory examination will convince us that *days* will not answer to any of the circumstances of the vision; for it clearly begins with Alexander (v. 21), and runs beyond "the latter time" (v. 23), of the four successors of Alexander; whereas 2300 days are little more than *six* years. Our Lord also refers to this vision when speaking of the abomination of desolation preceding Jerusalem's destruction (Matt. xxiv. 15), which, taken in any possible sense, compels us to understand years: for 2300 days cannot by any ingenuity be extended down to the time of our Lord; and if, on the other hand, the time is connected with the *last* Antichrist, 2300 days cannot be extended back to the time of Jerusalem's destruction. Again, it is to be borne in mind that the vision is for "*many days*," (v. 25), and in the midst of the events of the vision (v. 13) stands "the transgression of desolation," to which our Lord refers in Matt. xxiv. 15, Mark xiii. 4, and which we know from Luke xxi. 20, was to undergo a fresh outbreak, "when Jerusalem was compassed with armies and the desolation thereof nigh." The number 2300 therefore, of very necessity, joins on to or includes this event, because it is asked, "*How long shall be the vision, to give both the sanctuary and host to be trodden under foot?*" It must also, of very necessity, reach down to the cleansing of the sanctuary,—“Then

¹ Rev. vii. 4.

² Ib. ix. 16, 17.

³ Ib. xi. 2, 3; xii. 6; xiii. 15, etc.

¹ See Investigator of Proph., vol. iv. p. 815.

² Ib. vol. i. p. 441.

³ See pp. 109-111 of this work.

shall the sanctuary be cleansed" (v. 14); an event which, by the confession of all, is still future, and therefore cannot be included in 2300 literal days.¹

We shall now proceed to furnish the reader with what we conceive to be the *Scriptural basis* for the interpretation of this remarkable prophecy. In order to do this, it will be necessary in the outset to show wherein it *differs* from the things signified in the synchronic visions of the "seven times" of Moses and of Daniel. It may be distinguished thus: The "seven times" of Moses, Lev. xxvi., relates to the prolonged captivities of the *Jewish nation* while under the dominance of the four ruling Gentile monarchies; and the "seven times" of Daniel, chap. iv., refer to the same event under the Babylonian, Medo-Persian, and Grecian dynasties, together with the "wearing out of the saints" by *pagan* and *papal* Rome in the WESTERN empire: while the 2300 days above, bring to view a more specific revelation of the vicissitudes of the Church and people of God, not only *Jewish*, but especially *Gentile*, at the hands of the Saracenic and Turkish or Mohammedan power, as the scourge of the great EASTERN apostasy; and of which the symbolic imagery of the Euphrates in the ninth and sixteenth chapters of the Apocalypse, form integral parts.

The distinction here instituted, between the papal Roman and the Mohammedan powers, as chastising rods in God's hand for the punishment of the apostate Western and Eastern Churches, is founded on the characteristic differences of the two little horns spoken of in Dan. vii. 8, 20, 21, and verses 24, 25; and chap. viii. 8-12, and verses 23-25. It hence interprets the mystical Euphrates of the sixth trumpet and sixth vial, as above (Rev. ix. 13-21, and xvi. 12), to signify the *Mohammedan*, and not the Roman papal horn.

3. To this, however, it is objected, that these two little horns are *identical*; i. e., that both relate to the career of the LITTLE PAPAL HORN of Dan. vii.; and hence, that the Euphrates of the Apocalypse, chapters ix. and xvi., refers exclusively to that power.

4. The importance of a settlement of the points at issue, will appear obvious to the reader, from their connection with the subject in hand when viewed in a *chronological* aspect. Upon it depends the adjustment of the true periods for the commencement and close of the 2300 days, not only; but also of the 1260 days of Dan. vii. 25, and of the 1290 and 1335 days of chap. xii. 11, 12. On

the hypothesis of the objectors, that the two little horns are *identical*, it will follow, that both relate to the *papal Antichrist*, and that the platform on which they appear, is the WESTERN ROMAN EMPIRE. On the other hand, if they are two separate and distinct powers, then, however they may bear several strong marks of resemblance in their general character and operations, and though the one, for a time, may run parallel with the other, it will follow, that they must *differ* as to the circumstances of their origin, their geographical location, the objects of their wrath, and their final overthrow; in other words, that while the "little horn" of Dan. vii. 8, etc., denotes the Roman or papal Antichrist, that of chap. viii. 8-12, etc., represents the great Mohammedan Antichristian scourge. Our first business therefore is, to examine the question of the *alleged identity* of the two little horns. That they are not, and cannot be, identical, I submit, will appear from the facts following:

I. *They were revealed to Daniel in two separate visions, and at different times.* The first occurred in the first year of Belshazzar, king of Babylon,¹ and the second in the third year of the same king.² The first related to the vision of the four beasts which arose out of "the great sea,"³ but especially to the last or nondescript beast having ten horns, as among them arose another "*little horn*."⁴ The second, to the vision of the ram with two horns, denotive of the *Medo-Persian* empire,⁵ and its overthrow by the he-goat with one horn, representing *Grecia*;⁶ and the appearance, out of one of the four horns into which the "notable horn" of the he-goat was finally broken, of "*a little horn*."⁷

Now, evidently, the design of this second vision was, to make known to the anxious prophet several particulars in reference to the Medo-Persian and Grecian empires, *additional* to those revealed of them in the first. But both had special reference to a delineation of the character and career respectively of the two little horns; although, then, as we have said, they may possess several strong marks of resemblance in their general character and operations, yet, that they form two entirely separate and distinct powers, may be seen,

II. From a *comparison* of the two, as described by Daniel:

¹ Dan. vii. 1.

² Ib. viii. 1.

³ Ib. vii. 1-8.

⁴ Ib. verses 8, 20, 21, and 24, 25.

⁵ Ib. viii. 1-7, and v. 20.

⁶ Ib. viii. 4-7

⁷ Ib. viii. 9.

¹ Morning Watch, number 10, p. 517.

THE LITTLE HORN OF DANIEL VII.

"I considered the horns (i. e., the *ten* horns of the fourth or nondescript beast), and behold, *there came up among them ANOTHER LITTLE HORN, before whom there were three of the first horns plucked up by the roots*; and, behold, in this horn *were eyes like the eyes of a man, and a mouth speaking great things* (v. 8).

"Then I would know the truth of the fourth beast, etc., and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn which had eyes, and a mouth that spake very great things, *whose look was more stout than his fellows*. I beheld, *and the same horn made war with the saints, and prevailed against them*, until the Ancient of days came," etc. (ver. 19-22).

"And he" (i. e., the little horn) *shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws*; and they (i. e., the saints) shall be given into his hands UNTIL A TIME, AND TIMES, AND THE DIVIDING OF TIME. But the judgment shall sit, *and they shall take away his dominion, to consume and to destroy it unto the end*" (ver. 25, 26.)

THE LITTLE HORN OF DANIEL VIII.

"The he-goat (i. e., Alexander, the first "king of Grecia," v. 21) waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones, toward the four winds of heaven; and out of one of them came forth *A LITTLE HORN, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land*. And it waxed great, even to the host of heaven, and it cast down some of the host, and of the stars, to the ground, and stamped upon them; yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down, and the host was given over for the transgression of the daily sacrifice (marginal reading), and it (i. e., this little horn), *cast down the truth to the ground, and it practised, and prospered*" (ver. 8-12).

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, *How long shall be the vision concerning the daily sacrifice and the transgression of desecration, to give both the sanctuary and the host to be trodden under foot*? And he said unto me, *UNTO TWO THOUSAND AND THREE HUNDRED DAYS*:"

"The vision shall be for *MANY DAYS*" (ver. 26).
". . . then shall the sanctuary be cleansed" (i. e., justified, marg.), ver. 13, 14.

Now, that being broken (i. e., the great horn or first Grecian king, Alexander), whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his (Alexander's) power. And *in the latter time* of their kingdom, when the transgressors are come to the full, *a king of fierce countenance, and understanding dark sentences* (i. e., the little horn of ver. 9-12), *shall stand up, and his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people*; and through his policy also,

he shall cause *craft* to prosper in his hand; and he shall *magnify* himself in his heart, and by *peace* (or prosperity, marg.) shall destroy many: *he shall also stand up against the Prince of princes; but he shall be broken without hand*" (ver. 22-26).

With these two passages kept in view, it will be well to premise, that there are in prophecy two distinct symbols for Rome in its *pagan*, and Rome in its *primary papal* state: the one is the "iron legs" of the colossal image, and the synchronic fourth beast, or Rome *pagan*; and the other is the "ten toes"—iron mixed with clay—and the synchronic "ten horns" of the fourth beast, or Rome *papal*. With the first class of symbols correspond also the Apocalyptic seven-headed dragon, or pagan Rome; and with the second, the seven-headed, ten-horned beast, or papal Rome.¹ To those writers, therefore, who make the two little horns of Dan. vii. and viii. *identical*, we reply, first, that it cannot apply to Antiochus Epiphanes, for the reason, that, like all the other horns mentioned by Daniel, it must be the symbol of a *continuous* sovereignty—a realm, governed, extended, protected, and preserved by him and his successors; whereas the kingdom of Antiochus Epiphanes did not prosper "toward the south and toward the east, and toward the pleasant land;"² nor did he succeed in subduing the Jewish nation (which, under the Maccabean dynasty, was wrested from his grasp) to his despotic sway. Besides, Antiochus Epiphanes was only a single individual, who appeared upon the stage and passed away, about 165 years *after* the commencement of the 2300 years which describe the gigantic power denoted by the little horn. And so, second, in regard to Rome papal. Resuming the thread of our arguments against the alleged identity of the two little horns, we observe, that as neither of them symbolize the Jewish persecutor Antiochus Epiphanes, and that the little horn of Dan. vii. denotes a separate and distinct *form* of Rome papal from that indicated by the "ten toes" and "ten horns;" so, that the little horn of Dan. viii. refers to a power totally separate and distinct from either, will appear,

III. From their *origin*. We have already explained to the reader, that the fourth or nondescript beast of Dan. vii. 7 denoted the *Roman* power, while the "ten horns of that beast represented the empire in its *division* into ten sepa-

¹ Rev. xii. 3.

² Dan. viii. 9.

rate and independent dynasties.¹ Now, the eighth verse of that chapter explicitly declares, that there was a "little horn" which "*came up among them*;" that is, it sprang from the head of the *Roman* beast, amid the ten horns, or kingdoms, which had an existence prior to it, and "which exist at the present moment, with the slightest shades of difference, in the modern European nations." The origin of the little horn of Dan. vii. 8, therefore, was clearly ROMAN. But while, like the "ten horns," it was plainly a *political* dynasty, several additional characteristics are ascribed to it, clearly indicative of its investment with attributes which do not belong to the other. It had "*eyes like the eyes of a man*," by which is signified "one that oversees," from *ἐπίσκοπος*,—whence is derived the English word *Episcopacy*—and, including, as does that term, the idea of *priestly* functions, it represents this "little horn" as endowed with an *ecclesiastical* power, that of "seeing, or superintending those that were beneath it." It had also "*a mouth that spake very great things*," aye, that "*he shall speak very great words against the most High*."² As with his "eyes" the Roman pontiff "professes to see into the realms of spirits; to read and to make known God's hidden, unsearchable, and inscrutable record; and pronounces, by declaring that he sees, what is the doom of the lost that are in woe, and the destiny of the saved that are in glory;" so, says Dr. Cuming, who quotes direct from the annals of Baronius, Bellarmine, and other writers of the Romish Church, the following epithets are bestowed upon her pontifical heads: "the Sovereign of the Church;" the "Head of the Church;" "our Lord;" the "High priest and pastor;" the "chief doctor;" the "master;" the "father;" the "judge of all."³ And so, Bellarmine, the great cardinal and upholder of the Church of Rome, on the subject of the pope's infallibility: "*Si autem papa erraret præcipiendo vitia vel prohibendo virtutes, teneretur ecclesia credere vitia esse bona et virtutes malas, nisi vellet contra conscientiam peccare*."⁴ That is: "if the pope should err by commanding vices or prohibiting virtues, the Church would be bound to believe that vices were good and virtues bad, unless she wished to sin against conscience." Accordingly, "*sanctissimus Dominus noster*," "our most holy Lord," is the appellation given to the pope by the council of Trent.⁵ "All power is

given to thee in heaven and earth," are words addressed to Gregory VII.¹ "It is idolatry to disobey the pope's commands."² It is also said of this little horn, that he had "*a look more stout than his fellows*"—i. e., the "ten horns" among whom he sprang up; and that, on account of the preceding characteristics, not only, but also from what follows: "before" this little horn, "*three of the first horns were plucked up by the roots*." These were, as history abundantly verifies, the three kingdoms of the Vaudals, Ostrogoths, and Lombards, who were, after a succession of troubles, rooted up by the papacy, and constituted into the States of the Church, in commemoration of which the popes of Rome to this day wear a triple crown.³ He was also to "*think to change times and laws*,"⁴ etc. Jesus Christ says, "Drink ye all of this cup;" the pope says, "the laity shall not drink of it." God says, "Thou shalt not make to thyself any graven image, or the likeness of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth; thou shalt not bow down to them nor worship them:"⁵ but "the pope permits images to be reared, crosses to be adored, and the bread upon the altar to be worshipped:" and hence, "in most of the Roman Catholic catechisms, that commandment is either left out altogether," or "*bow*" is changed into "*adore*," though the meaning of the original is strictly "*bow*," because the attitude of the body was forbidden, lest there should be the feelings of the soul immediately following or accompanying it. Again: God says, "Honor thy father and thy mother;" the pope substantially says, "If the father be a heretic, the son is bound to reveal him." God says, "Thou shalt not steal;" the Romish doctors say, that "small thefts are only venial sins." God says, "Remember the Sabbath day to keep it holy;" the Romish catechism, as printed and published at Rome, says, "Recordati di sanctificare le festi:" "Remember the festivals to keep them holy." Finally, of this little horn it is said, that he "*made war with the saints, and prevailed against them*," and that they were to be "*given into his hand until a time, times, and the dividing of time*," and that this period of persecuting of the saints, was to continue "*until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints should possess*

¹ See pp. 119, and 124 of this work. ² Dan. vii. 20, 25.

³ Baron. Annals, 84.

⁴ Bel. de Rom. Pont., vol. i. p. 546, Prag. 1721.

⁵ Decretum super petitione concessionis calicis. Conc. Trid. sess. 22, cap. 2, p. 223, Paris, 1837.

¹ Binius, vol. vii. p. 484.

² Greg. vii., Decret. chap. 4.

³ See chart of the Course of Empire, in this work, and symb. illus. p. 124.

⁴ Dan. vii. 25.

⁵ Exod. xx. 4, 5.

the kingdom."¹ It would require too much space to recount the circumstances of time, place, and occasion, on which millions of those who have protested against the corruptions of the papacy, have sealed their testimony with the blood of martyrdom, at the hand of this "little horn." We must also reserve for a future page, what we have to offer on the subject of the *period* of his dominancy over them, and proceed to observe, that, while the above characteristics of this "little horn" abundantly demonstrate its identity with *Rome* on the one hand, and its *distinction* from the "ten horns" from amid which it sprang on the other; it denotes the Roman papal, or ECCLESIASTICO-POLITICAL POWER OF WESTERN ROME.

But, as we have said, on the subject of the "little horn" of Dan. viii. 8-12, and verses 23-25, prophetic interpreters are divided, some advocating its *identity* with that of Dan. vii. 8, as Sir Isaac and Bishop Newton, Mr. Cuninghame, Dr. Jarvis, Mr. D. N. Lord, Rev. Edw. Winthrop, etc.; while others, as Keith, and Kett, and Faber, and Dr. Scott, and Frere, and Bickersteth, and Brooks, with many more, construe it to denote the rise and career of THE MOHAMMEDAN POWER OR EASTERN ANTICHRIST. Nor can this subject be understood, nor the chronology of the 2300, and the 1260, 1290, and 1335 days of Dan. vii. viii. and xii. be properly adjusted, till this important matter is satisfactorily settled. Nor will it avail to say that, because the learned disagree in this, therefore the *true* import of the two little horns lay beyond our reach. Such a canon, if applied in other directions, would prove equally subversive of the fundamental *doctrines* of Holy Writ, philosophy, the sciences, and the like, regarding which the learned have differed as widely as in the interpretations of prophecy. The subject in hand is clearly a matter of *historic* verity; and, when rightly applied in verification of the things signified by the symbolic imagery, will furnish a demonstration that, while the "little horn" of the first vision in Dan. vii. denotes the great ROMAN APOSTASY, the marks of correspondence between it and the "little horn" of the second vision in Dan. viii. to the contrary notwithstanding, the latter will be found to portray the rise, career, and final overthrow, of the great MOHAMMEDAN IMPOSTURE. In support of this view, we submit the following:

It is evident that the symbolical drapery of the SECOND VISION, that of the Ram and the He-goat, relate exclusively to the history of Medo-

Persia and Greece, the second and third of Daniel's four monarchies; and that the "little horn" mentioned therein rises out of one of the "four notable horns" into which the "great horn" of the *Grecian* "He-goat" is divided; in other words, out of one of the four divisions of *Alexander's Empire*. How then, we ask, can it be included in, and identified with, the "little horn" of Daniel's fourth or Roman monarchy of the first vision? Dr. Jarvis, in his "Two Discourses on Prophecy," has laid down the two following judicious canons for the interpretation of this second vision. The first is; that we must "strictly confine ourselves *within its limits*, as to time, or territory, or events."¹ The second is, that "if we would avoid confusion, we must keep constantly in mind" the fact, that, from this vision, "the fourth beast, or the *Roman Empire*, considered as one of the four beasts, is *carefully excluded*." And yet, this learned divine insists, that the two "little horns" are nevertheless *identical*! Or, if not identical, yet that, from the moment in which the Romans conquered Macedonia, it became essentially *Roman*; IT (i. e., the "little horn" of the second vision) rising out of that kingdom (Macedonia) as one of the "four notable horns" then in the hands of Cassander; and from which time this horn of the goat began "to wax exceeding great," not by his own power, "but by the power of the *Romans*."² To the same effect speaks Mr. D. N. Lord, on the subject of the 2300 days. He says: "The vision is symbolic; and as the ram, the goat, and their horns, signify the Persian and Greek powers and their monarchs," so, "of the little horn that sprang out of one of the four horns of the goat," he affirms, that "this little horn is the *Roman* power which, after establishing itself in *Macedonia*, extended its conquests over the whole of what had been the Eastern and Southern Grecian Empire."³

But there are several difficulties to encounter, in admitting the above construction of this "little horn." Dr. Jarvis, as above, tells us, that "it obtained by *gift*, etc., the whole of the other three horns."⁴ Now, from this, one would suppose that he meant it to be understood as *identical* with the "little horn" of the first vision; it being said of *that* horn, that "before it *three other horns fell*."⁵ On this, however, we have to remark,

1. That that "little horn" obtained possession of the other three, not by "gift," but by *conquest*.

¹ Two Disc. on Proph., p. 47.

² Ib. p. 44, 45.

³ See Coming and Reign of Christ, chap. xxxii. p. 390.

⁴ Two Disc. on Proph., p. 45.

⁵ Dan. vii. 20.

¹ Dan. 21, 25, and ver. 22.

Daniel tells us that by it "were three plucked up by the roots." Again,

2. Not a word is said of three horns or kingdoms falling, either by "gift or conquest," into the hands of the "little horn" of the *second vision*. The Grecian empire (the "great horn" of the he-goat), after the death of Alexander, being divided into four parts (denoted by the four horns into which the "great horn" was broken), *Macedon, Greece, and Epirus* fell to CASSANDER; *Thrace and Bithynia*, to LYSIMACHUS; *Egypt, Libya, Arabia, Cælo-Syria, and Palestine*, to PTOLEMY; and *Syria*, to SELEUCUS. But we affirm that the *same* power that subdued Macedonia, which, as this writer says, was "the *fundamental* kingdom of Alexander's empire,"² subdued also the *other three* kingdoms. And this power was, not the "little horn" of the second vision, as an *agent* under the control and by the assistance of another, i. e., "the *Roman power*," but by that power *ITSELF*. The subjugation of Macedonia by the Roman arm, was but the *commencement* of the conquest of Daniel's NONDESCRIBT BEAST over the he-goat; proof decisive of which will appear from the fact,

3. That the *last three* divisions of Alexander's empire, as well as the first, fell under the *Roman* power BEFORE its division into *ten parts*, as denoted by the ten horns of the nondescript beast, and out of *one* of which, the "little horn" of the first vision arose. But to this we may add another fact:

4. The three kingdoms "plucked up" by this "little horn," as all prophetic expositors agree, were, not the last three kingdoms of Alexander's divided empire, but "the *Exarchate of Ravenna, Lombardy, and the State of Rome*," which fell into the hands of the Papal See, and continued "to form the territories of the Church for above a thousand years from the period of their subjugation respectively in A. D. 730, 755, and 774." Once more,

5. As it is evident that the "little horn" of the second vision did not spring out of either of the ten horns of Daniel's fourth or *Roman* beast; so it is equally clear, that, though it made its appearance among, yet that it arose, not out of the Macedonian, but out of the *Arabian* horn, as a part of the territory which fell to PTOLEMY. On this subject it is well to observe in this place, as a matter of historical verity, "that a part of *Arabia* was included originally in the dominion both of the *Persian ram*, and of the Egyptian

horn of the *Grecian he-goat*; just as in the Babylonish Empire before them."¹ Xenophon tells us that Cyrus reduced Syria and *Arabia*:² and thus the *Arabs* are mentioned in Herodotus among the tributaries of Persia;³ and among Xerxes' troops we find *Arabs* enumerated with their camels.⁴ Then, too, while—as is most probable—"the Arab border tribes to the *North and Northeast*, which had been dependent on Persia, transferred their dependence to the Seleucidæ, who succeeded to that part of the Persian Empire;" yet, as we have said, "in the *final* quadripartite division of Alexander's empire, Ptolemy is recorded to have had *Egypt, Libya, Arabia*," etc.⁵ Nor is this all. Even "after the temporary interruption" of the four kingdoms of Alexander's divided empire "by the Roman conquerors, and when the ram and the he-goat had again appeared on the theatre of the world in the form of the revived Persian and Grecian (or Constantinopolitan) empires, there were still adjoining *Arab* tribes dependent both on the one and on the other."

The question, therefore, to be decided is the following: as, in the history of the other three divisions of Alexander's empire, viz., those of Cassander, Lysimachus, and Seleucus, there is no account of the rise of any power answerable to the prophetic origin, character, and works of the "little horn" of Daniel's second vision, *is there any power answerable thereto, in the history of that of PTOLEMY?* We answer, that we think there is. As already stated, *Arabia and Palestine*, as well as *Egypt, Libya, and Cælo-Syria*, fell to that king. The expression, therefore, in Daniel,—"*out of one of them*,"⁶ i. e., one of the "four notable horns" of the he-goat, though not explicitly declared, yet it can refer to none other than the *Arabian* branch of Ptolemy's kingdom, whence sprang the great MOHAMMEDAN POWER—and for the reasons which follow:

(1.) YEMEN, the birth-place of Mohammed, though at that time "*a province in the Persian Empire*," yet it subsequently formed *his own* more distant Arab province. But,

(2.) As it was not until "in the latter time of their kingdom" that this "little horn" was to make his appearance on the prophetic stage; so, like "the Greek republics," which "did not constitute a horn until *united* under Alexander; the prophetic platform for the action of the power denoted by it was not so consolidated as to

¹ Dan. vii. 8.

² Two Disc. of Proph., p. 44.

³ Jer. xxv. 24.

⁴ Cyrop. vii.

⁵ Herod. iii. 97.

⁶ Ib. vii. 86.

⁷ Arrian and Photian.

⁸ Dan. viii. 9.

answer to the scriptural character of a HORN, until all the Arab tribes had been united under him; and, consequently, *not until Islamism stood partly on the territory both of the goat and of the ram.*" Yes, then it was, that, "from these northern and northwestern borders of the desert that the Saracens, now united in THE LITTLE HORN OF ISLAMISM, were seen to issue; when, in exact accordance with the prophecy of Daniel, it began to "was exceeding great, toward the south, and toward the east, and toward the PLEASANT LAND."¹ "The first seat of the Mohammedan power was the south, the peninsula of ARABIA being the scene of his conquests. His successors extended their empire, and first entered upon the prophetic earth in the upper part of Arabia, which was the Southern part of the Macedonian Empire. They then directed their arms towards the East, and and having overcome the Persians, A. D. 632 (Echard's Rom. Hist. in loc.), and slain Hormisdas the Second, they seized on the kingdom, and buried the renown of that nation in captivity. Afterwards, having completed their conquest of Arabia, by the capture of Bozra, the capital city, they marched into Syria, took Damascus, and laid siege to Jerusalem, which they took in A. D. 637, after a siege of two years: thus extending their conquests towards THE PLEASANT LAND."²

We repeat, therefore, then it was that this "little horn," in its resistless course of conquest, "practised, and prospered, and destroyed wonderfully."³ Nor against "the decrepit kingdoms of Persia, Syria, and Egypt," only. No. He was also to magnify himself, "both against Christendom, and against the still holy city of Jerusalem."

Hence Daniel's description of his religious character. He is represented as "a king of fierce countenance,"⁴ indicative of the ferocity of his nature; that he should "understand dark sentences"⁵—denoting that, as prophet or teacher, he should invent a new and mysterious system of religious imposture, synchronic with "the doctrine of devils," which St. John describes as "rising out of the bottomless pit;"⁶ that "his power should be mighty, but not by his own power." How true this, of the Arabian Impostor! His success in arms being mainly prompted through the agency of his new religion. The prophet adds, that "by peace he should destroy many,"⁷ and that "through his policy he should cause craft to prosper in his hand."⁸ It is a well-known fact, that

Mohammed, encouraged by the enthusiasm infused into his armies by the principles and policy of his new religion, determined upon the design of rendering his faith universal. Again, the prophet says, that he should "take away the daily sacrifice, and cast down the place of God's sanctuary;"¹ and that "he should stand up against the Prince of princes."² This he did, when he proclaimed to the world the fundamental principle of his creed—"GOD IS GOD, AND MOHAMMED IS HIS PROPHET." Although he "allowed our Saviour to be superior to Moses," yet, "as coming last, he considered himself as still superior to Christ." Again, says Daniel, he shall "was great, even to the host of heaven, casting down some of them and of the stars to the ground, and stamping on them."³ The third Apocalyptic Trumpet⁴ introduced upon the prophetic stage (A. D. 429) the heresy of Nestorius: which, being generally received by the Greek Church, about two hundred years after, that branch of the Christian Church filled up the measure of their iniquity. The apostasy of these "transgressors were come to the full." Hence the era for the introduction of the Saracenic Woe under the sounding of the fifth trumpet.⁵ It was the scourge appointed by God for the chastisement of that apostate church. It also "cast down the truth to the ground,"⁶ by a denial of the divinity of Jesus. And, it was to "prosper and practise, and to destroy the mighty and the holy people."⁷ History marks every step of the career of this mighty power with the blood of the innocent. Yes. Even now, the crescent cimeter of the Islam is wet with Nestorian blood! But the prophet marks out the fate which awaits him. "He shall be broken without hand."⁸

The preceding historical facts, therefore, I submit, taken in connection with the variations in the portraits⁹ of the two little horns as given by the prophet, demonstrate that they are not identical. Other evidence may be derived from the following, for example: no allusion whatever is made to the Roman power, in any part of the vision of Dan. viii. Under no circumstances can the chronological period assigned to the "little horn" of Dan. vii. 25, be applied to that of Dan. viii. 8-12; and they differ in the mode of their destruction. Let us continue our line of argument from these facts.

IV. No allusion whatever is made to the Roman

¹ Dan. viii. 9.

² Frere's combined views, etc., pp. 251, 252.

³ Dan. viii. 9, 24.

⁴ Ib. viii. 23.

⁵ Ib.

⁶ Rev. ix. 2; xii. 7.

⁷ Dan. viii. 25.

⁸ Ib. v. 25.

¹ Dan. viii. 11.

² Ib. 11, 25.

³ Ib. 10, 11.

⁴ Rev. viii. 10, 11.

⁵ Ib. ix. 1, 2.

⁶ Dan. viii. 12.

⁷ Dan. viii. 24.

⁸ Ib. v. 25.

⁹ Compare with this, that of the little Roman horn, pp. 155, 156.

power in any part of the vision of Dan. viii. In addition to what has been already offered in proof of this fact, under our first and third arguments,¹ there is a need-be to meet an objection to our interpretation of *the mystical Euphrates*, mentioned Rev. ix. 13-21, and xvi. 12, as signifying the *Mohammedan*, and not the *Roman* "little horn." We will first place the two passages side by side. The former passage occurs under the *sixth trumpet*; the latter under the *sixth vial*.

"And the *sixth angel* sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the TRUMPET, *Loose the four angels which are bound in THE GREAT RIVER EUPHRATES*. And the four angels were loosed," etc.

"And the *sixth angel* poured out his VIAL upon THE GREAT RIVER EUPHRATES, and the water thereof was dried up, that the way of the kings of the East might be prepared," etc.

We are mostly concerned, at present, with the latter text. All writers are agreed, that by "the great river Euphrates," the prophet alludes to the river of that name that flowed through the ancient city of Babylon, and that the *drying up* of that river by Cyrus, by which means he captured that city, is employed by the Revelator to denote, symbolically, the overthrow of some great anti-christian power. But the question is, what is the anti-christian power here alluded to? We say, it is the *Mohammedan* power. Other writers of note, who make the two little horns of Dan. vii. and viii. identical, insist that it is the *Roman papal* power. Our limits will only allow of the following quotations, as indicating the theory of the writers of this class generally. It is taken from Mr. D. N. Lord's last-published work—"The Coming and Reign of Christ." That learned and distinguished writer says, "The Euphrates of that vial [i. e., the sixth] bears the same relation to the *Babylon* of the prophecy, that the real river bore to the literal Babylon, the metropolis of Chaldea, that stood on its banks. The symbol is taken from the drying up of the Euphrates by Cyrus, by diverting its waters from their channel, and by that means entering and conquering the city; and it foreshows an analogous change in that which the symbolic Euphrates represents, and as the means of a similar conquest and destruction of that which the Babylon of the prophecy denotes. But," he adds, "the *waters* of the Euphrates symbolize peoples, and nations, and multitudes," and in illustration, quotes Rev. xvi. 4, 5, and the interpretation of it as given by the an-

gel in chap. xvii. 15. On these premises he reaches the following conclusion: "That accordingly which the *Babylon* of the prophecy represents, stands in a relation to those nations and multitudes, that resembles that of the literal Babylon to the Euphrates; and is the hierarchy of the Catholic Church especially," etc.; while "the drying up of the waters of the Euphrates, symbolizes the separation, in a resembling manner, of the nations and multitudes of the kingdoms of Europe from the hierarchies of the nationalized churches, especially the Catholic," etc.

In reply to these statements—which are presented with all the force characteristic of that generally accurate and reliable writer—I respectfully submit, that there is an error in the application of the principle of interpretation appropriate to the subject in hand. The principle here alluded to is, that we are required to maintain an *absolute connection* between the symbolical Babylon and the symbolical Euphrates, answerable to that which existed between them naturally; for example: As the *Babylon* of the Apocalypse is *papal Rome*, so the *symbolical Euphrates* must be something standing in the *same relation* to the *symbolical Babylon*, as the literal Euphrates to the ancient and literal Babylon; and as the Euphrates was a figurative expression for the *Babylonish population*, so the Euphrates of the Apocalypse means the "*peoples, and multitudes, and nations* (Rev. xvii. 15) of the mystical Babylon." Additional evidence in support of this hypothesis, is also claimed to be derived from Isaiah viii. 7: "Behold, the Lord bringeth up upon them (the people of Judah) the waters of the river, strong and mighty, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks," etc.; and also from Jer. xlvii. 2, where the armies of Assyria are described under the same figure of "an overflowing flood, which shall overflow the land and all that is therein;" in which passages, it is alleged, special allusion is made to "the great river Euphrates:" and therefore, as the *Babylon* of the Apocalypse represents *papal Rome*, or some "mystery of iniquity" within the limits of professing Christendom, it is obvious that consistency requires our considering the *symbolical Euphrates* to be something standing in the *same relation* to the symbolical Babylon, as the literal Euphrates to the *territorial* of the ancient one; and thus, the conclusion would appear to be inevitable, that the Euphrates of the

¹ See pp. 158, 154 of this work.

¹ Coming and Reign of Christ, chap. xxvi. pp. 829, 830.

Apocalypse is an expression for the *community* by which the mystical Babylon supports her power, etc. Another writer on this subject, the Rev. Edward Winthrop, A. M., says: "That great city [i. e., Babylon] was the symbol, in the visions of the Apocalypse, of apostate and persecuting hierarchies within the ten kingdoms. But," he adds, "the *waters* [i. e., of the Euphrates] are symbolical as well as the city; and in all cases where the interpretation is according to analogy, such a symbol, as we learn from Rev. xvii. 15, denotes a multitude of people. . . . The waters of the Euphrates, therefore, in their symbolical import, must represent that mighty stream of people of different nations and languages, which sustains to the mystical Babylon a relation analogous to that which the literal Euphrates did to the literal Babylon."¹

Now, from the views, as here expressed, of the subject before us, it will appear obvious to the reader, that while the symbolical Euphrates is made to represent BOTH the *territorial seat* of the papal power, and the *community* by which that power is supported, on the one hand; the "city" of Babylon, and the "river" which flowed through it, are made to denote substantially *the same thing*, on the other. But what law of symbolical interpretation, I ask, will justify this? Such confounding of things which differ, cannot but produce the greatest confusion in the matter of prophetic exposition, and will discourage the hope, at least with some inquiring minds, of reaching any reliable solution of many of the prophetic symbols. Misapplied "laws" of prophetic interpretation, however, it should be borne in mind, only suggest the *fallibility* of the expositor. In the matter before us, without professing to be wise above what is written, our endeavor will be to point out the grounds of error in the above theory, and show what is "the mind of the Spirit" on this great subject.

Let it be observed, then, in the outset, that the APOCALYPTIC MYSTICAL EUPHRATES of Rev. ix. and xvi., is THE KEY by which we are to determine the thing symbolized. The hinge, therefore, on which the entire question at issue turns, is, whether there is any *connection* between the "rivers and fountains of waters," Rev. xvi. 4 (or "the waters" which the revelator "saw," "where the whore sitteth," and which the angel interpreted to signify "peoples, and multitudes, and nations, and tongues," Rev. xvii. 15), and the "water of the great river Euphrates," Rev. ix. 14,

and xvi. 12. If such a connection *really* exists, then it follows, that the symbolical Euphrates, as separate and distinct from the "city," signifies the *community*, etc., by which the *power* represented by that mystic city is supported. If, on the contrary, it can be shown that *no such* connection exists between the passages in question, it will follow that, as in Isaiah viii. 7, and Jer. xlvii. 2, the prophets, speaking in the name of the Lord, tell the Jewish Church, that the waters of "the river strong and mighty" (i. e., the great river Euphrates) denote,—not in a mere figurative, but symbolic sense,—"*the king of Assyria and all his glory*;" so, consistency requires that the symbol should, both in the sixth trumpet and sixth vial, be equally applied to the Turks or Ottomans, and that on the ground, that they possess *the territories of ancient Assyria*.

In support of this latter view, we would premise, that while, in some symbols, there *is* such a connection as that here contended for (as, for instance, between the sun, moon, and stars, either used in a spiritual or political sense, or as describing the various members and relations of a family); yet, that *no such* connection is indicated as existing between the symbolical Euphrates (though borrowed from the literal river that flowed through Babylon) and the mystical city of that name, will, we submit, appear from the following:

(1.) The symbol of Babylon in the Apocalypse, is employed without any reference to the *locality* of its object, which is situated in a part of the prophetic earth—the territory occupied by the ten kingdoms of papal Rome—far distant from ITSELF; and hence, the appropriateness of that symbol is derived solely from the *moral* character of that city. For, as it oppressed and led into captivity the literal Jerusalem, the ancient *Jewish* Church, it fitly represents the papal power of the WESTERN Roman empire, which in these latter days has enthralled and oppressed the true *Christian* Church, on its part symbolized by "the holy city, Jerusalem."¹ The future judgment of the mystic Babylon, as having "shed the blood of saints and of prophets," is accordingly announced in these appropriate terms: "*He that leadeth into captivity shall go into captivity*,—here is the patience and faith of the saints."² There being, then, such sufficient grounds for the *independent* symbolical meanings which are given to the river Euphrates and to the city of Babylon, formed on different but equally legitimate prin-

¹ Premium Essay on Prophetic Symbols, p. 116.

¹ Rev. xxi. 2.

² Ib. xiii. 10, xiv. 13.

ciples of interpretation, it is inconsistent to demand such an alliance between them as that required in the above theory. Nor can we pass unnoticed other facts in this connection, confirmatory of the view we advocate. As there is no analogy between the symbolic "loosing of the four angels bound on the banks of the great river Euphrates," under the sixth angelic trumpet, Rev. ix. 13, 14, and any corresponding event connected with the mystic Babylon; so, on the other hand, there is an equal absence of all analogy between the "drying up" of the Euphratian river, as represented in chap. xvi. 12, and the state or condition of that power (papal Rome) at the period to which the prophecy refers. On the theory of the alleged connection between the two symbols, must not the population of apostate Christendom undergo a gradual yet immense reduction, approaching to extinction, some time before the pouring out of the last vial of wrath? and is such an event anywhere predicted of mystic Babylon? So far from it, though that power has been shorn of some of its strength, in the loss of that universal "deminion" which it once swayed over the political affairs of the nations of Europe,¹ yet, on the above hypothesis, what, we respectfully ask, becomes of the predicted "perilous times of the last days"²—the "falling away,"³ or *general apostasy of professing Christendom*, which is to precede the final development of this "mystery of iniquity?" Hence, in accordance with the prophecy of Daniel vii. 12, that the lives of the ten beasts should, after the loss, as above, of their political dominion, "be prolonged for a season and a time," we have a present verification of it, in that the population of most, if not all, the kingdoms of modern mystic Babylon is on the increase. Clearly, therefore, the interpretation of the symbolical Euphrates which the above theory involves, is directly contradictory to the analogy of the prophetic word, and of fact. Again,

(2.) The fallacy of the above alleged connection between the symbolical Euphrates and the symbolical Babylon, will further appear if we consider, first, the error of affirming of the Apocalyptic Euphrates that it is *symbolical*, and of that of Isaiah viii. 7, and Jer. xlvii. 2, that it is *literal*. The Euphrates in these passages has the same meaning, being equally literal and equally symbolical. The *object* of prophetic description is one and the same *literal* Euphrates, symbolical-

ally denoting the forces or military power of the same *territory* of Assyria. Another error is, that of applying the Euphrates, in Isa. viii. 7, to denote the *Babylonish population*. So far from it, at the time referred to in that passage, Babylon was a power *tributary* to Assyria, or only one of its provinces or dependent States; and it were about as true to affirm that the population of New York city is now the population of the whole United States, as to say that the Babylonish population is signified, in Isa. viii. 7, by the power of Assyria. Once more,

(3.) The interpretation of the "rivers and fountains of waters," Rev. xvi. 4, as representing "peoples, and multitudes, and nations, and tongues," Rev. xvii. 15, together with the symbolical import of "many" or "great waters," is of such *general significance* as the symbol of many people, that the right application of them depends entirely upon the connection in which they are found, and the description of the condition or agency ascribed to them. Take now, the "rivers and fountains of waters" of chap. xvi. 4, which are represented as being turned into "blood." By what law of interpretation, I ask, can they be made to symbolize the same thing with the "loosing of the four angels bound on the Euphrates," chap. xvi. 14, or the "drying up" of that river, as described chap. xvi. 12? Clearly, the former symbol, though denoting many peoples, and which transpired under the sounding of the *third* trumpet, cannot be used to signify the same things with those which fall under the sounding of the *sixth* trumpet, and the pouring out of the *sixth* vial. There is nothing in the former symbol bearing the least analogy to the loosing of the four Euphratean angels, neither were "the great waters" of that river turned into blood. To the foregoing we add,

(4.) That, to affirm of the Euphrates of the Apocalypse that it is *symbolical*, and of the Euphrates of Isaiah, that it is *literal*, when properly analyzed, will be found to involve the following absurdity:—"Since the Babylon of Isaiah is no type at all, but the literal city bearing that name; and the Babylon of the Apocalypse is a city and power entirely different from the former, namely, papal Rome; therefore, the Euphrates, being used as a *type* to signify the population of Assyria, *through which empire that river runs*, the same Euphrates in the Apocalypse must be the type of the population of another territory *through which that river DOES NOT RUN.*" Now the conclusion here, so far from flowing from the premises, is directly contradictory to them; for

¹ See Dan. vii. 12.

² 2 Tim. iii. 1.

³ 2 Thess. ii. 1-12.

Babylon in Isaiah being the *real city*, and in the Revelation *typical*, they *must* be distinct cities; whereas the Euphrates in Isaiah and the Apocalypse being *one* and the *same*, and used in a like sense (viz., *typical* in both), must mean in both the military forces of the same territorial power—that of the Ottomans or Turks. Finally, on this subject, we remark,

(5.) That, in perfect consistency with our denial of such a connection between the symbolical Babylon and the symbolical Euphrates, as that advocated in the above theory, we admit that, in *one particular*, there is a relation between the power denoted by the Apocalyptic Euphrates and that of Babylon, similar to that which the literal Euphrates had to that ancient city. The relation here alluded to is, that as, before the taking of the literal Babylon, Cyrus caused the waters of the Euphrates to be turned aside, that his army might be marched through the *dried channel* into the city; in like manner, before the final destruction of the mystic Babylon, the waters of the Euphrates (i. e., the forces of the Ottomans) are *dried up*, to prepare the way of the kings of the East (whoever they may be), who, in the day of Armageddon, shall be used as God's battle-axe and weapons of war for breaking in pieces the antichristian nations of Babylon. This relation will appear obvious to any one, on a careful inspection of the events which have *preceded*, and which *attend*, the present striking political condition of the continental nations in relation to *Turkey*.

When the Euphratean horsemen, described under the sixth trumpet of the Apocalypse, Rev. ix. 13–19, had desolated the EASTERN Roman Empire, and, at the close of the period given in verse 15, had completed their acquisitions of territory and established the bounds of their new dominions, the mighty river (the Euphrates), which was to be the *future* designation of the warlike tribe which issued from its banks, had symbolically changed its course, and was brought *into immediate contact with the dominions of the Roman apostolic sovereign*, and thenceforth washed the walls of the modern Babylon. Hence the struggle of this latter power, since that period, to keep the Euphrates in its full tide of vigor; while on the other hand, running parallel with it, another power, that of *Russia*, as incessantly, and with far more concentration of energy and effect, has labored to exhaust its waters. This circumstance, more than any other that has marked the history of these "last days," has kept the States of Europe, and those especially which

are ridden by the great harlot of the Apocalypse, in perpetual alarm. The vast strides of the colossal power of Russia towards the acquisition of that much coveted key or advanced post of Turkey, to wit, CONSTANTINOPLE, has awakened the constant vigilance of the crowned heads of the European dynasties to protect their States from the grasp of Russian ambition. Hence the origin of the recent Crimean war. Hence, too, the formation of the Anglo-French alliance. And, though the wily encroachments of the Northern Bear, for the time being, have been arrested, and the so-called peace of Europe proclaimed by the assembled cabinet of the Tuileries in France; and though the Sultan of Turkey is endeavoring to prop up his decrepit and falling empire, by proffering its lands to all of every name and nation who will occupy it; still, it is notorious, on the one hand, that both before and since the proclamation of peace, the harlot-ridden Babylon has been playing in the hands of *Russia*, with a view to the dismemberment and weakening of the Ottoman power; while, on the other, the internal and revolutionary distractions of the empire, arising from a spirit of insubordination, and bursting forth in frequent actual insurrections, together with the very tenure of the grants to the newly-invited occupants of its soil, cannot but be viewed as the certain presages of its rapid and final overthrow. And thus, while these and the like agencies are employed to execute the righteous purpose of God in the *drying up* or exhaustion of the mystical Euphrates, after the pattern of her great prototype, "in that night when Belshazzar the king of the Chaldeans was slain;"¹ so, the weakness and distraction of purpose which marks the acknowledged policy of papal Rome, indicate the "*prius dementat*" of that righteous judge, who has described her final doom, as recorded in Dan. vii. 9–11; 22, 26; 2 Thess. ii. 8; Rev. xviii. 8; xix. 20; and xx. 10.

Thus, then, have we coursed our way through this intricate and much litigated subject. Leaving the candid reader, therefore, to decide upon the merits of the preceding arguments, in proof that the little horn of Dan. vii. and that of chap. viii. are two separate and distinct powers, in other words, that they *are not identical*; we proceed to a further demonstration of it, by showing,

V. That under no circumstances can the *chronological period* assigned to the "little horn" of Dan. vii. 25, be applied to that of Dan. viii. 8–12. This will involve an inquiry into the subject of

¹ Dan. v. 30.

the *terminus a quo*, or *commencing* period, and the *terminus ad quod*, or *closing* period, of the 2300 days of Dan. viii. 14, in reference to the career of the ram and the he-goat; together with that of the little horn which was to arise out of the four notable horns of Alexander's divided empire, and of some other prophetic numbers which form *integral* parts of it.

That prophetic expositors, both clerical and lay, eminent alike for their piety, learning, talents, and position in the Church of Christ, have differed from each other in the *results* of their computations of the mystical numbers of Daniel and St. John, cannot be denied. Of that now under consideration, viz., the 2300 days, or years, of Dan. viii. 14, while some writers have made them close with A. D. 1843 and 1847, a much larger number have principally fixed upon the years A. D. 1864, 1866, 1868, and 1880, for their consummation. What then? And if, perchance, the consummation should fall upon one rather than upon another of these calculations, What then? Do these circumstances justify the assertion, that their legitimate result is, to "give such a shock to many," as to "drive them into perplexity, discouragement, and unbelief?"¹ Even in the event of such a result to any,—and we admit the bare possibility of it,—where, we ask, lies the responsibility? What considerate man, professor or non-professor, will adopt the conclusion, that because prophetic interpreters differ, or their calculations fail, therefore, either the *data* of Holy Writ on this subject is *defective*, or that it is *not* a matter of divine revelation at all; and hence, that the truth regarding it lay entirely beyond his reach? The surprise rather is, that these writers should have approximated so near to each other in this important matter, there being an interval of only 16 years between the first and last of these dates. Besides, it should be borne in mind, that these differences respect merely the *details* of those events, of the nature and design of which they do not differ. Nor should the *confidence* with which a writer puts forth his calculations in these premises, in case of failure, be construed into an argument against the *possibility* of arriving at satisfactory and reliable results. Of the many things revealed in the "more sure word of prophecy," to which we are admonished to "take heed," there are some that are "difficult and hard to be understood." On the great principle, then, that prophecy is "as a shining light which shineth more and more unto

the perfect day," what was closed to the perception of one writer, may be *disclosed* to that of another; and hence, truth is to be eliminated by a careful comparison of evidence in support of this interpretation or that. The *grounds* of error of any theory, therefore, being clearly pointed out, and the *basis* of a true exposition being given, in the belief (as in charity we are bound to believe) that each writer has conscientiously "done what he could," according to the light vouchsafed him, to awaken the Church and the world to a discovery of the impending crisis before them, the *responsibility*, I submit, rests with those who *reject* such evidence. Instead, therefore, of putting "the people of God on their guard against disappointment," in the event that this or that "view is mistaken,"¹ we would rather say, that the subject is one which loudly calls upon each one for himself and herself, carefully, prayerfully, and diligently, to "read, mark, learn, and inwardly digest," the evidences showing wherein "the truth of the matter" lay. Especially should we expect this of one who, differing from preceding writers, says of the numbers given above, "The near approach of those periods renders it peculiarly important that the grounds on which they are held by their advocates to be the time when the 1260 years shall end, should be carefully examined,"² etc. Meeting this writer, therefore, on the ground of the implied *possibility* of arriving at a definite conclusion in the premises, as set forth in the above passage, we turn to the subject in hand, with a view to present what, in our view, is revealed in Holy Scripture in reference to

THE PERIOD FOR THE COMMENCEMENT AND CLOSE OF THE 2300 YEARS.

We shall just lay before the reader some of the varying conclusions of several writers on this subject, followed by our replies.

Sir Isaac Newton fixed on the year B. C. 538, for the commencement of the 2300 years; another account says, 508; and a third adopts B. C. 456. In support of this latter number, by way of refutation of the others, this writer adduces the following "presumptive proofs:" First, with the end of the 2300 years, "*the sanctuary is to be cleansed*," by which he understands the rescue of Jerusalem and Palestine from the polluting dominance of the Turkish sceptre. But if 538 were the true date, then, he argues, that the 2300 would have ended in 1762, at which time, he insists, nothing occurred to verify its truth. His

¹ Coming and Reign of Christ, chap. xxxii. p. 372.

¹ Coming and Reign of Christ, chap. xxxii. p. 371. ² Ib.

second alleged proof is derived from Daniel's seventy weeks, or 490 years, by which, quoting Matt. i. 17, that "from the carrying away into Babylon unto Christ, are fourteen generations," and reckoning thirty-two years to a generation, and then counting backward, he reaches the following result, thus: $32 \times 14 = 448$, from which take 70 (the length of the captivity),—aye, and that, although the evangelist commences his "fourteen generations" with the "carrying away into Babylon,"—and we shall have 378 years for the time of Daniel's vision, instead of 538, which latter date is *too long*. It would require forty-four years to a generation to reach as far back as 538. Then, third, he argues to the same end from the date of David's reign, which, according to the Newtonian chronology is 1048, and to Rabbi Crool, 910 B. C., from which we have this proportion; as $1080^1 : 910 :: 538 : 453$, which brings us within three years of the true date, 456. This date, he tells us, coinciding with the year of Cyrus' edict in favor of the Jews, is *the point* from which to commence Daniel's seventy weeks, instead of the seventh year of Artaxerxes Longimanus, making the seventy weeks thereby end with the *crucifixion*. He hence concludes that, as the third and last year of Belshazzar, and the *end* of the captivity [though from Matt. i. 17, it should be the *beginning*] were coincident, or nearly so, with the above edict of Cyrus, B. C. 456, it was then the 2300 days began their measure of the time to the cleansing of the sanctuary, which, accordingly, was to close in A. D. 1844.

Our reply to the above may be given in few words. We refer the reader, first, to pages 141–145, in proof that "the going forth of the commandment to restore and to build Jerusalem," etc., as the starting-point for the commencement of Daniel's seventy weeks, was not the edict of Cyrus, B. C. 456, but the seventh of Artaxerxes Longimanus, B. C. 453, and that it ended, not with the "crucifixion," which occurred in the *middle* of the last week of the seventy, but with the conversion of Cornelius, A. D. 37. Second: we refer to page 140, *note*, in proof that the seventy weeks of Daniel formed no part of the 2300 days, however they may have run parallel with it; and third, A. D. 1844 has passed away, without having witnessed "the cleansing of the sanctuary" from the defilements of the Turk.

We refer in the next place, to the theory of Mr. Cuninghame, who says, "my whole argument respecting the 2300 days, or years, rests on

the principle, that this period ends at the sounding of the seventh Apocalyptic trumpet, and therefore *at the same moment as the 1260 years*. But Mr. C. elsewhere makes the 1260 years, the period of the dominancy over the saints of the "little horn" of Dan. vii. 8, 25, to begin A. D. 533, and end A. D. 1793, when his dominion was taken away, to consume and to destroy unto the end.¹ Certain it is, however, the sanctuary was not at that time cleansed, by the coetaneous overthrow of the Turkish power. That power still exists. Therefore, the 1260 days cannot form an integral part of the 2300 days.

We now turn to Mr. Faber. This writer coincides with us, in denying that the two little horns of Dan. vii. and viii. are identical. But he makes the 2300 days to commence, not from the *standing* up of the ram to butt and to push, but from the *rising* up of the Persian monarchy. Hence, as in determining the period of commencement of the "seven times" of Moses and of Daniel, he labored to make Nebuchadnezzar and his father as *old* as he could, we here find him paring down the calculations of one writer, and then stretching out that of another, in order to accommodate them to his preconceived theory. For example: the length of the reigns of twenty Persian kings, which Mirkhond fixes at an average of forty-eight years, while Sir Isaac Newton on another question averages at twenty-two years, Mr. F. computes at twenty-four years; and, on this hypothesis, affects to place the period for the commencement of the 2300 years indefinitely "*somewhere* between 771 and 811 B. C.; and finally determines on the year 784, and which, ending with A. D. 1517, which is the date of the commencement of the Reformation, he, with some show of plausibility, considers to be the time when the sanctuary began to be cleansed.

To this, however, we reply:—The text expressly says, that the ram with two horns is the kings of *Media* and *Persia* (v. 20). But Mr. F. treats it as the *Persian* monarch only, in the time of Caiumurus its first king, B. C. 784; whereas the *Medo-Persian* monarchy, according to his own showing elsewhere, commenced B. C. 536; but which, not suiting his preadopted theory, he falls upon the other. There is nothing, however, which transpired under the reign of Caiumurus in any way connected with the defilement of the sanctuary, or with the oppression of God's people. Mr. F. is equally unfortunate in fixing upon the era of the Reformation as verifying the *close* of

¹ The date of David's birth.

¹ Dan. vii. 26.

the 2300 years, that event relating to the cleansing of the *Christian* sanctuary, while the prophecy relates to the sanctuary of the *Jewish* Church. Again: starting with the year 784 B. C., for the commencement of the 2300 years, Mr. F. exceeds the period allotted to his grand calendar of seven times by no less a term than 127 years. We leave it with the admirers of this writer's theory, to reconcile the above calculations with his adoption elsewhere of A. D. 1864, as the termination of the times of the Gentiles, and the cleansing of the sanctuary, as best they can.

Finally, on this subject, Mr. Lord, having asked the question, What is the relation of the 1260 days of Dan. vii. 25 and xii. 7, and of the 1290 and 1335 days of chap. xii. 8-11, to the 2300 days of chap. viii. 14? answers: "It is held by some commentators, that the 2300 days of Dan. viii. 14, are to terminate at the same time as the time, times, and a half, and the twelve hundred and sixty days of Dan. xii. 7-11, and the forty-two months of Rev. xiii. 5."¹ This, however, he declares, "is very far from being certain or probable."² Again, he says, "Others have supposed that the event denoted by the taking away of the daily sacrifice, was the interruption of it at Jerusalem, by the destruction of the temple and exile of the Jews by the Romans in A. D. 70; and thence have supposed that the 1260 years ended in A. D. 1330, and the 1290 in A. D. 1360. But this, he adds, "is wholly mistaken."³ And, having argued these points at considerable length, he reaches the following conclusion, to wit, that the 2300 days are to terminate with the 1290, not with the 1260. And then, quoting Dan. xii. 6, 7, he informs us that "the end is thus to be not only after the close of the 1260 days, but also after the dispersion of the Israelites is ended:" also, that "the events, the accomplishment of which is to constitute the end, are to be the coming of Christ," etc., and adds, "It is foreshown in Zech. xiv. 1-5, that the coming of Christ with his saints, is to take place when the Israelites shall have partially returned to the national land, and the antichristian armies shall attempt to drive them again into exile; and Rev. xix. 11-25, that the destruction of the wild beast is to take place at the second coming of Christ,"⁴ etc.

Now, to all this we respectfully submit that, unless we greatly misjudge, one thing only remains, to enlighten us as to the *precise period* of the second coming of Christ. That is, to deter-

mine *the time* of the close of the 1290 years, which, being one of the prophetic periods that Mr. L. tells us, in view of the many "errors" of other writers in reference to it, "should be corrected,"¹ the reader has a right to expect at his hand. But, with the declaration of Christ himself, regarding *the exact time* of his second coming, "Of that day and that hour knoweth no man, no, not the angels in heaven, neither the Son, but the Father,"² present to his mind, Mr. L. leaves *this date*, not only, but the 1260 days, the "hour, the day, the month, and the year" of Rev. ix. 15, together with the 1335 days of Dan. xii. 11,³ involved in the deepest uncertainty.

It is in place here to remind the reader, that nearly all prophetic expositors of any note, are agreed in assigning to the 1260, the 1290, and the 1335 days, a *common* commencement; in other words, that they relate to one and the same great period, divided into *three* parts, the close of each of which, is to be marked by its appropriate event. The only exception to this view, that merits remark, is that of Mr. Faber, which we shall notice in its proper place. There is therefore a *connection* between the 1260 and 1290 days. This would also seem to be admitted by Mr. L., who, advocating the *identity* of the two little horns of Dan. vii. and viii., makes the 1260 days etc., *integral* parts of the 2300 days. Besides, Mr. L., and his coadjutor the Rev. Mr. Winthrop, have furnished the Church with "seven laws" for the interpretation of prophetic symbols, which we hold to be of great value when *legitimately* applied, in opening to the understanding a knowledge of the prophetic word. Shall we then *limit* the application of these laws to an interpretation of the *events* of prophecy, to the exclusion of the *dates* which determine their commencement and end? Is there any ground for attaching more of *uncertainty* to the one than to the other? Our own conviction and belief regarding the *chronology* of prophecy, always has been, and still is, that the mystical numbers of the Book of Daniel (and with which those of the Apocalypse synchronize), as connected with the vision revealed to him when taken as a whole, being given "for an *appointed* time," were nevertheless, "AT THE END, to *speak and not lie*."⁴ If the prophet was commanded to "*close up and seal*" the vision, it was only "TILL THE TIME OF THE END."⁵ That time arrived, "the wise," according to promise (Dan. xii. 10), shall be enabled so to "understand" it, as to know

¹ Coming and Reign of Christ, chap. xxxii. p. 389.

² Ib.

³ Ib. p. 390.

⁴ Coming, etc. pp. 892, 898.

¹ Coming, etc. p. 372.

² Matt. xxiv. 36.

³ Coming and Reign of Christ, pp. 373, 393.

⁴ Habak. ii. 8.

⁵ Dan. viii. 26; xii. 8.

when to "look up and lift up their heads" in *certain* expectancy of their approaching "redemption," as a preservative against *their* being "overtaken as a thief in the night."¹ We appeal, therefore, if it does not follow, that to invest the subject of these prophetic numbers with so much of *uncertainty* as to when they begin and end, is not vastly more calculated to "give a dangerous shock to many, and drive them into perplexity, discouragement, and unbelief," than are those discrepancies so liberally charged against other writers.

We will now state, in few words, what we apprehend of the *relative position* of all the prophetic dates of the Book of Daniel and of the Apocalypse, to the period immediately following the *close* of that called the "fulness of the Gentiles" (with but *two* exceptions in reference to the latter, to wit, the "three days and a half," or years, that are to intervene between the death and resurrection of the two witnesses,² and the period of "a thousand years," mentioned Rev. xx. 1-6), which is, THAT THEY ALL END WITH THE LAST OF THE 6000TH YEAR FROM THE CREATION AND FALL. On this hypothesis, it will of course follow, that those predicted events which are to transpire *after* the close of the 6000th year of the world, belong to an *UNCHRONOLOGICAL* period, which circumstance furnishes the ground upon which our blessed Lord, when speaking of *the time* of his second coming, declared, "of that day and hour knoweth no man." While, therefore, prophetic expositors may approximate to the truth, when treating of those events—SIGNS—which are to precede, accompany, and follow Christ's second coming; yet we must insist—which we shall show in the sequel—that they greatly err, when they *transfer* to this *unchronological* period, those prophetic dates which run out *before* it commences. We are therefore constrained to withhold our assent to the theory on this subject, as set forth in the following extract of the distinguished Mr. Fletcher, of Madely, in a letter to the Rev. John Wesley. He says: "It is worthy of observation, that as the tyranny of Antichrist will last 1260 years; so *his last raging*, or that tribulation which will be so uncommon, *shall last also 1260 common days, and not prophetic ones*; 'because, for the elect's sake, those days shall be shortened,' according to our Lord's merciful promise. This observation," he adds, "will cast a great light upon all those numbers, and prevent many objections," etc. But

in reply, we submit, whether the "objections" will not greatly diminish, by applying the shortening of the tribulation to *the last* "generation" in which it is to transpire, than to affix it to a *chronological* period of 1260 days, or three and a half years, which, besides that it is *too short* a period for the occurrence of those events which belong to this era, would seem to infringe upon our Lord's declaration, "Of that *day* and that *hour* knoweth no man," etc.

Having thus disposed of the afore-mentioned theories on the subject of the commencement and close of the 2300 years, we submit the following as the *true* exposition of them.

The reader will bear in mind, that with Scott, Faber, Elliott, and a host of others, we hold the "little horn" in Daniel's second vision, chap. viii., to refer to the *Mohammedan* power, or *eastern* Antichrist, as distinct from that of Dan. vii., which relates to the *papal* power, or *western* Antichrist.

It is also well to premise in passing, that, in the interpretation of the above prophecy, "the records of *ancient* history must answer the prophetic description of the *commencement* of the vision; and the records of *modern* history, *after* 2300 years intervening, that of the *termination* of the vision. Also that these epochs, if rightly fixed, will prove *strongly marked* and *well-determined* epochs," thus furnishing us with a double argument and a double test to the determination of the exact epoch required.

This period, then, it is to be remembered, *comprehends the duration of the whole series of events predicted in the vision; of them, and of no more.* For the question of the one angel to the other angel is not, "How long shall be a *part* of the vision?" but, "How long shall be *the vision*?" called a vision, to distinguish it from that which is its principal subject, "*the vision respecting the daily sacrifice.*" Nor again is it said, "How long shall be the vision *from some era* (as of Daniel's seeing it,¹ for example) *antecedent to the commencement of the vision*;" or "*from some era* (as of Alexander's victories)² *subsequent to its commencement*," but simply, "How long shall be the vision?"³ i. e., of what duration *from its commencement to its close*?

What, then, marks the date of its *commencement*? "I saw in a vision," says the prophet, "and behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and

¹ 1 Thess. v. 2; 2 Pet. iii. 10; Rev. iii. 3.

² Rev. xi. 7-11.

¹ According to Mr. Frere.

² According to Bp. Newton.

³ Dan. viii. 13.

the higher came [or had come] up last. I saw the ram pushing westward, and northward, and southward, so that no beasts might stand before him; neither was there any that could deliver out of his hand."¹

Let it then be observed, that as with the taking of Babylon by Cyrus *began* the renown of the Medo-Persian empire, and that its supremacy continued to the time of Xerxes, *and no further*; so the commencement of the vision *must* be dated either from Cyrus' taking Babylon, B. C. 538 or 536;² or Xerxes' defeat in Greece, B. C. 480. The interval, as history attests (if we except a few isolated defeats, as in Scythia and Marathon), was marked by the unchecked victorious pushing of the two-horned ram, "so that no beast could stand before it," and so continued down to the time of *Xerxes' expedition against the Greeks*, when, at the battles of Salamis, Plataea, and Mycale, Persian pre-eminence received a mortal blow, from which it never recovered. Henceforward, the ram was no longer enabled to "do according to his will."³ It is clear, therefore, that the vision cannot be dated *earlier* than B. C. 538 or 536, nor *later* than B. C. 480. This, it will be perceived, leaves a space of only 56 years, within which to fix the *exact* epoch. In either case, the 2300 years, if reckoned from the former dates, *must have ended* in A. D. 1762 or 1764; and if from the latter, in A. D. 1820.

It requires, however, I submit, but an impartial glance at the history of the Persian empire during the above interval of 56 years, to determine the point in question. For, first, though the successes of the two-horned ram, Cyrus, would seem to verify the commencement of the 2300 years with B. C. 538 or 536, so far as *ancient* history is concerned; yet the *modern* era at which this number would have expired, furnishes no corresponding event to that indicated by the prophecy, viz., the overthrow of the Turkish power, or the cleansing of the Christian countries or the Jewish sanctuary from the Mohammedan yoke. The same remarks will apply, second, to the first Persian expedition into Greece, that ended with the battle of Marathon, B. C. 490, there being no corresponding event in *modern* history to the close of the 2300 years, if reckoned from that date, to indicate the overthrow, etc., of the Turkish power. There remains, third, the era of *Xerxes' expedition*, of which the setting out from Susa is determined by a famous eclipse of the sun

to the year B. C. 481,¹ and which arrived at Thermopylæ soon after the summer solstice, *in the year following*. That this event fully meets the terms of the prophecy in every particular, will, we opine, appear from what follows:

The epoch in question is expressly set forth by Daniel himself, chap. xi. 2, as one prominent, and to be noted in the history of Persian greatness. "Behold, there shall stand up three kings in Persia (Cambyses, Smerdis, and Darius); and the *fourth* (Xerxes) shall be far richer than they all: and *by his strength, through his riches, he shall stir up all against the realm of Grecia,*" etc. Now, mark. It was at the above-named date, B. C. 481, that the two-horned ram, eager for conquest, collected his *whole strength* in preparation for conflict with the *united forces* of the Grecian he-goat: and, so general was the impression "that none could deliver out of the ram's hand," that, as a matter of self-preservation, many of the smaller republics of *Greece* itself succumbed to the demanded acknowledgment of subjection to the Persian monarch, by the delivery of earth and water. And yet, Xerxes, with his waving banners of twenty-nine tributary nations accompanying (as Herodotus describes it), collected from Scythia north to Ethiopia south, and from India east to Thrace and Libya west, having advanced *westward* across Asia Minor to Sardis, *northward* across the Hellespont into Thrace and Macedon, and *southward* from Macedon to its conflict with the *Greeks* in the passes of Thessaly, was there humbled by the much smaller number, yet superior valor of the latter, and *Persian supremacy ended* by the emancipation of the Asiatic Greeks from a foreign yoke. Thus we have the testimony of *ancient* history to verify the *commencement* of the 2300 years with 481 B. C.

Finally, counting from this era, the 2300 years ended in A. D. 1820. In this year, as *modern* history attests, the Greek insurrection broke out, from which began that dismemberment of the provinces of the Turkish empire, which has ever since been going on; and by which, from Greece, from Moldavia and Wallachia, from Algiers, Egypt, and the Holy Land, taken in connection with the events of recent date, is clearly indicated a *recession*, to an immense extent, of the overflowing waters of the MYSTIC EUPHRATES. But more on this subject anon.

We now pass to a consideration of the *two dates* which form *integral* parts of the 2300 years.

¹ Dan. viii. 2-4.

² So Clinton, Fasti Hellenici.

³ Dan. viii. 4.

¹ See Dr. Hales' Chronol., vol. iv. p. 140 (3d Eng. ed.)

Having shown, we submit, that the two little horns of Dan. vii. and viii. are not identical, and hence, that the 1260 days, or years, of Dan. vii. 25, though running parallel with the 2300 years, yet form no part of it, we proceed to a like demonstration, that the "five months" of Rev. ix. 5, 10, and "the hour, the day, the month, and the year" of Rev. ix. 14, 15, are connected with that prolonged number.

I. But in the first place, as introductory to the subject in hand, let us take a brief view of that fearful power described under the sounding of the *fifth* Apocalyptic trumpet, Rev. ix. 5, 10. Of this, an analysis of the symbolic imagery, as set forth in the first eleven verses of that chapter, will demonstrate that it is descriptive of the *Saracenic* "Woe," which, in the righteous judgment of God, was to be inflicted on the *apostate Eastern Church*, especially at the hand of the "little horn" of Dan. viii. 8, 9. Our limits will not admit, neither is it necessary, that we should dwell at length upon a comparison of the striking adaptation of the symbols employed in the above-named passage, with the characteristics of the power there described. If the reader will turn to our *historic* evidence of the *Arabian* origin of this "little horn," as given in pages 154-158 of this work, and to our description of the *religious* character of the "king of fierce countenance," as portrayed in page 158, he will be enabled readily to detect the synchronic features of the same Saracenic or Turkish power here delineated by St. John.

It will be well, however, to observe, by the way, that as a firmamental star in prophecy denotes a civil or ecclesiastical ruler, and a *fallen* firmamental star one of these rulers as degraded in personal dignity and rank, so the chapter under consideration opens with a description of the chief and originator of Islamism, as "*a star fallen from heaven.*" How applicable this to MOHAMMED, the great Arabian impostor? He was by birth of the princely house of Koreish, governors of Mecca. But at his birth his grandfather and, soon after, his father died, on which the governorship of Mecca, headship of the tribe, together with the keys of the Caaba, *passed into the hands of another branch of the family*, and he became an outcast orphan. Hence, in referring back to this period of his life, Mohammed observes: "Cadijah believed in me, when men despised me; and relieved my wants, when I was poor and persecuted in the world."

But, though Mohammed had lost the key of the Caaba, another key, "*the key of the bottomless*

pit"—the abyss of "the father of lies"—was put into his hands; and with it he "*opened*" that "*pit*," the "smoke" of which, issuing from the cave of Hera, near Mecca, where he concocted his Koran, "*darkened the sun and the air.*" For, after the "seven years of exile" which followed the first promulgation of his mission, "the fugitive missionary," says Gibbon, "was enthroned as a prince and prophet in his native country. It was then he assumed to have the key of God, and made it to Islamites what the cross was to Christians." The key, in alto relievo, over the gate of justice of the Moorish Alhambra, in the very centre of its arch, is evidence of the identity of the fact with the above symbol.

And now, let us glance at those Apocalyptic symbols, descriptive of the *agents* who were to execute his purposes. Here we have the "*locusts*," which, moving in countless swarms, denoted the vast hordes with which the invader should punish the guilty lands marked out for the vengeance of heaven. Their "*horse-like*" appearance signified that the invading forces would mainly consist of cavalry. Their "*lion-likeness*," in exact analogy to Daniel's "king of fierce countenance," indicated their daring and invincible ferocity. The "*scorpion sting*," though not producing death, yet inflicting the most agonizing pain, points out the "torment" of those who received it. And finally, the *locality* from whence these locusts were to emanate, is clearly from the *East*, for which, compare Exod. v. 13, with Judg. vi. 5, and Deut. viii. 15. The whole zoology, therefore, is purely *Arabian*. But there are other characteristics further demonstrative of the people and nation here delineated. They are represented to have "*the faces of men*," as denoting the courage and aspect of man; "*the long hair of women*," indicative of the effeminacy of the woman; the "*breastplate*," symbolic of invulnerability in battle; and "*crowns*" adorned with "*gold*" upon their heads, significant of continuous victory: peculiarities, we remark, which will not apply either to the Goths, Greeks, or Romans, but which are purely *Arabic*.

The next particular noticeable in this symbolic drapery, respects the *objects* of their vengeance. And here, a limit was set to their mission. They were "*commanded not to hurt the grass of the earth, nor any green thing, neither any tree*;" a commission, be it observed, exactly coinciding with that given to the Saracens, as prescribed in the Koran. The order of the caliph runs thus: "Destroy no palm-trees, nor any fields of corn, cut down no fruit-trees." No. They were only

to punish those "WHO HAD NOT THE SEAL OF GOD IN THEIR FOREHEADS:" and these they were not to "kill," but only to "torment."

Accordingly, at the period of which we now speak, that apostasy of the Eastern or Greek Church, instigated by the heresy of Nestorius about 200 years before, viz., in A. D. 429, and which is described under the sounding of the *third* Apocalyptic trumpet, Rev. viii. 10, 11, had attained to maturity. Their "*transgression*," in the early part of the seventh century, "*had come to the full*."¹ Hence the period designated for the appearance upon the prophetic platform of the "little horn" of Dan. viii. 8, 9. Yes. "*The king of fierce countenance and understanding dark sentences*," etc., was to "stand up" in "*the latter time*" of the divided kingdom of the four-headed leopard, as a chastising rod in God's hand for their punishment. Gibbon tells us, that the Christians of the seventh century had "relapsed into the semblance of paganism, their public and private vows were addressed to images and relics that disgraced the temples of the earth, and the throne of the Almighty was darkened by a cloud of martyrs, saints, and angels, the objects of public veneration." But the day of righteous retribution had now come. Mohammed, himself, told his followers that their mission was to execute judgment against those idolaters of Christendom. This, accordingly, brings to view the last particular symbolized in the above prophetic imagery, viz.,

The period of the "FIVE MONTHS" assigned to their punishment, under this Saracenic Woe. But the great question is, Does the *chronology* of history verify the truth of the prophecy? The answer is, that in A. D. 612, the Arabian impostor, Mohammed, first proclaimed his mission:—"Who," said he "will be my vizier?" Ali replied, "O prophet! I am the man! Whoever rises against thee, I will dash out his teeth, tear out his eyes, break his legs, and rip him up!" Aye, such was "the king of fierce countenance," who, in accordance with the prophecy, was to be "*placed over*" the "locust" army, and such the character of the leader who, *from this date*, was to commence that terrible course of ruthless and inexorable proselytism to the *religion* of Mohammed, which it was his design from the beginning should become *universal*. That "religion," says Hallam, "is essentially a military system; the people of Arabia found in the law of their prophet, not a license, but a command to desolate the

world." Hence the two great principles explained in the Koran and embodied in the Moham-medan creed, which have imparted so much of military enthusiasm to that people, are predestination as synonymous with fatalism, and the promise of special sensual enjoyments to those who should fall in the field of battle. We repeat. It was from this date, viz., A. D. 612, that, after embracing the tenets and imbibing the spirit of this false superstition, the Saracenic hordes of cavalry issued in propagandist swarms with the fierceness of lions, and the fleetness of horses, and the stings of scorpions, upon guilty Christendom.

We shall now see, by an impartial reference to history, the completest evidence of the fulfilment of this prophecy. Having commenced the work of devastation, as above, the Saracenic invaders who had issued from the desert in A. D. 629, followed it up in A. D. 636 by a descent upon Damascus and Jerusalem like a resistless and overflowing torrent; and the next year a Moham-medan mosque was built upon the very site of the ancient temple of Solomon, and the cry of the muezzin was heard where the voice of inspiration had been uttered before: and, to show how truly the punishment they inflicted was "*as the torment of a scorpion when he striketh a man*" (leading its wretched victims in vain to desire and seek death), the Christians they spared were tormented with the most cruel and protracted oppression—their rites were mocked at, their worship degraded, their persons assailed, and insults, without ceasing, were heaped upon their churches, and the common language addressed to them was, "Ye Christian dogs, ye know your option—the *Koran*, the *tribute*, or the *sword*!"

Nor was the range of the invaders confined to this narrow limit. The crescent also waved victorious over Egypt, Spain, Persia, and India; and, as an illustration of the prophecy of Daniel, that this little Arabian horn should "wax exceeding great," and that it should "destroy wonderfully, and prosper and practise, and destroy the mighty and the holy people,"¹ etc., it is worthy of note, that in ten years from A. D. 634, the Saracens had reduced 3060 cities, destroyed 4000 churches, and raised 1400 mosques. Equally decisive is history as to the most literal verification of the prophecy, that this "little horn" should "wax exceeding great toward the south, and toward the east, and," especially, "*toward the pleasant land*,"² where, says Daniel, "he shall plant the tabernacle of his palaces between the

¹ Dan. viii. 23.

¹ Dan. viii. 10, 24, etc.

² Ib. ver. 9.

seas, IN THE GLORIOUS HOLY MOUNTAIN."¹ And thus, if we except a few reverses, the conquests of the dynasty of the Omniades continued to "prosper," till, between A. D. 755 and 762, its once united power was rent in twain, and the eastern dynasty of the Abyssides became the antagonist of that of the west. Here, then (i. e., from A. D. 612, the date of the rise of the Mohammedan "little horn," to A. D. 762, when it began to decay), we have the exact period of 150 years, or the "five months" of thirty prophetic days each, or literal years, of the Apocalypse.

II. The next integral number of the 2300 years—the "*hour, the day, the month, and the year*," of Rev. ix. 14, 15. We have, in the Apocalypse, a description of the *manner* in which he is to be destroyed, in exact analogy with the above terms. This is to be obtained by a reference to the synchronism of the *sixth vial* with that of the *sixth trumpet*. As both relate to the same train of events and the same period, we read, Rev. xvi. 12, "*And the sixth angel poured out his vial upon the great river Euphrates*" (which we have seen denotes the territorial military power of the Turks which skirted its banks),² "AND THE WATER THEREOF WAS DRIED UP," etc.; language which signifies the *gradual evaporation* of that power, like the *drying up* of a mighty river.

Let us now turn to the pages of history. Upon the close of the year A. D. 762, the Abyssidian dynasty, far east in Bagdad, under the reigns of Mohadi and Haronn al Reschid, from 781 to 805, had risen to a brief but temporary splendor and revival into military enterprise and success. But, the effeminacy, luxnry, licentiousness, and loss to both prince and people of the fervor of that religious fanaticism which once inspired them, prevailed to such an extent, that, in A. D. 841, the reigning caliph, distrusting the martial spirit of the Arabs, hired a band of 50,000 Turkomans from beyond the Oxus, to be the support of the caliphate of Bagdad. These, however, revolted against and deposed the caliph. Meanwhile, the Fatimites, descendants of Ali, Mohammed's first vizier, at the opening of the tenth century, asserted their claims both to independent political sovereignty and to the caliphate itself; and having reduced Africa, Egypt, and Syria, with Cairo as their capital, they became known as the third caliphate of Islamism. This circumstance greatly accelerated the ruin of the Abyssidian caliphate of Bagdad, which continued to languish more

and more, until the Persian Moslem dynasty of the Bowides, interposing on account of the factions then prevalent, advanced to Bagdad in A. D. 934, stripped the caliph of his secular office and supremacy, and reduced him to his spiritual functions as chief pontiff of Islamism, the mere phantom thenceforward of departed power. Thence we pass on to the period for the introduction upon the prophetic stage, of the things treated of under the sounding of the *sixth trumpet*, Rev. ix. 13, 14, and the pouring out of the *sixth vial*, chap. xvi. 12.

The symbolic imagery that pervades verses 13–19 inclusive, of the ninth chapter, so clearly points out the *same power* with that described in the preceding first eleven verses, as to render superfluous any additional explanations, with the exception of a few observations in reference to the command which issued "from the four horns of the golden altar which is before God, saying to the sixth angel, which had the trumpet, *Loose the four angels which are bound in the great river Euphrates*." We have seen, that as the term Euphrates, in Isa. viii. 7, was employed symbolically to denote the territory of the *Assyrian* army which bordered upon that river; so, by analogy, the twice-repeated phrase, as a symbol in Rev. ix and xvi., under the sixth trumpet and vial, cannot represent any other than the *Turkish* power, they being no less borderers upon the Euphratian territory before their overflowing; than were the Assyrians—yea, inhabitants of the same track. By the *binding* of the four angels, therefore, upon its banks, is indicated that *pause* in those judgments which had been going on under the previous symbols, consequent upon the cessation of the conquests of the Moors. And now, the Saracenic empire at Bagdad, on the Euphrates, being rent in twain, these four angels,—the same with the tempest-restraining angels mentioned Rev. vii. 1,—are *released* from their confinement, to burst forth anew upon that state of repose into which, between A. D. 934 and 1057—an interval of 123 years—the nations of Christendom had fallen.

The next interval which followed, was that between the departure of the Turks from Bagdad in A. D. 1057, and the capture of Constantinople in A. D. 1453. It was filled up by a series of the sorest judgments, inflicted upon the nations of Christendom at the hands, first, of Togrul Beg, as the head of the Turkish empire, and protector and governor of Mecca; then by Alp Arslan, called the valiant lion, who, though defeated in his invasion of Constantinople—the time for its

¹ Dan. xi. 45.

² See pp. 160–162 of this work.

fail not having then fully arrived—yet the Turks, having recruited and consolidated their forces, with the sultan Hinemar as their leader, captured that city in A. D. 1453, which for centuries had held before the world the position of “the queen and mistress of the East.”

If, now, we reckon from the time the Turks left Bagdad, which was in A. D. 1057, to the capture of Constantinople by that power in A. D. 1453, we shall find it amounts to precisely 396 years, in complete time.

Then turn to the period assigned to the loosing of the four Euphratian angels, viz., “an hour, and a day, and a month, and a year,” and compute it agreeably to the laws of symbolic interpretation, as explained in pages 108, 109 of this work, thus: as there are 365¼ days in a year, “each day for a year,” we have 365¼ years + a month or 30 years + a day or 1 year + an hour or 15 days = 396 years in complete time. I submit, so remarkable a coincidence cannot be fortuitous.

We have now presented to the reader a view of the Apocalyptic description of the two series of judgments that were to fall upon apostate Christendom at the hands of the Turks, together with the periods assigned to each, as *integral parts* of the 2300 years. We have also seen that that number, commencing B. C. 480, closed in A. D. 1820. But, as with the kingdoms denoted by the “ten horns” of Daniel’s nondescript beast, whose “dominion was taken away,” while “their lives were prolonged for a season and a time,”¹ so with the prophetic Arabian, Saracenic, or Turkish “little horn” of this prolonged vision. Having executed the two acts of judgment upon apostate Christendom, which we have just described, it also, like the Babylonian, Medo-Persian, Grecian, and Roman powers, denoted by the four parts of the colossal image, and the four beasts of Daniel,² was *doomed to destruction*. And hence our next and final argument,

VI. Demonstrative of the distinction between the two little horns of Dan. vii. and viii. We will place the passages relating to them, in this connection, in opposite columns, that the reader may see at a glance that they cannot refer to one and the same power.

<p>THE FIRST. Dan. vii. 11.</p> <p>“I beheld then because of the voice of the great words which the horn spake: I be</p>	<p>THE SECOND. Dan. viii. 25; xi. 45.</p> <p>“He” (i. e., “the king of fierce countenance”) shall be broken without hand,” . . .</p>
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held even till the beast was slain, and his body destroyed, and given to the burning flame.”¹ and “he shall come to his end, and none shall help him.”

Here, then, it is obvious, that the expressions employed in reference to the *mode* of national death of the *second* “little horn,” is entirely different from that relating to the *first*. The former is to be “killed,” and “his body given to the burning flame,” at a time when his power has culminated to its highest point. Whereas the latter is to “come to his end” in a manner extraordinary, i. e., his death is to be a protracted and lingering one—a gradual decay, or wasting away of his once gigantic proportions. Hence the Apocalyptic description of the *manner* of it, as given in Rev. xvi. 12, by the symbol of the “drying up of the mystical Euphrates,” under the outpouring of sixth vial. So, also, there is a difference in the *agencies* to be employed to effect their destruction. The “little horn” of Dan. vii. is to be “consumed by the spirit of the mouth, and destroyed by the brightness of the coming,” of the Lord Jesus Christ.² Whereas, that of Dan. viii. is to result from a variety of causes, e. g., an evaporation, or consumption and the like, by which his power should be at length exhausted. Finally, there is a difference as to the *time* appointed for their destruction. At the overthrow of the national polity of the Jews by the Romans in A. D. 70, those who escaped death were to be “carried captive into all nations,” not only, but “JERUSALEM” was to “trodden down of the Gentiles, UNTIL the times of the Gentiles should be fulfilled.” Now, though Jerusalem has, at different periods, been invaded and trodden under foot by nearly all the different Gentile nations, yet, since the fall of Constantinople, in A. D. 1453, the Turkish crescent has surmounted the dome of the mosque of Omar on the Mount Moriah, and the muezzin has summoned the Islamite to prayer from its surrounding battlements; while the Jewish occupant of the Holy City, poor, degraded, and oppressed, can only obtain, by *taxation*, the privilege of bending his suppliant knee at his “wailing place” beneath the western wall, to pray for the coming of his Messiah. But, though *now* thus “trodden under foot” by their Turkish masters, when the above specified period shall have run its course, that Turkish master and his blasphemous imposture will, together, expire forever. He *cannot* survive the period of time denoted by the word “UNTIL.” Whereas the de-

¹ Dan. vii. 12.

² Ib. ii. and vii.

¹ Consult, also, 2 Thess. ii. 8; Rev. xviii. 8; xix. 20; xx. 10.

² Thess. ii. 8.

struction of the other "little horn," i. e., the *papal*, in its *last* form, takes place during the short-running course of the *unchronological* period which follows the *close* of the other

Still the question presents itself—and it is one of momentous import—How are we to determine the *commencement* of the period assigned to the drying up of the mystical Euphrates? To this we reply, we have only to open the page of history since A. D. 1820, in order to discover "how far the angel's vial has taken effect, and in what manner it has performed its commissioned work. . . . During the wars of the French Revolution, while the armies of France desolated Spain, Portugal, Germany, Holland, Russia, Prussia, Italy, and Austria, Turkey escaped comparatively harmless. . . . The Ottoman Empire, by a long and unthought good fortune, found itself, at the commencement of this era (1820), freed at once from foreign war and domestic rebellion. . . . Peaceful within and without, she appeared to the world, and was respected, as a powerful and mighty nation."

But, let us now contrast with this, the condition of that once powerful nation, commencing with this very year A. D. 1820, and we shall see, that, though then blessed with more than ordinary repose, yet it was but the fearful calm which often denotes a coming storm. It was in the summer of 1820, that Ali Pasha of Albania, declared his independence of the Sublime Porte. Judgment has, since that period, down to the present time, been wonderfully poured out upon her;—whether it has been effected by the hand of man, or more directly by the hand of God. She has suffered from internal commotions and foreign aggressors; from plague and pestilence; from conflagration and inundation; from storms and earthquake; as the stars in their courses fought against Sisera, so the elements and other natural phenomena have fought against the Turk. For example:

In the summer of 1820, Ali Pasha of Albania, declared his independence of the sublime Porte. In the "untoward" battle of Navarino, the empire lost its *fleet*; Russia, in the campaign of the Balkan, and the rebel Mohammed Ali, deprived it of its armies. In one battle fought by the latter with Hussein Pasha in Syria, the Turks lost 70,000 men. The Sultan himself, in subduing an insurrection between the people and the Janizaries in Constantinople in 1825, slew 30,000 of them in cold blood. By other insurrections, the fairest and most powerful *provinces* have been dissevered—Greece, Egypt, Syria, and Servia. Moldavia and Wallachia, having revolted, were

for years occupied by Russia, and which even the peace that followed the late Crimean war has not wholly restored to the Porte. The French have wrested away Algiers; Albania and Bosnia are still torn more or less by internal discords and seditions; while the comparatively recent victorious march of Ibrahim Pasha nearly to the gates of Constantinople, betrayed the total weakness of the whole empire.

And, if we turn to the disastrous effects produced by other causes, we find fifteen thousand houses destroyed by two *conflagrations*, whilst Messrs. Walsh and Hartly were in Constantinople; and six thousand more have been destroyed so recently as in August, 1833. The great cities of Aleppo and Antioch, with several neighboring towns, have been almost entirely destroyed by *earthquakes*, 14,000 inhabitants having perished in the former alone. The *plague* has committed unprecedented ravages in other cities: Bagdad, out of a population of 80,000 persons, lost 55,000 by that scourge, together with an *inundation* which shut the inhabitants up, and this in the short space of eight weeks! Hillab, the modern Babylon, lost its entire population of 10,000 souls by the same scourge, and only wild beasts were found in its streets. In A. D. 1814, one fifth of the entire population of the provinces was computed to have fallen victims to it, so that in numerous instances, the crops remained ungathered for want of hands; and in 1816, the province of Bosnia lost *half* of its inhabitants by the same judgment! The *cholera* has since been as actively accomplishing the same work of destruction, 15,000 persons having perished by it at Bassora, while hundreds are reported to have died daily at Alexandria, Cairo, Smyrna, etc. "The Bombay Gazette" of August, 1831, gives an account of an *unknown pestilence* which had completely depopulated Mecca, Medina, Jedda, and other cities.

Again: we find the predicted drying up of the resources of this empire, if we turn to its *wealth*: the inhabitants generally, are miserably impoverished by taxation, exactions, and despotic robberies; to which may be added the fact of the government paying for the large purchases it makes, in a currency greatly debased, and which it refuses to receive back again in the payment of taxes and imposts. We will only add, finally, that the *national enthusiasm* of the inhabitants is proverbially fled. The unfolding of the sacred banner, which formerly inspired them with so much of military ardor and devotedness of spirit, now scarcely produces any effect—they are dis-

pirited and reckless of their fate! M. de Lamar-tine, the renowned historian, orator, and poet, speaking in the Chamber of Deputies, in Paris, on the subject of the drying up or progressive wasting away of the Ottoman empire, said, "*The Ottoman empire is no empire at all; it is a misshapen agglomeration of different races without cohesion between them, with mingled interests, without a language, without laws, without religion, without unity or stability of power. You see that the breath of life which animated it, namely, religious fanaticism, is extinct. You see that its fatal and blinded administration has devoured the race of conquerors, and THAT TURKEY IS PERISHING FOR WANT OF TURKS!*"

We see then, that from A. D. 1820, the Turkish nation has rapidly wasted; and that at this present hour, the last streamlet is hardly discoverable in the once full and overflowing channel of the great Euphrates. True, first, the shadows of Russia and Britain, and at this moment, the Anglo-French alliance, by a strange combination, spread over it to prevent its utter evaporation. They will not succeed. God has pronounced its doom, and no power on earth can prevent its speedy accomplishment. "HE SHALL COME TO HIS END, AND NONE SHALL HELP HIM!"

SECTION V.

The subject of the prophetic numbers continued.

THE next prophetic numbers in order are, the 1260, 1290, and 1335 days of Daniel. Synchronic with the first of these—the 1260 days, Dan. vii. 25, and xii. 7—are the "thousand two hundred and threescore days," Rev. xi. 2, 3; the "twelve hundred and sixty days," Rev. xi. 3-6; and "the time, times, and half a time," Rev. xii. 14.

In regard to these important prophetic dates in the great "calendar" of mystical time, we observe, in the first place, that, so far as we know, all expositors, except Mr. Faber, whether they have understood the "days" *literally*, or as signifying *years*, are united in considering them as *three divisions of one and the same period*, the last two being merely elongations of the first, and hence, that they have a *common commencement*; the 1290 days being an addition of 30 years to the 1260, and the 1335 a further term of 45 years to the 1290.

But as with the preceding numbers, so here :

prophetic expositors differ as to their *characteristics*, the *objects* to which they relate, and the *time* of their commencement and termination.

As it respects the first, viz., their *characteristics* (as we have said in the preceding pages), while some writers, holding that the two little horns of Dan. vii. and viii. are *identical*, apply them alike to the western papal antichrist; others (of whom we are one), affirm that they relate to *two distinct powers*, the former to the *Papal*, the latter to the *Mohammedan*. And hence, while, on the former hypothesis, the 1260 days are made an *integral* part of the 2300 days of Dan. viii. 14; we, on the contrary, restrict them to the career of the little papal horn of Dan. vii. 8; and hence, that they form a *part* of, and *end with* the mystical "SEVEN TIMES" of Lev. xxvi. and Dan. iv., at the close of the period called "THE FULNESS OF THE GENTILES."

In the next place, as to the *objects* of the vengeance of this little papal horn. While some expositors restrict the 1260 days of Daniel and the Apocalypse to the *Jews* only; others (and ourself with them), hold that the career of said "little horn" during this period, in the exercise of his ecclesiastico-political functions, respects, if not exclusively, yet principally, the *Christians of the Gentile Church*. History verifies that, *prior* to the appearance of this "little horn" upon the prophetic platform in the sixth century, Antiochus Epiphanes, and the Romans either in their united or divided state, were the only two powers that desolated and destroyed the Jews. Occasional edicts against them, on the part of the latter, during the course of the 1260 years, may have occurred. But, the "*saints*," with whom this "little horn" principally "*waged war*,"¹ and against whom he "*prevailed*" by "*wearing them out*," etc., were the *Christians* who, encircled within the embrace of the ten European dynasties that were subject to his dominion under his *ecclesiastico-political* character, refused to receive the impress of his image upon their foreheads.²

In regard to the question of *time*, the commencement and ending of these prophetic numbers depends upon whether they are to be understood *literally*, a day for a *day*, or *mystically*, a day for a *year*. It is argued by the advocates of the *literal* theory, that if *days* were intended by the prophet Daniel to signify *years*, it would follow, that the Church would be enabled to so accurately determine the beginning and end of each in reference to the time of the second com-

¹ Dan. vii. 21, 25.

² Compare Rev. xiii. 16 with xx. 4.

ing of Christ, as to falsify his declaration, "of that day and hour knoweth no man, no, not the angels in heaven, neither the Son, but the Father." Also, that the frequent admonitions of Christ and his apostles to their converts, that "the end of all things was at hand," and that "the coming of the Lord was drawing near," etc., as incentives to watchfulness and prayer, "would have been no better than a pious fraud;" and finally, that, as St. Paul, in 1st Thess. iv. 14-18, "speaks of the resurrection of the saints as of an event which might occur during their lifetime;" and in 2d Thess. ii. 1-12, predicts of the last apostasy and the future rising of "the man of sin," etc., "as of events which were yet to intervene before the advent and the resurrection;" therefore, that he "did not believe that this apostasy should last 1260 years;" and, that his "ignorance" of such a fact "must be regarded as strong presumptive evidence, that the rise and duration of such apostasy had never been *expressly* foretold."

But, I submit, that the fallacy of the above reasoning will appear evident, if we consider, first, that the *literal* interpretation of these numbers (being applied by its advocates to the *short unchronological* period that is to follow the close of "the times of the Gentiles") is subversive of the truth of our Lord's declaration, "of that *day* and *hour* knoweth no man," etc., just in proportion with the difference, in determining *the time* of the second advent, that there is between 1260 *days* and 1260 *years*. It would be equivalent to the affirmation, that *the time* of that event is "*expressly* foretold." 2d. By turning to pages 113-115, of this work, the reader will see the *ground* on which Christ and his apostles warned the New Testament Christians that the "coming of the Lord was drawing nigh, on the one hand;" and a vindication of St. Paul against being "ignorant" of the prolonged period of his predicted apostasy, etc., on the other. The error here is, the *overleaping* the period assigned to the full accomplishment of these and the other prophetic numbers. The second coming of Christ is an *isolated* event, which follows their close. Hence the impossibility of determining *the "day and hour"* when it transpires.

We now pass to a view of what is "*noted in the Scriptures of truth,*"¹ and *verified* by history, of the commencement and end of these prophetic dates; in reference to which, as of the preceding, there are differences of opinion, even on the part of several distinguished writers, who

adopt the *year-day* theory of interpretation. Of these, it will be quite sufficient to our purpose to adduce the following :

First, Mr. Faber's theory. Having erected his great work, "The Sacred Calendar of Prophecy," on the hypothesis that the 1260 days are "a *moiety* of the complete period of 'seven times,'" or 2520 years, he says, that "*all those events* must be *included*, which are connected with the times of Gentile apostasy, and *within* the boundaries of which *all those dates* must be *included* that are specified by Daniel and St. John."¹ And then, having fixed upon the year B. C. 656, as the *commencement* of the 2520 years, which makes them to *expire* A. D. 1864, he so adjusts the 1260 and 1290 years, as to make them *end* with the same year, A. D. 1864. But in effecting this arrangement, instead of following the rotation mentioned by Daniel, he makes the 1290 years begin *first*, viz., by the sacking of Jerusalem in A. D. 70, and to terminate them with the Protestant testimony of Wickliffe, A. D. 1360. The 1260 years he makes begin about the middle of this period, A. D. 715, and ends them with A. D. 1864; while the 1335 years commences in A. D. 1864, and ends in A. D. 3199. Consequently his computations *overleap* the 6000th year of the world from the creation, which ends in A. D. 1868, by 1331 years! The process by which this is effected, is, by making the 1260, 1290, and 1335 years entirely separate and distinct periods, instead of viewing them as three divisions of one and the same period.

But, unfortunately for Mr. F., by another calculation in reference to the 1260 years, his whole ingeniously devised theory is made to confute itself. In another part of his "Sacred Calendar of Prophecy," he considers the point of time from which the 1260 years are to be reckoned, is the *completion* of the great demonolalous apostasy of the Christian Church under the dominancy of the "little horn" of Dan. vii. 8, 20, 21, 25, by the *removal* out of its way "of the coercing power of the coercing law of the Roman empire," as that impediment which hindered the decided manifestation of "the man of sin," 2 Thess. ii. 1-6. This date is determined by the following process: The first step was, the Emperor Constantine withdrawing himself from Rome, and constituting Byzantium the head of his empire, by which act he removed the coercing power of Rome, so far as it was exercised by the imperial head, thus giving the Roman bishop

¹ Dan.

¹ Sac. Calend. of Proph., vol. i. pp. 40, 41.

space for expansion. The second was, the confirmation of these privileges and immunities by the edict of Gratian and Valentinian the Second, A. D. 378. The third, another edict of Theodosius the Second and Valentinian the Third, A. D. 445. And finally, fourth, he comes down to the decree of Justinian in A. D. 533, constituting the Pope head of all the churches, and directing that all ecclesiastical business should be laid before him; and then concludes: "*Thus was the coercing power removed, so far as it was exercised by the head of the empire.*"¹

Now, how this "little horn" can be made to have begun his career at two different periods, viz, in A. D. 533 and A. D. 715 (the difference being 182 years), we must confess goes quite beyond our arithmetic. We can only account for this discrepancy in the premises on the part of Mr. Faber, on the ground of the overwhelming weight of evidence now lying before us (and on which he himself relies), in proof that the "little horn" of Dan. vii. made his first appearance upon the prophetic platform in A. D. 533, and from which, as we contend, commenced the mystical period of the "*time, times, and dividing of time,*" or 1260 years of Dan. vii. 25. We here refer to the edict of Justinian in A. D. 533, constituting John II., the then bishop of Rome, the supreme head over all the Churches; and to the Pope's ratification of the imperial edict, etc.

Before proceeding, however, to make such extracts from these documents as the subject in hand requires, it will be well to premise, that the acts or decrees of Gratian and Valentinian II., in A. D. 378,² and those of Theodosius and Valentinian III., in A. D. 445,³ refer alone to matters of the discipline of the Church. Mr. Faber, however, in his "*Sacred Calendar of Prophecy,*" assumes the ground, that the letter of Justinian confers no more ample powers on the Bishop of Rome, than did theirs. But, that Mr. F. is in an error on this subject, is clear from the fact, that the edict of Justinian includes, with the others, *pontifical supremacy in MATTERS OF FAITH.*

Let us now turn our attention to the emperor's letter to John II., bishop of Rome.

"*Victorious Justinian, pious, fortunate, renowned, always triumphant Augustus, to John, the most holy Archbishop of the venerable city Rome, and Patriarch.*

"*Reddentes, etc.* We rendering, as has always been our wish, honor to the apostolic See

and to your holiness, and honoring your blessedness, as it becomes us to honor a father, hasten to inform your holiness of all things connected with the state of the Churches; for it has always been our earnest desire to *preserve the unity of your apostolic See, and the state of the holy Churches of God*, which, up to this time has invariably obtained, and subsists undisturbedly.

"Hence we have hastened, *both to bring into subjection, and to unite to the See of your holiness* ALL THE PRIESTS OF THE WHOLE EASTERN TRACT. Of those things, then, which have been at present agitated (though they have been clear and indubitable, and have been firmly held and taught by all priests at all times), we have thought it necessary that your holiness should be informed. For we suffer not any thing which is agitated connected with the state of the Churches, clear and indubitable though it be, to go on without your holiness, also, WHO ARE THE HEAD OF ALL THE HOLY CHURCHES, being apprised of it. For, by all means, as has been said, *we are eager that the honor and authority of your See may increase.*

"We therefore, acquaint your holiness," etc. The letter concludes thus:—

"We request your blessedness to pray for us, and to procure the watchful care of God over us."

The following extract is from the Pope's Ratification of the Imperial Edict.

"*To his most glorious and indulgent Son, Justinian Augustus, John the Bishop of the city of Rome [sends greeting].*

"*Inter clarus, etc.* Among the illustrious praises of your mildness, most Christian of princes, it shines like some star of purer light, that in love of the faith, that in pursuit of brotherly love, being instructed in ecclesiastical learning, YOU PRESERVE THE REVERENCE OF THE ROMAN SEE, AND ARE SUBJECTING ALL THINGS TO IT, AND BRINGING THEM TO UNION WITH IT, to whose founder, that is, the first of the apostles, the charge was given with our Lord's own lips, 'Feed my sheep.' Which See, both the rules of the fathers, and the statutes of the princes show, and the much-to-be-honored expressions of your piety attest, TO BE TRULY THE HEAD OF ALL THE CHURCHES. It is manifest then that in you is fulfilled what the Scriptures say, 'By me kings reign, and princes decree righteousness,' etc. . . Accordingly, I have received with my habitual reverence, the letter of your Serenity, . . . the consent of my brothers and fellow-bishops having been given to it in the interval; *which edict, since it is conformable to Apostolic doctrine, I CONFIRM WITH MY AUTHORITY.*"

On receiving the Pope's answer, the emperor

¹ Sac. Calend. of Proph., vol. i. pp. 153-158 (Lond. ed.)

² First printed by Baronius, *Annales Eccles.*, anno 381, vol. iv. col. 422; ed. fol. antv. 1597-1612.

³ *Novell. tit. xxiii. ed. fol. Paris, 1607, p. 561.*

immediately published them, along with the decree, and his own letter to John, inserting them under the title, "De Summa Trinitate et Fide Catholica," in the front of the revised and authenticated copy of the new code of laws which he promulgated. It must be remembered, also, that the emperor's letter itself was equivalent to a law, the imperial rescripts being always so regarded and acted on.

To this, however, it is objected, that the above letter of Justinian, "confers no authority whatever on the Pope," etc. . . . "Nor could Justinian, had he attempted it, have conferred any authority on the Pope over the Churches of the Western empire; as that empire was no longer under his dominion, but had passed under the jurisdiction of the Goths,"¹ etc. In reply, we respectfully submit, that, even granting that the above edict of Justinian did not *create* the papal authority here contended for, the manner in which the whole was done, is, in fact, far more fatally effective, than if the emperor had formally decreed that the Pope should have such and such power; for in that case, the power would have appeared to be merely of *State* origin. Let it then, we repeat, be admitted, that Justinian does not decree it as if it were of *his erecting*, but writes a letter in which he *recognizes its existence*, and submits a decree for the Pope's ratification. Still, by that act, he seated his holiness beside him on the legislative throne, *AS A CÆSAR IN THE CHURCH*—the centre of unity, the determiner of controversy. On the other hand, the Pope's letter shows that he was in ecstasies at the prospect of aggrandizing his See, the act of Justinian, so far as his power extended, legally constituting him the *head and centre of unity* of ALL the apostolic Churches, both of the *East* and of the *West*! Nor is this all. The rival patriarch of Constantinople, on this occasion, by the dexterous management of the emperor, writes, "being in haste to follow in all things the Apostolic See of his holiness," etc. What a glorious vision for the pride of the pontiff! But, his high aspirations could not be realized without establishing, at the same time, a precedent for the emperor's usurpation in *spiritual* things. Hence, in the history of the East, it may be observed, that in after times, not the Pope, nor yet the patriarch of Constantinople, but the *emperors* are the spiritual despots. And so, while the Pope in the West plays the part of *Cæsar in the Church*, the emperor in the East plays the part of *Pope in the*

State. As to the other part of the above objection, it is sufficient to reply, that, in addition to the reduction of Carthage by Belisarius in the summer of A. D. 533, and subduing Africa in the spring following, he accomplished the recovery of Italy from the *Goths*, soon after. Nor is it unimportant in this connection to remark, that the more strict consolidation of the monastic orders in the West—subsequently so important a prop to the papacy—was achieved by Benedict of Nissa, about the same time. *Monastic vows were thenceforward rendered irrevocable.* (See 1 Tim. iv. 3.)

We must therefore decline acceding to the affirmation, that "it is apparent that the exact date of the 1260 years *is not known*; nor, consequently, the time of their termination." We, on the contrary, think it quite "apparent," and beyond the point of fair controversy, that this prophetic number commenced running its predestined course with A. D. 533. Also, that the astounding events which marked the era of A. D. 1793, fully verify the predicted *judgment* which was to fall upon this little horn, at the close of that period, Dan. vii. 26: "*And the judgment shall sit, and they shall take away his dominion, to consume and to destroy it UNTO THE END.*" There were premonitions of the calamities which were to fall on the popedom, so far back as the year 1727, clearly traceable to the growing disaffection of the ten kings towards the Pontificate; so that the Venetian ambassador said, "Something unnatural is coming to pass in the sight of all, for the Catholic governments are beginning to unite in hostility to the Roman court." So also in A. D. 1758, the then reigning pontiff, Benedict XIV., sought by concessions to avert the impending storm, but all in vain. The hostility of the alienated powers continued to increase, until, at last, it broke out in the National Assembly of France (its eldest son, and for ages its most devoted ally), which body, as an initiatory step to the overthrow of the "*dominion*" of the beast, abolished the tithes, held by the Pope as sacred to himself and his priesthood. Next followed the confiscation of the Church lands. Soon after, the rifling and suppression of 4000 wealthy monastic houses, together with a requisition made on the Catholic priesthood of France to abjure all allegiance to the Pope,—the Romish religion, at the same time, being abolished by act of Assembly,—and a massacre of 4000 priests as a sort of libation to the triumphs of the phrensied zealots. These, I repeat, and a thousand other acts inflicted by those instruments of Heaven's

¹ See Lord's 'Coming and Reign of Christ,' pp. 874, 875.

vengeance upon the seat of the papal power, e. g., the overturning of churches—plundering of altars—the converting of church bells into cannon-balls, and of cathedrals into powder-manufactories, or livery stables, etc., etc., sufficiently demonstrate that the hour of its judgment had come. Finally, on this subject, we observe that “from 1789 to 1793, Napoleon’s celebrated code—which made a change in the constitution of Europe as marked and as sweeping as that made by Justinian, 1260 years before—was promulgated. France, which had been for 1300 years the great bulwark of the Romish Church, broke loose from its subjugation, and in that disruption shattered and shook the papal influence throughout the world. We, therefore, conclude, that the era of the French Revolution was the *end* of the 1260 years, during which the witnesses were to prophecy in sackcloth.¹

Here, however, we must advert to the prophetic announcement, Dan. vii. 12, that the “*lives*” of the ten beasts were to be “*prolonged for a season and a time*,” which opens the way for our introduction to the notice of the reader,

First, the 1290 days, Dan. xii. 11, “and from the time that the daily sacrifice shall be taken away, to set up the abomination that maketh desolate, there shall be a *thousand two hundred and ninety days*.” Here it is to be recollected, that to both the little horns of Dan. vii. and viii. were assigned the work of *taking away the daily sacrifice*. Now the Scriptures recognize the Church of God as ONE body, under two dispensations, *Jewish* and *Christian*. This is beautifully illustrated by St. Paul, through the medium of the allegorical olive-tree, with its natural and ingrafted branches, Rom. xi. The *worship* of God in both constitutes the “*daily sacrifice*” which he requires and accepts, if offered in faith and sincerity, according to his appointment. And, as a *punishment* for their abuse, perversion, or neglect, or as a *trial* of their faith, this “*daily sacrifice*” is either taken away or suspended. The former is applicable to the work of the “*little horn*” of Dan. viii. who, in the “*vision*” revealing the origin, progress, and end of the Turkish dominion, as a whole, through the prolonged period of 2300 years, is represented as inflicting his wrath upon the objects of it when “*their transgression was come to the full*,” i. e., “*in the latter part of their kingdom*,” during the running course of the “*five months*,” or 150 years of Rev. ix. 5, 10, and of the “*hour, the day, the*

month, and the year,” or 396 years of Rev. ix. 15. It consequently took effect upon *apostate Christendom*, and upon *the Jewish nation*. On the other hand, as a *trial of faith and constancy of Protestant Christians*, the “*little horn*” of Dan. vii. commenced his work, which, beginning in A. D. 533, terminated in the “*judgment*” inflicted upon him, as above described, in A. D. 1793. But that judgment did not utterly destroy him. His “*dominion*,” politically, was lost to him. Still, his “*life*” was prolonged to him, first, for a season.” That “*season*,” we shall now show, is coincident with the 30 years which, added to the 1260, make the 1290 years under consideration.

By adding 30 years to 1793, we are brought down to A. D. 1823. Was there, then, at that era, any event demonstrative of the *continued vitality* of the “*little horn*” during the above interval? We turn for an answer to the working of that system of the papacy, which, embracing a great auricular principle of secrecy, manages the whole springs and machinery of Romish priestly movements, until properly matured for public action. This, I submit, was developed by the procurement (through the agency of the CATHOLIC ASSOCIATION into whose hands Ireland had fallen) of the British act of Parliament in the removal of *political disabilities*, etc., in behalf of the Catholics in Ireland, A. D. 1823; in reference to which, Lord John Russell, prime-minister of England, in a letter to the Right Rev. the Bishop of Durham, says: “My dear lord, I not only promoted to the utmost of my power the claims of the Roman Catholics to all *civil* rights, but I thought it right, and even desirable, that the *ecclesiastical* system of the Roman Catholics should be the means of giving instruction to the numerous Irish immigrants in London and elsewhere, who, without such help, would have been left in heathen ignorance.” Since that time, other measures of favor, from the same source, have tended greatly to strengthen the hands of this revived power, and have been directed with deadly, implacable, and unerring aim, against the *PROTESTANT* power of England, not only, but of every nation throughout Christendom!

That this is no empty chimera, especially in regard to England, we refer the reader to the “*Apostolic Letter of His Holiness Pope Pius IX., establishing an Episcopal Hierarchy in England*,” a full reprint of which may be found in “*Cumming’s Lectures on Daniel*,” Appendix, pp. 445–450, Philadelphia edition, published by Lindsay and Blakiston, 1854. That letter shows, that the present reigning pontiff, as the head of the apos-

¹ Rev. xi. 3.

tasy predicted by St. Paul, 2 Thess. ii., has actually taken ecclesiastical possession of England—divided it into dioceses among his bishops—and appointed Cardinal Wiseman as their head, and archbishop of Westminster. Hence the cardinal, on this occasion, in a letter to his clergy, secular and regular, says: “The great work is complete; what you have long prayed for is granted: your beloved country has received a place among the fair churches which, normally constituted, form the splendid aggregate of Catholic communion; *Catholic England has been restored to its orbit in the ecclesiastical firmament*, from which its light had long vanished, and begins now anew its course of regularly adjusted action round the centre of unity, the source of jurisdiction, of light, and of vigor.” And Father Newman, one of the seceders from the English Protestant Church, in a sermon delivered on the occasion of the enthronement of Dr. Ullathorn as bishop of Birmingham, says: “The mystery of God’s providence is now fulfilled, and though he did not recollect of any people on earth but those of Great Britain, who, having *once rejected the religion of God*, were again restored to the bosom of the Church, God had done it for them. It was wonderful in their eyes. THE HOLY HIERARCHY HAD BEEN RESTORED. *The grave was opened, and Christ was coming out.*” And, be it observed, though the Bishop of London, Lord Eldon, and Lord John Russell, have all raised their voices against this illegal and traitorous act of encroachment on the *ecclesiastical* constitution of Protestant England, as by law established; yet nothing has been done to quell, or even to arrest or disturb, its progress! And as it respects our own beloved country, who will deny that the Roman Catholics do not *now* hold the balance of power at the ballot-box? While, on the other hand, the system of proselytism; their efforts to exclude the Bible from our common schools; and their unprecedented increase in all parts of the land within the last twenty years, strongly indicate the revival and spread of this fearful power of the “little horn,” under the outspread, blood-bought banner of our stars and stripes!

Finally. To the 1290 years is also added 45 years, making a total of 1335 years. So Dan. xii. 12, 13, “Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.” A second period, this, coincident with the “time,” SUPERADDED to the “season,” mentioned in Dan. vii. 12, of the revived

life of the papal power. We cannot now enter more at length into a detailed exhibit of the events which have transpired since 1823, in connection with the zeal of the little Roman ecclesiastico-political horn, in the *recovery* of his original strength, and of the *success* which has crowned his efforts in both hemispheres. This success, especially in the matter of *proselytism* from the various ranks of nominal Protestantism, together with his growing ascendancy in the arena of political strife, as above briefly represented, may well justify his vaunted confidence of once more securing a dominancy throughout Christendom. Yielding this point, therefore,—for it is in perfect accordance with our own expectation and belief—yet that dominancy, in the light of that prophetic Word which has guided our pen thus far, we have the blessed assurance, will be *short-lived*. This is evident from the obvious import of the passage quoted from Dan. xii. 12, 13, which, with but few exceptions, prophetic writers make to terminate *before* the commencement of the era of Millennial blessedness.

The principal exception of those above alluded to, is that of Mr. Faber, who, viewing the 1260, 1290, and 1335 days as *independent* periods which follow each other, insists that the 1335 days end *after* the millennial period; and hence, that Daniel is not to “stand in his lot,” i. e., be raised from the dead, until the thousand years of Rev. xx. 1–6, are *expired*. This theory will account for his chronological arrangement of those dates, as given in pages 132, 133 of this work. On this subject, he argues thus: “Those who suppose the 1335 days to commence synchronically with St. John’s 1260 days, of course believe that the termination of the 1335 days is the commencement of the millennial period of blessedness; or, in other words, that this period begins where the 1335 days end. Such an interpretation, though *it has been very generally adopted*, can scarcely be said to harmonize with the natural purport of Daniel’s phraseology. The prophet does not say, ‘Blessed is he that waiteth and cometh TO THE END of the 1335 days’—but he says, ‘Blessed is he that cometh to the 1335 days.’” From this Mr. F. infers, that “the obvious conclusion is, that the period of blessedness and the 1335 days *commence synchronically*,” etc.

To show the fallacy of this conclusion, however, it is only necessary to remark, that though the *end* is not mentioned in verse twelve, yet in the following verse, which is evidently *expository* of

it, that phrase is *twice* repeated: "But go thou thy way till the *end* be (i. e., the end of the 1335 days of the preceding verse): for thou shalt rest (or sleep in the dust of the grave), and stand in thy lot (i. e., in the resurrection) AT THE END OF THE (1335) DAYS."

To Mr. Faber's question, "For if we were to say, Blessed is he that cometh to the thousand Apocalyptic years of Christ's reign with his saints: what should we be supposed to intimate?" We reply: certainly, Blessed is he that cometh to the *beginning* of this period: because it *commences* with BLESSEDNESS. And for the very same reason we would say, Blessed is he that cometh to the *end* of the 1335 years, because *this* period begins with *WORK*.

The inevitable conclusion therefore is, that if Daniel is to sleep in Jesus (which "*thou shalt rest*" clearly implies), and is to stand in his lot at the *end* of the 1335 days (i. e., have his part in the resurrection: and what can "*Standing in his lot*" signify but this?) and if, again, these 1335 days, commencing with A. D. 533, as we have shown, when added to the last number, will terminate in A. D. 1868; we repeat, the inevitable conclusion is, that the *first* resurrection takes place *before* the millennial blessedness commences its course. Then further, as all acknowledge, that the resurrection is dependent on the *second* coming of Christ, it equally follows, that that event takes place *before*, and in order to, the establishment of that blessed era. Sec Rev. xx. 1-6.

SECTION VI.

The subject of the Prophetical numbers concluded.

WE come now to consider the last of the shorter prophetical dates:

The number, "*six hundred and sixty-six*: for it is the number of a man," Rev. xiii. 18. On this subject I remark, that "it was customary with the Hebrews, Greeks, and Latins (or Romans), to use the *letters of their alphabet*, to keep accounts by, instead of *figures*, which were of much later invention; the same ancient practice (in part) prevails to this day, according to the old Roman custom; as you may perceive on books, medals, monuments, or public buildings; e. g., MDCCLXXXIII, is put for 1793, which in Hebrew characters is thus deciphered, ארבעת אלפים תשנ"ג 1793, and in Greek thus, αψιγ 1793.

The following table will tend more fully to illustrate this subject.

NUMERAL LETTERS AS FORMERLY USED BY THE NATIONS OF LATINS, GREEKS, AND HEBREWS.

LATIN.		GREEK.		HEBREW.					
M.	1000	α	1	σ	200	קמ"א	1	אמ"ל	80
D.	500	β	2	τ	300	קמ"ב	2	אמ"מ	90
C.	100	γ	3	υ	400	קמ"ג	3	אמ"נ	100
L.	50	δ	4	φ	500	קמ"ד	4	אמ"ס	200
X.	10	ε	5	χ	600	קמ"ה	5	אמ"ק	300
V.	5	ς	6	ψ	700	קמ"ו	6	אמ"ר	400
I.	1	ζ	7	ω	800	קמ"ז	7		
		η	8	αι	900	קמ"ח	8		
		θ	9	α	1000	קמ"ט	9		
		ι	10	β	2000	קמ"י	10	י	500
		κ	20	γ	3000	קמ"יא	20	יב	600
		λ	30	δ	4000	קמ"יב	30	יג	700
		μ	40	ε	5000	קמ"יג	40	יד	800
		ν	50	ς	6000	קמ"יד	50	יז	900
		ξ	60	ι	10,000	קמ"טא	60	יח	1000
		ο	70	κ	20,000	קמ"טב	70	יט	2000
		π	80	λ	100,000				
		υ	90	μ	200,000				
		ρ	100	σ					

"Now, the Holy Spirit knowing, that notwithstanding men and nations would change their customs and manners, by being overturned, yet still their *numeral* letters would remain in use to the latest posterity. He therefore, in infinite wisdom, thought fit to describe the *mark* or *name* of the *Popish Beast* by *numeral letters*, that thereby it might unalterably remain, and so not only appear both a *mark* and a *name*, but a *numeral* name, or a name distinguished by the coincidence of its numbers, viz., 666; which number, being pointed out by a most remarkable circumstance (and of which we shall speak presently), happening in the corresponding century, it could not be possibly mistaken, forgotten, altered, or lost.

"On these accounts (among others), no doubt the Holy Ghost gave the true *sign* or *mark* of the monster, in cypherical characters, as constitute the number 666, by a singular combination of the three above-named languages. Nor is it a little astonishing that this same number, without a unit over or under, should be found in the composition of the name, which has in it a combination of all those languages in which the (pagan) beast wrote the inscription over our blessed Lord's head on the Cross, viz., 'Latin, Greek, and Hebrew.'

"If, then, we apply this number to the name and character of the papal beast 'as a man, a Roman, of the Latin nation,' it will be found exactly to make out the *mark* of his *name* thus: רומנוס Romanus, λατεινος, Latinus; both which, when received as *letters*, may be called the *mark* of his name; but when considered as *numerals* or *figures* (of which both words entirely consist), may then be called the *number* of

1 Luke xxiii. 38.

his name, or the number of a man, being a Latin name derived from that of Romulus, a man, who founded Rome, *pagan*, and so peculiar to a man, viz., the POPE, who is the foundation of Rome *papal*.

“Now observe. The Hebrew and Greek letters composing the words רומיית, *Romiith*,—רומיית, *Romanus*,—or λατινος, *Latinus*, each of them making in numerals exactly 666,—plainly point out not only his name and the number of his name, but also the mark of his name; e. g., in

ר 200. 6. 40. 10. 10. 400. *Romiith*. 666.

So likewise

ר 200. 40. 70. 50. 6. 300. *Romanus*. 666.

And also the Greek,

σ 200. 70. 50. 10. 5. 300. 1. *Latinus*. 666.

In each of which the exact mark is contained.

“It therefore evidently appears, that each name is both a mark and a number; a *mark*, when viewed as made up of so many letters, therefore called *the mark of his name*; a *number*, when viewed as made up of so many numerals, thence called *the number of his name*. But when considered merely as a name derived from *Romiith*, a Roman, or *Romulus*, the founder of Rome, a name common among men, it may then properly be called *the number of a man*; in Scripture dialect, a ‘*man of sin*,’ of uncommon sin.¹

“We proceed therefore, in this last sense, to apply this name to the ‘little horn’ of Dan. vii. 8, as the

FRONTLET OF THE (PAPAL) BEAST.

“It is to be observed as a singular circumstance, that the title, VICARIVS FILII DEI (*Vicar of the Son of God*), which the Popes of Rome have assumed to themselves, and caused to be inscribed over the door of the Vatican,² exactly makes the

¹ “I cannot leave this subject without remarking, how singular it is, that Christ should have suffered under a conjunction of these three powers, viz., the Hebrews, Greeks, and Latins; and that his inscription was also written in all their three languages; further, that antichrist has also reigned in a conjunction of the same; and as this mark is likewise contained in a combination of them, may it not therefore, according to the nature of correspondences, be expected, that the visible destruction of the man of sin, and the establishment of Christ's reign, will be manifested in a conjunction of these three kindred people and tongues? So that by the same instruments that Christ has been abased, and antichrist exalted, antichrist shall be abased, and Christ alone exalted.”

² “Answer to a Querist, respecting the mark of the Beast.

SIR,—In answer to your observation and queries, permit me to say—the things I have asserted, are stubborn, clear facts, not mere suppositions or fancies.

number of 666, when deciphered according to the numeral signification of its constituent letters, thus:

Vicar		of the Son		of God.		
V	I	C	A	R	I	V
5.	1.	100.	5.	1.	1.	500.
						1. together thus
				V	.....	5
				I	.....	1
				C	.....	100
				A	.....	0
				R	.....	0
				L	.....	1
				V	.....	5
				S	.....	0
				F	.....	0
				I	.....	1
				L	.....	50
				I	.....	1
				I	.....	1
				D	.....	500
				E	.....	0
				I	.....	1
The number of the Beest.....						666

“It may be further observed, that not many centuries back, on the front of the POPE'S MITRE, the word

MYSTERY

used to be inscribed, and was worn by them until the reformers discovered and pointed it out to the people, as the Scripture mark of antichrist, from Rev. xvii. 5, which glaring manifestation of ‘the man of sin’ so opened the eyes of the multitude, that the custom was immediately abolished, and the word *erased* from the mitre.”¹

The inscription in question, was actually written over the door of the Vatican at Rome, in express Latin words and characters, as inserted in this publication, viz., VICARIVS FILII DEI; and those Latin words and characters contain Latin numerals to the amount of 666, exactly corresponding with the number of the beast.

With respect to the supposition you have conjured up, that the Pope might be called *Vicarius Christus*, or *Vicarius Christus Filii Dei* (a sort of gibberish that is neither Latin, German, nor English), it is a matter I have nothing to do with. Mr. D. may adopt these or any other fancies to amuse himself, and to screen the head of his holiness; but when he has done all, this question will still remain to be answered: Have those inscriptions ever appeared over the door of the Vatican at Rome?

As to Mr. D's attempting to obacure the number of the beast 666, contained in the numerals of the words VICARIVS FILII DEI, by objecting to a V; however the Pope or his emsaries may be obliged to him for his kind exertions on their behalf, yet I presume neither of them will condescend to appear his humble fool in Latin, for the sake of sheltering themselves under his ignorance of the Latin alphabet and of ancient inscriptions.

Let Mr. D. but put his hand into his pocket, and examine a common halfpenny, he will then see, that a whole nation have unanimously adopted that practice which Mr. D's wisdom cannot discover the propriety of, viz., retaining the use of the ancient Latin V in preference to the U, as he will find by the inscription, viz., GEORIVS, not GEORGIVS.”

¹ Fleming's Key to the Apocal., Appendix, pp. 105-108.

“Even those who are unacquainted with the languages may, by comparing the characters and numbers (as given in the preceding table), satisfy themselves of the truth of the foregoing assertions.”

Further. It is a matter of historic verity, that “in A. D. 666, Pope Vitalian first ordained that public worship should be performed in the *Latin language*, and popery really became the **LATIN CHURCH**.” As, therefore, the number of the papal beast is found in the name *Latinus* (and with which corresponds the Hebrew *Romiith*, and the Greek *λατινος*), it can apply to no other than to the western, or *Romish Church*, whose subjects “are universally called *Latins*; and it is true, as an able commentator¹ has expressed it, they *latinize every thing*; in masses, prayers, hymns, litanies, canons, bulls, in short, every thing is in Latin; the papal councils *speak Latin*, nor is Scripture itself read in any other language under popery than *Latin*. The Council of Trent commanded the *vulgar Latin* to be the *only authentic* version; nor do their doctors doubt to prefer it to the *Hebrew* and *Greek* text, in which it was written by the prophets and apostles; and, moreover, the Pope has communicated this language unto the people as *the mark and character of the empire*.”

Hence, another designation applied to this power, on the principle of the interchangeable use of the terms *king* and *kingdom*, as denoting the same thing, viz., that of “**THE LATIN KINGDOM**.” Dr. Adam Clarke, in his commentary on Rev. xiii. 1, in connection with verse 18, having shown by quotations from the acts of Romish councils, Papal bulls, etc., that they apply to the Hierarchy of Rome the above name, says: if this application of this name to that power “be correct, the Greek words signifying *The Latin Kingdom*, must have this number.” He then adds, that “the most concise method of expressing this name among the Greeks was as follows: Η Λατινη Βασιλεια, which is thus numbered—

H	=	8	}	THE LATIN
A	=	80		
α	=	1		
τ	=	800		
ι	=	10		
ν	=	50		
η	=	8		
B	=	2		
α	=	1	}	KINGDOM.
σ	=	200		
ι	=	10		
λ	=	80		
ε	=	5		
ι	=	10		
α	=	1		
Total,					666

“No other kingdom on earth,” says this learned divine, “can be found to contain 666. This is then ἡ σοφια, *the wisdom* or *demonstration*: a *beast* is the symbol of a *kingdom*. **THE BEAST** has been *proved* to be the **LATIN kingdom**; and Η Λατινη Βασιλεια being shown to contain, exclusively, the number 666, is the *demonstration*.”

Finally, respecting this number, we remark, that while its numeral letters, which indicate the *name* of the beast, are designed to “show his character, or the copy of his countenance;” the direction given Rev. xiii. 18, to “*count his number*,” points us to the period as above, viz., A. D. 666, when he should assume this particular feature of his antichristian career. Our conclusion is, that this number, as some contend, cannot have a common commencement with the 1260 years of Daniel and St. John; nor as others, because this particular form of the papal antichrist took its rise in the *sixth* century, that it is to continue to run a career of three times six, or eighteen centuries. Either of these conjectures introduce so much confusion in the department of prophetic chronology, as to carry to every intelligent mind, the evidence of their own refutation.

In regard to the two little horns, the *Papal* and the *Mohammedan*, though, as we have seen, they bear several strong marks of resemblance in their general character and work, yet, being entirely separate and distinct powers, the *marks* which evidence the period of their rise respectively, show that they were not contemporaneous. This however admitted, as the “*little horn*” of Dan. vii. 8, was preceded by its preparatory elemental workings even in the days of St. Paul;¹ so of the “*little horn*” of Dan. viii. 8, 9, which denoted the existence of the *Mohammedan* imposture. And, as of their *commencement*, so of their *termination*. If we assign to both these powers, in accordance with the *end* of the period allotted to their prevalence respectively, a certified point of time, we are not to imagine a *total annihilation* of their peculiar elements. For, as the antichristian elements of the *papal* power, preceded by some centuries its existence in an embodied and tangible form; so, upon the termination of the period assigned to its existence in that form (like “*the beasts*” in Dan. vii. 12, which, while “*they had their dominion taken away*,” “*their lives were prolonged* for a season and a time”), it may *still exist* in the *union* of its elements with others, in the establishment of the

¹ Dr. H. Moore. Consult also 2 Cor. xiii. xiv.

² 2 Thess. ii. 17.

last antichristian confederacy, which, according to the apostle Paul, is *immediately to precede* the second advent.¹ And, what is true of the *Popal*, is true also of the *Mohammedan* power. Indeed, of this last power, its *final* extinction, as one of the severest persecuting agencies in the hand of Satan against the Church, is fixed in prophecy to the close of the present dispensation. See Rev. xvi. 12.

We now proceed to furnish a summary of the *shorter prophetical numbers*, taken in connection with the *historic* chronology of Scripture at the point of their commencement, as set forth in this work.

	A. M.
I. 1. Set down for commencement of the 2300 years,	8652
2. Add years, B. C.	430
3. " " A. D.	1820
4. Add years for gradual exhaustion of the mystical Euphrates from that date to A. D. 1859...	39
5. Add 9 years to A. D. 1868.	9
	2848
Total.....	6000
II. 1. Set down for commencement of 2300 years.....	8652
2. Add years of the 2300, down to commencement of its first integral period of "five months," or 150 years, Rev. ix. 5.	1572
3. Add the 150 years above.....	150
4. Add for interval of Turkish repose, from A. D. 984 to A. D. 1057.	128
5. Add interval between departure of Turka from Bagdad, A. D. 1057, to capture of Constantinople, A. D. 1453—396 years, coincident with the second integral period of "a day, an hour, a month, and a year," Rev. ix. 14, 15.	396
6. Add for drying up of mystical Euphrates, Rev. xvi. 12.....	107
	2348
Total.....	6000

We have at length reached the end proposed in this volume—that of furnishing the evidence, on the basis of the corrected Hebrew version of Holy Scripture, that the current year A. D. 1859, is the year A. M. 5991; and that hence, the year A. D. 1868, completes the 6000th year of the world's history, from the creation and fall of man.

The writer would now, therefore, most respectfully, but with the earnestness which the nature and importance of the result, if founded in truth, would seem to justify, call upon all classes,—the clergy and the laity, the learned and the unlearned, the rich and the poor, together with those who govern and those who are governed,—to ponder well the facts and arguments herein adduced in its support. Referring the reader to the *three propositions* laid down in page 12 of this work, the writer would appeal, whether, in encountering the difficulties that have heretofore surrounded this most intricate and long litigated subject, he

has sustained said three propositions, by placing beyond the reach of all legitimate controversy, the following points:

1. That of successfully vindicating the Hebrew version of Scripture as *alone authoritative* in determining the true chronology of the world, against the various theories of septuagintarians, on the one hand, and the pre-Adamite or ethnological systems of modern Egyptologists, on the other.

2. That he has proved, on the authority of Holy Scripture, that God, from the beginning, has limited the period for the accomplishment of all his *ordinary* purposes in nature, providence, and grace, to precisely 6000 years from the creation and fall of man; and,

3. That he has demonstrated, that the two chronological chains of Holy Scripture, the *historic* and the *prophetic* combined, neither fall short of, nor overleap, *but exactly fill up*, that period of 6000 years to a fraction.

If these several points have been sustained, then he would appeal to all to reflect, that in NINE years from the current year of our Lord 1859, the present Christian dispensation, as forming the larger portion of the period called "*the times of the Gentiles*," WILL HAVE CLOSED UPON THE CHURCH AND THE WORLD FOREVER.

What then? In reply, let it at present suffice that we say—not the end of TIME, for only *six days* of the great antitypal week will have passed away. The *seventh* must ensue. Not the destruction of our earth or world (*κοσμος*) by a universal conflagration: so far from this, it is to be "*the time of restitution of all things*, which God hath spoken by the mouth of all his holy prophets, since the world began." In a word, the year A. M. 6001, will be the ushering in of the GREAT MILLENNIAL SABBASISM, spoken of in Rev. xx. 1–6. This period of blessedness, however, will be preceded by that season of *unparalleled "tribulation"*, predicted by our Lord, "such as was not from the beginning of the creation which God created unto this time, neither shall be:"¹ "the days of vengeance" (against the apostate Church and the ungodly infidel world), "that all things that are written may be fulfilled."²

But this season, called "the time of Jacob's trouble," thank Heaven, *will be short*. It is that *unchronological* period of which we have spoken; but its utmost limit will be bounded by the *then* existing "generation," which, says the Great Prophet, Christ, "shall not pass away, till all" the unfulfilled events of prophecy appertaining to

¹ 2 Thess. ii. 3–9.

¹ Mark xiii. 19.

² Luke xxi. 22.

it "be fulfilled."¹ Yea, more. We are assured that those days of "affliction," of "vengeance," "shall be *shortened* for the elect's sake, whom God hath chosen:" else "no flesh should be saved."²

It does not, however, belong to the subject of this volume, to enter into detail in regard to the events which fall within this brief space. This

will require a *sequel* to the present treatise, which, if Providence permit, will be forthcoming in due time.

And now, in taking leave of the reader of "our Bible Chronology," we would "commend him to God, and to the word of His grace, which is able to build him up, and to give him an inheritance among them that are sanctified,"¹ in that "WORLD TO COME," and nigh at hand, "whereof we speak."²

¹ Matt. xxiv. 34; Mark xiii. 30; Luke xxi. 32.

² Mark xiii. 20.

¹ Acts xx. 32.

² Heb. ii. 5.

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

SACRED CHRONOLOGY.

FROM THE <i>CREATION</i> , A. M. 1,		PERIOD I. ANTEDILUVIAN AGE. Embraces 1656 years.	TO THE <i>DELUGE</i> , A. M. 1656.	
A.M.	NAMES AND EVENTS.		Yrs.	REFERENCES.	B. C.
	CREATION		Gen. 1: 2.	4182
	ADAM.....	130	" 5: 3.	4002
130	SETH.....	105	" " 6.	3897
235	ENOS.....	90	" " 9.	3807
325	CAINAN.....	70	" " 12.	3737
395	MAHALALEEL.....	65	" " 15.	3672
460	JARED.....	162	" " 18.	3510
622	ENOCH.....	65	" " 21.	3445
687	METHUSELAH.....	187	" " 25.	3258
874	LAMECH.....	182	" " 23.	3076
1056	NOAH.....	600	" 8: 13, 14.	2476
1656	<i>The Deluge.</i>			

FROM THE <i>DELUGE</i> , A. M. 1656,		PERIOD II. NOAHIC AGE. Embraces 427 years.	TO THE <i>VOCATION</i> , A. M. 2083.	
A.M.	NAMES AND EVENTS.		Yrs.	REFERENCES.	B. C.
1656	SHEM.....	2	Gen. 11: 10.	2474
	ARPHAXAD.....	35	" — 12.	2439
1693	SALAH.....	80	" — 14.	2409
	CANAAANITES. (Note 19.)			
1723	EBER, from whom the <i>HEBREWS</i> derive their name. (Note 1.)	84	" — 16.	2375
1757	PELEG (Note 2).....	80	Gen. 11: 18.	2345
1787	REU.....	82	" — 20.	2313
1819	SERUG.....	80	" — 22.	2283
1849	NAHOR.....	29	" — 24.	2254
1878	TERAH (Note 5).....	205	" — 32.	
	Terah lived 205 years, and died in Haran, <i>Gen. 11: 32</i> ; after which ABRAHAM, his youngest son, being 75 years of age, leaves Haran to go to <i>Canaan, Gen. 12: 4</i> , in obedience to what God had said unto him while yet in UR of the Chaldees, <i>Gen. 12: 1</i> —"Get thee out of thy country," etc.			
	CANAAANITES.			
2058	ABRAHAM called.....		Compare Gen. 11: 32 with 12: 4, & Acts 7: 4.	2049

FROM THE <i>VOCATION</i> , A. M. 2083,		PERIOD III. ABRAHAMIC AGE. Embraces 430 years.	TO THE <i>EXODE</i> , A. M. 2513.	
A.M.	NAMES AND EVENTS.		Yrs.	REFERENCES.	B. C.
	SOJOURN and BONDAGE of the ISRAELITES in EGYPT, 430 years, as follows:		Exod. 12: 41	
2098	HAGAR, wife to Abraham.....	10	Gen. 16: 8.	2089
2094	ISHMAEL—Born.....	1	" — 16.	2088
2107	Circumcision Instituted.....	18	" 17: 24.	2025
2108	ISAAC—Born.....	1	" 21: 5.	20 4

SYNCHRONICAL

ANCIENT			
EGYPT.			
A.M.	NAMES AND EVENTS.	Yrs.	B. C.
1656			204 2476
	"The land of HAM," <i>Ps. 105: 23, 27</i> ; 78: 51; 106: 22. MIZRAIM (<i>Me-nea</i>), its Founder. <i>Gen. 10: 6</i> .—(Note 4.)		
	EGYPTIAN DYNASTIES, <i>From A. M. 1860, B. C. 2272, to the conquest of Egypt by the Romans, B. C. 80.</i> —(Note 6.)		
	XVI.—DYNASTY OF FIVE THEBAN KINGS.		
1860	Names unknown.....	140	2272
	AIAN.		
2000	OSORTASEN I.....	44	2132
2044	AMENEMHE I. <i>Tima's Conchar's.</i>	6	2088
	XVII.—DYNASTY of the HYKSHOS, or 6 Shepherd Kings in Lower Egypt, cotemporary with that of 6 THEBAN Kings in Upper Egypt.		
	Salatis, 19 | AMENEMHE II., 28		
	B. Anon ? 44 | OSORTASEN II., —		
	Apachnas, 36.7 | Do. III., 14		
	Apophis, 61 | AMENEMHE III., 44		
	Janias, 50.1 | "Sol vocatus in		
	Aseth, 49.2 | "justice" —		
	Total, 259.10 | AHMEN, or		
	Thothmosis, 22		
2050	Misphginnthosis, —	260	2082
	Total.....		
	XVIII.—DYNASTY of 17 THEBAN Kings. By the expulsion of the Shepherd Kings, this Dynasty subsequently attained the most brilliant and interesting position known in PHARONIC history. It was during this period that transpired the SOJOURN and BONDAGE of the ISRAELITES, and their EXODE under MOSES, in the reign of RAMSES I		

TABLES OF ANCIENT HISTORY—SACRED AND PROFANE.

PROFANE CHRONOLOGY.

BABYLON.				ASSYRIA.				MEDES.	PERSIANS.	GREECE.	ROME.
A.M.	NAMES AND EVENTS.	Yrs.	B. C.	A.M.	NAMES & EVENTS.	Yrs.	B. C.				
1656		30	2476	1656		50	2476				
1686	NIMROD, its Founder. Babylon, its capital. <i>Gen.</i> 10: 8, 10.— <i>(Note 3.)</i>	120	2446						<i>(Note 20.)</i>	<i>(Note 21.)</i>	<i>Note 22.</i>
	Nimrod was the first who introduced the Zabian idolatry, or worship of the heavenly bodies. After about 120 years, A. M. 1806, <i>Babylon</i> was included in <i>Assyria</i> , and formed one vast Empire, till its tripartite division in the time of Sardanapalus I.			1706	ASHUR, its Founder. <i>Gen.</i> 10: 22. Nineveh, its capital. <i>Gen.</i> 10: 11, 12. BELUS I. NINUS, son of Belus, reigned 52 years. SEMIRAMIS, wife of Ninus, reigned 42 yrs.	2426		Descendants of MADAI, the third son of Japheth. They remained independent tribes, governed by petty princes, whose power was supreme and absolute, till their revolt from the ASSYRIANS, after which they united under one monarchy, of which DAJOCES was the first king, A. M. 3480; B. C. 702.			
ASSYRIO-BABYLONIAN EMPIRE.— <i>(Note 17.)</i>											
1806	After Nimrod's death, he was deified by his subjects, and supposed to be translated to the constellation.					194	2326				
2000	Early astronomical calculations of the Babylonians					92	2132				
	[For an account of MESOPOTAMIA, or SYRIA, see <i>Note 13.</i>]										
2092	CHEDORLAOMER, King of <i>Elam</i> , assailed by his confederates the Kings of <i>Shinar</i> , <i>Elasar</i> , and others, wage war against the King of <i>Sodom</i> and his allies. They take LOT prisoner; but the Assyrian princes are defeated by ABRAHAM, and Lot is rescued. (See <i>Gen.</i> 14.) MELCHIZEDECK, King of Salem. (<i>Gen.</i> 14: 17-24.)					87	2040				
	[So far as Sacred History is concerned, an INTERREGNUM here follows, of 1155 years, till the time of PUL, or BELUS II.]										

Many writers of eminence suppose that the defeat of CHEDORLAOMER as the head of the *Assyrio-Babylonian* Dynasty, led to the departure of its sceptre from *Assyria* to *PERSIA*.

SACRED CHRONOLOGY.

ANCIENT EGYPT.

A.M.	NAMES AND EVENTS.	Yrs.	REFERENCES.	B. C.	A.M.	NAMES AND EVENTS.	Yrs.	B. C.
2108		1		2024	2050		260	2082
2168	JACOB and Essau—Born	60	Gen. 25: 26.	1964				
2298	JACOB goes to Egypt. <i>End of the Sojourn in CANAAN of 215 years, and commencement of the Sojourn and Bondage in EGYPT of 215 years.—(Note 7.)</i>	180	" 47: 9.	1884	2810	AMUNOPH I. <i>Amosis, Thetmosis</i>	26.4	1822
	JOSEPH, when sold	17	" 37: 2.					
	Do. stood before Pharaoh	18	" 39: 1. " 41: 46.					
	Seven years of plenty	7	" —26, 53.		2836	THOTHMES I. <i>Chebron</i>	18	1796
	Two years of famine	2	" 43-46.		2849	THOTHMES II. <i>Amenophis</i>	20	1783
		89			2869	AMENEMNESE, Queen.	21.9	1763
2369	Joseph's death	71	" 50: 22, 26.	1768	2890	THOTHMES III. } her husbands. AMENEMHE IV. }		
	The remaining 144 years of Bondage to the EXODE, is first—				2890	THOTHMES IV. } <i>Mephres</i> (<i>Note 16.</i>) } <i>Mæris</i>	12.9	1742
2438	Bondage after the death of Joseph	64		1699	2402	AMUNOPH II. <i>Mephraathumosis</i>	25y.	1780
	MOSES horn		Exod. 2.		2427	THOTHMES V. <i>Tmosis</i>	10m 9.8	1705
					2436	AMUNOPH III. <i>Amenophis Memnon</i>	80y.	1696
					2466	HOR. <i>Horus</i>	10m 36.5	1666
					2502	TMAUHOT, Queen. <i>Achenkeres</i>	12.1	1630
2513	MOSES'S MISSION, at the close of this Period and the beginning of the reign of Rameses I.	80	" 7: 7.	1619				

FROM THE EXODE, A. M. 2513, **PERIOD IV.** Entrance into Canaan. Time of the Judges. Embraces 587 years. TO THE 4TH YEAR OF SOLOMON, A. M. 3100.

In this Period there is a difference between the Chronology of 1 Kings 6: 1 of the received Version, and that of Acts 18: 17-22, of more than 100 years. The annexed dates will prove the Chronology of the N. T., as given by PAUL, to be correct.—(Note 8.)

2558	WANDERINGS in the Wilderness—(Note 9)	40	Num. 14: 88, Josh. 5: 6, Acts 13: 18.	1579
2558	Division of the Land—(Note 10)	5	Josh. 14: 10, Acts 13: 19.	1574
2568	JOSHUA, after this—(Note 11)	25	Josh. 24: 29.	1549
2603	Interregnum—Time of Anarchy—(Note 12)	20		1529
2611	First Servitude	8	Judg. 8: 3.	1521

TIME OF THE JUDGES.
Acts 13: 20.

2651	OTHNIEL	40	Jud. 8: 10, 11.	1481
2669	Second servitude	18	" —12-14.	1468
2749	EHUD. SHAMGAR	80	" —15, 30.	1838
2769	Third Servitude	20	" —31.	1818
2809	DEBORAH and BARAK	40	" 4: 1-3.	1803
2816	Fourth Servitude	7	" —3, c. 5.	1828
			" 8: 1.	1816
2836	GIDEON	40	" 8: 28.	1276
2850	ABIMELECH	8	" 9: 22.	1278
2882	TOLA	23	" 10: 2.	1250
2904	JAIR	22	" —3.	1228
2922	Fifth Servitude	18	" —6-8.	1210
2928	JEPHTHAH	6	" 12: 1-7.	1204

2514	RAMESES I. <i>Rathosis, Atheris</i> — (See Exod. 14: 21-31, and ch. 15.)	9	1613
2523	MENEPHTHA I. Two <i>Achenkeres</i> .	24.8	1609
2547	RAMESES II. <i>Armata, Arnefises</i> .	14	1585
2561	RAMESES III. <i>Rameses, Sesostria, Osymandius</i> .	66.2	1571
2627	MENEPHTHA II. <i>Arnefisis, Miamnum</i> .	8	1505
2630	MENEPHTHA III. <i>Amenophis, Siphtha, and Tuosra</i> .	19.6	1502
2649	REMERRI <i>Uerris</i> .	2.5	1488
2851	XIX.—DYNASTY of 6 THEBAN KINGS. The date of this Dynasty of 194 years uncertain, except that of RAMESES IV., of 55 years. RAMESES IV. <i>Sethos Egyptus, 55 yrs.</i> " V. <i>Rapsches, Rampses.</i> " VI. <i>Ammenepthes.</i> " VII. <i>Rameses.</i> " VIII. <i>Amenemes.</i> [tena. " IX. <i>Thuoris, Polibus, Pro-</i>	194	1481
2845	XX.—DYNASTY of 12 THEBAN KINGS, for 178 yrs. Dates uncertain. RAMESES X. 8 kings, names unknown. " XI. known. " XII. RAMESES XV. AMENEMES. AMENSI-HRAI-HOR. RAMESES XII. PISHAM. " XIV.	178	1287

PROFANE CHRONOLOGY.

ASSYRIO-BABYLONIAN EMPIRE.			MEDES.	PERSIANS.	GREECE.			ROME.
A.M.	NAMES AND EVENTS.	Yrs. B. C.			A.M.	NAMES AND EVENTS.	Yrs. B. C.	
2092	Second Assyrian Dynasty. The names of the kings which follow, and the dates of their reigns, are given by chronologists; but all is founded on conjecture.—They amount in all to 480 years.	87 2040						
2129	MITHÆUS, or NINUS II., renowned for his military deeds.	32 2008						
2161	TAUTANES, or <i>Teutanus</i>	44 1971						
2205	TEUTÆUS	89 1927			2178	Kingdom of ARGOS founded.....	292 1954	
2244	THINÆUS	40 1888						
2284	DERCYLUS	88 1848						
2322	EUPALIS, or <i>Empachmes</i>	45 1810						
2367	LAOSTHENES	30 1765						
2397	PERTIADES	21 1735						
2418	OPIREATÆUS	52 1714						
2470	EPECHERES	42 1662			2470	DELUGE of Ogyges, in Attica....	10 1662	
2512	ACRAGENES.....	20 1620			2480	ATHENS founded by Cecrops, who leads a colony from Sals, in Egypt.	58 1652	
2532	THONUS CONCOLERUS	815 1600			2538	TROY founded by Scamander, with a colony from Crete.	8 1599	
					2541	THEBES founded by Cadmus....	82 1591	
					2578	ARGOS taken by Danaus, in a ship from Egypt.	47 1559	
					2620	OLYMPIC GAMES. First celebrated at Elis. Musæus, the Poet.	50 1512	
3347	An INTERREGNUM here follows of 815 years, down to the time of FUL or BELUS II., as first king of the Third Assyrian Dynasty.	785			2670	MINOS, King of Crete	30 1402	
					2700	Eleusinian Mysteries introduced into Athens by Emolpus.	63 1432	
					2768	Isthmian Games instituted..... Orpheus the Poet.	65 1369	
					2828	Argonautic Expedition	14 1304	
					2842	Rape of <i>Helen</i> by Paris.....	30 1290	
					2922	TROY taken by the Greeks	2 1210	
					2924	The Herclidæ return to the Peloponnesus.	82 1208	

SACRED CHRONOLOGY.

ANCIENT

EGYPT.

A.M.	NAMES AND EVENTS.	Yrs.	REFERENCES.	B. C.
2929		6		1204
2935	IBZAN	7	Jd. 12: 8-10.	1197
2945	ELON	10	" — 11, 12.	1187
2953	ABDON	8	" — 13, 14.	1179
2993	Sixth Servitude. [N. B.—This Servitude included the time of Eli and Sampson.— <i>Note 13.</i>]	40	" 13: 1.	1139
3017	SAMUEL. As Judge. Conjectural.—(<i>Note 14.</i>).....	24		1115
3057	SAUL.....	40	1 Sam. 10: 1. Acts 13: 21.	1075
3097	DAVID. He becomes King of all Israel David subdues the Jebusites, and the fortress of Jebus in Jerusalem is taken. 1 Chr. 10, 11.	40	2 S'm. 5: 4, 5.	1035
3100	SOLOMON.....	81	1 Kings 5: 1, 6: 1 & 11: 42.	1032

A.M.	NAMES AND EVENTS.	Yrs.	B. C.
2845		173	1237
3023	XXI.—DYNASTY OF 7 TANITE KINGS.		
3040	MANDUTEF. <i>Smerdis</i>	26	1109
3040	AASEN ? <i>Pseusennes I.</i>	46	1038
3095	<i>Nephercheres</i>	4	1037
3009	<i>Amenophthis</i>	9	1038

FROM THE FOURTH YEAR OF SOLOMON, A. M. 8100, } **PERIOD V.** } TO THE BABYLONISH CAPTIVITY, A. M. 8580.
REGAL AGE. Embraces 430 years.

DIVISION OF THE KINGDOM. KINGS OF JUDAH cotemporary with the KINGS OF ISRAEL.

A.M.	JUDAH.	Yrs.	B. C.	A.M.	ISRAEL.	Yrs.	B. C.
3100	SOLOMON. 1 <i>Kings</i> 5: 1, 6: 1, and 11: 12.	27	1032				
3137	REHOBOAM. 1 <i>K.</i> 12: 16-20.	17	995	3137	JEROBOAM I. 1 <i>K.</i> 14: 20.	22	995
3154	ABIJAH. 1 <i>K.</i> 15: 2. (15th year of Jeroh. 1 <i>K.</i> 15: 2.)	8	973				
3157	ASA. 1 <i>K.</i> 15: 10.	41	975				
				3159	NADAB. 1 <i>K.</i> 15: 25. (2d y. of [Ase. <i>Id.</i>])	2	973
				3161	BAASHA. 1 <i>K.</i> 15: 6. (26th year of Asa. <i>Id.</i> 5: 3.)	24	971
				3185	ELAH. 1 <i>Kings</i> 16: 6, 8.	2	947
					ZIMRI. " — 15.		
				3187	OMRI. " — 23.	6	945
				3193	AHAB. " — 29.	22	939
					(35th year of Asa. <i>Id.</i>)		
3196	JEHOSHAPHAT. 2 <i>Kings</i> 22: 42. (4th year of Ahab. <i>Id.</i> 5: 41.)	25	934				
				3215	AHAZIAH. 1 <i>Kings</i> 22: 51. (17th year of Jehosh. <i>Id.</i>)	2	917
				3217	JORAM. 2 <i>Kings</i> 11: 23.	14	915
3223	JORAM (or Jehoram). 2 <i>K.</i> 8: 16-24; 2 <i>Chr.</i> 21: 9. (5th year of Joram. 2 <i>K.</i> 3: 16.)	8	909				
3231	AHAZIAH. 2 <i>K.</i> 8: 26. (11th of Joram. <i>Id.</i> v. 25; 9: 29.)	1	901	3231	JEHU. 2 <i>K.</i> 10: 36. Comp. 1 <i>K.</i> 19: 16 with 2 <i>K.</i> 9: 14-23, and v. 2, 13.	28	901
3232	ATHALIAH. 1 <i>K.</i> 11: 3.	6	900				
3233	JOASH. 2 <i>Kings</i> 12: 1. (7th year of Jehu. <i>Id.</i>)	40	894				
				3253	JEHOAHAZ. 2 <i>Kings</i> 13: 1. (23d year of Joash. <i>Id.</i>)	17	873
3273	AMAZIAH. 2 <i>K.</i> 14: 2. (2d year of Jehoash. <i>Id.</i>)	29	854	3276	JEHOASH. 2 <i>Kings</i> 13: 16. (37th y. of Joash. <i>Id.</i> v. 10.)	16	856
				3292	JEROBOAM II. 2 <i>K.</i> 14: 23. (15th year of Amaziah. <i>Id.</i>)	41	840
3307	UZZIAH (or Azariah). 2 <i>K.</i> 15: 2. (22d year of Jerob. II. <i>Id.</i> 5: 1.)	52	825				
					AMOS.—(<i>Note 24.</i>).....		
	HOSEA.—(<i>Note 25</i>)			3333	Interregnum. 6 mos. (30th of Uzziah. 2 <i>K.</i> 15: 8.)	18	799
					SHALLUM. 1 mo. 2 <i>K.</i> 15: 13. (39th y. of Uzziah. <i>Id.</i>)		
				3346	MENAHHEM. 2 <i>Kings</i> 15: 17. (39th year of Uzziah. <i>Id.</i>)	10	796
				3356	PEKAHIAH. 2 <i>Kgs.</i> 15: 23. (50th year of Uzziah. <i>Id.</i>)	2	776
				3358	PEKAH. 2 <i>K.</i> 15: 27. (52d year of Uzziah. <i>Id.</i>)	20	774

3108	<i>Osochor</i>	6	1024
3114	<i>Psinaches</i>	9	1018
3123	<i>Pseusennes II.</i> —(<i>Note 16.</i>)	19	1009
	XXII.—DYNASTY OF 9 BUBASITE KINGS.		
3142	SHESHONK <i>Shishack</i> , <i>Seconches</i> . [N. B.—This king invaded Jerusalem in the 5th year of REHOBOAM. 1 <i>Kings</i> 14: 25, 26.]	21	990
3163	OSORKON I. <i>Osoroth</i> , <i>Osorothom</i> .	15	969
3173	SHESHONK II.	29	954
3207	OSORKON II. } Dates SHESHONK III. } unknown—reckoned at 25 years.	25	925
3232	TEKELLOTH I. <i>Tekelothis</i> .	25	900
3257	{ OSORKON III. TEKELLOTH II. } Dates un- OSORKON IV. } known; reckoned at 28 years.	28	875
	XXIII.—DYNASTY OF 4 TANITE KINGS.		
3250	PETUBASTES.....	40	852
3320	OSORCHO.....	8	812
3323	PSAMMUS.....	10	804
3333	ZET.....	81	794

PROFANE CHRONOLOGY.

ASSYRIO-BABYLONIAN EMPIRE.				MEDES.	PERSIANS.	GREECE.			ROME.	
A.M.	NAMES AND EVENTS.	Yrs.	B. C.			A.M.	NAMES AND EVENTS.	Yrs.	B. C.	
3347		815	785			2924		82	1208	
						2956	Division of—among themselves ...	140	1176	
						3096	LACEDEMONIAN KINGDOM commenced, by the conquest of Athens by Codrus.	16	1036	
						3112	MEDON—1st Archon of Athens...	19	1020	
						3131	MEDON, King of Argos.....	41	1001	
						3172	ARCHIPPUS—3d Archon of Athens.	28	960	
						3200	THEROIPPUS—4th Arch. of Ath.	8	932	
						3203	LYCURGUS born	6	929	
						3211	MEGACLES—5th Archon of Ath.	8	921	
						3219	HESIOD, the Poet.....	14	918	
						3283	HOMER ...	24	899	
						3257	DIOGENETES—6th Archon of Athens.	6	875	
						3268	PHIDON, King of Argos.....	17	869	
							CARTHAGE founded by			
						3280	PERICLES—8th Arch. of Athens.	20	852	
						3300	ARIPHON—9th Arch. of Athens.	12	832	
						3312	THESPIOUS—10th Archon of Athens.	14	820	
						3326	MACEDONIAN EMPIRE begins.	22	806	
	JONAH.—(Note 23.)									
	Third Assyrian Dynasty.									
3347	PUL, or BELUS II. Invades Israel in the time of Menahem. 2 K. 15: 19; 1 Chr. 5: 23-26.	14	785			3348	AGAMESTOR—11th Arch. of Ath.	2	784	
	SARDANAPALUS I., his supposed son.					3350	ÆSCHYLUS—12th Arch. of Ath.	16	782	

SACRED CHRONOLOGY.						ANCIENT					
JUDAH.				ISRAEL.				EGYPT.			
A.M.	NAMES AND EVENTS.	Yrs.	B. C.	A.M.	NAMES AND EVENTS.	Yrs.	B. C.	A.M.	NAMES AND EVENTS.	Yrs.	B. C.
3859		16	773	3858		20	774	3838		81	794
3875	AHAZ. <i>2 Kings</i> 16: 2. (17th year of Pekah. <i>Ib.</i> v. 1.)	16	757	3878	HOSHEA. <i>2 Kings</i> 17: 1. (12th year of A haz.) <i>Ib.</i>	9	754	3869	XXIV.—DYNASTY OF 1 SAITIC KING. BONCHORIS. <i>Bocchoris</i>	44	768
	MICAH.—(<i>Note</i> 23.)			3837	The TEN TRIBES carried captive into ASSYRIA by Salmanser. <i>2 Kings</i> 17: 4-6.						
3391	HEZEKIAH. <i>2 Kings</i> 18: 2. (3d year of Hoshea)				Yrs. REFERENCES.	29	741				
3420	MANASSEH.				55: <i>Kings</i> 21: 1.		712	3413	XXV.—DYNASTY OF 3 ETHIOPIAN KINGS. SHABAK. <i>Sabakon, Sabaco</i> .	12	719
	On account of the increasing sins of the Jewish nation, the prophet HOSEA, 100 years before the event, predicted the Captivity of JUDAH and ISRAEL (<i>Hos.</i> 5: 5); while ISAIAH, in the 2d year of A haz, A. M. 3377, noted the time—65 years—when it should take place. (<i>Isa.</i> 7: 8.) It was fulfilled in the 22d year of MANASSEH under ESARHADDAN (Assnapper, <i>Ezra</i> 4: 2, 10). But Manasseh, by repentance was restored (<i>2 Chr.</i> 33: 10-13); while the NATION, not repenting of their idolatry, etc., was punished for the sins which he instigated. (<i>2 Kings</i> 21.) His Captivity, therefore, was the PRELUDE to the prolonged "SEVEN TIMES," or 2520 years' chastisement predicted by MOSES (<i>Lev.</i> 26: 18, 21, 24, 25), and which commenced with the loss of their national independence, "from the days of the kings of ASSYRIA unto this day. (<i>Neh.</i> 9: 32.) Hence the above mystical number of "Seven times," which was to close with the END of Gentile dominancy over them, A. M. 6000 (<i>Luke</i> 21: 24), must have commenced A. M. 3480; B. C. 652.							3425	SHABATOK. <i>Sesachus, Sathon, Sua</i> .	12	707
								3427	TARAKAS. <i>Tarkaka</i>	20	695
									XXVI.—DYNASTY OF 9 SAITIC KINGS.		
								3457	Stephates.	7	675
								3464	Nerepsus.	6	668
								3470	Necho I.	8	662
3475	AMON.				<i>2 Kings</i> 21: 19.		657	3478	PSAMMETIK I. <i>Psammeticus</i> .	45	654
3477	JOSIAH.				" 22: 1.		655				
	JEREMIAH.—(<i>Note</i> 30.)										
	HABAKKUK.—(<i>Note</i> 31.)										
	OBADIAH.—(<i>Note</i> 33.)										
	JEHOAHAZ. 8 months.				<i>2 Kings</i> 23: 31.						
3508	JEHOIAKIM				" — 36.		624				
	JEHOIACHIN. 8 months.				<i>2 Kings</i> 24: 8.						
3519	ZEDEKIAH				" — 18.		618	3528	NEKO II. <i>Necho</i> .	6	609
	ZEPHANIAH.—(<i>Note</i> 32.)							3529	PSAMMETIK II. <i>Psammuthis, Psammis</i> .	15	608
	BABYLONISH CAPTIVITY. Commences with the 13th year of the reign of NEBUCHADNEZZAR.										

PROFANE CHRONOLOGY.

ASSYRIO-BABYLONIAN EMPIRE.								GREECE.			ROME.						
Under the reign of SARDANAPALUS I a conspiracy took place, by which this vast Empire became divided into the three following Kingdoms, viz.: NINEVEH, called also ASSYRIA, BABYLON, and the KINGDOM of the MEDES and PERSIANS.								A.M.	NAMES & EVENTS.	YRS.	B. C.	A.M.	NAMES & EVENTS.	YRS.	B. C.		
								A.M.	NAMES AND EVENTS.	YRS.	B. C.	A.M.	NAMES & EVENTS.	YRS.	B. C.		
								3350		10	752						
NINEVEH, OR ASSYRIA.								BABYLON.			MEDES, PERSIANS.						
3347	TIGLATH-PI-LESER. Invades Israel. 1 <i>Ch.</i> 5: 6, 26; 2 <i>K.</i> 15: 20; 16: 7. Also distressee Ahaz, King of Judah. 2 <i>Ch.</i> 28: 20.	14	785	1686													
3361		26	771		1696	2446											
3387	SHALMANESER. Invades Israel, and carries captive the Ten Tribes. 2 <i>Kings</i> 17: 3-6.	9	745	3382	NABONASSAR.	17	750							3379	ROME founded.	30	753
3396	SENNACHERIB. Invades Judah, and is destroyed. 2 <i>K.</i> 18: 14, etc.	1	736														
3397	ESARHADDAN. 2 <i>Kings</i> 19: 37.	30	735	3339	NADIUS	2	783										
				3401	CHIUZIRUS	5	781										
				3406	JUGÆUS	5	726										
				3411	MERODACH-BALADAN. (See <i>Isa.</i> 39: 1.)	22	721										
	Revolt of the BABYLONIANS and MEDES.				BABYLONIANS and MEDES revolt from ASSYRIA.			3423		7	709						
3427	BABYLON regained.	34	705					3430	DAJOCES, or Artes, the first king of the Medes.	40	702						
				3433	APRONADIUS.	6	699										
				3439	REGIBELUS	1	693										
				3440	MISOESSIMORDAK.	4	692										
	ESARHADDAN, or ASNAPPER,			3444	Interregnum	8	688					3442	DECEN- NIAL ARCHONS begin.	26	690		
	King also of Babylon. <i>Ezra</i> 4: 2, 10. (Compare 2 <i>K.</i> 17: 24; <i>Ezra</i> 4: 10, and 2 <i>Chr.</i> 33: 11.)			3452	ASARADIN, or ESARHADDAN, of Assyria.	3	680										
				3455	SOASDUCHIN.	30	677										
3461	NINUS III Reconquers the MEDES. NAHUM.—(Note 29.)	9	671											3460	TULLIUS HOSTILIUS, King of Rome.	32	672
3470	NEBUCHODONOSOR.	52	662					3470	PHAROTES. Formerly subjected to the Assyrian yoke by Ninus III.	55	662			3468	The first ANNUAL ARCHON begins at Athens.	19	664
				3435	NABOPOLASAR.	22	647										
				3507	LABYNETUS	10	625							3487	BYZANTIUM built.	15	645
				3517	NEBUCHADNEZZAR.	13	615							3502	PERIANDER, tyrant of Corinth.	30	630
3522	SERAR, or Sardanapalus II		610														
								3525	CYAXARES I.	7	607						
														3522	TARQUINIUS PRISCUS, K. of Rome.	34	610

FROM THIS PERIOD, THE HISTORY OF THE CHURCH, AND OF THE RISE, PROGRESS, OF DIVINELY-INSPIRED, PROPHETICO-

SACRED CHRONOLOGY.

ANCIENT

JUDAH.


EGYPT.

FROM THE *BABYLONISH CAPTIVITY*, **PERIOD VI.** TO THE *TIME OF EZRA*,
TIVITY, **Babylonish Captivity, Restoration, etc.** *A. M. 8679.*
 Embraces 149 years.

NEBUCHADNEZZAR, HAVING SUB PUT AN END ALSO TO THE VEH, AND ANNEXED IT TO

A.M.	NAMES AND EVENTS.	Yrs.	REFERENCES.	B. C.
3519		11		618
3580	BABYLONISH CAPTIVITY	70	Jeremiah 25: 11. Ezek. 24: 2.	602
	DANIEL.—(Note 84.)			
	EZEKIEL.—(Note 35.)			
3600	RESTORATION of the Jews from the BABYLONISH CAPTIVITY, by CYRUS, King of Persia.	72	Chronicles 36: 22, 23; Ezra 1: 1-6; 2-3. Isaiah 44: 25; 45: 1, 18.	582
	HAGGAI.—(Note 36.)			
8607	AHASUERUS. (<i>Cambyses</i>)	8	Ezra 4: 6	525
8610	ARTAXERXES	5	Ezra 4: 7	522
8615	DARIUS. (<i>Hystaspes</i>)	36	Ezra 4: 23, 24; Dan. 9: 1	517
	ZECHARIAH.—(Note 37.)			
8651	XERXES	21		481
8672	ARTAXERXES LONGIMANUS	7	Nehemiah 5: 14	460

PROPHEPIC	
A.M.	NAMES AND EVENTS.
3529	.....
3544	HOPHRA. <i>Resto. Yaphres. Apries. Hophra.</i>
3568	AAIMES. <i>Amosis. Amasis. PSAMMETIK</i>
	III. <i>Psammeticus. 6 months.</i>



Dan. 2: 81-85.

END of the PROPHEPIC BABYLONIAN MEDIAN Monarch (*Dan. 5: 30, 31*), and CYRUS, KING of PERSIA, who, by the SECOND PROPHEPIC, or MED O-



EGYPT.

A.M.	NAMES AND EVENTS.	Yrs.	B. C.
	XXVII.—DYNASTY OF 8 PERSIAN KINGS.		
3607	KAMBETH. <i>Cambyses (Ahasuerus). Era 4: 6; Dan. 9: 1.</i>	8	525
8610	ARTKSHEERSHA (<i>Ez. 4: 7</i>)	5	522
8615	NTAIRUSH. <i>Darius. (Hystaspes)</i>	36	517
8651	KSHEERSHAA. <i>Xerxes</i>	21	481
8672	ARTKSHEERSHAA. <i>Artaxerxes Longimanus.</i>	40	460

FROM THE 7TH YEAR OF *ART. LONGIMANUS*, **PERIOD VII.** TO THE *CONVERSION OF CORNELIUS*,
Ezra.—Calling of the Gentiles. *A. D. 87.*
 Embraces 490 years.

The Sacred Chronology is here continued by the SEVENTY PROPHEPIC WEEKS, or 490 years of DANIEL (*Dan. 9: 24-27*). They commence with the commissio of EZRA, in the 7th year of Artaxerxes Longimanus, and end with the Conversion of CORNELIUS (*Acts 10*), A. M. 4169, A. D. 87. They are divided into three parts, viz.: I. Seven Weeks, or 49 years; II. Sixty-two Weeks, or 484 years; III. One Week, or 7 years.

PROFANE CHRONOLOGY.

MEDO-PERSIAN EMPIRE.				GREECE.				ROME.			
A.M.	NAMES AND EVENTS.	Yrs.	B. C.	A.M.	NAMES & EVENTS.	Yrs.	B. C.	A.M.	NAMES & EVENTS.	Yrs.	B. C.
3672		40	460	3618		187	519	3641		40	491
	XERXES II. 2 months. SOGDIANUS. 7 months.							3681	First DECEMVIRS at R.	8	451
3712	DARIUS NOTHUS	19	420					3689	First CENSORS at Rome.	137	448
3731	ARTAXERXES. <i>Mnemon</i>	2	401								
3733	OCHUS	23	399								
3756	DARIUS CODOMANUS. The last Medo-Persian monarch.	46	376	3750	HARMODIUS & ARISTOGITON at Ath.	20	382				
				3770	ALEXANDER—Born.	22	362				
				3792	ALEXANDER—after the death of PHILIP.	3	340				
PROPHETIC KINGDOM, UNDER ALEXANDER & REGIAN EMPIRE.											
<i>Alexander</i> also founds ALEXANDRIA, takes TYRE, and invades JUDEA, etc. He visits Jerusalem.				3800		2	332				
 <p>See <i>Daniel</i> 8: 3-3, 21, 22.</p> <p>The TWO-HORNED RAM (<i>MEDO-PERSIA</i>).</p>											
PERSIAN EMPIRE, BY THE DEFEAT OF IS SUCCEEDED BY THAT OF GREECE.											
				3902		3	380				
				3805	PHILIP ARIDÆUS..	7	327				
				3812	ALEXANDER	12	320				
				3924	The EMPIRE of Alexander divided into 4 KINGDOMS. <i>Dan.</i> 8: 3-8.	2	305				
				 <p><i>Daniel</i> 7: 6.</p>							
				<p><i>Dan.</i> 8: 6. Family, by the murder of Barsine his mother, his son, by order of Cassander, his extensive of his chief officers, 4 of whom, however, soon CHUS took for his share Bithynia and Thrace; Greece (these were soon added to the former); bia, Arabia, Palestine or Judea, and Egypt; ing to his dominions the Kingdom of Lysima-</p>							
				<p style="text-align: center;">SYRIA.</p>							
3926	SELEUCUS I. <i>Nicator</i>					26	306				
3852	ANTIOCHUS I. <i>Soter</i>					19	280				

SACRED CHRONOLOGY.

ANCIENT

JUDAH.

EGYPT.

JUDAH.				EGYPT.				
A.M.	NAMES AND EVENTS.	Yrs.	REFERENCES.	B. C.	A.M.	NAMES AND EVENTS.	Yrs. B. C.	
3847		16		285	3846		38	286
3868	7.—MANASSEH.....	26	Prid. Con., vol. iii. 113-225.	269				
3889	8.—ONIAS II.....	33	Do. 113-154.....	243	3854	PTOL EVERGETES I.....	25	248
						<i>BERENICE</i> of Cyrena.		
3922	9.—SIMON II.....	22	Do. 154-183.....	210	3909	PTOL PHILOPATEE.....	17	228
						<i>ARSINOE</i> , his sister.		
3944	10.—ONIAS III JASAN, MANELAUS. } <i>PRINCES OF JUDAH.</i>	27	Do. { 183-215, 215-220, 220-299.	188	3926	PTOL EPIPHANES.....	24	206
						<i>CLEOPATEA</i> of Syria.		
3971	1.—JUDAS MACCABEUS.....	6	Do. 252-335.....	161	3950	PTOL PHILOMETER.....	85	182
3977	2.—JONATHAN.....	17	Do. 335-375.....	155		<i>CLEOPATRA</i> his sister.		
3994	3.—SIMON.....	8	Do. 375-395.....	138				
402	4.—JOHN HYRCANUS.....	29	Do. 395, vol. iv. 7..	130				
	<i>KINGS OF JUDAH.</i>							
4081	1.—ARISTOBULUS I.....	1	Prid. Con., vol. iv. 7-13.....	101				
4082	2.—ALEX. JANNÆUS.....	27	Do. 13-43.....	100	4014	SOTER II. <i>Lathyrus</i>	18	118
4059	3.—ALEXANDRA.....	9	Do. 43-62.....	78				
4068	4.—ARISTOBULUS II.....	6	Do. 62-99.....	64				
4074	5.—HYRCANUS II.....	24	Do. 99-193.....	58	4074	<i>BERENICE</i> , daugh. of Auletes.	2	59
					4076	PTOL AULETES, again.....	8	56
					4079	<i>CLEOPATRA</i> , d. of Auletes..	8	58
4098	6.—ANTIGONUS.....	2	Do. 193-204.....	34	4087	Do. and her son CÆ- SARION.	14	45
4100	7.—HEROD the Great.....	32	Do. 204-359-362..	82	4101	EGYPT added the the Roman dominions by OCTAVIUS.	31	31
4132	NATIVITY OF CHRIST.....		Matthew 1: 23, 2: 1; Luke 2: 1-40.		4132	NATIVITY OF CHRIST.....		

THE SIXTY-TWO WEEKS END A. M. 4162.

Commencement of the FOURTH PROPHETIC KINGDOM—The ROMAN EMPIRE—by the Conquest of EGYPT, as the last remaining portion of Alexander's divided Empire.

PROFANE CHRONOLOGY.

SYRIA.				ROME.			
A.M.	NAMES AND EVENTS.	Yrs.	B. C.	A.M.	NAMES AND EVENTS.	Yrs.	B. C.
8252		19	280	8659		187	448
8371	ANTIOCHUS II. <i>Theos</i>	15	261	8876	REGULUS. Taken prisoner.....	21	256
8886	SELEUCUS II. <i>Cullinicus</i>	20	246	8897	TEMPLE OF JANUS SHUT.....	88	235
8906	SELEUCUS III. <i>Keraunus</i>	8	226	8930	SCIPIO, defeats Hannibal in Egypt.....	12	202
8909	ANTIOCHUS III. <i>the Great</i>	8	223	8942	First Roman army in Asia, under Scipio Asiaticus. Defeats Antiochus.	42	190
8912	SELEUCUS IV. <i>Philopater</i>	88	220				
8945	ANTIOCHUS IV. <i>Epiphanes</i>	12	187	8984	CARTHAGE destroyed by Scipio Nesica CORINTH destroyed by L. Mummius.	12	148
8957	ANTIOCHUS V. <i>Eupater</i>	11	175	8996	SCIPIO NESICA.....	8	186
8968	DEMETRIUS SOTER.....	2	164	8999	TIBERIUS GRACCHUS. Tribune.....	12	133
8970	ALEXANDER BALAS.....	12	162	4011	CAIUS GRACCHUS. Tribune.....	2	121
8982	DEMETRIUS NICATOR I.....	5	150	4013	CAIUS MARIUS. Tribune.....	19	119
8997	ANTIOCHUS VI. <i>Theos</i>	1	145	4032	JULIUS CÆSAR born.....	12	100
8998	TRIPHON.....	1	144	4044	FIRST CIVIL WAR, between Marius and Scylla... Cicero's first Oration.	9	88
8999	ANTIOCHUS VII.....	4	148	4058	SYLLA, Dictator, 3 years.....	8	79
8998	DEMETRIUS NICATOR II.....	9	139	4061	SPARTACUS.....	2	71
4002	ALEXANDER ZEBINA.....	8	180	4068	POMPEY adds SYRIA to the Roman dominions... LUCULLUS defeats Mithridates and Tigranus.....	6	69
4005	ANTIOCHUS VIII. <i>Gryphus</i>	4	127	4069	CATILINE CONSPIRACY.....	8	63
4009	ANTIOCHUS IX. <i>Cyzicenus</i>	12	123	4072	CATULLUS.—FIRST TRIUMVIRATE. Pompey, Julius Cæsar, and Crassus.	2	60
4021	ANTIOCHUS VIII.—IX., contemporaneously.....	11	111	4074	GABINUS, Governor. Cicero banished.....	8	58
4032	PHILIP, and ANTIOCHUS X. <i>Pius</i>	7	100	4077	CRASSUS, Governor.....	9	55
4039	DEMETRIUS EUGÆRUS.....	1	93		<i>The First Emperor of Rome was</i>		
4040	TIGRANES, King of Armenia.....	9	92	4086	JULIUS CÆSAR. Reforms the Roman Calendar..	2	46
4049	ANTIOCHUS XI. <i>Asiaticus</i>	14	83	4088	J. CÆSAR assassinated in the Senate House.....	6	44
4069	Do. dethroned by POMPEY, and SYRIA made a ROMAN PROVINCE.	4	69	4094	SEC. TRIUMV.—Octavia, M. Antony, and Lepidus.	2	86
	SYRIA UNDER ROMAN GOVERNORS.			4096	LEPIDUS expelled.....	3	86
4067	BIBULUS.....	14	65	4099	WAR, between Octavia and Mark Antony.....	2	88
4081	Q. METELLUS SCIPIO.....	1	51	4101	OCTAVIUS conquers EGYPT.....	4	81
4082	SEXTIUS CÆSAR.....	8	50				
4085	CASSIUS.....	4	47				
4089	VENTIDIUS.....	5	43				
4094	PLANCUS.....	4	88				
4098	MESSALA CORVINUS.....	7	84				
4105	AGRIPPA.....	5	27	4105	OCTAVIUS, second Emperor of Rome, with the title of CÆSAR AUGUSTUS.	27	27
4110	Do. again.....	7	22				
4117	SENTIUS SATURNINUS & TIT. VOLUMNIOUS.	2	15				
4119		2	18				
4132	NATIVITY OF CHRIST.....			4132	NATIVITY OF CHRIST.		



Daniel 7: 1, 8.

SYNCHRONICAL CHRONOLOGY OF THE CHRISTIAN

ROMAN AFFAIRS, Civil and Political.	HISTORY OF THE CHURCH, Internal and External.
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FIRST

MEDIÆVAL

A. M.				Yrs.	A. D.	
4182	CÆSAR AUGUSTUS, emp.	Close of the 62 weeks, or 434 yrs. III. Last week of the 70, or 490 yrs.	NATIVITY OF CHRIST.	1	1	
4183	Jewish discontent.		Massacre of the Innocents.	11	12	
4144			Christ in the Temple, 12th year.	17	29	
4161			JOHN BAPTIST, begins his ministry.	1	30	
4162			CHRIST baptized, do.	7	87	Resurrection. Ascension.
4169	TIBERIUS, emp. 19th yr.		Pont. Pilate, proc. of Judea. CALIGULA, emp.	CHRIST CRUCIFIED, middle of Daniel's last week. (<i>Dan. ix. 27.</i>)	4	41	PENTECOST.
4173	CLAUDIUS, emp.	Conversion of CORNELIUS, end of last week. (<i>Acts x.</i>)		4	45	Herod persecutes the Church.
4177			Paul's first journey.	4	50	Rapid spread of Christianity.
4182	Jews expelled from Rome.		Paul's second journey.	5	55	
4186	NERO, emp.		Paul's third journey.	4	54	The Ministry of the Church during this century were—Apostles, Evangelists, Prophets, Teaching and Ruling Elders, Deacons or Almoners, Deaconesses, Widows.
4192			Paul sent to Rome.	6	60	
4196	Burning of Rome.		Martyrdom of James.			The Christian virtues flourished, both in theory and practice.
			Paul released.			
4198	The Jewish War begins.		<i>The First Persecution.</i>	4	64	But some disorders prevail, either through human infirmity, or the hypocrisy of false professors.
4200	GALBA, emp.		Christians retire from Jerusalem to Pella.	2	66	
4201	OTHO; VITELIUS; VESPASIAN, emperors.		Martyrdom of Peter and Paul—the latter at Rome. St. Peter's alleged visit to Rome, fabulous.	2	68	The Apostles carry the Gospel into Palestine, Syria, Asia Minor, Macedonia, Greece, Italy, Egypt, etc.; and establish Churches at Jerusalem, Antioch, Rome, Alexandria, Ephesus, Colosse, Laodicea, Thessalonica, Philippi, Corinth, Sardis, Smyrna, Crete, etc.
4202	Destruction of Jerusalem.			1	70	
4211	TITUS, emp.			9	79	
4218	DOMITIAN, emp.		<i>The Second Persecution.</i>	2	81	
4228	NERVA, emp.		Persecution relaxed—exiles recalled.	15	96	
4230	TRAJAN, emp.		Death of St. JOHN, about this time.	2	98	
4232				2	100	

SECOND

4236	Trajan sets out for Parthia.	Martyrdom of Symeon.	4	104	Millenarianism prevails for the first three centuries.
4239	N. B. Trajan, the first emperor who enacted penal laws against the Christians.	<i>The Third Persecution.</i>	8	107	Gradual cessation of miracles, during this century.
4249	ADRIAN, emp.	Age of Martyrdom.	10	117	Marcus, first general bishop of Jerusalem.
	Revolt of the Jews, under Barchochebas.	<i>The Fourth Persecution.</i>			
4270	ANTONINUS PIUS, emp.	Liberal contributions for the relief of the persecuted.	21	138	
4293	MARCUS AURELIUS ANTONINUS (the Philosopher), emp.	<i>The Fifth Persecution.</i>	28	161	Melito, bishop of Sardis.
4312	COMMODUS, emp.	Christians divided into two classes, the Faithful and Catechumens. The Church enjoys comparative peace.	19	180	Evidence of the practice of Infant Baptism.
4325	HELVIUS PERTINAX; then, DIDIUS JULIANUS; finally, SEPTIMUS SEVERUS, emperors.		18	198	VICTOR. Early aggressions of the Church of Rome.

THIRD

4344	Secular Games celebrated at Rome. CARACALLA, emp.	<i>The Sixth Persecution.</i> Questions regarding the Restoration of Lapsed Penitents.	19	212	Christianity introduced into Britain. Monthly charitable contributions.
4349	MACRINUS, emp.	Christians tolerated.	5	217	Henceforward history is employed in describing the acts, errors, and disputes of the Clergy.
4350	HELIOGABALUS, emp.		1	218	
4354	ALEXANDER SEVERUS, emp.		4	222	
4367	MAXIMINUS, emp.	<i>The Seventh Persecution.</i>	18	235	
4370	GORDIAN, emp.	Universal toleration of peace to the Church.	3	238	
4376	PHILIP THE ARABIAN, emp.		6	244	The presidents or bishops of the Church, as such, now possess great and increasing influence, but are not yet independent of their presbyteries.
4381	DECIUS, emp.	<i>The Eighth Persecution.</i>	5	249	Christianity established in Gaul.
4383	GALLUS, emp.		2	251	
4385	Invasion of the Goths. Persian war. VALERIAN, emp.	<i>The Ninth Persecution.</i> Christians numerous at Rome.	2	253	
4391	GALLIENUS, emp.	This period may be characterized as	6	259	
4400	CLAUDIUS, emp. Pestilence.	The Age of Imposture,	9	268	
4401	TAURELLIAN, emp.	Rising Hierarchical Aims,	1	269	
4407	PROBUS, emp.	and	6	275	
4414	CARUS, emp.	Incipient Controversy.	7	282	
4416	DIOCLETIAN, emp.		2	284	
	Wars with the Britons, Persians, and Goths.	<i>The Tenth Persecution, lasts ten years.</i>			

DISPENSATION, OR "TIMES OF THE GENTILES."—LUKE, XXI. 24.

DOCTRINES & CORRUPTIONS, Religious Ceremonies, etc.	COUNCILS.	REMARKABLE PERSONS.
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P E R I O D . C E N T U R Y .

<p>The Holy Scriptures during this period, form the only standard of Christian doctrine.</p> <p>Agapæ, or Feasts of Charity. St. Matthew's Gospel written. Baptism administered. Breaking of bread. Prayer. Preaching, first to Jews in Judea, etc.; second, to Gentiles, etc. Judaizing Teachers. Controversies about the Mosaic Law, etc.</p> <p>52. 1st and 2d Epistles to the Thessalonians. 53. Epistle to the Galatians.</p> <p>56. 1st Epistle to the Corinthians. 57 or 58. Epistle to the Romans. 58. 2d Epistle to the Corinthians. 61. Gospel by Matthew in Greek. Epistle to the Ephesians. Epistle of St. James. Gospel by St. Mark (or 68). 62. Epistle to the Colossians. (or 68). Epistle to the Philippians. do. Philemon. do. Hebrews. 64. Gospel by St. Luke. Acts of the Apostles. 1st Epistle to Timothy. Epistle to Titus. 1st Epistle of St. Peter. 65. Epistle of St. Jude. 2d Epistle of St. Peter. 2d Epistle to Timothy. 68 or 69. 1st, 2d, and 8d Epistles of St. John.</p> <p><i>Gnosticism.</i>—The doctrine of Emsnstion—a mixture of the Oriental and Platonic philosophy with that of Judaism, and also certain elements of Christian doctrine.</p> <p>96 or 97. Revelation written. 98. Gospel by St. John. Age of Scriptural Doctrine, Simple Worship, and Pure Morals.</p>	<p style="text-align: center;"><i>Council of Jerusalem. (Acts xv.)</i></p> <p>The LORD JESUS CHRIST, the divinely constituted Head of the Church. The Ministry of the Apostles under Him, extraordinary, miraculous, and temporary. The Model of the ordinary and permanent Ministry of the Church, as laid down in the Epistles to Timothy and Titus (being elected by the whole Church), was the <i>Presbytery</i>, constituted of teaching and ruling Elders,—<i>Πρεσβυτερος</i> and <i>Epiakonos</i> being used interchangeably to denote the same office—and was <i>representative</i> or <i>democratic</i> in its government; the acts of Presbytery being subject to the decisions of the higher <i>Synodical</i> and <i>General</i> judicatories of the Church. But this state of things did not last long. An <i>Episcopal Hierarchy</i>, towards the close of the second century, by means of the superior numbers and wealth of the Church of Rome, gradually supplanted the original system, and substituted in its place, first, an ambitious <i>Oligarchy</i>, and second, a tyrannical <i>Despotism</i>.</p>	<p>The TWELVE APOSTLES. Simon Magnus, in Samaria. Pilate. Justin Martyr refers to some acts of his. (<i>Apol. I.</i>)</p> <p>46. Onkelos.—Chaldee translation of the Pentateuch.</p> <p>96. Cerinthus, a Judaizing Gnostic, in Asia Minor. Ignatius, bishop of Antioch. 98. CLEMENT, President or Bishop of the Church of Rome. Writes his General Epistle to the Churches.</p>
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C E N T U R Y .

<p>Gnostic errors. Thebuthia. Elcessites. The Seven genuine Epistles of Ignatius. Nicolaitans. Early corruption of Christianity by the Ebionites, Montanists, and Anti-Trinitarians. 119. Aquila translates the Jewish Scriptures into Greek. The Books of the New Testament received as the rule of faith by all the Churches. Controversies about doctrine, in the East; and divisions about government and discipline, in the West. Doctrines corrupted by idle speculations.</p>	<p style="text-align: center;"><i>Provincial Councils first held, respecting the Montanists.</i></p>	<p>ANTONINUS of Rome, the philosopher. Polycarp, bishop of Smyrna. Papias, bishop of Hierapolis. Justin Martyr. Carpocrates. (155.) ANCËTUS, bishop of Rome. Miltiades. Athenagoras. Pantenus. (166.) SOTER, bishop of Rome. (174.) EULËTHERUS, bishop of Rome. Irenæus. (187.) VICTOR, bishop of Rome. Clement, of Alexandria. Tertullian, at Carthage. (198.) ZEPHYRINUS, bishop of Rome.</p>
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C E N T U R Y .

<p>The Alogi, Anti-Trinitarian. Allegorical interpretation of Scripture introduced, by Origen. Baptism generally administered to infants but with additional ceremonies, <i>e. g.</i> the sign of the cross, sponsors, etc. Also to the Lord's Supper, mixing water with wine—occasionally administered to infants. Prayers for the dead. Respect for Tradition begins. Fasting is now in great repute. Erection of Churches begin. Increased strictness of discipline. Foundation of the doctrine of Purgatory laid. Multiplication of Rites and Ceremonies. Rise of Monachism. Sabellians, denied the Personality of the Son and the Holy Ghost. Nepos, an Egyptian bishop, writes in defence of Millenarianism. Is opposed by Dionysius, bishop of Alexandria. Celibacy of the Clergy is now in high esteem. The School of Antioch (distinguished by its strictly literal and historical interpretation of Scripture) founded by Dorotheus, a presbyter.</p>	<p>Rise of the HIERARCHICAL SYSTEM.</p> <p>215. <i>Council of Carthage.</i></p> <p>230. <i>Council of Alexandria</i>, by Demetrius against Origen. 231. <i>Council of Iconium</i>, against the validity of Baptism by Montanists.</p> <p>255. <i>Council of Carthage</i>. Controversy on the subject of rebaptizing those baptized by heretics. Two others the next year on the same subject. This council enjoined Infant Baptism.</p> <p>265. <i>First Council of Carthage</i>, against Psel of Samosata, who taught that Christ was born a mere man, etc. Paul deposed.</p>	<p>202. Leonidas, father of Origen, martyr. Hermogenes. Praxeus. Caine, at Rome. ORIGEN, at Alexandria. (216.) CALLISTHUS, bishop of Rome. (221.) URBANUS, do. (220.) PONTIANUS, do. Gregory, Thaumaturgus. 232. Dionysius, bishop of Alexandria. (235.) ANTEROS, bishop of Rome. (236.) FABIANUS, do. 248. Cyprian, bishop of Carthage. (251.) NOVATUS, versus CORNELIUS, bishop of Rome. (253.) LUCIUS, bishop of Rome. (255.) STEPHANUS, do. (257.) SIXTUS II., do. (259.) DIONYSIUS, do. Paul, the Hermit, of Thebes. (269.) FELIX, bishop of Rome. (275.) EUTYCHIANUS, bp. of Rome. (283.) CALUS, bishop of Rome. (296.) MARCELLINUS, bp. of Rome. <i>Helena</i>, mother of Constantine.</p>
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ROMAN AFFAIRS,
Civil and Political.

HISTORY OF THE CHURCH, Internal and External.

FOURTH

A. M.			Yrs.	A. D.	
4438	Diocletian resigns. GALERIUS and MAXIMIAN, emperors. Constantine, Maxentius, Maximinus, and Severus (after his death Licinius), Cæsars. Licinius defeated and put to death by Constantine.	Constantine having defeated and slain Maximian (311), professes his CONVERSION to CHRISTIANITY, through an alleged Vision of the Cross, and becomes the Patron of the Christian Church.	22	306	Churches destroyed; sacred books burnt; Christians martyred. Christianity introduced among the Goths. One half of the Pagans of the Roman Empire profess Christianity.
4455	CONSTANTINE, sole emperor.....		17	323	
	CHRISTIANITY is now the Religion of the State.				
	326. Constantine murders his wife <i>Fausta</i> and his son Crispus.				
	Incipient Division of the ROMAN EMPIRE into WEST and EAST.				
4469	CONSTANTINE II. and CONSTANS.....	CONSTANTIUS, emp.—Arian.....	14	337	Constantinople the imperial residence. Ecclesiastical division of the Empire into prefectures, dioceses, and provinces.
4472	Emperors favor the Nicene doctrine.	UNION OF CHURCH AND STATE.	8	340	Growing opinion of the Apostolical descent and authority of Bishops.
4493	CONSTANTIUS, sole emperor.....				
4493	JULIAN, the Apostate, emperor, labors to re-establish Paganism.	[<i>Note.</i> —This division of the ROMAN EMPIRE, was a verification of the thing denoted by the "Legs of ISON" of the Colossal Image of Nebuchadnezzar.— <i>Dan. ii.</i>]	21	361	
4493	JOVIAN, emp. Western Church tranquil and flourishing.		2	363	
4496	VALENTINIAN I.....	VALENS, emp.—Arian.....	1	364	Miletus and Gregory of Nyssa banished.
4507	Huns settle in the empire.	The Arians severely persecute the Orthodox, especially in Egypt.	11	375	
4511	VALENTINIAN and GRATIAN.....	THEODOSIUS, emp. Favore the Orthodox, and becomes intolerant in his zeal.	4	379	The Bishop of Constantinople second only in rank to the Bishop of Rome.
4515	The exiled bishops recalled.	Decline and fall of Arianism.	4	383	
4520	MAXIMUS, a usurper.....		5	388	Growing wealth of the Church. Declension of Clerical Morals.
4520	VALENTINIAN II, emp.....				
4526	Valentinian killed. Eugenius usurps the throne, and favors the heathen superstition.		6	394	
4527	THEODOSIUS the Great, sole emperor.....	ARCADIUS, with RUFINUS, emperora.	1	395	Gradual extension of the power of the Roman See.
	Final Division of the ROMAN EMPIRE into WEST and EAST.				

FIFTH

4539	Irruption of the Vandals, Sueves, and Alans into Gaul and Spain.		12	407	All the Western Churches required to conform to the Church of Rome.
4540	HONORIUS, emp.....	THEODOSIUS II, emp. (about 8 years old).	1	408	
	409. Alaric plunders Rome. 412. The Visigoths invade Gaul. 414. The Burgundians invade Gaul. 415. The Visigoths take Barcelona. All these become Arian.	410. Britain independent.			Age of Controversy, Pompous Ceremonial, Rising Secular Power, and Growing Corruption of the Church.
4556	VALENTINIAN III. Attila, the Hun... This emperor (448) enjoins on all the Western bishops obedience to the bishop of Rome.	Many Jews embrace Christianity in Crete. 438. Theodosian Code. Increase of Superstition.	16	424	
4562	The Franks invade Gaul. Foundation of the kingdom of FRANCE.	The authority of the Romish See not yet supreme, especially in the East.	6	430	Church revenues very large.
4532	443. Britain abandoned by the Romans. Saxons. Hengist and Horsa.	MARCIAN, emp.....	20	450	Christian Morality declines.
4532	452. Attila devastates the north of Italy.				Differences between Jews and Christians augmented.
4537	MAXIMUS, AVITUS, emperors. The Vandals plunder Rome.		5	455	
4539	Visigoths in Spain.	LEO, the Thracian, emp.....	2	457	Irish converted by Patrick.
4538	SEVERUS, emp.....	Hilary, bishop of Rome, claims the Primacy of St. Peter.	4	461	
4539	ANTHEMIUS, emp.....	Advance of the Patriarchate.....	6	467	
4604	OLYBRIUS, emp.....		5	472	Revenues of the Church divided into four parts.
4605	GLYCERIUS, emp.....	LEO III, and afterwards ZENO, emper's.	1	473	
4606	JULIUS NEPOS, emp. (Odoacer).....	BASILICUS, emp.....	1	474	
4608		ZENO, emp. (restored).....	2	476	Catholics in Africa persecuted by the Vandals.
4609			1	477	
	End of the Western ROMAN EMPIRE.				
	GREAT WESTERN SCHISM.				
4623	Theodoric and the Ostrogoths enter Italy.	452. The Avars. ANASTASIUS, emp.....	14	491	Age of Ambition, Usurpation, and Contention.
	EASTERN EMPIRE.				
4631	496. Clovis, king of the French, baptized by Remigius, bishop of Rheims.....	The whole Persian Church adopts Nestorianism.	8	499	The Empire disturbed by violent religious commotions.

SIXTH

	BARBARISM OF THE MIDDLE AGES BEGINS.				Learning degenerates.
	Conversion of the Franks. Partition of the kingdom.				
	The Slavi spread themselves over Europe.				
4650	JUSTIN I, emperor.....		19	518	The title of POPE begins to be exclusively applied to the Bishops of Rome.
	Athalaric, king of the Ostrogoths.				
4659	JUSTINIAN I, emperor. 581. Chosroes, king of Persia.....		9	527	

DOCTRINES & CORRUPTIONS, Religious Ceremonies, etc.	COUNCILS.	REMARKABLE PERSONS.
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CENTURY.

Miletian schism in Egypt begins. Rise of Donatism.		Lactantius. (308.) MILTIADES, bishop of Rome. (309.) EUSEBIUS, do. (310.) MILTIADES, do. (314.) SYLVESTER, do.
Arius. Rise of Arianism.	314. <i>Council at Rome</i> , concerning the Donatists. 325. <i>Council of NICÆA</i> (Oriental). First GENERAL COUNCIL, convened and ratified by the emperor.	Arius. 326. Athanasius. 331. Enstathius. EUSEBIUS writes his Ecclesiastical history, etc.
<i>Nicens Creed.</i>	335. <i>Council of Tyre</i> . Athanasius tried. 336. <i>Council of Constantin.</i> Athanasius banished.	(336.) MARK, bishop of Rome. (337.) JULIUS I., do.
Constantin restores Athanasius. Monachism. Nuns in Egypt. Fierce contests between Donatists and Catholics. ARIANISM AT ITS HEIGHT.	341. <i>Council of Antioch</i> , against Athanasius and Marcellus. 342. <i>Council at Rome</i> , in favor of Athanasius. 346. <i>Council at Milan</i> . Photinus condemned. 347. <i>Council of Sardica</i> , increases the power of the bishops of Rome. 351. <i>First Council of Sirmium</i> . 353. <i>Council of Arles</i> . 355. <i>Council of Milan</i> . Athanasius again condemned.	SECOND SCHISM. (352.) LIBERUS, versus FELIX II., bishop of Rome.
368. Aërius, of Sebaste in Armenia, opposes the pre-eminence of Bishops over Presbyters. Increasing pomp and splendor of religious worship. Religious use of pictures and images discontinued. Increasing veneration for the relics of martyrs and saints. Lighted tapers in churches. Siricius, bishop of Rome, encourages Clerical Celibacy. During this century, New Festivals were instituted: Christmas-day; Ash-Wednesday; Whitsunday, etc. <i>Baptismal Rites</i> .—Wax tapers held by candidates; use of salt, milk, wine; Baptisteries. <i>Lord's Supper</i> .—Tables called ALTARS.	357. <i>Second Council of Sirmium</i> . 358. <i>Councils of Antioch and Ancyra</i> . Arian. 359. <i>Council of Ariminum</i> . Many British bishops present. 365. <i>Council of Granga</i> , in Paphlagonia, puts a check upon Monachism. 380. <i>First Council of CONSTANTINOPELE</i> . SECOND GENERAL COUNCIL.	THIRD SCHISM. (366.) DAMASUS, versus URSICINUS, Bishop of Rome. 368. Hilary, bishop of Poitiers. 372. Gregory Nazianz., bishop of Sasima. Gregory, brother of Basil, bp. of Nyssa. 375. Jerome. Epiphanius. Ambrose bishop of Milan. (385.) SIRICIUS, bishop of Rome. (393.) ANASTASIUS I., do.

CENTURY.

Pelagianism. Nominal Pagan converts to the Church greatly corrupt its doctrines and ordinances. Advance towards the doctrine of Purgatory.	408. <i>Council of Chalcedon</i> . Chrysostom.	Pelagius, at Rome. (402.) INNOCENT I., bishop of Rome. 410. Adolphus. Placidia. Fulcheria. (417.) ZOCIMUS, bishop of Rome.
420. Augustine against Pelagians and Donatists. 424. Edict of Valentinian against Pelagius. Semi-Pelagians. 426. Augustine's Works: "De Civitate Dei;" "De Gratia et Libero Arbitrio," etc. Disputes of the Gallican bishops promote the influence of the Roman See. 442. Pelagianism in Britain. Monophysites, or Eutychians.	430. <i>Council of Rome</i> , against Nestorius. 431. <i>Council of EPHESUS</i> . THIRD GENERAL COUNCIL. Nestorius tried and condemned. 441. <i>Council of Orange</i> . 451. <i>Council of CHALCEDON</i> . FOURTH GENERAL COUNCIL. Condemns Eutyches and Nestorius.	FOURTH SCHISM. (418.) BONIFACE I., versus EULALIUS, bishop of Rome. (422.) CELÉSTINE I., bishop of Rome. 428. Nestorius, patriarch of Constantinople. (432.) SIXTUS III., bishop of Rome. (440.) LEO I., the Great, do.
Pelagians banished from Britain. Private Confessions recommended by Leo. During this century, the doctrine of Scripture on the person and nature of Christ, original sin, free-will, the operation and means of grace, etc., were enforced and illustrated by many valuable definitions, proofs, and explanations. Great complaints made against the vices of the Clergy. Zeno, by his <i>Henoticon</i> , or Decree of Union, aims to reconcile the Catholics and Monophysites. Celebration of the Mass, general in the West. Adoration of Martyrs and Saints, Raised Pulpits, Litanies, Trisagion, Rogation Days, and Chanting of Creeds, now prevail.	465. <i>Council at Rome</i> . Hilary assumes supreme authority. Confereces of Catholic and Arian bishops at Carthage. From this time to 519, no communion between the Eastern and Western Churches. 494. <i>Council at Rome</i> . Gelasius affirms the Primacy of the Roman See as founded alone on the words of Christ, "Thou art Peter," etc.	Belisarius. Narses. 454. Count Eclair. (461.) HILARY, bishop of Rome. (468.) SIMPLICIUS, do. (483.) FELIX III., bishop of Rome. Phocas. (492.) GELASIVS I., bishop of Rome. (496.) ANASTASIUS II., do.
		FIFTH SCHISM. (498.) SYMMACHUS, versus LAURENTIUS, bishop of Rome. Ennodius, bishop of Pavia.

CENTURY.

Celibacy of the Clergy. The Aristotelian Philoophy rises into credit. (Boethius.) The Augustinian system of doctrine finds favor in Gaul. Monophysite controversies. Ancient Canons and Decretal Epistles of the Pope, from the time of Siricius, compiled by Dionysius the Less. Defensoræ, or special defenders of the Faith. 527. Persecution and gradual oppression of Christianity in England under the Anglo-Saxons.	502. <i>Council of Rome</i> , repeals the laws of Odoacar respecting the alienation of the bishop of Rome and real estate. 511. <i>Council of Orleans</i> , on clerical discipline.	(514.) HORMISDAS. (528.) JOHN I. Procopius of Gaza. (526.) FELIX IV.
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HISTORY OF THE CHURCH, Internal and External.

A. M.		Yrs.	A. D.	
4664	DIVISION OF THE EMPIRE INTO TEN KINGDOMS	5	582	The Monarchy of the Bishop of Rome gradually supersedes the Oligarchy of the Patriarchate.
	1. Lombardy.	Indicated by the TEN TOES of the Colossal Image (<i>Dan. ii.</i>), and by the TEN HORNS of the Fourth Beast of <i>Dan. vii. 7.</i>		
	2. Ravenna.			
	3. The State of Rome.			
	4. Naples.			
	5. Tuscany.			
	6. France.			
	7. Austria.			
	8. Spain.			
	9. Portugal.			
	10. Great Britain.			
4665	RISE OF THE PAPACY (denoted by the LITTLE HOAN of <i>Dan. vii. 8</i>), by the Edict of Justinian, in constituting the Bishop of Rome the head over all the Churches. Clotaire I., sole monarch of the Franks.	1	588	Justinian destroys the remnants of Paganism in his empire generally.
4697	JUSTIN II., emperor. Commencement of the FEUDAL SYSTEM about this time.	82	565	
4710	TIBERIUS II., emperor.	18	578	During this century Christianity is embraced by the Ahaegi, the Herull, the Alans, Lazi, Zani, and other uncivilized tribes, besides many Jews in the East.
4714	MAURITIUS, emperor. War between the Greeks and Lombards. Chosroes II. restored. Peace with Persia. Gregory the Great sends monks into Britain under AUGUSTIN. Ethelbert, king of Kent, baptized by Augustin.	4	582	
4731	End of the war between the Greeks and Lombards.	17	599	

SEVENTH

4738	AUGUSTIN, appointed by GREGORY first archbishop of Canterbury.	2	601	Christianity embraced in Essex. Also in Switzerland and Suabia, Wessex. In Northumberland (Eng.), 1200 monks of Bangor were slaughtered by Ethelred, at the instigation, as is alleged, of Augustin, for their resistance to the Papal dominion, Romish ceremonies, etc.
4734	PHOCAS, emperor.	1	602	
606	MOHAMMED retires to the Cave of Mecca.			
4742	HERACLIUS, emperor.	8	610	
	613. Clotaire II., sole monarch of France.			
	622. HEGIRA, or Flight of Mohammed. His death, 10 years after.			
	634. Omar, second caliph, pursues the victories of Mohammed.			
	Between 637 and 640, JERUSALEM (see <i>Dan. viii. 8-12</i> , and 21-25), Antioch, all Syria, with Mesopotamia, Alexandria, and all Egypt, are in the hands of the Caliphs.			
4773	CONSTANTINE III.; HERACLEONAS; then CONSTANS II., emperors.	81	641	
	THEODORE, bishop of Rome, assumes the title of SOVEREIGN PONTIFF .			
	653. The Western Church dissolves its communion with the Eastern.			
4800	CONSTANTINE IV. (POGONATUS), emperor.	27	668	Conversion of the Heptarchy complete. Both England and Scotland, for the most part, conform to the customs of the Church of Rome.
4817	JUSTINIAN II., emperor. Pope LEO II., usurps the right of investiture.	17	635	
4827	LEONTIUS, emperor. Justinian deposed.	10	695	
4830	TIBERIUS III., emperor.	8	698	

EIGHTH

4837	JUSTINIAN III., emperor. Armenia and Africa (North) taken by Saracens.	7	705	The Spanish Christians recover their religious liberty. Bede promotes theological learning in England. Winfrid, under Gregory II., preaches in Germany.
4842	Caliphs invade Europe—Spain.			
4842	PHILIPPICUS, emperor.	5	710	
4845	ANASTASIUS II., emperor.	8	718	
	Charles Martel, master of all France. 732. Checks the inroads of Mohammedanism west, by the defeat of the Arabians at Tours.			
4848	THEODOSIUS III., emperor.	3	716	
4849	LEO III. (ISAURICUS), emperor. Prohibits the adoration of images.	1	717	
	Saracens besiege Constantinople.			
4873	CONSTANTINE V. (COPRONYMUS), emperor.	24	741	
	The POPES having become Monarchs of the Church, aim at Supremacy over Temporal Princes.			
	749. Aistolph, king of the Lombards.			
	750. Abul Abbas, caliph, first of the Abbasides. PEPIN, sole monarch of France.			
	751. The Lombards attack Ravenna. 756. Desiderius, king.			
	CHARLEMAGNE, king of the FRANKS. In 771 is sole monarch.			
4907	LEO IV., emperor.	34	775	768. The Eastern and Western Churches at variance respecting the doctrine of the double procession of the Holy Ghost.
4912	CONSTANTINE VI.	5	780	
4929	797. Two celebrated forgeries—the <i>False Decretals</i> and <i>Donation of Constantine</i> .			
	IRENE, empress.	17	797	

NINTH

4932	CHARLEMAGNE, emperor of the West. IRENE deposed.	3	800	Aside from Italy and France, the power of the Pope was at its highest pitch in ENGLAND, and its lowest condition in SPAIN.
4934	NICEPHORUS (LOGOTHETA), emperor of the East.	2	802	
	Decline of the Caliphate. The Western Empire declines.			
4943	MICHAEL I. (after Stauricius), emperor of the East.	9	811	
4945	LEO V. (the Armenian), emperor of the East.	2	818	
4946	LOUIS the Pious, emperor of the West.	1	814	
4952	MICHAEL II. (BALBUS), emperor of the East.	6	820	
	827. Saxon Heptarchy united under Egbert.			
4961	THEOPHILUS, emperor of the East.	9	829	
	842. SCOTLAND. Keo. McAlpine.			
	843. Partition of the WESTERN EMPIRE into ITALY, GERMANY, and FRANCE.			
	LOTHAIRE, emperor of Italy. LOUIS, king of Germany. CHARLES the Bald, king of France.			
	The Russian Monarchy founded by Rurik.			
	866. Conquests and ravages of the Danes in England.			
4999	BASIL, emperor of the East.	88	867	Balbus not satisfied with the dominant clergy, and many of the Church doctrines, etc.
	CHARLES, emperor and king of Italy. Beginning of the MACROBONIAN DYNASTY.			
				The Church lends its sanction to the barbarous custom of Ordeals.
				Pontifical power greatly increased under Nicholas.

DOCTRINES & CORRUPTIONS, Religious Ceremonies, etc.	COUNCILS.	REMARKABLE PERSONS.
529. Pelagians and Semi-Pelagians. Final triumph of the Augustinian or Church doctrines, concerning Grace and Predestination, over the above-named heresies.	For a considerable period, the Councils in the West were occupied chiefly with matters of Ecclesiastical Discipline; while those of the East are engaged in points of theological controversy.	SIXTH SCHISM. (530.) BONIFACE II., versus DIOSCORUS. (532.) JOHN II.
538. <i>Codeo Repetito Prelectionis</i> , or Justinian's Code, published. Growth of Superstition. The Monophysites formed into a distinct sect. Rise of the dispute between the Eastern and Western Churches concerning the Procession of the Holy Ghost.	548. <i>Council of Constantinople</i> . 553. <i>Sec'd Council of CONSTANTINOPLE</i> . FIFTH GENERAL COUNCIL. Convened to settle the controversy connected with the <i>Tria Capitula</i> . 567. <i>Council of Lyons</i> , deposes two disorderly bishops. 586. <i>Council of Toledo</i> , inflicts pains and penalties upon the Jews.	(585.) AGAPETUS. SEVENTH SCHISM. (586.) SILVERIUS, versus VIGILIUS. (585.) PELAGIUS I. (580.) JOHN III. (574.) BENEDICT I. (578.) PELAGIUS II. John Philoponus, a Christian philosopher. (590.) GREGORY I.

CENTURY.

Pelagians, Nestorians, Manicheans. Doctrine of Purgatory established. Pictures and Images in the West. Festival of All Saints. Use of Bells in churches introduced. Monothelita controversy. Heraclius issues an edict, " <i>Exposition of the Faith</i> ," to suppress it. Clerical Celibacy now strictly enforced. Paulicians (680) persecuted. Christian doctrines become more and more obscured. The offices of divine worship restricted to the Latin language. Private Masses celebrated. Superstition continually increases, and vice abounds more and more, especially among the clergy. Image Worship extensively prevalent. Maronites.	Of the Councils of this century, six were held in Rome, fifteen in Toledo. 604, 5. Worcester, Canterbury, London. 615. Paris. 619. Seville. 625, 6. Constantinople, Rheims. 639. Alexandria. 646. Africa. 649. Thessalonica. 660. Nantes. 664. Council of Whitby. 670. Bordeaux. 678. Hertford. 679. Milan. 680. Council of CONSTANTINOPLE. SIXTH GENERAL COUNCIL. 689. Rouen. 691. Saragossa. 692. CONSTANTINOPLE. QUINISEXTUM TRULLANUM. All concerned principally about matters of Doctrine and Discipline.	(604.) SABINUS. (606.) BONIFACE III. (608.) BONIFACE IV. (615.) DEUDEDIT. (619.) BONIFACE V. (625.) HONORIUS I. (640.) SEVERINUS. JOHN IV. (642.) THEODORE. (649.) MARTIN I. (654.) EUGENIUS I. (657.) VITALIAN. (672.) ADEODATUS. (676.) DOMNUS. (678.) AGATHO. (682.) LEO II. (684.) BENEDICT II. (685.) JOHN V. (686.) CONON. (687.) SERGIUS I.
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CENTURY.

The emperor Leo favors the Paulicians. 726. Now begins the vexations. <i>Controversy respecting the use of Images</i> , which continued until 842, when the practice was finally confirmed and legalized. 734. Saxon translation of St. John's Gospel by Bede. First payment of tithes in Britain. Frequent pilgrimages to Rome. Increased wealth of the Monastic Orders. The fundamental doctrines of the Church retained, but greatly corrupted. <i>Tradition</i> , not Scripture, made the arbiter in controversy. 792. Peter's Pence.	Of the Councils in this century, ten were held in Rome, three in Ratisbon, four in Constantinople. 701. Toledo. 708. Nesterfield, Eng. 742. Germany. 748. Leptina. 744. Soissons. 745. Germany. 747. Cloveshoo, Eng. 752. Mentz. 755. Vern. 756. England, Compeigne, Attigny. 766. JERUSALEM. 777 and 780. Paderborn. 782. Cologne. 787. NICÆA. SEVENTH GENERAL COUNCIL. In England, two, Canterbury and York, in presence of PAPAL LEGATES. 793. Verulam. 799. Finkley. Principally concerning Discipline and Image Worship.	(701.) JOHN VI. (705.) JOHN VII. (708.) SISSIMUS. CONSTANTINE. (715.) GREGORY II. Winfried, Germany. Bede, in England. (781.) GREGORY III. (741.) ZACHARY. (752.) STEPHEN II. STEPHEN III. (757.) PAUL I. (768.) STEPHEN IV. Alcuin, Eng. (772.) ADRIAN I. 780. Sergius, the Paulician. 785. Haroun Al Raschid. (795.) LEO III.
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CENTURY.

Improvement in Christian knowledge among the Saxons. Revival of Literature in Europe. Flourishing period of Arabian Literature. General Monastic corruptions. The EUCARIST. Doctrine of <i>Transubstantiation</i> . Temporary Suppression of Image Worship. Claudio, bishop of Turin, opposes the superstitious usages of the Church, unaided doctrines, and the usurped Papal authority itself. Images restored. Paulicians persecuted. Ignorance and vice prevail. Predestinarian controversy. Cyril translates the Bible into the Slavonian language. Celibacy rigidly enforced by the Canons of Worms.	Of the Councils in this century, fourteen were held in Rome, eight in Constantinople, nine in Mentz, five in Compeigne, five in Asia-la-Chopelle, four in Paris. 822. Thionville, Cloveshoo, Eng., Attigny. 826. Ingelheim. 832. 4. St. Denis. 835. Thionville. 838. Chiercy. 841. Tours. 844. Vern. 845. Meaux. 848. Limoges, Bretagne, Lyons. 849. Chartres, Paris, Pavut. 851. 2. Benington, Eng., Cordova. 853. Soissons, Chiercy, Frankfort-on-the-Maine, Paris, Rome. 855. Valence, Pavia, Bonauil, Winchester, Eng. 857. Chiercy. 858. Worms, Chiercy. 859. Langres. 862. Soissons. 863. Verberia. 865. 6. Attigny, Pavia, Soissons. 867. Troyes. 863. Worms.	(816.) STEPHEN V. (817.) PASCAL I. (824.) EUGENIUS II. (827.) VALENTINE. (828.) GREGORY IV. (844.) SERGIUS II. (847.) LEO IV. (855.) BENEDICT III. Ansgar. (858.) NICHOLAS I. (867.) ADRIAN II.
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HISTORY OF THE CHURCH, Internal and External.

A. M.		Yrs.	A. D.	
	Open and Final Schism between the Eastern and Western Churches.			
	CHARLES the Fat, renites the Western Empire. Is deposed. Western Empire dissolved. Italy independent. Kingdom of Germany divided. ALFRED the Great, king of England.			The king of Bohemia baptized by Methodius.
5018	LEO VI., emperor of the East..... 888. ARNULPH, emperor of Germany. 898. CHARLES the Simple, king of France.	19	886	Christianity introduced among the Hungarians.
5081	LOUIS, emperor of Germany.....	18	899	

TENTH

5048	908. Turks obtain authority in the Caliphate of Bagdad. 909. Dynasty of the Fatimites in Western Africa founded.	12	911	
5044	ALEXANDER, emperor of the East..... CONSTANTINE VII. (POPHYROGENITUS), emperor of the East (under his mother, Zoe).	1	912	King Gorm persecutes the Christians in Denmark.
5051	916. BERENGER, king of Italy and emperor of the West. ROMANUS (LECAPENUS), emperor of the East.....	7	919	Christianity opposed in Bohemia.
5077	919. HENRY the Fowler, emp. of Germany. 924. ATHELSTAN, king of England. 940. Athelstan, king of Wales. OTHO the Great, emperor of Germany. CONSTANTINE VII. emperor of the East, restored.....	26	945	Also in Poland. Is introduced in Ireland among the Normans.
5091	948. EDRED, king of England. Civil wars in France. 951. Otho invades Italy; again in 961, and is crowned king and emperor. ROMANUS II., emperor of the East. EDGAR, king of England.....	14	959	
5095	NICOPHORUS II. (PHOCUS), emperor of the East.....	4	963	Pope John XII deposed by Otho for perfidy.
5101	965. Extends the Eastern Empire. JOHN ZIMISCES, emperor of the East.....	6	969	He confirms the grants of Charlemagne to the Pope.
5105	HAROLD, king of Denmark..... OTHO II., emperor of the West.....	4	973	
5108	The Greek Church is rent by numerous schisms. BASIL II. and CONSTANTINE IX., emperors of the East.....	8	976	Christianity established in Norway, Hungary, etc.
5115	Hans, Avars, and other barbarians; also the Persians and Russians, harass the Eastern Empire. ETHELRED, king of England. OTHO III., emperor of the West, crowned 996..... 985. Edwy, king of Wales. HUGH CAPET, king of France. Normans invade Italy. Seljukian Turks conquer Asia Minor. 987. ROBERT, king of France.	7	983	The idea of the CRUSADES first suggested by Sylvester II.

ELEVENTH

5184	HENRY II., emperor of Germany and king of Italy..... Bulgaria again added to the Greek Empire. 1018. SWEN, king of Denmark and England. 1016. EDMUND II., k. of England	19	1002	Boleslas I. promotes Christianity in Poland. Christians persecuted in Egypt by Sultan Hakem.
5156	1016. CANUTE the Great, king of Denmark and England	22	1024	Abounding corruption among the Popes.
5157	CONRAD II., emperor of Germany. Franconian or Salic Dynasty begins.....	1	1025	
5160	CONSTANTINE, sole emperor of the East..... ROMANUS II., emperor of the East. HENRY I., king of France.....	3	1023	
5166	Norman conquests in Italy and Sicily. MICHAEL IV., emperor of the East. Jaroslas, head of all Russia.....	6	1084	
5173	1089. HENRY III., emperor of Germany. MICHAEL V., emperor of the East.....	7	1041	
5174	EDWARD the Confessor, king of England. Saxon line restored.	1	1042	Idolatry still exists in Sweden.
5174	CONSTANTINE X. (MONOMACHUS), emperor of the East.....	12	1054	
5187	THEODORA, empress of the East. Hildebrand.....	1	1055	
5187	MICHAEL VI. (STRATIOTICUS), emperor of the East. Toghrul Beg..... Alp Arslan. 1055. HENRY IV., emp. of Germany.	2	1057	
5189	ISAAC COMNENUS, emperor of the East.....	2	1059	
5191	CONSTANTINE XI. (DUCAS), emperor of the East..... 1069. PHILIP I., king of France. WILLIAM the Conqueror, king of England.	8	1067	
5199	EUDOCIA, empress of the East.....	1	1068	The idea of a GENERAL CRUSADE to the Holy Land revived.
5200	ROMANUS III. (DIAGENES), emperor of the East.....	8	1071	
5208	1071. Alp Arslan takes the Emperor Romanus prisoner. MICHAEL VII., emperor of the East.....	7	1078	1076. JERUSALEM captured by the Seljukian Turks.
5210	1078. Quarrel between Henry IV. and the Pope. The Pontiffs now regard the Empire as the fief of the Church. NICOPHORUS III., emperor of the East.....	7	1081	
5218	Henry besieges Rome during three years. ALEXIS COMNENUS, emperor of the East.....	8	1081	
5231	1087. WILLIAM I. (Rufus), king of England. Kingdom of JERUSALEM founded by Godfrey of Bouillon.	18	1099	1099. Retaken by the Crusaders, July 15.

TWELFTH

5238	LOUIS VI., king of France, HENRY I., king of England. HENRY V., emperor of Germany and king of Italy.....	7	1106	Continued struggles between the Pope and other prelates, and the temporal princes.
5245	Henry, emperor of Germany, excommunicated.	7	1118	
5250	ALEXIUS, emperor of the East..... JOHN COMNENUS, emperor of the East.....	5	1118	Knights of St. John of Jerusalem.
5257	The States of Germany insist upon the Emperor's reconciliation with the Pope. LOTHFAIRE II., emperor of Germany.....	7	1125	Order of Knights Templars instituted.
5270	LOUIS, king of France. STEPHEN, king of England. CONRAD I., emperor of Germany.....	18	1188	
5275	The wealth of the Church now includes nearly half of the empire. MANUEL I., emperor of the East.....	5	1148	The Gospel introduced among the Tartar tribes. Also in Sweden.
5284	The kings of Portugal, Aragon, ENGLAND, SCOTLAND, and the Two Sicilies, vassals to the Papal See. FREDERICK I. (BARBAROSSA), emperor of Germany. He claims Italy.....	9	1152	Arnold of Brescia inveighs against the Papal system.

THE SECOND CRUSADE.

HENRY II., king of England.
Frederick treats a letter of the Pope with contempt.

DOCTRINES & CORRUPTIONS, Religious Ceremonies, etc.	COUNCILS.	REMARKABLE PERSONS.
Rise of Mariolatry. George, metropolitan of Nicomedia.	870. <i>Vienna, Attigny, Cologne, Spalatro.</i> 871. <i>Douai.</i> 878. <i>Senlis, Cologne.</i> 874. <i>Douai, Ravenna, Rheims, etc., etc.</i>	(872.) JOHN VIII. (882.) MARTIN III. (884.) ADRIAN II. (885.) STEPHEN VI. 888. Count Endes. (891.) FORMOSUS. (896.) STEPHEN VII. (898.) ROMANUS. THEODORUS II. JOHN IX. (X.) (900.) BENEDICT IV., LEO V., and CHRISTOPHER, rivale.
Image Worship in England.		
The Monophysites dominant in Egypt.	896. <i>Rome</i> , against Pope Formosus. 898. <i>do.</i> <i>do.</i>	
Abortive attempts to refute Mohammedan errors.	These Councils legislated principally on matters of Discipline, Image Worship, Church Property, etc.	

CENTURY.

Theological Literature was now at its lowest ebb.	Of the Councils in this century, thirteen were held in <i>Rome</i> , four in <i>Constantinople</i> , three in <i>Ravenna</i> , five in <i>Rheims</i> , five in <i>England</i> .	(908.) LEO V. CHRISTOPHER. — SERGIUS III. 905. Rollo. (910.) ANASTASIUS III. (913.) LANDON. (914.) JOHN X. (928.) LEO VI. (929.) STEPHEN VIII. (981.) JOHN XI. (986.) LEO VII. (989.) STEPHEN IX. (943.) MARTIN III. (or II.) (946.) AGAPETUS II. (956.) JOHN XII. (963.) LEO VIII. (964.) BENEDICT V. (965.) JOHN XIII. (972.) BENEDICT VI. (974.) DOMNUS II. (975.) BENEDICT VII.
Controversy was hushed in ignorance and apathy.		
Christianity gains a firmer footing in England.	906. <i>Barcelona.</i> 909. <i>Trosley.</i> 921. <i>do.</i> 922. <i>Coblenz.</i> 927. <i>Treves.</i> Reformation of the dissolute Clergy.	
Anthropomorphites.	982. <i>Ratisbon, Erford, Dingelind.</i> 985. <i>Fimes.</i> 941. <i>Soissons.</i> 946. <i>Astorga.</i> 947. <i>Narbonne, Verdun.</i> 948. <i>Mouzon, Ingelheim, London.</i> 952. <i>Augsburgh.</i> 958. <i>Ingelheim.</i> 978. <i>Caine.</i>	
Expected approaching Eod of the World prevails.		
Superstition and errors prevail on the subjects of Purgatory, Saint Worship, and the Eucharist. Baptism of Bells by the Pope.		
Celibacy of the Clergy in England enjoined.		
Transubstantiation.	979. <i>Ingelheim.</i>	
Prayers enjoined for souls in Purgatory. Slavonians relapse into Paganism. Ulrich, bishop of Angsburgh, canonized as a Saint—first instance on record.	992. <i>Aix-la-Chapella.</i> 998. <i>Lateran.</i> 995. <i>Mouzon.</i> 997. <i>Pavia.</i>	(984.) JOHN XIV. (985.) JOHN XV. (996.) GREGORY V. (999.) SYLVESTER II.
Use of Rosaries begins.	Principally on Discipline and Church property.	

CENTURY.

Mohammedanism spreads from the Caspian Sea to the Ganges.	Of the Councils of this century, twenty were held in <i>Rome</i> , three in <i>Constantinople</i> , two in <i>Rheims</i> , four in <i>Poitiers</i> , also in <i>England</i> , two in <i>Pavia</i> —1024, several in <i>France</i> , again in 1084, again in 1041—six in <i>Mentz</i> .	(1003.) JOHN XVII. JOHN XVIII. (1009.) SERGIUS IV. (1012.) BENEDICT VIII., versus (1024.) JOHN XVIII. or XIX., versus (1084.) BENEDICT IX. Three SYLVESTER III. } Popes at GREGORY VI. } one time. All three deposed by the Council of <i>Sutri</i> , which elects (1046.) CLEMENT II., or SUDGER, versus BENEDICT IX., second time, versus (1049.) DAMASUS II. (1049.) LEO IX. (1054.) VICTOR II. Robert Guiscard.
Fulbert, bishop of Chartres, promotes Mariolatry.		
CHRISTENDOM A SINGLE REPUBLIC, with the Pope as the <i>Spiritual</i> , and the Emperor as the <i>Secular</i> Head.	1007. <i>Frankfort-on-the-Maine.</i> 1009. <i>Milan.</i> 1018. <i>Nimeguen.</i> 1025. <i>Arras.</i> 1029. <i>Limoges.</i> 1031. <i>Bourges, Limoges.</i> 1036. <i>Tribur.</i> 1040. <i>Venice.</i> 1046. <i>SUTTE Y.</i> 1053. <i>Mantua.</i> 1064. <i>Narbonne.</i> 1055. <i>Florence, Angers, Lyons, Rousin.</i> 1056. <i>Compostello, Toulouse.</i> 1059. <i>SUTTE Y, Arles.</i> 1060. <i>Vienna, Tours, Toulouse.</i> 1061. <i>Basle.</i> 1062. <i>Angers.</i> 1067. <i>Mantua.</i> 1068. <i>Gironne, Barcelona, Toulouse.</i> 1069. <i>Spalatro.</i> 1072. <i>Chalons, Rouen.</i> 1078. <i>Erford.</i> 1076. <i>Worms.</i> 1076. <i>T. Dijon, Autun.</i> 1080. Several in <i>Capua.</i> 1090. <i>Toulouse.</i> 1091. <i>Leon</i> , in Spain. 1092. <i>Soissons.</i> 1098. <i>Rheims.</i> 1094. <i>Constance, Autun, Rheims.</i> 1095. <i>Placentia.</i> 1096. <i>Rouen, Tours</i> , nine times. 1097. <i>Ireland.</i>	(1057.) STEPHEN X. (1058.) NICHOLAS II. [BENEDICT X.] (1062.) ALEXANDER II.
The Pontiffs chosen by the Emperors from the time of Otho the Great to Henry IV.		
Corrupt doctrines and morals prevail. Pilgrimages to the Holy Land frequent.		
Berenger condemned for opposing Transubstantiation.		
Church discipline abused and ineffective.		
Order of the Brethren of St. Antony.		
Monastic Orders. Disputes between Realists and Nominalists.		
The Era of Scholastic Theology begins.		(1078.) GREGORY VII. (1080.) CLEMENT III., antipope. (1086.) VICTOR III. (1087.) URBAN II. 1095. Peter the Hermit. 1096. Godfrey of Bouillon, etc. (1099.) PASCHAL II.
Celibacy strictly enforced.		
Religious flagellation introduced.		
Saturday celebrated in honor of the Virgin Mary.	On Discipline, Transubstantiation, Reformation of the Clergy, against Simony, etc., etc.	

CENTURY.

Elevation of the Host in celebrating the Eucharist. Communion in one kind.	Of the Councils in this century, there were seven in <i>Rome</i> , thirty-four in <i>England</i> , five in <i>Rheims</i> , two in <i>Soissons</i> , two in <i>Troyes</i> , several in <i>France</i> , several for the promotion of <i>Crusades</i> .	(1118.) GELASIVS II. GREGORY VII., antipope. (1119.) CALIXTUS II. (1124.) HONORIUS II. (1180.) INNOCENT II., ANACLETUS II. (a double election). (1187.) VICTOR III., succeeded Anacletus. (1188.) INNOCENT II.
Monasteries in France, Germany, England, Ireland, Denmark, and Sweden.		
1122. CONCORDAT OF WORMS.	1103. <i>Milan.</i> 1104. <i>Paris.</i> 1105. <i>Quedlinburg, Florence.</i> 1106. <i>Poitiers.</i> 1108. <i>Benevento.</i> 1110. <i>Clermont, Toulouse.</i> 1112. <i>Vienna, Jerusalem.</i> 1114. <i>Leon, Compostello.</i> 1115. <i>Cologne.</i> 1118. <i>Capua, Rouen, Vienna.</i> 1119. <i>Cologne, Toulouse.</i> 1122. <i>Worms.</i> 1128. <i>LATERAN I. NINTH GEN. COUNCIL.</i> <i>Pisa.</i> 1134. 1139. <i>LATERAN II. TENTH GEN. COUNCIL.</i> 1140. <i>Sens.</i> 1143. <i>Jerusalem.</i> 1145. <i>Bourges</i> (Crusade). 1146. (Crusade.)	(1143.) CELESTINE II. (1144.) LUCIVS II. (1145.) EUGENIVS III.
Petrobrussians.		
Struggles of the Scholastic Theology with the more practical, and the traditional or ecclesiastical systems.		
Prohibition of the reading of Scripture, except the Psalter in Latin.		
Festival of the Immaculate Conception of the Virgin Mary introduced. Doctrine of the Seven Sacraments established. Also, Confession of Sins to a priest.		

HISTORY OF THE CHURCH, Internal and External.

A. M.		Yrs.	A. D.	
	Rise of the Waldenses.			
	Italian League. Frederick defeated at Legnano. Murder of Thomas à Becket. Pope incensed against Henry II.			Tumults at Rome against the authority of the Pope.
5312	ALEXIS II. (COMNENUS), emperor of the East.....	28	1180	Struggle between the Ghibellines and Guelphs.
	PHILIP II. (Augustus), king of France.			
5315	ANDRONICUS COMNENUS, emperor of the East.....	8	1183	
5317	ISAAC ANGELUS, emperor of the East.....	2	1185	The Waldenses forbidden to preach. Aro excommunicated.
	HENRY VI., emperor of Germany. RICHARD I., king of England.			
	THE THIRD CRUSADE.			
	Dominions of Saladin divided.			
5327	ALEXIS III., emperor of the East. Isaac Angelus deposed.....	10	1195	Albigenses.
	1199. JOHN, king of England.			
	The Power of the Roman Pontiffs had now nearly reached its height.			

THIRTEENTH

1202. THE FOURTH CRUSADE.				
5336	ISAAC and ALEXIUS, emperors of the East. Dgengis Khan.....	9	1204	
	Crusaders take Constantinople. Isaac and Alexina killed. ALEXIS DUCAS MUZUPHILUS, emperor of the East.			
	LATIN EMPIRE —BALDWIN, Latin emperor at Constantinople.			
5338	HENRY, Latin emperor at Constantinople.....	2	1206	Church of Constantinople subject to the Roman See.
5340	OTHO IV., emperor of Germany.....	2	1208	
	1212. JOHN, king of England, deposed by the Pope.			
5347	FREDERICK II., emperor of Germany. Is favored by the Pope. Magna Charta...	7	1215	John submits to the Pope, surrenders his kingdom to him, and receives it back as fief of the See of Rome.
	HENRY III., king of England.			
	THE FIFTH CRUSADE.			
5354	JOHN II. (VATAZES), Greek emperor. Successful against the Latins.....	7	1222	
	1223. LOUIS VII., king of France.			
	1226. LOUIS IX. (St.), king of France.			
5360	THE SIXTH CRUSADE	6	1228	The Power of the Holy See now at its Height.
	The Western Empire gradually decays.			
	1248. THE SEVENTH CRUSADE.			
	Continued troubles and anarchy in Germany.			
5382	CONRAD IV., emperor of Germany.....	22	1250	Quarrels between the Pope and Emperor.
5387	THEODORE LASCARIS II., Greek emperor.....	5	1255	
5391	THEODORE LASCARIS IV., Greek emperor.....	4	1259	Origin of the Hanseatic League.
	End of the Caliphate of Bagdad.			
5393	MICHAEL PALAEOLOGUS, Greek emperor.....	2	1261	
	End of the Latin Empire in the East.			
	1270. THE EIGHTH (and last) CRUSADE.			
5405	RODOLPH of Hapsburg, emperor of Germany. EDWARD I., king of England.....	12	1273	1265. The Commons admitted into the English Parliament.
	1282. PETER III., king of Aragon and Sicily.			
5415	ANDRONICUS II., emperor of Constantinople.....	10	1283	
	1291. End of the Kingdom of Jerusalem.			
	1293. ALBERT of Austria, emperor of Germany.			
5431	The OTTOMAN EMPIRE founded by OTHMAN.....	16	1299	The ardor for Crusades subsides.

FOURTEENTH

	EDWARD II., king of England.			1305. Clement V. removes the seat of the Papacy to Avignon.
	1308. HENRY VII., of Luxemburg, emperor of Germany.			
	1311. LOUIS X., king of France.			1311. Order of Knights Templars suppressed.
	1316. PHILIP V., king of France.			Papists and Nestorians carry the Gospel to China and Tartary.
5460	1327. LOUIS, of Bavaria, emperor of Germany. EDWARD III., king of England. ANDRONICUS III., emperor of Constantinople. PHILIP VI., king of France.....	29	1328	
5473	JOHN PALAEOLOGUS, emperor of Constantinople.....	13	1341	Clement VI. entirely in the interests of France.
	1347. CHARLES IV., of Luxemburg, emperor of Germany.			Statute of <i>Præmunire</i> in England.
	Rienzi.—Democracy in Rome.			The system of Confucius prevails in China.
	1350. JOHN, king of France.			
	1360. Amurath I., Sultan of Turkey.			
	1362. Janizaries established. Bajazet.			
	1464. CHARLES V., the Wise, king of France.			
5501	TIMOUR, or TAMERLANE, founds a New Empire in the East.....	28	1369	1377. The Seat of the Papal See again removed to Rome.
	1377. RICHARD II., king of England.			
	1378. WENCESLAUS, emperor of Germany.			
	Commencement of the GREAT WESTERN SCHISM.			
	1390. CHARLES VI., king of France.			
	1391. CHARLES III., king of Naples.			
5523	MANUEL II., emperor of Constantinople.....	22	1391	1389. Decline of the Papacy.
	1399. HENRY IV., king of England.			
5532	ROBERT (Count Palatine), emperor of Germany.....	9	1400	

FIFTEENTH

	Empire of Tamerlane dismembered and destroyed.			Schism in the See of Rome. Council of Pisa. The schism increases.
	1411. SIGISMUND, emperor of Germany. 1410. King of Bohemia.			1414. Peace between the Pope and the King of Naples.
	1418. HENRY V., king of England.			<i>Gen'l Council of Constance</i> , for the termination of the Schism.
	Henry V., the acknowledged heir of the kingdom of France.			

DOCTRINES & CORRUPTIONS, Religious Ceremonies, etc.	COUNCILS.	REMARKABLE PERSONS.
<p>The Doctrines now taught relate to Papal Authority, Anriular Confession, Indulgences, Transubstantiation, etc., etc. Carmelite Order.</p> <p>Thomas à Becket canonized.</p> <p>The Festivals of the Church caricatured by heathen revelries and buffoonery, under the auspices of the clergy.</p>	<p>1157. <i>Kiev</i>. 1159. <i>Ments</i>. 1160. <i>Pavia, Anagni</i>. 1161. <i>Toulouse, Lodi, Beauvaia</i>. 1163. <i>Tours</i>. 1165. <i>Aia-la-Chapelle</i>. 1169. <i>Kiev</i>. 1172. <i>Avranches</i>. 1177. <i>Conference at Tarsus</i>, for the reunion of Armenians and Greeks. 1179. <i>LATERAN III. ELEVENTH GENERAL COUNCIL</i>. 1180. <i>Tarragona</i>. 1190. <i>Narbonne</i>. 1190. <i>Lanciski, Poland</i>. For discipline, against heretics, WALDENSES, etc., etc.</p>	<p>(1153.) ANASTASIUS IV. (1154.) ADRIAN IV. (1159.) ALEXANDER III. } Rival VICTOR IV. } Popes. (1164.) PASCAL III., in place of Victor IV. (1165.) CALIXTUS III., in place of Paschal III. (1181.) LUCIUS II. (1185.) URBAN III. (1187.) GREGORY VIII. CLEMENT III. (1191.) CELESTINE III. (1199.) INNOCENT III.</p>

CENTURY.

<p>1206. Inculpt foundation of the INQUISITION.</p> <p>1207. Rise of the Franciscan Order of Mendicants.</p> <p>Albigenses severely persecuted in the South of France.</p> <p>Waldenses continue independent WITNESSES OF THE TRUTH, and suffer violent persecution. Transubstantiation now made an Article of Faith, by the Fourth Lateran Council. Anriular Confession enforced. Origin of the Dominican Order. Some true light and piety amid the general prevalences of ignorance and superstition, which had now attained their height.</p> <p>Violent disputes among the Franciscans. Scriptures prohibited.</p> <p>1082. INQUISITIOES HERETICE PEAVITATE. (Dominicans.)</p> <p>1238. Carmelite Order of monks.</p> <p>1256. Wm. de St. Amour publishes his book "<i>Perils of the Last Times</i>." Hermits of Augustin.</p> <p>1260. Apostolicals in Italy inveigh against the prevalent corruptions.</p> <p>1264. <i>Festum Corporis Domini</i>.</p> <p>1282. The Franciscans (Spiritual) oppose the dominant Church.</p> <p>1290. Apostolicals condemned as heretical. Sgarrelli burnt, 1800.</p> <p>1893. Mariolatry now at its height.</p> <p>1800. THE FIRST JUBILEE AT ROME.</p>	<p>The Councils in this century were, two at <i>Aries</i>, thirty-one in <i>England</i>, two at <i>Avignon</i>, twelve in <i>Paris</i> and <i>Rome</i>, two in <i>Narbonne</i>, six in <i>Constantinople</i>, two in <i>Rouen</i>, nine in <i>Tarragona</i>, several in <i>France</i>, two in <i>Ments</i>, three in <i>Beziere</i>, three in <i>Cognac</i>.</p> <p>1201. <i>Soissons</i>. 1209. <i>Avignon</i>. 1215. <i>LATERAN IV. TWELFTH GENERAL COUNCIL</i>. 1222. <i>Sleuvia</i>. 1224. <i>Montpellier</i>. 1226. <i>Cremona</i>. 1227. <i>Treves</i>. 1229. <i>Lerida</i>; also 1237 and 1243. 1232. <i>Nicaea</i>. 1236. <i>Tours</i> (in favor of the Jews). 1239. <i>St. Quintin, Sens</i>; also in 1256. 1245. <i>LYONS. THIRTEENTH GENERAL COUNCIL</i>. 1246. <i>Fritelar</i>. 1248. <i>Breslau, Valencia</i>. 1253. <i>Ravenna</i>. 1254. <i>Castle Gontier</i>. 1260. <i>Cologne</i>; also 1261. 1264. <i>Nantes, Bologna</i>. 1266. <i>Bremen</i>. 1267. <i>Vienna</i>. 1270. <i>Compeigne, Avignon</i>. 1274. <i>LYONS. FOURTEENTH GENERAL COUNCIL</i>. 1276. <i>Bourges</i>. 1279. <i>Beziere, Avignon</i>. 1281. <i>Cologne, Saltsburg</i>. 1286. <i>Ravenna, Macon, Bourges</i>. 1287. 91. <i>Milan, Saltsburg</i>. 1294. <i>Saumur</i>. 1299. <i>Rouen</i>.</p> <p>Principally on Doctrine, Discipline, Ecclesiastical Privileges, and Church Property.</p>	<p>(1216.) HONORIUS III. Bernard. Hildebert, archbishop of Tours. (1227.) GREGORY IX. Guibert. Eckbert. Abelard. (1241.) CELESTINE IV. (18 days). Interregnum of twenty months. (1244.) INNOCENT IV. (1254.) ALEXANDER IV. Thomas Aquinas. (1261.) URBAN IV. (1265.) CLEMENT III. Interregnum of three years. (1271.) GREGORY X. (1276.) INNOCENT V. ADRIAN V. JOHN XX. (XXI). (1277.) NICHOLAS III. (1281.) MARTIN IV. 1283. Robert Bruce. (1285.) HONORIUS IV. (1288.) NICHOLAS V. Interregnum of two years. (1294.) CELESTINE V. BONIFACE VIII. 1296. William Wallace.</p>
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CENTURY.

<p>UNAM SANCTUM, declaring the doctrine of the sovereign and unlimited power of the Pope as Article of Faith.</p> <p>1302. Lollards in Antwerp. Scholastic Theology begins to decay.</p> <p>1309. Waldenses in Bohemia. <i>Precursors of the REFORMATION</i>.</p> <p>1325. <i>Ave Maria</i>, repeated three times daily.</p> <p>1334. Flagellants in Italy. Penance and Indulgences. THE SECOND JUBILEE celebrated at Rome. Ecclesiastical abuses prevail.</p> <p>1351. Bowing the head at the name of Jesus.</p> <p>1356. WICKLIFFE publishes his book on "<i>The Last Age of the Church</i>."</p> <p>1360. JOHN MILICZ, of Prague, preaches repentance and faith.</p> <p>1374. Wickliffe declares the Pope to be ANTI-CHRIST. Is charged with heresy by the monks.</p> <p>1380. Wickliffe translates the Scriptures into English. 1381. Opposes Transubstantiation. 1392. Retires to Lutterworth. 1384. His death.</p> <p>The TRIN JUBILEE at Rome.</p> <p>1392. CALL FOR A REFORMATION.</p>	<p>The Councils in this century were, seven in <i>Paris</i>, three in <i>Tarragona</i>, four in <i>Cologne</i>, two in <i>Avignon</i>, two in <i>Ravenna</i>, fifteen in <i>England</i>, three in <i>Constantinople</i>, three in <i>Toledo</i>, three in <i>Magdeburg</i>, two in <i>Salamanca</i>, two in <i>Ments</i>, two in <i>Cumbray</i>.</p> <p>1301. <i>Melun, Rheims</i>. 1303. <i>Nogaro</i>. 1307. <i>Aquila</i>; <i>Sisa</i>, Armenia Minor. 1311. <i>Presburg. VIENNE—FIFTEENTH GENERAL COUNCIL</i>. 1318. <i>Sentis</i>. 1320. <i>Sens, Halle</i>. 1322. <i>Valladolid</i>. 1326. <i>Sentis, Mariae</i>. 1330. <i>Kerna</i>, in Armenia. 1355. <i>Prá</i>. 1336. <i>Bourges, Castle Gontier</i>. 1337. <i>Treves</i>. 1340. <i>Nicosia</i>, in Cyprus. 1342. <i>Saumur</i>. 1344. <i>Noyon</i>. 1345. <i>Armenia</i>. 1350. <i>Padua</i>. 1355. <i>Praque</i>. 1366. <i>Angers</i>. 1368. <i>Upsala, Lavour</i>. 1374. <i>Narbonne</i>. 1383. <i>Cambray</i>. 1388. <i>Valentia, Palermo</i>. 1392. <i>Praque</i>.</p> <p>On Doctrine, Discipline, Church Property, and against the WICKLIFFITES, or Lollards.</p>	<p>(1303.) BENEDICT XI. (Roman See vacant.) (1305.) CLEMENT V. (1316.) JOHN XXI. 1332. Edw. Baliol. David Bruce. (1334.) BENEDICT XII. (1342.) CLEMENT VI. (1352.) INNOCENT VI. (1362.) URBAN V. 1369. Alphonso. (1371.) GREGORY XI. 1377. Wat Tylor. (1378.) URBAN VI. (1389.) BONIFACE IX.</p>
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CENTURY.

<p>1407. Wickliffe—his doctrines condemned in London.</p> <p>1409. HUSS and JEROME of Prague.</p> <p>1410. Wickliffe's and Huss's writings burnt.</p> <p>1412. Sale of Indulgences. Huss and Jerome protest against them. Huss summoned before the Council of Constance, and is <i>Burnt</i>, July 6, 1414.</p>	<p>The Councils in this century were, seven in <i>England</i>, three in <i>Paris</i>, two in <i>Ments</i>, two in <i>Aschaffenburg</i>. 1406. <i>Hamburg</i>. 1408. <i>Rheims, Perpignan</i>. 1409. <i>Frankfort, Florence, Pisa, Aquila</i>. 1410. <i>Salamanca</i>. 1412. 13. <i>Rome</i>. 1414, 1418. <i>CONSTANZE. SEVENTEENTH GENERAL COUNCIL</i>.</p>	<p>(1404.) INNOCENT VII. (1406.) GREGORY XII. (1409.) } GREGORY XII. BENEDICT XIII., deposed. ALEXANDER V. (1410.) JOHN XXIII. (XXIII) (1415.) GREGORY abdicates. (1417.) MARTIN V.</p>
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HISTORY OF THE CHURCH, Internal and External.

A. M.		Yrs.	A. D.	
	1422. HENRY VI., king of England. 1429. The Maid of Orleans. 1431. Rise of the Medici Family, at Florence. 1433. ALBERT of Austria, emperor of Germany. 1440. FREDERICK III., emperor of Germany. 1441. INVENTION OF THE ART OF PRINTING.			Sigismund labors for a reformation—is defeated.
5580	CONSTANTINE XI. (PALÆOLOGUS), emperor of Constantinople..... 1453. Constantinople taken by the Turks.	48	1448	A JUBILEE in Rome. The Jews oppressed by Pope Calixtus III.
5585	END OF THE EASTERN OR GREEK EMPIRE..... 1454. End of English Government in France. 1456. Civil Wars in England. 1461. LOUIS XI., king of France. EDWARD IV., king of England. 1483. CHARLES VIII., k. of France. EDWARD V., k. of Eng. RICHARD III., do. 1485. HENRY VII., king of England.	5	1458	1456. Abortive attempt to raise a Crusade against the Turks. 1475. Another JUBILEE at Rome. During the late Pontificates, the corruption and profligacy of the Court of Rome had risen to an enormous height.
5625	1492. End of the Saracen Empire in Spain. Discovery of America. MAXIMILIAN I., emperor of Germany..... 1498. LOUIS XII., king of France.	40	1498	

SIXTEENTH

MODERN

5641	HENRY VIII., king of England..... 1515. FRANCIS I., king of France. 1516. CHARLES I., king of Spain, Naples, Sicily, and the Netherlands.	16	1509	1502. Revival of Literature in Germany. Cardinal Wolsey very powerful in England. 1511. France laid under an interdict by the Pope, Julius II.
5648	CONCORDAT between Francis and Leo, repealing the Pragmatic Sanction.....	7	1516	

ERA OF THE

5651	CHARLES V., emperor of Germany—the last crowned by a Pope, 1530..... 1520. Increased jealousy between Spain and France. Leo X. attaches himself to the cause of the emperor. 1521. First war between Charles V. and Francis I. CHRISTIAN III., king of Denmark and Norway.	8	1519	1517. Christianity introduced into Spanish America. 1520. End of the First Period in the History of the German Reformation.
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HISTORY OF THE GREEK AND LATIN CHURCHES.

A. M.	HISTORY OF THE CHURCH, Internal and External.	Yrs.	A. D.	POPES, etc.
5688	1547. EDWARD VI., king of England. FERDINAND I., emperor of Germany. PHILIP II., king of Spain..... 1556. HENRY II., king of France. MARY, queen of England. 1558. ELIZABETH, queen of England. 1559. FRANCIS II., king of France. 1560. CHARLES IX., do. The Papal System now broken, but not overthrown.	87	1556	(1550.) JULIUS III. (1555.) MARCELLUS II. — PAUL IV. (1559.) PIUS IV. Jesuit Missionaries in China. 1567. Bull supporting Papal Supremacy. (1566.) PIUS V. Bold Hierarchical claims. (1572.) GREGORY XIII. Controversy between the Greek and Roman Churches continues. (1585.) SIXTUS V. (1590.) URBAN VII. GREGORY XIV. (1591.) INNOCENT IX. (1592.) CLEMENT VIII.
5696	MAXIMILIAN II., emperor of Germany..... 1572. Massacre of Protestants in Paris on St. Bartholomew's day. 1572. Insurrection in the Netherlands. 1574. HENRY III., king of France. 1576. RUDOLPH II., emperor of Germany, warmly attached to the Romish See. 1586. Babington's Conspiracy against Elizabeth. 1589. HENRY IV., king of France.	8	1564	

SEVENTEENTH

5735	JAMES I., king of Great Britain..... 1604. CHARLES IX., king of Sweden. 1605. Gunpowder Plot in England detected.	89	1608	1601. Protestants oppressed in Austria. 1604. do. do. in Hungary. (1605.) LEO XI. PAUL V. 1607. Jansenist controversy. "CATHOLIC LEAGUE" against the Protestants. Episcopacy in Scotland. 1614. St. Peter's Church in Rome completed.
5742	LOUIS XIII., king of France..... 1611. GUSTAVUS ADOLPHUS, king of Sweden.	7	1610	(1621.) GREGORY XV. (1628.) URBAN VIII. Episcopacy unpopular in Scotland.
5744	MATTHIAS, emperor of Germany..... Roman Catholicism opposed in Japan.	2	1612	1627. Continuation of the Religious Wars in France.
5751	FERDINAND II., emperor of Germany..... 1621. PHILIP IV., king of Spain.	7	1619	1640. The Long Parliament in England. The Jansenist controversy renewed. 1642. Suppressed. 1650. Again revived. (1644.) INNOCENT X. Popular religious tumults in Scotland. (1655.) ALEXANDER VII. 1662. Act of Uniformity in England. 2000 non-conforming ministers ejected. 1665. The Plague in London. (1667.) CLEMENT IX. (1670.) CLEMENT X. (1676.) INNOCENT XI. (1689.) ALEXANDER VIII. James II., of England, a Romanist.
5757	CHARLES I., king of Great Britain..... Ferdinand II., designs the overthrow of Protestantism in Germany.	6	1625	(1691.) INNOCENT XII. (1700.) CLEMENT XI.
5769	FERDINAND III., emperor of Germany..... 1643. LOUIS XIV., king of France. 1648. Peace of Westphalia.	12	1637	
5771	Charles I. beheaded. Interregnum and Usurpation.....	12	1649	
5778	CHARLES II., king of Great Britain..... 1654. CHARLES X. (GUSTAVUS), king of Sweden.	2	1651	
5779	LEOPOLD I., emperor of Germany..... 1660. Charles II., King of Great Britain, restored. Christianity banished from Japan. 1665. CHARLES II., king of Spain. 1669. Triple alliance between England, Holland, and Sweden, against Louis XIV., king of France. Romish plots for the revival of Popery in England.	6	1657	
5807	JAMES II., king of Great Britain..... Revocation of the Edict of Nantes.	28	1685	
5810	The Glorious (English) Revolution. WILLIAM and MARY, king and queen of Great Britain. PETER the Great, emp. of Russia.	3	1688	
5819	CHARLES XI., king of Sweden.....	9	1697	
5822	PHILIP V., king of Spain.....	8	1700	

DOCTRINES & CORRUPTIONS, Religious Ceremonies, etc.	COUNCILS.	REMARKABLE PERSONS.
<p>INQUISITION—ninety-one Flagellants burnt. Wickliffites persecuted in England. Communion in both kinds. War of the Hussites.</p> <p>1481. Feast of the Immaculate Conception.</p> <p>1487. Moravians. 1467. Suffer cruel persecution, which lasts for many years.</p> <p>1475. In England, various persons burnt for heresy.</p> <p>1479. Further precursors of the Reformation—JOHN BUNOARD, of Wesel.</p> <p>1480. <i>Establishment of the Inquisition in Spain.</i> First Auto-da-Fe.</p> <p>1483. LUTHER born.</p>	<p>1421. <i>Prague.</i></p> <p>1423. <i>Pavia, Sienna, Treves.</i></p> <p>1429. <i>Riga, Tortosa.</i> 1430. <i>Aschaffenburg.</i></p> <p>1481. <i>Nantes.</i> Council of BASLE meets.</p> <p>EIGHTEENTH GENERAL COUNCIL.</p> <p>1438. <i>Ferrara.</i> 1439. <i>Florence.</i></p> <p>1440. <i>Bourges.</i> 1445. <i>Rouen.</i></p> <p>1448. <i>Angers.</i> 1449. <i>Lausanne.</i></p> <p>1450. <i>Constantinople.</i></p> <p>1452. <i>Cologne, Magdeburg.</i></p> <p>1455. <i>Soissons.</i> 1457. <i>Avignon.</i></p> <p>1473. <i>Madrid, Toledo.</i> 1485. <i>Sens.</i></p> <p>1490. <i>Salzburg.</i> 1492. <i>Moscow.</i></p> <p>1494. <i>Nitra, Hungary.</i></p>	<p>1424. Joan of Arc.</p> <p>(1481.) EUGENIUS IV.</p> <p>(1447.) NICHOLAS V.</p> <p>(1450.) CALIXTUS III.</p> <p>(1458.) PIUS II.</p> <p>(1464.) PAUL II.</p> <p>1467. Erasmus.</p> <p>(1471.) SIXTUS IV.</p> <p>(1484.) INNOCENT VIII.</p> <p>(1492.) ALEXANDER VI.</p>

PERIOD. CENTURY.

<p>1501. Martin Luther enters the university of Erfurt.</p> <p>1508. 200 places of Moravian worship.</p> <p>1506. Building of ST. PETER'S CHURCH, at Rome, begun. The doctrine of <i>Justification by Faith alone</i>, begins to come into operation.</p> <p>1510. Luther in Rome.</p>	<p>The Councils in this century were—</p> <p>1508. <i>Moscow.</i> 1510. <i>Orleans, Tours.</i></p> <p>1511. <i>PISA</i>, transferred to <i>Milan</i>, thence to <i>Lyona.</i></p> <p>1512. LATERAN, against the Council of Pisa.</p>	<p>(1508.) PIUS III.</p> <p>JULIUS II.</p> <p>(1518.) LEO X.</p>
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REFORMATION.

<p>1517. Luther against TETZEL. Publishes his <i>Ninety-five Theses.</i></p> <p>1518. MELANCTHON. Luther cited.</p> <p>1520. Bull against Luther and his writings.</p> <p>1521. Luther before the Diet of Worms. His German translation of the Bible.</p> <p>1532. CALVIN.</p>	<p>1528. <i>Paris, Bourges, Lyons.</i></p> <p>1536. <i>Cologne.</i></p> <p>1545. First Session of the Council of TRENT: THE LAST GENERAL COUNCIL.</p>	<p>(1522.) ADRIAN VI.</p> <p>(1523.) CLEMENT VII.</p> <p>(1534.) PAUL III.</p>
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HISTORY OF THE EVANGELICAL CHURCHES.

LUTHERAN AND REFORMED CHURCHES.	SEPARATE RELIGIOUS COMMUNITIES, etc.
<p>1532. JOHN KNOX.</p> <p>1555. John Rogers, Latimer, Ridley, Hooper, and Cranmer burnt.</p> <p>1561. Lutheran controversy with Flacian.</p> <p>1562. Jewel's Apology. BELGIC CONFESSION. HEIDELBERG CATECHISM.</p> <p>1563. The Reformation completed in England.</p> <p>1566. HELVETIC CONFESSION.</p> <p>1570. Consent of Faith at Sandomir, between the Evangelical, Reformed, and Bohemian brethren. Lutheran Crypto-Calvinistic controversy.</p> <p>1576. Book of Torgau.</p> <p>1577. Presbyteriana prevail in Scotland.</p> <p>1590. Form of Concord published. The Lutheran Flacian controversy runs high in Germany.</p> <p>1581. Rise of the Independents or Congregationalists.</p> <p>1589. English PURITANS. 1590. Supralapsarians. Infralapsarians.</p> <p>1592. Crypto-Calvinistic controversy suppressed in the Lutheran Church.</p> <p>1600. Rise of the Arminian controversy in Amsterdam.</p>	<p>1561. Mennonites, Anabaptists.</p> <p>1565. Unitarians.</p> <p>1571. Familists in England.</p> <p>1578. Faustus Socinus in Transylvania.</p>

CENTURY.

<p>1605. Flacian controversy continued in various parts of Germany.</p> <p>1608. "EVANGELICAL UNION" OF GERMAN PROTESTANTS. First Baptist Church in Eng.</p> <p>1609. Public conference between Arminius and Gomaris. Spread of Arminianism.</p> <p>1610. Independents in Holland.</p> <p>1611. Present authorized ENGLISH TRANSLATION OF THE BIBLE printed.</p> <p>1615. The Reformed (or Calvinian) tenets supplant those of the Evangelical (or Lutheran) in many parts of Germany.</p> <p>1618. Commencement of the Thirty Years' War by the Bohemian Protestants.</p> <p>1613, 1619. SYNOD OF DORT. 1621. The "Evangelical Union" dissolved. JOHN ELLIOT.</p> <p>1622. ARMINIAN CONFESSION, composed by Episcopians. Lutherans driven from Bohemia.</p> <p>1627. Protestants persecuted in Bohemia and Moravia.</p> <p>1631. Conferences between divisions of the Lutheran and Reformed Churches at Leipsic.</p> <p>1633. Flourishing state of the English Baptists; and 1634, of the Reformed Ch. in France.</p> <p>1639. Rise of the Syncretistic controversy in the Lutheran Church.</p> <p>1640. Archbishop LAUD.</p> <p>1641. Massacre of Protestants in Ireland. Episcopacy overthrown in Eng. Abp. USHER.</p> <p>1643. Crisp's Works. Antinomian controversy.</p> <p>1646. Baptist Confession of Faith, in London. 1647. WESTMINSTER CONFESSION.</p> <p>1643. End of the Thirty Years' War. 1649. Society of Friends, or Quakers.</p> <p>1650. The Cartesian Philosophy injurious to the doctrine of the Reformed Church. Baptist controversy in England, from 1649 to 1675.</p> <p>1658. Declaration of the Faith and Order of the Congregational Churches in England.</p> <p>1662. Calamy and Baxter imprisoned.</p> <p>1664. Quakers persecuted under the Conventual Act.</p> <p>1665. Violent persecution of the Waldenses.</p> <p>1666. P. J. Spener, Lutheran Reformer. 1675. His "Pia Desideria."</p> <p>1676. Barclay's (Quaker) Apology.</p> <p>1689. The Calvinistic Baptists in London agree upon a Confession of Faith by a general assembly. Rise of the Pietistic controversy.</p>	<p>1601. Rudolf II. expels the Anabaptists from Austria.</p> <p>1620. Flourishing period of Socinianism in Poland, and of Unitarianism in Transylvania.</p> <p>1645. Anabaptists. Antinomians. Familists. Fifth-Monarchy Men, in England.</p> <p>Delism in England. Hobbes.</p> <p>1658. Edict against the Socinians in Poland. They become incorporated with the Unitarians in Transylvania.</p> <p>1669. Labadists, at Amsterdam.</p> <p>1690. Antinomian controversy, revived in England.</p> <p>1700. The Camisards (Fanatics) in Cevennes, etc.</p>
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A. M.	HISTORY OF THE CHURCH, Internal and External.	Yrs.	A. D.	POPES, etc.
E I G H T E E N T H				
5824	1701. FREDERICK I., king of Prussia.	2	1702	A Christian Church (Roman Catholic) in the palace of the Emperor of China, at Peking.
5826	ANNE, queen of Great Britain.....	2	1704	The Emperor of Russia, head of the Greek Church in his dominions.
5837	JOSEPH I., emperor of Germany.....	11	1715	1708. 700 Franciscan Monasteries.
5849	1707. Union of England and Scotland.	12	1727	(1721.) INNOCENT XIII.
5852	LOUIS XV., king of France.....	3	1730	(1724.) BENEDICT XIII.
5862	1724. CATHARINE, empress of Russia.	10	1740	(1728.) Canonization of Gregory VIII.
5864	GEORGE II., king of Great Britain.....	2	1742	(1730.) CLEMENT XII.
5867	1727. PETER II., emperor of Russia.	3	1745	(1740.) BENEDICT XIV.
5887	CHRISTIAN VI., king of Denmark.....	15	1760	1756. War declared between England and France.
5896	1730. ANNE IWANÓWNA, empress of Russia.	9	1774	(1758.) CLEMENT XIII.
5899	MARIA THERESA, empress of Germany.....	8	1777	(1769.) CLEMENT XIV.
5903	1740. FREDERICK II., the Great, k. of Prussia.	3	1786	1778. Order of Jesuits suppressed.
5910	1741. ELIZABETH, empress of Russia.	2	1788	(1775.) PIUS VI.
5912	CHARLES VII., emperor of Germany.....	2	1790	1775. Concession made by the British Government to Roman Catholics.
5914	France declares war against England, Austria, and Holland.	2	1792	1781. Beginning of the French Revolution.
5915	FRANCIS I. (consort of Maria Theresa), emperor of Germany.....	1	1793	1776. UNITED STATES OF AMERICA independent of Great Britain.
5927	1746. FERDINAND IV., k. of Spain. FREDERICK V., k. of Denmark.	2	1795	MARIA I., queen of Portugal.....
5929	1751. AUGUSTUS FREDERICK, king of Sweden.	3	1797	FREDERICK WILLIAM II., king of Prussia.....
5932	WILLIAM V., stadtholder of Holland.	3	1800	CHARLES IV., king of Spain.....
5938	1759. CHARLES III., king of Spain.	2	1801	1789. Constitution of the United States adopted. GEO. WASHINGTON, 1st president.
5940	1762. PETER III., emperor of Russia. Then CATHARINE II.	2	1804	1792. AUGUSTUS ADOLPHUS IV., king of Sweden.
5946	JOSEPH II., emperor of Germany (with Maria Theresa).....	6	1814	1793. Robespierre. RÈGNE OF TERROR. Louis XVI., of France, beheaded. Papal dominion overthrown.
5950	1766. CHRISTIAN VII., king of Denmark.	4	1818	End of the 1260 days, or years, of Dan. vii. 25, etc.
5952	Partition of Poland by Austria, Russia, and Prussia.	2	1820	LOUIS XVIII., king of France. (Death of Louis XVII.).....
5956	LOUIS XVI., king of France.....	2	1820	1796. PAUL I., emperor of Russia.
5959	1776. UNITED STATES OF AMERICA independent of Great Britain.	4	1820	FREDERICK WILLIAM III., king of Prussia.....
5962	MARIA I., queen of Portugal.....	10	1830	1797. JOHN ADAMS, 2d president of the United States.
5964	FREDERICK WILLIAM II., king of Prussia.....	10	1830	Union of Great Britain and Ireland.....
5969	CHARLES IV., king of Spain.....	7	1837	
5977	1789. Constitution of the United States adopted. GEO. WASHINGTON, 1st president.	8	1845	
5981	LEOPOLD II., emperor of Germany.....	4	1849	
5985	FRANCIS II., emperor of Germany.....	4	1853	
5989	1792. AUGUSTUS ADOLPHUS IV., king of Sweden.	4	1857	
5990	Robespierre. RÈGNE OF TERROR. Louis XVI., of France, beheaded. Papal dominion overthrown.	1	1858	
N I N E T E E N T H				
5938	1801. THOMAS JEFFERSON, 3d president of the United States.	1	1801	
5936	ALEXANDER I., emperor of Russia.....	3	1804	1808. War between Great Britain and France, and between Great Britain and Holland.
5940	BONAPARTE, emperor of France.....	4	1808	1806. Strenuous efforts to maintain Pontifical dignity and power.
5946	1806. Erection of New Kingdoms by Bonaparte.	6	1814	Treaty of Ghent, between Great Britain and the United States.
5950	FERDINAND VII., king of Spain. Joseph Bonaparte.....	4	1818	
5952	1809. CHARLES XIII., king of Sweden.	2	1820	(1828.) LEO XII.
5956	JAMES MADISON, 4th president of the United States.	2	1820	(1829.) PIUS VIII.
5959	1812. War between Great Britain and the United States.	4	1818	
5962	Abdication of Bonaparte. LOUIS XVIII., king of France.	10	1830	(1881.) GREGORY XVI.
5969	Peace of Paris between the Allies and France.	7	1837	Revolution in France and Belgium.
5977	1817. JAMES MONROE, 5th president of the United States.	8	1845	(1846.) PIUS IX. The reigning Pontiff.
5981	CHARLES JOHN, king of Sweden.....	4	1818	
5985	GEORGE IV., king of Great Britain.....	4	1849	
5989	1821. CHARLES X., king of France.	4	1853	
5990	1825. JOHN QUINCY ADAMS, 6th president of the United States.	4	1857	
	1829. ANDREW JACKSON, 7th president.	1	1858	
	WILLIAM IV., king of Great Britain.....			
	1830. LOUIS PHILIPPE, king of the French.			
	1831. LEOPOLD I., king of the Belgians.			
	OTHO, king of Greece.			
	VICTORIA, queen of Great Britain. The reigning queen.....			
	1837. MARTIN VAN BUREN, 8th president of the United States.			
	1841. HARRISON and TYLER, 9th and 10th presidents.			
	JAMES K. POLK, 11th president.....			
	TAYLOR and FILLMORE, 12th and 13th presidents.....			
	FRANKLIN PIERCE, 14th president.....			
	JAMES BUCHANAN, 15th president.....			
	CELEBRATION OCCASIONED BY THE LAYING OF THE GREAT ATLANTIC CABLE.			

* * * By the addition of 10 years to the last date in the column, A. M. 5990, it will give the sum total of 6000 years from the creation and fall of man. A like result is obtained by the addition of 10 years, together with the year of the Nativity, 4132, to the last date in the column, A. D. 1858, namely, 6000 years.

LUTHERAN AND REFORMED CHURCHES.

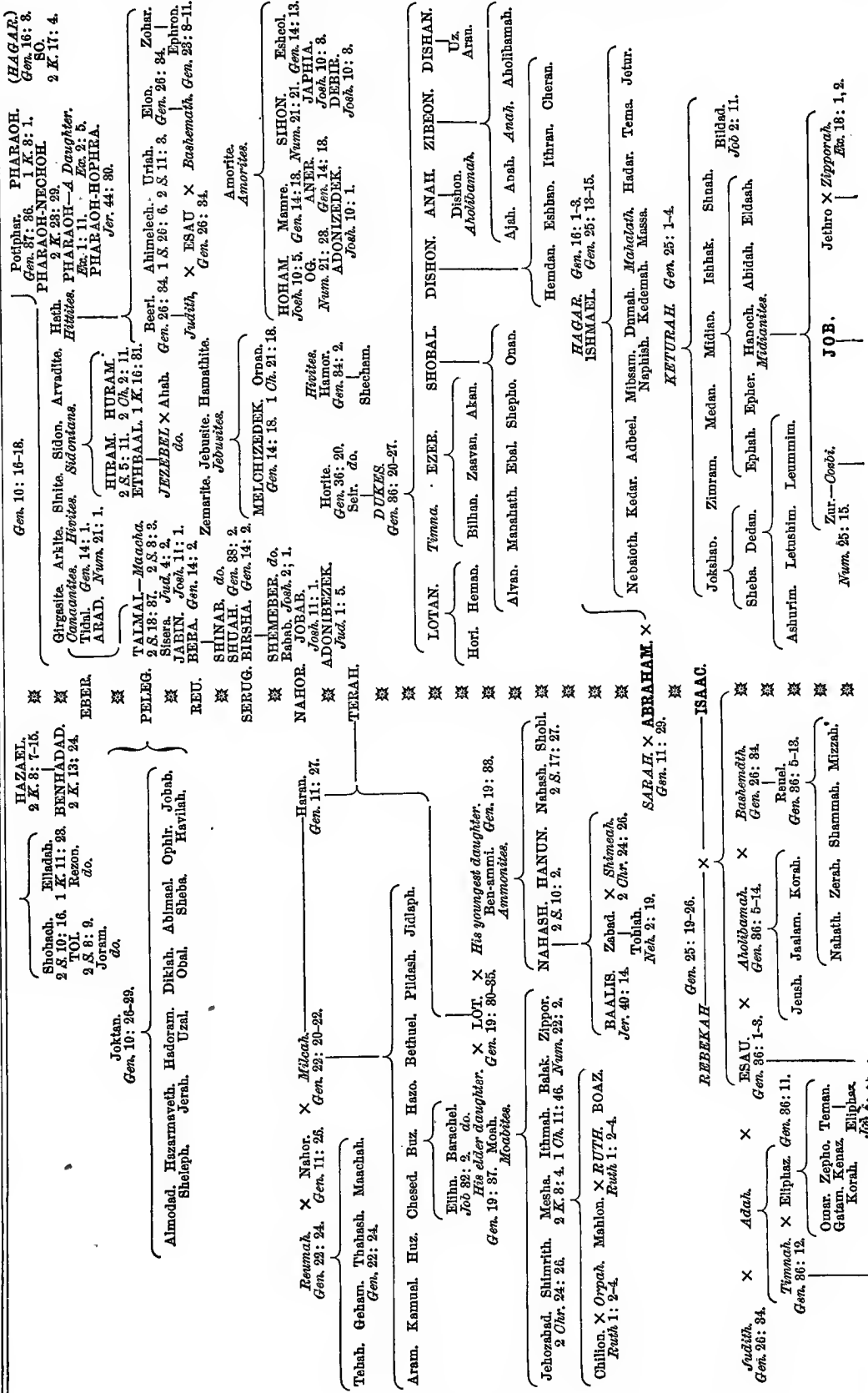
SEPARATE RELIGIOUS COMMUNITIES, etc.

CENTURY.

<p>1701. Through the labors of Spener, Franke, and others, the Missionary zeal of the Evangelical (Lutheran) Church receives a new impulse. Baptist Catechism. Society for the Propagation of the Gospel in Foreign Parts, is founded in England.</p> <p>1703. Fruitless efforts in Prussia to unite the Reformed and Evangelical Churches.</p> <p>1704. The School of Spener begins to degenerate.</p> <p>1712. Gale against Wall, on Infant Baptism.</p> <p>1717. The Bangorian controversy begins. Hoody denies the divine institution of Episcopacy.</p> <p>1727. Church of the United Brethren at Bertheladorf. Count Zinzendorf. Hutchinsonians in England.</p> <p>1731. WESLEYS—John and Charles. WHITEFIELD. Origin of the Scottish Secession Church.</p> <p>1736. Amalgamation of Theological Parties in Germany, which prepares the way for the introduction of a FALSE PHILOSOPHY, opposed to all former theological systems.</p> <p>1738. Whitefield in America. METHODIST SOCIETY FORMED in London.</p> <p>1747. Burghers and Anti-Burghers in Scotland.</p> <p>1748. Isaac Watts.</p> <p>1752. Christian Fred. Schwartz. Origin of the Relief Church in Scotland.</p> <p>1755. Pseudo-Rationalism in Germany.</p> <p>1757. First Baptist Church in Scotland. In 1836 they amounted to 50.</p> <p>1766. The Methodists numerous in America.</p> <p>1776. Independent Congregations in England alone, 1509.</p> <p>1788. Calvinistic Methodists in Wales become numerous.</p> <p>1792. Baptist Missionary Society for the East and West Indies founded, and has been continued with great success to the present time.</p> <p>1793. Temporary suppression of the public profession of Christianity in France.</p> <p>1795. LONDON MISSIONARY SOCIETY FORMED.</p> <p>1800. ENGLISH CHURCH MISSIONARY SOCIETY FORMED.</p>	<p>David Hume, a skeptical writer (England).</p> <p>Lord H. Bolinbroke, a deistical writer (Eng.)</p> <p>Thomas Chubb, a deistical writer (England).</p> <p>1706. Peter Bayle, a skeptical writer.</p> <p>1712. Whiston, professor of mathematics, at Cambridge—<i>Arian</i>.</p> <p>Dr. Samuel Clark—<i>Semi-Arian</i>.</p> <p>1718. A. Ashley Cooper, earl of Shaftesbury, a deistical writer.</p> <p>1719. Toland advocates the system of Spinoza.</p> <p>1724. Dunkers, near Philadelphia.</p> <p>1730. Tindal writes against the Christian religion (England).</p> <p>Origin of the Glassites, or Sandimianians.</p> <p>1741. Thomas Morgan, a deistical writer (Eng.)</p> <p>1750. Swedenborgians.</p> <p>1759. Pernicious influence of Secinianism in Geneva.</p> <p>1770. Shakers.</p> <p>1780. Universalists in America.</p> <p>1787. "The Church of the New Jerusalem"—Swedenborgian.</p> <p>1793. Thomas Paine publishes his "Age of Reason."</p> <p>1796. Theophilanthropists in France.</p>
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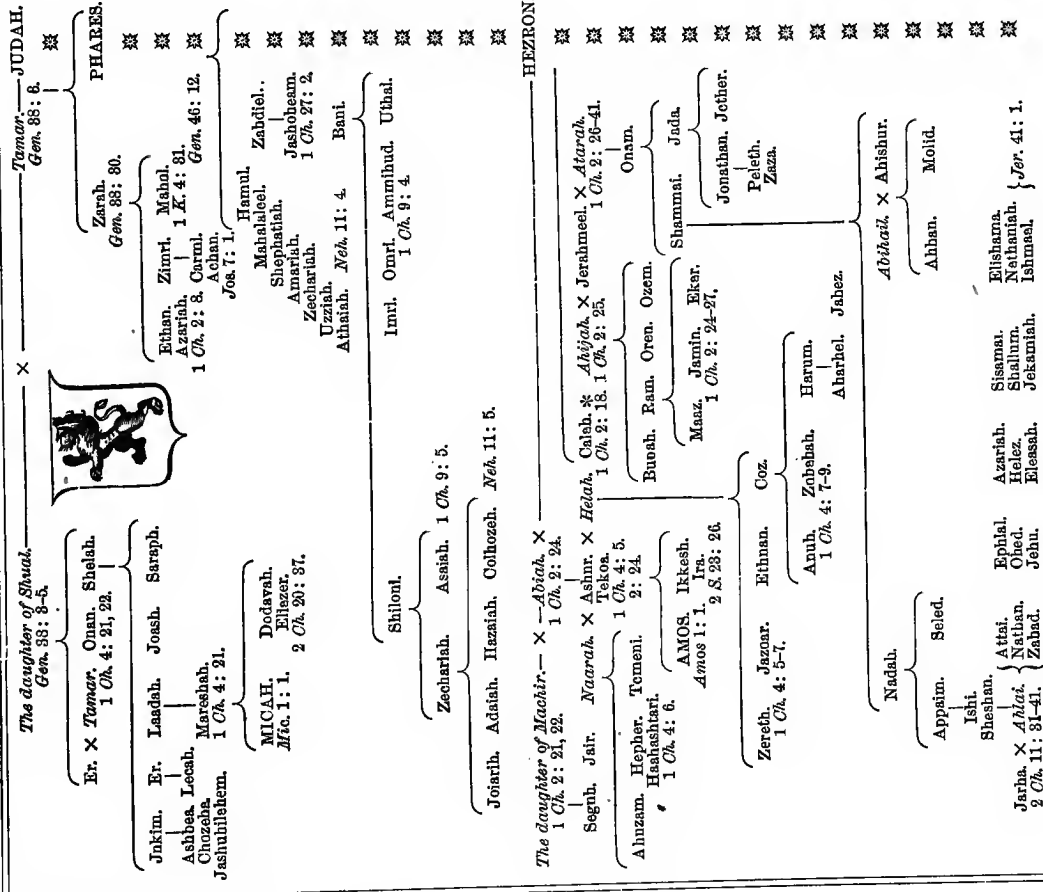
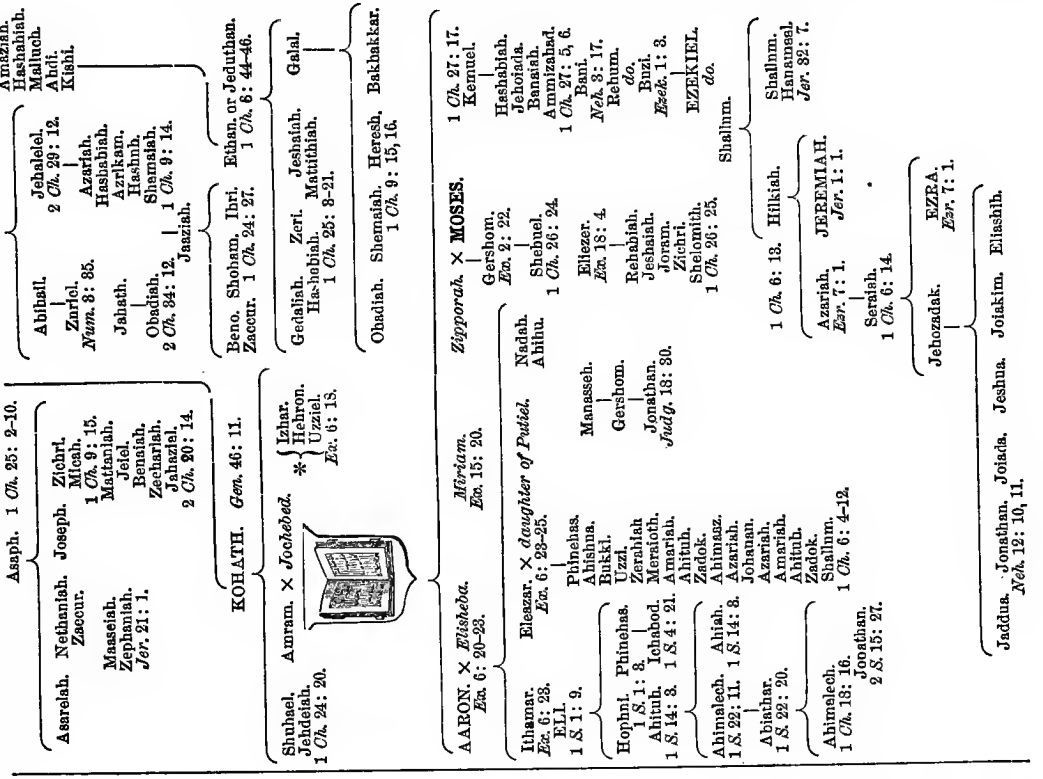
CENTURY.



<p>1803. The Methodists very numerous in England and elsewhere.</p> <p>1804. The BRITISH AND FOREIGN BIBLE SOCIETY founded.</p> <p>1808. Society for the Conversion of the Jews established in London.</p> <p>1809. GREAT AMERICAN MISSIONARY SOCIETY founded in Boston.</p> <p>1810. The Reformed Presbyterian Synod of Scotland.</p> <p>1814. English Methodist Missionary Society founded.</p> <p>American Baptist do. do. do.</p> <p>1816. Evangelical Missionary Society founded at Basle.</p> <p>1817. United Missionary Society founded at New York.</p> <p>Mournful prevalence of Infidelity at Geneva.</p> <p>UNION OF THE LUTHERAN AND REFORMED CHURCHES IN PRUSSIA.</p> <p>1819. American Methodist Missionary Society established.</p> <p>1820. MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH in North America founded.</p> <p>1831. Partial revival of Evangelical Christianity at Geneva.</p> <p>The present state of the Protestant Evangelical Churches throughout the world, calls for our sympathy and our prayers; and the insidious influence of unbridled superstition, on the one hand, and the no less pernicious effect of false philosophy and the pride of human reason on the other, should admonish us that</p> <p>The Bible, and the Bible alone, is the Religion of Protestants.</p>	<p>J. Priestly, Unitarian (England).</p> <p>1837. Some remains of the Oriental Sects, or Christian Communities, exist to the present day, without having been merged in the Church of Rome. These are—</p> <p>I. The <i>Nestorian</i>, or <i>Chaldean Christians</i>, settled on the coast of Malabar.</p> <p>II. <i>Monophysites</i>; namely:</p> <ol style="list-style-type: none"> 1. <i>Syrian Jacobites</i>, under a Patriarch of Antioch. 2. <i>Copts</i>, in Egypt, under a Patriarch of Alexandria. 3. <i>Armenians</i>, under their own Catholics, resident in Persia. 4. <i>Abyssinians</i>, under a head subordinate to the Coptic Patriarch. <p>III. <i>Monotheites</i>, i. e. the <i>Maronites of Mount Lebanon</i>, retain considerable independence, though nominally united to the Romish Church.</p>
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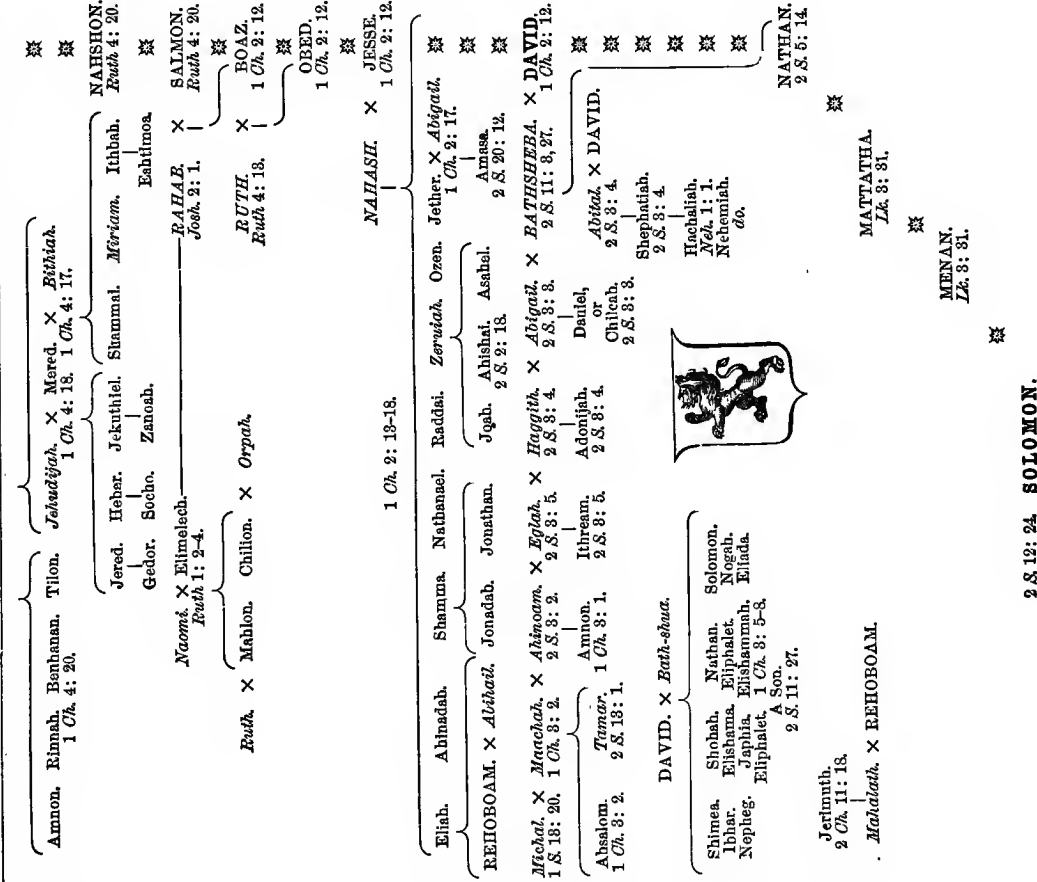
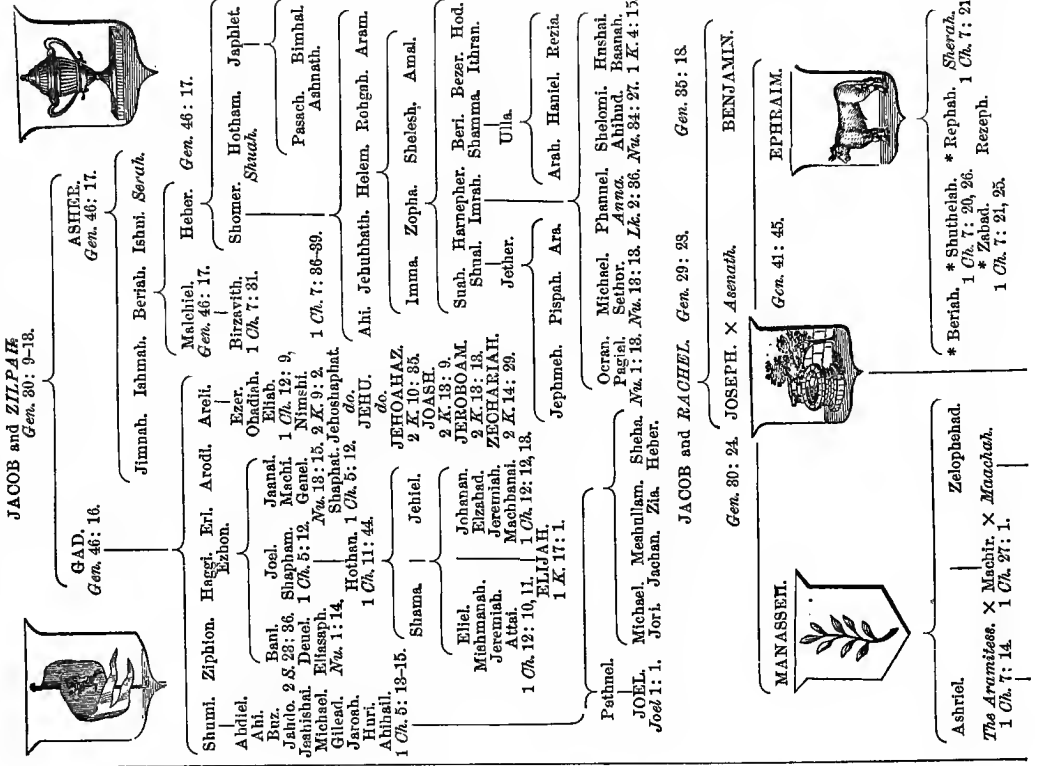
ZALMUNNA, ZEBBA, Zesab. Oreb. *Jud.* 7: 25. *1 Chr.* 2: 55. **HEBER** × **JASH**, *Jud.* 4: 17. *1 Chr.* 2: 55. **EVL REKEM**, ZUR. HUR, REBA. *Num.* 31: 8. *Jemina*, *Kesiah*, *Kerenharpayach*, *Jed.* 49: 14. **JONADAB**, Habazaniab, Jeraniab, Janzaniab. *Jer.* 35: 8-6. **LEAH**, *Gen.* 30: 18-20. **TIRATHITES**, Shimeathites, Suctathites, Roach. **ISSACHAR**, *Gen.* 46: 18. **Phuvah**, Tola, Shirron, Job. *1 Chr.* 7: 2-3. **Jeriel**, Repnahah, Uzzi. **Jannat**, Jfusseim, Izrahiah. **Shemuel**. **Obadiath**, Joel, Ishiah. *1 Chr.* 27: 18. **Michael**, Omri. *1 Chr.* 27: 18. **Joseph**, Ighi, Puri, **TOBIAS**, *Jud.* 10: 1. **Doeda**, **Zaar**, **Nathanee**, **Abijah**, **BALASHA**, **ELAAH**, **HOSEA** × **Gomer**, *1 K.* 16: 27; 18: 8. *Hos.* 1: 8-9. **OMER**, **AHAB**, × **JEZEEL**, *1 K.* 16: 16-31. **Jezreel**, Loruhanah, Leammi. **AHAZIAH**, **JEHORAM**, **JOSH**, **JEHORAM**, × **ATHALIAH**, *1 K.* 22: 40. *2 K.* 1: 17. *1 K.* 22: 26. *2 K.* 8: 17. *2 Chr.* 21: 6. **LEVI**, *Gen.* 29: 34. **Kobath**, **Geshom**, *Gen.* 46: 11. **Merari**, *Jochabed*, *Gen.* 46: 11. *Ex.* 6: 20. **Libni**, **Elisaph**, *Num.* 8: 24. **Shimei**, **Mahali**. **Joel**, *1 Chr.* 15: 7. **Shalomith**, **Hezial**, **Haran**, *1 Chr.* 23: 9. **Joel**, **Zethan**, **Jabiel**, *1 Chr.* 23: 8. **Jahath**, **Zina**, **Jensh**, **Shimeel**, **Shimel**, **Zimnah**, **Echul**, **Zerah**, **Ethan**, **Melchiah**, **Basseiah**, **Adalah**. **Shimri**, **Zina**, **Jensh**, **Shimeel**, **Shimel**, **Zimnah**, **Echul**, **Zerah**, **Ethan**, **Melchiah**, **Basseiah**, **Adalah**. **Shimri**, **Hilkiah**, **Tebaliah**, **Zephariah**, *1 Chr.* 6: 45. **Merari**, *Jochabed*, *Gen.* 46: 11. *Ex.* 6: 20. **Mahali**. **Libni**, **Kish**, **Eleszar**, **Shimeel**, *1 Chr.* 23: 21. **Uzza**, **Jeramoel**, **Shimee**, *1 Chr.* 24: 29. **Heziah**, **Asagah**, **Hoseh**, *1 Chr.* 6: 29, 30. *1 Chr.* 26: 10, 11. **Anzi**, **Hilkiah**, **Shimri**, **Hilkiah**, **Tebaliah**, **Zephariah**, *1 Chr.* 6: 45.

KINGS, *Gen.* 36: 32-39. **Beor**, **Zerah**, **HUSHAM**, **Bedad**, **SAMLAH**, **SAUL**, **Achbor**, **Hadar**, or **Hadad**, **Gennath**, *1 S.* 15: 33. **BELA**, **JOBAB**, **HADAD**, **BAALHANAN**, *1 K.* 11: 14; 20. **DOEG**, *1 S.* 21: 9. **DUKES**, *Gen.* 36: 40-48. **IDUMEAUS**, **Antipater**. **Timnah**, **Alvah**, **Jetheth**, **Aboliharnah**, **Elah**, **Pinon**, **Kenez**, **Teman**, **Milzar**, **Magdiel**, **Iran**. **HEROD**, **Phascelus**, **Salomna**, **Joseph**, **Pherorus**, *Mat.* 2: 12. **Aristobulus** × **Berivica**, **Antipater**. **Alexander**, **ARCHELAUS**, **HEROD**, × **Herodias**, × **Philip**, *Luka* 8: 1. **HEROD**, **Marc'anna**, **Herod**, **Phaselus**, **Salomna**, **Rocanna**, **Olympas**, **Antipater**, **Cypros**, *Act.* 12: 1. **Berivica**, **Arripps**, **Drossus**, **Drusilla**, *Act.* 25: 13. **Gen. 29: 24. **LEAH** × **JACOB**, × **SIMEON**. **Hanooh**, **Hezron**, *Gen.* 46: 9. **Carmi**, **Phallu**, *Gen.* 46: 9. **On**, **Ellab**. **Dathan**, **Abiram**, *Num.* 16: 1. **Gog**, **Shimel**, **Nemal**, *Num.* 26: 9. **Joel**, **Beerah**, *1 Chr.* 5: 8. **Shema**, **Azaz**, **Hela**. **Shema**, **Azaz**, **Hela**. **Shedeur**, **Zaccur**, **Shiza**, **Shamma**, **Adina**, *Num.* 1: 5. *Num.* 18: 4. *1 Chr.* 11: 42. **Joel**, **Zachri**, **Zechariah**, *1 Chr.* 5: 7. **Ehezer**, *1 Chr.* 27: 10. **Asiel**, **Seraiab**, **Joshiah**, **Jehu**, **Jamlech**, **Joel**, **Mesobohab**, *1 Chr.* 4: 84. **Elhoanai**, **Jacobah**, **Jeshoah**, **Assiah**, **Abdiol**, **Jeshmieel**, **Benatah**, *1 Chr.* 4: 86. **Shemafah**, **Ishi**, **Peletiah**, **Neariah**, **Rephalah**, **Uzziel**, *1 Chr.* 4: 42. **Barzilai**, *2 S.* 21: 8. **Adriel**, *1 Sam.* 18: 10. **Jammuel**, **Obad**, **Jamin**, **Jachin**, **Zobar**, **Shaul**, *Gen.* 46: 10. **Salsadai**, **Shallum**, **Misham**, **Samael**, **Nathanael**, **Misham**, **Hamel**, **Zacchur**, **Zacchur**, **Shimel**, *1 Chr.* 4: 26; 27. **Sahn**, **Zurishaddai**, **Maachah**, **Zimri**, *Num.* 1: 6. **Ox**, *Num.* 25: 14. **Shemuel**, *1 Chr.* 27: 16. **Marri**, **SIMON**, **JUDAS**, **JUDAS**, **AMMIHUB**. **ISCARIOT**, *Joh.* 18: 2. **Saln**, **Zurishaddai**, **Maachah**, **Zimri**, *Num.* 1: 6. **Ox**, *Num.* 25: 14. **Shemuel**, *1 Chr.* 27: 16. **Marri**, **SIMON**, **JUDAS**, **AMMIHUB**. **ISCARIOT**, *Joh.* 18: 2. **Shaphat**, *Num.* 18: 5. **Shemuel**, *Num.* 24: 20. **Shemafah**, **Ishi**, **Peletiah**, **Neariah**, **Rephalah**, **Uzziel**, *1 Chr.* 4: 42. **Barzilai**, *2 S.* 21: 8. **Adriel**, *1 Sam.* 18: 10. **Shemafah**, **Ishi**, **Peletiah**, **Neariah**, **Rephalah**, **Uzziel**, *1 Chr.* 4: 42. **Barzilai**, *2 S.* 21: 8. **Adriel**, *1 Sam.* 18: 10.**



<p>* IZHAK, or Amminadab. Ex. 6: 19-25, 35. 1 Ch. 24: 19.</p> <p>* HEBRON. 1 Ch. 24: 19.</p> <p>* UZZIELE. Ex. 6: 18.</p>		<p>Nepheg. Zithri. Korah. Jeriah. Amariah. Jahaziel. Jehaneum. Shamhoth. Shelomith. Chenaniah. Assir. Elkansh. Ahissaph. Eiel. Hashabiah. Jeriah. 1 Ch. 24: 23, 27.</p> <p>Kora. 1 Ch. 9: 19-21. Assir. Tahoth. 1 Ch. 24: 25.</p> <p>Meshelelah. Matthiah. Shallum. Akkub. Talmor. Ahinum. 1 Ch. 9: 17, 32. 1 Ch. 15: 8. 2 Ch. 29: 18.</p> <p>Zechariah. Jediel. Zebadiah. Jethiel. Eiam. Jehoaan. Elitsonai. 1 Ch. 26: 2, 8. 1 Ch. 6: 24: 37.</p> <p>Ahtmoth. Amasai. 1 Ch. 6: 25, 35.</p> <p>Elkanah. Zophia. Naliah. Elihu. Jeroham. 1 S. 1: 1, 2. 1 Ch. 6: 26, 27.</p> <p><i>Iannah</i> × Elkanah. × <i>Femina</i>.</p> <p>SAMUEL. 1 S. 1: 20.</p> <p>Heman. Joel. Shisha. Abiah. 1 Ch. 26: 4. 1 S. 8: 2.</p> <p>Elihoresh. Abiah.</p> <p>Bakkiah. Mattaniah. Uzziel. Shebuel. Jeremoth. Hananiah. Hanani. Elihuah. Gliddai. Romamtezer. Joshubkasha. Mallothi. Horbir. 1 Ch. 24: 24.</p>
<p>JACOB and BILHAH. Gen. 30: 8, 9-11.</p> <p>DAN. Gen. 30: 6.</p> <p>NAPHTALI. Gen. 30: 8.</p> <p>Hushim. 1 Ch. 46: 23.</p> <p>Jahzeel. Guni. Jezer. Shileem.</p>		<p>Amishaddai. Joeli. Jerothum. A. Man of Ebon. Vopshel. Abiezer. Bakkai. Azriel. Of Dan. X. Naphtali. Abrah. Nahbi. Jerimoth. 1 Ch. 1: 12. 1 Ch. 27: 22. 2 Ch. 27: 14. 1 K. 1: 15. 1 Ch. 27: 14. 1 Ch. 27: 19.</p> <p>Gemalli. Abihamech. Menash. Dibri. Abitoom. Ammihud. Abimaz × Basemath. Ammiel. Abihah. SAMSON. Shamuh. Bgakt. 1 Ch. 4: 6. 1 Ch. 13: 12. Ex. 31: 6. 1 Ch. 13: 2, 14. 1 Ch. 4: 15. 1 Ch. 28: 11.</p>

<p>Jewith. × Ephraim. × * CALEB. × Maachab. × Ephah. — Zithri. 1 Ch. 2: 18-42.</p> <p>Althophel. Iether. Shobab. Ardou. Harau. Gazez. 2 Ch. 17: 16. Moza. Hizkiah. Jaidal. Ameshah. 2 Ch. 17: 16.</p> <p>Rekem. Korah. Shema. Tappuah. Sheemai. Raanan. Micon. Jorkoum. 1 Ch. 2: 42-44.</p> <p>Regem. Jotham. Gedaliah. Gesum. Folet. Ephah. Sheph. Cushi. 1 Ch. 2: 46. ZEPHANIAH. Zeph. 1: 1.</p> <p>Madmannah. Sheaph. Sheber. Achazab. Sheva. Tirhanah. 1 Ch. 2: 47-49.</p> <p>HUR. HABAKKUK. OBADIAH. Machbenah. Gibeon.</p> <p>Hoshah. — Caleb. — RAM. Jezaniah. Jer. 42: 1. Uri. Ex. 31: 2. Bezaeel. 2 Ch. 2: 31.</p> <p>Ethan. Shalma. 1 Ch. 2: 51-54. Bethlehem. The Netophathites. Shohal. Hareph. Bethlezer. 2 Ch. 2: 31.</p> <p>Jezreel. Ishma. 1 Ch. 4: 8. Gaveogim. Dodo. IBZAN. Ephat. Elhanan. Tynurimeth. Heled. 2 S. 23: 24. Serash. Maharai. 1 Ch. 11: 80.</p> <p>CHELUB. or JEPHUNNEH. 1 Ch. 4: 11. Hushah. 1 Ch. 4: 4. Kirjathjeirim. 1 Ch. 2: 50. Bealah. Jahath. 1 Ch. 4: 2.</p> <p>AMMINADAB. Kenez. 1 Ch. 4: 13. Caleb. Shimon. Ezra. Jehaleleel. 1 Ch. 4: 17. 1 Ch. 4: 16-20. Aarou. Labad. 1 Ch. 4: 2. Aarou. X. <i>Ephraim</i>. Ex. 6: 23. Ziph. Ziphah. Tiria. Ishi. Asareel. Esaton. Zobath. Ben-zobeth. Paseah. Bethrapha. Tahinoah. 1 Ch. 4: 12. Irmahash.</p> <p>Hathath. Haldai. Msonothan. 1 Ch. 4: 15. Kenez. 1 Ch. 4: 15. 1 Ch. 27: 15. Ophra. 1 Ch. 4: 15, 14.</p>	
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CHRIST'S descent from David to Salathiel, according to Luke 3: 27-31. * married

JONAN. * ELIAKIM. * MEELA. * REHOBOAM. * ABIA. * ASA. * JOSAPHAT. * JORAM. * OZIAS. * JOATHAM. * ACHIAZ. * EZEKIAS. * MANASSES. * AMON. * ADDL. * MELCHI. * SALATHIEL.

Basmath. I. K. 4: 15. Abimeaz. do. Tophath. I. K. 4: 11. Abimeaz. X. Melechah. X. Rehoboa. I. K. 11: 43. Abimeaz. X. Melechah. X. Rehoboa. I. K. 11: 43. Abimeaz. X. Melechah. X. Rehoboa. I. K. 11: 43.

Abimeaz. X. Melechah. X. Rehoboa. I. K. 11: 43. Abimeaz. X. Melechah. X. Rehoboa. I. K. 11: 43. Abimeaz. X. Melechah. X. Rehoboa. I. K. 11: 43.

Abimeaz. X. Melechah. X. Rehoboa. I. K. 11: 43. Abimeaz. X. Melechah. X. Rehoboa. I. K. 11: 43. Abimeaz. X. Melechah. X. Rehoboa. I. K. 11: 43.

Abimeaz. X. Melechah. X. Rehoboa. I. K. 11: 43. Abimeaz. X. Melechah. X. Rehoboa. I. K. 11: 43. Abimeaz. X. Melechah. X. Rehoboa. I. K. 11: 43.

Abimeaz. X. Melechah. X. Rehoboa. I. K. 11: 43. Abimeaz. X. Melechah. X. Rehoboa. I. K. 11: 43. Abimeaz. X. Melechah. X. Rehoboa. I. K. 11: 43.

Abimeaz. X. Melechah. X. Rehoboa. I. K. 11: 43. Abimeaz. X. Melechah. X. Rehoboa. I. K. 11: 43. Abimeaz. X. Melechah. X. Rehoboa. I. K. 11: 43.

Abimeaz. X. Melechah. X. Rehoboa. I. K. 11: 43. Abimeaz. X. Melechah. X. Rehoboa. I. K. 11: 43. Abimeaz. X. Melechah. X. Rehoboa. I. K. 11: 43.



* Rephah. I. Ch. 7: 25. Tahab. Toleah. Leedan. Ammihud. Elisarna. Nun. * Zahad. * Berlish. Gedli. Shuthelah. Eiead. MENAHEM. 2 K. 15: 14. PEKAIHAI. Nebat. X. Zevuah. I. K. 11: 26. JOSHUA. Num. 10: 1. Ec. 33: 11. * Shuthelah. JEROBOAM. I. K. 11: 28. Bered. Tahath. Elatub. Tahath. I. Ch. 7: 20. Abijah. NADAB. I. K. 14: 20. * Berishah. Gedli. Shuthelah. Eiead. MENAHEM. 2 K. 15: 14. PEKAIHAI. Nebat. X. Zevuah. I. K. 11: 26. JOSHUA. Num. 10: 1. Ec. 33: 11. * Shuthelah. JEROBOAM. I. K. 11: 28. Bered. Tahath. Elatub. Tahath. I. Ch. 7: 20. Abijah. NADAB. I. K. 14: 20.

Shiphtau. DEBORAH. X. Lapidoth. Jud. 4: 4. Meshillemoth. Johanan. Meshillemoth. Azariab. Berechiab. 2 Ch. 28: 12. Zichri. Shalum. Jehizkiab. 2 Ch. 28: 7. Azaziab. Obed. Hadlai. Amasa. 2 Ch. 28: 9, 12. Micah. Hoshua. 1 Ch. 27: 1. Hoshua. 1 Ch. 27: 1. Abijah. Hushai. 1 Ch. 27: 10. I. K. 4: 8. 1 Ch. 11: 36. 2 S. 15: 32.

Hahod. Hephher. Helek. Shemida. Bedan. Shechem. Num. 26: 29-32. Abian. Shechem. Aniam. Likhi. I. Ch. 7: 19. Eliel. Azriel. Jeremihab. Ephraim. Zechariah. Pedahzur. Gamaliel. I. Ch. 27: 20. 1 Ch. 27: 21. Num. 1: 10. Hadaviab. Jahdiel. Amiel. Meshir. 2 S. 17: 27. Josph. GIDEON. Jud. 6: 11. Jether. ABIMELECH. Jotham. Jud. 9: 1. 1 Ch. 8: 20. Jud. 9: 1.

Adnah. Michael. Barzilai. Zithai. 1 Ch. 12: 20. Elhanan. Abimelech. 2 S. 17: 27. Shalpat. A Son. 19: 37. Jedeah. A Son. 1 Ch. 19: 20. Tappath. JEFFTHAI. ELTISHA. I. K. 4: 11. A Daughter. I. K. 18: 16. 2 S. 20: 26. JAIR. Jud. 11: 34. Joabhad. 1 Ch. 12: 20. Jud. 10: 8. BENJAMIN. Gen. 46: 21.

Hahod. Hephher. Helek. Shemida. Bedan. Shechem. Num. 26: 29-32. Abian. Shechem. Aniam. Likhi. I. Ch. 7: 19. Eliel. Azriel. Jeremihab. Ephraim. Zechariah. Pedahzur. Gamaliel. I. Ch. 27: 20. 1 Ch. 27: 21. Num. 1: 10. Hadaviab. Jahdiel. Amiel. Meshir. 2 S. 17: 27. Josph. GIDEON. Jud. 6: 11. Jether. ABIMELECH. Jotham. Jud. 9: 1. 1 Ch. 8: 20. Jud. 9: 1.

Adnah. Michael. Barzilai. Zithai. 1 Ch. 12: 20. Elhanan. Abimelech. 2 S. 17: 27. Shalpat. A Son. 19: 37. Jedeah. A Son. 1 Ch. 19: 20. Tappath. JEFFTHAI. ELTISHA. I. K. 4: 11. A Daughter. I. K. 18: 16. 2 S. 20: 26. JAIR. Jud. 11: 34. Joabhad. 1 Ch. 12: 20. Jud. 10: 8. BENJAMIN. Gen. 46: 21.

* Becher. * Belah. Neaman. Nohah. Ehi. * Jediel. Aahbel. Gera. Mupptan. Rosh. * Rapha. Hupptin. Ard. * Zahad. * Berlish. Gedli. Shuthelah. Eiead. MENAHEM. 2 K. 15: 14. PEKAIHAI. Nebat. X. Zevuah. I. K. 11: 26. JOSHUA. Num. 10: 1. Ec. 33: 11. * Shuthelah. JEROBOAM. I. K. 11: 28. Bered. Tahath. Elatub. Tahath. I. Ch. 7: 20. Abijah. NADAB. I. K. 14: 20.

SALATHIEL.
Luke 3: 27.

From SALATHIEL to CHRIST, according to St. Matthew and St. Luke.

森 森 森

Malchiram. Shenazar. Jechemish. Hoshama. Nadabiah.

森 森 森 森



森 森 森 森

PEDAIAH.

Shimeel.
1 Ch. 3: 18-22.

森 森 森 森 森 森 森 森 森 森 森 森 森 森 森 森 森 森

ZERUBBABEL.

* Beecher.
1 Ch. 7: 8.

Zimri. Eliezer. Omri.
Abiah. Josab.
Etioenat. Jerimoth.
Anothoth. Alameth.

* Jedtaal.
1 Ch. 7: 6-10.

Bilham.

Jenuh. Chenaanah. Zetian.
Abishabar. Benjamim.
Ehud. Tbarahish.
1 Ch. 8: 7.

* Belah.
1 Ch. 7: 7; 8: 3-5.

Ezbon. Abihud. Uzziel.
Abihana. Shepnyuan.
Uzzi. Naaman. Ahoan.
Iri. Jerimoth. Haram.

* Bapha.
1 Ch. 8: 2.

Shuppim. Maaca.
1 Ch. 7: 12-13.

Naman. Ahiah. Gera. Uzza. Ahhud.
Hodeeh. X Suabaraim. X Baara. X Husekim.

Jobab. Meshah. Malcham. Zibia. Jeuz. Ahitub. Elpaal.
Shachia. Mirma.
1 Ch. 8: 9, 10.

Eber. Misham. Shamed.
1 Ch. 8: 11, 12.

Shashak.
1 Ch. 8: 25.

Jeroham.

Absalom.

Shema.
1 Ch. 8: 13.

Eliada. Shimni. Beriah.
Jehoshabad.
2 Ch. 17: 17, 18.

Shamsherai. Jaresiah. Eliah.
Shebariah. Zichri. Rinmon.
Athaliah. Zichri.
1 Ch. 8: 26: 27. 2 S. 4: 2.

Jachim. Eitenal. Adaiash.
Zichri. Zithiel. Beraah.
Zabdi.
1 Ch. 8: 19-21.

Jeroham.
1 Ch. 12: 7.

Baanah. Rechab.

Arad. Shashak. Jeremoth. Ader. Michael.
Elpaal. Ispah. Jona. Aho.
1 Ch. 8: 17, 18. 1 Ch. 8: 19-16.

Joelab. Zebadiah.

Zabadiab. Meshullam. Hezeki. Heber. Ishmerai. Jesiah. Jobab.

Ishpan. Etel. Zichri. Hananiab. Antothijah. Heber. Abdon. Hanan. Eliam. Iphedeah.
Penuel.
1 Ch. 8: 22: 23.

JEHIEL. X MAACHAH.
1 Ch. 9: 85.

Abdon. Zar. Kish. Baal. Ner.
1 Ch. 9: 36, 37.

Nadab. Gedor. Aho. Mikloth.
Zechariah. Shimeam.

Ishmaiah.
1 Ch. 12: 4.

Melaiash.
Neh. 3: 7.

Apiah.
1 S. 9: 1.

Bechorath. Zeror. 2 S. 1.

Abiel.

Kiah. Ner. Abner.
1 S. 9: 8. 1 S. 14: 50.

Jasiel. SAUL.
1 Ch. 21: 21.



According to Matthew, chap. I.

ZERUBBABEL.

RHESA.



ABUUD. JOANNA. JOSEPH.

JUDA.

AZOB.

Mesullam, Hanaiah, Heebubab, Jushabnessed, Hassushiah, MATTATHIAS.

SADOC.

Palstiah, Jessiah, Shechaniah, Eaphniah, Aman, Obadiah, Semiah, MAATH.

NAGGE.

ACHIM.

Hastnah, Igeal, Neeriah, Bariab, Shaphat, Hezekiah, Elioenal, Azrikam.

ESLI.

ELIUD.

Hodajah, Pelalah, Jobanan, Anuni, Elisabih, Akkub, Dalajah.

NAUM.

ELEAZAR.

MATTATHIAS, JOSEPH, JANNA, MELCHIL, LEVI, MATTHATH.

AMOS.

MATTATH.

MELCHIL, LEVI.

JACOB.

MATTATH.

Zebedee. x Salome. JAMES. JOHN. Math 4: 21.

HELL. - Mary. x Alphaeus. x Cleopas. JOSEPH. x MARY. Math 27: 56. JAMES. SIMON. Mark 6: 3. JUDE. or ANDREW. Luke 6: 16. JOHN 1: 40.

CHRIST.

Abinoam. x SAUL. x Rispah. 1 S. 14: 50. 1 S. 9: 2. 2 S. 3: 7.

Malchishua. Jonathan. DAVID. x Michal. x Phalt. Merab. x Adriel. Ishboosheth. 1 S. 14: 49. 1 S. 14: 49. 1 S. 18: 19. 2 S. 2: 8. 1 S. 14: 49. Mephibosheth. 2 S. 4: 4. 1 Ch. 8: 33. Five Sons banded. Armoni. 2 S. 21: 8. Gera. Shimel. 2 S. 16: 5. 1 Ch. 8: 85. Shimel. Est. 2: 5.



Pithon. Melech. Ahoz. Tereq. Jehoaddar. 1 Ch. 8: 85-89.

Alemeth. Aznavoth. Zimri. Moza. Binea. Rapha. Etessah. 1 Ch. 8: 86-89.

Azel.

Ulam. Jehush. Eliphalet. Azrikam. Rocharu. Ishmael. Seralah. Obadiah. 1 Ch. 19: 8-6. 1 Ch. 8: 88.

Eiuza. Bealiah. Shephatiah. Elkanaah. Azareel. Jashobeam. Jazrael. Joezer. Jarimoth. Shamsariah. Asnaveth. Jesiah.

Jeziel. Pelet.

Jeramiah. Jehoziel. Johanan. Josabad. Berachiah. Jebu. Hiel. Abiezer. Zaecheus. 1 Ch. 27: 28. 1 K. 16: 94. 1 Ch. 27: 28.

Segub.

Jessab. Elbal. Chelton. Samueh. Gera. Bichri. Ibrajah. Ithiel. Itrai. Eildud. Ehad. Sheba. 2 S. 2: 1. Retel. Meassiah. - Zelekiah. Gidon. Gabbai. Meshullam. Kolalah. - Ahab. Abidan. Yova. 1: 11. Sallai. Meshullam. Pedajah. Judah. Neh. 11: 9. Neh. 11: 8. Michri. Joed. Zehri. Uzzi. Meshullam. Joel. Neh. 11: 9. Sallai. Neh. 11: 7.

PAUL.

Paulip. 8: 6.

Jerohan.

Tonash.

1 Ch. 9: 8.

GENEALOGICAL TABLES OF PROFANE ANCIENT HISTORY.

TRJAN GENEALOGY.

DARDANUS.

ERIOHTHONIUS.

TROS.

Ganymedes.

Ilius.
Laomedon.

TITHONIUS. PRIAM. Lampus. Clythus. Hicetaon.
MEMNON. HECTOR.

PERSEIDÆ.

DANAUS. (4 Gener. ð Danaus and Perseus.)

PERSEUS and ANDROMEDA.

Peres, Eleus, Electryon, Gorgophone, ALCÆUS, Sthenus, Mestor, m. *Lysidice*.

K. of *Tyrantibus*, m. *Nicippe*.

AMPHYTRIO, m. *Alcmæna*. Perimede. Euristheus. Race of Perseus ends, *The Pelopidæ succedæ.*

HERACLIDÆ.

HERCULES, m. 1. *Deianira*: 2. *Atge*.

Iphicles.
Iolaus,
leader of the *Heracida*
against *Euristheus*.

HYLLUS, m. *Iola*.

Cleodæus. *Euclyme*,
m. *Polycyon*. Antiochus.
Phylus.
Hippotes.

Aristomachus. Altes, K. of Corinth.

TREMENUS, Cresphontes, K. of Messenia,
m. *Merope-Egyptus*.
has Argos. Aristodemus,
K. of Sparta.

EURYSTHENES, m. *Lathria*. PROCLEES m. *Anacamara*. Whence the *Spartans*.

EARLY GREEK GENEALOGY.

DEUCALION.

HELEN.

The Hellenes.

Dorus. Xanthus. (Sithus). *Æolina*.
The Dorians. *The Æolians*.
Acheus. Ion.
The Achaena. *The Ionians*.

PELOPIDÆ.

TANTALUS.

PELOPS.

ATREUS, at Mycene.

Nicippe.

Thyestes.

AGAMEMNON, m.

Clytemnestra.

Pisthenes.

Tantalus.

Pisthenes.

Pelopia.

Ægisthus.

Ergone, m.

Tisamenus.

ORESTES, m.

Hermione.

Penthes.

CADMUS.

Leibæens.

ÆDIPUS.

Lains.

Polyuces.

Etceles.

Leodanus.

Thersander.

Tisamenus.

Autesion.

(*Herod.* iv. 134.)

<p>Archelaus.</p> <p>KINGS OF ATHENS.</p> <p>Caerops I. Cranus. Amphyction. Erichthonius. Pandion. Erechtheus. Caerops II. Pandion II. Zegeus. Theseus. Menestheus. Demophon. Osymias. Aphidas. Thymetes. Melanthus. Codrus. <i>(Perpetual Archons)</i></p>	<p>Callias.</p> <p>Hermesthus.</p> <p>Medon.</p> <p>Althæmenes, first K. of Crata.</p> <p>Lacedæus. Mella. <i>Argos a Democracy.</i></p> <p>Phidon, prince of Ægimæta. KINGS OF SPARTA. (Hercules) Cleonæus. I. AMISTOMEDES.</p>	<p>Cleus.</p> <p>Phalocus.</p> <p>Regnidas—Panthous—Euphorhus—Mnesarchus. PYTHAGORAS.</p>	<p>2. EURYSTHEUS. 3. AGIS. 4. EGESTRATUS. 5. LABATAS. 6. DORYSSUS. 7. AGESILAUS. 8. ARCHELAUS. 9. TELEGIUS. 10. ALCAMENES. 11. POLYDORUS. 12. EURYCRATES. 13. ANAXANDER. 14. EURYCRATIDES. 15. LEON. 16. ANAXANDRIDES.</p>	<p>2. PROCLUS. 3. SOUS. 4. EURYFON. 5. PRYTTANIS. 6. EUNOMUS.</p> <p>7. POLYDORUS, LYCURGUS, 8. CHARILUS, the <i>Lampyris</i>. 9. NICANDRUS. 10. THEOPOMUS.</p>	<p>1. CARANUS, reckoned the first king. 10. ALEXANDER I.</p> <p>KINGS OF MACEDONIA.</p>	<p>11. PERDIOAS II. 12. ARCHELAUS. 13. OEESTES.</p> <p>14. ALEXANDER II. 17. PEDIOCAS. 18. PHILIPPUS II.</p> <p>19. ALEXANDER III, THE GREAT, joint K. with Ardicæus. 20. PHILIP III. Thessalonice, m. 21. CASSANDER. Ardicæus. 22. PHILIP IV. m. Dam. Polioerates, son Antigonus.</p>	<p>17. LEONIDAS. 18. LEONIDAS. 19. PLEISTARCHUS. 20. PLEISTOANAX. 21. PAUSANIAS. 22. AGESIPOLIS II. 23. CLEOMBROTUS I.</p>	<p>11. XEUXIDAMUS, Archidamus, Hippocratidas, Agis. 12. ANAXIDAMUS. 13. ARCHIDAMUS I. 14. AGESIOLES. 15. ARISTON. 16. DEMARATUS.</p>	<p>17. LEOTYCHIDES. 18. ARCHIDAMUS II. 19. AGIS II. 20. AGESLAUS II. 21. ARCHIDAMUS III. 22. AGIS III. 23. AGIS IV. 24. EURYDAMIDAS. 25. EURYDAMIDAS II. 26. EURYDAMIDAS. 27. EURYDAMIDAS. 28. AGIS V. 29. EURYDAMIDAS. 30. HANNIBAL, <i>King of Sicily.</i> 31. HANNIBAL, <i>King of Sicily.</i></p>	<p>19. AGESIPOLIS II. 25. CLEOMENES II. 24. EGESIPOLUS II. 26. CLEOMENES III. 27. CLEOMENES III. 28. CLEOMENES III. 29. CLEOMENES III. 30. CLEOMENES III. 31. CLEOMENES III.</p>	<p>23. DEMETRIUS POLIOCRATES, m. <i>Phida</i>, d. of Antipater. 24. ANTIGONUS I. Gonat. 25. DETRIUS II. Alcyoneus. 26. PHILIPPUS V. 27. ANTIGONUS II. (Doseu). 28. PERSEUS. 29. PERSEUS. 30. PERSEUS. 31. PERSEUS.</p>	<p>16. ALEXANDER II. 17. PEDIOCAS. 18. PHILIPPUS II. ANTIPATER.</p> <p>19. ALEXANDER III, THE GREAT, joint K. with Ardicæus. 20. PHILIP III. Thessalonice, m. 21. CASSANDER. Ardicæus. 22. PHILIP IV. m. Dam. Polioerates, son Antigonus.</p>	<p>28. DEMETRIUS POLIOCRATES, m. <i>Phida</i>, d. of Antipater. 24. ANTIGONUS I. Gonat. 25. DETRIUS II. Alcyoneus. 26. PHILIPPUS V. 27. ANTIGONUS II. (Doseu). 28. PERSEUS. 29. PERSEUS. 30. PERSEUS.</p>	<p>28. ARCHIDAMUS V, <i>Filla</i>, <i>Polyph.</i> iv. 23. 29. EURYDAMIDAS. 30. HANNIBAL, <i>King of Sicily.</i> 31. HANNIBAL, <i>King of Sicily.</i></p>	<p>ATHENIAN FAMILIES. I. THE ALCMÆONIDÆ. Alcmæon. Megacles, rival of Peisistratus. <i>Herod.</i> vi. 125. ALCMÆON, raises the family to distinction. <i>Herod.</i> vi. 125. Megacles, m. <i>Agaristæ</i>, d. of Cleisthenes of Sicyon. <i>Herod.</i> vi. 127. CLEISTHENE of Athens. <i>Herod.</i> vi. 131. Hippocrates. XANTIPPUS, m. <i>Agaristæ</i>, Megacles. PERICLES.</p>	<p>2. ASDRUBAL, <i>Sardinia and Sicily.</i> 3. ASDRUBAL. 4. HANNIBAL. 5. ASDRUBAL. 6. SAPPHO, <i>Africa.</i> 7. HANNIBAL, <i>Sicily.</i> 8. HANNIBAL. 9. GISCO. 10. HANNIBAL, <i>King of Sicily.</i> 11. HANNIBAL.</p>
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II. HOUSE OF HANNU.

- 380. 1. HANNO. 380.
- 2. Gisco.

- 3. Hamilcar. Syracuse.
- 4. Anonymous.
- 5. Bomilcar.

THE SELEUCIDÆ.

SELEUCUS I. Nicator, m. 1. *Apame*, 2. *Siratonia*, d. of Dem. Poliocretes.

ANTIOCHUS I. Soter, m. 1. *Siratonia*, 2. *Anon*, *Phila*, m. Antig. Gonatas, K. of Macedon.

ANTIOCHUS II. Theos, m. 1. *Laodice*, 2. *Berenice*, d. of Ptol. Philad. *Apame*, *Laodice*.

SELEUCUS II. Callinicus, m. Antiochus Hierax. *Siratonia*, m. Ariarthes IV., d. of Cappadocia. m. Mags, of Cyrene.

SELEUCUS III. Cerannus. *Siratonia*, m. Mithridates IV., of Pontus. ANTIOCHUS III. THE GREAT, m. *Laodice*, d. of Mithridates.

Antiochus. *Laodice*. SELEUCUS IV. Philopater, m. his sister *Laodice*. ANTIOCHUS IV. Epiphanes. *Cleopatra*, m. Ptolemy V., of Cappadocia.

DEMETRIUS I. *Laodice*, m. Perais, K. of Macedon. ANTIOCHUS V. Eupater.

DEMETRIUS II, m. 1. *Cleopatra*, d. of Ptol. Philom. 2. *Rhacogone*. ANTIOCHUS SIDETES, m. *Cleopatra*, his d-in-law.

SELEUCUS V. ANTIOCHUS GRYPUS, m. *Cleopatra Sene*, d. of Ptol. Physcon. ANTIOCHUS CYZICENUS, m. *Cleopatra*, d. of Ptol. Physcon.

Selaucus Epiph. Antiochus Epiph. Philip. Eusebes. ANTIOCHUS EUSEBES, m. *Cleopatra Sene*. Demet. Eocharses. Antiochus Dionys.

ANTIOCHUS ASIATICUS. SELEUCUS CYBIOSACTES, m. *Berenice*, d. of Ptol. Auletes.

THE PTOLEMIES.

PTOLEMY I, S. of LAGUS, m. 1. *Euridice*, d. of Antipater. 2. *Berenice*. (3. Conenubines.)

Ptol. Cerannus, K. of Macedonia. PTOLEMY II, PHILAD, m. 1. *Arsinoe*, d. of Lysimachus. 2. His sister *Arsinoe*. Mags of Cyrene, *Arsinoe*.

PTOLEMY III, UERGETES, m. *Berenice*, m. ANTIOCHUS THEOS, d. of Mags.

PTOLEMY IV, PHILOPATER, m. 1. His sister *Arsinoe*. 2. *Agathocleia*. Mags. *Arsinoe*.

II. CYPSELUS of Athens: descended from Æacus and Ajax. *Herod*, vi. 35.

Miltiades, tyrant of the Chersonese. *Herod*, vi. 34.—Cimon.

Stesagorus, succeeds Miltiades. *Herod*, vi. 33.

Mefiochus. *Herod*, vi. 41. CIMON, the Athenian.

THE JEWS.—I. HOUSE OF THE MACCABEES. MATTATHIAS.

JUDAS MACCABÆUS. Jonathan, High-priest. SIMON, Prince and High-Priest.

John Hyrcanus.

Aristobulus I. K. and H. Pt. m. *Alexandra*. Alex. I. Jannaeus.

Hyrcanus. Aristobulus.

Alexander II. Antigonus.

II. HOUSE OF HEROD.

Antipater. Salome. HEROD THE GREAT, m. olva wives.

By *Miriamne*. Herod Philip, Archelans, m. *Salome*, *Math* ii. 22. *Luke* iii. 1.

Antipater, killed in prison. Aristobulus.

Her. Agrippa. Herod, K. of HERODIUS. *Salome*, m. Philip. *Math* xiv. 6.

Acts xii. Chalcis. *Acts* xxv.

BERNICE. *Acts* xxv. DRUSILLA. *Acts* xxiv.

THE CÆSARS.

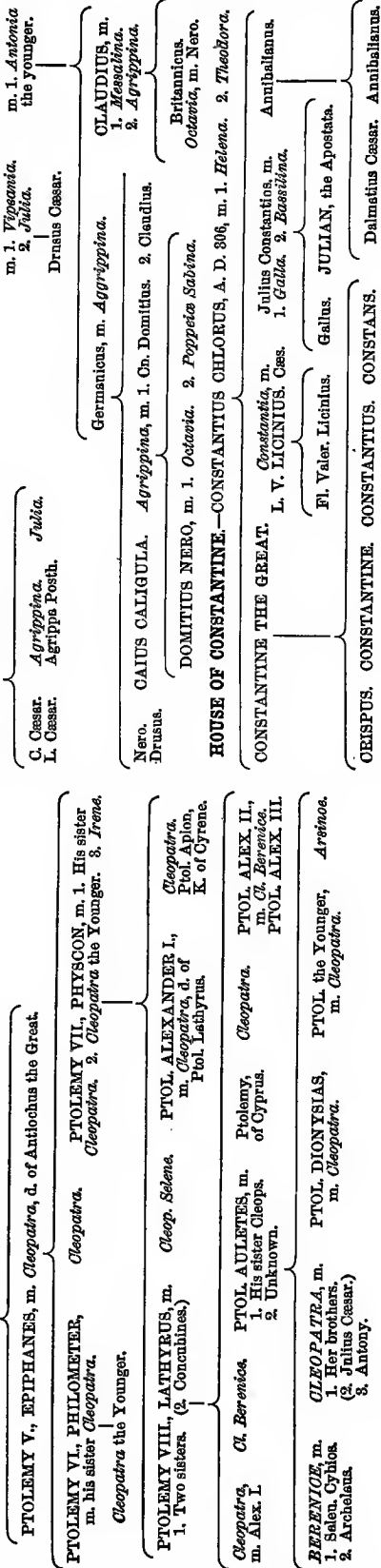
I. Julius Cæsar, Pretor, B. C. 84.—JULIUS CÆSAR, Dictator, 44. *Julia*, m. Ac. Balhus.

Julia, m. Pompey.

Octavia the elder, m. M. Marcellus. *Octavia* the younger, m. 1. C. Marcellus. 2. Pompey. 3. M. Antony.

II. CÆSAR OCTAVIANUS AUGUSTUS, m. 1. *Scrubonia*. 2. *Livia*, widow of T. Cl. Nero.

Julia, m. 1. M. Cl. Marcellus. 2. Agrippa. 3. Tiberius. TIBERIUS NERO, Nero Cl. Drusus, m. C. OCTAVIUS. (CÆS. AUGUSTUS.) *Accia*, m. C. Octavius.

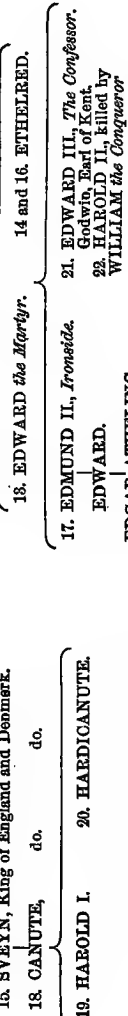
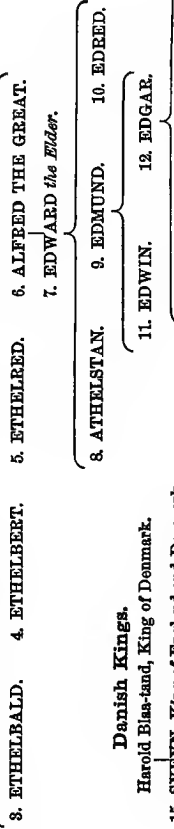


GENEALOGICAL TABLES OF EUROPEAN MONARCHS.

I. KINGS OF ENGLAND.

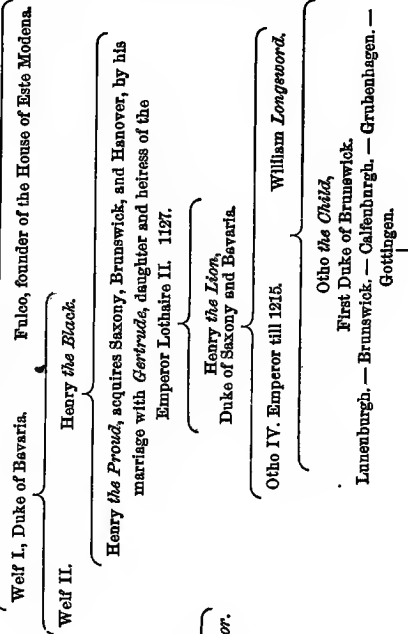
1. Anglo-Saxon Kings.

- 1. EGBERT THE GREAT, first king of all England, A. D. 827-836.
- 2. ETHELWOLF.



II. HOUSE OF BRUNSWICK.

- WELF, or GUELF, about A. D. 800, Lord of Attorf in Suabia.
- Cunegunda*, heiress of the Welfs, m. Azo, Margrave of Este.



II. Norman Kings. A. D. 1066-1154.

- 24. WILLIAM II. Rufus.
- 25. HENRY I.
- Matilda*, m. 1. Emp. HENRY V. 2. Geoffrey Plantagenet.

III. House of Plantagenet. 1154-1399.

Geoffrey Plantagenet

27. HENRY II, m. *Eleanor*.

28. RICHARD *Cœur de Lion*.

Geoffrey.

Arthur, murdered by his Uncle John.

80. HENRY III

Richard, Emperor of Germany.

31. EDWARD I. *Longshanks*.

Edmund the *Hunchbacked*, Earl of Lancaster.

32. EDWARD II, m. *Isabella* of France.

BLANCHE.

33. EDWARD III

Edward the *Black Prince*.

William Lionel, Duke of Clarence.

John of Gaunt, Duke of Leinster, m. *Blanche*.

Edward, Duke of York.

34. RICHARD II

Philippa, m. Edward Mortimer.

IV. House of Lancaster. *Red Rose*. 1199-1460.

Roger Mortimer, decl. heir to the Crown.

John Beaufort.

35. HENRY IV.

Ann Mortimer, m.

RICHARD, son of Edward, D. of York.

36. HENRY V, m. *Catherine* of France, who subsequently married Owen Tudor.

V. House of York. *White Rose*. 1460-1485.

37. HENRY VI

Owen Tudor.

38. EDWARD IV.

Margaret Beaufort, second heiress of the H. of Lancaster, m. Edmund Tudor.

39. RICHARD III

VI. House of Tudor, 1485-1603.

40. EDWARD V.

Elizabeth of York, marries, 41. HENRY VII, who unites the *Roses*.

Arthur. *Margaret*, m. JAMES IV, King of Scotland. (Stuart)

42. HENRY VIII. *Mary*, m. 1. Louis XII, K. of France, 2. Charles Brandon, D. of Suffolk.

JAMES V, K. of Scotland. (*Beheaded*.)

43. EDWARD VI. 44. *MARY*. 45. *ELIZABETH*.

Frances Brandon, m. Henry Grey, Duke of Suffolk.

VII. House of Stuart, 1603-1689.

LADY JANE GREY. (*Beheaded*.)

46. JAMES I. (VI. of Scotland).

Elizabeth, m. Frederick, Elect. Palat.

Ernest Augustus, first Elector of Hanover.

47. CHARLES I. (*Beheaded*.)

Sophia, heiress to the throne.....

Ernest Augustus, first Elector of Hanover.

48. CHARLES II. *MARY*, m. William II, P. of Orange. 49. JAMES II Abdicated.

VIII. The House of Hanover, since 1714.

50. WILLIAM III, m. 51. *MARY*. 52. ANNE. James Edward, Pretender.

53. GEORGE I

54. GEORGE II

Frederick Lewis.

Charles Edward, at Rome.

Henry of York, Cardinal. *The last Stuart*.

William Henry, Duke of Gloucester.

Augusta Frederica, m.

Charles William Ferdinand, Duke of Brunswick.

55. GEORGE III, m. *Charlotte* of Meck-Strel.

Henry Frederick, Duke of Cumberland.

HENRY the *Wonderful*, head of the Grubenhagen branch, ends 1596.

ERNEST the *Black*, head of the Göttingen branch, ends 1463.

MAGNUS TORQUATUS, inheritor Lauenburgh—founder of the Middle House of Brunswick Lauenburgh.

ERNEST OF ZELL. Introduced the Reformation, and founder of the younger house of Brunswick Lauenburgh.

Lauenburgh Branch. Wolfenbützel Branch. Duke of Brunswick. HENRY. WILLIAM.

AUGUSTUS.

ANTONY.

CHARLES I

FREDERICK WILLIAM

CHARLES II WILLIAM

55. GEORGE III.

56. GEORGE IV.
Charlotte Carolina,
m. Leopold,
Prince of Saxe-Coburg.

Edward Augustus, D. of Kent,
m. *Victoria*, of Saxe-Coburg.
VICTORIA.
Ascended the throne
1837.
Now reigns.

Ernest Augustus,
K. of Hanover.
George Frederick.

Augustus Frederick,
D. of Sussex, m.
Lady Augusta Murray,
which was annulled.

Adolphus Frederick,
D. of Cambridge, m.
Caroline,
of Hesse-Cassel.

- SIX PRINCESSES.
1. *Char. Aug. Matilda*, Wirtem.
2. *Aug. Sophia*.
3. *Elizabeth*, m. Aug. Fred.
4. *Mary*, m. D. of Gloucester.
5. *Sophia*.
6. *Amelia*.

Geo. Augustus.

Matilda Charlotte.

Geo. William. *Aug. Caroline*.

III. HOUSE OF WETTEN, SAXONY, BELGIUM, COBURG, &c.

CONRAD the Great, A. D. 1156.

Otto the Rich.

Albert the Proud.
Dierich, m. *Jutta* of Hesse.
Henry, Landgrave of Thuringia.
Albert.
Frederick with the bitten cheek.
Frederick the Grave.
Frederick the Valiant.

1. FREDERICK the Warlike, first Elector of Saxony.
2. FREDERICK the Meek.

Ernest Branch—8. ERNEST, Elector of Thuringia.

Albert Branch—Albert, Meissen.

4. FREDERICK the Wise, Prot.

5. JOHN.

6. FREDERICK the Magnanimous,
loses the Electorate.

7. MAURICE, Elector.
8. AUGUSTUS.
9. CHRISTIAN I.

John Frederick II. Coburg extinct, 1688.

10. CHRISTIAN II.
11. JOHN GEORGE I.
12. JOHN GEORGE II.
13. JOHN GEORGE III.

Weimar Branch.
John, obtains Gotha, Eisenach.

Gotha Branch—Ernest the Pious.

Meiningen—Bernard.
Anton, Ulrich.

Saalfeld—Coburg Saal.—John Ernest.

Ernest I.
Ernest II.
Ernest III.

Charles Ernest.
Francis Joseph.Ernest Frederick.
Frederick Antony.

14. JOHN GEORGE IV.
15. FRED. AUGUST I. of Poland.
16. FRED. AUGUST II. Do.
17. FRED. CHRISTIAN.

Ernest Augustus,
obtains Eisenach and Jena.

Aug. Fred. Charles.
Geo. Fred. Charles.

18. FRED. AUGUST III.
K. of Saxony.

19. ANTONY. Maximilian.

Ernest Augustus Constantine, m.
Anna Amelia, regent of Weimar,
chief seat of German Literature.
Charles Aug., Gr. D. of Saxe-Weimar.
Charles Frederick, m. *Maria Paul*,
sister of Nicholas, Emp. of Russia.

Bernard Erich Freund,
reigning Duke of
Saxe-Meiningen.

Ernest, D. of Saxe-Cob. Gotha. *Victoria*, Duch. of Kent.
Ferdinand George. Leopold, m. *J. Pr. Charlotte*
of Eng.; K. of Belgium, m.
2. *Louise* of France.

20. FRED. AUGUSTUS IV., reigning king
of Pr. Ferdinand.

Ernest, hered. prince. ALBERT, m. VICTORIA, Q. of Gr. Britain.

IV. MAYORS OF THE PALACE, DUKES AND PRINCES OF THE FRANKS, UNDER THE LATER MEROVINGIANS.

S. AENOLD, Bishop of Metz; Mayor of the Palace of Dagobert I, A. D. 640.
 ANCHISES, Mayor of the Palace of Sigebert II.
 PEPIN HERISTEL, Mayor of the Palace of Austrasia, Duke and Prince of the Franks.

GRIMOALD, M. of the P. of Neustria (*murdered*). CHARLES MARTELL, Duke of Austrasia, M. of the P.
 THENDOALD, M. of the P. (*deposed*). CARLOMAN, D. and Pr. of the Franks, obtains Austrasia. PEPIN the Short, D. and Pr. of the Franks, reunites the Monarchy, 748.
 CHARLEMAGNE, K. of Neustria, K. of the Franks and Lombards. Reunites the Monarchy. Crowned Emp. at Rome, 800. CARLOMAN, K. of Austrasia—PEPIN.

V. KINGS OF FRANCE—HOUSE OF BOURBON-ANJOU IN SPAIN, NAPLES, PARMA, LUCCA—HOUSE OF BRAGANZA IN PORTUGAL AND BRAZIL,

I. Carolingians.—CHARLEMAGNE, 814.—LOUIS Debonnaire.
 Louis the German.
 Lothaire, K. of Italy. 1. CHARLES I, the Bald, K. of France.—2. LOUIS II, the Stammerer.—3. LOUIS III.—4. CARLOMAN.—5. CHARLES II.
 6. EUDES, son of Robert the Strong. 7. CHARLES III, the Simple. 8. ROBERT I, br. of Eudes.—9. RUDOLF, son-in-law of Robert I. 10. LOUIS IV.—11. LOTHAIRE.—12. LOUIS V.

II. House of Capet. 987-1328.—13. HUGH CAPET.—14. ROBERT II.

15. HENRY I.—16. PHILIP I. 17. LOUIS VI. 18. LOUIS VII.—19. PHILIP II. 20. LOUIS VIII.
 Robert, first Duke of Burgundy—now extinct.
 21. LOUIS IX., or St. Louis.—House of Bourbon—Charles of Anjou, K. of Naples. First line extinct.
 House of Anjou-Hungary.
 Charles Robert, King of Hungary.
 LOUIS the Great, K. of Hungary and of Poland.

22. PHILIP III, the Bold. Robert, C. of Clermont.—Louis, first D. of Bourbon.
 23. PHILIP IV, the Fair, K. also of Navarre. House of Valois—Charles, House of Evreux-Navarre.
 Count of Valois.
 Louis, Count of Evreux.
 24. LOUIS X.—25. JOHN the Posth. 26. PHILIP V.
 27. CHARLES IV. Isabeau, m. Edw. II of Eng.—Edw. III. Pretend.
 Philip, K. of Navarre, m. d. of Philip IV. (extinct).

III. House of Valois. 1328-1589.

23. PHILIP VI.—29. JOHN the Good.
 Philip the Bold, founder of the modern house of Burgundy.
 30. CHARLES V., the Wise. 2d line of Anjou.—Louis, father of the modern titular kings of Naples.
 Anthony, K. of Navarre.
 LOUIS, D. of Orleans.

31. CHARLES VI.—32. CHARLES VII.
 33. LOUIS XI.—34. CHARLES VIII.
 Charles, D. of Orleans.—35. LOUIS XII.
 Johanna, Countess of Angoul.—Charles, Count of Ang.
 36. FRANCIS I.—37. HENRY II, m. Cath. de Medicis.

38. FRANCIS II, m. Mary Stuart.—39. CHARLES IX.—40. HENRY III, K. of Poland.

House of Braganza.
 1. JOHN IV.
 2. ALFONSO VI.
 4. JOHN V.
 5. JOS. EMMANUEL.
 6. MARIA, m. her Uncle.
 7. JOHN VI.

House of Braganza.
 1. JOHN IV.
 2. ALFONSO VI.
 4. JOHN V.
 5. JOS. EMMANUEL.
 6. MARIA, m. her Uncle.
 7. JOHN VI.

DON PEDRO I, Emp. of Brazil.
 ISAR, MARIA, Regent.
 8. D. MIGUEL.
 9. MARIA DA GLORIA, Queen of Portugal, now reigns.
 D. PEDRO II, Emperor of Brazil, reigning.

HOUSE OF BOURBON.

V. House of Bourbon. 1589-1830.

41. HENRY IV., King of Navarre (*beheaded*).42. LOUIS XIII.—43. LOUIS XIV., m. *Maria Theresa*.—Louis, Dauphin.—44. LOUIS XV.—Louis, Dauphin.45. LOUIS XVI., m. *Maria Antoinette* of Austria. 48. LOUIS XVIII 49. CHARLES X.

46. LOUIS XVII.

Louis, Duke of Angoulême. Charles, Duke of Berry, m. *Caroline* of Sicily.—Henry V., D. of Bourdeaux.

SPAIN.—House of Bourbon-Arjou.

1. PHILIP V., D. of Anjou, K. of Spain.

2. LOUIS.—3. FERDINAND.—4. CHARLES I.; also (1.) K. of the Two Sicilies.

5. CHARLES IV.

(2.) FREDERICK, K. of the Two Sicilies.

(3.) FRANCIS.

(4.) FERDINAND II., reigning.

* * * * *

47. NAPOLEON, Emp. of France, 1804-14.

Married, 1. *Josephine* (Beaumarais).2. *Maria Louisa*, of Austria.

NAPOLEON, as D. of Reichstadt becomes K. of Rome.

VI GERMAN EMPERORS. HOUSE OF HAPSBERG IN GERMANY AND SPAIN. HOUSE OF LORRAINE IN AUSTRIA, TUSCANY, MODENA, AND PARMA.

1. CHARLEMAGNE, 814—2. LOUIS I, *Debonnaire*, 840. (Empire divided.)Lothaire, King of Italy and Lorraine.—3. LOUIS *the German*, Emperor of Germany.—Charles *the Bald*, King of France.4. CHARLES *the Fat*.—Louis *the Young*.—Carloman.—5. ARNULF.—6. LOUIS *the Child*.—7. CONRAD, Duke of Franconia. (?) *Itzig* m. Otho, Duke of Saxony.II. House of Saxony.—8. HENRY I, *the Fowler*.9. OTHO I, *the Great*.—Henry, Duke of Bavaria.—Henry, Duke of Bavaria.

Conrad, D. of Lorraine and Franconia.—Otho, D. of Franconia.—Henry, Duke of Franconia.

III. House of Franconia.

13. CONRAD II., *the Saltic*.—14. HENRY III.—15. HENRY IV.16. HENRY V. *Agnes*, m. Frederick of Hohenstaufen, Duke of Swabia.

IV. House of Swabia, or Hohenstaufen.

17. LOTHAIRE II., Duke of Saxony.

Frederick, Duke of Swabia.—18. CONRAD III.—19. FREDERICK I. *Zwartekeule*.—20. HENRY VI.—21. PHILIP of Swabia. * * *

22. OTHO IV., son of Henry the Lion, of Saxony.—23. FREDERICK II.—24. CONRAD IV.

Phillip, Duke of Orleans,
founder of the new house.

Philip II., regent.

Louis,

Louis Philip.

Louis Philip, *Egailid*.

50. LOUIS PHILIP.

VI. House of Orleans, from 1830.

Philip, Duke of Parma.

Ferdinand.

Louis, m. *Q. Maria*.

Charles, reigning.

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Lucien, Pr. of Canino.

Louis, K. of Holland.

Caroline, m. Murat, K. of Naples.*Eliza Baccocchi*, Grand-Duchess of Tuscany.Jerome, K. of
Westphalia.

THREE FOREIGNERS.

- 25. WILLIAM of Holland.
- 26. RICHARD, Earl of Cornwall.
- 27. ALFONSO, King of Carlisle.

V. House of Hapsburg.

- 29. RUDOLF I.—(29. ADOLPHUS of Nassen.)

80. ALBERT I.

Endolph, King of Bohemia.—31. FREDERICK—Leopold, killed. —Albert II, Duke of Austria.—*Syrian Line*.—Leopold, killed at Sempach.

VI. House of Luxemburg.

- 31. HENRY VII.—John, K. of Bohemia. (32. LOUIS, of Bavaria.)

Albert

Ernest, Duke of Austria.

38. FREDERICK III.

39. MAXIMILIAN I, m. *Mary* of Burgundy.

- 34. WENHESLAUS.

35. (ROBERT, Count Palatine.)

36. SIGISMUND, K. of Hung. and Boh.

Elizabeth, who married.....37. ALBERT II, K. of Hung. and Boh.

(1.) PHILIP I, K. of Spalo, m. *Joanna*, d. of Ferd. & Isab.

40. (2.) CHARLES V, King of Spain.—*Spanish Line*.—(3.) PHILIP II, m. *Mary*, Q. of England.

(4.) PHILIP III.—(5.) PHILIP IV.

(6.) CHARLES II.; no heirs.

House of Bourbon-Anglou succeeds.

41. FERDINAND, King of Hung. and Bohemia, m. *Anna*, sister of last king of Hungary and Bohemia

German Line.—42. MAXIMILIAN II. Ferdinand.

Charles, Archduke of Austria.

45. FERDINAND II.—46. FERDINAND III.

47. LEOPOLD I.

48. RUDOLPH II.

44. MATTHIAS.

48. JOSEPH I. 49. CHARLES VI. * * * 50. CHARLES VII, of Bavaria.

VII. House of Lorraine, from 1745.—51. (1.) FEANOS I, Gr. D. of Tuscany, m. *MARIA THERESA*.

52. JOSEPH II.

53. (2.) LEOPOLD II, Grand Duke of Tuscany.

Ferdinand, Duke of Brigat, m. the heiress of Modena.

54. (1.) FRANCIS I, the last German Emperor and first Emperor of Austria.

(3.) FERDINAND, Gr. D. of Tuscany; Elector of Salzburg; Gr. D. of Wurzburg.

Francis I, Duke of Modena.

(2.) FERDINAND, Emperor of Austria.

Maria Louisa, m. NAPOLEON.

(4.) LEOPOLD, Grand Duke of Tuscany.

VII. ELECTORS, KINGS, AND DUKES OF PRUSSIA, OF THE HOUSE OF HOHENZOLLERN.

Thasillo, Count of Zollern, founder about 800. Conrad I, first Burgrave of Nuremberg, about 1200. Frederick III, great-grandson of first hereditary Burgrave.

1. FREDERICK VI, great-great-grandson of Frederick III, becomes Elector of Brandeburg.

John, *the Alchemist*. 2. FREDERICK II. 8. ALBERT ACHILLES.

Line of Electors.—4. JOHANN CIBERO.—5. JOACHIM I.—6. JOACHIM II, introduced the Protestant Religion.—7. JOHN GEORGE.—Frederick, Margrave of Anspach.

8. JOACHIM FREDERICK, Adm. of Prussia.—9. JOHN SIGISMUND, a of Pr. obtains Claves, becomes Reformer, D. of Pr.—Albert, first Duke of Prussia.

10. GEORGE WILLIAM.—11. FREDERICK WILLIAM.—12. FREDERICK I, King of Prussia.—

13. FREDERICK WILLIAM.

Albert Frederick, imbecile.

14. FREDERICK II, *the Great*.

August William.

Prince Henry, *the great general*.

15. FREDERICK WILLIAM II.

16. FREDERICK WILLIAM III.

VIII. EMPERORS OF RUSSIA—THE KINGS OF DENMARK AND SWEDEN—THE HOUSE OF OLDENBURG.

RUSSIA.

- I. House of Rurick, till 1598.
 1. IVAN I., 1462-1505, delivers Russia from the Tartar yoke.
 2. VASILII.
 3. IVAN II.

4. FLODOE, Demetrius, murdered.
 5. BORIS.—6. FEODOR, his son. *Maria Ierm.*
 7. CHWOFSKI. }

II. House of Romanoff, 1613-1762.

8. MICHAEL ROMANOFF.
 9. ALEXIS.

10. FEODOR II. 11. IVAN III. 12. PETER the Great.
 13. CATHERINE I, his widow.

14. PETER III, m. Frederick (Kettler), D. of Courland.

15. ANNA, m. Frederick (Kettler), D. of Courland.
 16. IVAN, murdered. *Anna*, m. Antony of Brunswick.

17. ELIZABETH.

III. House of Holstein-Gott, from 1762.

18. PETER III, murdered.
 19. CATHERINE II, his widow.
 20. PAUL III, murdered.

21. ALEXANDER I. 22. NICHOLAS, m. *Alexandra*, d. of Fred. William III. of Pr. Gr. Pr. Michael.

23. ALEXANDER II, present Emperor. CONSTANTINE.

DENMARK.

- House of Oldenburg, from 1448.
 1. CHRISTIERN I.

2. JOHN. 3. CHRISTIERN II. 4. FREDERICK I, Protestant.
 5. CHRISTIERN III. *Adolph*
 6. FREDERICK II. *Line of Holstein-Gott.*

7. CHRISTIERN IV.
 8. FREDERICK III.
 9. CHRISTIERN V.
 10. FREDERICK IV.
 11. CHRISTIERN VI.
 12. FREDERICK V.

III. House of Holstein-Gott, 1751-1818.

10. CHARLES XII.

11. *ULRICA ELEONORA*.
 12. FREDERICK of Hesse-Oessel, her husband.

13. ADOLPHUS FREDERICK.
 14. GUSTAVUS III.
 15. GUSTAVUS IV. Augustus, Gr. Duke.

16. CHARLES XIII.
 17. CHARLES XIV, adopted by Charles XIII.

SWEDEN.

- I. House of Vasa, 1523-1654.
 1. GUSTAVUS VASA, Protestant.

2. ERIC XIV. 8. JOHN.

4. SIGISMUND, King of Poland, King of Sweden.
 5. CHARLES IX.

6. GUSTAV ADOLPHUS.
 7. *CHRISTIANA*, resigns.
 Deux-Ponts.

II. House of Deux-Ponts, 1654-1751.

8. CHARLES X.
 9. CHARLES XI.

10. CHARLES XII. 11. *ULRICA ELEONORA*.
 12. FREDERICK of Hesse-Oessel, her husband.

III. PRESIDENTS OF THE UNITED STATES. From 1789 to 1859.

6. JOHN QUINCY ADAMS, from 1825 to 1829.
 7. ANDREW JACKSON, from 1829 to 1837.
 8. MARTIN VAN BUREN, from 1837 to 1841.
 9. WILLIAM HENRY HARRISON, from 1841 to 1845.
 10. JOHN TYLER, from 1845 to 1849.

11. JAMES K. POLK, from 1845 to 1849.
 12. ZACHARY TAYLOR, from 1849 to 1853.
 13. MILLARD FILLMORE, from 1853 to 1857.
 14. FRANKLIN PIERCE, from 1857 to 1859.
 15. JAMES BUCHANAN, present incumbent.

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