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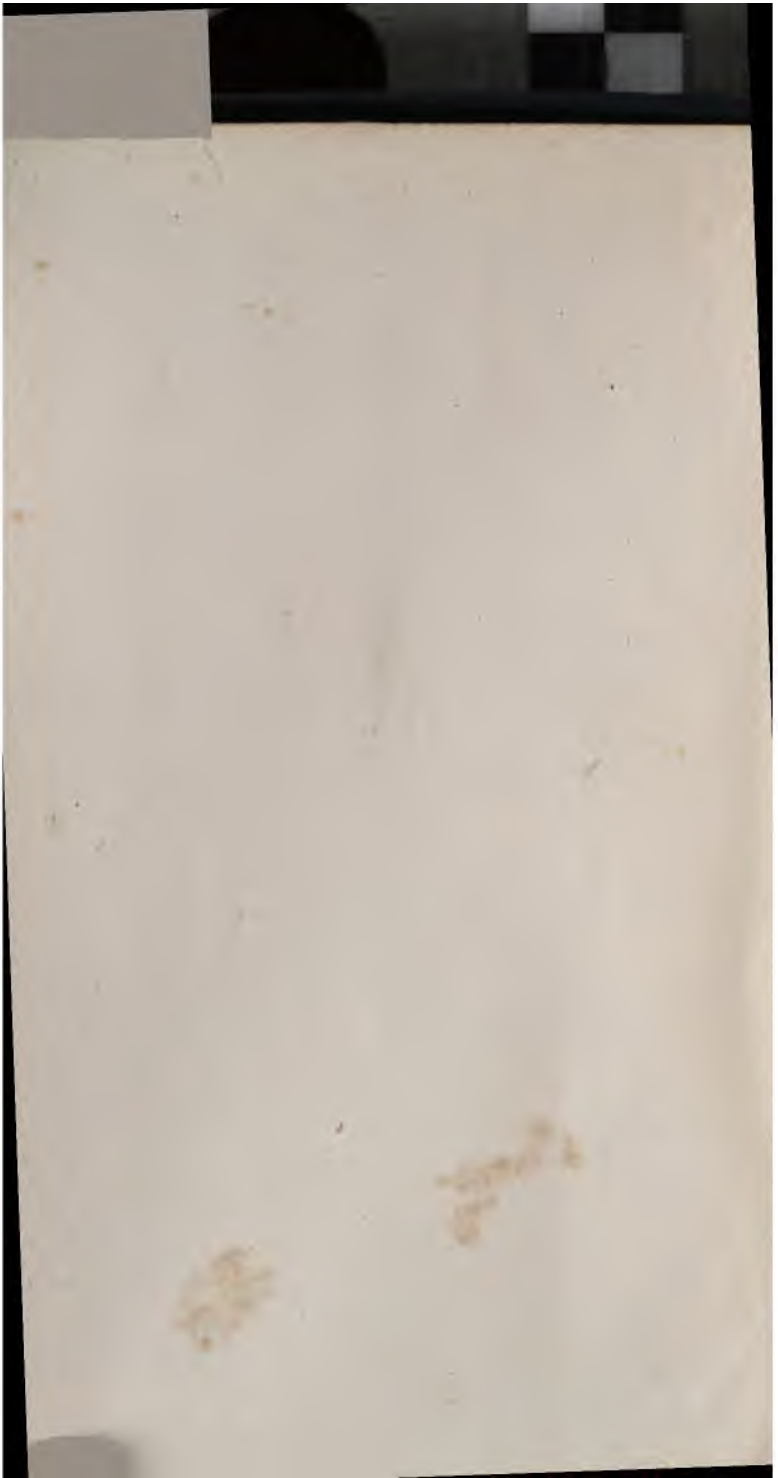
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# THE SABBATH:

A MEMORIAL OF DIFFERENT EVENTS, WITH THE CORRESPONDING  
CHANGES OF THE DAY, AND THE MANNER OF ITS  
OBSERVANCE; TOGETHER WITH THE

CHRONOLOGY OF THE AGES,


BY

Rev. H. T. BESSE,

Author of "God's Financial System."

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## PREFACE.

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There are a variety of views entertained upon the theme discussed in this book, and the subject is fearfully tangled, having been handled by unskillful men who have looked in the wrong direction for requisite information. Some have erred by following the Rabbinical lunar months, which cannot be made to harmonize with the sacred Scriptures.

The "Seventh Day" advocates have attempted to make one class of texts cover the whole ground of Sabbath observance. This has resulted, in many communities, in the disregard of any sacred day. When we lose the sacred day by which Christianity is sustained, we lose Christianity; hence the necessity in behalf of the Church and the world, to have this subject fully illuminated.

The author believes that he has brought to light in this work many truths, which, by the superstition of some, and the ignorance of others, have been enveloped in mist. These truths are becoming more generally embraced as light is thrown



upon this subject. The author acknowledges his indebtedness to a very able work on "Biblical Chronology," by Rev. P. Akers, D. D., and to the Rev. James Gilfillan for his book on "The Sabbath."

Was the Patriarchal Sabbath, which God gave to Adam in Paradise, identical with the seventh day of the Jewish week?

This question has been answered in the negative by many eminent Biblical scholars, among whom I may name the celebrated Rev. Dr's. Kennicott, Mede, John Kennedy and Akers. For reasons given in this work, it is believed that the Mosaic *seventh* day of the week corresponds to the *sixth* day of the *creative* week. The creational seventh day was observed by the Baal, or Sun-worshipers, and to keep the Israelites separate from this idolatry, God says: "I caused them to go forth out of the land of Egypt; . . . also I gave them my Sabbaths, to be a sign between me and them."

This Mosaic Sabbath is called the seventh day, because it followed six days of labor, and continued during the shadowy dispensation, until the "Lord of the Sabbath" appeared as "The repairer of the breach—the restorer of paths to dwell in." He atoned for our sins, and gave rest to our souls;

which rest is the spiritual idea of the Sabbath. He restored "the Lord's day," which was sanctified before sin entered this world. So the sinless Sabbath of Eden coincides with the day made sacred by Him who rose for our justification. Sin destroyed the rest of the soul, and the day was changed. Jesus restored both. This leaves the fourth precept in the decalogue, which requires six days of labor and one of rest really unchanged; for to change the day does not change the precept.

That "the Lord's day" is the day on which Jesus arose, is distinctly stated in the writings of the early Christian fathers. It is called the "Lord's day" in honor of His resurrection; just as the "Lord's Supper" is thus named as a memorial of His death. The phrase, "The Lord's Day," is also appropriate; it being the day the Lord sanctified in Eden.

H. T. BESSE.

## EXPLANATORY.

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### NOTE TO THE READER.

In the chronological part of this work where a period is bounded by a certain date for its beginning, and by another date for its close, such period may be any one of three numbers of solid years. We will illustrate this point by an item in "A chronological index to the Holy Bible," as given in the "*Cottage Bible*." This chronological index is a modification of Archbishop Usher's chronology. We will take the period of the Elders who survived Joshua, and the anarchy which followed them.

The author begins this period B. C. 1443, and ends it B. C. 1413. If he intended to include both the year of the beginning and the year of the ending, it would give to this period thirty-one years. If we exclude the year of the beginning and include the year of the ending, then this period will be thirty years. But if both the year of the beginning and the year of the ending are excluded, then it would give to this period only twenty-nine years. It is evident that the author intended to exclude both the year of the beginning, and the year of the ending. The year of the beginning must be given to Joshua to complete the number of years of his rule; and the year of the ending must be reckoned in the period of eight years, during which

time the Israelites were in servitude to the Mesopotamians. This author bounds the eight years as follows: Beginning B. C. 1413, and ending B. C. 1406. We see at once that these eight years must include both the year of the beginning and the year of the ending, as indicated above.

Anarchical periods and interregnums are, usually, bounded by the year which ended the rule of the latest judge or king which preceded them, and the year in which the next ruler began his reign. In such cases we must exclude both the year of the beginning and the year of the ending of the period.

The interregnum in the kingdom of Judah, during the minority of Uzziah, is bounded by the fifteenth year of the reign of Jeroboam II., King of Israel, at which time Amaziah died, and the twenty-seventh year of Jeroboam II., when Uzziah, at the age of sixteen, began to reign. [See 2 Kings xiv. 1, 2, 16, 17; xv. 1, 2]. The period of this interregnum must exclude both the fifteenth and the twenty-seventh years of Jeroboam II., by which such period is bounded, making but eleven years. It excludes the first date, because Amaziah reigned during a portion of the year of his death; and it excludes the latter date, because Uzziah began to reign that year.

The first year of all eras begins with the first day of the respective era; hence the solid years in any era must exclude the first year, or, where there is a fraction of a year, it must exclude the fraction.



## EDITORIAL NOTE.

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The manuscript of this book having been placed in my hands for editorial revision, I avail myself of the author's kind invitation to introduce the subject, and its treatment herein, to whomsoever may read these pages.

It cannot be doubted that the question of the Sabbath, and its due observance, is one that emphatically demands the earnest attention of the Christian public. Both the necessity and the sanctity of a day specially appointed for rest from secular labor, and for the worship of Almighty God, have been clearly acknowledged in the custom which has prevailed throughout Christendom, of observing a seventh, or Sabbath day.

It is an incontrovertible fact that the rest afforded by the Sabbath, when duly kept, is a necessity of the physical and mental constitution of man. The Sabbath precept derives its authority and force from a law of our nature, as definite and unchanging as that which bids us take food or die. And while this is true as to man's physical being, it is equally indisputable that a moral and a religious necessity de-



mands the sequestration of this day from the ordinary course of life. The commandment, therefore, "Remember the Sabbath day to keep it holy," is the voice of God in the Decalogue and emphasized in the experience of men and of nations.

Yet, notwithstanding these irrefutable facts, the Christian Sabbath is being vigorously assailed by a sensual and godless infidelity, which doubtless regards this institution as a mighty bulwark of the Christian faith. Scepticism is wise enough to see that the general observance of the Sabbath, which has been so long maintained, strikingly exhibits both the influence of the Bible upon the character and conduct of men, and the power of a sacredly-observed Sabbath to make men loyal to the divine truths of the Scriptures. Therefore they assault religion and the Bible by an attack upon the sanc-tity of our holy day. Rationalism and Communism introduced to our hospitable land by the literature and the people whom continental Europe has so abundantly sent to us, ungratefully and blindly seeks\* to destroy the Sabbath, together with other Christian institutions whose continuance can alone guarantee the perpetuity of the American Republic. In all the large towns and cities the issue is already joined, and the conflict is in full progress. The American people must decide whether they will have in the future what has been enjoyed in the

past; to wit, a day of rest from secular labor,—a day devoted to the worship of God; a day when shops and stores shall be closed, and theatres, play-houses and dram-shops shall cease, for one-seventh of the time at least, to vitiate the morals and poison the lives of large masses of the population. It is such a day that must be chosen; or on the other hand, the German and French Sunday—a holiday—a day consecrated to Bacchus and Venus, rather than to God and Christ; a day whose hours will minister to man's sensual appetites and passions, while his intellectual and religious nature will vainly hunger for food.

In view of facts like these it is certain that whoever is able to bring forth out of his treasury, thoughts new or old concerning this vitally important subject, ought to have the attention of the enlightened Christian public. For he speaks or writes upon a theme whose magnitude cannot be measured; since with the destruction of the Christian Sabbath, will perish all the most valuable institutions of social and national life.

The author of the book herewith presented you, has done his work well. The Divine authority and perpetual duration of the Sabbath is clearly demonstrated. The specious arguments by which certain literalists would enforce the obligation of a "seventh day" in contradistinction to the well nigh universally-

observed Christian Sabbath, are thoroughly refuted, and it is proven that our "Lord's day" is the true Sabbath.

The Chronological tables with which the work is well supplied, will make it a convenient hand-book for the student of Bible history and chronology.

Having detained you at the portal of the temple, with these introductory words, I now invite you to read and study the arguments and conclusions of the book,—assured that the careful student will derive much profit and information therefrom.

MILES GAYLORD BULLOCK.

*Syracuse, N. Y., April 15, 1881.*

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## ERRATA.

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Page 44. In third line from bottom of page, "46,60444 seconds," should read "46,05444 seconds." In the last line, "14,94556 seconds," should read "13,94556 seconds."

Page 50. In fifth line from bottom of page the word "months," should read "years."

Page 58. In the First table, the Sunday letter for the 28th year should be "E," instead of "F." In the Second table the Sunday letters for the First year should be "E. D.," instead of "C. D.;" and in the 28th year "F." in place of "E."

Page 66. Eighth line from bottom "1583," should read "1582," and "6296" should read "6295." Sixth line from bottom "6296," should read "6295."

Page 80. Last line, "5552," should read "5553."

INTRODUCTION  
TO  
THE SABBATH.

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CHAPTER I.

THE PRINCIPAL VIEWS STATED.

Public opinion is divided;—first, in relation to the importance of the Sabbath; second, in relation to its authority; third, its date; fourth, its duration; fifth, the day; sixth, the rule of its observance; seventh, the manner in which it should be enforced. A weekly holy day is repudiated by some, because they believe all days to be alike common; by others because they hold all days equally sacred. One class affirm that the seventh day from the creation is the divinely-authorized and immutable Sabbath of all time; while the great majority of Christians maintain that the obligation of the Jewish seventh day ceased together with other Jewish rites and ceremonies, at the death and resurrection of Christ.

Various reasons are assigned by different classes in favor of a weekly day of rest. It is favored as a salutary arrangement of the state; as a necessary ordinance of the Church; because inferentially recommended both by the Jewish institution, and by apostolic practice; and also, and chiefly, as an express appointment of God.

There are several classes of those who believe in the divine authority of the Lord's day. Some consider it as neither having any connection with a Sabbath in Eden, the existence of which they deny, nor with the Sabbath of Sinai, which they assert has been abrogated.

Another class claim that the first day of the week has superseded the Jewish seventh day by an ordainment of Jesus Christ.

A third class claim that the Sabbath dates from the creation, and is by divine authority and of perpetual duration, it being simply the sacred observance of one day in seven; and the particular day has been properly changed in the different dispensations, in order that it might correspond with the day memorialized in each dispensation. This is the view advocated in this work.

A variety of views are held in respect to the nature of the law of the Sabbath. Some regard it as a ceremonial regulation which has disappeared;



others as partly ceremonial and temporary, and in some measure, moral and irrevocable. A third class deem it simply positive; a fourth, as not positive at all, but wholly natural, moral and unchangeable.

Some conceive that the Lord's day ought to be sacredly observed through all its hours; admitting however, exceptional cases of necessity and mercy. Others believe that its demand of sacred service is met by a few hours of public worship, the remaining time being spent by one class in recreations, and by the other in any worldly pursuit.

A difference of opinion exists in relation to the manner in which the institution ought to be regarded by the State. Some believe that Sabbath observance is a matter which lies beyond the sphere of civil enactments; others claim that the day should be protected, and certain open and public violations thereof should be restrained and punished, either for political reasons, or according to others, because Sabbath-breaking, like theft and murder, is a violation of the law of God, and opposed to the welfare of the race. This view is evidently correct; and the proof of its truth will be given in this work. Sabbath desecration undoubtedly shortens human life.

## CHAPTER II.

## THE IMPORTANCE OF THE SABBATH.

The Sabbath question is a practical one, and it affects man in his physical, mental, social and spiritual nature. It has to do with every department of life;—the domestic, agricultural, mechanical, commercial, professional and religious. In short, it concerns every interest of man for time and eternity. The Sabbath is a type of that eternal rest reserved for the people of God.

The religion of Jesus Christ, sustained by this sacred institution, is the great leavening power which has saved the world from moral corruption. A nominal Sabbath might survive pure Christianity in some localities, but Christianity never can survive the overthrow of the sacred day which sustains it. As the Sabbath has to do with all social relations, arising out of the family, the neighborhood, the Church and the State, it is not only a religious, but a political institution also; therefore,

the State should restrain Sabbath desecration by law, just as it does theft and adultery. Our civilization cannot survive the overthrow of the Sabbath. Other immoral practices always follow the desecration of the Lord's day.

To violate a general arrangement will throw society into confusion. Two cannot walk together unless they are agreed. A "seventh day" person, and one who keeps the first day, cannot harmonize in domestic duties, in political matters, in business transactions, in Sabbath observance, on either of those two days of the week. By this we see that it is of the utmost importance to have agreement as to the day set apart for religious worship. The lack of such uniformity causes many to disregard the Sabbath.

MAN NEEDS A SEVENTH DAY OF REST.

The necessity for the institution of the Sabbath lies back of all preceptive law; it exists in the constitution of man. His physical, intellectual, social, moral and spiritual nature demands that every seventh day be spent in sacred rest. Jesus says: "The Sabbath was made for man, and not man for the Sabbath." So at the creation God rested, blessed and sanctified the seventh day; not that he

needed rest, but as an example for man whom he had just made.

France tried the experiment of having no Sabbath, which resulted in such a corruption of the morals of the people that they were compelled to institute a tenth day of rest. This was found not to meet the necessity for rest, and they returned to the seventh day system. None of God's laws can be improved, because they have their authority in the constitution of man. This is emphatically true in respect to the Sabbath. God instituted the Sabbath because man needs it.

#### THE TESTIMONY OF MEDICAL MEN.

The following testimonials are taken from *The Sabbath*, by Gilfillan:—"No less than six hundred and forty-one medical men of London subscribed a petition to Parliament against the opening of the Crystal Palace, for profit, on Sundays, containing the following sentence:—"Your petitioners, from their acquaintance with the laboring classes, and with the laws which regulate the human economy, are convinced that a seventh day of rest, instituted by God, and coeval with the existence of man, is essential to the bodily health and mental vigor of men in every station of life.'" "Many medical

men on this side of the Atlantic are equally decided in relation to the benefits resulting from the observance of the Sabbath, of whom we name Drs. Warren, of Boston; Smith, of New York; Harrison and Mussey, of the Ohio Medical College; and Alden, of Massachusetts. Dr. Mussey says:—"Under the due observation of the Sabbath, life would on the average be prolonged more than one-seventh of its whole period.'" p. 180.



## CHAPTER III.

## EXAMPLES OF SABBATH DESECRATION.

The following examples are taken from *The Sabbath* by Gilfillan:—"A contractor went on to the West to make a turnpike road. At first he paid no regard to the Sabbath, but continued to work as on other days. He soon found, however, that the ordinances of nature, no less than the moral law, were against him. His laborers became sickly, his teams grew poor and feeble, and he was fully convinced that more was lost than gained by working on the Lord's day. The Sabbath day laborer, like the glutton and drunkard, undermines his health, and prematurely hastens his exit from this world." p. 180.

"Two thousand men were employed for years, seven days in a week. To render them contented in giving up their right to the Sabbath as a day of rest, that birthright of the human family, they were paid double wages on that day. But they could

not keep them healthy, nor make them moral. Things went badly, and they changed their course by employing the workmen only six days in a week, and allowing them to rest on the Sabbath. They did more work than ever before. This, the superintendent said, was owing to two causes: first, the demoralization of the people under the first system; and second, the exhaustion of their bodily strength, which was apparent to the most casual observer." p. 181.

"It was remarked by the celebrated Sir David Wilkie, that 'Those artists who wrought on Sundays were soon disqualified for working at all.'" p. 181.

"Mr. Bagnall, an extensive iron master, discontinued the working of his blast-furnace on the Lord's day, and in 1841, about two years after the change had been adopted, he stated to a committee of the House of Lords: 'We have made rather more iron, since we stopped on Sundays, than we did before.' After a seven year's trial of the plan Mr. Bagnall wrote thus: 'We made a larger quantity of iron than ever, and have gone on in all our six iron-works much more free from accident and interruption, than during any preceding seven years of our lives.'" p. 210.

"A steamer on the Thames having blown up some years ago, the foreman and stokers charged the blame to Sabbath work, which stupefied and embittered them, and made them blundering and heedless." Mr. Swan, the intelligent Superintendent of Machinery for the Eastern Continental Steam Packet Company, stated that when the engines were being constantly damaged, the mischief was soon repaired by giving the men rest on each seventh day. p. 211.

Protracted labor in any given direction produces such a strain upon those faculties which are in constant exercise, that the work performed is often done improperly, and is frequently followed by disaster.

It is stated on authority that "the amount of productive labor done in France was diminished by the change from a seventh to a tenth-day's rest." p. 211.



## CHAPTER IV.

### THE THREE DISPENSATIONS.

There have been three dispensations from the creation of man to the present time, namely:—the Patriarchal, the Mosaical and the Christian dispensation.

1. *The Patriarchal age* began at the creation, on the first day of the first month, Tisri. According to Archbishop Usher, it contained 2512 years and six months; but accepting the chronology of the Septuagint, which is the oldest version of the Hebrew Scriptures extant, it continued 3898 years and six months. The Patriarchal age ended on Friday, the last day of the sixth month, Adar, fifteen days before the exodus of the Israelites from Egypt. During this dispensation the sacred memorial day of rest was "the seventh day" from the creation, which day "God blessed" and "sanctified," and in which He "rested from all his work." This day was for Adam, a day of rest without sin or a sin offering; for it was sanctified by God before sin had entered the world.

2. *The Mosaic dispensation* dates from Saturday, the first day of the seventh month, Abib. On the fifteenth day of this month the Israelites left Egypt. According to Archbishop Usher, it continued about 1491 years, closing about four years after the birth of Jesus; but according to P. Akers, D. D., who gives good reasons for his opinion, it continued 1646 years, ten months and twenty-two days, Mosaic time. In this work 1653 years, and 285 days are given to this dispensation.

The passover, the feast of unleavened bread, and the weekly Sabbaths in this age were all memorials of the deliverance of the Hebrews from Egyptian bondage. (*Vide Exodus* xiii. 10; and *Deut.* v. 15). All of these institutions were types or shadows of Christ. (*Vide Col.* ii. 14-17.)

The Mosaic Sabbath was a bloody institution on account of sin. On this day the Israelites were required to sacrifice twice the number of animals that were slain on other days. In this sacrificial feature it was a type of the offering of Christ; and unlike that other day of rest which God had sanctified before sin entered the world.

The paschal lamb was killed about the ninth hour of the fourteenth day of the first month. (*Exodus* xii. 2-6). Jesus expired upon the cross in the same hour, day and month, and thus he became

our Passover, and abrogated the Mosaic passover. He was laid in Joseph's tomb at a late hour on Friday, and his body was a victim in the embrace of death during the bloody Mosaic Sabbath, by this means terminating the shadowy Sabbath of the Israelites, with all of its sacrifices. He arose from the tomb early on the first day of the week, by which act he restored the original sinless, sanctified seventh day of rest; having atoned for sin by his death, and arisen for our justification. His resurrection was typified by the offering of the first fruits, which were required to be presented on the day (the next after the Sabbath) in which he arose. (See Lev. xxiii. 10-14). By his resurrection he became "the first fruits of them that slept," and the surety of our resurrection.

3. *The Christian dispensation* infinitely exceeds the former dispensation in glory so "that which was made glorious hath no glory in this respect by reason of the glory that excelleth." In this dispensation, the advent of Christ is memorialized by dating all documents in Christian lands in the "year of our Lord." The death of Jesus is memorialized in the Lord's Supper. The day in which Jesus arose for our justification is memorialized in the observance of the "Lord's day." Abundant proof of these facts will be given in future chapters.

## CHAPTER V.

## THE ORIGINAL LORD'S DAY.

God "rested on the seventh day from all his work which he had made; and God blessed the seventh day, and sanctified it, because that in it he had rested from all his work."—Gen. ii. 2, 3.

This seventh day which God blessed and sanctified, and in which he rested, may properly be called "the Lord's day." In this treatise, I shall attempt to prove that this seventh day corresponds to the Christian's "Lord's day," also called "the first day of the week;" and that the Jewish Sabbath day corresponds to the sixth day of the creation. The seventh day in which God rested, (Gen. ii. 1, 2) is not called in the Scriptures the Sabbath day, neither is the Christian's Lord's day so named.

If I am correct, when the seventh day from the creation is carried forward without change, it corresponds with the day in which Jesus rose from the grave, thus uniting the sacredness of the day of the resurrection with the day which God sanctified.



Justin Martyr, in his dialogue with Trypho the Jew,—about A. D. 150, page 63,—says: “You see that the heavens are not idle, nor do they observe the Sabbath. Continue as ye were born. For if before Abraham there was no need of circumcision, nor of the Sabbath, nor feasts, nor offerings before Moses, so now in like manner there is no need of them.”

Justin Martyr, in this quotation, classes the Patriarchs with Christians in relation to the Sabbath, confining the Sabbatic institution to the Mosaic dispensation. In this work he speaks of the Sabbath in twenty-one different places; often repeating the assertion that neither the Patriarchs nor Christians kept the Sabbath. One of the prominent complaints of Trypho the Jew against Christians was, that they did not keep the Sabbath. There was no controversy in relation to the non-observance of the Sabbath by the Patriarchs. Evidently both of them believed that the Mosaic Sabbath was not observed by the Patriarchs. On page fifty-four, speaking of Adam, Abel, Enoch, Lot, Noah, and Melchisedek, Justin Martyr says: “For all these righteous persons before mentioned pleased God, though they did not observe the Sabbath.” While Justin Martyr states that those who lived before the days of Moses did

not observe the Sabbath, and neither did the early Christians, he admits that Christians did observe the eighth or first day. On page 283, he says: "That day in which Christ appeared when he rose from the dead, which was the eighth, indeed, in number, but was always the first in rank and order." On page 63, he says: "I can prove that the eighth day contains some greater mystery in it than the seventh."

Christians, in observing the eighth, or first day, memorialized the resurrection of Christ; so the Patriarchs had their seventh day as a memorial of the creation. Yet neither the Patriarchs nor Christians observed the Sabbath day, according to Justin Martyr. Hence, the day kept by the Patriarchs and Christians was not the Sabbath day of the Mosaic dispensation.

#### THE SACRED DAY OF THE PATRIARCHAL AGE.

It is believed by some that the Patriarchs observed no day in sacred worship. The argument for this belief is founded upon the fact that no mention is made of the Sabbath from the time of the creation until the time of Moses. It is admitted that the Sabbath is not mentioned by name during that period; but this does not prove that there was no sacred day of rest and worship.



When God rested on the seventh day, he set an example for man. Man needed a sacred day of rest. The division of time into periods of seven days is an indication of the sacred memorial of the seventh day of rest and worship. It is not easy to conceive for what other purpose this arbitrary division of time, not regulated by the sun or the moon, could have been instituted and perpetuated. We find traces of such division of time into weeks, through the Patriarchal age. When God threatened the flood, (Gen. vii. 4) he said: "For yet seven days, and I will cause it to rain." When Noah had entered the ark, and all was ready, (v. 10) "It came to pass, after seven days, that the waters of the flood were upon the earth." When the flood had abated, and Noah had sent out the dove, and she returned, (vii. 10) "He staid yet other seven days," and sent her out again. And when she returned, (v. 12) "He staid yet other seven days," and sent her out again.

In connection with Jacob's negotiation for his wife, related in Genesis xxix. 27, 28, we find the term "week" used. When Jacob died, and Joseph, with his brethren, went up to the burial, (Gen. 1. 10) "he made a mourning for his father seven days." The continuance, by the Patriarchs, of the division of

time into seven-day periods, is inferential proof that they observed one day in seven in a religious manner. There is evidence of

THE UNIVERSAL PRACTICE OF OBSERVING ONE DAY IN SEVEN AS HOLY.

Porphry says the "Phœnicians consecrated one day in seven as holy."

Josephus says: "There is no city, either of Greeks or Barbarians, or any other nation, where the religion of the Sabbath is not known."

Eusebius says: "Almost all the philosophers and poets acknowledge the seventh day as holy."

Grotius says, "that the memory of the creation being performed in seven days, was preserved not only among the Greeks and Italians, but among the Celts and Indians, all of whom divide their time into weeks."

This universal practice of dividing time into weeks of seven days each, and considering one day as holy, must have had its origin from the creation.

The seventh day, which is considered sacred, varies in different countries. The Saturn worshipers observe Saturday; the Sun and Baal-worshipers observe Sunday; the Moon-worshipers observe Monday; nations worshiping other idols observe still other days; so that there is no day of the

week that is not observed as holy, by some nation. Some of these people must have changed their holy day. There can be no doubt, that some of these idol-worshippers did observe the original seventh day. And as they all continued the division of time into seven-day periods, without change from the creation, so it is likely that the largest number have not changed the seventh day, from the creation.

It is well known that far the greater number among the ancients, observed Sunday. This is strong presumptive proof that Sunday was the original seventh day of rest.

## CHAPTER VI.

DIFFICULTIES OF IMPORTING THE SEVENTH DAY OF  
THE WEEK TO THIS CONTINENT.

The claim that the fourth precept in the decalogue requires the people of this continent to observe the seventh day from the creation, involves difficulties which Providence has never explained, and suggests questions upon which men disagree.

Every fifteen degrees one travels eastward, the time of day is one hour earlier, and going the same distance westward a time-piece would be one hour late. So that traveling westward around the world to the point of starting, we would be twenty-four hours behind the time. At what longitude should we add this lost day? God has not told us. If it be while crossing the Atlantic ocean, then our Sunday becomes the seventh day of the week. Starting from the place where Adam first rested on the seventh day, and going east around the earth, to the point of departure, we would be twenty-four hours ahead of time. Where is the degree of longi.



tude at which we ought to drop this extra day? We have no revelation on this point. To come from the west to this continent without dropping a day would make our Sunday the seventh day of the week. Who can tell us which is the seventh day of the week on this continent? God has not informed us whether we should bring the reckoning of our time from the east or the west. We know, however, that the time has been mainly brought to this continent from the east, because the greater emigration has been from that way; yet many have immigrated to this continent from the west, and have brought their reckoning of time with them.

Many Chinamen are immigrating to our western shores. The people of Alaska, which is a part of the United States, brought their reckoning of time from the west, and continue to number the days of the week as in their former country, which was, perhaps, across Behring's Strait—the two continents there being only forty miles apart. They observe what they call the first day of the week. If they should observe their *seventh* day, it would agree with our Sunday. Who dare say that they have not a right to bring the calculation of time to this continent from the west without changing it?

Yet Elder J. N. Andrews, a noted seventh-day author, asserts that the reckoning of time should not be carried across the longitude running north and south through Behring's Strait without dropping a day when coming east, or adding a day when going west; and he not only finds the inhabitants of Alaska maintaining the reckoning of time in opposition to his theory, but also the inhabitants of Pitcairn's Island, who are on this side of the line, and have brought their reckoning from Asia, without dropping a day.

This is a theological question which has to do in deciding which day is the seventh; and as the Lord has overlooked this item which so concerns the people of this continent in this gospel age, our "seventh-day" brethren have supplied the oversight in order to produce uniformity in the day observed as sacred. The question of uniformity in relation to the day observed, is admitted to be one of greater importance than the question of the particular day.

The particular day on this continent, whether the first or seventh day, depends altogether upon whether we reckon from time in the east, or in the west. If the calculation be from the east Saturday would be the seventh day; if from the west, Sunday



would be the seventh day; and as God has not told us which way we should reckon it, this evidently, is a question of minor importance. But the want of uniformity in the day observed, disarranges all departments of life; hence, this is a question of great importance.

To transfer the "seventh day from the creation" to this continent, in the first place we need to know the place where Adam observed his first day of rest. No one can tell where Eden was located. Different localities, far remote from each other, have been surmised to be the place; but the flood has obliterated the landmarks; so that we are left without knowledge of the starting point. Since we have lost a knowledge of the place, we do not know whether it could be reached in the shorter distance, by traveling east or west.

The numerals of the days of the week are not native to this country; they were imported from the old world. If brought from the east, one day would be the seventh; if brought from the west, another day would be the seventh; and as we do not know the place where the true numerals originated, therefore, we do not know from which direction to import them. So reckoning time from the creation, no one knows which is the seventh or the

first day of the week on this continent. In the old world it is different; for somewhere on that hemisphere these numerals of the week originated.

There is another difficulty in bringing down these numerals of the week from the creation. They have been changed in different ages, and by several nations. The sacred day has, also, by such nations been observed as memorializing different events. The changes made by divine authority will be explained in future chapters.

CHAPTER VII.

EXPLANATION OF DIFFERENT ERAS. THE SOLAR CYCLE. ERAS OF THE WORLD BY DIFFERENT AUTHORS. SOLID TIME.

1. A. M., is an abbreviation of *Anno Mundi*, meaning "in the year of the world." This era began, according to the chronology herein adopted, 5552 years B. C. It was 5552 years and 100 days from the first day in the week of creation, to January 1st, A. D. 1, if I am correct.

2. B. C., means "before Christ." This year must never be confounded with the year of our Lord; the latter is one year later than the former.

3. A. D., an abbreviation for *Anno Domini*, stands for "in the year of our Lord." This era dates from about five years after the birth of Jesus. Among all Christian nations, both public and private documents are dated from this era.

4. The *Julian Cycle* of twenty-eight years was the reformed calendar which was adjusted by Sosigenes, an Egyptian, and other astronomers, under the authority of Julius Cæsar, forty-five years before

the Christian era. This calendar gives to ordinary years 365 days each, and to every fourth year 366 days, which were arranged into months as we now have them. This calendar requires a solar cycle of twenty-eight years, after which the days of the weeks in the months will be repeated in all respects like the first cycle.

5. A *Lunar Cycle* is nineteen years; the period of time required for the moon to pass through all her changes. The Jewish Luni-solar year, consisting of twelve years with twelve months each, and seven years of thirteen months each, in the Metonic cycle of nineteen years, was introduced by Rabbi Hillel, prince of the Sanhedrim, about the year A. D. 360. The Jews did not abandon the use of the Julian year until within the last 400 years. (Kitto: *Cyclopedia of Biblical Literature: Chronology* p. 437.

6. *The Roman Indiction* is a cycle of fifteen years, instituted by Constantine the Great, who, having reduced the time which the Romans were obliged to serve in the army, to fifteen years, imposed a tax at the end of that term to pay the discharged soldiers. This custom introduced the practice of keeping accounts by this period.

7. A. J. P., stands for the *year of the Julian period*. This period was invented by Joseph Justus Scali-



ger, by multiplying into each other the solar cycle of twenty-eight years, the lunar cycle of nineteen years, and the Roman Indiction of fifteen years, making a product of 7980 years. Scaliger discovered that the first year of our Lord was the *tenth* year of the solar cycle, the *second* year of the lunar cycle, and the *fourth* year of the Roman Indiction. Now, in order to make these three cycles synchronize with each other, and also with the Christian era, it was necessary to find some number in the whole period of 7980 years, which being divided respectively by twenty-eight, nineteen, and fifteen, the number of years in each of the above cycles, would leave the respective remainders, ten, two and four; these remainders corresponding to the years which it was necessary to drop out of the respective cycles, so that they might all commence with the Christian era. He found that the year 4714 was the only one which being divided by the solar cycle of twenty-eight, would give the required remainder of *ten*; and divided by the lunar cycle of nineteen, would give the required *two* remainder; and, also, divided by the Roman Indiction of fifteen, would leave the required *four* as a remainder. This made the year 4714 before A. D. 1, a fixed point in chronology, where all of these cycles have a common starting-point. These cycles of years may be

employed by turning them either backward or forward, to form a general measure of time. The era A. J. P., is B. C. 4713.

8. A. U. C., signifies *the year of the building of the city of Rome*. This era began April 21st, A. J. P. 3961; B. C. 753, according to Varro. A. J. P. 4714, and A. U. C. 753, synchronize with A. D. 1. All of these eras date from January 1st, except A. U. C., which begins with April 21st; hence, in passing this date it would require A. U. C. 754 to synchronize with A. D. 1.

9. Ol. Ys., stands for *Olympic Years*. This era dates from A. J. P. 3937; B. C. 776. Olympic years may be reduced to Olympiads by dividing by four, and conversely Olympiads may be changed into Olympic years by multiplying by four. The 195th. Olympiad fell upon A. D. 1. The computation by Olympiads ceased at the 364th Olympiad, A. D. 440.

10. *The Gregorian Calendar*. The Julian Calendar remained without alteration till A. D. 1582, when it was ascertained that the precession of the equinoxes required a retrenchment of ten days in the calendar. The mean solar year is 365 days, 5 hours, 48 minutes, 46.60444 seconds. This falls short of the Julian Year of 365 days and 6 hours, by 11 minutes and 14.4556 seconds each year.



Therefore, to correct the accumulated errors of the Julian Calendar, Gregory XIII. issued a bull ordering that Friday, the fifth of October, 1582, should be counted as the fifteenth for that year, thus dropping ten days from the Calendar. He also commanded that thereafter the years divisible by one hundred, but not by four hundred, without a remainder, should have but 365 days, instead of 366. In the Julian Calendar every year exactly divisible by four, was a leap year, containing 366 days. In all other respects the Julian Calendar remained unchanged. P. Akers, D. D., says: "It was not only the adopted measure of time for upward of sixteen hundred years, among the Romans, from whom we received it, but the Jews, Egyptians, Chaldeans and antediluvians evidently had years of similar length before them." (Biblical Chronology, p. 46.) Since 1582 the calendar has been called Gregorian. According to the rule of retrenchment laid down by Gregory XIII., the years 1700 and 1800 were known as common years, not being divisible by four hundred without a remainder. But the year 1600 was a leap year, being exactly divisible by four hundred.

11. E. N., stands for *Era of Nabonassar*. "It has been ascertained," [says P. Akers,] "with astronomical precision, that this famous era began with the reign of Nabonassar, King of Babylon, on

the first day of the Egyptian month Thoth, which date corresponded with the twenty-sixth day of February, A. J. P. 3967. . . . It is generally admitted that the Egyptians, Chaldeans and ancient Persians reckoned the first of the month Thoth, as the first day of their civil or sacred year which invariably consisted of 365 days. . . . It differed in length only about six hours from the original year. The months of the Egyptian sacred year each had thirty days, except the twelfth, which invariably had thirty-five, so that their year lacked only another day quadrennially, to make it agree with the solar year. For the want of this it would recede through the period of an entire natural year, in 1460 solar years.

## EGYPTIAN MONTHS.

NO. OF DAYS.		NO. OF DAYS.
1, Thoth, <i>Jan</i> . . . 30.		8, Pamuthi, <i>Aug</i> . . . 30.
2, Paophi, <i>Feb</i> . . . 30.		9, Pachor, <i>Sept</i> . . . 30.
3, Athyr, <i>March</i> . . . 30.		10, Pauni, <i>Oct</i> . . . 30.
4, Choiac, <i>April</i> . . . 30.		11, Ephi, <i>Nov</i> . . . 30.
5, Tubi, <i>May</i> . . . 30.		12, Mesori, <i>Dec</i> . . . 35.
6, Mechir, <i>June</i> . . . 30.		
7, Phamenoth, <i>July</i> . . . 30.		365.

“After the Grecian reign over Egypt ended, the Egyptian calendar was conformed to the length of the Julian year by Augustus Cæsar. From and after the twenty-ninth day of August, A. J. P. 4689,

B. C. 25, the month Thoth was made to begin one day later, by adding another day to the twelfth month every Roman leap year."

Calisthenes transmitted a catalogue of the reigns of the Kings of Babylon, beginning with Nabonassar, which was continued by Ptolemy down to the death of Alexander; making 424 years of 365 days each, and ending Saturday, November eleventh, A. J. P. 4390. But 424 years of Julian time would not have ended before the twenty-fifth day of February, A. J. P. 4391.

LIST OF THE REIGNS OF THE KINGS OF BABYLON,  
AS FOUND IN THE CANON OF PTOLEMY.

KINGS.	YEARS.	KINGS.	YEARS.
Nabonassar, . . . . .	14.	Evil Merodach, . . . . .	2.
Nadius, . . . . .	2.	Neriglessar, . . . . .	4.
Chinzirus and Porus, .	5.	Nabonadius, . . . . .	17.
Juqueus, . . . . .	5.	Darius the Median, . . . .	2.
Mardoc Empadius, . . .	12.	Cyrus the Persian, . . . .	7.
Arkianus, . . . . .	5.	Cambyses, 5 months, . . .	7.
I. Interregnum, . . . . .	2.	Smerdis, 7 months, . . . .	1.
Mardoc Buladan, . . . .	3.	Darius Hystaspas, . . . .	36.
Apronadius, . . . . .	6.	Xerxes, . . . . .	21.
Rigebelus, . . . . .	1.	Artaxerxes Longimanus	41.
Massessimordicus, . . .	4.	Darius Nothus, . . . . .	19.
II. Interregnum, . . . .	8.	Artaxerxes Mnemon, . . .	46.
Esarhaddon, . . . . .	13.	Ochus, . . . . .	21.
Sassosducheus, . . . . .	20.	Arognus and Arsos, . . . .	2.
Chyniladanus, . . . . .	22.	Darius III. Codomanus, . .	4.
Nabopolassar, . . . . .	21.	Alexander the Grecian, . .	8.
Nebuchadnezzar, . . . .	43.		



12. M. A., stands for the *Mosaic Age*, which began fourteen days prior to the exodus of the Israelites from Egypt, and ended on Friday, December 31st; which was the day before the beginning of the Christian era. We give to the Mosaic Age 1653 years, and 285 days.

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 BEGINNING OF DIFFERENT ERAS.
 

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## JULIAN MONTHS. MOSAIC MONTHS.

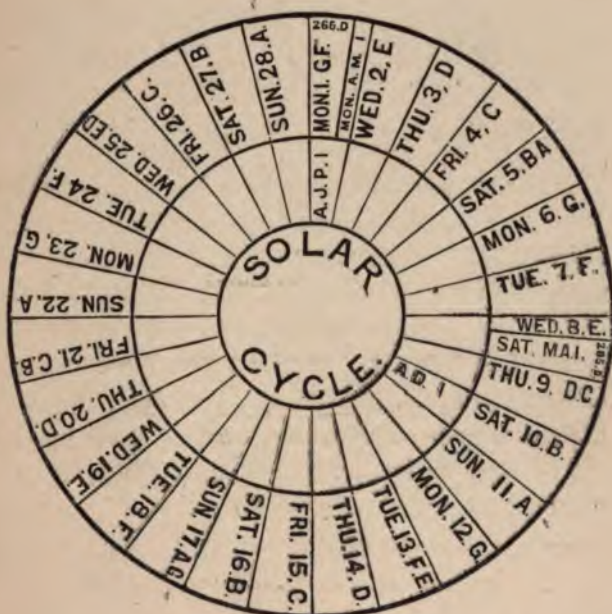
A. M.,	Monday,	September 23rd,	Tisri 1st.
A. J. P.,	Monday,	January 1st,	Thebet 11th.
M. A.,	Saturday,	March 22nd,	Abib 1st.
A. D.,	Saturday,	January 1st,	Thebet 16th.
Crucifixion,	Friday,	April 1st,	Abib 14th.

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TABLE BEGINNING MONDAY, TISRI 1ST, A. M. 1, AND  
ENDING DECEMBER 31ST, 1880.

	Cycles.	Years.	Days.	Weeks.
A. M. to A. J. P. ....	29	27	160	43,792
A. J. P. to M. A. ....	109	7	80	159,625 5-7
A. M. to M. A. ....	139	6	180	203,417 5-7
M. A. to A. D. ....	59	1	285	86,292
A. M. to A. D. ....	198	8	100	289,709 5-7
A. D. to Crucifixion, inclusive..	1	...	91	1,474
A. M. to Crucifixion, inclusive..	199	8	191	191,183 5-7
A. D. 1, to A. D. 1881. ....	67	*4	....	98,094
A. M. to A. D. 1881. ....	265	12	100	387,803 5-7

\*This item is reduced twelve days by the Gregorian retrenchment, which also reduces all the items that follow it. A cycle is twenty-eight years. It contains 10,227 days, or 1,461 weeks.



The solar cycle dates back to A. J. P. 1, which was B. C. 4713. It contains 28 years, 1461 weeks, or 10227 days. Each successive solar cycle was in all respects like the first, until the Gregorian retrenchment of ten days, A. D. 1582. In this table I have given the number of each year of the cycle, and the Sunday letters, and also the day of the week on which each year began. According



to our calculations, A. M. 1, commenced on Monday, September 23rd, in the first year of the solar cycle; 839 years, and 100 days before A. J. P. 1. From A. M. 1 to the Mosaic age, there were 3898 years, and 6 months which contained 180 days. This period covered 139 solar cycles, 6 years and 180 days; the Mosaic age beginning on Saturday, March 22nd. From A. M. 1 to A. D. 1, there were, according to our computation, 5552 years and 100 days, which period included 198 solar cycles, 8 months and 100 days. A. D. 1 is the tenth year of the solar cycle, B is the Sunday letter; hence, the year began on Saturday. All of these items can be seen or readily computed by the table on the opposite page.

ERAS OF THE WORLD BY DIFFERENT AUTHORITIES, SOLID TIME.

AUTHORITIES.	Beginning A. M. 1.		No. of Solar Cycle, and Sunday Letters.	Time After Before A. J. P.		Dura- tion of the Patriar- chal Age		Dura- tion of the Mosaic Age.		From A. M. 1 to A. D. 1.		Beginning of the Mosaic Age.	
	Week and Month.			Yrs.	Days.	Yrs.	Days.	Yrs.	Days.	Yrs.	Days.	Week and Month.	No. of Cycle
				Aft er.	Yrs.	Days.	Yrs.	Days.	Yrs.	Days.	Yrs.	Days.	
Rabbins.....	Mon., Sept. 23.		1, G F	962	296					3760	100		
Usher.....	Sand., Oct. 23.		10, B	709	295		180	1490	255	4003	70	Tues., April 21.	3, D
Playfair.....			7, F	706	*	2453	*	1552	*	4006	*		
Hales.....			3, D	697	*	3783	*	1646	*	5410	*		
Jackson.....			16, B	712	*	3833	*	1591	*	5423	*		
Antiochian.....	Sat., Sept. 1		4, G	778	122					5491	122		
Alexandrian.....	Thur., Aug. 29.		24, F	738	125					5301	125		
Constantinopolitan.....	Sun., Sept. 1.		18, F	774	122					5307	122		
Akers.....	Mon., Sept. 15.		8, E	832	108	3898		180	1646	239	5545	108	Sat., March 13, 15, C
Bease.....	Mon., Sept. 23.		1, G F	839	100	3906		180	1633	255	5552	100	Sat., March 22, 8, E
Grecian.....	Sat., Sept. 1.		14, G	884	122					5597	122		
Chinese, by Bailly.....			13, F E	1443	*					6156	*		
Babylon, by Bailly.....			12, G	1414	*					6157	*		
Indian, by Gentil.....			24, F	1460	*					6173	*		

\*Fraction of year not known.

†Made at Antioch in the fourth century.

‡Used by the Greek Church.

Usher's era of the world, as given in the table, was Sunday, October 23rd, and his first day of the Mosaic age was Tuesday, April 1st. As he gave 131098 weeks and 2 days to the Patriarchal age, should he begin the world on any Sunday in the year, the first day of the Mosaic age would be Tuesday. But it can be proved, as we shall do in later chapters, that the first day of the first month in the Mosaic age was uniformly Saturday. Hence, Usher's Chronology in this particular is in error. Should he make the first day of the Mosaic age begin on Saturday, as the sacred Scriptures require, his first day of the world would be Thursday. Therefore his number of years for the Mosaic age are incorrect.

The Septuagint numbers from the creation to the Mosaic age, as given by Akers and adopted in this work, contain 203417 weeks and 5 days. Hence, if we begin the world on any Monday in the year, the Mosaic age would commence on Saturday. This fact is evidence in favor of those numbers.

It will be seen in the table that other nations give longer time from the creation to the Christian era. It is the boast of infidels that Moses made a mistake of about 2000 years in the date of the creation. This error, evidently is not the work

of Moses, but of the Jews, since the beginning of the Christian era. It is time that such a reproach should be removed from the sacred Scriptures.

The Grecian era of the world antedates that of the author by 47 years, and the Chinese 606 years. The Grecian era dates 1595 years back of Usher's era of the world; and the Chinese 2154 years. There is a difference of only one year between the Chinese and the Babylonian era of the world, as given by Bailly. It is true these eras have been brought down by tradition, yet they essentially agree in declaring B. C. 6000 as the era of the world; which date remarkably approximates the Septuagint Chronology.



## CHAPTER VIII.

THE DOMINICAL OR SUNDAY LETTERS; AND THE  
JULIAN AND THE GREGORIAN CALENDARS.

The Sunday letters are the first seven in the alphabet reversed, so that in successive order they are as follows: G F E D C B A. Years of 365 days have but one Sunday letter, but leap years are distinguished by two Sunday letters; one continuing until the 29th day of February, when the addition of a day breaks the order, and the next Sunday letter in the list is required for the remainder of the year. The Sunday letters are so arranged as to indicate the days in the months when the Sundays annually occur. When A is the Sunday letter January begins with Sunday; when B is the Sunday letter the second day of January is Sunday; C requires the third day of January to be Sunday. The same order is observed to the end of the list. G, the seventh letter in the alphabet, requires the seventh day of January to be Sunday.



The following rhyme will assist us in distributing the Sundays in the months:—

January At	February Dover	March Dwells	April George	May Brown	June Esquire
July Good	August Carliss	September Finch	October And	November David	December Friar.

The rhyme is in the second and fourth lines in the above table, and has twelve words which correspond with the twelve months which are placed over them. The initials of the words of this rhyme are in the order in which the days of the week occur on the first day of each of the respective months in common years. When A is the Sunday letter each month having a word in the rhyme commencing with A, begins on Sunday; and those months with a word commencing with B, begin on Monday, with C on Tuesday, and so on through the series. When B is the Sunday letter, the months having a word in the rhyme commencing with B begin on Sunday, with C on Monday; thus passing through the days of the week, and the months. When C is the Sunday letter, the months having a word in the rhyme commencing with C begin on Sunday, with D on Monday, and E on Wednesday; and so on through the series. When D is the Sunday letter, the months having a word in the rhyme commencing with D be-

gin on Sunday, and the other months are conformed to this according to the initial of their respective word. The same rule applied to the remaining Dominical Letters, E, F and G, will locate the Sundays in the months respectively. But leap year having a new Sunday letter after February, necessitates a corresponding change in the Sunday letter for the balance of the year; but the same order is preserved with this new Sunday letter; only it is restricted to the ten months, while the former Sunday letter in leap year is limited to the first two months of the year.

TABLE OF THE SOLAR CYCLE OF SUNDAY LETTERS.

1st year G F.	2nd year E.	3rd year D.	4th year C.
5th " B A.	6th " G.	7th " F.	8th " E.
9th " D C.	10th " B.	11th " A.	12th " G.
13th " F E.	14th " D.	15th " C.	16th " B.
17th " A G.	18th " F.	19th " E.	20th " D.
21st " C B.	22nd " A.	23rd " G.	24th " F.
25th " E D.	26th " C.	27th " B.	28th " A.

This table begins A. J. P. 1, which was B C., 4713. The figures indicate the number of the year in the solar cycle. These have never been changed. The solar cycle contains twenty-eight years. Each successive twenty-eight years was in all respects like this until until A. D. 1582, when Gregory XIII. retrenched the calendar by dropping ten days from

it, which made a corresponding change in the Sunday letters.

TABLE OF THE SOLAR CYCLE OF SUNDAY LETTERS,  
FROM A. D. 1582 TO A. D. 1700.

1st year C B.	2nd year A.	3rd year G.	4th year F.
5th " E D.	6th " C.	7th " B.	8th " A.
9th " G F.	10th " E.	11th " D.	12th " C.
13th " B A.	14th " G.	15th " F.	16th " E.
17th " D C.	18th " B.	19th " A.	20th " G.
21st " F E.	22nd " D.	23rd " C.	24th " B.
25th " A G.	26th " F.	27th " E.	28th " D.

A. D. 1582 was the twenty-third year in the solar cycle. In the former table G was the Sunday letter for this year. In this table C is the Sunday letter for the twenty-third year. As the Gregorian retrenchment dropped ten days from the calendar, a corresponding change was made in the Sunday letters. By comparing these tables it will be seen that the Sunday letters in the latter table are ten letters in the list forward of the letters in the former table. In the former table A is the Sunday letter for the twenty-eighth year; count backward ten letters from A, namely, B, C, D, E, F, G, A, B, C, and D, which is the tenth letter, is made the Sunday letter for the twenty-eighth year in the latter table. The Gregorian retrenchment dropped the twenty-ninth day of February, A. D. 1700, from the Julian calendar, which required a corresponding change in the Sunday letters.



THE SOLAR CYCLE OF SUNDAY LETTERS AFTER A.  
D. 1700 TO A. D. 1800.

1st year D C.	2nd year B.	3rd year A.	4th year G.
5th " F E.	6th " D.	7th " C.	8th " B.
9th " A G.	10th " F.	11th " E.	12th " D.
13th " C B.	14th " A.	15th " G.	16th " F.
17th " E D.	18th " C.	19th " B.	20th " A.
21st " G F.	22nd " E.	23rd " D.	24th " C.
25th " B A.	26th " G.	27th " F.	28th " E

The year A. D. 1700 being made a common year by the retrenchment, had but one Sunday letter, namely, C, the next letter in the list after D, which closed the previous table. After A. D. 1700, and to A. D. 1800, not inclusive, the Sunday letters in the years of the solar cycle were as indicated in the foregoing table. As the Gregorian retrenchment dropped from the Julian calendar the twenty-ninth day of February, A. D. 1800, a corresponding change was made in the Sunday letters. The year A. D. 1800 being made a common year, had but one Sunday letter, namely, D; which is the first letter in the previous table, but the second letter in the following table.

THE SOLAR CYCLE OF SUNDAY LETTERS AFTER A.  
D. 1800 TO A. D. 1900.

1st year <sup>E</sup> D.	2nd year C.	3rd year B.	4th year A.
5th " G F.	6th " E.	7th " D.	8th " C.
9th " B A.	10th " G.	11th " F.	12th " E.
13th " D C.	14th " B.	15th " A.	16th " G.
17th " F E.	18th " D.	19th " C.	20th " B.
21st " A G.	22nd " F.	23rd " E.	24th " D.
25th " C B.	26th " A.	27th " G.	28th " <del>E</del> F

This table indicates the Sunday letters as they are used at present. This year, 1881, is the fourteenth year in the solar cycle, and B is the Sunday letter, which shows that the second day of January, this year, was Sunday. And as the initial of the word in the rhyme under May is B, therefore, May this year will begin on Sunday; and all the other months in the year will correspond to this, according to the initial of the words in the rhyme under each respective month. In all of these tables the years in the solar cycle are the same, they never having been changed.

Rule to ascertain the number of the year in the solar cycle, of any year in the Christian era: Add to the respective year of the Christian era, 4713, the year of the Julian period before Christ, and divide the sum by twenty-eight, the number of years in a solar cycle, and the remainder will indicate the year in the solar cycle. For instance, Gregory XIII. issued his decree of retrenchment in the year A. D. 1582. What year in the solar cycle was that? Add 1582 to 4713 and it makes 6295 as the year of the Julian period; dividing this by 28 the quotient is 224, and 23 remainder, which indicates that A. D. 1582 was the twenty-third year in the solar cycle.



Take another example. What year in the solar cycle is A. D. 1881? Add to this 4713; the sum is 6594, which is the year of the Julian period; divide this by 28, the number of years in a solar cycle, and the quotient, 235, gives the number of whole cycles, and the 14 remainder indicates that this is the fourteenth year in the solar cycle, as it is shown in the foregoing table.

The Gregorian retrenchment will require that the twenty-ninth day of February, A. D. 1900 be dropped from the Julian calendar. Also the twenty-ninth day of February, A. D. 2100.

Any person applying the rule as I have given it, can ascertain the Sunday letter, and make a calendar for any year, past, present or future.

CYCLE OF TWENTY-EIGHT JULIAN YEARS.

DOMINICAL LETTERS.	Sundays.	Sundays.	Sundays.	Sundays.	DOMINICAL LETTERS.	Sundays.	Sundays.	Sundays.	Sundays.
1ST YEAR. G. F.					4TH YEAR. C.				
January	7	14	21	28	January	3	10	17	24
February	4	11	18	25	February	7	14	21	28
March	3	10	17	24	March	7	14	21	28
April	7	14	21	28	April	4	11	18	25
May	5	12	19	26	May	2	9	16	23
June	2	9	16	23	June	6	13	20	27
July	7	14	21	28	July	4	11	18	25
August	4	11	18	25	August	1	8	15	22
September	1	8	15	22	September	5	12	19	26
October	6	13	20	27	October	3	10	17	24
November	3	10	17	24	November	7	14	21	28
December	1	8	15	22	December	5	12	19	26
2D YEAR. E.					5TH YEAR. B. A.				
January	5	12	19	26	January	2	9	16	23
February	2	9	16	23	February	6	13	20	27
March	2	9	16	23	March	5	12	19	26
April	6	13	20	27	April	2	9	16	23
May	4	11	18	25	May	7	14	21	28
June	1	8	15	22	June	4	11	18	25
July	6	13	20	27	July	2	9	16	23
August	3	10	17	24	August	6	13	20	27
September	7	14	21	28	September	3	10	17	24
October	5	12	19	26	October	1	8	15	22
November	2	9	16	23	November	5	12	19	26
December	7	14	21	28	December	3	10	17	24
3D YEAR. D.					6TH YEAR. G.				
January	4	11	18	25	January	7	14	21	28
February	1	8	15	22	February	4	11	18	25
March	1	8	15	22	March	4	11	18	25
April	5	12	19	26	April	1	8	15	22
May	3	10	17	24	May	6	13	20	27
June	7	14	21	28	June	3	10	17	24
July	5	12	19	26	July	1	8	15	22
August	2	9	16	23	August	5	12	19	26
September	6	13	20	27	September	2	9	16	23
October	4	11	18	25	October	7	14	21	28
November	1	8	15	22	November	4	11	18	25
December	6	13	20	27	December	2	9	16	23

DOMINICAL LETTERS.	Sundays.					DOMINICAL LETTERS.	Sundays.				
	Sundays.	Sundays.	Sundays.	Sundays.	Sundays.		Sundays.	Sundays.	Sundays.	Sundays.	
<b>7TH YEAR. F.</b>						<b>10TH YEAR. B.</b>					
January	6	13	20	27		January	2	9	16	23	30
February	3	10	17	24		February	6	13	20	27	
March	3	10	17	24	31	March	6	13	20	27	
April	7	14	21	28		April	3	10	17	24	
May	5	12	19	26		May	1	8	15	22	29
June	2	9	16	23	30	June	5	12	19	26	
July	7	14	21	28		July	3	10	17	24	31
August	4	11	18	25		August	7	14	21	28	
September	1	8	15	22	29	September	4	11	18	25	
October	6	13	20	27		October	2	9	16	23	30
November	3	10	17	24		November	6	13	20	27	
December	1	8	15	22	29	December	4	11	18	25	
<b>8TH YEAR. E.</b>						<b>11TH YEAR. A.</b>					
January	5	12	19	26		January	1	8	15	22	29
February	2	9	16	23		February	5	12	19	26	
March	2	9	16	23	30	March	5	12	19	26	
April	6	13	20	27		April	2	9	16	23	30
May	4	11	18	25		May	7	14	21	28	
June	1	8	15	22	29	June	4	11	18	25	
July	6	13	20	27		July	2	9	16	23	30
August	3	10	17	24	31	August	6	13	20	27	
September	7	14	21	28		September	3	10	17	24	
October	5	12	19	26		October	1	8	15	22	29
November	2	9	16	23	30	November	5	12	19	26	
December	7	14	21	28		December	3	10	17	24	31
<b>9TH YEAR. D. C.</b>						<b>12TH YEAR. G.</b>					
January	4	11	18	25		January	7	14	21	28	
February	1	8	15	22	29	February	4	11	18	25	
March	7	14	21	28		March	4	11	18	25	
April	4	11	18	25		April	1	8	15	22	29
May	2	9	16	23	30	May	6	13	20	27	
June	6	13	20	27		June	3	10	17	24	
July	4	11	18	25		July	1	8	15	22	29
August	1	8	15	22	29	August	5	12	19	26	
September	5	12	19	26		September	2	9	16	23	30
October	3	10	17	24	31	October	7	14	21	28	
November	7	14	21	28		November	4	11	18	25	
December	5	12	19	26		December	2	9	16	23	30

DOMINICAL LETTERS.	Sundays.	Sundays.	Sundays.	Sundays.	DOMINICAL LETTERS.	Sundays.	Sundays.	Sundays.	Sundays.		
13TH YEAR. F. E.					16TH YEAR. B.						
January .....	6	13	20	27	January ....	2	9	16	23	30	
February .....	3	10	17	24	February .....	6	13	20	27	..	
March .....	2	9	16	23	March .....	6	13	20	27	..	
April .....	6	13	20	27	April .....	3	10	17	24	..	
May .....	4	11	18	25	May .....	1	8	15	22	29	
June .....	1	8	15	22	June .....	5	12	19	26	..	
July .....	6	13	20	27	July .....	3	10	17	24	31	
August .....	3	10	17	24	August .....	7	14	21	28	..	
September .....	7	14	21	28	September .....	4	11	18	25	..	
October .....	5	12	19	26	October .....	2	9	16	23	30	
November .....	2	9	16	23	November .....	6	13	20	27	..	
December .....	7	14	21	28	December .....	4	11	18	25	..	
14TH YEAR. C.					17TH YEAR. A. G.						
January .....	4	11	18	25	January .....	1	8	15	22	29	
February .....	1	8	15	22	February .....	5	12	19	26	..	
March .....	1	8	15	22	March .....	4	11	18	25	..	
April .....	5	12	19	26	April .....	1	8	15	22	29	
May .....	3	10	17	24	May .....	6	13	20	27	..	
June .....	7	14	21	28	June .....	3	10	17	24	..	
July .....	5	12	19	26	July .....	1	8	15	22	29	
August .....	2	9	16	23	August .....	5	12	19	26	..	
September .....	6	13	20	27	September .....	2	9	16	23	30	
October .....	4	11	18	25	October .....	7	14	21	28	..	
November .....	1	8	15	22	November .....	4	11	18	25	..	
December .....	6	13	20	27	December .....	2	9	16	23	30	
15TH YEAR. C.					18TH YEAR. F.						
January .....	3	10	17	24	31	January .....	6	13	20	27	..
February .....	7	14	21	28	..	February .....	3	10	17	24	..
March .....	7	14	21	28	..	March .....	3	10	17	24	31
April .....	4	11	18	25	..	April .....	7	14	21	28	..
May .....	2	9	16	23	30	May .....	5	12	19	26	..
June .....	6	13	20	27	..	June .....	2	9	16	23	30
July .....	4	11	18	25	..	July .....	7	14	21	28	..
August .....	1	8	15	22	29	August .....	4	11	18	25	..
September .....	5	12	19	26	..	September .....	1	8	15	22	29
October .....	3	10	17	24	31	October .....	6	13	20	27	..
November .....	7	14	21	28	..	November .....	3	10	17	24	..
December .....	5	12	19	26	..	December .....	1	8	15	22	29



DOMINICAL LETTERS.	Sundays.	Sundays.	Sundays.	Sundays.	DOMINICAL LETTERS.	Sundays.	Sundays.	Sundays.	Sundays.
<b>19TH YEAR. E.</b>					<b>22D YEAR. A.</b>				
January	5	12	19	26	January	1	8	15	22
February	2	9	16	23	February	5	12	19	26
March	2	9	16	23	March	5	12	19	26
April	6	13	20	27	April	2	9	16	23
May	4	11	18	25	May	7	14	21	28
June	1	8	15	22	June	4	11	18	25
July	6	13	20	27	July	2	9	16	23
August	3	10	17	24	August	6	13	20	27
September	7	14	21	28	September	3	10	17	24
October	5	12	19	26	October	1	8	15	22
November	2	9	16	23	November	5	12	19	26
December	7	14	21	28	December	3	10	17	24
<b>20TH YEAR. D.</b>					<b>23D YEAR. G.</b>				
January	4	11	18	25	January	7	14	21	28
February	1	8	15	22	February	4	11	18	25
March	1	8	15	22	March	4	11	18	25
April	5	12	19	26	April	1	8	15	22
May	3	10	17	24	May	6	13	20	27
June	7	14	21	28	June	3	10	17	24
July	5	12	19	26	July	1	8	15	22
August	2	9	16	23	August	5	12	19	26
September	6	13	20	27	September	2	9	16	23
October	4	11	18	25	October	7	14	21	28
November	1	8	15	22	November	4	11	18	25
December	6	13	20	27	December	2	9	16	23
<b>21ST YEAR. C. E.</b>					<b>24TH YEAR. F.</b>				
January	3	10	17	24	January	6	13	20	27
February	7	14	21	28	February	3	10	17	24
March	6	13	20	27	March	3	10	17	24
April	3	10	17	24	April	7	14	21	28
May	1	8	15	22	May	5	12	19	26
June	5	12	19	26	June	2	9	16	23
July	3	10	17	24	July	7	14	21	28
August	7	14	21	28	August	4	11	18	25
September	4	11	18	25	September	1	8	15	22
October	2	9	16	23	October	6	13	20	27
November	6	13	20	27	November	3	10	17	24
December	4	11	18	25	December	1	8	15	22



Table of Solar Cycle.

DOMINICAL LETTERS.	Sundays.				DOMINICAL LETTERS.	Sundays.				
	Sundays.	Sundays.	Sundays.	Sundays.		Sundays.	Sundays.	Sundays.	Sundays.	
25TH YEAR. E. D.					27TH YEAR. B.					
January	5	12	19	26	January	2	9	16	23	30
February	2	9	16	23	February	6	13	20	27	..
March	1	8	15	22	March	6	13	20	27	..
April	5	12	19	26	April	3	10	17	24	..
May	3	10	17	24	May	1	8	15	22	29
June	7	14	21	28	June	5	12	19	26	..
July	5	12	19	26	July	3	10	17	24	31
August	2	9	16	23	August	7	14	21	..	..
September	6	13	20	27	September	4	11	18	25	..
October	4	11	18	25	October	2	9	16	23	30
November	1	8	15	22	November	6	13	20	27	..
December	6	13	20	27	December	4	11	18	25	..
26TH YEAR. C.					28TH YEAR. A.					
January	3	10	17	24	January	1	8	15	22	29
February	7	14	21	28	February	5	12	19	26	..
March	7	14	21	28	March	5	12	19	26	..
April	4	11	18	25	April	2	9	16	23	30
May	2	9	16	23	May	7	14	21	28	..
June	6	13	20	27	June	4	11	18	25	..
July	4	11	18	25	July	2	9	16	23	30
August	1	8	15	22	August	6	13	20	27	..
September	5	12	19	26	September	3	10	17	24	..
October	3	10	17	24	October	1	8	15	22	29
November	7	14	21	28	November	5	12	19	26	..
December	5	12	19	26	December	3	10	17	24	31

This table begins with A. J. P. 1, which was B. C. 4713. A. J. P. 4714 synchronizes with A. D. 1. There are 10,227 days, and 1461 Sundays in the solar cycle. Each successive cycle of twenty-eight years was in all respects like this. Hence this table furnishes a perpetual calendar for Julian time.

Rule to find by the Julian cycle on what day of the week any event occurred, when the year of our Lord, the month, and day of the month are given: Add the year of the event to 4713; the sum will be the year of the Julian period. Divide this by twenty-eight, the number of years in a solar cycle, and the remainder will be the year of the event in the Julian cycle. Take the following examples:— What day of the week was January 1st, A. D. 1? Add 1 to 4713; it makes 4714; divide this by 28; the quotient is 168, and 10 remainder, which indicates that A. D. 1 was the tenth year in the solar cycle. By reference to the table we see that in the tenth year of the solar cycle the second day of January was Sunday. Hence, the first day of January A. D. 1, was Saturday.

Gregory's retrenchment was made October fifth, 1582. What day of the week was that? Add 4713 and 1582 and we have the sum 6295. This is the year of the Julian period that the retrenchment was made. Divide 6295 by 28 and the quotient is 224, with 23 remainder, which indicates that the retrenchment was made in the twenty-third year of the solar cycle. In the twenty-third year in the table we see that October seventh was Sunday; hence, October the fifth was Friday.

*Rule to Find Any Day of the Week.* 67

Rule to find by the Julian cycle on what day of the week any event occurred, when the year of our Lord, the month, and day of the month are given, according to the Gregorian calendar:—Add the year of the event to 4713; the sum will be the year of the Julian period. Divide this by 28 and the remainder will be the year of the event in the Julian cycle. Then set down the day of the month of the first Sunday in the Julian month which corresponds to the Gregorian month of the event; add the number of days required by the retrenchment of Gregory XIII.; divide the sum by 7, the number of days in a week, and the remainder will be the day of the month of the first Sunday in the Gregorian month of the event, or, if there be no remainder the first Sunday will be the seventh of said month. Take the following examples:—What day of the week was January second, 1881? Add 1881 to 4713, obtaining the sum 6594, which is the year of the Julian period. Dividing this by 28 the quotient is 235, and 14 remainder, which indicates that this year is the fourteenth of the solar cycle. Then by reference to the fourteenth year in the Julian cycle, in the table, we see that the first Sunday in January was the fourth day. This would have been the true calendar for 1881 if there had been

no retrenchment. To ascertain the true calendar we add to this fourth day ten days for the retrenchment of 1582, one day for the centurial year 1700, and another day for the centurial of 1800, which together make sixteen days. This we divide by seven, the number of days in a week, giving two weeks and two days remainder; which indicates that the second day of January, 1881, was Sunday.

The author of this work was born August 16th, 1823; what day of the week was that? Add 1823 to 4713, we have the sum of 6536 as the year of the Julian period. Divide this by 28, the number of years in a cycle; the result is 233 cycles and 12 years, which indicates the twelfth year in the solar cycle. By reference to the twelfth year in the table we see that the first Sunday in August was the fifth day; to this we add the 12 days of the Gregorian retrenchment, which makes 17 days. Divide this by 7, the number of days in a week; the quotient is two weeks, and three remainder; which indicates that August third, 1823, was Sunday. The third being Sunday, the sixteenth, which was the author's birthday, must have been Saturday.

The only changes that have been made in the Julian calendar are those necessitated by the Gregorian retrenchment. This year, 1881, is the four-







tenth year in the solar cycle. If there had been no change in the Julian calendar, D would have been the Sunday letter for this year, as in the table; but the retrenchment has made B the Sunday letter for 1881 in the Gregorian calendar. And as B was the Sunday letter for the tenth year of the solar cycle in the Julian calendar, as in the table, therefore the fourteenth year in the solar cycle, at present, in the Gregorian calendar, is, in all respects, the same as the tenth year in the solar cycle in the Julian calendar. And the calendar for 1882, which will be the fifteenth year in the solar cycle, will be precisely like the Julian calendar in the eleventh year of the solar cycle. Hence, we see that the Gregorian calendar, in use at present, is found in the Julian calendar four years backward in the solar cycle; and this will continue to be so until the twenty-ninth day of February, A. D. 1900, shall be dropped from the Julian calendar, as it is required to be by the Gregorian retrenchment.

EXPLANATION OF THE PERMANENT CALENDAR.

Explanation of the table:—The seven calendars in the left-hand of this table (numbered 1 to 7), exhibit every possible month-date of each day of the week. The numbers in the center of the table indicate the proper calendar for each month of every year from the creation to A. D. 2100.

Directions :—Find the month and year required, in the right hand table. The figure opposite both will indicate the calendar to be used. Thus January, and twenty-eight years before A. J. P., have opposite them the figure “1,” which indicates that the first calendar is the one for that month; and by reference to the first calendar we see that the first day was Monday. Hence the first day of January, twenty-eight years before A. J. P., was Monday. Should we take the other years on the same line, namely, A. J. P. 1, A. D. 1596, 1720, 1766, 1816, and 1912, we would reach the same results. Under January for all of these years, on the first line, is the figure “1,” which indicates that the first calendar is the one for January in those years. Take the years in the fourth line from the top, namely, before A. J. P. 25, A. J. P. 4, A. D. 1599, 1723, 1769, 1819, 1915, and 1700. In these years what day of the week was the first day of September? Opposite September, and also opposite these years, we find the figure “3,” which indicates that the third calendar is the one for September in these years; and the first day of the third calendar is Wednesday. Hence, the first day of September in the years on the fourth line, was Wednesday.

Explanation of the seven periods :—The first period in the table embraces the first twenty-eight



years before A. J. P. Twenty-eight years is a complete solar cycle; hence, each successive twenty-eight years before A. J. P., was in all respects like this, back to the beginning of the world.

The second period begins A. J. P. 1, which was B. C. 4713. Each successive cycle of twenty-eight years was precisely like this until the Gregorian retrenchment dropped ten days from the Julian calendar. This was adopted in all Catholic countries on the fifth of October, A. D. 1582. Protestants came to use it gradually. By an act of Parliament Great Britain adopted it by dropping from the Julian calendar eleven days, which was then the difference between the old and the new style. This was done in the month of September, and the day which would have been the third, was called the fourteenth, in the year A. D. 1752. Hence in England and in her colonies in America, there was no change in the Julian calendar until A. D. 1752. The followers of the Greek Church still use the old style, with no retrenchment. Hence for their dates the second period, beginning A. J. P. 1, and brought forward in cycles of twenty-eight years, is used.

The third period began after the bar (—) in the table in the year, A. D. 1583, which was the

first year after the retrenchment of ten days. None but Catholic countries adopted the reformed calendar at that time.

The fourth period began after the bar (—) in the year A. D. 1701, the twenty-ninth day of February, A. D. 1700, being dropped, which required a corresponding change in the calendar.

The fifth period contains the years for the first Protestant retrenchment for England and for this country; which period began in the table after the bar (—) with the year A. D. 1753; the retrenchment being made the previous year. This period continued without change, until February twenty-ninth, A. D. 1800, was dropped from the calendar.

The sixth period began in the table after the bar (—) in the year 1801, and will continue until February 29th, A. D. 1900 is omitted from the Julian calendar.

The seventh period will begin A. D. 1901, and continue until the year A. D. 2100, in which year the Gregorian retrenchment requires that February twenty-ninth be dropped from the Julian calendar.

The years in the right-hand column are those in which there have been retrenchments; hence the order was broken, and they are placed opposite

the index numbers which refer to their proper calendars.

In each of the seven periods there are twenty-eight years inserted in the table; and each successive twenty-eight years are in all respects like these until a change was made in the calendar by a retrenchment.

Rule to find the calendar for those years which are not inserted in the table:—Divide the year in the period for which the calendars are required, by 28, the number of years in a solar cycle, and the remainder will indicate the year in its respective cycle. Example:—Which are the calendars for A. D. 1881? This belongs to the sixth period, which began A. D. 1801; from this year to 1881, including both, there are 81 years. Divide this by 28, the quotient is 2, and 25 remainder; which indicates that A. D. 1881, is the 25th year in this period. Begin with 1801, which is the first year of this period, and count forward 25 years. It ends with 1825; the calendar of which is in all respects like that of the year 1881. B is the Sunday letter, and the calendars are indicated by the figures on this line under their respective months, namely; the sixth calendar for January and October; the second for February, March and Novem-

ber; the fifth for April and July; the seventh for May; the third for June; the first for August; and the fourth calendar for September and December.

Particular attention must be given to the beginning of each period. The third to the seventh periods begin immediately after the bar (—) in each of their respective columns.

We will now introduce a few examples of the year, month and day of A. M. 1. Usher fixed for the beginning of the world Sunday, October twenty-third, A. J. P. 710. Let us test this date by our table. This belongs to the second period, which began A. J. P. 1. 710 divided by 28 gives a quotient of 25, and 10 remainder, which indicates that Usher's year of the world was the tenth in this period. The index number opposite the tenth year, and under October is "6," which indicates that the sixth calendar is the one for October that year, and we see that the twenty third day in this calendar is Sunday. P. Akers, D. D., fixed for the beginning of the world September fifteenth, before A. J. P. 833. What day of the week was this? This belongs to the first period. 833 contains 29 cycles of 28 years each, and 21 remainder, which indicates that the twenty-first year in this period is his year of the world. E is the Sunday letter, and



opposite this and under September is the figure "1," which indicates that the first calendar is the one for September that year; and the fifteenth day which he fixed upon as the beginning of the world is Monday.

Our calculations make A. M. 1, to begin September twenty-third, before A. J. P. 840. What day of the week was that? This belongs to the first period. 840 years contain just 30 cycles of 28 years each, which indicates that the twenty-eighth year in this period is the one which we have judged to be A. M. 1. G F are the Sunday letters; and opposite these, and under September, is the figure "7," which indicates that the seventh calendar is the one for September that year; and the twenty-third day in this calendar is Monday.

The day of the week claimed by any other author as the first day of the first year of the world, can be verified or disproved by the same rule, as illustrated above.

## CHAPTER IX.

## THE BEGINNING.

“In the beginning God created the heaven and the earth.” (Gen. i: 1.) I shall not attempt to fix the length of time which intervened between the beginning of the creation of the heaven and the earth, and the time when God caused light to shine upon the earth, and made a division between the day and the night, so that the “evening and the morning were the first day.” Perhaps in periods anterior to those of which Moses wrote, the earth had passed through different conditions, and had been inhabited by numerous species of living creatures, whose fossil remains are embedded in the many different rocky strata of the earth’s crust. He introduces the earth to us in a chaotic state. We know nothing of the earth’s history prior to this, except by means of geological researches. It is sufficient for our purpose to begin with the time when God prepared this earth for its present inhabitants; or, when He declared that “The even-

ing and the morning were the first day." It is evident that the six days spoken of in the first chapter of Genesis, were each twenty-four hours in length, like our day, and not long periods, as some have supposed. We offer the following reasons to sustain this theory.

1. While the fossil deposits in the different strata of the earth's crust very largely correspond to the order of the creation as found in Genesis, still this is no proof against the theory that before this there was a succession of creatures after the same order, during successive periods.

2. The first day in Genesis was marked by light and darkness, called day and night, like our day of twenty-four hours.

3. "The evening and the morning were the first day." All through the "Bible times" this was the mode of reckoning a day of twenty-four hours: commencing at sunset in the evening, "From evening to evening" constituted a day.

4. If these six days were long periods, the Sabbath day must also be a long period. Then the fourth precept would read: "In six long periods the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh long period: wherefore the Lord blessed the Sabbath long peri-

od, and hallowed it." On the other hand, it is preposterous to suppose that God had made nothing until about six thousand years ago. It is said: "In six days the Lord made heaven and earth; the sea, and all that in them is." This text simply means that in these six days God fitted up this earth for the variety of creatures that now inhabit it, and made these creatures, and placed them on the land and in the sea, and provided sustenance for them.

Different nations among the ancients have begun their years at different seasons. This may have arisen from various causes. The Israelites, to whom were committed the oracles of God, always believed that the world was created about the time of the autumnal equinox, the first day of their month Tisri. This would give Adam full autumnal fruitage, and the animals upon which to subsist, at the time of the creation. It also agrees with God's statement in reference to the grass, herbs, seeds, and fruits of the trees, "Whose seed is in itself upon the earth." (Gen. i: 11.)

The flood must have occurred late in the Fall, so as to give Noah an opportunity of securing the late autumnal fruits. God said to him, "Take thou unto thee of all food that is eaten, and thou shalt gather it to thee, and it shall be for food for thee



and for them. Thus did Noah according to all that God commanded him so did he." (Gen. vi: 21, 22.) It was no ordinary task to gather sufficient food for himself and family, and for every living creature which went into the ark. Then he was required to gather all kinds of food that is eaten. He would naturally gather each kind at the time of its maturity. Assuming that the late autumnal fruits were ripe by the beginning of the first month Tisri, this would give sufficient time to secure these before the flood, which commenced on the seventeenth day of the second month. (Gen. vii: 11.) The commencement of the flood, therefore, must have been in the month corresponding to our November.

No other time of the year would have so well afforded Noah an opportunity to secure all kinds of fruits in their season.

According to the Mosaic ecclesiastical calendar the feast of tabernacles commenced *on the fifteenth day of the seventh month*, when they had gathered in the fruit of the land. (Lev. xxiii: 39.) According to the creation calendar it was to be observed when they had gathered in the crops out of the field *in the end of the year*. (Ex. xxiii: 16.) Both of the texts quoted agree in this: that this feast

was to be observed after the fruit of the land had been gathered in. This would fix the time in Autumn. In one place the time is fixed at the end of the year, when they had gathered in their labors out of the field. As they gathered in their fruits at the end of the year, and the feast of tabernacles was to be observed after that ingathering, the time is thus fixed in the first month of the secular year, which month was Tisri. And in another place (Num. xxix: 12), it is stated that the feast should be held in the seventh month; therefore the seventh month of the Mosaic ecclesiastical calendar corresponds to the first month of the civil or creative calendar. This has always been believed by the Jews. By such reasons it is demonstrated that the beginning of the year of the world was in the month Tisri, which began about the time of the autumnal equinox. If I am correct it began, Julian time, Monday, September 23rd, B. C. 5553.

CHAPTER X.

THE NUMBER OF YEARS FROM THE CREATION TO THE EXODUS OF THE ISRAELITES.

To ascertain the length of this age, the number of years which each Patriarch lived before the birth of a successor must be added together. We have in the following tables the principal authorities upon which we must depend for the chronology of this age; namely, the Hebrew, the Samaritan, the Septuagint, and Josephus.

TABLE I; FROM ADAM TO THE FLOOD INCLUSIVE.

	Years lived before the birth of his successor.			
	HEB.	SAM.	SEP.	JOS.
Adam, . . . . .	130.	130.	230.	230.
Seth, . . . . .	105.	105.	205.	205.
Enos, . . . . .	90.	90.	190.	190.
Cainan, . . . . .	70.	70.	170.	170.
Mahalaleel, . . . . .	65.	65.	165.	165.
Jared, . . . . .	162.	62.	162.	162.
Enoch, . . . . .	65.	65.	165.	165.
Methuselah, . . . . .	187.	67.	187.	187.
Lamech, . . . . .	182.	53.	188.	182.
Noah, at the Flood,	600.	600.	600.	600.
Total to the Flood,	1656.	1307.	2262.	2256.

In the foregoing table the Septuagint and Josephus agree, with the exception of six years in the life of Lamech previously to the birth of Noah. This agreement is evidence in their favor. The Hebrew and the Samaritan disagreeing with each other, and also with the Septuagint and Josephus, are evidently unreliable. There is no corroborative testimony, or witnesses to sustain them.

TABLE II; FROM SHEM TO ABRAM.

Years lived before the birth of his successor.

	HEB.	SAM.	SEP.	JOS.
Shem, after the flood,	2.	2.	2.	12.
Arphaxad, .....	35.	135.	135.	135.
Cainan, .....			130.	
Salah, .....	30.	130.	130.	130.
Eber, .....	34.	134.	134.	134.
Peleg, .....	30.	130.	130.	130.
Ren, .....	32.	132.	132.	130.
Serug, .....	30.	130.	130.	130.
Nahor, .....	29.	79.	79.	120.
Terah, .....	70.	70.	70.	70.
To Abram, .....	292.	942.	1072.	993.
To Flood, .....	1656.	1307.	2262.	2256.
Total to Abram, ..	1948.	2249.	3334.	3249.

A single correction is required in this table. Though Terah was only seventy years old at the birth of his first son, yet as the Hebrew and Sep-



tuagint both say, in Gen. ix : 32, that he died aged two hundred and five, when Abram was called being seventy-five years of age, it would make Terah one hundred and thirty years old when Abram was born. This requires sixty years to be added to the seventy years in the table.

In this second table the Septuagint gives one hundred and twenty years to Cainan. This number is lost from the other copies of that period ; but Luke, one of the inspired penman of the New Testament, confirms the Septuagint, and mentions Cainan, who is now omitted in the Hebrew. (See Luke iii : 35, 36.) "Salah, which was the son of Cainan, which was the son of Arphaxad."

With the exception of Cainan all of the Septuagint numbers are corroborated by the Samaritan. This fact gives it credibility. It is also supported by Josephus, except as to ten years in the life of Shem, and forty-one years in the life of Nahor, and the omission of Cainan. But the Hebrew numbers are far different from all the others, which disagreement is strong evidence against them.

THE ORIGINAL HEBREW TEXT was preserved with great care, and continued without material alteration till the time of Christ, when the Hebrew Scriptures became much neglected, because of the prevalence

of the Greek language, in which there had been a faithful translation of the Hebrew Scriptures for about three hundred years.

In the second century both Jews and Christians turned their attention to the critical study of the Hebrew Bible, and several Greek versions were completed. Many discrepancies in the Hebrew manuscripts were discovered. About the beginning of the sixth century the learned Jews revised and published the sacred text in two parts. Since that time the Hebrew Bible has remained with very little alteration. (See Horne's Introduction.)

THE SAMARITAN COPY OF THE SCRIPTURES is in the original Hebrew character. The Samaritans added nothing to the five books of Moses, lest it should appear that Jerusalem was the only place where they should offer their sacrifices.

THE SEPTUAGINT COPY OF THE SCRIPTURES is a Greek translation from the Hebrew, made at Alexandria, about B. C. 285. It received the sanction of the highest Jewish authorities, and was introduced into their synagogues. It was doubtless regularly used by Jesus Christ and the apostles; and for about four hundred years was considered by all the Jews a faithful translation of the word of God.

JOSEPHUS' WORK, as he states in his preface, was "interpreted out of the Hebrew Scriptures," about the year A. D. 93. By reference to the first table it may be seen that Josephus agrees with the Septuagint down to the time of the flood, except in the case of the six years already mentioned. Now, as both the Septuagint and the books of Josephus were compiled and translated from the Hebrew Scriptures, before the Jews were accused of corrupting the Hebrew text, it is evident that the Greek and Hebrew Scriptures were at that time in agreement.

In the second table there is an exact agreement between the Samaritan and the Septuagint, except in the life of Cainan, whose name is not given in the Samaritan copy. Inasmuch as the Septuagint was translated from the Hebrew Scriptures, and contains the same numbers now as when it had the sanction of the whole Jewish nation, and was used by Jesus Christ and his apostles,—and as the Hebrew and Greek copies then agreed, it follows therefore that the former must have since been altered. Moreover the Jews have been gravely charged with this enormous offence by the Christian fathers,—Justin Martyr, Irenaeus, Tertullian, Origen, Eusebius, etc. (See Patriarchal Age, p. 28.)

The object which the Jews seem to have had in view, in thus abbreviating the chronology of the



Old Testament, was to make it appear that the time had not yet come in which to look for the promised Messiah. They believed that his advent would be in the sixth millenary; which belief was indeed verified by the true chronology of the Bible when he was born in Bethlehem.

By reference to the tables it may be seen that the Hebrew numbers fall short of those of the Septuagint just one hundred years, in each of twelve of the patriarchs. This could not have been a mistake in transcribing.

The two tables in the forepart of this chapter give the chronology from Adam to the birth of Abram. From the birth of Abram to the exodus of the Israelites, the Hebrew, the Samaritan, the Septuagint and Josephus are in agreement, as follows:—

TABLE III; FROM THE BIRTH OF ABRAM TO THE EXODUS.

From Abram's birth to his call to leave Haran, Gen. xii: 1-5, .....	75.
Thence to the birth of Isaac, Gen. xxi: 5, .....	25.
Thence to the birth of Jacob, Gen. xxv: 26, .....	60.
Thence to his removal into Egypt, Gen. xlvii: 9, .....	130.
Thence to the exodus from Egypt, .....	215.
Total from birth of Abram to the exodus, .....	505.

Omitting the first item in this table, namely, the seventy-five years of the age of Abram when he was called to leave Haran, the remaining numbers added make the four hundred and thirty years of the so.



journing of the Hebrews to the exodus. (See Ex. xii: 40, 41.) This text, in both the Septuagint and Samaritan copies, according to Drs. Kennicot, Clark and others, reads thus:—"Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was four hundred and thirty years." They were sojourners one-half of this time in Canaan, and the other half, two hundred and fifteen years, in Egypt. Paul gives us four hundred and thirty years from the promise to Abraham, to the giving of the law. (Gal. iii: 16, 17.) This embraces the time from Abram's call to leave Haran to the exodus of the Israelites, at which time they began to observe the ordinances of the law, among which was that of the Sabbath.

About sixty-five years after the Septuagint translation was made, B. C. 220, Demetrius, as quoted by Palyhister, and preserved in the works of Eusebius, states that from Adam to the coming of Jacob's family into Egypt, there were 3624 years; and from the flood to the same event there were 1362 years. It will be seen by reference to the three tables in this chapter, that this agrees exactly with the Septuagint as we now have it. This, and other corroborative testimony, is strong evidence in favor of the chro-

nology as found in the Septuagint copy of the sacred Scriptures.

Allowing the correction of sixty years in the life of Terah, before the birth of Abram, as proved in this chapter, the number of years from Adam to the exodus of the Israelites, according to the principal authors consulted in this chapter, would be as follows:—

TABLE IV; FROM THE CREATION TO THE EXODUS.

	HEB.	SAM.	SEP.	JOS.
To the Flood,.....	1656	1307	2262	2256.
Thence to birth of Abram,	292	942	1072	993.
Thence to Exodus,.....	505	505	505	505.
Correction in life of Terah,	60	60	60	60.
Total to the Exodus,.....	2513	2814	3899	3814.

In computing time, as in this chapter, fractional parts of years are reckoned in the age of the previous patriarch. For instance, it was the first year of Adam's life until he was one year old; hence to estimate solid time we must subtract the portion of the year which is not completed. And as the Mosaic age commenced with the seventh creation month (proof of which will be given in a future chapter), leaving six months to complete solid years in the foregoing table, to find the solid time we must subtract six months from each column.

Archbishop Usher's chronology contains the Hebrew numbers with the correction of 60 years in the life of Terah; giving to the Patriarchal age 2513 years, less six months. P. Akers, for better reasons it is believed, adopted the numbers in the Septuagint copy of the sacred Scriptures, with the correction of 60 years in the life of Terah, giving to the Patriarchal age 3899 years, less six months. These numbers are adopted in this work.

Every item of the numbers given by the Septuagint, is sustained by other witnesses among the ancients. Demetrius supports the Septuagint numbers down to the time of the removal of Jacob's family into Egypt. Luke sustains the Septuagint in retaining the name of Cainan, the son of Arphaxad, to whom 130 years are given, which is lost in the Hebrew.

If I am correct the Patriarchal age contained of solid time 3898 solar years, and 6 months of 30 days each. This makes 1423924 days, or 203417 weeks and 5 days. It began on Monday, September twenty-third, and closed with Friday, March twen'y-first. These points will be considered in future chapters.

## CHAPTER XI.

## THE LENGTH OF THE PATRIARCHAL MONTHS AND YEARS.

It is evident that five months at the time of the flood contained thirty days each. In Gen. vii: 11, it is stated:—"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up." "After the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month on the seventeenth day of the month, upon the mountains of Ararat." (Gen. viii: 3, 4.) In the first of the foregoing texts it is said that the flood commenced on the seventeenth day of the second month; and in the second text, that the ark rested on the seventeenth day of the seventh month. This makes a period of just five months, which is declared to be a hundred and fifty days. Therefore these months must have contained just thirty days each.

Moses was commanded to number every male of the children of Levi, "from a *month old* and up-



ward." (Num. iii: 15.) This passage is rendered by Josephus, "From *thirty days old*." (Antiq. iii. 12, 5.) Josephus is good authority in relation to the number of days in the Jewish months. In speaking of the day of atonement, which was observed on the tenth day of the seventh month, Tisri, he calls it a "*lunar month*." (iii. 10, 3.) He gives thirty days to this month. (Wars ii. 19, 4.) He also speaks of Ni-san, or Abib, and of Ab, as "*lunar months*." But these months have thirty days each among the Jews, even at the present time. Josephus says, Jotapata was taken on the first day of the month Tamuz. (iii. 7, 36.) Then in chap. 9, sec. 1, he says: "Vespasian returned to Ptolemais on the fourth day of Tamuz;" and in sec. 5, he states that the lamentation in the city "did not cease before the *thirtieth day*." This reference proves that the month Tamuz, in the time of Josephus, had thirty days. But the rabbins of modern times only give it twenty-nine. Even Adam Clark adopted the modern method of the rabbins in alternating the months of twenty-nine and thirty days, and inserting an intercalary month every two or three years, in order that the sun and the solar year might be brought again to agreement. When "*lunar months*" are

therefore mentioned by Josephus, we must not understand them in accordance with the modern Jewish system. The calendar which had been used by the Jews from Moses to the time of Josephus, differed materially from that which they now use. This will be shown MORE FULLY in later chapters of this work. It is certain that the present method of the rabbins of alternating the months of twenty-nine and thirty days, was not the method in the time of Josephus neither was it the custom at the time of the flood. Their months contained thirty consecutive days, because, as we have already seen, a hundred and fifty consecutive days made just five months.

#### THE NUMBER OF MONTHS IN THE PATRIARCHAL YEARS.

We find no evidence of a thirteenth intercalary month in the Scriptures. But there is evidence that the patriarchal years contained only twelve months. "Solomon had twelve officers over all Israel, which provided victuals for the king and his household; each man his month in the year." (1 Kings iv: 7.) As there was no provision for a thirteenth month it is evident there was no such month. (See also 1 Chron. xxvii: 1-5.) These references establish the fact that there were but twelve months in the year in Old Testament time.

In the New Testament we read, "The tree of life bare twelve manner of fruits, and yielded her fruits every month." (Rev. xxii: 2.) This text establishes the same thing as true for the New Testament years. This testimony can never be reconciled with the present Jewish method of intercalating a thirteenth month. Josephus is a competent witness to prove the number of months in a Jewish year, as recognized in the Mosaic law; and he says: "When Moses ordered twelve loaves to be set on the table he denoted the year as distinguished into so many months." (Antiq. iii. 7, 7.) These proofs it is believed are sufficient upon this point.

### III. THE LENGTH OF THE PATRIARCHAL YEARS.

All chronologers of repute, so far as I know, believe that the years of the ancients were solar years. If their years had not been solar years, in the course of time summer and winter would have exchanged places; and the same thing would have been true of seed-time and harvest. This has never been and never will be; for God said to Noah, "While the earth remaineth seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. viii: 22.) The feast of unleavened bread always commenced on the fifteenth day of the first month; and "on



the morrow after the Sabbath," during this feast, "a sheaf of the first-fruits" of their harvest must be offered unto God. They were allowed to "eat neither bread, nor parched corn, nor green ears" until they had made this offering unto the Lord; and it must be offered on the sixteenth day of Abib or Nisan. (See Josephus Antiq. iii. 10, 5; also Lev. xxiii: 4-14.) Now, if their years were more than a solar year, then they would have been deprived of eating their fruits for some time after they had matured. If their years had been less than a solar year they would not have had a sheaf sufficiently matured to offer to the Lord at the time of the feast of unleavened bread. Had their years lacked but six hours each of a solar year, then in one hundred and twenty years they would have receded thirty days, and in fourteen hundred and sixty years the recession would have amounted to an entire year. This has never occurred. The present rabbinical method of having a thirteenth month, Veadar, every two or three years, could not have been practicable with the ancient Israelites, from the fact that in the years having thirteen months, the sixteenth of Nisan, the time for offering the first-fruits would have been one month later in the season. for grain to ripen, than in other years.



The feast of tabernacles always commenced on the fifteenth day of the seventh month, after the fruits of the land had been gathered in. See Lev. xxiii: 39; also Deut. xvi: 13. Both of these texts fix the commencement of the feast of tabernacles upon the fifteenth day of the seventh month; and both also agree that it was after they had "gathered in the fruits of the land." In Exodus xxiii: 16, the feast of tabernacles is called "The feast of ingathering, which is in the end of the year." This text agrees with the others in fixing the time of this feast, namely, at the time of the ingathering of fruits; but it disagrees in relation to the month of the year, making it in the end of the year, while the other texts appoint the time in the seventh month of the year. The seventh month, which corresponds with the time of the ingathering of the fruits is from the Mosaic calendar which commenced with the exodus of the Israelites. (See Ex. xii.) This seventh month corresponds with the end of the year, or more precisely with the first month of the year from the creation, called by some the civil year. Hence in the Patriarchal age the ingathering of harvest was at the end of the year. If this year had been less or more than a solar year, the ingathering of harvest would not have remained at

the same point of time; and this being the fixed time for the feast of tabernacles, is evidence that the end of the civil year continues at the same season of the year in relation to their harvest. We conclude, therefore, that their years must have been solar years.

THE FRACTION OF A MONTH IN THE YEAR.

Twelve months of thirty days each make three hundred and sixty days, which lacks five and one-quarter days of a solar year. I am not aware that the Scriptures give any direct testimony upon this point, and chronologers have different methods of meeting the difficulty. Those who believe there were but twelve months in the year, and that these months contained thirty days each, adopt the theory that five days were added at the end of each year, except the fourth, when six days were added. Dr. Shuckford represents the most learned Joseph Scaliger and Archbishop Usher as holding this opinion. [See vol. 3, preface.] Mr. Jackson, the distinguished chronologer, speaking of this method says: "It is the most ancient method of intercalating the solar year." [See P. Akers Biblical Chronology, p. 21.] Dr. Prideaux says: "Kelper indeed holds that the Jewish year was a solar year, consisting of twelve months of thirty days

each, and an addition of five days after the last of them." [1 vol., preface, p. 53.] Richard Watson says: "The Hebrews had always years of twelve months each, but at the beginning, and in the time of Moses these were solar years of twelve months, each having thirty days, except the twelfth, which had thirty-five." [Bib. Dic., word Year].

If these years were solar years, and contained only twelve months, and each month had thirty days, then the fraction of five and one-quarter days must in some manner have been added. P. Akers says: "In supplying the defective fragment of six hours, some supposed that they intercalated an additional month of thirty days every one hundred and twentieth year, while others, for better reasons we think, asserted that instead of five days, six were supplied to the last month every fourth year. This was the method, doubtless, which had obtained in Egypt long before the calendar was reformed by Sosigines, B. C. 45. Therefore the Roman year was, by that Egyptian astronomer, made to consist of 365 days, and every fourth year of 366 days. Though the odd days were distributed among several months in the Roman year, its length exactly corresponded to the solar Egyptian year. . . . . On this principle, also, Archbishop Usher constructed

his calendar of the year of the world, each year having twelve months of thirty days, but to the last of which five more were added annually, and six every fourth year; thus making a complete solar cycle of the first twenty-eight years of the world." [Bib. Chron. pp. 21, 22.] This is the method adopted in this work.



CHAPTER XII.

EXPLANATION OF THE TABLE OF THE SOLAR CYCLE  
FOR THE PATRIARCHAL AGE.

The following table synchronizes Patriarchal with Julian time, beginning with the first week of the world. The months are numbered, and the names are given as found in the Scriptures. Three years of 365 days each, are followed by a leap year of 366 days. This order is repeated through the cycle of twenty-eight years, the last day of which being the thirty-sixth of the month, ends at the time of the year month and week, so that the next year must begin in all respects as did the first in the series. Each successive cycle of twenty-eight years would be in all respects like this. The figures in each month indicate the Sundays from the first sanctified day of rest in Gen. ii. 2, 3, to the end of the cycle of twenty-eight years. This table if used correctly, will point out the calendar for any year from the creation to A. M. 3899, the year of the exodus of Israel. Divide the given year by

twenty-eight, and the remainder will indicate the year in the table containing the correct calendar. If there is a remainder of seven after dividing by twenty-eight, then the 7th year in the table contains the calendar for the year in which the event transpired, and the desired month and day can be ascertained. For instance, to find what day of the week the flood commenced: According to the Septuagint it began A. M. 2262. Divide this number by 28, and we have 80 complete cycles of 28 years each, and 22 remaining years. This remainder indicates that the 22d year in the table contains the calendar for the year of the flood. From Gen. vii. 11, we learn that the flood commenced on the seventeenth day of the second month. In the table the fourteenth day of the second month of the 22d year is Sunday. Hence the seventeenth, the day on which the flood commenced, was Wednesday. The Sunday which is the fourteenth day of the second month in the 22d year, as found in the left hand column, corresponds to Sunday, November 5, Julian time, in the right hand column; and as the flood commenced three days later, the time must have been the 8th of November. In the same way, the days of other years may be determined, up to the period of the exodus, at which

time there was a change in the months, which requires a corresponding change in the calendar.

Let us ascertain the year of the exodus, which occurred on the 15th day of the 7th month, A. M. 3899. Divide this number by 28, and we have 139 full cycles of 28 years each, with 7 as a remainder; which indicates that the 7th year in the table contains the calendar for the year of the exodus; and since the sixteenth day of the seventh month is Sunday, the fifteenth, the day of the exodus, was Saturday. Sunday, Abib sixteenth, in the left hand column, corresponds to April 5th. As Sunday Abib sixteenth corresponded with the seventh day in the week of creation, the original day of rest, the Saturday of the exodus must have been the sixth day of the week.

It will be shown in future chapters that the day of the exodus which corresponded to the sixth day of creation, became the Mosaic Sabbath day.

TABLE OF SYNCHRONICAL SOLAR CYCLE OF TWENTY-EIGHT JULIAN YEARS, BEGINNING A. M. 1.

CYCLE OF TIME PRIOR TO THE EXODUS OF ISRAEL.	Sundays.				DOMINICAL LETTERS.	Sundays.				CYCLE OF JULIAN TIME.
	1	2	3	4		1	2	3	4	
1. Tisri.....	7	14	21	28	1st YEAR.	29	6	13	20	Sept. and Oct.
2. Bul.....	5	12	19	26	G. F.	27	3	10	17	Oct. and Nov.
3. Chesleu....	3	10	17	24	.....	24	1	8	15	Nov. and Dec.
4. Thebet.....	1	8	15	22	E.	22	29	5	12	Dec. and Jan.
5. Shebet.....	6	13	20	27	.....	25	2	9	16	Jan. and Feb.
6. Adar.....	4	11	18	25	.....	23	2	9	16	Feb. and Mar.
7. Abib.....	2	9	16	23	.....	23	30	6	13	Mar. and Apr.
8. Zif.....	7	14	21	28	.....	27	4	11	18	Apr. and May.
9. Sivan.....	5	12	19	26	.....	25	1	8	15	May and June.
10. Tamuz.....	3	10	17	24	.....	22	29	6	13	June and July.
11. Ab.....	1	8	15	22	.....	20	27	3	10	July and Aug.
12. Elul.....	6	13	20	27	.....	24	31	7	14	Aug. and Sept.
2d YEAR.										
1. Tisri.....	6	13	20	27	.....	28	5	12	19	Sept. and Oct.
2. Bul.....	4	11	18	25	.....	26	2	9	16	Oct. and Nov.
3. Chesleu....	2	9	16	23	.....	23	30	7	14	Nov. and Dec.
4. Thebet.....	7	14	21	28	D.	28	4	11	18	Dec. and Jan.
5. Shebet.....	5	12	19	26	.....	25	1	8	15	Jan. and Feb.
6. Adar.....	3	10	17	24	.....	22	1	8	15	Feb. and Mar.
7. Abib.....	1	8	15	22	.....	22	29	5	12	Mar. and Apr.
8. Zif.....	6	13	20	27	.....	26	3	10	17	Apr. and May.
9. Sivan.....	4	11	18	25	.....	24	31	7	14	May and June.
10. Tamuz.....	2	9	16	23	.....	21	28	5	12	June and July.
11. Ab.....	7	14	21	28	.....	23	2	9	16	July and Aug.
12. Elul.....	5	12	19	26	.....	23	30	6	13	Aug. and Sept.
3d YEAR.										
1. Tisri.....	5	12	19	26	.....	27	4	11	18	Sept. and Oct.
2. Bul.....	3	10	17	24	.....	25	1	8	15	Oct. and Nov.
3. Chesleu....	1	8	15	22	.....	22	29	6	13	Nov. and Dec.
4. Thebet.....	6	13	20	27	C.	27	3	10	17	Dec. and Jan.
5. Shebet.....	4	11	18	25	.....	24	31	7	14	Jan. and Feb.
6. Adar.....	2	9	16	23	.....	21	28	7	14	Feb. and Mar.
7. Abib.....	7	14	21	28	.....	28	4	11	18	Mar. and Apr.
8. Zif.....	5	12	19	26	.....	25	2	9	16	Apr. and May.
9. Sivan.....	3	10	17	24	.....	23	30	6	13	May and June.
10. Tamuz.....	1	8	15	22	.....	20	27	4	11	June and July.
11. Ab.....	6	13	20	27	.....	25	1	8	15	July and Aug.
12. Elul.....	4	11	18	25	.....	22	29	5	12	Aug. and Sept.



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CYCLE OF TIME PRIOR TO THE EXODUS OF ISRAEL.	Sundays.	Sundays.	Sundays.	Sundays.	DOMINICAL LETTERS.	Sundays.	Sundays.	Sundays.	Sundays.	CYCLE OF JULIAN TIME.		
<b>LEAP YEAR.</b>												
1. Tisri .....	4	11	18	25	<b>4TH YEAR.</b>	26	3	10	17	Sept. and Oct.		
2. Bul .....	2	9	16	23		30	34	31	7	14	21	Nov. and Dec.
3. Chesleu .....	14	21	28	..		..	28	5	12	19	..	Nov. and Dec.
4. Thebet .....	5	12	19	26		..	26	2	9	16	..	Dec. and Jan.
5. Shebet .....	3	10	17	24		..	23	30	6	13	..	Jan. and Feb.
6. Adar .....	1	8	15	22		29	20	27	5	12	19	Feb. and Mar.
7. Abib .....	6	13	20	27		..	26	2	9	16	..	Mar. and Apr.
8. Zif .....	4	11	18	25		..	23	30	7	14	..	Apr. and May.
9. Sivan .....	2	9	16	23		30	21	28	4	11	18	May and June.
10. Tamuz .....	7	14	21	28		..	25	2	9	16	..	June and July.
11. Ab .....	5	12	19	26		..	23	30	6	13	..	July and Aug.
12. Elul .....	3	10	17	24		31	20	27	3	10	17	Aug. and Sept.
1. Tisri .....	2	9	16	23	30	24	1	8	15	22	Sept. and Oct.	
2. Bul .....	7	14	21	28	..	29	5	12	19	..	Oct. and Nov.	
3. Chesleu .....	5	12	19	26	..	26	3	10	17	..	Nov. and Dec.	
4. Thebet .....	3	10	17	24	..	24	31	7	14	..	Dec. and Jan.	
5. Shebet .....	1	8	15	22	29	21	28	4	11	18	Jan. and Feb.	
6. Adar .....	6	13	20	27	..	25	4	11	18	..	Feb. and Mar.	
7. Abib .....	4	11	18	25	..	25	1	8	15	..	Mar. and Apr.	
8. Zif .....	2	9	16	23	30	22	29	6	13	20	Apr. and May.	
9. Sivan .....	7	14	21	28	..	27	3	10	17	..	May and June.	
10. Tamuz .....	5	12	19	26	..	24	1	8	15	..	June and July.	
11. Ab .....	3	10	17	24	..	22	29	5	12	..	July and Aug.	
12. Elul .....	1	8	15	22	29	19	26	2	9	16	Aug. and Sept.	
1. Tisri .....	1	8	15	22	29	23	30	7	14	21	Sept. and Oct.	
2. Bul .....	6	13	20	27	..	28	4	11	18	..	Oct. and Nov.	
3. Chesleu .....	4	11	18	25	..	25	2	9	16	..	Nov. and Dec.	
4. Thebet .....	2	9	16	23	30	23	30	6	13	20	Dec. and Jan.	
5. Shebet .....	7	14	21	28	..	27	3	10	17	..	Jan. and Feb.	
6. Adar .....	5	12	19	26	..	24	3	10	17	..	Feb. and Mar.	
7. Abib .....	3	10	17	24	..	24	31	7	14	..	Mar. and Apr.	
8. Zif .....	1	8	15	22	29	21	28	5	12	19	Apr. and May.	
9. Sivan .....	6	13	20	27	..	26	2	9	16	..	May and June.	
10. Tamuz .....	4	11	18	25	..	23	30	7	14	..	June and July.	
11. Ab .....	2	9	16	23	30	21	28	4	11	18	July and Aug.	
12. Elul .....	7	14	21	28	35	25	1	8	15	22	Aug. and Sept.	

CYCLE OF TIME PRIOR TO THE EXODUS OF ISRAEL.	Sundays.	Sundays.	Sundays.	DOMINICAL LETTERS.	Sundays.	Sundays.	Sundays.	CYCLE OF JULIAN TIME.		
	Sundays.	Sundays.	Sundays.		Sundays.	Sundays.	Sundays.			
<b>7TH YEAR.</b>										
1. Tisri.....	7	14	21	28	29	6	13	20	Sept. and Oct.	
2. Bul.....	5	12	19	26	27	3	10	17	Oct. and Nov.	
3. Chesleu....	3	10	17	24	24	1	8	15	Nov. and Dec.	
4. Thebet.....	1	8	15	22	22	29	5	12	19	Dec. and Jan.
5. Shebet.....	6	13	20	27	26	2	9	16	Jan. and Feb.	
6. Adar.....	4	11	18	25	23	2	9	16	Feb. and Mar.	
7. Abib.....	2	9	16	23	23	30	6	13	20	Mar. and Apr.
8. Zif.....	7	14	21	28	27	4	11	18	Apr. and May.	
9. Sivan.....	5	12	19	26	25	1	8	15	May and June.	
10. Tamuz.....	3	10	17	24	22	29	6	13	June and July.	
11. Ab.....	1	8	15	22	20	27	3	10	17	July and Aug.
12. Elul.....	6	13	20	27	24	31	7	14	21	Aug. and Sept.
<b>8TH YEAR.</b>										
1. Tisri.....	6	13	20	27	28	5	12	19	Sept. and Oct.	
2. Bul.....	4	11	18	25	26	2	9	16	Oct. and Nov.	
3. Chesleu....	2	9	16	23	23	30	7	14	21	Nov. and Dec.
4. Thebet.....	7	14	21	28	28	4	11	18	Dec. and Jan.	
5. Shebet.....	5	12	19	26	25	1	8	15	Jan. and Feb.	
6. Adar.....	3	10	17	24	22	29	7	14	21	Feb. and Mar.
7. Abib.....	1	8	15	22	21	28	4	11	18	Mar. and Apr.
8. Zif.....	6	13	20	27	25	2	9	16	Apr. and May.	
9. Sivan.....	4	11	18	25	23	30	6	13	20	May and June.
10. Tamuz.....	2	9	16	23	20	27	4	11	18	June and July.
11. Ab.....	7	14	21	28	25	1	8	15	July and Aug.	
12. Elul.....	5	12	19	26	22	29	5	12	19	Aug. and Sept.
<b>9TH YEAR.</b>										
1. Tisri.....	4	11	18	25	26	3	10	17	Sept. and Oct.	
2. Bul.....	2	9	16	23	24	31	7	14	21	Oct. and Nov.
3. Chesleu....	7	14	21	28	28	5	12	19	Nov. and Dec.	
4. Thebet.....	5	12	19	26	26	2	9	16	Dec. and Jan.	
5. Shebet.....	3	10	17	24	23	30	6	13	20	Jan. and Feb.
6. Adar.....	1	8	15	22	20	27	6	13	20	Feb. and Mar.
7. Abib.....	6	13	20	27	27	3	10	17	Mar. and Apr.	
8. Zif.....	4	11	18	25	24	1	8	15	Apr. and May.	
9. Sivan.....	2	9	16	23	22	29	5	12	19	May and June.
10. Tamuz.....	7	14	21	28	26	3	10	17	June and July.	
11. Ab.....	5	12	19	26	24	31	7	14	July and Aug.	
12. Elul.....	3	10	17	24	21	28	4	11	18	Aug. and Sept.

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CYCLE OF TIME PRIOR TO THE EXODUS OF ISRAEL.	Sundays.				DOMINICAL LETTERS.	Sundays.				CYCLE OF JULIAN TIME.
	Sundays.	Sundays.	Sundays.	Sundays.		Sundays.	Sundays.	Sundays.	Sundays.	
<b>10TH YEAR.</b>										
1. Tisri.....	3	10	17	24	.....	25	2	9	16	Sept. and Oct.
2. Bul.....	1	8	15	22	.....	23	30	6	13	Oct. and Nov.
3. Chesleu...	6	13	20	27	.....	27	4	11	18	Nov. and Dec.
4. Thebet....	4	11	18	25	.....	25	1	8	15	Dec. and Jan.
5. Shebet....	12	19	26	30	.....	22	29	5	12	Jan. and Feb.
6. Adar.....	7	14	21	28	.....	26	5	12	19	Feb. and Mar.
7. Abib.....	5	12	19	26	.....	26	2	9	16	Mar. and Apr.
8. Zif.....	3	10	17	24	.....	23	30	7	14	Apr. and May.
9. Sivan.....	1	8	15	22	.....	21	28	4	11	May and June.
10. Tamuz....	6	13	20	27	.....	25	2	9	16	June and July.
11. Ab.....	4	11	18	25	.....	23	30	6	13	July and Aug.
12. Elul.....	2	9	16	23	.....	20	27	3	10	Aug. and Sept.
<b>11TH YEAR.</b>										
1. Tisri.....	2	9	16	23	.....	24	1	8	15	Sept. and Oct.
2. Bul.....	7	14	21	28	.....	29	5	12	19	Oct. and Nov.
3. Chesleu...	5	12	19	26	.....	26	3	10	17	Nov. and Dec.
4. Thebet....	3	10	17	24	.....	24	31	7	14	Dec. and Jan.
5. Shebet....	1	8	15	22	.....	21	28	4	11	Jan. and Feb.
6. Adar.....	6	13	20	27	.....	25	4	11	18	Feb. and Mar.
7. Abib.....	4	11	18	25	.....	25	1	8	15	Mar. and Apr.
8. Zif.....	2	9	16	23	.....	22	29	6	13	Apr. and May.
9. Sivan.....	7	14	21	28	.....	27	3	10	17	May and June.
10. Tamuz....	5	12	19	26	.....	24	1	8	15	June and July.
11. Ab.....	3	10	17	24	.....	22	29	5	12	July and Aug.
12. Elul.....	1	8	15	22	.....	29	26	2	9	Aug. and Sept.
<b>LEAP YEAR.</b>										
<b>12TH YEAR.</b>										
1. Tisri.....	1	8	15	22	.....	23	30	7	14	Sept. and Oct.
2. Bul.....	6	13	20	27	.....	28	4	11	18	Oct. and Nov.
3. Chesleu...	4	11	18	25	.....	25	2	9	16	Nov. and Dec.
4. Thebet....	2	9	16	23	.....	23	30	6	13	Dec. and Jan.
5. Shebet....	7	14	21	28	.....	27	3	10	17	Jan. and Feb.
6. Adar.....	5	12	19	26	.....	24	2	9	16	Feb. and Mar.
7. Abib.....	3	10	17	24	.....	23	30	6	13	Mar. and Apr.
8. Zif.....	1	8	15	22	.....	20	27	4	11	Apr. and May.
9. Sivan.....	6	13	20	27	.....	25	1	8	15	May and June.
10. Tamuz....	4	11	18	25	.....	22	29	6	13	June and July.
11. Ab.....	2	9	16	23	.....	20	27	3	10	July and Aug.
12. Elul.....	7	14	21	28	.....	24	31	7	14	Aug. and Sept.

CYCLE OF TIME PRIOR TO THE EXODUS OF ISRAEL.	Sundays.				DOMINICAL LETTERS.	Sundays.				CYCLE OF JULIAN TIME.	
	Sundays.	Sundays.	Sundays.	Sundays.		Sundays.	Sundays.	Sundays.	Sundays.		
13TH YEAR.											
1. Tisri.....	6	13	20	27	.....	28	5	12	19	Sept. and Oct.	
2. Bul.....	4	11	18	25	.....	26	2	9	16	Oct. and Nov.	
3. Chesleu....	2	9	16	23	30	23	30	7	14	21	Nov. and Dec.
4. Thebet.....	7	14	21	28	.....	28	4	11	18	Dec. and Jan.	
5. Shebet.....	5	12	19	26	.....	25	1	8	15	Jan. and Feb.	
6. Adar.....	3	10	17	24	.....	23	1	8	15	Feb. and Mar.	
7. Abib.....	1	8	15	22	29	22	29	5	12	19	Mar. and Apr.
8. Zif.....	6	13	20	27	.....	26	3	10	17	Apr. and May.	
9. Sivan.....	4	11	18	25	.....	24	31	7	14	May and June.	
10. Tamuz.....	2	9	16	23	30	21	28	5	12	19	June and July.
11. Ab.....	7	14	21	28	.....	26	2	9	16	July and Aug.	
12. Elul.....	5	12	19	26	33	23	30	6	13	20	Aug. and Sept.
14TH YEAR.											
1. Tisri.....	5	12	19	26	.....	27	4	11	18	Sept. and Oct.	
2. Bul.....	3	10	17	24	.....	25	1	8	15	Oct. and Nov.	
3. Chesleu....	1	8	15	22	29	22	29	6	13	20	Nov. and Dec.
4. Thebet.....	6	13	20	27	.....	27	3	10	17	Dec. and Jan.	
5. Shebet.....	4	11	18	25	.....	24	31	7	14	Jan. and Feb.	
6. Adar.....	2	9	16	23	30	21	28	7	14	21	Feb. and Mar.
7. Abib.....	7	14	21	28	.....	28	4	11	18	Mar. and Apr.	
8. Zif.....	5	12	19	26	.....	25	2	9	16	Apr. and May.	
9. Sivan.....	3	10	17	24	.....	23	30	6	13	May and June.	
10. Tamuz.....	1	8	15	22	29	20	27	4	11	18	June and July.
11. Ab.....	6	13	20	27	.....	25	1	8	15	July and Aug.	
12. Elul.....	4	11	18	25	32	22	29	5	12	19	Aug. and Sept.
15TH YEAR.											
1. Tisri.....	4	11	18	25	.....	26	3	10	17	Sept. and Oct.	
2. Bul.....	2	9	16	23	30	24	31	7	14	21	Oct. and Nov.
3. Chesleu....	7	14	21	28	.....	28	5	12	19	Nov. and Dec.	
4. Thebet.....	5	12	19	26	.....	26	2	9	16	Dec. and Jan.	
5. Shebet.....	3	10	17	24	.....	23	30	6	13	Jan. and Feb.	
6. Adar.....	1	8	15	22	29	20	27	6	13	20	Feb. and Mar.
7. Abib.....	6	13	20	27	.....	27	3	10	17	Mar. and Apr.	
8. Zif.....	4	11	18	25	.....	24	1	8	15	Apr. and May.	
9. Sivan.....	2	9	16	23	30	22	29	5	12	19	May and June.
10. Tamuz.....	7	14	21	28	.....	26	3	10	17	June and July.	
11. Ab.....	5	12	19	26	.....	24	31	7	14	July and Aug.	
12. Elul.....	3	10	17	24	31	21	28	4	11	18	Aug. and Sept.



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CYCLE OF TIME PRIOR TO THE EXODUS OF ISRAEL.	SUNDAYS.					DOMINICAL LETTERS.	SUNDAYS.					CYCLE OF JULIAN TIME.
	Sundays.	Sundays.	Sundays.	Sundays.	Sundays.		Sundays.	Sundays.	Sundays.	Sundays.	Sundays.	
<b>LEAP YEAR.</b>						<b>16TH YEAR.</b>						
1. Tisri.....	3	10	17	24	29	.....	25	2	9	16	23	Sept. and Oct.
2. Bul.....	1	8	15	22	29	.....	23	30	6	13	20	Oct. and Nov.
3. Chesleu....	6	13	20	27	30	.....	7	4	11	18	25	Nov. and Dec.
4. Thebet....	4	11	18	25	30	A. G.	25	1	8	15	22	Dec. and Jan.
5. Shebet....	2	9	16	23	30	.....	22	29	5	12	19	Jan. and Feb.
6. Adar.....	7	14	21	28	30	.....	26	4	11	18	25	Feb. and Mar.
7. Abib.....	5	12	19	26	30	.....	25	1	8	15	22	Mar. and Apr.
8. Zif.....	3	10	17	24	29	.....	22	29	6	13	20	Apr. and May.
9. Sivan.....	1	8	15	22	29	.....	20	27	3	10	17	May and June.
10. Tamuz....	6	13	20	27	30	.....	24	1	8	15	22	June and July.
11. Ab.....	4	11	18	25	30	.....	22	29	5	12	19	July and Aug.
12. Elul.....	2	9	16	23	30	.....	19	26	2	9	16	Aug. and Sept.
						<b>17TH YEAR.</b>						
1. Tisri.....	1	8	15	22	29	.....	23	30	7	14	21	Sept. and Oct.
2. Bul.....	6	13	20	27	30	.....	28	4	11	18	25	Oct. and Nov.
3. Chesleu....	4	11	18	25	30	.....	25	2	9	16	23	Nov. and Dec.
4. Thebet....	2	9	16	23	30	F.	23	30	6	13	20	Dec. and Jan.
5. Shebet....	7	14	21	28	30	.....	27	3	10	17	24	Jan. and Feb.
6. Adar.....	5	12	19	26	30	.....	24	3	10	17	24	Feb. and Mar.
7. Abib.....	3	10	17	24	29	.....	24	31	7	14	21	Mar. and Apr.
8. Zif.....	1	8	15	22	29	.....	21	28	5	12	19	Apr. and May.
9. Sivan.....	6	13	20	27	30	.....	26	2	9	16	23	May and June.
10. Tamuz....	4	11	18	25	30	.....	23	30	7	14	21	June and July.
11. Ab.....	2	9	16	23	30	.....	21	28	4	11	18	July and Aug.
12. Elul.....	7	14	21	28	30	.....	25	1	8	15	22	Aug. and Sept.
						<b>18TH YEAR.</b>						
1. Tisri.....	7	14	21	28	30	.....	29	6	13	20	27	Sept. and Oct.
2. Bul.....	5	12	19	26	30	.....	27	3	10	17	24	Oct. and Nov.
3. Chesleu....	3	10	17	24	29	.....	24	1	8	15	22	Nov. and Dec.
4. Thebet....	1	8	15	22	29	E.	22	29	5	12	19	Dec. and Jan.
5. Shebet....	6	13	20	27	30	.....	26	2	9	16	23	Jan. and Feb.
6. Adar.....	4	11	18	25	30	.....	23	2	9	16	23	Feb. and Mar.
7. Abib.....	2	9	16	23	30	.....	23	30	6	13	20	Mar. and Apr.
8. Zif.....	7	14	21	28	30	.....	27	4	11	18	25	Apr. and May.
9. Sivan.....	5	12	19	26	30	.....	24	1	8	15	22	May and June.
10. Tamuz....	3	10	17	24	29	.....	22	29	6	13	20	June and July.
11. Ab.....	1	8	15	22	29	.....	20	27	3	10	17	July and Aug.
12. Elul.....	6	13	20	27	34	.....	24	31	7	14	21	Aug. and Sept.

CYCLE OF TIME PRIOR TO THE EXODUS OF ISRAEL.	Sundays.	Sundays.	Sundays.	DOMINICAL LETTERS.	Sundays.	Sundays.	Sundays.	CYCLE OF JULIAN TIME.	
	Sundays.	Sundays.	Sundays.		Sundays.	Sundays.	Sundays.		
<b>19TH YEAR.</b>									
1. Tisri .....	6	13	20	27	28	5	12	19	Sept. and Oct.
2. Bul. ....	4	11	18	25	29	2	9	16	Oct. and Nov.
3. Chesleu....	2	9	16	23	30	30	7	14	Nov. and Dec.
4. Thebet....	7	14	21	28	28	4	11	18	Dec. and Jan.
5. Shebet....	5	12	19	26	25	1	8	15	Jan. and Feb.
6. Adar .....	3	10	17	24	22	1	8	15	Feb. and Mar.
7. Abib.....	1	8	15	22	29	5	12	19	Mar. and Apr.
8. Zif.....	6	13	20	27	26	3	10	17	Apr. and May.
9. Sivan .....	4	11	18	25	24	31	7	14	May and June.
10. Tamuz....	2	9	16	23	21	28	5	12	June and July.
11. Ab.....	7	14	21	28	6	2	9	16	July and Aug.
12. Elul.....	5	12	19	26	23	30	6	13	Aug. and Sept.
<b>LEAP YEAR.</b>									
<b>30TH YEAR.</b>									
1. Tisri.....	5	12	19	26	27	4	11	18	Sept. and Oct.
2. Bul. ....	3	10	17	24	25	1	8	15	Oct. and Nov.
3. Chesleu....	1	8	15	22	22	29	6	13	Nov. and Dec.
4. Thebet....	6	13	20	27	27	3	10	17	Dec. and Jan.
5. Shebet....	4	11	18	25	24	31	7	14	Jan. and Feb.
6. Adar .....	2	9	16	23	21	28	6	13	Feb. and Mar.
7. Abib.....	7	14	21	28	27	3	10	17	Mar. and Apr.
8. Zif.....	5	12	19	26	24	1	8	15	Apr. and May.
9. Sivan .....	3	10	17	24	23	29	5	12	May and June.
10. Tamuz....	1	8	15	22	29	26	3	10	June and July.
11. Ab.....	6	13	20	27	24	31	7	14	July and Aug.
12. Elul.....	4	11	18	25	21	28	4	11	Aug. and Sept.
<b>31ST YEAR.</b>									
1. Tisri.....	3	10	17	24	25	2	9	16	Sept. and Oct.
2. Bul. ....	1	8	15	22	23	30	6	13	Oct. and Nov.
3. Chesleu....	6	13	20	27	27	4	11	18	Nov. and Dec.
4. Thebet....	4	11	18	25	25	1	8	15	Dec. and Jan.
5. Shebet....	2	9	16	23	24	29	5	12	Jan. and Feb.
6. Adar .....	7	14	21	28	26	5	12	19	Feb. and Mar.
7. Abib.....	5	12	19	26	26	2	9	16	Mar. and Apr.
8. Zif.....	3	10	17	24	23	30	7	14	Apr. and May.
9. Sivan .....	1	8	15	22	21	28	4	11	May and June.
10. Tamuz....	6	13	20	27	25	2	9	16	June and July.
11. Ab.....	4	11	18	25	23	30	6	13	July and Aug.
12. Elul.....	2	9	16	23	20	27	3	10	Aug. and Sept.

*Patriarchal and Julian Time Synchronized.* 109

CYCLE OF TIME PRIOR TO THE EXODUS OF ISRAEL.	Sundays.				DOMINICAL LETTERS.	Sundays.				CYCLE OF JULIAN TIME.		
	Sundays.	Sundays.	Sundays.	Sundays.		Sundays.	Sundays.	Sundays.	Sundays.			
<b>22D YEAR.</b>												
1. Tisri.....	2	9	16	23	30	.....	24	1	8	15	22	Sept. and Oct.
2. Bul.....	7	14	21	28	.....	.....	29	5	12	19	.....	Oct. and Nov.
3. Chesleu...	5	12	19	26	.....	.....	26	3	10	17	.....	Nov. and Dec.
4. Thebet....	3	10	17	24	.....	G.	24	31	7	14	.....	Dec. and Jan.
5. Shebet....	1	8	15	22	29	.....	21	28	4	11	18	Jan. and Feb.
6. Adar.....	6	13	20	27	.....	.....	25	4	11	18	.....	Feb. and Mar.
7. Abib.....	4	11	18	25	.....	.....	25	1	8	15	.....	Mar. and Apr.
8. Zif.....	2	9	16	23	30	.....	22	29	6	13	20	Apr. and May.
9. Sivan.....	7	14	21	28	.....	.....	27	3	10	17	.....	May and June.
10. Tamuz....	5	12	19	26	.....	.....	24	1	8	15	.....	June and July.
11. Ab.....	3	10	17	24	.....	.....	22	29	5	12	.....	July and Aug.
12. Elul.....	1	8	15	22	29	.....	19	26	2	9	16	Aug. and Sept.
<b>23D YEAR.</b>												
1. Tisri.....	1	8	15	22	29	.....	23	30	7	14	21	Sept. and Oct.
2. Bul.....	6	13	20	27	.....	.....	28	4	11	18	.....	Oct. and Nov.
3. Chesleu...	4	11	18	25	.....	.....	25	2	9	16	.....	Nov. and Dec.
4. Thebet....	2	9	16	23	30	F.	23	30	6	13	20	Dec. and Jan.
5. Shebet....	7	14	21	28	.....	.....	27	3	10	17	.....	Jan. and Feb.
6. Adar.....	5	12	19	26	.....	.....	24	3	10	17	.....	Feb. and Mar.
7. Abib.....	3	10	17	24	.....	.....	24	31	7	14	.....	Mar. and Apr.
8. Zif.....	1	8	15	22	29	.....	21	28	5	12	19	Apr. and May.
9. Sivan.....	6	13	20	27	.....	.....	26	2	9	16	.....	May and June.
10. Tamuz....	4	11	18	25	.....	.....	23	30	7	14	.....	June and July.
11. Ab.....	2	9	16	23	30	.....	21	28	4	11	18	July and Aug.
12. Elul.....	7	14	21	28	35	.....	25	1	8	15	22	Aug. and Sept.
<b>24TH YEAR.</b>												
1. Tisri.....	7	14	21	28	.....	.....	29	6	13	20	.....	Sept. and Oct.
2. Bul.....	5	12	19	26	.....	.....	27	3	10	17	.....	Oct. and Nov.
3. Chesleu...	3	10	17	24	.....	.....	24	1	8	15	.....	Nov. and Dec.
4. Thebet....	1	8	15	22	29	E. D.	22	29	5	12	19	Dec. and Jan.
5. Shebet....	6	13	20	27	.....	.....	26	2	9	16	.....	Jan. and Feb.
6. Adar.....	4	11	18	25	.....	.....	23	1	8	15	.....	Feb. and Mar.
7. Abib.....	2	9	16	23	30	.....	22	29	5	12	19	Mar. and Apr.
8. Zif.....	7	14	21	28	.....	.....	26	3	10	17	.....	Apr. and May.
9. Sivan.....	5	12	19	26	.....	.....	24	31	7	14	.....	May and June.
10. Tamuz....	3	10	17	24	.....	.....	21	28	5	12	.....	June and July.
11. Ab.....	1	8	15	22	29	.....	19	26	2	9	16	July and Aug.
12. Elul.....	6	13	20	27	34	.....	23	30	6	13	20	Aug. and Sept.

CYCLE OF TIME PRIOR TO THE EXODUS OF ISRAEL.	Sundays.	Sundays.	Sundays.	Sundays.	DOMINICAL LETTERS.	Sundays.	Sundays.	Sundays.	Sundays.	CYCLE OF JULIAN TIME.		
25TH YEAR.												
1. Tisri . . . . .	5	12	19	26	..	27	4	11	18	..	Sept. and Oct.	
2. Bul . . . . .	3	10	17	24	..	25	1	8	15	..	Oct. and Nov.	
3. Chesleu . . . . .	1	8	15	22	29	22	29	6	13	20	Nov. and Dec.	
4. Thebet . . . . .	6	13	20	27	..	C.	27	3	10	17	Dec. and Jan.	
5. Shebet . . . . .	4	11	18	25	..	..	24	31	7	14	Jan. and Feb.	
6. Adar . . . . .	2	9	16	23	30	..	21	28	7	14	21	Feb. and Mar.
7. Abib . . . . .	7	14	21	28	..	..	28	4	11	18	..	Mar. and Apr.
8. Zif . . . . .	5	12	19	26	..	..	25	2	9	16	..	Apr. and May.
9. Sivan . . . . .	3	10	17	24	..	..	23	30	6	13	..	May and June.
10. Tamuz . . . . .	1	8	15	22	29	..	20	27	4	11	18	June and July.
11. Ab . . . . .	6	13	20	27	..	..	25	1	8	15	..	July and Aug.
12. Elul . . . . .	4	11	18	25	32	..	22	29	5	12	19	Aug. and Sept.
26TH YEAR.												
1. Tisri . . . . .	4	11	18	25	..	..	26	3	10	17	..	Sept. and Oct.
2. Bul . . . . .	2	9	6	23	30	..	24	31	7	14	21	Oct. and Nov.
3. Chesleu . . . . .	7	14	21	28	..	..	28	5	12	19	..	Nov. and Dec.
4. Thebet . . . . .	5	12	19	26	..	B.	26	2	9	16	..	Dec. and Jan.
5. Shebet . . . . .	3	10	17	24	..	..	23	30	6	13	..	Jan. and Feb.
6. Adar . . . . .	1	8	15	22	29	..	20	27	6	13	20	Feb. and Mar.
7. Abib . . . . .	6	13	20	27	..	..	27	3	10	17	..	Mar. and Apr.
8. Zif . . . . .	4	11	18	25	..	..	24	1	8	15	..	Apr. and May.
9. Sivan . . . . .	2	9	16	23	30	..	22	29	5	12	19	May and June.
10. Tamuz . . . . .	7	14	21	28	..	..	26	3	10	17	..	June and July.
11. Ab . . . . .	5	12	19	26	..	..	24	3	7	14	..	July and Aug.
12. Elul . . . . .	3	10	17	24	31	..	21	28	4	11	18	Aug. and Sept.
27TH YEAR.												
1. Tisri . . . . .	3	10	17	24	..	..	25	2	9	16	..	Sept. and Oct.
2. Bul . . . . .	1	8	15	22	29	..	23	3	6	13	20	Oct. and Nov.
3. Chesleu . . . . .	6	13	20	27	..	..	27	4	11	18	..	Nov. and Dec.
4. Thebet . . . . .	4	11	18	25	..	A.	25	1	8	15	..	Dec. and Jan.
5. Shebet . . . . .	2	9	16	23	30	..	22	29	5	12	19	Jan. and Feb.
6. Adar . . . . .	7	14	21	28	..	..	26	5	12	19	..	Feb. and Mar.
7. Abib . . . . .	5	12	19	26	..	..	26	2	9	16	..	Mar. and Apr.
8. Zif . . . . .	3	10	17	24	..	..	23	30	7	14	..	Apr. and May.
9. Sivan . . . . .	1	8	15	22	29	..	21	28	4	11	18	May and June.
10. Tamuz . . . . .	6	13	20	27	..	..	25	2	9	16	..	June and July.
11. Ab . . . . .	4	11	18	25	..	..	23	30	6	13	..	July and Aug.
12. Elul . . . . .	2	9	16	23	30	..	20	27	3	10	17	Aug. and Sept.



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CYCLE OF TIME PRIOR TO THE EXODUS OF ISRAEL.	Sundays.	Sundays.	Sundays.	Sundays.	DOMINICAL LETTERS.	Sundays.	Sundays.	Sundays.	Sundays.	CYCLE OF JULIAN TIME.			
LEAP YEAR.					28TH YEAR.								
1. Tisri .....	2	9	16	23	30	.....	24	1	8	15	22	Sept. and Oct.	
2. Bul.....	7	14	21	28	.....	29	5	12	19	.....	.....	Oct. and Nov.	
3. Chesleu....	5	12	19	26	.....	26	3	10	17	.....	.....	Nov. and Dec.	
4. Thebet. ...	3	10	17	24	.....	G. F.	24	31	7	14	.....	Dec. and Jan.	
5. Shebet ...	1	8	15	22	29	.....	21	28	4	11	18	Jan. and Feb.	
6. Adar. ....	6	13	20	27	.....	.....	25	3	10	17	.....	Feb. and Mar.	
7. Abib.....	4	11	18	25	.....	.....	24	31	7	14	.....	Mar. and Apr.	
8. Zif. ....	2	9	16	23	30	.....	21	28	5	12	19	Apr. and May.	
9. Sivan.....	7	14	21	28	.....	.....	26	2	9	16	.....	May and June.	
10. Tamuz.....	5	12	19	26	.....	.....	23	30	7	14	.....	June and July.	
11. Ab. ....	3	10	17	24	.....	.....	21	28	4	11	.....	July and Aug.	
12. Elul.....	1	8	15	22	29	36	.....	18	25	1	8	15	22, Aug., Sept.

## CHAPTER XIII.

THE CHANGE MADE IN THE CALENDAR AT THE TIME  
OF THE EXODUS FROM EGYPT.

“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 unto you” [Ex. xii. 1, 2].

This was the month Abib, in which the children of Israel came out of Egypt [Ex. xxiii. 15]. According to the Jewish calendar, this month commenced about the time of the equinox in March. The month Abib had never been reckoned as the first month of the year before this event. In the foregoing passage it is introduced as a change in the calendar. “*It shall be the first month of the year to you.*” Doubtless Moses knew which of the months had been the first month of the year previously to this; but the exodus from Egypt was an event of so much importance, that the LORD required it to be memorialized by a change in the calendar. “This month” [*in which I the LORD performed these mighty works, and with a high hand delivered you from Egyptian bondage, and made you my free men*], “shall be unto you the beginning of

months: it shall be the first month of the year to you."

All the religious feasts, including the Sabbath, during the Mosaic dispensation were regulated by this new calendar. The proof of this will be given in future chapters. This calendar then is properly called, the Mosaic ecclesiastical calendar.

As the Patriarchal age dates from the creation, so the Israelitish nation dates from the exodus out of Egyptian bondage, or more precisely, from the beginning of the month Abib, which was fourteen days before the exodus.

We have proved in the seventh and the ninth chapters of this work, that the feast of tabernacles was held in the seventh month of the Mosaic ecclesiastical calendar, which was after they had "gathered in the fruit of the land." [Lev. xxiii. 39.] According to the civil calendar used in the Patriarchal age, this feast was to be held, "In the end of the year, when they had gathered in their labors out of the field [Ex. xxxiii. 16]. This would bring it in the first month of the year, Patriarchal time, which corresponds to the seventh month, Mosaic time. Hence in passing from the Patriarchal to the Mosaic dispensation, the seventh month, Patriarchal time, became the first month, Mosaic time.

## CHAPTER XIV.

THE MOSAIC SABBATH DID NOT MEMORIALIZE THE SEVENTH DAY FROM THE CREATION.

The following is a copy of the Mosaic Sabbath law as recorded in Exodus xx. 8-11. "Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it."

What were the Israelites required to "remember" in this precept? *The Sabbath day*. This cannot mean the seventh day from the creation, for the following reasons:

1st. The seventh day from the creation is nowhere in the Scriptures called the Sabbath.



2d. It has been shown from Biblical chronology that the seventh day from the creation when brought down to the present time corresponds to our Sunday, and that the Israelites observed Saturday as their day of rest.

3d. Neither this text nor any other in the Bible, required the Israelites to memorialize the seventh day from the creation.

4th. The Israelites were commanded to memorialize the day of their deliverance from Egyptian bondage, by Sabbath observance. (See Deut. v. 15.) This point will be considered hereafter.

5th. "The Sabbath day" which the Israelites were ordered to "remember" had been previously given them. This is made very clear in connection with the gathering of "Manna." Moses said, "Tomorrow is the rest of the holy Sabbath unto the LORD." No manna was found on the seventh day. [See Exodus xvi. 22-26.]

GOD'S WORK AND REST GIVEN TO THE ISRAELITES  
AS AN EXAMPLE.

While the Israelites were not required to memorialize the seventh day from the creation, for reasons heretofore given, they were referred to the six days upon which God worked, and the seventh day in which he rested, as an example. This evidently is

the precise meaning of the language, "For in six days the LORD made heaven and earth, . . . and rested the seventh day." So this precept requires men to follow the example set by their Maker; namely, to labor six days, and rest on the seventh day.

The first practical duty found in this precept is expressed in these words: "Six days shalt thou labor." The day following, unquestionably would be "the seventh day;" and this "seventh day" after six days labor, must be kept holy.

God has nowhere said that the seventh day from the creation, on which day he rested, and which he blessed and sanctified [Gen. ii. 2, 3], was the same as the Sabbath day which he blessed and hallowed for the Israelites. One was the seventh day from the creation, and the other was the day that the Lord brought the Israelites out of Egypt [Exodus xiii. 3, 4]. The memorializing of the day of the exodus from Egypt, by the institution of the Sabbath, will be hereafter considered. The day upon which God rested is called "the seventh day;" so also the day upon which the Israelites were required to rest, is called "the seventh day." And both of them were the seventh day in relation to the events with which they were associated. Both followed six days of



*The "Seventh" Day Not the Sabbath.* 117

labor, and in relation to this fact both were the seventh day, but not the same seventh day,—as we conclude from reasons already given, and from the facts (hereafter to be shown), that they memorialized different days, and had different starting points.

## CHAPTER XV.

THE MOSAIC SABBATH MEMORIALIZED THE DAY OF  
THE EXODUS OF THE ISRAELITES FROM EGYPT.

Having proved that the Mosaic Sabbath did not memorialize the seventh day of the week of creation, we now come to the direct question, and propose to cite the Scriptural testimony, and show that it did memorialize the day of the exodus of the Israelites from Egypt.

The ten commandments are recorded in full, in Deuteronomy v. 7-21. The following is the fourth precept as there given. "Keep the Sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labour, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And



remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the Sabbath day."

Two things the LORD required the Israelites to remember in this precept; 1st, that they were servants in the land of Egypt; and 2d, that he brought them from thence, with a mighty hand, and by a stretched out arm: "therefore," because he wrought this wonderful deliverance for them, he commanded them "to keep the Sabbath day." This makes the Mosaic Sabbath a memorial of the deliverance of the Israelites from Egyptian bondage, as plain as words can state it.

This commandment could not have applied to the Patriarchs, before the exodus, as they were never delivered from Egyptian bondage, "through a mighty hand and by a stretched out arm." In their sacred day of rest they memorialized a very different event, and far remote in point of time; namely, the resting of God on the blessed and sanctified seventh day from the creation.

Neither can this memorial of the Mosaic Sabbath refer to Christians. Many of us have never seen Egypt; but we have experienced a more glorious

deliverance from sin through our Deliverer, who is "Mighty to save," and we memorialize as our sacred day of rest, "The Lord's day," upon which "he rose for our justification." The reason of this observance will hereafter be given.

## CHAPTER XVI.

### THE DAY OF THE EXODUS OF THE ISRAELITES MEMORIALIZED.

“And Moses said unto the people, Remember this day, in which ye came out of Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten. This day came ye out in the month Abib” (Exodus xiii. 3, 4). The days in the Bible are reckoned from sunset to sunset; so the memorial day in the above text, must have commenced at the last sunset previous to the exodus from Egypt. Turning to the twelfth chapter of Exodus, we learn that this was the fifteenth day of the first month.

This month, from the time of the exodus, became the first month of the year for the Israelites [v. 2]. The paschal lamb was killed in the evening of the fourteenth day of this month (v. 6). The paschal lamb was eaten that same night (v. 7). This would be the fifteenth of the first month, Abib. At mid-

night the Lord smote all the first-born in Egypt (v. 29). Before morning-light the Israelites left Egypt (vs. 31-34). This day was memorialized by the Israelites by two institutions; namely, the first day of the feast of unleavened bread, and the weekly Sabbath.

THE DAY OF THE EXODUS OF ISRAEL MEMORIALIZED BY THE FIRST DAY OF THE FEAST OF UNLEAVENED BREAD.

“And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast by an ordinance forever. Seven days shall ye eat unleavened bread. . . . In the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation to you; no manner of work shall be done in them, save that every man must eat, that only may be done of you” Ex. xii. 14-16). All authorities agree that the feast of unleavened bread commenced on the fifteenth day of the first month, and that the first day memorialized the day of the departure of the Israelites from Egypt. There is therefore no need to bring forward arguments to support the first proposition named above. We can immediately consider the second; to wit,—



*Weekly Sabbath Memorial of Exodus.* 123

THE ISRAELITES MEMORIALIZED THE DAY OF THEIR  
DEPARTURE FROM EGYPT BY THE INSTITUTION  
OF THE WEEKLY SABBATH.

It has already been proven that God required the Israelites to memorialize the event of their deliverance from Egypt, in the Sabbath law (Deut. v. 15). It now remains to be demonstrated that their practice harmonized with the precept. Did the Israelites observe the fifteenth day of the first month as their weekly Sabbath? As this is a point upon which many are ignorant, we will proceed cautiously. It is confidently believed that the Jews have changed their calendar since the days of Christ, and have introduced lunar months, which fact has made some men lunatics on this question; so we will adhere closely to the record of the Scriptures. We have seen that the Israelites left Egypt on the fifteenth day of the first month, and that the first day of the feast of unleavened bread, has been identified as this memorial day. Now was this first day of the feast of unleavened bread a weekly Sabbath day? What is the testimony of the Scriptures? As the feast lasted seven days, it follows that one of those days must have been a weekly Sabbath; and as servile work was strictly forbidden on the first and last day of the feast (see Ex. xii.

16; Lev. xxiii. 7, 8; and Num. xxviii. 17--25); and as work was permitted to be done on any other of those seven days, it is evident that either the first or the last day of the feast was the Sabbath. Which of these days was the weekly Sabbath, is indicated by the time designated for the priest to "wave the sheaf before the Lord;" namely, "On the morrow after the Sabbath the priest shall wave it" (Lev. xxiii. 11). It is not doubted that this was the weekly Sabbath, and that the wave-sheaf must be offered upon one of the seven days of the feast of unleavened bread. If the last day of the feast had been the Sabbath, then the sheaf could not have been offered on one of the feast-days, for such day would have been beyond the limit of the feast. It follows then, that the first day of the feast must have been the regular weekly Sabbath; and the priest waved the sheaf "on the morrow after the Sabbath." This agrees with the Septuagint version of the Old Testament, which says, "Morrow of the first day" (Lev. xxiii. 11). So according to the Septuagint, the morrow, on which day the sheaf was offered, was the second day of the feast; and as this must follow the weekly Sabbath, it is evident that the first day of the feast was the weekly Sabbath. Josephus taking his account from

the Hebrew Scriptures, says, "The feast of unleavened bread succeeds that of the Passover, and falls on the fifteenth day of the month and continues seven days. . . . . On the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth; for before that day they do not touch them," (Antiq. iii. 10, 5). The Israelites were not allowed to "partake of the fruit of the earth until the priest had waved "the sheaf before the Lord" (Lev. xxiii. 14). Josephus refers this ceremony to the sixteenth day of this month, and as Moses says it was "on the morrow after the Sabbath," it follows that the fifteenth day of the first month, was the Sabbath. And that this was to be the regular weekly Sabbath of the Israelites, is also demonstrated by what Moses adds in the same chapter, referring to the feast of Pentecost: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days." (Lev. xxiii. 15, 16.) Here are eight weekly Sabbaths mentioned in succession. The first is on the first day of the feast of unleavened bread, the day immediately preceding that of

the offering of the first-fruits, from which the numbering of fifty days began: and the eighth Sabbath is the day preceding the Pentecost.

This weekly Sabbath which always occurred on the first day of unleavened bread, which was the day of the exodus of Israel, and the fifteenth day of the first month, Abib, being stationary, all the other weekly Sabbaths must be conformed to it through the months of the whole year.



CHAPTER XVII.

THE SABBATHS WERE CONFORMED TO THE MEMORIALIZED DAY FROM THE TIME OF THE EXODUS.

Having proved by the Sabbath law as written in the Decalogue, that God required the Israelites to memorialize their deliverance from Egyptian servitude, by the weekly Sabbath,—and having also shown that the weekly Sabbath of the Israelites did occur on the first day of the feast of unleavened bread, which was the fifteenth day of the first month, Abib, and also the day of their exodus from Egypt,—it remains to be demonstrated that other weekly Sabbaths conformed to this starting point of the Mosaic Sabbath institution.

Just forty years after leaving Egypt, the Israelites kept their first passover in the land of Canaan. Mention is made of this celebration in Josh. v. 10, 11. “And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the

morrow after the passover, unleavened cakes, and parched corn in the self-same day."

This text says, they "kept the passover on the fourteenth day of the month." They killed the paschal lamb in the evening of the fourteenth day (Ex. xii. 6). They "ate the flesh in that night" (Ex. xii. 8). As their day closed at sunset, therefore they ate the paschal lamb on the fifteenth day of the month: which was the first day of unleavened bread (Lev. xxiii. 5, 6). The verse in Joshua says, "They did eat of the old corn of the land on the morrow after the passover, unleavened cakes and parched corn." God had said, "Ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God" (Lev. xxiii. 14). This offering was to be made unto God, "On the morrow after the Sabbath" (Lev. xxiii. 11), at the feast of unleavened bread. Therefore the Sabbath in connection with the feast kept at Gilgal, must have been on the day they ate the passover, which was always the fifteenth day of the month Abib; and on the morrow (Lev. xxiii. 1) after the passover, which was also "the morrow after the Sabbath," they made the regular offering to the Lord, and "the self-same day they ate unleavened cakes,

and parched corn." So the weekly Sabbath at this feast agrees with the fourth precept in the Decalogue in memorializing as their Sabbath, the fifteenth day of the first month, the day of deliverance from Egyptian bondage.

Coming down to the time of the crucifixion of Christ, we shall find another proof of the fact that the regularly appointed Sabbath of the Jews was annually identical with the fifteenth day of Abib.

The Jews divide the day into twelve hours, beginning with sunrise and ending at sunset. Jesus was crucified on the day of "the preparation of the Passover, and about the sixth hour," corresponding to our noon (John xix. 14). The fourteenth day of the first month was the day of the preparation of the Passover (Ex. xii. 6). It is very plainly stated that the day following the crucifixion of Christ was the Jewish Sabbath (Mark xv. 42). "That Sabbath day was a high day" (John xix. 31). It was a high Sabbath day in that it memorialized a very great event,—namely, the deliverance of the Israelites out of Egyptian bondage. It was the anniversary of the first day of rest from Egyptian servitude. It was also the first day of the feast of unleavened bread: the day when all the males were to appear before the Lord; and the appointed day for the annual return both of

the "Sabbath" and of the Passover, around which, as the center of a great system, all other Sabbaths and typical feasts of the Jewish year revolved, until the great design of Him who ordained them had been accomplished.

The Sabbath day which followed the crucifixion of Christ, was the fifteenth day of the first month, and the first day of unleavened bread, which feast memorialized the exodus of the Israelites. Since the fifteenth day of the first month fell upon the Sabbath, the first day of the first month must also have been a Sabbath. The following texts corroborate these statements. The priests were required to set the show bread in order every Sabbath (Lev. xxiv. 5-8; 1 Chron. ix. 32). In Exodus, chapter xl. 17, 22, 23, we are informed that the tabernacle was reared up, in the first month in the second year, on the first day of the month. The table was placed in the tent of the congregation; "and he set the bread in order upon it before the Lord; as the Lord commanded Moses." Now as this bread must be set in order every Sabbath (Lev. xxiv. 8), and as it was set in order on the first day of the first month of the second year, it is evident that this was a Sabbath day. The fifteenth day of the first month, must also have been a Sabbath, which proves that our proposition is correct.



## CHAPTER XVIII.

ALL THE RELIGIOUS FEASTS OF THE ISRAELITES WERE  
REGULATED BY THE MOSAIC CALENDAR.

This calendar commenced with the month Abib, just fourteen days before the Israelites left Egypt. There was no religious feast, or sacred day, observed by the Israelites during the Mosaic dispensation, that originated previously to this event. The change made the seventh month of the year from the creation, the first month of the year, Mosaic time. This has already been proved. It has also been shown by reference to the Septuagint, that the Mosaic dispensation began on Saturday, which was the sixth day in the week of creation. The Patriarchal dispensation, which then ended, numbers 3898 years and six months, solar time.

The following are the religious feasts of the Mosaic dispensation, which were regulated by the Mosaic calendar (Lev. xxiii).

1. The weekly Sabbath. This is placed in the enumeration of the Mosaic feasts (verse 3).

2. The feast of the Passover, which was celebrated on the fourteenth day of the first month (v. 5).

3. The feast of unleavened bread, beginning on the fifteenth day of the first month (v. 6).

4. The feast of weeks, or Pentecost, which was held just fifty days after the day following the Sabbath which came within the feast of unleavened bread (vs. 15, 16).

5. The first day of the seventh month, kept as a memorial of the blowing of trumpets (v. 24).

6. The tenth day of this seventh month: the day of atonement (v. 27).

7. The feast of Tabernacles, which commenced on the fifteenth day of the seventh month (v. 34).

8. The seventh year: a Sabbath of rest (Lev. xxv. 4).

9. The Year of Jubilee, occurring every fiftieth year, and commencing on the tenth day of the seventh month, which was also the day of atonement (Lev. xxv. 9, 10).

In addition to the foregoing feasts, the Israelites were required to offer sacrifices every day in the year (Num. xxviii. 1-8).

Special offerings were commanded also in the beginning of the months (Num. xxviii. 11), and al-

so on each of the feast days (Num. xxviii. and xxix).

Not one of the foregoing feasts were observed before the exodus from Egypt. They were all types of Christ: beginning with the opening, and ending at the close of the Mosaic dispensation. This statement will be verified hereafter. (See Colossians ii. 16, 17.)

THE MOSAIC WEEKLY SABBATH WAS MADE A SPECIAL, SACRED DAY IN SOME OF THEIR FEASTS.

The Sabbath, like all other days in the Scriptural history, commenced, and ended at sunset (Lev. xxiii. 32). On the Sabbath, no servile work must be done, and the people were required to assemble in holy convocation (Lev. xxiii. 3).

By ascertaining the days in which the weekly Sabbath occurred in those feasts, we can determine the number of days in the Jewish months and years.

1. We have already proved that the first day of their first month, was a weekly Sabbath,—from the fact that the show-bread must be put in its place every Sabbath (Lev. xxiv. 8; 1 Chron. ix. 32). The show-bread was first set in order, on the first day of the first month of the second year of the exodus (Ex. xl. 17, 22, 23). Therefore this first

day of the first month was a Sabbath. The Tabernacle was all made previously to this day. It was simply set up, and the bread set in order on the table on this Sabbath day, as the Lord commanded Moses.

2. As the first day of the first month was the weekly Sabbath, the fifteenth day of the first month must have been the weekly Sabbath. We have already shown from Josephus, that this was the weekly Sabbath; the Septuagint, and three references in our version of the sacred Scriptures, also verifying the same facts. Both Josephus and the Septuagint, clearly show that the day of offering the first fruits, was the second day of the feast of unleavened bread; which was the day following the Sabbath (Lev. xxiii. 15). They were allowed to "eat neither bread, nor parched corn, nor green ears," until they had made an offering of the first fruits on the second day of the feast of unleavened bread (Lev. xxiii. 14). Forty years after the exodus, the Passover was kept in Gilgal. And "on the morrow [or second day] after the Passover," they ate "unleavened cakes, and parched corn." Hence the first day must have been the Sabbath; and the second day, according to the law, they must have offered the first fruits, and then on the same day



they ate "unleavened cakes, and parched corn." This proves that the first day of unleavened bread, which all agree was the fifteenth day of the first month, was also the weekly Sabbath. And in the New Testament, we are informed that Christ was crucified on the day of the preparation of the feast of unleavened bread, and that he laid in Joseph's tomb on that first day of unleavened bread, which was a Sabbath day. All of these corroborative testimonies prove conclusively that the fifteenth day of the first month was uniformly the weekly Sabbath day.

3. The feast of Pentecost was observed on what is now properly called "The Lord's day;" which was fifty days after the day in which the first fruits were offered, or the day following the seventh Sabbath after the offering of the first fruits (Lev. xxiii. 15, 16). This was the seventh day of the Patriarchal week, and the Mosaic first day. In the Christian dispensation, this day is made sacred by the outpouring of the Spirit, when the shadowy institutions of the Mosaic age passed into obscurity by the revelation of that which was truly spiritual.

4. The "memorial of the blowing of trumpets," was observed on the first day of the seventh month. We have proved that this seventh month was the

first month from the creation, and by the change of the calendar at the time of the exodus, it became the seventh month. By this change the first day of this original first month became the Mosaic Sabbath, and continued to be the weekly Sabbath during the Mosaic dispensation. Had there been no change the first day of creation would have been the Sabbath. The proof that the day of the blowing of trumpets, was a Sabbath, and the first day of the seventh month, will now be given. It is distinctly stated, "In the seventh month, in the first day of the month, ye shall have a Sabbath" (Lev. xxiii. 39). Some may suppose that this day was made a Sabbath because it was a memorial of the blowing of trumpets; but this is not the case. It was the regular weekly Sabbath occurring on the first day of the seventh month, which was also the day of the blowing of trumpets. This will be evident when we discuss the feast of tabernacles, and prove that the fifteenth and twenty-second days of this seventh month were weekly Sabbath days. We will defer farther consideration of this item for the present.

5. The tenth day of this seventh month was the day of atonement. (See Lev. xxiii. 27-32.) God

said to the Israelites, concerning the day of atonement, "It shall be unto you a Sabbath of rest, and ye shall afflict your souls." This day of atonement was not the regular weekly Sabbath; and it is the only feast day that is called a Sabbath, which was not the regular weekly Sabbath. This verse is the only one in the Scriptures which speaks of any particular day, which was not a weekly Sabbath, calling it a Sabbath. The manner of observing this day was very unlike the manner of observing the weekly Sabbath. It was a day in which they were required to "afflict their souls."

6. The feast of tabernacles commenced on the Sabbath, in the fifteenth day of the seventh month (Lev. xxiii. 39). This was the weekly Sabbath day; and agrees with the Sabbath on the first day of this month, which was the day of the memorial of the blowing of trumpets (Lev. xxiii. 24). We will now give the evidence that the fifteenth day of the seventh month, was the regular weekly Sabbath day.

The feast of tabernacles lasted seven days. (See Lev. xxiii. 34-36, 39-42; also Num. xxix. 12.) In all of these places, the feast of tabernacles is limited to seven days. It is certain that one of those seven days must have been the weekly Sab-



bath, for the period includes every day of the week. It is distinctly stated, "On the first day shall be a Sabbath, and on the eighth day shall be a Sabbath" (Lev. xxiii. 39). This determines the question. The first day of the feast of tabernacles was the Sabbath, and the eighth day, which was the day after the seven days of feast, was also the Sabbath. No day of the feast of tabernacles is called a Sabbath, except the first and the eighth, and as the feast of tabernacles began on the fifteenth day of the seventh month, we infer that the fifteenth and the twenty-second days of the seventh month, were Sabbath days; and the first day of this month was also the weekly Sabbath day. Passing down to New Testament times, it is evident that the day after the feast of tabernacles was a Sabbath day. In John vii. 2, 14, 37, we read, "Now the Jews' feast of tabernacles was at hand. \* \* \* About the midst of the feast Jesus went up into the temple and taught. \* \* \* In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink." This last day of the feast must have been the seventh day of the feast, for the feast lasted but seven days. In this chapter we have referred to seven texts where it is said



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this feast should be held seven days, and it is nowhere declared that this feast should continue eight days: hence the eighth day was not one of the days of the feast of tabernacles, but the day after it had closed, which was the Sabbath, and therefore a holy day. In the evening after the seventh or last day of the feast, "Jesus went unto the Mount of Olives: and early in the morning, he came again into the temple; and all the people came unto him, and he sat down and taught them." (John viii. 1, 2). He continued to teach, until he saw a blind man whom he healed. This was on the Sabbath day (see John ix. 1, 6, 14); and this Sabbath day must have been the day after the last day of the feast. As the feast lasted but seven days, this Sabbath day must have been the day of which it is said, "And on the eighth day shall be the Sabbath" (Lev. xxiii. 39). So the New Testament corroborates the testimony of the Old Testament, in relation to these Sabbath days.

We have now learned by the authority of the sacred Scriptures, that the first and fifteenth days of the first month were Sabbath days. We have also proved that the first, fifteenth and twenty-second days of the seventh month were also Sabbath days; hence those who claim that there was no

change in the calendar in passing from the Patriarchal to the Mosaic dispensation, must believe that the first day of the creation was the day on which God rested, instead of the seventh.

These days which we have proved to be Sabbath days, do not merely happen to be Sabbath days on the dates we have examined, by a regular cycle; but during the Mosaic dispensation, the first and fifteenth days of the first month were always the weekly Sabbath days; so also were the first, fifteenth and twenty-second days of the seventh month, always weekly Sabbath days.

7. Every seventh year was a Sabbath of rest unto the land (Lev. xxv. 4, 6-8). The land rested a whole year. This is nowhere in the Old Testament called the Sabbath or the Sabbath day. It is called "The Sabbath of the land" (verse 6).

8. The fiftieth year was the year of jubilee, which commenced on the tenth day of the seventh month,—the day of atonement (Lev. xxv. 9-11). This is never called a Sabbath.

The foregoing are all the Sabbaths and religious feasts which the Mosaic law required the Israelites to observe. Let us fix in our minds that there is no day in any of these feasts that is called a Sabbath, except the day of atonement, which

was not the regular weekly Sabbath. And the day of atonement was unlike the weekly Sabbath, because in it they were required to "afflict their souls." The feast of unleavened bread continued seven days, and the first of those days is the only one that is called a Sabbath: and this we have proved to have been the weekly Sabbath. The feast of tabernacles also continued seven days, and the first of those days is the only one that is called a Sabbath; and this we have shown to have been the weekly Sabbath: hence when Paul said, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come: but the body is of Christ" (Colossians ii. 16,17), he must have meant by "the Sabbath days," the regular weekly Mosaic Sabbath, which he declared to be "a shadow of things to come," of which Christ is the body.

As the first day of the first month, and the first day of the seventh month, were Sabbath days, it follows that the number of days from the first day of the first month, to the last day of the sixth month, must have been such a number of days as would make whole weeks, with no fraction remaining; so that the seventh month would commence

with a Sabbath. And as the first day of the seventh month was a Sabbath, and the first day of the first month in the succeeding year was a Sabbath, it follows that the period from the first day of the seventh month to the end of the year, must have been reducible to weeks, with no fraction of a week remaining, so that each successive year would uniformly commence on the Sabbath. These facts overthrow the system of lunar months, which has latterly been introduced by the Jews. There is no way that lunar months, as they are now arranged in the Talmud, can be made to harmonize with these facts which we have proved from the word of God. But the months can be arranged so as to harmonize with all of the foregoing facts, and also accord with solar time: as follows,—Divide the year into twelve months, and give each six months, or half year, twenty-six weeks. This would make 364 days, and would lack one and one-fourth day, to complete the solar year. An addition of one week to the month Adar, every sixth, eleventh, seventeenth, twenty-second and twenty-eighth year of a complete cycle of twenty-eight years, will make the years synchronize with Julian time; beginning the Mosaic age with Saturday, March 22d, A. M. 3899; A. J. P. 3060; B. C. 1654.



## CHAPTER XIX.

### THE DISTRIBUTION OF THE SABBATHS IN THE MO- SAIC AGE, AND A TABLE OF A SOLAR CYCLE.

In a previous chapter it has been proved by references to the Scriptures, that the first and fifteenth days of Abib were Mosaic Sabbaths; it was also shown that the first, fifteenth, and twenty-second days of Tisri were Sabbaths. The Sabbaths therefore must be distributed in the months so as to conform to these established facts. It has also been demonstrated from the Sacred Writings and from Josephus, that most of the months had thirty days each. Our calendar for the Patriarchal age, was so constructed as to give all the months thirty days each, except the last one, which had thirty-five, and every fourth year thirty-six days, in order to make a solar year. A slight change is necessary in the Patriarchal calendar, to bring the Sabbaths uniformly on the first, and fifteenth and twenty-second of Tisri.

TABLE OF THE SABBATHS ARRANGED IN THE MONTHS  
IN THE MOSAIC AGE.

MOSAIC MONTHS.		No. of days in month.	SABBATHS.					
1	Abib, . . . . .	30.	1.	8.	15.	22.	29.	
2	Zif, . . . . .	30.	6.	13.	20.	27.		
3	Sivan, . . . . .	30.	4.	11.	18.	25.		
4	Tamuz, . . . . .	30.	2.	9.	16.	23.	30.	
5	Ab, . . . . .	30.	7.	14.	21.	28.		
6	Elul, . . . . .	*32.	5.	12.	19.	26.		
7	Tisri, . . . . .	30.	1.	8.	15.	22.	29.	
8	Bul, . . . . .	30.	6.	13.	20.	27.		
9	Chisleu, . . . . .	30.	4.	11.	18.	25.		
10	Thebet, . . . . .	30.	2.	9.	16.	23.	30.	
11	Shebet, . . . . .	30.	7.	14.	21.	28.		
12	Adar, . . . . .	†32	5.	12.	19.	26.		

\*Thirty-two days are given to this month, so as to bring the Sabbaths on the first and the fifteenth days of Tisri, as required by the sacred Scriptures.

†Thirty-two days are also given to this month, in order to make the first and the fifteenth of Abib Sabbath days, as also required by the Scriptures.

EXPLANATION OF THE TABLE SYNCHRONIZING \*MO-  
SAIC AND JULIAN TIME.

The foregoing is a table of a common Mosaic year, containing 364 days, being one day and six hours less than a solar year. To make this synchronize with Julian time, without changing the order of the Sabbaths so as to have them occur in



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the months as they are found in the Bible, we give Adar another week, which makes thirty-nine days in the 6th, 11th, 17th, 22d, and 28th years of a cycle of twenty-eight years.

The following table of a cycle of twenty-eight years of the Mosaic calendar, synchronizes with Julian time. Each successive twenty-eight years, will be in all respects like this cycle. In former chapters it was proved that the Mosaic age began on the first day of the month Abib, corresponding to Saturday, March 22d, A. M. 3899; B. C. 1654. The items of this latter number will be given in future chapters.

CYCLE OF TWENTY-EIGHT YEARS, COMMENCING  
WITH THE MOSAIC AGE.

MOAIC MONTHS.	SATURDAYS				DOMINICAL LETTERS.	SATURDAYS				JULIAN MONTHS.		
	Saturdays	Saturdays	Saturdays	Saturdays		Saturdays	Saturdays	Saturdays	Saturdays			
1ST YEAR.												
1. Abib. ....	1	8	15	22	E.	22	29	5	12	19	Mar. and Apr.	
2. Zif. ....	6	13	20	27	.....	30	3	10	17	.....	Apr. and May.	
3. Sivan. ....	4	11	18	25	.....	24	31	7	14	.....	May and June.	
4. Tamuz. ....	2	9	16	23	30	.....	21	28	5	12	19	June and July.
5. Ab. ....	7	14	21	28	.....	26	2	9	16	.....	July and Aug.	
6. Elul. ....	5	12	19	26	.....	23	30	6	13	.....	Aug. and Sept.	
7. Tisri. ....	1	8	15	22	29	.....	30	27	4	11	18	Sept. and Oct.
8. Bul. ....	6	13	20	27	.....	25	1	8	15	.....	Oct. and Nov.	
9. Chesleu. ....	4	11	18	25	.....	22	29	6	13	.....	Nov. and Dec.	
10. Thebet. ....	2	9	16	23	30	D. C.	30	27	3	10	17	Dec. and Jan.
11. Shebet. ....	7	14	21	28	.....	24	31	7	14	.....	Jan. and Feb.	
12. Adar. ....	5	12	19	26	.....	21	28	6	13	.....	Feb. and Mar.	
2D YEAR.												
1. Abib. ....	1	8	15	22	.....	30	27	3	10	17	Mar. and Apr.	
2. Zif. ....	6	13	20	27	.....	24	1	8	15	.....	Apr. and May.	
3. Sivan. ....	4	11	18	25	.....	22	29	5	12	.....	May and June.	
4. Tamuz. ....	2	9	16	23	30	.....	19	26	3	10	17	June and July.
5. Ab. ....	7	14	21	28	.....	24	31	7	14	.....	July and Aug.	
6. Elul. ....	5	12	19	26	.....	21	28	4	11	.....	Aug. and Sept.	
7. Tisri. ....	1	8	15	22	29	.....	18	25	2	9	16	Sept. and Oct.
8. Bul. ....	6	13	20	27	.....	23	30	6	13	.....	Oct. and Nov.	
9. Chesleu. ....	4	11	18	25	.....	30	27	4	11	.....	Nov. and Dec.	
10. Thebet. ....	2	9	16	23	30	B.	18	25	1	8	15	Dec. and Jan.
11. Shebet. ....	7	14	21	28	.....	22	29	5	12	.....	Jan. and Feb.	
12. Adar. ....	5	12	19	26	.....	19	26	5	12	.....	Feb. and Mar.	
3D YEAR.												
1. Abib. ....	1	8	15	22	.....	19	26	2	9	16	Mar. and Apr.	
2. Zif. ....	6	13	20	27	.....	23	30	7	14	.....	Apr. and May.	
3. Sivan. ....	4	11	18	25	.....	21	28	4	11	.....	May and June.	
4. Tamuz. ....	2	9	16	23	30	.....	18	25	2	9	16	June and July.
5. Ab. ....	7	14	21	28	.....	23	30	6	13	.....	July and Aug.	
6. Elul. ....	5	12	19	26	.....	20	27	3	10	.....	Aug. and Sept.	
7. Tisri. ....	1	8	15	22	29	.....	17	24	1	8	15	Sept. and Oct.
8. Bul. ....	6	13	20	27	.....	22	29	5	12	.....	Oct. and Nov.	
9. Chesleu. ....	4	11	18	25	.....	19	26	3	10	.....	Nov. and Dec.	
10. Thebet. ....	2	9	16	23	30	A.	17	24	31	7	14	Dec. and Jan.
11. Shebet. ....	7	14	21	28	.....	21	28	4	11	.....	Jan. and Feb.	
12. Adar. ....	5	12	19	26	.....	18	25	4	11	.....	Feb. and Mar.	



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MOSAIC MONTHS.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	DOMINICAL LETTERS.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	JULIAN MONTHS.	
4TH YEAR.											
1. Abib.....	1	8	15	22	29	18	25	1	8	15	Mar. and Apr.
2. Zif.....	6	13	20	27	..	22	29	6	13	..	Apr. and May.
3. Sivan.....	4	11	18	25	..	30	27	3	10	..	May and June.
4. Tamuz.....	2	9	16	23	30	17	24	1	8	15	June and July.
5. Ab.....	7	14	21	28	..	22	29	5	12	..	July and Aug.
6. Elul.....	5	12	19	26	..	19	26	2	9	..	Aug. and Sept.
7. Tisri.....	1	8	15	22	29	16	23	30	7	14	Sept. and Oct.
8. Bul.....	6	13	20	27	..	21	28	4	11	..	Oct. and Nov.
9. Chesleu.....	4	11	18	25	..	18	25	2	9	..	Nov. and Dec.
10. Thebet.....	2	9	16	23	30	16	23	30	6	13	Dec. and Jan.
11. Shebet.....	7	14	21	28	..	20	27	3	10	..	Jan. and Feb.
12. Adar.....	5	12	19	26	..	17	24	3	10	..	Feb. and Mar.
5TH YEAR.											
1. Abib... ..	1	8	15	22	29	17	24	31	7	14	Mar. and Apr.
2. Zif.....	6	13	20	27	..	21	28	5	12	..	Apr. and May.
3. Sivan.....	4	11	18	25	..	19	26	2	9	..	May and June.
4. Tamuz....	2	9	16	23	30	16	23	30	7	14	June and July.
5. Ab.....	7	14	21	28	..	21	28	4	11	..	July and Aug.
6. Elul.....	5	12	19	26	..	18	25	1	8	..	Aug. and Sept.
7. Tisri.....	1	8	15	22	29	15	22	29	6	13	Sept. and Oct.
8. Bul.....	6	13	20	27	..	20	27	8	10	..	Oct. and Nov.
9. Chesleu....	4	11	18	25	..	17	24	1	8	..	Nov. and Dec.
10. Thebet....	2	9	16	23	30	15	22	29	5	12	Dec. and Jan.
11. Shebet....	7	14	21	28	..	19	26	2	9	..	Jan. and Feb.
12. Adar.....	5	12	19	26	..	16	23	1	8	..	Feb. and Mar.
6TH YEAR.											
1. Abib.....	1	8	15	22	29	15	22	29	5	12	Mar. and Apr.
2. Zif.....	6	13	20	27	..	19	26	3	10	..	Apr. and May.
3. Sivan.....	4	11	18	25	..	17	24	31	7	..	May and June.
4. Tamuz....	2	9	16	23	30	14	21	28	5	12	June and July.
5. Ab.....	7	14	21	28	..	19	26	2	9	..	July and Aug.
6. Elul.....	5	12	19	26	..	16	23	30	6	..	Aug. and Sept.
7. Tisri.....	1	8	15	22	29	13	20	27	4	11	Sept. and Oct.
8. Bul.....	6	13	20	27	..	18	25	1	8	..	Oct. and Nov.
9. Chesleu....	4	11	18	25	..	15	22	29	6	..	Nov. and Dec.
10. Thebet....	2	9	16	23	30	13	20	27	3	10	Dec. and Jan.
11. Shebet....	7	14	21	28	..	17	24	31	7	..	Jan. and Feb.
12. Adar.....	5	12	19	26	33	14	21	28	7	14	Feb. and Mar.

MOAIC MONTHS.	SATURDAYS.				DOMINICAL LETTERS.	SATURDAYS.				JULIAN MONTHS.	
	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.		
<b>7TH YEAR.</b>											
1. Abib.....	1	8	15	22	29	21	28	4	11	18	Mar. and Apr.
2. Zif.....	6	13	20	27	..	25	2	9	16	..	Apr. and May.
3. Sivan.....	4	11	18	25	..	23	30	6	13	..	May and June.
4. Tamuz.....	2	9	16	23	30	30	27	4	11	18	June and July.
5. Ab.....	7	14	21	28	..	25	1	8	15	..	July and Aug.
6. Elul.....	5	12	19	26	..	22	29	5	12	..	Aug. and Sept.
7. Tisri.....	1	8	15	22	29	19	26	3	10	17	Sept. and Oct.
8. Bul.....	6	13	20	27	..	24	31	7	14	..	Oct. and Nov.
9. Chesleu.....	4	11	18	25	..	21	28	5	12	..	Nov. and Dec.
10. Thebet.....	2	9	16	23	30	19	26	2	9	16	Dec. and Jan.
11. Shebet.....	7	14	21	28	..	23	30	6	13	..	Jan. and Feb.
12. Adar.....	5	12	19	26	..	30	27	6	13	..	Feb. and Mar.
<b>8TH YEAR.</b>											
1. Abib.....	1	8	15	22	29	20	27	3	10	17	Mar. and Apr.
2. Zif.....	6	13	20	27	..	24	1	8	15	..	Apr. and May.
3. Sivan.....	4	11	18	25	..	22	29	5	12	..	May and June.
4. Tamuz.....	2	9	16	23	30	19	26	3	10	17	June and July.
5. Ab.....	7	14	21	28	..	24	31	7	14	..	July and Aug.
6. Elul.....	5	12	19	26	..	21	28	4	11	..	Aug. and Sept.
7. Tisri.....	1	8	15	22	29	18	25	2	9	16	Sept. and Oct.
8. Bul.....	6	13	20	27	..	23	30	6	13	..	Oct. and Nov.
9. Chesleu.....	4	11	18	25	..	20	27	4	11	..	Nov. and Dec.
10. Thebet.....	2	9	16	23	30	18	25	1	8	15	Dec. and Jan.
11. Shebet.....	7	14	21	28	..	22	29	5	12	..	Jan. and Feb.
12. Adar.....	5	12	19	26	..	19	26	5	12	..	Feb. and Mar.
<b>9TH YEAR.</b>											
1. Abib.....	1	8	15	22	29	19	26	2	9	16	Mar. and Apr.
2. Zif.....	6	13	20	27	..	23	30	7	14	..	Apr. and May.
3. Sivan.....	4	11	18	25	..	21	28	4	11	..	May and June.
4. Tamuz.....	2	9	16	23	30	18	25	2	9	16	June and July.
5. Ab.....	7	14	21	28	..	25	30	6	13	..	July and Aug.
6. Elul.....	5	12	19	26	..	20	27	3	10	..	Aug. and Sept.
7. Tisri.....	1	8	15	22	29	17	24	1	8	15	Sept. and Oct.
8. Bul.....	6	13	21	27	..	22	29	5	12	..	Oct. and Nov.
9. Chesleu.....	4	11	18	25	..	19	26	3	10	..	Nov. and Dec.
10. Thebet.....	2	9	16	23	30	17	24	31	7	14	Dec. and Jan.
11. Shebet.....	7	14	21	28	..	21	28	4	11	..	Jan. and Feb.
12. Adar.....	5	12	19	26	..	18	25	3	10	..	Feb. and Mar.

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MOSAIC MONTHS.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	DOMINICAL LETTERS.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	JULIAN MONTHS.		
10TH YEAR.												
1. Abib.....	1	8	15	22	29	17	24	31	7	14	Mar. and Apr.	
2. Zif.....	6	13	21	27	.....	21	28	5	12	.....	Apr. and May.	
3. Sivan.....	4	11	18	25	.....	19	26	2	9	.....	May and June.	
4. Tamuz.....	2	9	16	23	30	16	23	30	7	14	June and July.	
5. Ab.....	7	14	21	28	.....	21	28	4	11	.....	July and Aug.	
6. Elul.....	5	12	19	26	.....	18	25	1	8	.....	Aug. and Sept.	
7. Tisri.....	1	8	15	22	29	15	22	29	6	13	Sept. and Oct.	
8. Bul.....	6	13	21	27	.....	20	27	3	10	.....	Oct. and Nov.	
9. Chesleu.....	4	11	18	25	.....	17	24	1	8	.....	Nov. and Dec.	
10. Thebet.....	2	9	16	23	30	F.	15	22	29	5	12	Dec. and Jan.
11. Shebet.....	7	14	21	28	.....	19	26	2	9	.....	Jan. and Feb.	
12. Adar.....	5	12	19	26	.....	16	23	2	9	.....	Feb. and Mar.	
11TH YEAR.												
1. Abib.....	1	8	15	22	29	16	23	30	6	13	Mar. and Apr.	
2. Zif.....	6	13	20	27	.....	20	27	4	11	.....	Apr. and May.	
3. Sivan.....	4	11	18	25	.....	18	25	1	8	.....	May and June.	
4. Tamuz.....	2	9	16	23	30	15	22	29	6	13	June and July.	
5. Ab.....	7	14	21	28	.....	20	27	3	10	.....	July and Aug.	
6. Elul.....	5	12	19	26	.....	17	24	31	7	.....	Aug. and Sept.	
7. Tisri.....	1	8	15	22	29	14	21	28	5	12	Sept. and Oct.	
8. Bul.....	6	13	20	27	.....	19	26	2	9	.....	Oct. and Nov.	
9. Chesleu.....	4	11	18	25	.....	16	23	30	7	.....	Nov. and Dec.	
10. Thebet.....	2	9	16	23	30	E.	14	21	28	4	11	Dec. and Jan.
11. Shebet.....	7	14	21	28	.....	18	25	1	8	.....	Jan. and Feb.	
12. Adar.....	5	12	19	26	33	15	22	1	8	15	Feb. and Mar.	
12TH YEAR.												
1. Abib.....	1	8	15	22	29	22	29	5	12	19	Mar. and Apr.	
2. Zif.....	6	13	20	27	.....	26	3	10	17	.....	Apr. and May.	
3. Sivan.....	4	11	18	25	.....	24	31	7	14	.....	May and June.	
4. Tamuz.....	2	9	16	23	30	21	28	5	12	19	June and July.	
5. Ab.....	7	14	21	28	.....	26	2	9	16	.....	July and Aug.	
6. Elul.....	5	12	19	26	.....	23	30	6	13	.....	Aug. and Sept.	
7. Tisri.....	1	8	15	22	29	20	27	4	11	18	Sept. and Oct.	
8. Bul.....	6	13	20	27	.....	25	1	8	15	.....	Oct. and Nov.	
9. Chesleu.....	4	11	18	25	.....	22	29	6	13	.....	Nov. and Dec.	
10. Thebet.....	2	9	16	23	30	D.	20	27	3	10	17	Dec. and Jan.
11. Shebet.....	7	14	21	28	.....	24	31	7	14	.....	Jan. and Feb.	
12. Adar.....	5	12	19	26	.....	21	28	7	14	.....	Feb. and Mar.	

MOSAIC MONTHS.	SATURDAYS.				DOMINICAL LETTERS.	SATURDAYS.				JULIAN MONTHS.	
	Saturdays.	Saturdays	Saturdays	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.		
13TH YEAR.											
1. Abib.....	1	8	15	22	29	21	28	4	11	18	Mar. and Apr.
2. Zif.....	6	13	20	27	..	23	2	9	16	..	Apr. and May.
3. Sivan.....	4	11	18	25	..	23	30	6	13	..	May and June.
4. Tamuz....	2	9	16	23	30	20	27	4	11	18	June and July.
5. Ab.....	7	14	21	28	..	25	1	8	15	..	July and Aug.
6. Elul.....	5	12	19	26	..	22	29	5	12	..	Aug. and Sept.
7. Tisri.....	1	8	15	22	29	19	26	3	10	17	Sept. and Oct.
8. Bul.....	6	13	20	27	..	24	31	7	14	..	Oct. and Nov.
9. Chesleu...	4	11	18	25	..	21	28	5	12	..	Nov. and Dec.
10. Thebet....	2	9	16	23	30	19	26	2	9	16	Dec. and Jan.
11. Shebet....	7	14	21	28	..	23	30	6	13	..	Jan. and Feb.
12. Adar.....	5	12	19	26	..	20	27	5	12	..	Feb. and Mar.
14TH YEAR.											
1. Abib.....	1	8	15	22	29	19	26	2	9	16	Mar. and Apr.
2. Zif.....	6	13	20	27	..	23	30	7	14	..	Apr. and May.
3. Sivan.....	4	11	18	25	..	21	28	4	11	..	May and June.
4. Tamuz....	2	9	16	23	30	18	25	2	9	16	June and July.
5. Ab.....	7	14	21	28	..	23	30	6	13	..	July and Aug.
6. Elul.....	5	12	19	26	..	20	27	3	10	..	Aug. and Sept.
7. Tisri.....	1	8	15	22	29	17	24	1	8	15	Sept. and Oct.
8. Bul.....	6	13	20	27	..	22	29	5	12	..	Oct. and Nov.
9. Chesleu...	4	11	18	25	..	19	26	3	10	..	Nov. and Dec.
10. Thebet....	2	9	16	23	30	17	24	31	7	14	Dec. and Jan.
11. Shebet....	7	14	21	28	..	21	28	4	11	..	Jan. and Feb.
12. Adar.....	5	12	19	26	..	18	25	4	11	..	Feb. and Mar.
15TH YEAR.											
1. Abib.....	1	8	15	22	29	18	25	1	8	15	Mar. and Apr.
2. Zif.....	6	13	20	27	..	22	29	6	13	..	Apr. and May.
3. Sivan.....	4	11	18	25	..	20	27	3	10	..	May and June.
4. Tamuz....	2	9	16	23	30	17	24	1	8	15	June and July.
5. Ab.....	7	14	21	28	..	22	29	5	12	..	July and Aug.
6. Elul.....	5	12	19	26	..	19	26	2	9	..	Aug. and Sept.
7. Tisri.....	1	8	15	22	29	16	23	30	7	14	Sept. and Oct.
8. Bul.....	6	13	20	27	..	21	28	4	11	..	Oct. and Nov.
9. Chesleu...	4	11	18	25	..	18	25	2	9	..	Nov. and Dec.
10. Thebet....	2	9	16	23	30	16	23	30	6	13	Dec. and Jan.
11. Shebet....	7	14	21	28	..	20	27	3	10	..	Jan. and Feb.
12. Adar.....	5	12	19	26	..	17	24	3	10	..	Feb. and Mar.



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MOZAIC MONTHS.	Saturdays.				DOMINICAL LETTERS.	Saturdays.				JULIAN MONTHS.		
	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.			
16TH YEAR.												
1. Abib.....	1	8	15	22	29	17	24	31	7	14	Mar. and Apr.	
2. Zif.....	6	13	20	27	..	21	28	5	12	..	Apr. and May.	
3. Sivan.....	4	11	18	25	..	19	26	2	9	..	May and June.	
4. Tamuz.....	2	9	16	23	30	16	23	30	7	14	June and July.	
5. Ab.....	7	14	21	28	..	21	28	4	11	..	July and Aug.	
6. Elul.....	5	12	19	26	..	18	25	1	8	..	Aug. and Sept.	
7. Tisri.....	1	8	15	22	29	15	22	29	6	13	Sept. and Oct.	
8. Bul.....	6	13	20	27	..	20	27	3	10	..	Oct. and Nov.	
9. Chesleu.....	4	11	18	25	..	17	24	1	8	..	Nov. and Dec.	
10. Thebet.....	2	9	16	23	30	F.	15	22	29	5	12	Dec. and Jan.
11. Shebet.....	7	14	21	28	..	19	26	2	9	..	Jan. and Feb.	
12. Adar.....	5	12	19	26	..	16	23	2	9	..	Feb. and Mar.	
17TH YEAR.												
1. Abib.....	1	8	15	22	29	16	23	30	6	13	Mar. and Apr.	
2. Zif.....	6	13	20	27	..	20	27	4	11	..	Apr. and May.	
3. Sivan.....	4	11	18	25	..	18	25	1	8	..	May and June.	
4. Tamuz.....	2	9	16	23	30	15	22	29	6	13	June and July.	
5. Ab.....	7	14	21	28	..	20	27	3	10	..	July and Aug.	
6. Elul.....	5	12	19	26	..	17	24	31	7	..	Aug. and Sept.	
7. Tisri.....	1	8	15	22	29	14	21	28	5	12	Sept. and Oct.	
8. Bul.....	6	13	20	27	..	19	26	2	9	..	Oct. and Nov.	
9. Chesleu.....	4	11	18	25	..	16	23	30	7	..	Nov. and Dec.	
10. Thebet.....	2	9	16	23	30	E. D.	14	21	28	4	11	Dec. and Jan.
11. Shebet.....	7	14	21	28	..	18	25	1	8	..	Jan. and Feb.	
12. Adar.....	5	12	19	26	33	..	15	22	29	7	14	Feb. and Mar.
18TH YEAR.												
1. Abib.....	1	8	15	22	29	21	28	4	11	18	Mar. and Apr.	
2. Zif.....	6	13	20	27	..	25	2	9	16	..	Apr. and May.	
3. Sivan.....	4	11	18	25	..	23	30	6	13	..	May and June.	
4. Tamuz.....	2	9	16	23	30	20	27	4	11	18	June and July.	
5. Ab.....	7	14	21	28	..	25	1	8	15	..	July and Aug.	
6. Elul.....	5	12	19	26	..	22	29	5	12	..	Aug. and Sept.	
7. Tisri.....	1	8	15	22	29	19	26	3	10	17	Sept. and Oct.	
8. Bul.....	6	13	20	27	..	24	31	7	14	..	Oct. and Nov.	
9. Chesleu.....	4	11	18	25	..	21	28	5	12	..	Nov. and Dec.	
10. Thebet.....	2	9	16	23	30	C.	19	26	2	9	16	Dec. and Jan.
11. Shebet.....	7	14	21	28	..	23	30	6	13	..	Jan. and Feb.	
12. Adar.....	5	12	19	26	..	20	27	6	13	..	Feb. and Mar.	

MOSAIC MONTHS.	Saturdays.				DOMINICAL LETTERS.	Saturdays.				JULIAN MONTHS.	
	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.		
<b>19TH YEAR.</b>											
1. Abib.....	1	8	15	22	29	20	27	3	10	17	Mar. and Apr.
2. Zif.....	6	13	20	27	34	24	1	8	15	22	Apr. and May.
3. Sivan.....	4	11	18	25	32	22	29	5	12	19	May and June.
4. Tamuz.....	2	9	16	23	30	19	26	3	10	17	June and July.
5. Ab.....	7	14	21	28	35	24	31	7	14	21	July and Aug.
6. Elul.....	5	12	19	26	33	21	28	4	11	18	Aug. and Sept.
7. Tisri.....	1	8	15	22	29	18	25	2	9	16	Sept. and Oct.
8. Bul.....	6	13	20	27	34	28	30	6	13	20	Oct. and Nov.
9. Chesleu.....	4	11	18	25	32	20	27	4	11	18	Nov. and Dec.
10. Thebet.....	2	9	16	23	30	18	25	1	8	15	Dec. and Jan.
11. Shebet.....	7	14	21	28	35	22	29	5	12	19	Jan. and Feb.
12. Adar.....	5	12	19	26	33	19	26	5	12	19	Feb. and Mar.
<b>20TH YEAR.</b>											
1. Abib.....	1	8	15	22	29	19	26	2	9	16	Mar. and Apr.
2. Zif.....	6	13	20	27	34	23	30	7	14	21	Apr. and May.
3. Sivan.....	4	11	18	25	32	21	28	4	11	18	May and June.
4. Tamuz.....	2	9	16	23	30	18	25	2	9	16	June and July.
5. Ab.....	7	14	21	28	35	23	30	6	13	20	July and Aug.
6. Elul.....	5	12	19	26	33	20	27	3	10	17	Aug. and Sept.
7. Tisri.....	1	8	15	22	29	17	24	1	8	15	Sept. and Oct.
8. Bul.....	6	13	20	27	34	22	29	5	12	19	Oct. and Nov.
9. Chesleu.....	4	11	18	25	32	19	26	3	10	17	Nov. and Dec.
10. Thebet.....	2	9	16	23	30	17	24	31	7	14	Dec. and Jan.
11. Shebet.....	7	14	21	28	35	21	28	4	11	18	Jan. and Feb.
12. Adar.....	5	12	19	26	33	18	25	4	11	18	Feb. and Mar.
<b>21ST YEAR.</b>											
1. Abib.....	1	8	15	22	29	18	25	1	8	15	Mar. and Apr.
2. Zif.....	6	13	20	27	34	22	29	6	13	20	Apr. and May.
3. Sivan.....	4	11	18	25	32	20	27	3	10	17	May and June.
4. Tamuz.....	2	9	16	23	30	17	24	1	8	15	June and July.
5. Ab.....	7	14	21	28	35	22	29	5	12	19	July and Aug.
6. Elul.....	5	12	19	26	33	19	26	2	9	16	Aug. and Sept.
7. Tisri.....	1	8	15	22	29	16	23	30	7	14	Sept. and Oct.
8. Bul.....	6	13	20	27	34	21	28	4	11	18	Oct. and Nov.
9. Chesleu.....	4	11	18	25	32	18	25	2	9	16	Nov. and Dec.
10. Thebet.....	2	9	16	23	30	16	23	30	6	13	Dec. and Jan.
11. Shebet.....	7	14	21	28	35	20	27	3	10	17	Jan. and Feb.
12. Adar.....	5	12	19	26	33	17	24	2	9	16	Feb. and Mar.

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MOAIC MONTHS.	SATURDAYS.				DOMINICAL LETTER.	SATURDAYS.				JULIAN MONTHS.	
	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.		
<b>22D YEAR.</b>											
1. Abib. ....	1	8	15	22		16	23	30	6	13	Mar. and Apr.
2. Zif. ....	6	13	20	27		21	27	4	11		Apr. and May.
3. Sivan. ....	4	11	18	25		18	25	1	8		May and June.
4. Tamuz. ....	2	9	16	23		15	22	29	6	13	June and July.
5. Ab. ....	5	14	21	28		19	26	3	10		July and Aug.
6. Elul. ....	5	12	19	26		17	24	31	7	14	Aug. and Sept.
7. Tisri. ....	1	8	15	22		14	21	28	5	12	Sept. and Oct.
8. Hul. ....	6	13	20	27		19	26	3	9		Oct. and Nov.
9. Chesleu. ....	4	11	18	25		16	23	30	7		Nov. and Dec.
10. Thebet. ....	2	9	16	23	E.	14	21	28	4	11	Dec. and Jan.
11. Shebet. ....	7	14	21	28		18	25	1	8		Jan. and Feb.
12. Adar. ....	5	12	19	26		15	22	1	8	15	Feb. and Mar.
<b>23D YEAR.</b>											
1. Abib. ....	1	8	15	22		22	29	5	12	19	Mar. and Apr.
2. Zif. ....	6	13	20	27		26	3	10	17		Apr. and May.
3. Sivan. ....	4	11	18	25		24	31	7	14		May and June.
4. Tamuz. ....	2	9	16	23		21	28	5	12	19	June and July.
5. Ab. ....	7	14	21	28		29	2	9	16		July and Aug.
6. Elul. ....	5	12	19	26		24	30	6	13		Aug. and Sept.
7. Tisri. ....	1	8	15	22		29	27	4	11	18	Sept. and Oct.
8. Hul. ....	6	13	20	27		25	1	8	15		Oct. and Nov.
9. Chesleu. ....	4	11	18	25		22	29	6	13		Nov. and Dec.
10. Thebet. ....	2	9	16	23	D.	20	27	3	10	17	Dec. and Jan.
11. Shebet. ....	7	14	21	28		24	31	7	14		Jan. and Feb.
12. Adar. ....	5	12	19	26		21	28	7	14		Feb. and Mar.
<b>24TH YEAR.</b>											
1. Abib. ....	1	8	15	22		21	28	4	11	18	Mar. and Apr.
2. Zif. ....	6	13	20	27		25	2	9	16		Apr. and May.
3. Sivan. ....	4	11	18	25		23	30	6	13		May and June.
4. Tamuz. ....	2	9	16	23		20	27	4	11	18	June and July.
5. Ab. ....	7	14	21	28		25	1	8	15		July and Aug.
6. Elul. ....	5	12	19	26		22	29	5	12		Aug. and Sept.
7. Tisri. ....	1	8	15	22		19	26	3	10	17	Sept. and Oct.
8. Hul. ....	6	13	20	27		24	31	7	14		Oct. and Nov.
9. Chesleu. ....	4	11	18	25		21	28	5	12		Nov. and Dec.
10. Thebet. ....	2	9	16	23	C.	19	26	2	9	16	Dec. and Jan.
11. Shebet. ....	7	14	21	28		23	30	6	13		Jan. and Feb.
12. Adar. ....	5	12	19	26		20	27	6	13		Feb. and Mar.

MOAIC MONTHS.	SATURDAYS.				DOMINICAL LETTERS.	SATURDAYS.				JULIAN MONTHS.	
	Saturdays.	Saturdays.	Saturdays.	Saturdays.		Saturdays.	Saturdays.	Saturdays.	Saturdays.		
<b>25TH YEAR.</b>											
1. Abib.....	1	8	15	22	29	20	27	3	10	17	Mar. and Apr.
2. Zif.....	6	13	20	27	..	24	1	8	15	..	Apr. and May.
3. Sivan.....	4	11	18	25	..	22	29	5	12	..	May and June.
4. Tamuz.....	2	9	16	23	30	19	26	3	10	17	June and July.
5. Ab.....	7	14	21	28	..	24	31	7	14	..	July and Aug.
6. Elul.....	5	12	19	26	..	21	28	4	11	..	Aug. and Sept.
7. Tisri.....	1	8	15	22	29	18	25	2	9	16	Sept. and Oct.
8. Bul.....	6	13	20	27	..	23	30	6	13	..	Oct. and Nov.
9. Chesleu.....	4	11	18	25	..	20	27	4	11	..	Nov. and Dec.
10. Thebet.....	2	9	16	23	30	16	23	1	8	15	Dec. and Jan.
11. Shebet.....	7	14	21	28	..	22	29	5	12	..	Jan. and Feb.
12. Adar.....	5	12	19	26	..	19	26	4	11	..	Feb. and Mar.
<b>26TH YEAR.</b>											
1. Abib.....	1	8	15	22	29	18	25	1	8	15	Mar. and Apr.
2. Zif.....	6	13	20	27	..	22	29	6	13	..	Apr. and May.
3. Sivan.....	4	11	18	25	..	20	27	3	10	..	May and June.
4. Tamuz.....	2	9	16	23	30	27	24	1	8	15	June and July.
5. Ab.....	7	14	21	28	..	22	29	5	12	..	July and Aug.
6. Elul.....	5	12	19	26	..	19	26	2	9	..	Aug. and Sept.
7. Tisri.....	1	8	15	22	29	16	23	30	7	14	Sept. and Oct.
8. Bul.....	6	13	20	27	..	21	28	4	11	..	Oct. and Nov.
9. Chesleu.....	4	11	18	25	..	18	25	2	9	..	Nov. and Dec.
10. Thebet.....	2	9	16	23	30	16	23	30	6	13	Dec. and Jan.
11. Shebet.....	7	14	21	28	..	20	27	3	10	..	Jan. and Feb.
12. Adar.....	5	12	19	26	..	17	24	3	10	..	Feb. and Mar.
<b>27TH YEAR.</b>											
1. Abib.....	1	8	15	22	29	17	24	31	7	14	Mar. and Apr.
2. Zif.....	6	13	20	27	..	21	28	5	12	..	Apr. and May.
3. Sivan.....	4	11	18	25	..	19	26	2	9	..	May and June.
4. Tamuz.....	2	9	16	23	30	16	23	30	7	14	June and July.
5. Ab.....	7	14	21	28	..	21	28	4	11	..	July and Aug.
6. Elul.....	5	12	19	26	..	18	25	1	8	..	Aug. and Sept.
7. Tisri.....	1	8	15	22	29	15	22	29	6	13	Sept. and Oct.
8. Bul.....	6	13	20	27	..	20	27	3	10	..	Oct. and Nov.
9. Chesleu.....	4	11	18	25	..	17	24	1	8	..	Nov. and Dec.
10. Thebet.....	2	9	16	23	30	15	22	29	5	12	Dec. and Jan.
11. Shebet.....	7	14	21	28	..	19	26	2	9	..	Jan. and Feb.
12. Adar.....	5	12	19	26	..	16	23	2	9	..	Feb. and Mar.



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MOSAIC MONTHS.	Saturdays.	Saturdays.	Saturdays.	Saturdays.	DOMINICAL LETTERS.	Saturdays.	Saturdays.	Saturdays.	Sundays.	* JULIAN MONTHS.		
					28TH YEAR.							
1. Abib.....	1	8	15	22	29	16	23	30	6	13	Mar. and Apr.	
2. Zif.....	6	13	20	27		20	27	4	11		Apr. and May.	
3. Sivan.....	4	11	18	25		18	25	1	8		May and June.	
4. Tamuz.....	2	9	16	23	30	15	22	29	6	13	June and July.	
5. Ab.....	7	14	21	28		20	27	3	10		July and Aug.	
6. Elul.....	5	12	19	26		17	24	31	7		Aug. and Sept.	
7. Tisri.....	1	8	15	22	29	14	21	28	5	12	Sept. and Oct.	
8. Bul.....	6	13	20	27		19	26	2	9		Oct. and Nov.	
9. Chesleu.....	4	11	18	25		16	23	30	7		Nov. and Dec.	
10. Thebet. ...	2	9	16	23	30	E.	14	21	28	4	11	Dec. and Jan.
11. Shebet. ...	7	14	21	28		18	25	1	8		Jan. and Feb.	
12. Adar. ...	5	12	19	26	33		15	22	1	8	15	Feb. and Mar.

EXPLANATION OF THE FOREGOING SYNCHRONICAL TABLE.

The foregoing table commences with the first day of the Mosaic age. To ascertain the day of the week of any event, divide the number of years from the beginning of the Mosaic age to the year of the event inclusive, by twenty-eight; the remainder will indicate the number of the year in the table. For example: What day of the week did A. D. 1 begin? We have set down 1654 years for the period beginning with the Mosaic age and ending A. D. 1. Dividing 1654 by 28 we have 59 whole cycles and two remainder; which

points to the second year in the table. By turning to this year in the table, we see that January 1st was Saturday, which corresponds to Thebet 16th, found in the left-hand column. This we have indicated as the first day of the Christian era.

CHAPTER XX.

FROM THE EXODUS TO THE FOUNDATION OF THE TEMPLE.

In 1 Kings vi. 1, 480 years are given to this period. The Septuagint allows only 440 years to this same period; while Josephus, Ant. viii. 3, 1, makes it 592 years. They all agree that the foundation of the temple was laid in the fourth year of the reign of Solomon. Neither of these numbers agree with other figures found in the Scriptures, or with the oft-repeated number given by Josephus. The mistake of Josephus probably arises from errors in some of the headings of his books, which headings we here quote,—as follows:

	Years.
Book 3d, containing the interval from the exodus out of Egypt, to the rejection of that generation,.....	2.
Book 4th, thence to the death of Moses,	38.
Book 5th, thence to the death of Eli. . . .	476.
Book 6th, thence to the death of Saul. . .	32.
Book 7th, thence to the death of David,	40.
Thence to the fourth of Solomon inclusive,	4.
Total years,.....	592.

This is the number of years Josephus gave to to this period, (viii. 3, 1), which has been made somewhat celebrated by certain chronologers. The headings of books v. and vi. are evidently wrong; as they do not agree with the Scriptural numbers for those periods, neither does Josephus himself adhere to them. We will now give the intervening items, from the exodus to the foundation of the temple, taking the Bible and Josephus for our guides.

	Years.
From the exodus to the death of Moses,...	40.
Thence to the death of Joshua; (Josephus v. 1, 29),.....	25.

The next period is that of the elders, and the anarchy after the death of Joshua. Usher gives twenty-two years to this period, Marsham 34 years, Hales and Akers 10 years. As these authors disagree, and as none of their reasons which are given, satisfy me, I pass this period for the present.

	Years.
The next period is that of the first servitude under the Mesopotamians (Judges iii. 8; also Josephus v. 3, 2),.....	8.
Othniel judged Israel (Judges iii. 11; also Josephus v. 3, 3),.....	40.
Second servitude: to the Moabites (Judg. ii. 14; Josephus v. 4, caption),.....	18.



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Ehud and Shamgar (Judg. iii. 30, 31; also Josephus v. 4, 3),..... 80.

Shamgar after the death of Ehud (Josephus v. 4, 3),..... 1.

This year evidently was counted by Josephus, but we think that it was included in the former item. We omit farther reference to it now.

Third servitude: to the Canaanites (Judg. iv. 3; and Josephus v. 5, 2),..... 20.

Deborah and Barak [Judges v. 31; and Josephus v. 5, caption; also sec. 4],..... 40.

Fourth servitude: to the Midianites [Judg. vi. 1; and Josephus v. 6, caption],..... 7.

Gideon [Judg. viii. 28; and Josephus v. 6, 7],..... 40.

Abimelech [Judg. ix. 22; and Josephus v. 7, 2],..... 3.

Tola [Judges x. 2],..... 23.

A marginal note in Josephus states: "Our present copies of Josephus omit Tola among the Judges, though the other copies have him next after Abimelech, and allot twenty-three years to his administration."

Jair [Judg. x. 3; and Josephus v. 7, 6], 22.

Fifth servitude: to the Amorites [Judg. x. 8; and Josephus v. 7, 10],..... 17.

Jephthah [Judges xii. 7; and Josephus v. 7, 12],.....	6.
Ibzan [Judg. xii. 9; and Josephus v. 7, 13],	7.
Elon [Judg. xii. 11; and Josephus v. 7, 14],	10.
Abdon [Judg. xii. 14]; Josephus speaks of him, but does not give the number of years of his reign,.....	8.
Sixth servitude: to the Philistines, including twenty years of judgeship for Sampson before that of Eli [Judg. xiii. 1; xv. 20; also Josephus v. 8, 1],.....	40.
Eli's judgeship (1 Sam. iv. 18; and Josephus v. 11, 3),.....	40.
Seventh servitude: to the Philistines after Eli's death [1 Sam. vii. 2; and Josephus vi. 1, 4],.....	20.
Samuel "governed alone" [Josephus, vi. 13, 5],.....	12.
Saul [Acts xiii. 21; and Josephus vi. 14, 9],	40.
David [1 Kings ii. 11; and Josephus, vii. 15, 2],.....	40.
Fourth year of Solomon to foundation of temple,.....	4.

We have now the total number of years, 612.

This is the same number of years frequently affixed by Josephus to that period. In *b.* xx. 10, 1,

he says, "The number of years from the day when our fathers departed out of Egypt, under Moses, their leader, till the building of that temple which king Solomon erected at Jerusalem, were six hundred and twelve." He also says in b. ii. 2, *Against Apion*, "Solomon himself built that temple six hundred and twelve years after the Jews came out of Egypt. This six hundred and twelve years agrees with the aggregated period which the Bible and Josephus have furnished us, and which we have given above. It is thus proven that the number, 592 years, which are found as the sum of his headings for this period, is incorrect. This total of 612 years needs two corrections. The item of one year which Josephus evidently gives to Shamgar in this period, is but a fraction of a year, and must have been included in the present item of 80 years given to Elud and Shamgar. It is believed that Josephus afterwards made this correction; proof of which will presently be introduced. The other item, namely, the period of the elders, and the anarchy after the death of Joshua, Josephus omitted. It is believed that Josephus in another place supplies this also. Evidence of both these corrections will now be given. Let us take the sum of his books, from the exodus of Israel to the captivity of the ten

tribes by Shalmanezar, king of Assyria; as follows:

	Years.
Books iii. iv. v. vi. vii. (as before referred to), to David's death,.....	588.
Book viii. from David's death to the death of Ahab,.....	163.
Thence to captivity, book ix,.....	157.
These headings make total years,.....	<u>908.</u>

Taking now the sum of the items for this same period, as furnished by Josephus, and also given in the Bible, we find:—

	Years.
From the exodus to the death of David,	608.
Solomon's reign (Josephus viii. 7, 8),...	80.
Rehoboam [Josephus, viii. 10, 4; this and the following are as found in the Bible],.....	17.
Abijah,.....	3.
Asa,.....	41.
Jehosaphat,.....	25.
Jehoram,.....	8.
Ahaziah,.....	1.
Athaliah,.....	6.
Jehoash,.....	40.
Amaziah,.....	29.

Interregnum, or minority, of Uzziah; this is omitted by Josephus, so we pass it for the present.



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Uzziah,.....	52.
Jotham.....	16.
Ahaz,.....	16.
Hezekiah's sixth year to the captivity of Israel [2 Kings xviii. 10],.....	6.

These items as given by Josephus, from the exodus to the captivity of Israel, make,—  
years,..... 948.

The sum of the headings for this period is, as we have seen,—908 years; giving an excess in the sum of the items, over the sum of the headings,—of 40 years. Josephus gives to Solomon's reign 80 years. This is 40 years more than the Bible assigns to him. Some chronologists have dropped the excess of 40 years in Solomon's reign, and by so doing have made the sums of the items and headings harmonize. That this is not the proper solution of the question, is evident from the following reasons.

1. It allows no item of years for the Elders and the anarchy after the death of Joshua.

2. It improperly retains one whole year for Shamgar, which was but a fraction, and included in the preceding period.

3. It does not account for the interregnum, or minority of Uzziah.

4. It does not harmonize with other Bible numbers which will presently be given.

5. It does not agree with the figures found in Josephus' work, and which we will now give.

Josephus says [ix. 14, 1], "The ten tribes were removed out of Judea nine hundred and forty-seven years after their forefathers were come out of the land of Egypt." This period of 947 years is identical with the period of 948 years, the sum of the items above given. The discrepancy of a year may account for the one year improperly given to Shamgar, which corrects that error.

There is still left an excess of 40 years in the reign of Solomon, as given by Josephus, which must be retained to agree with this last quotation from him. What shall we do with these forty years? It is believed that after Josephus had progressed to this point in his history, he ascertained that there was an error of 40 years in his chronology, which mistake should be corrected somewhere between the exodus of Israel and the captivity of the ten tribes; and instead of correcting each error in its proper place, he added the entire deficit to Solomon's reign.

Two things are evident: first, these 40 years do not belong to the reign of Solomon; and second,

there are two items omitted by Josephus, which taken together would account for these 40 years. His items of the period from the exodus to the foundation of the temple, as we have seen, aggregate, years,..... 612.

Correction of one year applied to Shamgar, 1.

Balance of sum of items,—years,..... 611.

The aggregate of his headings for the same period is,—years,..... 592.

Difference. years,..... 19.

To make Josephus' work balance, P. Akers applies 19 of the 40 years excess given to Solomon's reign, to his headings. This leaves 21 years to be divided between the period of the anarchy after the death of Joshua, and the interregnum, or minority of Uzziah. These items were omitted by Josephus, and also in our quotations, as given in this chapter. It is evident from 2 Kings xiv., 23; and xv. 1, 2, that this interregnum commenced at the close of the 15th year of the reign of Jeroboam II. king of Israel, and ended in his 27th year. Uzziah then being sixteen years old began his reign. The difference between 15 and 27 exclusive, is 11 years. This must be reckoned exclusive of the fifteenth year of Jeroboam, because Amaziah reigned



in Judah that year; and we must also reckon it exclusive of the twenty-seventh year of Jeroboam, because Uzziah commenced his reign that year. These 11 years we apply to the interregnum, or minority of Uzziah. There is left, according to Dr. Akers, 10 years of the excess given to Solomon's reign, to be applied to the rule of the elders and the anarchy after the death of Joshua. I think that 10 years is not enough for this period. Hence I give to this period the 19 years which P. Akers takes from Josephus' excess of years applied to Solomon; and also the 10 years as above, making 29 years. This distributes the 40 years of excess which Josephus gave to Solomon as follows:—29 years to the period of the reign of the Elders, and the anarchy after the death of Joshua, and 11 years to the period of the minority of Uzziah.

At the end of a family Bible printed by Henry S. Goodspeed and Co., there is "a chronological index to the holy Bible, according to revisions of recent Christian chronologists," which evidently is the chronology of Archbishop Usher, with after changes. In this chronology the death of Joshua is dated B. C. 1443, which gives him eight years after the death of Moses. The above date is included in the eight years of Joshua, making the



period of the Elders who survived Joshua and the anarchy, begin B. C. 1442. And in this work the servitude to the Mesopotamians is made to begin B. C. 1413, giving just twenty-nine years to the period of the Elders, and the anarchy after the death of Joshua. This I think is correct.

We will now summarize the results of this investigation.

	Years.
Aggregate of items as given by Josephus,	612.
Correction for Shamgar, one year,.....	1.
Reign of Elders and anarchy after death of Joshua,.....	29.
<hr style="width: 10%; margin-left: auto;"/>	
Total from Exodus to the foundation of the temple,.....	640.

The following is another method of computing the years for this period.

	Years.
Moses in the wilderness [Acts xiii. 18],	40.
Joshua's conquest of seven nations,....	7.

The years in this item are computed as follows; Caleb requested his portion of the land of Canaan forty-five years after it was promised him [Joshua xiv. 10, 12]. This land was promised to Caleb at the time the spies returned from searching the land [Num.

xiv. 24], which was about the middle of the second year after the exodus. [See Num. ix. 1; x. 11; xi. 20; xiii. 25.] As the spies returned from searching the land, about the middle of the second year after the exodus, and as they were in the wilderness forty years [Acts xiii. 18], it follows that they were in the wilderness thirty-eight years after the spies had searched the land. Subtract these thirty-eight years from the forty-five years, at the expiration of which time Caleb asked for his possessions [Acts xiii. 18], and it leaves the seven years during which time the Israelites conquered seven nations [Acts xiii. 19].

Governed by the Judges [Acts xiii. 20], 450.

Eli's reign after Samuel became a prophet in childhood [Acts xiii. 20], . . . . . 27.

My authority for this item is as follows: According to the Chronological Index to the Teachers' Bible, Samuel was born B. C. 1155, and Eli died B. C. 1116, when Samuel was twenty-nine years of age. Robert Sears, in his History of the Bible, gives Samuel's age as twelve years, when God called him. This makes a period of twenty-



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seven years from the time God called Samuel till Eli's death.

Servitude to the Philistines [1 Sam. vii. 2],	20.
Samuel governed Israel [Josephus vi. 13, 5],	12.
Saul's reign, [Acts xiii. 21],	40.
David's reign [1 Kings ii. 11],	40.
Foundation of temple in Solomon's reign,	4.

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Total from exodus to the foundation of temple..... 640.

## CHAPTER XXI.

FROM THE FOUNDATION OF THE TEMPLE TO THE  
DEATH OF JEHORAM AND AHAZIAH.

The foundation of the temple was laid in the fourth year of the reign of Solomon, which date ended the previous chapter. This chapter therefore commences with the fifth year of Solomon's reign, and embraces thirty-six years of his reign. On the death of Solomon the kingdom was divided, and the divisions were known as Judah and Israel. From the time of the division to the death of Ahaziah king of Judah, and Jehoram, king of Israel, both dying on the same day, there were ninety-five years, according to the sum of the items given in the line of Judah; but in the more turbulent line of the house of Israel the aggregate is ninety-eight years. Both lines need correction to make them harmonize with each other, and with other Scriptural statements. Two methods of correction are necessary; first, we need to reduce the periods in which fractional parts of a year are counted as



entire years; and second, we need to retrench the reign where a father and son ruled conjointly, or where the number of years ascribed to a prince embraced the period of that dynasty. We will now apply these principles and reconcile the discrepancies.

JEROBOAM AND NADAB.

Rehoboam reigned seventeen years in Judah (see 1 Kings xiv. 21); Abijam three years (see 1 Kings xv. 1, 2); and Asa forty-one years (see 1 Kings xv. 10). At the same time that Rehoboam commenced his reign in Judah, Jeroboam began his reign in Israel; and twenty-two years are ascribed to his reign. (See 1 Kings xiv. 20.) This must include the period of his son Nadab's two years reign (see 1 Kings xv. 25), which closed the dynasty of Jeroboam. Baasha, of another dynasty, began to rule in Israel in the third year of Asa king of Judah (see 1 Kings xv. 33); and there had been only twenty-two years, the number ascribed to Jeroboam, from the time of the separation, of which seventeen belong to Rehoboam, three to Abijam, and two to Asa, before his third year when Baasha began to reign. There is another way of reconciling this discrepancy, by supposing that Jeroboam reigned twenty-one whole

years and a fraction of a year, and that Nadab, his son, reigned but one full year and a fraction; thus giving only twenty-two entire years to both of them: the two fractions being less than a year.

#### BAASHA.

In 1 Kings xv. 33, it is stated that Baasha began to reign over Israel in the third year of Asa king of Judah, and reigned twenty-four years. As Elah succeeded Baasha in the twenty-sixth year of Asa (see 1 Kings xvi. 8), it is certain that the reign of Baasha contained but twenty-three years; for commencing in the third and ending with the twenty-fifth year of Asa, only twenty-three years are included. Baasha's reign must close with the twenty-fifth year of Asa, so as to allow Elah's reign to begin with the twenty-sixth year of Asa.

#### ELAH.

Since Elah began to rule in the twenty-sixth year of Asa, and was killed, and succeeded by Zimri in the twenty-seventh year of Asa (see 1 Kings xvi. 8-15), it follows that Elah could have reigned but one whole year.

#### ZIMRI AND OMRI.

After the death of Elah, the people made Omri king over Israel. (See 1 Kings xvi. 16-23.)

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The reign of Omri therefore commenced with the twenty-seventh year of Asa, and closed with the thirty-seventh, which period included only eleven full years. It must have ended with the thirty-seventh year, because Ahab ascended the throne in the thirty-eighth year of Asa. (See 1 Kings xvi. 29.) If Omri began to rule in the thirty-first year of Asa, (1 Kings xvi. 23), and ended so as to be succeeded by Ahab in the thirty-eighth year of Asa, his reign could be but seven years. This leaves an interregnum of four years following the seven days of the reign of Zimri (1 Kings xvi. 15).

AHAB.

Asa having reigned forty-one years (see 1 Kings xv. 10), and Ahab king of Israel beginning to rule in the thirty-eighth year of Asa's reign, they were cotemporary kings during four years. Ahab's reign having closed in the sixteenth year of Jehoshaphat, from the fact that Ahaziah began to reign in the seventeenth year of Jehoshaphat. (See 1 Kings xxii. 51.) Hence Ahab could have reigned but twenty years.

AHAZIAH.

Ahaziah began to reign in the seventeenth year of Jehoshaphat (see 1 Kings xxii. 51), and was king but one full year, as Jehoram succeeded him

in the seventeenth year of Jehoshaphat. (See 2 Kings iii. 1.)

JEHORAM KING OF JUDAH.

2 Kings viii. 16, 17, reads as follows; "In the fifth year of Joram [or Jehoram] the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat King of Judah began to reign: . . . and he reigned eight years in Jerusalem." The margin reads, "Began to reign in consort with his father." This marginal reading must be correct, for the text fixes the beginning of his reign in the fifth year of Joram king of Israel. Joram king of Israel began to reign in the eighteenth year of Jehoshaphat king of Judah (2 Kings iii. 1). Joram's reign beginning the eighteenth year of Jehoshaphat, his fifth year, when Jehoram king of Judah began to reign as a consort with his father, must have been the twenty-second year of Jehoshaphat; and as Jehoshaphat reigned twenty-five years, they must have reigned in consort four years. The text does not say that Jehoshaphat died when his son Jehoram began to reign, but it says, "Jehoshaphat being king of Judah."

Now concerning the length of the reign of Jehoram king of Judah, we know that he was suc-



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ceeded by Ahaziah in the twelfth year of Joram king of Israel (2 Kings viii. 25), and that he began his reign with the fifth of Joram, and this gives him but seven entire years,—four years in consort with his father, and three years alone. The following table gives the years of the reign of each king, as we have corrected them in this chapter, together with the year of the world, and the year before Christ, in which each king commenced his reign: Solomon's reign is placed in both columns, because he reigned over all Israel beginning with his fifth year, which was the year following the one in which he laid the foundation of the temple. Those kings the years of whose reigns have no discrepancies, are given as found in the Scriptures.

Kings of Judah.	Years of reign	A. M.	B. C.	Years of reign	Kings of Israel.
Solomon,.....	36	4589	1014	36	Solomon.....
Rehoboam,....	17	4575	978	22	Jeroboam.....
Abijam,.....	3	4592	961		(Nadab in above).
Asa,.....	41	4595	958		
		4597	956	23	Baasha.....
		4620	933	1	Elah.....
		4621	932	11	Omri.....
		4632	921	20	Ahab.....
Jehosaphat....	25	4636	917		
		4652	901	1	Ahaziah.....
		4653	900	12	Joram.....
Jehoram alone,	3	4661	892		
Ahaziah,.....	1	4664	889		Both kings killed.
Total years,....	126			126	

## CHAPTER XXII.

REIGNS OVER THE HOUSES OF JUDAH AND ISRAEL,  
FROM ATHALIAH AND JEHU TO THE  
BURNING OF THE TEMPLE.

I will first explain discrepancies in the statements of the number of years in the reign of some of the kings, and then arrange the whole for this period in a table.

## JEHOASH KING OF ISRAEL.

This prince must have reigned three years in consort with his father Jehoaz, to whom seventeen years are ascribed, beginning in the twenty-third year of Joash king of Judah [2 Kings xiii. 1]. As Jehoaz began to reign in the twenty-third year of Jehoash, king of Judah, and reigned seventeen years, his rule would end with the thirty-ninth year of Joash king of Judah; and as Jehoash king of Israel began to rule in the thirty-seventh year of Jehoash (or Joash) king of Judah [2 Kings xiii. 10], which was three years before the close of his father's reign, therefore they must have reigned

in consort these three years. This would make the lone reign of Jehoash king of Israel, begin in the fortieth or last year of the reign of Joash king of Judah. This explanation is necessary to make the reign of Amaziah king of Judah begin with the second year of Jehoash king of Israel [2 Kings xiv. 1].

Now Jehoash king of Israel began to reign alone in the last year of Jehoash king of Judah, and Amaziah began to reign in the second year of Jehoash king of Israel, and Jeroboam II., his son, succeeded him in the fifteenth year of his reign [2 Kings xiv. 23]; we conclude therefore that the lone reign of Jehoash king of Israel must have been fifteen years.

MINORITY OF UZZIAH.

Since Amaziah, king of Judah and father of Uzziah, or Azariah, reigned twenty-nine years [2 Kings xiv. 2], and Jeroboam II. began to rule in Samaria in the fifteenth year of Amaziah [2 Kings xiv. 16, 17], it is evident that these men were contemporaneous kings for fifteen years, at the expiration of which time, Amaziah died in the fifteenth year of the reign of Jeroboam II. At this time Uzziah was a child; and he did not reach the

throne in Judah until he was sixteen years of age, which was in the twenty-seventh year of Jeroboam II. [2 Kings xv. 1, 2]; hence the interregnum during the minority of Uzziah, was from the fifteenth to the twenty-seventh year of Jeroboam II., exclusive; which makes eleven years for the period of the minority of Uzziah, his reign of fifty-two years commencing with the twenty-seventh year of Jeroboam II.

INTERREGNUM OF ISRAEL AFTER THE REIGN OF JEROBOAM II. •

Uzziah having begun to reign in Judah in the twenty seventh year of Jeroboam II. [2 Kings xv. 1], and Jeroboam having reigned forty-one years (2 Kings xiv. 23), we conclude that Jeroboam II. closed his reign in the fifteenth year of Uzziah: hence the interregnum must have begun with the sixteenth year of Uzziah; and as Zachariah began to reign in Samaria in the thirty-eighth year of Uzziah (2 Kings xv. 8), it follows that the interregnum continued twenty-two years.

ZACHARIAH AND SHALLUM.

Zachariah reigned six months in Samaria, in the thirty eighth year of Uzziah (2 Kings xv. 8). Shallum reigned one month in Samaria, in the



thirty-ninth year of Uzziah (2 Kings xv. 13). We give one year to the rule of these princes.

MENAHM.

As Menahem began to reign in Samaria in the thirty-ninth year of Uzziah (2 Kings xv. 17), and was succeeded by Pekahiah in the fiftieth year of Uzziah (2 Kings xv. 23), it follows that he reigned eleven years.

JOTHAM KING OF JUDAH.

Since Jotham began to reign in the second year of Pekah (2 Kings xv. 32), and was succeeded by Ahaz in the seventeenth year of Pekah (2 Kings xvi. 1), his reign could have been but fifteen entire years.

INTERREGNUM AFTER THE REIGN OF PEKAH.

Ahaz commenced his reign with the seventeenth year of Pekah (2 Kings xvi. 1); and as Pekah reigned twenty years (2 Kings xv. 27), it is certain that this interregnum commenced with the fifth year of Ahaz king of Judah. And Hosea having begun to reign in Samaria in the twelfth year of Ahaz (2 Kings xvii. 1), it follows that the interregnum lasted seven years. Usher and Hales give nine years to this period.

8 ¶ And in the fifth month,  
 the seventh day of the month  
 which is the nineteenth year  
 of the king Nebuchadnezzar king of  
 Babylon, came Nebuzar-adan, captain  
 of the guard, a servant of the king  
 of Babylon, unto Jerusalem:

## AHAZ KING OF JUDAH.

Hoshea became the ruler in Samaria in the twelfth year of Ahaz (2 Kings xvii. 1), and as Hezekiah succeeded Ahaz in the third year of Hoshea (2 Kings xviii. 1), the reign of Ahaz could have included but thirteen solid years. It is probable, however, that Ahaz reigned with Jotham, his father, during the last three years of that prince.

## HOSHEA.

As Hoshea was removed from his kingdom in the ninth year of his reign by the king of Assyria (2 Kings xvii. 6); he could have reigned but eight solid years. This agrees with the statement in relation to the reign of Hezekiah, who began in the third year of Hoshea (2 Kings xviii. 1). This made them cotemporaneous kings during six years. (See 2 Kings xvii. 10.)

## ZEDEKIAH.

Since Solomon's temple was burned, Jerusalem destroyed, and Zedekiah was carried to Babylon on the seventh day of the fifth month, in the eleventh year of his reign (2 Kings xxv. 7-9); hence he could have reigned but ten solid years. As it was in the nineteenth year of the rule of Nebuchadnezzar when the temple was burned (2

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Kings xxv. 8); therefore he could have reigned but eighteen solid years at this time.

REIGNS OVER THE HOUSES OF JUDAH AND ISRAEL  
FROM ATHALIAH AND JEHU, TO THE BURNING  
OF THE TEMPLE.

Kings of Judah.	Years of Reign	A. M.	B. C.	Years of Reign	Kings of Israel.
Athalia, .....	6	4666	887	28	Jehu.....
Jehoash, .....	40	4672	881	17	Jehoahaz...
		4694	859	15	Jehoash. ...
Amaziah, .....	29	4711	842		
		4712	841		
		4726	827	41	Jeroboam II.
Minority of Uzziah,.....	11	4741	812		
Uzziah,.....	52	4753	800		
		4766	787	22	Interregnum. Zachariah and Shallum.
		4767	786	1	Menahem. . .
		4790	763	11	Pekahiah. . .
		4801	752	2	Pekah. ....
		4803	750	20	
Jotham,.....	15	4804	749		
Ahaz,.....	13	4819	734		
		4823	730	7	Interregnum. Hoshea. . . .
		4850	723	8	End of the kingdom of Israel.
Hezekiah,.....	28	4832	791		
		4838	715		
		4838	715	4	Kings of Assyria. Shalmaneser. Sennacherib.
		4842	712	38	
Manasseh,.....	55	4860	694		
		4830	674	8	Esar Haddom. Sammughez. Axerdis. . .
		4888	665	21	
		4909	645	21	
Minon, .....	2	4915	640		
Josiah,.....	31	4917	637		
		4930	624	20	Saracus.....
Jehoahaz and Jehoiakim, ....	11	4948	606		
		4950		1	Kings of Babylon. Nabopolassar. Nebuchadnezzar.
		4951	603	18	
Jehoiachin and Zedekiah,.....	10	4959	595		2 Kings xxv. 8, 9.
Temple burned,		4968	585		
Total, years,...	333			303	Total, years.

## CHAPTER XXIII.

FROM THE BURNING OF THE TEMPLE TO THE CHRISTIAN ERA.

The last chapter ended with the burning of the temple, which according to Josephus (x. 8, 5), occurred on the first day of the fifth month, Ab, which date corresponds to Sunday, July 15th, A. M. 4968; and B. C. 585. Nebuchadnezzar king of Babylon besieged Jerusalem in the third year of Jehoiakim king of Judah (Daniel i. 1). This third year of Jehoiakim's reign, was the twenty-first, and last year of the reign of Nabopolassar, king of Babylon, his son Nebuchadnezzar being associated with him that year (Josephus x. 11, 1). The following year, which was the fourth year of Jehoiakim, and the first year of the lone reign of Nebuchadnezzar, the word came to Jeremiah concerning this captivity (Jeremiah xxv. 1). Seventy years were foretold as the duration of this servitude (Jer. xxv. 11, 12; xxix. 10; Dan. ix. 2; and Josephus xi. 1, 1). Josephus states that this captivity ended in the first year of Cyrus king of Persia. We also find the same record in the first chapter of Ezra.



The rebuilding of the temple was inaugurated the following year (Ezra iii. 8), it being seventy years from the fourth year of Jehoiakim, which corresponds to the first year of Nebuchadnezzar's reign alone. Jehoiakim "reigned eleven years in Jerusalem;" but the captivity dates from the third year of his reign, at which time he became servant to Nebuchadnezzar (2 Kings xxiv. 1), who carried away part of the vessels of the house of God, and certain of the children of Israel, and of the king's seed, and of the princes (Dan. i. 1-4). At this time Daniel, Hananiah, Mishael, and Azariah were among the captives who were carried from Jerusalem to Babylon (Dan. i. 6). At the close of Jehoiakim's reign of eleven years, Jehoiachin ruled three months, and was succeeded by Zedekiah, who was king ten years, being removed in his eleventh year (2 Kings xxv. 2-9), at which time Jerusalem was destroyed, and the temple burned; making for the entire period nineteen years, beginning with the third year of Jehoiakim's reign, and ending with the tenth of Zedekiah, and the burning of the temple. As Nebuchadnezzar's lone reign commenced in the fourth year of Jehoiakim (Jeremiah xxv. 1), the burning of the temple must have taken place in the nineteenth year of his reign (2 Kings xxv. 8, 9). And since it was nineteen years from

the beginning of the captivity to the time of the burning of the temple, it was also just nineteen years from the time of the proclamation of Cyrus, granting the Jews the privilege to return to Jerusalem, to the time of the dedication of the second temple. The second temple "was finished on the third day of the month Adar, which was the sixth year of Darius the king" (Ezra vi. 15). Adar is the last month of the Jewish year; and the Passover was always held on the fourteenth day of the first month. The temple was dedicated after it was finished, and before the time of the Passover, which was kept the following month (Ezra vi. 15-19). Cyrus issued his proclamation for the return of the Jews in the first year of his reign; and the temple was completed in the sixth year of the reign of Darius. This is shown by Ptolemy to have been a period of nineteen years, by giving the time of the reigns of the kings of Persia, as follows:

	Years.
Cyrus, the founder of the monarchy.....	7
Cambyses and Smerdis.....	7
Darius, solid years, at the time of the dedication.....	5
Total from Cyrus' proclamation, to dedication.....	19

All authors agree that the captivity lasted seventy years. It was seventy years from the beginning of the captivity in the third year of Jehoiakim king of Judah, to the time of Cyrus king of Persia, granting the Jews the privilege of returning to Jerusalem. It was also seventy years from the time of the burning of the temple, built by Solomon, to the dedication of the second temple in the sixth year of the reign of Darius king of Persia, inclusive. These seventy years are computed according to the reigns of the kings of Babylon by P. Akers, in his *Biblical Chronology*, as follows:

	Years.
Nabopollassar... captivity in his last year.	1
Nebuchadnezzar .....	43
Evil Merodach.....	2
Neriglissar.....	4
Belshazzar.....	17
Darius king of Media.....	2
Cyrus king of Persia, first year of his reign.	1
<hr/>	
Total number of years of the captivity...	70

These numbers agree with Ptolemy's canon of the kings of Babylon, as given in the seventh chapter of this work. It also agrees with Josephus, except in two particulars; namely, Josephus assigns to Evil Merodach eighteen years; perhaps



during sixteen of these years he was associated with his father, leaving him but two years alone. The other exception is in the case of Neriglissar, to whom Josephus gives forty years; perhaps this is an error, and should be four, instead of forty years. With these two corrections in Josephus' work, it is made to harmonize with Akers' and Ptolemy's canon, and it also makes the aggregate of seventy years, which was the length of the captivity, concerning which all are agreed.

As the temple was burned, A. M. 4969 (see end of table in the former chapter), and the second temple was dedicated seventy years later, including both dates, it follows that the second temple was dedicated A. M. 5038. Including the year of the burning of the first, and the year of the dedication of the second temples we have just seventy years.

We will now compute the time from the dedication of the second temple, "in the sixth year of the reign of Darius" king of Persia (Ezra vi. 15-17), until the seventh year of Artaxerxes king of Persia (Ezra vii. 1, 7), who in the seventh year of his reign issued the command to Ezra "to restore and to build Jerusalem (Daniel ix. 25). This restoring and building of Jerusalem did not include the



rebuilding of the temple, for that was accomplished and the temple was dedicated in the sixth year of Darius (Ezra vi. 15-17). But years after this, Artaxerxes, in the seventh year of his reign (Ezra vii. 7), issued a decree to Ezra to restore the religious state of Jerusalem, which was in a deplorable condition. The question arises, how many years intervened between the dedication of the second temple, in the sixth year of the reign of Darius, and the seventh year of Artaxerxes, who at this date issued a decree to restore the religious state at Jerusalem?

Ptolemy has given us the reigns of the Persian kings for this period as follows:

	Years.
Darius Hystaspes, thirty-six years; and as the temple was dedicated in the sixth year of this prince, there remained.....	30
Xerxes .....	21
Artabanus, 7 months, included in Xerxes' reign.	
Artaxerxes Longimanus, son of Xerxes, forty years. As this prince issued the decree to restore Jerusalem in the seventh year of his reign, there had passed...	6

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From dedication of temple to the decree

of Artaxerxes..... 57

This added to the date of the dedication,

A. M.....5038

Brings us down to, A. M.....5095

This is the year before Artaxerxes issued the order to restore the religious state of Jerusalem. The period from this date to the crucifixion of Christ is measured by the seventy weeks of the angel Gabriel (Daniel ix. 21-27). The angel said to Daniel (verse 24): "Seventy weeks are determined upon thy people and upon the holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision, and prophecy, and to anoint the most holy." Here are six events spoken of, all of which concentrate in the atonement, work, and character of Jesus, which occurrences will assist us in deciding upon the time of the end of these seventy weeks. The seventy weeks are Sabbatic years (Lev. xxv. 8); seven years constitute a week. The seventy weeks therefore are 490 years. The six events which are at the conclusion of the 490 years are as follows:—

1. "To finish the transgression." This was done by the preaching of the gospel as revealed in Jesus the Christ.

2. "To make an end of sins;" that is, of sin-offerings, which were ended when Christ offered himself as a sin-offering.
3. "To make reconciliation." The atonement of Jesus made reconciliation.
4. "To bring in everlasting righteousness;"—the righteousness of Christ, received through faith, and the Holy Spirit.
5. "To seal up the vision and prophecy;" which is, the fulfillment of the vision and prophecy concerning Christ, so that there would be an end of predictions concerning the Messiah.
6. "And to anoint the most holy." The anointing of Jesus to be the Prophet, Priest, and King of mankind.

All of these events find their fulfillment at or near the time of the crucifixion of Christ. They are concentrated in Him, and are radiations of light from His cross.

These seventy weeks, or 490 years, in verses 25 and 27, are divided into three distinct periods.

1. Seven weeks, or 49 years.
2. Sixty-two weeks, or 434 years.
3. One week, or 7 years.

The first period of 49 years after the commission had been given by Artaxerxes, was occupied by

Ezra and Nehemiah in restoring the sacred constitutions, and civil establishments of the Jews.

At the end of the second period, of 434 years, followed the Advent of the "Messiah the Prince," who at the time of his baptism was announced by "a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased"; and at the same time he was anointed with the Holy Spirit for the restoration of all things by his ministry.

The last period, of seven years, includes the three and one-half years of Christ's ministry, together with the ministry of the Apostles after his crucifixion, in which time it was said, "He shall confirm the covenant with many, and in the midst of the week [or seven years] he shall cause the sacrifice and the oblation to cease." This he accomplished by the sacrifice of himself upon the cross. The time is stated in which the Messiah should "be cut off, but not for himself," namely, "After threescore and two weeks, . . . and in the midst of the week"; that is, some time "in the midst" of the last seven years of the 490 years. This leaves the latter part of the seven years of the work of Christ to be done after his crucifixion, by the Apostles, confirming the covenant, as they did by the Holy Ghost. For this we deduct three and one-half years from



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490 years, and it leaves 486 1-2 years from the time the commandment was issued by Artaxerxes to Ezra, to restore the religious, and the civil state of Jerusalem, until the crucifixion of Christ.

Let us endeavor to fix the date of the crucifixion of Christ, from which time we can reckon backward 486 1-2 years, and find the date of Artaxerxes' decree to restore Jerusalem. But first we will fix the date of the birth of Jesus, as is usually done. Jesus was born about two years before the year of the death of Herod the Great. According to Josephus, Herod reigned 37 years from the time he received the appointment of his kingdom from the Romans (Ant. xvii. 8, 1; also Wars. i. 33, 8). He obtained his kingdom "on the hundred and eighty-fourth Olympiad, when Caius Domitius Calvinus was consul the second time, and Caius Asinus Pollio the first time." (Ant. xiv. 14, 5.) Adam Clark says, "It is certain that these consuls were in office A. U. C. 714, according to the computation of Varro, which was used by the Romans." (Commentary, vol. v., p. 908.) The date of A. U. C. 1 is B. C. 753. (See chap. vii.) April 21st, A. D. 1, synchronizes with A. U. C. 754, from which, if we subtract 714, the year of A. U. C. when these consuls were in office, it leaves

40 B. C. This is the latest possible date in which Herod could receive his kingdom, in the 184th Olympiad; for the Olympic games were celebrated at the time of the summer solstice in June; the 185th being celebrated in June B. C. 40. Hence Herod must have received his appointment before this date, as he received it in the 184th Olympiad. The Olympiad was a period of four years, reckoned from one celebration of the Olympic games to another. (See chapter vii.) These games were first celebrated B. C. 776, which was 23 years before A. U. C. We see by the above, if Herod received his appointment in the last year of the 184th Olympiad, it could not have been a later date than early in the year B. C. 40, or late in the year B. C. 41. As he reigned 37 years, he must have died either late in the year B. C. 4, or early in the year B. C. 3. This we see is the latest possible date for his death. It is evident from the sacred Scriptures that Jesus was born about two years before the death of Herod. This brings his birth to the latter part of the year B. C. 6, supposed by some to be December 25th. But I find no evidence of this. The shepherds were watching their flocks by night in the field when Jesus was born: As they did not watch their flocks by night in the field later than

*Burning of Temple to Christian Era.* 193

the rain-fall in October, it is evident that Jesus must have been born before the time of the rain-fall. From the foregoing facts, it is evident that Jesus was over five years of age at the beginning of the Christian era; that is, Jesus was born over five years before the vulgar Christian era. This era was first introduced in the sixth century. In France this reckoning was employed in the seventh century. About the eighth century it was generally adopted; yet it did not become universal in Christendom till the fifteenth century; hence the discrepancy of over five years between the birth of Jesus and the Christian era.

Christ commenced his ministry when near the age of thirty (Luke iii. 23), and continued it over three years; hence he was crucified at the age of thirty-three, or when in his thirty-fourth year. Deducting the five years which he lived before the Christian era, we find the time of his crucifixion to have been A. D. 29.

He was crucified on the day of the Jews' Passover, which was always observed on Friday, Abib 14th, and which (our theory being correct) corresponded that year to April 1st, A. D. 29. From this date, if we reckon back 486 1--2 years, it will give us the date of the seventh year of

Artaxerxes, who in this year made a decree to restore the civil and religious state of Jerusalem (Ezra vii. 1-7). This date in the reign of Artaxerxes is the beginning of Daniel's 70 weeks, or 490 years (Daniel ix. 24, 25). In this and previous chapters we have brought down the reckoning of time through the succession of dates to the year B. C. 458; as the date of Artaxerxes' decree, which date began the 490 years of Daniel. We will now summarize this period:

	Years.
From Artaxerxes' decree to A. D. 1,	458
Thence to crucifixion.....	28 1-2
Thence to the confirmation by the Apostles .....	3 1-2
	<hr/>
This makes Daniel's .....	490

## AGE OF JESUS.

	Years.	Days.
Before A. D. 1.....	5	7
Thence to crucifixion.....	28	91
	<hr/>	<hr/>
Total .....	33	98

The above is on the supposition that he was born the 25th of December. But, for reasons already given, we believe that he was born two or three months earlier in the year.



*Creation to Christian Era.* 195

SUMMARY OF THE ITEMS FROM THE CREATION TO THE  
CHRISTIAN ERA, AS GIVEN IN THIS AND PREVI-  
OUS CHAPTERS.

	Years.
Creation to Exodus.....	3,899
Thence to foundation of temple.....	640
Thence to captivity of Israel.....	298
Thence to burning of temple.....	131
Thence to dedication of second temple.	70
Thence to Artaxerxes' decree to restore Jerusalem....	57
Thence to Christian era.....	458

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Total from A. M. 1 to A. D. 1 ... 5,553

More precisely: 5,552 years and 100 days  
from the creation to the Christian era.

## CHAPTER XXIV.

SYNOPSIS OF THE CHRONOLOGY FROM THE EXODUS  
TO THE CHRISTIAN ERA.

Doubtful numbers are indicated by an interrogation point (?). Some authors have made these doubtful numbers larger, and others less than as here given.

	Years.
Moses leads the Israelites,.....	40.
Joshua leads the Israelites,.....	25.
Elders and anarchy,..... (?)	29.
Servitude to the Mesopotamians,.....	8.
Othniel judges Israel,.....	40.
Servitude to the Moabites,.....	18.
Ehud and Shamgar judge Israel,.....	80.
Servitude to the Canaanites,.....	20.
Deborah and Barak judge Israel,.....	40.
Servitude to Midianites,.....	7.
Gideon judges Israel,.....	40.
Abimelech judges Israel,.....	3.

Tola judges Israel,.....	23.
Jair judges Israel,.....	22.
Servitude to the Amorites,.....	18.
Jephthah judges Israel,.....	6.
Ibzan judges Israel,.....	7.
Elon judges Israel,.....	10.
Abdon judges Israel,.....	8.
Servitude to the Philistines including 20 years of the judgeship of Sampson,.....	40.
Eli's judgeship,.....	40.
Servitude to the Philistines,.....	20.
Samuel alone judged Israel,.....	12.
Saul king of Israel,.....	40.
David king of Israel,.....	40.
Solomon to foundation of temple,.....	4.

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Exodus to foundation of temple inclusive, 640.

The following is another method of computing the same period :

Moses' leadership,.....	40.
Joshua's conquest of seven nations (Acts xiii. 19),.....	7.
Government of Judges (Acts xiii. 20),..	450.
Eli after Samuel became a prophet,.. (?)	27.
Servitude to Philistines,.....	20.
Samuel alone judged Israel,.....	12.

Saul king of Israel,.....	40.
David king of Israel,.....	40.
Solomon to foundation of temple inclusive,	4.
<hr/>	
Exodus to foundation of temple inclusive,	640.
Solomon's reign after the foundation of the temple,.....	36.
<hr/>	
Exodus to death of Solomon,.....	676.

Kings of Judah.	y's.	Kings of Israel.	y's.
Rehoboam, .....	17	Jeroboam, .....	22.
Abijam,.....	3	Nadab in above,..	23.
Asa, .....	41	Baasha,.....	1.
Jehoshaphat,.....	25	Elah,.....	11.
Jehoram alone,.....	3	Omri,.....	20.
Ahaziah,.....	1	Ahab,.....	1.
Athaliah,.....	6	Abaziah,.....	12.
Jehoash,.....	40	Joram,.....	28.
Amaziah, .....	29	Jehu,.....	17.
Minority of Uzziah,.	11	Jehoahas,.....	(?)15.
Uzziah,.....	52	Jehoash, .....	41.
Jotham, .....	15	Jeroboam II.,....	22.
Ahaz,.....	13	Interregnum,.....	1.
Hezekiah to captivity of Israel,.....	6	Zachariah and Shallum,.....	(?)11.
---	---	Menahem,.....	2.
		Pekahiah,.....	20.
		Pekab,.....	(?) 7.
		Interregnum,.....	8.
		Hoshea,.....	
	262	Captivity of Israel,	262.



AFTER THE ASSYRIANS HAD TAKEN SAMARIA.

Kings of Judah.	Y's.	Kings of Assyria.	Y's.
Hezekiah, . . . . .	22	Shalmanezzer, . . . . .	4.
Manasseh, . . . . .	55	Sennacherib, . . . . .	38.
		ESAR Haddon, . . . . .	8.
Amon, . . . . .	2	Sammughes, . . . . .	21.
		Axerdis, . . . . .	21.
Josiah, . . . . .	31	Saracus, . . . . .	20.
		Nabopolassar in Bab-	
Jehoahaz and Jeho-		ylon, . . . . .	1.
kim, . . . . .	11	Nebuchadnezzar, . . .	18.
Jehoiachin and Zed-			
ekiah, . . . . .	10		131.
	<hr/>		
Temple burned, . . . .	131		

FROM THE BURNING OF THE TEMPLE TO THE DEDICATION OF THE SECOND TEMPLE.

Kings of Babylon.	Years.
Nebuchadnezzar, . . . . .	25.
Evil Merodach [Josephus, 18], . . . . .	2.
Neriglissar [Josephus, 40], . . . . .	4.
Belshazzar, . . . . .	17.
Darius, the Median, . . . . .	2.
Cyrus, the Persian, . . . . .	1.
	<hr/>
The Jews return to Jerusalem, . . . . .	51.
Cyrus after the Jews return to Jerusalem,	6.
Cambyses and Smerdis, . . . . .	7.
Darius, . . . . .	6.
	<hr/>
Total of captivity, . . . . .	70.

THE CAPTIVITY OF THE JEWS, BEGINNING WITH THE  
THIRD YEAR OF JEHOIAKIM TO THEIR RETURN TO  
JERUSALEM.

Kings of Judah.	Years.
Jehoiakim,.....	9.
Zedekiah, at the time of the burning of the temple,.....	10.
Thence, until the Jews return as above,	51.
	<hr/>
Total of Captivity,.....	70.

FROM DEDICATION OF SECOND TEMPLE TO ARTAX-  
ERXES' DECREE TO RESTORE THE RELIGIOUS  
AND CIVIL STATE OF JERUSALEM.

	Years.
Darius,.....	30.
Xerxes, Artabanes' 7 months included,...	21.
Artaxerxes Longimanus [Ahazuerus],...	6.
	<hr/>
Total,.....	57.

DANIEL'S 490 YEARS.

Ezra and Nehemiah,.....	49.
Thence to baptism of Jesus,.....	434.
Thence to crucifixion,.....	3 1-2.
Confirmation of covenant by the Apos- tles,.....	3 1-2.
	<hr/>
Total,.....	490.

Years Jesus lived on the earth after A.	
D. 1,.....	28 1-2.
Years of Apostolic confirmation,.....	3 1-2.
	<hr/>
These added, make, years,.....	32.
Subtract this from Daniel's 490 years, we have,—	
from decree to restore Jerusalem to A. D. 1, years,	458.

SUMMARY.

	Years.
Exodus to foundation of temple,.....	640.
Thence to death of Solomon,.....	36.
Thence to removal of Israel,.....	262.
Thence to burning of temple,.....	131.
Thence to dedication of second temple,	70.
Thence to the decree of Artaxerxes to restore the religious and civil state of Je- rusalem,.....	57.
Thence to A. D. 1,.....	458.
	<hr/>
Total from the exodus to A. D. 1.....	1654.
Solid time from the exodus to A. D. 1, 1653 years, and 285 days.	

## CHAPTER XXV.

DAYS OF THE WEEK WHICH BEGIN AND END EACH  
YEAR IN THE SOLAR CYCLE.

We have learned that the first month of the year in the Patriarchal age was Tisri; and also that the seventh Patriarchal month, Abib, became the first month of the year in the Mosaic age. It has been proved that the first day of the first month, Abib, in the Mosaic age, was Saturday, or the Mosaic Sabbath. We have also shown that the first six months of the Patriarchal age, beginning with Tisri and ending with Adar, had thirty days each, making 180 days. Therefore, as the first day of the first month, Abib, in the Mosaic age was Saturday, the last day of the month Adar, which closed the Patriarchal age, must have been Friday. And as the last six months of the Patriarchal age had 180 days, the last being Friday, the first one of these 180 days must have been Monday; and these 180 days containing just twenty-five weeks



*Days which Begin and End the Years.* 203

and five days, therefore the first day of Tisri, the first month, in that year of the Patriachal age, must have been Monday; and the last day of the previous Patriarchal year must have been Sunday. These demonstrated facts will assist us in determining what day of the week was the first day of the world. A table with the days of the week which begin and end every year in a complete solar cycle, will assist us at this point. We will begin this cycle with Monday, January 1st, A. J. P. 1, which is an established date in chronology, being B. C. 4713.

Years and Sunday Letters	BEGIN.	END.
1st G F.	Monday.	Tuesday.
2d E.	Wednesday.	Wednesday.
3d D.	Thursday.	Thursday.
4th C.	Friday.	Friday.
5th B A.	Saturday.	Sunday.
6th G.	Monday.	Monday.
7th F.	Tuesday.	Tuesday.
8th E.	Wednesday.	Wednesday.
9th D C.	Thursday.	Friday.
10th B.	Saturday.	Saturday.
11th A.	Sunday.	Sunday.
12th G.	Monday.	Monday.
13th F E.	Tuesday.	Wednesday.
14th D.	Thursday.	Thursday.

15th C.	Friday.	Friday.
16th B.	Saturday.	Saturday.
17th A G.	Sunday.	Monday.
18th F.	Tuesday.	Tuesday.
19th E.	Wednesday.	Wednesday.
20th D.	Thursday.	Thursday.
21st C B.	Friday.	Saturday.
22d A.	Sunday.	Sunday.
23rd G.	Monday.	Monday.
24th F.	Tuesday.	Tuesday.
25th E D.	Wednesday.	Thursday.
26th C.	Friday.	Friday.
27th B.	Saturday.	Saturday.
28th A.	Sunday.	Sunday.

Each successive solar cycle of twenty-eight years will be in all respects like this. It will be seen that all years except leap years end on the same day of the week with which they begin; while leap years end one day later in the week. We see by this table that the 1st, 6th, 12th, and 23d years began with Monday; the 7th, 13th, 18th, and 24th years began with Tuesday; the 2d, 8th, 19th, and 25th years began with Wednesday; the 3d, 9th, 14th, and 20th years began with Thursday; the 4th, 15th, 21st, and 26th years began with Friday; the 5th, 10th, 16th, and 27th years began with Saturday; the 11th, 17th, 22d, and 28th years



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began with Sunday. There are but four years in a cycle of twenty-eight years which either begin or end with any one day of the week. In this country certain people believe that Sunday was the first day of the world; others believe that Monday was the first day of the world. All agree that the first day was near the time of the Autumnal equinox, either in the month corresponding to our September, or October. A calendar for September will assist us in this investigation.

A COMPLETE CALENDAR FOR SEPTEMBER IN EVERY YEAR IN THE SOLAR CYCLE.

Years. Dominical Letters	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	
1 G. F.	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	
2 E. D.	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	
3 D.	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	
4 C.	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	
5 H. A.	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F
6 G.	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S
7 F.	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M
8 E. C.	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M
9 D. C.	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M
10 B.	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu
11 A.	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F
12 G. E.	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S
13 F. E.	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M
14 D.	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu
15 C.	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W
16 H.	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F
17 G.	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S
18 F.	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M
19 E.	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M
20 D.	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu
21 C. B.	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W
22 A.	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F
23 F.	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S
24 E. D.	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M
25 C. D.	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M
26 B.	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu
27 A.	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F	S	M	Tu	W	Th	F



## DAY OF THE WEEK WHICH BEGAN THE WORLD.

The first table in this chapter began with Monday, A. J. P. 1, which was B. C. 4713: it being the first year of the first solar cycle. This last table begins with the first day of September in the first year of the solar cycle. The numbers of the years are placed in the left-hand column, which indicates the years in the solar cycle. The figures at the top indicate the days of the month, and the letters under them the days of the week in each of the twenty-eight years. Each successive solar cycle for the month of September will be in all respects like this. By reference to the almanac for the year A. D. 1881, it will be seen that it is the fourteenth year of the solar cycle, and D would have been the Sunday letter; but the Gregorian retrenchment requires us to count back twelve Sunday letters; hence for this year (1881) B is the Sunday letter: the year in its construction corresponding to the tenth year of the solar cycle, and September beginning on Thursday, as we have it in this table, which agreement proves that our table is correct. It can be used as a calendar for any time previous to A. J. P. 1, as well as for periods since that date. According to the Septuagint chronology of the Patriarchal age, which is

adopted in this work, that age contained 3898 years and 180 days. According to the numbers used by the author, A. M. 1 was B. C. 5552 years and 100 days. From this deduct 4713, which is the number of years of A. J. P. before the Christian era, there remains 839 years and 100 days as the age of the world at A. J. P. 1. These 839 years and 100 days equal 29 solar cycles, 27 years and 100 days: which lacks only 266 days of being 30 complete solar cycles. We conclude therefore that the first year of the solar cycle was also the first year of the world. It is commonly supposed this year began some time in the month corresponding to our September. We have fixed upon the 23d day of September. The 3898 solid years of the Patriarchal age contained 139 solar cycles, and seven years. Now, as these years begin in the first year of the cycle, they must end in the seventh year of the cycle. And if I am correct in identifying Monday, September 23d, in the first year of the cycle, as the first day of the world, these 3898 years must have ended on Sunday, September 22d in the seventh year of the cycle. We have proved that these years closed with Sunday; and in the table, September 22d in the seventh year is Sunday. The result

would be the same if we had selected any other Monday for the first day of the world. Take for example, any Monday, the 2d, 9th, 16th, 23d, or the 30th, of the first year in the table, for the first day of the world, then look for the closing of the 3898 years in the seventh year of the table, (remembering that each year ends one day earlier in the month, than the day it began), and we see that each year would close on Sunday, respectively as follows: the 1st, 8th, 15th, 22d, or the 29th day of the month. The results would be precisely the same if we fix upon any Monday in the year as the first day of the world; the end of the 3898 years would invariably be Sunday. It is evident that these years must close with Sunday, so that the six additional months, which contained 180 days, and closed the Patriarchal age, should end with Friday. This brings the first day of the Mosaic age on Saturday. We have proved in Chapters XVI. and XVII. of this work, that the first and fifteenth days of the first month in the Mosaic age were uniformly Saturday. Hence, if the Septuagint numbers are correct which give to the Patriarchal age 139 solar cycles, seven years and 180 days, which as we have seen must end on Friday, Monday must have been the first day of the world, whether it was in September or any other month of the year. If we



ix upon Sunday as the first day of the world, either the 1st, 8th, 15th, 22d, or 29th of September in the first year of the cycle, then the 139 cycles and seven years would end one day earlier in the month in the seventh year of the cycle, which would be in every case on Saturday; respectively, August 31st, September 7th, 14th, 21st, or the 28th. The results would be precisely the same if we started the first day of the world with any Sunday in the first year; the 139 cycles and seven years would invariably end on Saturday in the seventh year of the cycle. This proves that Sunday was not the first day of the world, provided the Septuagint numbers are correct. Should we take any other day of the week, except Monday, for the first day of the world, we find invariably that the last whole year of the Patriarchal age would end one day earlier in the week than the day of beginning. Therefore, as the last day of the whole year of the Patriarchal age was Sunday, the first day of the first year of the world must have been Monday.

*Which was to be proved.*

<sup>R</sup> THE HEBREW NUMBERS, AS GIVEN BY ARCHBISHOP  
 Usher, ARE AT VARIANCE WITH ESTABLISHED  
 DATES IN CHRONOLOGY.

All chronologers in this country adopt mainly either the Hebrew numbers as given by Usher, or



those of the Septuagint as given by Akers, for the Patriarchal age. We have proved that the Septuagint numbers agree with fixed points in chronology. We will now show that the Hebrew numbers as given by Usher are discordant with those well-established dates.

According to P. Akers (Biblical Chronology, p. 198), Usher "Began his year of the world on Sunday, the twenty-third day of October, A. J. P. 710." 710 years contain 25 solar cycles and 10 years, which indicates the tenth year in the cycle as the year in which he began the year of the world. By reference to our table it will be seen that the last day of September in the tenth year of the cycle is Friday; hence October must commence with Saturday, and the 23d day of October would be Sunday; which is the day Usher fixed upon as the first day of the world. Usher gave to the Patriarchal age 2512 solar years and 180 days. This period contains 131,098 weeks and two days. Hence, if the first day of the world was Sunday, the last day of the Mosaic age must have been Monday. This would make the first and the fifteenth days of the Mosaic age to be Tuesday; which is certainly incorrect. For we have already proved that the first and fifteenth days of the first

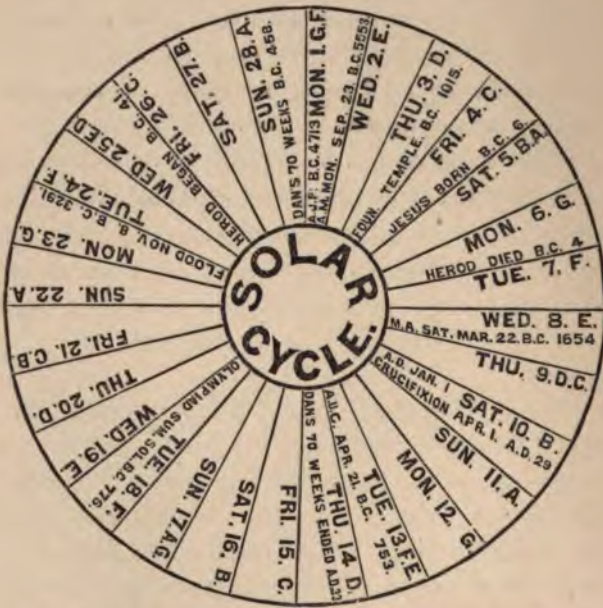
month in the Mosaic age were uniformly Sabbath days. The proof therefor is taken from Josephus (who translated his work out of the original Hebrew Scriptures), from our English version of the Bible, from the New Testament, and from the Septuagint. All of these witnesses agree in the testimony that the first and fifteenth days of the first month, Abib, or Nisan, in the Mosaic age was the Sabbath, which corresponds to our Saturday. Among all the writings of the ancients, whose works I have studied extensively, I have not found a shadow of evidence contrary to these statements. Rev. P. Akers, D. D., in his *Biblical Chronology*, has settled this question beyond all possibility of doubt. We think the question is made very clear also in this work, in chapters XIV. to XVIII., inclusive.

Usher has correctly given the Hebrew numbers, but there is no way to make them harmonize with established dates in chronology. Should he begin his year of the world with any Sunday in the tenth year of the solar cycle, then the first day of the Mosaic age, according to the Hebrew numbers, would be Tuesday. Should he begin with any Monday, then the first day of the Mosaic age would fall upon Wednesday. But should he begin the

world with Thursday, then the 131,098 weeks and two days, which he has accorded to the Patriarchal age, would end on Friday; and the first day of the first month of the Mosaic age would be Saturday. But no one in this country believes that Thursday was the first day of the world. Thus it is evident that the Hebrew numbers, as given by Usher, tested by established points of Biblical chronology, are condemned as erroneous, while the Septuagint numbers, as given by Akers, are verified. Moreover, the Septuagint version of the sacred Scriptures is acknowledged to be the most ancient extant.

CHAPTER XXVI.

IMPORTANT ERAS IN THEIR RESPECTIVE PLACES IN THE SOLAR CYCLE.



EXPLANATION.—The solar cycle contains 28 years, 1461 weeks, or 10,227 days. Each successive 28 years was in all respects like the first until the Gregorian retrenchment of A. D. 1582. Begin-



ning with any date in the cycle, we find that every 28th year will fall upon the same day of the week and month, with which we started. Hence it is a very convenient method of estimating time by periods of 28 years; and fractions of 28 years can also be counted by this diagram. The larger letters and figures in the outer part of the cycle, represent the days of the week with which each year begins, the number of the year in the cycle, and the Dominical letters.

The cycle begins with A. J. P., which was B. C. 4713. From this date to the Christian era there were 168 cycles of 28 years each, and 9 years. In the diagram it will be seen that beginning with the first year in the solar cycle and counting forward nine years, brings us to the line of A. D. January 1.

Our calculation fixes for the first day of the world, Monday, September 23rd, B. C 5553; the first year of the solar cycle, as in the diagram. The Rabbinical first day of the world is just 64 solar cycles later than mine; in all other respects it is like mine: being in the first year of the solar cycle September 23rd, which was always Monday. The Jews have always believed that the world began at the time of the Autumnal equinox, as above given.

According to the Septuagint numbers as quoted by Rev. P. Akers, D. D., and adopted in this work,—from the creation to the Mosaic Age there were 3898 years and 180 days. This brings the beginning of the M. A., Saturday, March 22, B. C. 1654, in the 8th year of the solar cycle. Daniel's 70 weeks contain 490 years and began in the 28th year of the solar cycle. These years contain 17 solar cycles of 28 years each, and 14 years. Beginning in the 28th year of the solar cycle and counting forward 14 years, we find that the 17 cycles and 14 years end in the year A. D. 33, the 14th year of the solar cycle.

The Olympic games were first celebrated in the 18th year of the solar cycle at the time of the Summer solstice, B. C. 776. These games were celebrated every four years. The Olympiad was a period of four years from one celebration of these games to another. Josephus informs us that Herod received his kingdom in the 184th Olympiad. (xiv. 14. 5). These games being first celebrated in the 18th year of the solar cycle, B. C. 776, and being celebrated every four years, they must have been celebrated for the 184th time in the 22nd year of the solar cycle, at the time of the Summer solstice, B. C. 44. It was within the period of four years from this date that Herod began to

reign. I have placed it in the last year of this period; namely, in the latter part of the 25th year of the solar cycle, B. C. 41. Josephus also informs us that Herod received his appointment from the Romans when Caius Domitius Calvinus was consul the second time, and Caius Asinius Pollio the first time (xiv. 14, 5). Adam Clark informs us that these consuls were in office in the year A. U. C. 714. The foundation of the city of Rome (A. U. C.) dates from April 21st B. C. 753, according to Varro, which date was used by the Romans. The beginning of A. U. C. 714, was April 21st, B. C. 40; and the Olympic games were celebrated for the 185th time, in June B. C. 40. Herod must have received his appointment before this date, since he obtained it in the 184th Olympiad. I have placed it in the latter part of the year B. C. 41, as in the diagram.

As Herod reigned 37 years (Josephus, Ant. xvii. 8, 1, also Wars i 33, 8), he must have died in the latter part of the 6th year of the solar cycle, B. C. 4.

Jesus was born about two years before Herod died; hence his birth must have been in the 4th year of the solar cycle, B. C. 6. When he was about thirty years of age (Luke iii. 23), he was baptized and commenced his ministry in the year



A. D. 26, before the time of the Passover. His crucifixion according to our computation was at the time of the Passover, April 1st, A. D. 29, when he was in his 34th year.



## CHAPTER XXVII.

### SOME CONCLUSIVE AND SOME INCONCLUSIVE POINTS IN BIBLICAL CHRONOLOGY.

Authors differ very much as to the number of years from the creation of man to the Christian era, as we have seen in Chapter VII. of this work. Still there is an approximate agreement between the traditional chronologies of different nations, and that of the Septuagint. The Hebrew chronology is unique in not being paralleled by any other chronology.

The Antiochan chronology was made at Antioch in the 4th century. The Constantinopolitan is that used by the Greek Church. A very large portion of the difference in these chronologies belongs to the period before the flood, concerning which the author's views have been given in the tenth chapter of this work. I have followed substantially P. Akers, D. D., and the Septuagint, from the creation to the beginning of the Mosaic age, giving to the Patriarchal age 3898 years and six months. Archbishop Usher has allotted to this period 2512 years

and six months. The difference is 1376 years. Scholars who have given this subject the greatest attention and study, now favor the longer time as recorded in the Septuagint, which is without dispute the most ancient version of the sacred Scriptures. But even should it be claimed that the question of the number of years in the Patriarchal age is not yet settled, it does not follow that the change of the Sabbath day, in passing from the Patriarchal to the Mosaic age, can not be demonstrated to have been made. P. Akers, D. D. says, "If it be allowed that the seventh day was the original Sabbath which was blessed and sanctified (Gen. ii. 2, 3), and that the third day after the crucifixion of Jesus of Nazareth, was Sunday, allowing the crucifixion to be Nisan fourteenth, then whatever number of years be allowed from the first Sabbath to that event, the weekly Sabbath, when traced from creation, will inevitably correspond to the first Sunday after crucifixion. If any doubt, let the experiment be made." *Biblical Chronology*, p. 120.

There are certain days of the week distributed at different points along the stream of time, which will assist us in deciding which day in the week was the first in creation. I will mention some of these days.

(1.) A. J. P. 1, is like a rock in mid-ocean, towering above the waves, and demanding that this point of time shall be passed only on Monday, January 1st, B. C. 4713. This is an established point of time, in chronology.

(2.) The last year, month, and day of the Patriarchal age (omitting the last six months thereof), was Sunday.

(3.) These last six months contained 180 days, which make 30 days per month, as has been proved by the record at the time of the flood, and by Josephus (*Wars*, ii. 19, 4).

(4.) These 180 days began on Monday, which was the day following the Sunday mentioned in item (2) above, and they closed on Friday, being twenty-five weeks and five days. This closed the Patriarchal age.

(5.) As the Patriarchal age closed on Friday, hence the Mosaic age began on Saturday. It has been proved in the fifteenth, sixteenth and seventeenth chapters of this work that the first and fifteenth days of the first month in the Mosaic age were Sabbaths. This proves that the 2<sup>nd</sup> and 4<sup>th</sup> items are correct, which will appear by counting back 180 days from Saturday the first day of the Mosaic age.

(6.) Saturday, January 1st, A. D. 1, is also a fixed point in chronology.

(7.) Jesus was crucified on Friday, Abib 14th.

(8.) He rested in the grave on the Saturday which was the Mosaic Sabbath, Abib 15th.

(9th.) Jesus rose from the grave on Sunday, Abib 16th.

(10.) The Mosaic years were solar years; which has been proved from the fact that they uniformly offered the first fruits, at the feast of unleavened bread, which always commenced Abib 15th; and the Autumnal harvest preceded the feast of tabernacles, which always commenced Tisri 15th.

We must start at the creation with the right day of the week, so that in passing down the stream of time we shall reach each point in the foregoing items on the specified day of the week, month and year, where the year is given. This can be done within certain limitations. P. Akers in the *Biblical Chronology* fixes for the first day of the world Monday, September 15th, the 8th year of the solar cycle, B. C. 5545. He passes every point in the foregoing items on the proper day of the week, month, and year as far as given. He could have started with some other day in the year, but with his computation of the years from the first to the crucifixion, he could



begin with no day of the week except Monday as the first in creation, and pass each month as given above, on the right day of the week. If he had begun with a day one week earlier than he did, then the first day of the Mosaic age would come a week earlier, and the day of the crucifixion would also need to be placed just one week earlier than he has placed it. If he had fixed for the first day of the creation a day one week later than was selected, then it would be necessary to carry forward one week, both the first day of the Mosaic age and the day of the crucifixion. These changes could be made in his work and it would still be in harmony with every one of the foregoing items. But to change the first day of the creation, from Monday to any other day of the week, can not be done without a corresponding change in the first and fifteenth days of Abib; and these days can not be changed from Saturday in the Mosaic age, as we have conclusively proved by the sacred Scriptures.

In chapters X. and XX.-XXIII., inclusive, of this work, after computing the number of years from the creation to the crucifixion, and concluding that the first and fifteenth days of Abib in the Mosaic age were Saturdays [as proved in chapters XV. XVI. and XVII.], and that the first six months of the Pa-

triarchal age contained 180 days [v. chap. XI.], it was then demonstrated that there is no day of the week that can be fixed upon as the first day of the world, except Monday, that will harmonize with all these established facts. It could be assumed that the first day of creation might have been on other days of the months, and by making a corresponding change in the time of the exodus, the facts would harmonize. But with the number of years we have given to the different eras, the first day of the world must have been on Monday, in order that the 3898 years and 180 days may end with Friday, and the first and fifteenth days of Abib in the Mosaic age be the Mosaic Sabbath, as proved to have been by the Scriptures.

It has been shown in chapter eleven, that the Jewish years were solar years, from the fact that their set feasts in the days of the months must uniformly occur at the same season of the year in relation to their harvest. The facts given above have been conclusively proved; and if the Septuagint numbers are correct, giving 3898 years and six months of thirty days each, there must have been, beginning with the first day of the world and ending with the Patriarchal age, just 203,417 weeks and five days. These days must have ended with

Friday, since we have learned that the Scriptures require the first day of the first month of the Mosaic age to commence on Saturday. Hence the first day of these weeks, which was the first day of the world, must have been Monday. The only point which can be doubted in the foregoing, is the number of years given by the Septuagint, and adopted in this work, and also by Akers and other eminent scholars. Archbishop Usher adopted the Hebrew numbers, giving to the Patriarchal age 2512 years, and six months. He adheres to the computation of solar years in both the Patriarchal and Mosaic ages. This gives to the Patriarchal dispensation just 131,098 weeks and 2 days. According to P. Akers [Biblical Chronology p. 198], Usher "Began his year of the world on Sunday, the twenty-third day of October, A. J. P. 710." This would make the Mosaic age begin on Tuesday. We have proved that it commenced on Saturday. His chronology is certainly discordant with the sacred Scriptures. Akers has pointed out some of his errors [pp. 197-202]. Usher is correct in deciding that the Jews must have had solar years. If their years had lacked six hours each of solar time, then in one hundred and twenty years, the months would have receded from the time of harvest just one month.



In this case they would not have had a ripe sheaf of grain as the first fruits to wave before the Lord on the 16th day of the first month Abib, at the feast of unleavened bread, as required in the law of Moses. [See Lev. xxxiii. 10-14; also Josephus iii. 10, 5.] Hence, it is conclusively established that their years were solar years. And as it has been proved that the last day of the last whole year of the Patriarchal age, preceding the 180 days which closed that age, was Sunday, therefore when we determine the number of years in the Patriarchal age, we can readily decide what day of the week was the first day of the world. We have seen that the Hebrew number of 2512 years and six months for the Patriarchal age, does not stand the test; hence it is not correct. We have also seen that the Septuagint numbers, which are found in the most ancient copy of the sacred Scriptures, as given by Akers, do stand all these tests. These numbers give to the Patriarchal age 3898 years and six months. They inevitably point to Monday, as the first day of the world. This makes the first sacred day of rest, which was sanctified by God himself [Gen. ii. 2, 3], to be the day which corresponds with our Sunday.

The Rabbinical era of the world is September 23d, B. C. 3761. That was Monday, A. J. P. 953,





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in the first year of the solar cycle. Hence their era of the world is 1792 years subsequent to mine, and contains just 64 solar cycles less than mine. It is the same day of the week, the same month, the same day of the month, the same number of the solar cycle as my era of the world.

All of these items are so many indexes which inevitably point to Monday as the first day of the world.

## CHAPTER XXVIII.

## THE MOSAIC SABBATH DAY NOT NOW OBSERVED.

Let us briefly call to mind the manner of its observance.

1. From evening to evening, or from sunset to sunset, no servile work must be done.

2. "Ye shall kindle no fire throughout your habitations upon the Sabbath day." (Exodus xxxv. 3.)

If any part of this law is binding, this prohibition must be obligatory. Whoever cooks victuals, or makes tea or coffee, or any warm drink, or allows a servant to do any of these things, as some Jews do, desecrates the Mosaic Sabbath law.

3. In the verse which precedes the one forbidding the kindling of fire on the Sabbath day, the most severe penalty is enjoined upon the offender, in these words: "Six days shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath of rest to the Lord: whosoever doeth work therein shall be put to death." Are all who advo-

cate the Mosaic seventh day Sabbath, and eat warm victuals or drink warm tea or coffee on this day, ready for the execution of this penalty for the violation of these restrictions in the Sabbath law?

4. The Mosaic Sabbath was a bloody day, largely occupied in killing animals and in offering sacrifices. They were required to offer, "On the Sabbath day two lambs of the first year, without spot, and two tenth-deals of flour, for a meat offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every Sabbath, beside the continual burnt offering, and his drink offering." (Num. xxviii. 9, 10.) "The continual burnt offering" was presented every day, and it was precisely the same as the special offerings on the Sabbath, and as this must be offered on the Sabbath in addition to the special Sabbath offerings, there must have been twice the number of animals killed on the Sabbath as on other days. This made it a bloody day, and unlike the Lord's day of rest. For when God rested on the seventh day, sin had not entered into the world, and there was no need of the shedding of blood. And after Jesus poured out his blood, there must be no more blood shed; so the Lord's day, after the resurrection of Christ, in this respect harmonizes with the

Lord's day from the creation. But the Mosaic Sabbath was a bloody institution, which began and ended with the Mosaic dispensation. These bloody sacrifices have not been offered for eighteen hundred years, even by the Jews. So there are none now who keep the Mosaic Sabbath. God, by his providence, in permitting the Romans to destroy Jerusalem in the year A. D. 70, immediately following which the Jews were scattered among different nations, brought this bloody institution, the Mosaic Sabbath, to an end.



CHAPTER XXIX.

THE MOSAIC SABBATH AND THE OFFERINGS AND SACRIFICES MADE ON THAT DAY WERE ALL TYPES OF JESUS, AND WERE ABROGATED BY HIS DEATH.

This is stated by Paul in the following text: "Let no man therefore judge you in meat or in drink; or in respect of a holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." (Col. ii. 16, 17.) The Jews observed three classes of sacred days. These are all named in this text, and declared to be "a shadow of things to come," or types of things to come; "but the body is of Christ." Christ having appeared, the shadow, or types of him, are done away.

The three kinds of sacred days observed by the Jews were as follows:—

1. Feast days; there were five of these, namely: (1) the feast of unleavened bread, (2) Pentecost, (3) blowing of trumpets, (4) the day of atonement, and (5) the feast of tabernacles. It is believed that all of these are referred to in this text, and

being a shadow of the coming of Christ, were abrogated by him.

2. "The new moons." These evidently were the first of the months. (Num. xxviii. 11.) All agree that these are abrogated.

3. "The Sabbath days: which are a shadow of things to come." This can mean none other than the regular weekly Mosaic Sabbath days, for the following reasons:

There is no day but this called the Sabbath, except the day of atonement, that was not a regular weekly Sabbath. Every one of those days which are called Sabbath days in the other feasts were regular weekly Sabbath days. This has been proved in our eighteenth chapter. Hence if the phrase "The Sabbath days," in the foregoing text, refers to the Sabbaths in those feasts, the text proves the abrogation of the weekly Sabbaths, for these Sabbath days were the weekly Sabbaths except the day of atonement, and that was but a single day. Moreover our version reads "the Sabbath," with the word "days" supplied. This cannot apply to the day of atonement, for it is nowhere called "the Sabbath." It is called "a Sabbath"; but it was not "the Sabbath." It was a "holy day." So when Paul says, "Let no man

therefore judge you . . . . . in respect of a holy day," he included the day of atonement. It was very fitting for Paul to call those bloody Mosaic Sabbath days "a shadow of things to come," and to add, "But the body is of Christ."

This subject is referred to in Rom. xiv. 5, and in Gal. iv. 10. In the latter place Paul says: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain."

But is it possible for one of the precepts written with the finger of God in the tables of stone, to be annulled? The inspired apostle evidently teaches that a special day observed by the Israelites is annulled. And we shall presently see that the "Lord's day" is made its substitute. So the six days' labor, followed by the seventh day of rest, is still a part of God's law.

## CHAPTER XXX.

## THE LORD'S DAY.

John says, "I was in the Spirit on the Lord's day." (Rev. i. 10.) This is the only place where this phrase is found in the Bible. Evidently the term was not in use previously to the crucifixion of Christ. Had it so been we should very likely find record of it in the gospels. But failing in this, we must look elsewhere to determine its meaning. In the writings of the early Christian Fathers who immediately followed John, we often find this phrase, and they leave us in no doubt in relation to what day is meant. These are the best witnesses we can have on the subject. They plainly state that they did not observe the Sabbath, but did observe the Lord's day which they call the first day of the week, and sometimes the eighth day; and they also called it Sunday.

We will here introduce the testimony of some of the Christian Fathers on this subject. We will first quote the testimony of Ignatius, who "was a disciple of St. John . . . . So highly was he es-



teemed that about the year A. D. 70, on the death of Euodias, he was ordained Bi-hop of the important church of Antioch, the metropolis of Syria." (See a translation of the epistles of Clement of Rome, Polycarp and Ignatius; and of the apologies of Justin Martyr and Tertullian, by Rev. Temple Chevallier, A. D. 1851, p. 29.) Ignatius says, "If therefore, they who were brought up in these ancient laws have come to the newness of hope, no longer observing Sabbaths, but keeping the Lord's day in which our life sprang up in him." This clause proves, first, that Christians did not at that time observe Sabbaths; second, that they did keep "the Lord's day," and thirdly, that the Lord's day was the day on which he rose from the dead; since the expression, "In which our life is sprung up by him," is a clear allusion to his resurrection.

In the apology of Justin Martyr, p. 224, we read, "On the day which is called Sunday, there is an assembly in one place of all who dwell either in towns or in the country; and the memories of the Apostles, or the writings of the prophets are read, as long as the time permits." Also on p. 225, "We all of us assemble together on Sunday." This "Apology" was written about A. D. 140.

In the Apology of Turtullian, p. 279, we read, "In like manner if we do observe Sunday, as a day

of festivity, not from any worship which we pay to the sun."

Tertullian wrote his apology about A. D. 200. Sunday was the Christian's sacred day of worship at that time..

In Lee's Theology, page 377, we have the following testimony: "In the epistle of Barnabas, who is believed to have been the companion of St. Paul named in the Acts of the Apostles, we find the following remark (section 15). He commences with a quotation from the prophet, "Your new moons and your Sabbaths, I cannot bear them. Consider what he means by it. The Sabbaths, saith he, which ye now keep are not acceptable to me, but those which I have made; when resting from all things, I shall begin the eighth day, that is the beginning of the other world. For which cause we observe the eighth day with gladness, in which Jesus rose from the dead, and having manifested himself to his disciples, he ascended into heaven."

This quotation contains very strong presumptive evidence that Christians had ceased to observe the Jewish Sabbath, and also positive proof that they did observe with gladness, the day on which Jesus rose from the dead.

We next cite Justin Martyr's Dialogue with Trypho the Jew, by Henry Brown M. A., 1846.

This dialogue was probably written A. D. 150, about 54 years after John wrote the book of Revelation. It related to points of disagreement between Christianity and Judaism; hence the Sabbath question had a due share of attention. Twenty-four times it is spoken of in this dialogue; showing conclusively that Christians in that age did not keep the Sabbath, but did observe the first day of the week, sometimes called the eighth day, on which Jesus rose from the dead. But a few quotations will be introduced here. On page 37. Trypho the Jew says, 'If you would take my advice, first of all be circumcised, and then as the law enjoins, keep the Sabbath.'

Justin Martyr answers (p 38): "Is there any objection, gentlemen, that you have to make against us, besides this; viz., that we do not live according to the law; that we are not circumcised as your ancestors; nor observe the Sabbaths as you do? Do you find any fault with our lives and conversations?" Here is evidence that the Christians did not keep the Sabbaths at that time.

Trypho the Jew says (p. 39), "You do not in your lives and conversation differ in anything at all from the Gentiles; as ye neither observe the feasts nor the Sabbaths, neither are ye circumcised."

Justin Martyr says (p. 43), "Ye have need of another circumcision; though you boast greatly of that which is in the flesh. This new law teaches you to observe a perpetual Sabbath, and you, when you have spent one day in idleness, think you have discharged the duties of religion."

Justin Martyr also says (p. 65), "I can prove that the eighth day contains some greater mystery in it than the seventh." Here he calls the first day, observed by Christians, the eighth day.

Again on p. 283, he says, "That day on which Christ appeared when he rose from the dead, which was the eighth indeed in number, but was always the first in power, rank, and order."

Again on pages 72 and 73: "Don't you be angry with us, nor reproach us for being uncircumcised; because God made us so; nor esteem it a heinous crime because we drink hot water on your Sabbaths." It was a "heinous crime" to have hot water, tea or coffee on the Sabbath, for no fire should be kindled in their dwellings on this day (Exodus xxxv. 3). We give one more quotation from Justin Martyr. On page 68, he says, "Those Gentiles that have believed in him, and repented of their evil doings, shall be made partakers of this glorious inheritance in the kingdom of heaven,



together with the patriarchs and prophets, and those just and righteous persons which sprung from Jacob, though they do not hallow your Sabbaths, nor are circumcised, nor keep your feasts. They, I say, shall undoubtedly enjoy this great and glorious inheritance which God has prepared for them. Thus we see that both Justin Martyr, the Christian, and Trypho, the Jew, agree that the Christians did not observe the Sabbath, in that age of Christianity.

Eusebius Pamphilus was born A. D. 267, and died 339. He is the author of the oldest ecclesiastical history extant. He wrote from such documents and facts of which he could possess himself, at a period of about two hundred years after the death of the Apostles. In the edition of his history printed at Cambridge, England, 1692, Book I. chapter iv. page 7, he says: "Now if any one, beginning with Abraham and going upwards to the first man, does affirm that all these men, who have so glorious testimonials of their righteousness, were, in reality though not by name, Christians, he shall not err far from the truth. For whereas the name Christian signifieth a man who, through the knowledge and doctrine of Christ, excelleth in modesty and righteousness, in patience of life and

virtuous fortitude, and in profession of sincere piety towards the one and only God who is above all; they were no less studious about all this than we are. They cared not therefore for corporal circumcision; no more do we: nor for the observation of Sabbaths: no more do we."

Eusebius in this statement places the Christians of his time in the same position in relation to circumcision, and the observance of the Sabbath, as were the righteous people before the days of Abraham. The rite of circumcision was not practiced previously to the days of Abraham, neither did Christians practice this rite in his day. And the same thing is true in relation to the Sabbath. The Patriarchs did not observe the Sabbath; neither did Christians in the days of Eusebius. He does not say but that these patriarchs observed the Lord's day of rest, the seventh from the creation; neither does he intimate that the Christians did not keep the Lord's day. On the contrary, we are informed in other places that they did observe the Lord's day. But he does declare that Christians did not care for the observance of Sabbaths. These Sabbaths were ordained of God in the days of Moses exclusively for the Israelites, and closed with the Mosaic dispensation.

In Book IV. chap. xxiii. p. 64, speaking of the Epistles of Dionysius, Bishop of Corinth, Eusebius says : "He makes mention of the Epistle of Clemens to the Corinthians, and manifests that it was very anciently customary to recite it publicly in the presence of the church ; for he says : ' This day therefore being the holy day of the Lord, we have now passed over, wherein we read over your epistle.' " From this quotation we learn that the church were gathered together on what is here called "the holy day of the Lord." So, while the early Christians did not observe Sabbaths, they did observe the holy day of the Lord. In Book IV. chap. xxvi. p. 65, referring to books written by Melito, Eusebius speaks of one book he wrote "concerning the Lord's day." Eusebius states that this book came to his knowledge, but I think that it is not now extant. The mention of the fact that Melito wrote such a book is evidence that the early Christians regarded the Lord's day.

In the Syriac Documents, which date back to the days of the Apostles, after relating the incident of the outpouring of the Spirit on the day of Pentecost, the ordinances of the Apostles are stated on page 38, among which we find the following : "2. The Apostles further appoint : on

the first [day] of the week let there be services, and the reading of the Holy Scriptures, and the oblation: because on the first day of the week our Lord rose from the place of the dead, and on the first day of the week he arose upon the world, and on the first day of the week he ascended up to heaven, and on the first day of the week he will appear at last with the angels of heaven."

That the Apostles did hold services on the first day of the week there can be no doubt. There are many witnesses among the early Christians to confirm this fact, and we have not found one to oppose it.



CHAPTER XXXI.

APOSTOLIC SANCTION OF THE LORD'S DAY.

After the resurrection of Christ, we have no account of his disciples meeting for Christian worship on any other than the first day of the week. Paul was accustomed to improve every privilege of preaching Christ. The Jewish synagogues on their Sabbath afforded him favorable opportunities, which he used when allowed so to do. Incidents are recorded in Acts xiii. 14, 42; xiv. 1; xvii. 2; xix. 8. These synagogues were the places where the Jews gathered to worship on their Sabbath; and the apostle was permitted to address them. But the regular meetings for Christian worship were held on the first day of the week. St. John, in speaking of the resurrection day of Christ, says: "The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst; and said unto them, Peace be unto you." The Jews were then celebrating the feast of unleavened bread.

Had the disciples assembled with them for the same purpose, they no doubt would have secured their approbation; but as they convened to celebrate the day of Christ's resurrection, it displeased the Jews, and hence the disciples were under the necessity of closing the doors. Christ honored this meeting with his presence, pronounced his benediction upon the disciples, and made this day sacred: and this same Lord's day has been observed as a sacred day for Christian worship from that time to this.

The next Lord's day, the disciples held a meeting, which is mentioned by John as follows: "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in their midst, and said, Peace be unto you."

A word of explanation is needed in relation to the statement, "after eight days." Seven days constituted a week; but besides this there were anciently two modes of expressing the number of days in a week. One was exclusive of the Sabbaths; in such cases they would call a week six days. The other mode was inclusive of the Sabbaths, and in such cases they would call a week eight days. In Matthew xvii. 1, we read, "After

six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart." Here Matthew uses the exclusive mode of six days. But Luke (ix. 28), speaking of the same event, uses the inclusive mode of eight days. Luke includes the day on which our Lord delivered his discourse, and the day of his transfiguration, making eight days. So in John xx. 26, the "eight days" includes the day of the first and the day of the second meeting on the Lord's day.

Why did the disciples and Jesus assemble again on the next Sunday in the same place, rather than on any other day of the week? It must have been by appointment. And Jesus deferring this second meeting with his disciples for a whole week, passing over the Jewish Sabbath, strongly indicates an intention to substitute the Lord's day, which should be observed from that time forward, as the Christian Sabbath. The next account we have of the disciples meeting on the Lord's day, was in "the upper room," where they were all assembled, the men "with the women," on the day of Pentecost. It is recorded: "When the day of Pentecost was fully come, they were all with one accord in one place."

It has been proved in a previous chapter that the day of Pentecost always occurred on the first

day of the week. The first day of unleavened bread was always a Sabbath, and the day following the Jews offered their first fruits of a sheaf as a wave offering unto the Lord. The law relative to the feast of Pentecost is found in Lev. xxiii. 15, 16, in these words: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days." As there are seven days in each week, and seven times seven being forty-nine, and the forty-ninth day being a Sabbath, the fiftieth day, which was the day of Pentecost, must have come on the first day of the week, which is our Sunday.

"When the day of Pentecost was fully come, they were all with one accord in one place." All those Christians observed this Lord's day in one place. This "one accord was not as Jews to keep the Jewish feast of weeks, but as Christian worshipers, in honor of him who rose for their justification, just seven weeks before this day. And as their risen Lord had honored their first and second "first day" meetings with his presence, so now having ascended into heaven, he honored this first day meeting with a wonderful outpouring of the Spirit.



In the twentieth chapter of the Acts of the Apostles, Luke informs us that Paul came to Troas, where he tarried seven days, that he might meet with the Christian church on the Lord's day, and administer the Lord's supper. Therefore, says Luke, upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." This statement is made as though it was in obedience to a regular custom, and not as a special occasion because of Paul's anticipated departure the next day. If the Sabbath had not been changed, why did not the church at Troas come together for divine worship on the seventh instead of the first day of the week? If it was wrong to keep the first day holy, and neglect the seventh day, why did not Paul correct this wrong? The fact that he did not correct, but sanctioned this practice, is proof of the change of the Sabbath from the seventh to the first day of the week. Paul required the churches of Galatia and the church at Corinth to make a weekly collection "upon the first day of the week." (See 1 Cor. xvi. 1, 2.) If this collection had been laid up in store at their homes, it would not have superseded the necessity of *gatherings* when he came. This was a special provision in the precept. "That

there be no gatherings [said Paul] when I come." The argument drawn from this passage in favor of the observance of the first day of the week is very conclusive; for if it had not been the custom of the apostolic churches to assemble on this day, as the stated time of their public worship, Paul would not have mentioned it in this connection. The apostle in giving this command to the primitive Christian churches, sanctioned the day as the Christian Sabbath. Therefore, the "first day" people have not only the example of Christ and the apostles, and the apostolic churches, to justify them in keeping the first day of the week, but also an apostolic command to assemble on the Lord's day. All of which is clear proof that we are to keep it holy unto the Lord.

We have not found a single Christian writer, during the first sixteen hundred years of the Christian era, who has spoken one word against the sacredness of the first day Sabbath; but many have spoken of it as the day which God has blessed and sanctified as the weekly Sabbath.

CHAPTER XXXII.

GOD'S PROVIDENCE FAVORING THE OBSERVANCE OF  
THE LORD'S DAY.

“A distinguished merchant [of Boston] said, There is no need of breaking the Sabbath, and no benefit from it. We have not had a vessel leave the harbor on the Sabbath for more than twenty years. It is altogether better to get them off on a week day than on the Sabbath. It is about thirty years since I came to this city; and every man through this whole range, who came down to his store or suffered his counting-room to be opened on the Sabbath, has lost his property.” “An old gentleman in Boston remarked, ‘Men do not gain anything by working on the Sabbath. I can recollect men who when I was a boy, used to load their vessels down on Long Wharf, and keep their men at work from morning to night on the Sabbath day. But they have come to nothing. Their children have come to nothing. Depend upon it, men do not gain anything in the end by working on the Sabbath.’” (*The Sabbath*, p. 215.) “There is

not [says a working man], a neighborhood village or township that is notable for its profanation of the sacred day of rest, but is proverbial for its poverty and its crime. The writer is acquainted with one within his own immediate neighborhood, where all the people make it a practice to bake their bread upon the Sabbath day for the sake of saving time; but it is questionable whether there is another village in England where the laboring classes have so little bread to bake. Many have been transported and imprisoned within the last few years from this dirty poaching village for the crime of arson and other felonies." (*The Sabbath*, p. 216.) "In New Hampshire there are two neighborhoods—one of six families, and the other five; the advantages of the two were nearly equal, except that the five families were about three miles farther from church, and had to pass one of those mountain ridges so common in that vicinity, called 'Governor's Hill.' The six families were fond of social intercourse, and used to spend their Sabbaths in visiting from house to house—never visiting the sanctuary. Some of them totally disregarded the Sabbath, and all eventually formed the habit. In the course of years, five of these families were broken up by the separation of husband and wife,



and the other, by the father becoming a thief and fleeing to parts unknown. Eight or nine of the parents became drunkards, most of whom have found a drunkard's grave. One committed suicide, and nearly all have suffered for the want of the comforts of life. Of some forty or forty-five descendants, about twenty are known to be notorious drunkards, jockeys, or gamblers. Four or five are, or have been in the State's prison. One fell in a duel. Some entered the army and have never been heard from; others have gone to sea and never returned; and only a small number remain within the knowledge of their friends. Some are in the alms house. Only one of the whole number is known to have become a Christian, he having been plucked as a brand from the burning' after having pursued a vicious, miserable course from his youth; and he is the only one who has a competency of property, or the confidence of his neighbors. But how has it fared with the other five families, by whom, it is stated, no work was done nor visits made on the Sabbath; but who were sure to be seen, riding or walking, on the way to the house of God, and not without occasional taunts from their Sabbath breaking neighbors? They all lived in peace, and were

prospered in their labors. A large number of their children were reared up around them, numbering now, with their descendants, from two to three hundred. Eight or ten of the children are members of the church, and adorn their profession. In only one instance has there been committed by any of them, a crime, which was followed by a speedy and deep repentance, and but one is known to be intemperate. Some of them are ministers of the gospel. One is a missionary to China. Numbers of them are supporters and officers of churches. There has been among them no separation of husband and wife, except by death, and no suffering for the want of the necessaries of life. The heads of these families lived to a good old age, and with a score or more of their descendants have gone down to the grave in peace, and most of them left evidence that they died in the Lord. The homesteads of a number of the families is now in the hands of the third generation. A colony has been planted by the descendants on the prairies of the West, maintaining the institutions of their fathers, and now reaping the benefits of their Sabbath-keeping habits and principles. These facts, say the narrators, speak a language not to be mistaken, and they come to you from the hand of the

descendants of the five families." (*The Sabbath*, pp. 238, 239.)

Where no Sabbath is known, there is no religion or virtue. The following facts confirm this statement. "The great majority of one hundred thousand men employed on the inland navigation of England are deprived of the blessings of the Lord's day, and are consequently, with their wives and children, generally speaking in a state of deplorable ignorance of the gospel, and of the power of religion. Baron Gurney, when passing sentence of death on two boatmen at the Stafford assizes, said, 'There is no body of men so destitute of all moral culture as boatmen; and they know no Sabbath, and are possessed of no means of religious instruction.' It has been said that no class of men are more frequently before the magistrates than the London cab and omnibus drivers, who are employed every day from thirteen to sixteen hours in their calling. Habits of intoxication, and profane swearing prevail to a great extent among them; and the same characteristics attach to them as to others who are deprived of the privileges of the Lord's day, namely, demoralization and degradation." "Mr. Henry Ellis, a master baker, says of the bakers of London.

‘Those good and moral impressions which they first received in their early days are entirely lost, from the continual practice of working on the Sabbath day.’” “The want of a day of rest and of moral training, is found to corrupt a class who from their circumstances in life might be expected to rise superior to deeds of villainy. We refer to servants in our post-offices, who number 14,000 [in England] and labor in many instances from six to ten or eleven hours on the Sabbath. It is stated in a report for 1843, by a Committee of the House of Commons, that from January 5, 1837, to January 5, 1842, the immense sum of £322,033 contained in letters, was lost in passing through the post-office.” (*The Sabbath* pp. 206, 207.)

\* These historic records might be multiplied; but it is believed that the foregoing are sufficient. The weekly day of rest may survive Christianity, but Christianity has never existed without the sacred observance of the Lord’s day. Should the Sabbath be destroyed in our country or in any other land, the religion which employs it for its own preservation and advancement, would perish with it; together with all the blessings of the highest civilization. Dean Prideaux says, “In seven years we would relapse into as bad a state of barbarity as



was ever in practice among the worst of our Saxon or Danish ancestors."

Let it be remembered that so far as the church and the world are or have been benefitted since the days of Christ, by a sacred day, it is in the observance of the Lord's day. This has been and still is the only Christian Sabbath. A few people observe the Mosaic seventh day; but the number is so small that this day has never been recognized in any general sense as the Sabbath. God's blessing has attended the labors of men in all lawful occupations who have sacredly observed the Lord's day, and he has frowned upon those who have desecrated this sacred day. This is the voice of God in his Providence. We have seen that moral rectitude and the observance of the Lord's day go hand in hand; and the desecration of the day is followed by moral degradation. We have learned that the strict observance of the Lord's day is associated with deep piety or spirituality, while the reverse is true as to those who disregard it. The person who speaks contemptuously of the sacredness of the Lord's day, whether he be a seventh day advocate or an infidel, is like the dog that bites the hand which gives him food. None of us can set too high an estimate on the blessings

which have been brought to us by the proper sacred observance of the Lord's day.

It is not enough that secular employments be discontinued on the Sabbath; its greatest benefits come from the religious observance of the day. The multiplication of holidays for festivities alone is a source of degradation; likewise when the Lord's day is thus employed it becomes a means of degradation, instead of moral and spiritual elevation. "In Spain there is no holy Sabbath; the first day of the week is the great day for the theatre, and particularly for the bull-fight, which is patronized by royalty, the nobility, and the priesthood. In harmony with such amusements, such a Sunday, and such a priesthood, is the disorganized state of the family and of general society in Spain, where every man must wear a weapon; where the most petty journey requires the preparation of a warlike enterprise." (Irving's *Alhambra*, vol. i. p. 7.) "Seville alone . . . has nearly 1100 poor infants thrown upon its care every year. . . . The mortality of that class is tremendous, and the real amount of infanticide, owing to the licentiousness of the people, is incalculable." (Rule's *Mission to Gibraltar and Spain*, pp. 237-239.) "But we must revert for a moment to France,

which at one time exchanged Popery for Atheism, the Sabbath for the Decade. The experiment showed that infidelity was, even more than a corrupt religion, detrimental to the family. What the institution suffered from the worship of a strumpet let the following facts declare:—The National Convention enacted a law permitting divorce, of which there were registered within about a year and a half, 20,000 cases; and within three months 562 cases, or one to every three marriages, in Paris alone. Well might the Abbe Gregoire exclaim, ‘This law will soon ruin the nation.’ But this was not all. ‘Infancy was committed to the tender mercies of State nurseries, in which nine out of ten died; a system which, by infanticide and disease, had in fifty years reduced by one-half the population of the Sandwich Islands, and were it to be universal and permanent, would in a few years nearly depopulate the earth.’”) Beecher’s *Perils of Atheism*, p. 86.) The worship of the Goddess of reason was abolished, and the law of divorce was modified, and then repealed; but Popery is not able to counteract the mischief produced by infidelity. The family deteriorates under a neglected or profaned Christian Sabbath. Pride and fashion, avarice and the love of pleasure, by

their exaction of untimely labor from tradesmen and servants; intemperance, by its neglect, brutal treatment, and beggaring of families; and licentiousness, by its vile adulteries, heartless seductions, and base patronage of "the Social Evil," unceasingly operate to the overthrow of the holy Sabbath, and to the ruin of domestic sanctities, enjoyments and hopes.

Every Christian should strenuously oppose all things which in any way tend to destroy the sacredness of the Lord's day: for when the sacredness of this day is lost, the flood-gates of sin will be opened.



CHAPTER XXXIII.

THE LAW AND THE GOSPEL CONTRASTED.

In 2 Cor. iii. 6-17, Paul contrasts the law and the Gospel. He terms the law, "The ministration of death, written and engraven in stones;" and the Gospel "of the New Testament," "The ministration of the Spirit." The Spirit writes the truth in our minds and in our hearts, while in the law, it was written on stones. Speaking of the law, he says, "If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For if that which was done away, [The ministration of death, written and engraven in stones,] was glorious, much more that which remaineth, [The ministration of the Spirit,] is glorious."

Now in what sense is the law, which was "written and engraven in stones" "done away?" It is "done away" as a whole so far as giving life, or producing righteousness in man is concerned. For Christ is the end of the law for righteousness to every one that believeth. The law at best could

only condemn; Christ saves. The law is also "done away" in detail. That which is purely moral never can be abolished; in its nature it is eternal. But all the rest of the law was temporal and local. It will always be right to love God, and wrong to hate him. Jesus gave all the purely moral force of the law of Moses in these words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." [Matt. xxii. 37-40.] It is evident that Christ intended to cover every precept in the decalogue, by this condensed statement. And this Gospel law is written in the hearts and put into the minds of true believers of Jesus Christ, by the Holy Spirit. This is the sense in which the law, which was "written and engraven in stones," is "done away." There is no moral or spiritual force in any statement in the ten commandments, apart from "these two commandments," which are found in the Gospel of Jesus Christ.

This epitome wherein Jesus included all the vital and spiritual force of the decalogue, has "done away" the particular day which was observed by

the Israelites as the Sabbath. This evidently is the way in which the apostles understood these two precepts; and they taught and acted accordingly. The Holy Spirit does not write in the hearts of Christians that they must keep the same day of the week as a Sabbath, which was observed by Moses and Isaiah. Paul says, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Rom. xiv. 5). Paul does not mean that it would be right for some Christians to observe the Lord's day, and for others to observe the Sabbath day. The Spirit never leads one class of Christians to do one thing, and another class the opposite thing. Such contradictions result from other influences. Moreover we know that the apostles were vigilant in counteracting Judaizing influences. Paul writes to the Church at Galatia, "Ye observe days and months, and times and years. I am afraid of you, lest I have bestowed upon you labor in vain" (Gal. x. 11). The reference is to the Jewish days which Paul would not have the Christians to observe, and in them he includes the Sabbath days; hence he adds, "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon or of the Sabbath days: which are a

shadow of things to come ; but the body is of Christ" (Colossians ii. 16, 17). In this text Paul must mean by "Sabbath days," the Mosaic weekly Sabbath days, for no other day is called a Sabbath in the Old Testament, except the day of atonement. This has been proved in a previous chapter.

A word of caution is needed in relation to following the Spirit and forsaking the word, because the law "written and engraven in stones, . . . was to be done away." All that is purely moral which is written in the sacred Scriptures can never be done away, for it is eternal. The Spirit and the word always agree, and every Christian needs the guiding wisdom which each imparts. They who follow only the impressions which they attribute to the Spirit, and dispense with the sacred Scriptures, are fanatics, and are in danger of engaging in foolish and abominable practices. Such results are not infrequent. On the other hand, those persons who are tenacious of following the written word, and have not the Holy Spirit, are mere formalists. Formalists always oppose fanaticism, and fanatics always opposes formalism. Both classes are in error. People who are tenacious of the observance of the Mosaic Sabbath day, are usually formalists, misguided in their interpretation of the Scriptures.



If they were correct in relation to the day, their Sabbath would have its authority only in "the ministration of death, written and engraven in stones," and be without the sanction of the Spirit. "The letter killeth, but the Spirit giveth life." The true spiritual Sabbath is the rest of the soul in God, to those who are saved from sin. W. Sherwen, in 1770, wrote:—

"This is my testimony, that none can receive the joy of God's salvation, enter into the Sabbath of rest, or keep holy-day to the Lord, further than they know a ceasing, and a being saved from thinking their own thoughts, following their own wills, and obeying their own wisdom; for the selfish thoughts that arise within, are the root of evil, and the foundation of the kingdom of darkness; and the light of this day of salvation, is as the axe laid to the root of the evil tree."

The Mosaic Sabbath is declared by Paul to be "a shadow of things to come," of which Christ is the body. We now have Christ, and he has delivered us from sin if we trust in him for this glorious deliverance, and we have found the Sabbath to our souls, which rest he promised to those who would take his yoke upon them, and learn of him. Without this the Sabbath to us is but a shadow. Wm. Dell truly said:—

“The crucified flesh only doth keep the true Christian Sabbath, or the everlasting rest of the new world; which is, to cease from our own works and to do the works of God. Whereas that flesh that is alive to itself, and lives its own life in itself and the creatures, never enters into the true rest, nor keeps the true Sabbath; but it always works its own works, and doth all things from itself, and for itself, and so long God will not use it. But when the flesh is crucified through the word, then God doth all in it, and takes it out of its own life and works, into his life and his works; and the more any flesh is crucified with Christ, the more doth God delight to use it and to work his own excellent works by it: for such flesh will render no resistance to God in his working; and also, it will do the works of God, merely for the glory of God and the good of his brother, being dead to all self-ends and interests.”

This accords with the declaration of Paul as recorded in the fourth chapter of Hebrews. “He that is entered into his rest [Sabbath], he also hath ceased from his own works, as God did from his.” Such is the true spiritual idea of the Sabbath in the Christian dispensation. The Sabbath of the soul, resting in Christ, is the Sabbath that remaineth to the people of God, and which the disciples of Jesus enjoy

in this life. "Let us therefore fear, lest a promise being left us of entering into his rest, [Sabbath], any of you should seem to come short of it. . . . For we which have believed do enter into rest, [Sabbath]. . . . Let us labor therefore to enter into that rest." Will those who enter into this spiritual Sabbath, observe the Lord's day? Most assuredly they will. They who have entered into the true spiritual Sabbath do "not forsake the assembling of themselves together, as the manner of some is." They say, "Come ye, and let us go up to the . . . . house of God." "I was glad when they said unto me, Let us go into the house of the Lord."

The highest type of spiritual life in this world, and the strict observance of the Lord's day go hand in hand. Contrariwise to turn back to the Mosaic Sabbath tends to produce spiritual dearth, and formalism; and such religionists in speaking of their experience often say, "I expect to have life when Christ shall come." What a delusion! Well may the apostle say to such as turn back to Judaism, in observance of days, "I am afraid of you, lest I have bestowed upon you labor in vain." Christ has come; "and unto them that look for him shall he appear the second time,

out sin unto salvation." There will be no sin-offering or salvation at his second coming for those who are not saved by his first coming. Men pass from spiritual death to spiritual life, *in this world*, if at all. Our Lord was very emphatic upon this point; saying, "Verily, verily, I say unto you, he that believeth on me hath everlasting life." Again, "Who-soever liveth and believeth in me shall never die." And again; "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John iii. 36). It is a woful delusion to hope to have spiritual life at the second coming of Christ, while we are destitute of that life in this world. The delusion is a result of turning back to Judaism. Paul speaks of such as follows:—"Their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless, when they shall turn to the Lord, the vail shall be taken away."



CHAPTER XXXIV.

THE CELESTIAL SABBATH.

We now enter upon the last chapter of this work, fervently hoping and praying that you, dear reader, with the humble author of this work, when mortality shall be swallowed up of life, may enter the celestial state and enjoy that eternal Sabbath where time will not be measured by the apparent motion of the sun or moon, and where these luminaries will not be needed, for the Lord God will be the light of the celestial abode. "And there shall be no night there; and they need no candle neither light of the sun; for the Lord God giveth them light; and they shall reign forever" (Rev. xxii. 5). Our earthly Sabbaths are types of this rest, reserved in heaven; and the types should be as near the reality itself as it is possible for them to be made. They are especially intended as a means of grace to prepare us for an abode with God, and the angels; with patriarchs, prophets, and apostles. The day is holy; it should be used in a way to make us holy, so that our home may be with the sanctified.

While the future life of the saved will be a state of rest, it will also be one of activity without fatigue. It will be uninterrupted communion with God and worship before him. There will be pleasure without pain; joy without sorrow. God's law will be the rule of action. Sabbath desecrators will not attain to that life. Every day will be a Sabbath of sacred rest, and ceaseless worship. They who in this life regard a few hours of holy worship on the Lord's day, irksome and insipid, would have no relish for that endless Sabbath. And they will not be compelled to enter upon such a service, for which they would have no capacity of enjoyment. This preparation of delight in sacred worship must be attained here.

Dear Reader, we have together, in the progress of this work, examined many abstruse questions. Ere we part with each other, let me ask you; Do you delight in the worship of God? Do the hours of worship on the holy day of the Lord seem all too short; or are they tedious and dull? Would an eternal Sabbath of worship be irksome to you? A soul that is fully saved may weary *in* religious worship, but not *of* it. Those who reach the land of the celestial Sabbath will neither tire of worship, nor in it. May the Lord grant an eternal Sabbath to all who read this book.



MY SABBATH HOME.

I have a home above,<sup>1</sup>  
From sin and sorrow free;<sup>2</sup>  
A mansion which eternal love<sup>3</sup>  
Designed and formed for me.<sup>4</sup>  
My Father's gracious hand<sup>5</sup>  
Has built this sweet abode;<sup>6</sup>  
From everlasting it was planned,<sup>7</sup>  
My dwelling-place with God.<sup>8</sup>  
My Savior's precious blood<sup>9</sup>  
Has made my title sure;<sup>10</sup>  
He passed through death's dark raging flood,<sup>11</sup>  
To make my rest secure.<sup>12</sup>  
The Comforter is come,<sup>13</sup>  
The Earnest has been given;<sup>14</sup>  
He leads me onward to the home,<sup>15</sup>  
Reserved for me in heaven.<sup>16</sup>  
Bright angels guard my way;<sup>17</sup>  
His ministers of power,<sup>18</sup>  
Encamping round me night and day<sup>19</sup>  
Preserve in danger's hour.<sup>20</sup>  
Loved ones are gone before,<sup>21</sup>  
Whose pilgrim days are done;<sup>22</sup>  
I soon shall greet them on that shore<sup>23</sup>  
Where partings are unknown.<sup>24</sup>  
But more than all, I long  
His glories to behold,<sup>25</sup>  
Whose smile fills all that radiant throng<sup>26</sup>  
With ecstasy unold.<sup>27</sup>

That bright, yet tender smile—<sup>29</sup>  
 My sweetest welcome there—<sup>30</sup>  
 Shall cheer me through the "little while"<sup>31</sup>  
 I tarry for Him here.<sup>32</sup>

Thy love, thou precious Lord,<sup>33</sup>  
 My joy and strength shall be,<sup>34</sup>  
 Till thou shalt speak the gladdening word<sup>35</sup>  
 That bids me rise to thee.<sup>36</sup>

And then through endless days,<sup>37</sup>  
 Where all thy glories shine,<sup>38</sup>  
 In happier, holier strains, I'll praise<sup>39</sup>  
 The grace that made me thine.<sup>40</sup>

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<sup>1</sup> 2 Cor. v. 1. <sup>2</sup> Rev. xxi. 4, 27. <sup>3</sup> John xiv. 2. <sup>4</sup> Matt. xxv. 34. <sup>5</sup> Eph. i. 3. <sup>6</sup> Heb. xi. 6. <sup>7</sup> Eph. i. 11. <sup>8</sup> Ex. xv. 17. <sup>9</sup> Heb. ix. 11, 12. <sup>10</sup> Heb. x. 14. <sup>11</sup> Psa. xlii. 7. <sup>12</sup> Heb. x. 15. <sup>13</sup> Acts ii. 2-4. <sup>14</sup> Eph. i. 3, 14. <sup>15</sup> Rom. viii. 14. <sup>16</sup> 1 Peter i. 4, 5. <sup>17</sup> Heb. i. 14. <sup>18</sup> Psa. ciii. 20. <sup>19</sup> Psa. xxxiv. 7. <sup>20</sup> 2 Kings iv. 16, 17. <sup>21</sup> 1 Thess. iv. 14. <sup>22</sup> Heb. xi. 13. <sup>23</sup> 1 Thess. ii. 19. <sup>24</sup> 1 Thess. iv. 17. <sup>25</sup> Ex. xxxiii. 18. <sup>26</sup> John xvii. 24. <sup>27</sup> Psa. iv. 7. <sup>28</sup> 1 Cor. ii. 9. <sup>29</sup> Num. vi. 25, 26. <sup>30</sup> Matt. xxv. 34. <sup>31</sup> John xiv. 18, 19. <sup>32</sup> 1 Thess. i. 10. <sup>33</sup> Cant. i. 2. <sup>34</sup> John xv. 10, 11. <sup>35</sup> Cant. ii. 10. <sup>36</sup> Cant. ii. 13. <sup>37</sup> Psa. cxlv. 5. <sup>38</sup> Rev. xxi. 23. <sup>39</sup> Rev. v. 9, 10. <sup>40</sup> Eph. ii. 8. H. B.



CHAPTER XXXV.

*(An Appendix.)*

CHRONOLOGICAL INDEX TO THE MOST IMPORTANT  
INCIDENTS RECORDED IN THE BIBLE.

PERIOD I.—THE CREATION.

Genesis i. 1.—“In the beginning God created the heaven and the earth.”

The period of the earth's history covered by this verse belongs to the science of geology. The record thereof is found in the different strata of the earth's crust, and in the fossils which plainly indicate successive epochs of geological time. Neither the date nor the duration of these epochs is indicated in the Bible.

B. C.

5553. Gen. i. 3, 5.—(First day.) “God said let there be light, and there was light. . . . And God called the light day, and the darkness he called night: and the evening and the morning were the first day.”

If we are correct, this first day began immediately after the Autumnal equinox, about sunset.

This first day corresponds to our Monday, September 23d, before the Christian era 5552 years and 100 days.

i. 6.—(Second day.) On this day God made a firmament which divided the waters which were in the air from the waters which were on the earth.

i. 9.—(Third day.) The waters on the earth were gathered into seas, so that dry land appeared. And the earth brought forth grass, herbs and trees, with seeds in them.

i. 14.—(Fourth day.) On this day the mist in the air had so far disappeared as to allow the sun to shine upon the earth by day, and the moon and stars by night.

i. 20.—(Fifth day.) God made fish in the waters, and birds to fly in the air.

i. 24.—(Sixth day.) On this day God made the beasts of the field, and things which creep upon the earth.

i. 26.—The last and crowning work of God in the creation was performed when he made man in his own image and likeness: to whom

he gave dominion over all living creatures in the sea, in the air, and on the earth.

i. 29.—God gave man, for food, the seed of herbs and fruit of trees.

ii. 2.—(Seventh day.) “God finished on the sixth day his works which he made, and he ceased on the seventh day from all his works which he made. And God blessed the seventh day and sanctified it, because in it he ceased from all his works which God began to do.” (Septuagint.)

PERIOD II.—FROM THE FALL OF MAN TO THE FLOOD.

B. C.

5553. Gen. iii.—Man falls from his state of purity, and God pronounced the sentence upon the guilty pair; yet he promised a Savior, of the seed of the woman.
5551. iv. 1.—The world first peopled after Adam and Eve had left paradise.
5424. 8.—About this time Cain and Abel offer sacrifice, and Abel is murdered by his brother.
5323. v. 3.—Seth born. Adam's age, 230.
5118. 6.—Enos born. Seth's age, 205.
5116. iv. 26.—About this time men began to call upon the name of the Lord.
4928. v. 9.—Cainan born. Enos' age, 190.

B. C.

4758. 12.—Mahalaleel born. Cainan's age, 170.  
4622. 5.—Adam died, aged 930 years.  
4593. 15.—Jared born. Mahalaleel's age, 165.  
4431. 18.—Enoch, the seventh from Adam, born.  
Jared's age, 162.  
4411. 8.—Seth died, aged 912 years.  
4265. 21.—Methuselah born. Enoch's age, 165.  
4213. 11.—Enos, the third from Adam, died, aged  
905 years.  
4079. 25.—Lamech, the father of Noah, born.  
Methuselah's age, 187.  
4066. 23, 24.—Enoch, in the 365th year of his  
age, taken up to God.  
4018. 14.—Cainan died, aged 910 years.  
3891. 28.—Noah, the father and patriarch of the  
new world after the flood, born. Lamech's  
age, 188.  
3863. 17.—Mahalaleel, the fifth from Adam, died,  
aged 895 years.  
3631. 20.—Jared, the sixth from Adam, died,  
aged 962 years.  
3411. Gen. vi. 3, 1 Pet. iii. 20, 2 Pet. ii. 5.—God  
commands Noah to preach repentance, and to  
build the ark, 120 years before the flood.  
3391. Gen. v. 32.—To Noah, aged 500 years, is  
born Japheth, and two years after, Shem.  
3302. v. 31.—Lamech, the ninth from Adam,



- B. c. died, aged 777 years. He is the first man whom the Scriptures mention to have died a natural death before his father.
3297. 27.—Methuselah died, in the 969th year of his age. He was the oldest man.
3291. vii. 11.—The flood came upon the earth in the 600th year of Noah's age.

ERIOD III.—FROM THE FLOOD TO TERAH'S DWELLING  
AT HARAN.

- B. C.  
3290. Gen. vii. 18, 20, ix. 9, 20.—The flood ceased, and Noah, with his family, and the creatures he carried in with him, came out of the ark, and offered burnt-offering. At the same time God made a covenant with Noah and his seed, promising never more to destroy the world by water; in token whereof he placed the rainbow in the cloud.
3289. xi. 10.—Arphaxad born. Shem's age, 100.
3154. xi. 12.—Cainan born. (In the Septuagint only.) Arphaxad's age, 135.
3024. 13.—Salah born. Cainan's age, 130.
2941. ix. 29.—Noah died, aged 950.
2894. xi. 14.—Eber born. Salah's age, 130.
2789. 11.—Shem died, aged 600.
2760. 16.—Peleg born. Eber's age, 134.

B. C.

2751. 13.—Arphaxad, the third from Noah, died, aged 535.
2692. 13.—Cainan, the fourth from Noah, died, aged 460 years. (Septuagint.)
- x. 4-8.—About this time Nimrod begins to exalt himself by laying the first foundation of the Assyrian monarchy.
2646. 11.—Nineveh, the metropolis of Assyria, built.
- xi. 4-8.—About this time the posterity of Nimrod begin to build the city and tower of Babel, so called from the confusion of languages which God sent among the workmen.
2630. 18.—Reu born. Peleg's age, 130.
- Ps. cv. 23; Is. xix. 11.—Mizraim, the grandson of Ham, led colonies into Egypt, and laid the foundation of a kingdom, which lasted 1663 years; whence Egypt is called the land of Ham, and the Egyptian Pharaohs boasted themselves to be the sons of ancient kings.
2498. Gen. ix. 20.—Serug born. Reu's age, 132.
2490. 17.—Heber, the sixth from Noah, died, aged 404. From him Abraham and his posterity were called Hebrews. (Gen. xiv. 13.)
2421. xi. 19.—Peleg, the seventh from Noah, died.

- B. C.  
2368. 22.—Nahor born. Serug's age, 130.  
2289. 24.—Terah, Abram's father, born. Nahor's age, 79.  
2160. Nahor, thirteenth from Noah, died.  
2159. 26, 32.—Abram born. He was 75 years of age when his father, Terah, died, aged 205 years; so that Terah begat not Abram in the 70th year of his age, but Nahor and Haran, and in the 130th year of his age begat Abram. (See Acts vii. 4.)  
2149. 29, 30; xvii. 17—Sarai, Abram's wife (called also Iscah), Haran, Abram's brother's daughter, born ten years after her husband.  
2291. xi. 21.—Reu, the eighth from Noah, died.  
2268. 23.—Serug, the ninth from Noah, died.  
xiv. 1-3, etc.—About this time Chedor-laomer, king of Elam, subdued the kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela; who serve him twelve years.  
2085. xi. 31.—Terah, with his family, left Ur of the Chaldees, and dwelt at Haran.

PERIOD IV.—FROM ABRAM LEAVING HARAN, TO THE  
TEN PLAGUES.\*

- B. C.  
2084. Gen. xii. 1, 3; Gal. iii. 17; Ex. xii. 40.—Abram, after his father's decease, in the 75th year of his age, is commanded by God to enter

B. C. upon the land of Canaan, which God promised to give unto his seed, and that in his seed (viz, Christ Jesus our Lord) all the families of the earth should be blessed. From this date to the exodus of the Israelites out of Egypt are reckoned 430 years.

2083. 10.—In the year following, a famine in the land of Canaan forced Abram, with his family, to go into Egypt.

Abram and Lot in this same year return into Canaan; but the land not being sufficient for both their flocks, they part asunder. Lot went to Sodom. God renewed his promise to Abram. He removed to Hebron, and there builded an altar.

xiii.; xiv. 4, 19, 20.—Bera, the king of Sodom, with four other kings, rebelled against Chedorlaomer, but were overcome by him in the valley of Siddim. Lot being taken prisoner, Abram rescued him, slew Chedorlaomer and his confederates, and in his return is blessed by Melchisedec, king of Salem, and priest of God, to whom Abram gave tithes. The rest of the spoils, his partners having had their portions, he restored to the king of Sodom.



B. C. xv. 2.—Abram complained for want of an heir. God promised him a son, and to multiply his seed. Canaan is promised again, and confirmed by a sign.

2074. Sarai, being barren, giveth Hagar, her handmaid, to Abram.

2073. xvi. 15.—Ishmael, Hagar's son, born.

2060. xvii. 5.—God made a covenant with Abram, and in token of a greater blessing, changed his name into Abraham. As a seal of this covenant, circumcision is ordained. Sarai's name is also changed into Sarah, and she is blessed. God promised them a son, and commanded that his name be called Isaac; in him God promised to establish his covenant.

xviii.—Abraham entertained three angels, who renewed the promise to him of having a son. God revealed to Abraham the destruction of Sodom, with whom Abraham interceded for Lot and his family. (See Gen. xix. 29.)

xx.—Lot is commanded, for the preservation of himself and his family, to get out of Sodom, and to flee to the mountain; but by much entreaty he obtained leave to go into Zoar. Sodom, Gomorrah, and all the cities in the vale of Siddim, with all the inhabitants

- B. C. of them, are for the most horrible sins destroyed by fire and brimstone from heaven. The Dead Sea remains a monument thereof unto this day. Lot's wife, for looking back upon Sodom, contrary to God's command, is turned into a pillar of salt; and Lot himself, fearing to continue at Zoar, leaves the plain country, and went to the mountain, carrying his two daughters with him.
2059. xxi. 2.—Isaac born in the 100th year of Abraham's age. Not long after, to Lot are born Moab and Ammon, his sons, at the same time, and his grandsons.
2055. 9, 10.—Hagar and Ishmael, at Sarah's request, are cast forth.
2041. xi. 15.—Salah, the fourth from Noah died.
2034. xxii.—God tempted Abraham to offer Isaac. Abraham gave proof of his faith and obedience.
2022. xxiii.—Sarah died at Hebron in Canaan, in the 127th year of her age.
2019. xxiv.—Isaac married Rebekah the daughter of Bethuel, the son of Nahor, in the 40th year of his age.
1999. xxv. 24.—Jacob and Esau born in the 60th year of their father Isaac's age.

B. C.

1984. 7.—Abraham died, aged 175 years.
1959. xxvi. 34.—Esau, aged forty years, married Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite.
1937. xxv. 17.—Ishmael died, aged 137 years.
1930. xxvii., xxviii., xxix.—Jacob, by his mother's instruction, obtained the blessing from Isaac his father, which was designed for Esau. Upon which he is forced to flee into Mesopotamia, to shun his brother's rage. Upon the way are foretold unto him in a vision the blessings of his posterity. At length he went to his uncle Laban's house, and covenanted to serve him seven years for his daughter Rachel.
1923. After Jacob had served seven years for Rachel, Laban deceived him by giving him Leah; and Rachel is also given him to wife, upon condition of serving him seven years more.
- Of Leah are born,
1922. 32.—Reuben,
1921. 33.—Simeon,
1920. 34.—Levi,
1919. 35.—Judah, from whom the Jews receive their denomination.
1915. xxx. 23.—Rachel, having been long barren,

- B. C. at length bears Joseph. Jacob, desiring to depart, is persuaded by Laban to serve six years more for some part of his flock.
1909. xxxi.—Jacob, after he had been twenty years in Mesopotamia, sets forward on his journey homeward, without acquainting his father or his brothers-in-law.
- xxxii.—Rachel steals her father's gods, and is pursued by Laban. Jacob by his prudence is reconciled to his brother Esau. He wrestled with an angel at Peniel, and is called Israel.
- xxxv. 16-18.—Benjamin is born, and Rachel died. Some think that Job lived about this time.
1892. xxxvii.—Joseph is hated by his brethren, and is sold to merchantmen, Ishmaelites and Midianites, who carry him into Egypt, where he is sold to Potiphar, an officer of Pharaoh, and by him made overseer of his house.
1881. xxxix., xl.—Joseph resisted the temptations of his master's wife; he was falsely accused by her, and cast into prison. He interpreted the dreams of Pharaoh's butler and baker, which came to pass according to his interpretation.



B. C.

1879. xxxv. 28.—Isaac died, aged 180 years, and was buried by his sons, Jacob and Esau.

1878. xli. 25.—Joseph interpreted Pharaoh's two dreams; he gave Pharaoh counsel, and was made governor of the whole land of Egypt.

47, 50.—Here begin the seven years of plenty in the land of Egypt. About this time Manasseh and Ephraim, Joseph's two sons, are born of Asenath, daughter of Potipherah, priest of On.

1871. 54.—Here begin the seven years of famine.

1870. xlii. 1, 4.—Jacob sent his ten sons to buy corn in Egypt; they are imprisoned by Joseph for spies, but are set at liberty on condition of bringing Benjamin, and Simeon is kept as a pledge.

xliii., xlv.—Jacob was with much difficulty persuaded to send Benjamin. Joseph made himself known to his brethren, and sent for his father by command from Pharaoh.

1870. xlvi.—Jacob having offered sacrifice to God that his son Joseph was yet alive, went with all his family into Egypt in the third year of the famine, and 130th year of his age. He was seated in the land of Goshen.

1867. Joseph received all the money, lands and

B. C. cattle of the Egyptians for bread; only the lands belonging to the priests he did not buy.

1852. xlvi. xlix.—Jacob adopted Ephraim and Manasseh, and blessed them, and all his sons; prophesied the descent of the Messiah from Judah, and died, aged 147 years, seventeen whereof he lived in Egypt. He was with great pomp carried into Canaan, and buried in the sepulchre of his father.

1805. 1.—Joseph on his death bed prophesied to his brethren their return to Canaan; took an oath of them to carry his bones out of Egypt, and died, aged 110 years.

The book of Genesis ends in the death of Joseph, containing the history of 3748 years; next to which in order of time the book of Job follows, written (as it is generally believed) by Moses.

1783. Levi died in Egypt, aged 137 years. He was grandfather to Moses and Aaron.

1740. Exodus i. 8.—Here begins the bondage of the children of Israel, when a king rose up in Egypt, who knew not Joseph.

1737. vii. 7.—Aaron born three years before his brother Moses, 83 years before the departure of the children of Israel out of Egypt.

b. c. i. 15, 22.—Pharaoh, having in vain commanded the Hebrew midwives to destroy all the males of the Israelites, sent forth an edict, charging that they be all cast into the river.

1734. ii. 1, 5, 10.—Moses is born, who, being hid in the flags by the river's side, is found by Pharaoh's daughter, and becomes her adopted son.

1694. Moses, in the 40th year of his age, having slain an Egyptian, whom he saw contending with a Hebrew, fled into Midian, where he married Zipporah, the daughter of Reuel, or Jethro, a priest, and lived with him forty years. Caleb, the son of Jephunneh, born.

1654. Ex. iii.—Whilst Moses kept his father-in-law's sheep at Mount Horeb, God appeared to him in a burning bush, and sent him to deliver Israel.

v.—Moses and Aaron, having declared to Pharaoh the message on which they were sent unto him from God, were charged by him as heads of a mutiny, and sent away with many bad words; and more grievous labors were forthwith laid upon the Israelites.

vii. 7; Psalms lxxviii, cv.—Moses being now 80, and Aaron 83 years of age, urged thereunto by God, return again unto Pharaoh,

B. C. where the magicians by their sorcery imitating the miracle of Aaron's rod turned into a serpent, made Pharaoh more obstinate than he was before. Wherefore God by the hand of Moses laid ten plagues upon the Egyptians.

PERIOD V.—FROM THE EXODUS TO THE FOUNDATION OF THE TEMPLE.

B. C.

Exodus xii. 11.—Upon the fourteenth day of the first month (which was Friday, April the 4th, with us), in the evening, the passover was instituted.

1654. 29, 41.—Upon the fifteenth of the same month, at midnight, the first-born of Egypt being all slain, Pharaoh and his servants made haste to send away the Israelites; and they went out of bondage, being the complete term of 430 years from the first pilgrimage of their ancestors, reckoning from Abraham's departure out of Charran.

xiv.—At the Red Sea, Pharaoh with his host overtook them; Moses divided the waters with his rod, and the children of Israel passed through on dry ground unto the desert of Etham. Pharaoh and his army followed; they were all overwhelmed by the waters coming together.

xvi.—Upon the fifteenth day of the second



month (being Monday, May the 5th, with us), the Israelites came to the wilderness of Zin, which lies between Elim and Sinai, where, for want of food, they murmured against God and their leaders. About the even-tide God sent them quails, and the next morning rained upon them manna from heaven; and upon that kind of bread they lived during forty years. An omer of it was preserved for a memorial. On the Mosaic Sabbath, which was the twentieth day of the second month (being Saturday, May the 10th, with us), no manna fell.

xvii. 1-7.—At Rephidim, which was the eleventh place of their encamping, the people murmured for want of water; Moses gave them water, by striking the hard rock in Horeb with his rod.

8-13.—The Amalekites, falling upon the rear of the Israelites, were discomfited by Joshua, whilst Moses held up his hands to God in prayer.

xx.—God published his law, contained in the Ten Commandments, with a terrible voice from Mount Sinai, on the fifth day of the third month (with us, Sunday, the 25th day of May).

xxi., xxii., xxiv.—The people being in great

fear, God gave them sundry other laws, which being written in the book of the covenant, Moses proposed them to the people.

9, 18; xxv.—Moses and Aaron, Nadab and Abihu, and seventy men of the elders of Israel, went up into the mount, and there beheld the glory of God; the rest returning, Moses with his servant Joshua abode there still, and waited six days, and upon the seventh day God spoke unto him, and there he continued forty days and forty nights, eating no meat all that while, nor drinking water (Deut. ix. 6), where he received God's command touching the frame of the tabernacle, the priests' garments, their consecration, sacrifices, and other things comprised in this and the six following chapters.

xxx. 18; xxxii.—At the end of forty days, God gave Moses the two tables of the law in stone, made by God's own hand, and written with his own finger; bidding him withal quickly to get him down, for that the people had already made to themselves a molten calf to worship. Moses by prayer pacified God, and went down from the mount, and seeing the people keeping a festival in honor of their idol

B. C. in the camp, he broke the tables of the law at the foot of the mount; for which the Jews keep a solemn fast unto this day.

1654. 20, 28.—Moses having burnt and defaced the idol, put 3000 of the idolaters to death by the hands of the Levites.

xxxiv.—God commanded Moses to frame new tables of stone, and to bring them with him into the mount. Moses brought them the next morning, and while he stood in the cleft of a rock, God passed by, and showed him a glimpse of his glory.

10.—God renewed his covenant with his people, and upon certain conditions gave them his laws again.

xxxix.—In the first six months of this year, the tabernacle, the ark of the covenant, the altar, the table of shew-bread, the priests' garments, the holy ointments, the candlestick, and other utensils and vessels belonging to the sacrifices, were finished in the desert at Mount Sinai, and were brought unto Moses.

1653. xl.—The tabernacle was set up and anointed with holy oil. Aaron and his sons were consecrated for the priesthood.

Lev. x.—Nadab and Abihu, for offering

B. C. strange fire, were struck dead in the place by fire from heaven.

1653. Numb. vii.—The princes of the tribes presented their offerings toward the dedication of the tabernacle.

ix.—The second passover was instituted.

x. 29; Exodus xviii.—Jethro, who was also called Hobab, brought his daughter Zipporah, with her two sons, Gershom and Eliezer, which were left with him, to his son-in-law Moses.

Numb. xi. 31.—The people lusted for flesh; God gave them quails in wrath, and sent withal a most grievous plague among them.

xii.—God rebuked the sedition of Miriam and Aaron, and maintained Moses' right.

xiii.—From the wilderness of Paran, near Kadesh-barnea, twelve men were sent (among whom were Caleb and Joshua) to discover the land of Canaan. Returning they brought with them a branch of a vine, with a cluster of grapes upon it. Ten of the twelve so sent spoke ill of the country, declared it barren, and magnified the cities for their strength, and the giantly stature of the inhabitants.

xiv.—The people, terrified with this relation,



B. C. were about to return into Egypt, from which Caleb and Joshua endeavoring to dissuade them were like to be stoned. At this, God was so provoked that he threatened to destroy them, but was prevailed upon by Moses through his prayers to spare them. Nevertheless he denounced that all who were then twenty years old and upward (except Caleb and Joshua) should die in the wilderness. The men who raised the evil report were all destroyed by sudden death. Some endeavoring to enter upon the promised land, contrary to the command of God, were smitten by the Amalekites and Canaanites.

1634. Numb. xvi., xvii.—Korah, Dathan, and Abiram, for raising a mutiny against Moses and Aaron, were swallowed alive into the earth, and 250 of their associates. Twelve rods being brought by twelve princes, and laid in the sanctuary, Aaron's rod only budded, and brought forth almonds, and was laid up before the ark, for a memorial to those who should afterwards be given to rebellion.

1615. xx. 1.—Here Miriam, the sister of Moses and Aaron died.

2, 12.—The people again for want of water

B. C. murmur against Moses and Aaron, whom when God had commanded to call water out of the rock only by speaking to it, Moses, being moved through impatience, speaks unadvisedly with his lips, and strikes the rock thrice with Aaron's rod, and thereby draws water from it; but for transgressing God's command, they are both debarred from entering into the land of Canaan.

23, 28.—In the fifth month of this year Aaron died at Mosera, on the top of mount Hor, at the age of 123 years, leaving his son Eleazar, his successor, in the high priesthood.

1615. xxxi: 5, 9. John iii. 14. 1 Cor. x. 9.—

The people murmuring are plagued with fiery serpents, whereof many die; upon their repentance God commands that a brazen serpent be made and lifted up upon a pole, that as many as look on it may live.

Numbers xxi.—About the latter end of this year, all those who at Kadesh-barnea mutinied against God being dead; the Israelites encamp at mount Pisgah.

21-25.—Sihon, king of the Amorites, refusing them passage through his country, is slain, and the Israelites possess his land.

B. C.

1614. 33-35.—Og, the king of Bashan, coming out against Israel, is destroyed with all his people, not one left alive, and his country possessed by the Israelites.

xxii. 1, 2.—After these victories the Israelites set forward, and encamp in the plains of Moab.

3. Joshua xxiv. 9.—Balak, king of Moab, considering what the Israelites had done to the Amorites, fears, lest under pretence of passing through his country, they should possess themselves of his whole kingdom, takes counsel with the princes of the Midianites his neighbors, and sends for Balaam, a soothsayer out of Mesopotamia, to come and curse the Israelites, promising him great rewards for his labor; purposing afterwards to make war upon them.

Numbers xxii. 7, 35.—Balaam, forewarned of God, refused at first to come; but being sent for a second time, he importuned God to let him go, and went with a purpose to curse Israel; but God, offended thereat, made the dumb ass of this wizard, on which he rode, to speak in a man's voice, to reprove his folly.

2 Pet. ii. 15, 16. Numb. xxiii. Deut. xxiii.

B. C. 5. Joshua xxiv. 10. Numb. xxv. 1, 3.—Balaam twice offered sacrifice, and would have cursed Israel, to gratify Balak, but being forced thereto by the Spirit of God, instead of cursing, he blessed them altogether; foretelling what felicity attended them, and what calamities should befall their enemies.

1614. Deut. iv. 3. Psa. cvi. 28. Rev. ii. 14. 1 Cor. x. viii. Numb. xxv.—By his advice the women of Moab and Midian are set to work to turn the Israelites away to idolatry. Wherefore God commands Moses first to take all the ring-leaders of this disorder, and to hang them up before the sun, and then give order to the judges to put to death all such as had joined themselves to Baal-peor. Last of all, God sends a plague upon the people, whereof die 23,000 men in one day: which added to them which were hanged and killed with the sword, amount in all to 24,000.

Phinehas, the son of Eleazar, by killing Zimri, the chief of his father's family, and Cozbi, the daughter of Zur, a prince of the Midianites, appeased the wrath of God, and the plague ceased. God therefore settled the high priesthood forever upon the house of Phinehas, and



B. C. commanded that war be made upon the Midianites.

1614. Psa. cvi. 30. Numb. xxvi. 1-17.—Moses and Eleazar, by God's command, in the plain of Moab, near unto Jordan, over against Jericho, number the people from twenty years old and upwards, and find them to be 601,730 men, besides the Levites, whose number, reckoning them from one month old and upwards was 23,000; and then Moses received command for the distribution of the land of promise among the Israelites.

xxvii. 1, 2.—The daughters of Zelophehad had their father's land parted among them, for want of male issue; this occasions the law for succession in heritages to be made.

12-23. Deut. iii. 26-28.—God signifies to Moses that he shall die, and Joshua is thereupon declared to be his successor; upon whom Moses lays his hands, and gives him instructions. Several laws are made.

Numb. xxxi. Josh. xiii. 21, 22.—Twelve thousand of the Israelites under the command of Phinehas vanquish the Midianites, and put to the sword all the males among them, with their five princes, and among them Zur, the

B. C. father of Cozbi, and Baalam the wizard; but they save the women alive; at which Moses is wroth, and commands that every male child, and all the women, except such as be virgins, be killed.

1614. Numb. xxxii. Deut. iii. Josh. xiii. and xxii.—The lands which belonged to Sihon and Og, namely, all from the river Arnon to mount Hermon, Moses divides and gives to the tribes of Reuben and Gad, and the half-tribe of Manasseh; so that their possessions lay on the east side of Jordan; nevertheless they assist the rest of the tribes in all their wars, till they have subdued the Canaanites, and possessed the promised land.

Deut. xxvii, xxviii.—Moses commands the people, that in their passage over Jordan they shall set up great stones, and engrave the Ten Commandments on them, with the form of blessing upon mount Gerizim, and of cursing on mount Ebal, exhorting them to observe the law of God, by setting before their eyes the benefits that would ensue.

xxxiii.—Moses now drawing near to his end, blessed every tribe in particular, by way of prophecy, save only the tribe of Simcon.

B. C.

1614. xxxiv.—In the 12th month of this year he went up to mount Nebo, and from thence beheld the land of promise, and there died, aged 120 years.

Here ends the Pentateuch, or five books of Moses, containing the history of 3938 years and a half, from the beginning of the world.

Josh. ii.—Joshua being confirmed in his government by God, sends forth spies from Shittim to the city of Jericho, who, being harbored by Rahab, are privately sent away, when search is made for them.

iii. iv.—Upon the tenth day of the first month, (our Monday,) the day that the Paschal Lamb was to be chosen out of the flock, the Israelites under the command of Joshua, a type of Jesus Christ, go up out of the river Jordan into the promised land of Canaan.

v. 10.—Upon the 14th day of the same month, in the evening, the Israelites celebrate their first passover in the land of Canaan.

Josh. v. 11, 12.—Next day after the passover manna ceased to fall.

13.—Our Lord Jesus, Captain of his Father's host, appears to Joshua, the typical Jesus, before Jericho, with a drawn sword in

B. C. his hand, and promised there to defend his people.

1614. vi.—Jericho, the ark of the Lord having been carried round about it, is taken the seventh day, the walls thereof falling down at the sound of the priests' trumpets.

vii. viii.—The Israelites besiege Ai, and are smitten by their enemies, God having abandoned them for sacrilege committed by Achan.

30-35.—On mount Ebal, according to the law made, is an altar erected, and the Ten Commandments engraven on it; the blessings and cursings are repeated on mount Ebal and mount Gerizim, and the book of the law read in the ears of the people.

ix.—The kings of Canaan combine against Israel; only the Gibeonites craftily find a way to save their own lives by making a league with them.

Ex. xxiii. 10, 11 —From the autumn of this year, after the failing of manna, they began to till the ground; the rise of the sabbatical years is to be taken from this date.

1608. Josh. xxiii.—Joshua, now grown old, is commanded by God to divide all the land on the west of Jordan among the nine tribes remain-



B. C. ing, and the other half-tribe of Manassch. The Lord and his sacrifices are the inheritance of Levi.

1608. xi.—The rest of the kings, with whom Joshua had waged war for six years, resolve to set upon him with united forces: but Joshua came upon them unawares, slew them, and possessed their countries.

1607. The first sabbatical year, or year of rest; from hence the year of Jubilee, or every fifty years' space is to be reckoned.

xviii.—The tabernacle is set up at Shiloh, (thought to be the same with Salem.)

xxii.—The Reubenites, Gadites, and the half-tribe of Manassch, with a blessing, are sent home to their possessions on the other side of Jordan.

1589. xxiii. xxiv.—Joshua gathers together all Israel, exhorts them to obedience, having led the Israelites 25 years, briefly recited God's benefits to them, renewed the covenant between them and God, and died, 110 years old. (See Josephus, v. 1, 29.)

Judges ii. 7, iii, 6, 7.—After the decease of Joshua, and the elders who outlived him, and who remembered the wonders which God had

B. C. wrought for Israel, there succeeded a generation of men which forgot God, and mingle themselves with the Canaanites by marriage, and worship their idols. In this time of anarchy and confusion, when every man did that which seemed right in his own eyes, all those disorders were committed, which are reported in the five last chapters of the Book of Judges; to wit, the idolatry of Micah and the children of Dan; the war of the Benjamites, and the cause thereof.

1560. 8.—God, being highly provoked, gave them up into the hands of Cushan, king of Mesopotamia; which first calamity of theirs holds them but eight years.

1552. 9–11.—Othniel, the son of Kenaz, and son-in-law to Caleb, stirred up by God as a judge and avenger of his people, defeats Cushan, and delivers the Israelites out of bondage; and the land rested forty years after the first rest which Joshua procured for them.

1512. 12, 14.—Othniel dying, the Israelites fell again to sin against God, and are given over into the hands of Eglon, king of Moab, who, joining with the Ammonites and the Amalekites, overthrows the Israelites, and takes Jeri-

B. C. cho; and this second oppression continued eighteen years.

1494. 15, 30.—Ehud, the son of Gera, is raised up by God to be an avenger of his people; for feigning a message to Eglon, he runs him through with his dagger; then getting away, he gathers all Israel into a body on mount Ephraim, and slays 10,000 of the most valiant men of Moab: and the land rested eighty years after the former rest obtained by Othniel.

31.—After him, Shamgar, the son of Anath, slew 600 Philistines with an ox-goad, and he also avenged Israel.

1414. iv. 1-3.—The Israelites, after the death of Ehud, returning to their old sin, are given up by God into the hands of Jabin, king of Canaan; and this thralldom continued twenty years.

1394. 5.—Deborah, the wife of Lapidoth, a prophetess, who at this time judged Israel in mount Ephraim, and Barak of the tribe of Naphtali, being made captain of the host of Israel, in sight of Megiddo, overcame Sisera, captain of Jabin's army, whom Jael, the wife of Heber the Kenite, afterward killed in her own tent.

- B. C. For a memorial of which victory Deborah composed a song; and the land rested forty years after the former rest obtained by Ehud.
1354. vi. 1.—The Israelites sinning again are delivered into the hands of the Midianites; which fourth thralldom lasted seven years. Hereupon they cry unto God for help, and are reproved by a prophet.
1347. vii., viii.—Then Gideon, the son of Joash, of Manasseh, is by an angel from God sent to deliver them.
1307. viii. 33.—Gideon died, and the Israelites falling back again to idolatry, worship Baal-berith for their god.
1307. Judges ix. 1, 2, 22.—Abimelech, the son of Gideon, purposing to get to himself the kingdom which his father had refused, slew seventy of his brothers all upon one stone; and having, by the help of the Shechemites, been made king, Jotham, the youngest son of Gideon, who only escaped Abimelech, from the top of mount Gerizim expostulates with them for the wrong they had done his father's house.
- 22, 50, 2 Sam. xi. 21.—Abimelech, having reigned three years over Israel, Gaal, a Shechemite, conspires against him; which being dis-



- B. C. covered to him by Zebul, he utterly destroys the city of Shechem.
1304. Judges x. 1, 2.—Tola, the son of Puah, after Abimelech, judged Israel twenty-three years.
1281. 3.—Jair, the Gileadite, succeeds Tola, and judged Israel twenty-two years.
1259. 8.—The Israelites, forsaking again the true God, fall to worship the gods of several nations, and are given up into the hands of the Philistines and Ammonites; which fifth thralldom lasted eighteen years.
1241. xii. 7.—Jephthah, the Gileadite, being made captain of the host of Israel, subdues the Ammonites; before the battle he vows his daughter unawares to be offered in sacrifice, and afterward performs it. He judged Israel six years.
1235. 9.—Ibzan, the Bethlehemite, succeeded Jephthah and judged Israel seven years.
1228. 11.—Elon, the Zebulonite, succeeded Ibzan and judged Israel ten years.
1218. 13, 14.—Abdon, the Ephraimite, succeeded Elon, and judged Israel eight years.
1210. xiii. 1; xv. 20.—Servitude to the Philistines, which lasted forty years, including twenty years of the judgeship of Sampson.

B. C.

1170. 1 Sam. iv. 18.—Eli the high priest (in whom the high priesthood was translated from the family of Eleazar to Ithamar's) succeeded Abdon, and judged Israel forty years.

1110. vii. 10–17.—After twenty years the Israelites, by Samuel's persuasion, solemnly repented at Mizpeh, and, upon their conversion, God, by thunder from heaven, delivered them from the invasion of the Philistines, who were subdued, the hand of the Lord being against them all the days of Samuel, who judged Israel twelve years.

1098. viii. ; Hosea xiii. 10 ; 1 Sam. xi. 12.—Samuel, having grown old, took for his assistance in his government his sons ; by whose ill management of affairs, the Israelites required a king to be given them.

xvii. 12.—David, the son of Jesse the Ephrathite, born at Beth-lehem-judah, thirty years before he succeeded Saul in the kingdom.

xvi. 11.—God rejected Saul, and sent Samuel to Beth-lehem, there to anoint David king, whom Saul ever after extremely persecuted.

xviii.—Yet Jonathan, Saul's son, loved him,

B. C. and oftentimes rescued him from Saul's cruelty.  
1098. xxiv.—David, having Saul twice in his power, forbore to hurt him.

xxviii.—Saul, seeing the army of the Philistines, was in great fear; and (Samuel being now dead) went to En-dor to consult with a witch; the woman raised an apparition of Samuel, and Saul received from it that dreadful doom which befell him.

2 Sam. ii. 8.—Abner, who was captain of the host of Saul, carried Ishbosheth, Saul's son, to Mahanaim, and there made him king over the rest of Israel.

1056. 12-32. iii.—After two years there arose frequent and mortal skirmishes between a party of men on David's side, headed by Joab, David's nephew, and another party on Ishbosheth's side, whereof Abner was chief. But the former still grew stronger and stronger.

21.—Abner, affronted by Ishbosheth, revolted to David, and dealt with the chief men of Israel to transfer the whole kingdom unto him.

iv. 2-7.—Baanah and Rechab murdered their lord and master Ishbosheth, as he laid resting himself upon his bed. They brought

B. C. his head to David, who in detestation of their treason caused them immediately to be put to death.

1056. v.—The captains and elders of all the tribes, coming to Hebron, anointed David a third time, and made him king over all Israel.

1 Chron. xi; 2 Sam. v.—David, with all Israel, marched to Jerusalem against the Jebusites, and took the fort of Zion, and called it the city of David, and made Jerusalem the seat of his kingdom, and reigned there over all Israel 33 years.

vi.; 1 Chron. xvi.; 2 Chron. i. 4.—The ark of the covenant, which was brought from Gilgal to Shiloh, was this year brought from Kirjath-jearim out of the house of Abinadab, and placed in Zion, 30,000 choice men of Israel attending it, and singing the 68th Psalm.

2 Sam. vii.; 1 Chron. xvii., xxii.; 2 Sam. viii.; 1 Chron. xviii.—David, then dwelling in his house of cedar, which he had built, and living in a full and perfect peace, imparted to Nathan the prophet his purpose of building a house for God; but was answered from God that this was a work which should be done not by him, because he was a man of blood,



- b. c. and trained up in war, but by his son Solomon, a man of peace, who should be born unto him.
1056. 2 Sam. xv.—Absalom, having got chariots and horses, and a guard to attend him, insinuated himself into the favor of the people, and stole away their hearts from his father David.

7.—The next year, under pretence of a vow, he obtained leave to go to Hebron, where, by Abithophel's counsel, he broke out into open rebellion, and forced his father to fly from Jerusalem.

xvii.—Abithophel, because his counsel in all matters was not followed by Absalom, hung himself.

xviii.—Absalom, having lost 20,000 men, fled, and a bough of an oak catching hold of him, he there hung, and was run through by Joab.

xxiv.; 1 Chron. 21.—David, tempted by Satan, commanded Joab to number the people. God, offended thereat, sent a prophet to put three plagues to his choice, viz, the famine, sword, or pestilence. David chose to fall into the hands of a merciful God, rather than into the hands of men. So God sent a pestilence, whereof 70,000 men died in one day.

B. C. 1 Kings xiv. 21.—Rehoboam was born unto Solomon.

1018. ii.—David, having given instructions to his son Solomon, died, after he had reigned in Hebron seven years and six months, and thirty-three years in Jerusalem over all Israel.

iii. 1: 2 Chron. viii. 11; 1 Kings iii. 5.—Pharaoh, king of Egypt, gave his daughter in marriage to Solomon.

The Lord appeared to Solomon in a dream, and bade him ask what he would, and it should be given him. Solomon asked wisdom; God gave him wisdom from above, and added thereunto riches and honor.

PERIOD VI.—FROM THE FOUNDATION OF THE TEMPLE  
TO THE BURNING THEREOF.

B. C.

1015. 1 Kings vi. 1; 2 Chron. iii. 1.—Solomon laid the foundation of the temple, in the 640th year after the departure of the children of Israel out of Egypt.

1008. 1 Kings vi. 38; viii.—Solomon's temple was finished in the eleventh year of his reign, having been seven years and a half in building.

2 Chron. v., vi., vii.—Solomon this year, with great magnificence, celebrated the dedi-

b. c. cation of the temple; at which time God gave a visible sign of his favor.

1008. 1 Kings xi.; 2 Chron. ix.—Solomon, having, as it is with reason believed, forsaken his lusts and vanities, to which he had been too intemperately addicted, and written, as a testimony of his repentance, his book called the Preacher, died. He reigned forty years.

978. 1 Kings xii.—The Israelites assembled at Shechem to crown Rehoboam, Solomon's son, king over all Israel. The people, by Jeroboam, sued unto him for a removal of some grievances; to whom Rehoboam, by the advice of young men, returning a harsh answer, alienated the hearts of ten tribes from him, who made Jeroboam king over them, and fell at the same time from the house of David, and from the true worship of God.

25; xiv. 17; xii. 26.—Jeroboam, in the beginning of his reign, repaired Shechem, destroyed by Abimelech 325 years before, and there dwelt. Afterward, going over Jordan, he built Penuel, and at length made Tirzah the seat of his kingdom. But fearing lest his new subjects, by going to Jerusalem to worship, might be induced to revolt from him,

B. C. he devised a new form of religion, setting up 978. two golden calves, the one at Bethel, the other at Dan, for the seduced people to bow down unto.

xiv. ; 2 Chron. xi.—From the time of this dismal rent Rehoboam reigned over Judah and Benjamin seventeen years, and Jeroboam over Israel, or the other ten tribes, twenty-two years.

xi. 14–17.—The Priests and Levites, and other Israelites who feared God, adhered to Rehoboam, and maintained the kingdom of Judah three years ; after which time Rehoboam fell to idolatry, and walked no more in the ways of David and Solomon.

1 Kings xii. 22 ; xiii. 2.—Jeroboam sacrificing to his calf at Bethel, a prophet was sent unto him from God, who foretold the judgment which should one day be executed upon that altar, and the priests (viz, those whom Jeroboam had made of the lowest of the people) that served at it. Which prophecy then and there was confirmed by signs and wonders upon the king himself, and upon the altar.

xiv. 25 ; 2 Chron. 12.—Shishak, king of



- B. C. Egypt, spoiled Jerusalem and the temple; but the king and the princes repenting at the preaching of Shemaiah the prophet, God gave them not over to utter destruction.
961. 1 Kings xv.—Abijam, the son of Rehoboam, succeeded his father in the kingdom of Judah, and reigned three years.  
2 Chron. xiii.—He obtained a great victory over Jeroboam, killed 500,000 men in one battle, and took Bethel.
958. 1 Kings xv. 8.—Asa, in the twentieth year of Jeroboam, succeeded his father Abijam, and reigned forty-one years.
957. 25.—Nadab, in the second year of Asa, succeeded his father Jeroboam in the kingdom of Israel, and reigned not full two years. Included in the twenty-two years of his father's reign.
956. 27.—Nadab at the siege of Gibbethon (a town of the Philistines) was slain by Baasha, of the tribe of Issachar, in the third year of Asa; and the same year, having made himself king over Israel, he utterly destroyed the whole race of Jeroboam, and reigned twenty-three years.  
2 Chron. xiv. 9.—Asa destroyed idolatry, and enjoyed ten years of peace.

B. C. xv.—Zerah the Ethiopian, with an innumerable army, invaded Judah. Asa overcame him, sacrificed to God of the spoil, and made a solemn covenant with God. He also deposed Maachah, his grandmother, a great patroness of idolatry, brought unto the temple those things which his father and himself had consecrated to God, and enjoyed a long peace.

933. 1 Kings xvi. 6, 8 —Elah, the son of Baasha, succeeded his father in the kingdom of Israel, and reigned one year.

932. In the second year of his reign, and the twenty-seventh of Asa's, Zimri, one of his captains, conspired against him, killed him, and reigned in his stead. As soon as he sat on the throne, he destroyed the whole family of Baasha; but the army, which then lay before Gibethon, made Omri their king, who presently besieged Tirzah, and took it; which Zimri seeing set on fire the king's palace, and perished in the flames.

21, 22.—The people of Israel were then divided into two factions; one followed Tibni the son of Ginath, and endeavored to make him king; the other adhered to Omri. But, Tibni dying, Omri reigned alone in the thirty-first year of Asa.

- B. C. 23, 24.—Omri having reigned six years in Tirzah, removed the seat of his kingdom to Samaria, a place which he himself had built.
921. 29.—Ahab succeeded his father in the kingdom of Israel, and reigned twenty-two years in Samaria. He did evil in the sight of the Lord above all that were before him.
917. 1 Kings xxii. 41.—Jehoshaphat succeeded his father Asa, in the fourth year of Ahab, king of Israel, and reigned twenty-five years in Jerusalem.
- 2 Chron. xx. 31; xvii. 7.—Jehoshaphat, being settled in his kingdom, and having demolished the high places and groves, in the third year of his reign sent Levites with the princes to instruct the people in the law. God in the meantime subdued his enemies under him.
- 1 Kings xx.—Ben-hadad, king of Syria, laid siege to Samaria, who, by direction of a prophet, was beaten off, and a vast number of the Syrians slain.
- xxi.—Ahab, not being able to persuade Naboth to sell him his vineyard, fell sick upon it. Jezebel, his wife, suborning false witnesses to accuse him of blasphemy, caused Naboth to be

B. C. stoned, and put the king in possession of the vineyard. Whereupon the prophet Elijah denounced judgments against Ahab and Jezebel. Wicked Ahab repenting, God deferred the judgment.

901. xxii. 51; 2 Kings iii. 1.--Ahab, in the seventeenth year of the reign of Jehoshaphat, made his son Ahaziah his associate in the government of his kingdom.

i. 17.—Jehoshaphat also made Jehoram his son copartner with him; whence it is that Jehoram the son of Ahab, who succeeded his brother Ahaziah in the kingdom of Israel, in the eighteenth year of Jehoshaphat king of Judah, is said to have begun his reign in the second year of Jehoram the son of Jehoshaphat.

1 Kings xxii. ; 2 Chron. xviii.—Ahab having got Jehoshaphat to assist him in the siege of Ramoth-gilead, before he went, he asked counsel of 400 false prophets, who promise him victory and success; but by Jehoshaphat's advice Micaiah, a true prophet of God, was consulted, who foretold his overthrow; and according to his word Ahab was slain at Ramoth-gilead, and buried at Samaria.

2 Kings i. 1; iii. 5.—Ahab being dead, the



B. C. Moabites revolt from Israel, who had continued 901. in subjection ever since king David's days.

2 Sam. viii. 2; 2 Kings 1; 1 Kings xxii.—  
Ahaziah, king of Israel, lying ill of a fall, sends to consult Baalzebub, the god of Ekron, concerning his recovery. Elijah the prophet meets the messenger and tells him Ahaziah shall surely die; whereupon two captains with over fifty men apiece are sent to apprehend him, and bring him before the king; Elijah called fire from heaven, and destroyed both them and their companies. A third captain with his fifty men being sent, and behaving himself submissively, Elijah went along with him; the prophet certifies the king that he shall not come down from his bed alive. So Ahaziah died; having governed (partly by himself, and partly together with his father), two years.

900. 2 Kings iii. 1.—Jehoram succeeded his brother Ahaziah in the kingdom of Israel, in the latter end of the eighteenth year of Jehoshaphat, and reigned twelve years.

ii. 11.—Elijah was taken up into heaven in a fiery chariot.

2 Chron. xxi. 2, 3.—Jehoshaphat grown old gave to his sons many gifts with fenced cities

B. C. in Judea; but his eldest son, Jehoram, he now more absolutely invested with the throne of the kingdom in the fifth year of Jehoram, king of Israel.

892. 2 Kings viii. 16; 2 Chron. xxi. 4, 5; Genesis xxvii. 40; 2 Chron. xxi. 10, 11.—Jehoram, now, by the death of his father, has the kingdom of Judah to himself, which he holds three years. He is no sooner settled on his throne, but he puts all his brethren to the sword, with many of the princes of Israel. At this time the Edomites, who ever since king David's time had lived in subjection to Judah, revolted, and (as it was foretold by Isaac), they forever shake off his yoke; Libnah also, a city of the priests in the tribe of Judah, fell off from him about this time.

12-15.—Jehoram, following the counsel of his wicked wife Athaliah, the daughter of Ahab king of Israel, sets up in Judah, and even in Jerusalem itself, the idolatrous worship of Baal, and compels his subjects thereto; a letter which was left for him by Elijah the prophet, comes to his hands, which reproves him, and denounces all those calamities and punishments which afterward befell him.

- B. C. 2 Kings viii. 25.—Abaziah succeeded his father 889. in the kingdom of Judah (having had part of the government bestowed upon him the year before), in the 12th year of Jehoram king of Israel, and reigned one year in Jerusalem.
888. 28; xi.; 2 Kings x.—Jehoram king of Israel, and Ahaziah king of Judah, led their armies to Ramoth-gilead against Hazael, who had newly succeeded Ben-hadad in the kingdom of Syria; Jehoram was dangerously wounded, and retired himself to Jezreel to be cured. In the meantime Elisha sent a young prophet with instructions to anoint Jehu the son of Jehoshaphat, the son of Nimshi, at Ramoth-gilead, king over Israel, and to open to him the will of God for the rooting out of the house of Ahab; who, being proclaimed king by the soldiers, marched straight to Jezreel, killed Jehoram in the field of Naboth, and caused Jezebel to be cast out at a window, where she was eaten by dogs. He despatched letters also to Samaria, and caused seventy of Ahab's children to be beheaded. Then taking with him Jehonadab the son of Rechab, he came himself to Samaria, and destroyed the whole family of Ahab, and all the priests of Baal, he

B. C. departed not from the worship of Jeroboam's golden calves, but maintained that idolatry all the time of his reign, which was 28 years.

2 Kings ix. ; x.—Jehu proceeded farther, and executed the divine vengeance upon the idolatrous house of Judah; he pursued Ahaziah, who fled towards Megiddo, and overtaking him at Gur caused him to be killed in his chariot. Going also to Samaria, he met 42 of Ahaziah's kinsmen, whom he caused to be slain.

887. xi; 2 Chron. xxii. 10.—Athaliah the daughter of Ahab, seeing her son Ahaziah dead, usurped the kingdom, destroying those that had right to the succession; but Jehosheba the daughter of king Jehoram, and wife to Jehoiada the high priest, took Jehoash, being then an infant, and son to her brother Ahaziah, and hid him in the temple, and so saved him from that massacre which was made of the rest of the blood royal.

881. 2 Kings xi. ; 2 Chron. xxxiii.—Jehoiada, the high priest, brought out Jehoash, now seven years old, and anointed him king; caused Athaliah to be slain, and restored the worship of the true God, destroying the house of Baal, and commanding the idolatrous priest Mattan to be killed before his altars. Jeho-



ash, then beginning his reign in the seventh 881. year of Jehu, reigned forty years in Jerusalem.

2 Kings xii. 7.—Jehoash, in the twenty-third year of his reign, gave order for the repair of the temple, committing the charge thereof to Jehoiada the high priest.

859. xiii. 1.; viii. 12.—Jehoahaz succeeded his father Jehu in the kingdom of Israel, and reigned seventeen years: during all which time Hazael, king of Syria, oppressed him, and exercised all those cruelties upon the Israelites, which Elisha the prophet had foretold.

xiii. 10.—Jehoash, the son of Jehoahas, king of Israel, was taken into the consortship of that kingdom by his father in the twenty-seventh year of Jehoash king of Judah, and reigned sixteen years.

2 Chron. xxiv. ; 2 Kings xii. 20.—Zechariah, the son of Jehoiada the high priest, for reproving the people of Judah that fell to idolatry after the decease of Jehoiada, was stoned to death in the court of the house of the Lord, by the commandment of king Jehoash, who the next year after was murdered by some of his servants, as he lay in his bed, and Amaziah his son succeeded him.

B. C. xiii.—Jehoahaz died, and Jehoash his son 842. succeeded in the kingdom of Israel. Not long after his father's funeral he visited Elisha the prophet, then lying sick, and with many tears asked counsel of him, who promised him victory over the Syrians. A dead man was brought to life by being laid in Elisha's grave.

2 Kings xiv. 23.—Jehoash died fifteen years before Amaziah, and Jeroboam the second, his son, reigned in Samaria forty-one years.

812. xiv. ; 2 Chron. xxv.—Amaziah, finding a conspiracy against him at Jerusalem, fled to Lachish, where he was murdered ; after whom came his son Uzziah, or Azariah, in the twenty-seventh year of Jeroboam the second, and reigned fifty-two years in Jerusalem, making an interregnum of eleven years before Uzziah's reign.

Jonah iii. ; Matt. xii. 41.—Jonas of Gath-hepther, a town belonging to the tribe of Zebulon, in Galilee of the Gentiles, (observe here the blindness of the Pharisees—John vii. 52) was afterward sent into Nineveh, the metropolis of Assyria, where both king and people at his preaching repented.

2 Kings xiv. 29.—Jeroboam, king of Israel

B. C. (under whom that kingdom came to its full height of glory), died. After his death all things fell into confusion, and the state was reduced to a plain anarchy, which lasted twenty-two years; for such an interregnum or vacancy the synchronism of Kings requires.

786. xv. 8.—Zachariah the son of Jeroboam, the fourth and last of the race of Jehu, (as was foretold) began his reign over Israel, in the thirty-eighth year of Azariah, or Uzziah, king of Judah, and reigned six months.

10; Amos vii. 9.—Shallum the son of Jabeth, at the end of six months, murdered him in the sight of the people, and reigned one month, in the thirty-ninth year of Uzziah, king of Judah. After Zachariah's death followed those direful calamities foretold by Amos the prophet.

2 Kings xv. 14.—Menahem the son of Gadi, going from Tirzah to Samaria, killed Shallum, and wasted Tiphseh and the borders thereof.

763. 19.—While Menahem in the broils labored to get the possession of the kingdom, Pul, king of Assyria, invaded his country, to whom Menahem gave 1000 talents of silver, and afterward reigned quietly eleven years.

- B. C. 23.—Pekahiah succeeded his father Men-  
752. ahem, in the fiftieth year of Uzziah, king of  
Judah, and reigned two years.
750. 25, 27.—Pekah, one of his captains, killed  
him in his own palace at Samaria, and reigned  
twenty years.
749. 32.—Jotham succeeded his father Uzziah in  
the kingdom of Judah, at the age of twenty-  
five years, and reigned fifteen years in  
Jerusalem, and one year with his father.
734. xvi. 1.—Ahaz succeeded his father Jotham,  
in the seventeenth year of Pekah, king of  
Israel, and reigned thirteen years.

2 Chron. xxviii. 1; Isa. vii.—This year  
Rezin, king of Syria, and Pekah, king of  
Israel, were confederated against Judah, which  
struck a great terror into that nation; but  
unto Ahaz, God, by the prophet Isaiah, sent a  
gracious message, with a promise of deliver-  
ance; for a sign whereof (when the incredulous  
king, being bid to ask a sign, refused to do  
it) God gave him the promise of Immanuel to  
be born of a virgin. Rezin and Pekah then  
laid siege to Jerusalem, and therein to Ahaz,  
but were beaten off. Ahaz was no sooner  
delivered from his enemies, than he forsook



- B. C. God his deliverer, and fell to idolatry.
734. Wherefore God gave him over into the hands of the king of Israel, who slew of the men of Judah 120,000 in one day, with a great many of the nobility, and carried away 200,000 captives; but these, by the advice of the prophet Oded, were released and sent home.
730. 2 Kings xv. 30.—Hoshea the son of Elah murders Pekah king of Israel, and gets the kingdom into his own hands; it is said, in the 20th year of Jotham, that is, from the time that Jotham first began to reign, which is the same with the 5th of Ahaz his son Hoshea, by reason of the tumults and disorders which ensued, cannot be said to have reigned till 7 years after, the state continuing all that time in great confusion, without any form of government.
723. xvii. 3.—Shalmaneser king of Assyria, comes up against Hoshea, and makes him to serve him, and pay him tribute.
721. xviii. 1; 2 Chron. xxix; xxx; xxxi.—Hezekiah succeeded his father Ahaz in the kingdom of Judah: he destroyed idolatry, and prospered: he also celebrated a solemn passover, and reigned 29 years in Jerusalem; his father

B. C. had made him in the last year of his reign, his 721. assistant in the government.

2 Kings xvii. 4.—Hoshea king of Israel, having consulted with So king of Egypt, refused to pay tribute to Shalmaneser; provoked thereby, and jealous of some farther design in that confederacy of Hoshea with the king of Egypt, Shalmaneser laid siege to Samaria, and towards the latter end of the third year took it, and carried away the Israelites captive into his own country.

715. This was the end of the kingdom of Israel when it had stood divided from the kingdom of Judah 262 years.

xviii.—Senacherib king of Assyria, coming up against Judah, besieged their fenced cities, and took many of them, but is pacified by a tribute.

xx; Isaiah xxxviii.—About this times Hezekiah fell sick, and was told by Isaiah that he should die; but pouring out his tears and prayers unto God, he recovered his health, and obtained a prolongation of his life and kingdom for 15 years. For a sign whereof the sun goes ten degrees backward.

2 Kings xix.; Isaiah xxxvii.—Senacherib

- B. C. not observing the articles of peace, laid siege 715. to Jerusalem, and sends a blasphemous letter to Hezekiah; which he opening, and spreading before the Lord in the temple with many tears, craved assistance from God against the Assyrians. Whereupon the prophet Isaiah assures him that God will deliver him, and defend that city. The self-same night an angel of the Lord slays 185,000 men in the Assyrian army; and the next morning Senacherib departed and returns to Nineveh; where not long after, whilst he is worshipping in the house of Nisroch, his god, he is slain by his own sons.
693. 2 Kings xxi; 2 Chron. xxxiii.—Manasseh at twelve years of age succeeded his father Hezekiah, and reigned 55 years. He set up idolatry, and shed much innocent blood. Wherefore God delivered him up into the hands of the Assyrians, who in the 22d year of his reign carry him away captive to Babylon: but upon his repentance God restores him to his liberty and kingdom.
639. 2 Kings xxi. 19; 2 Chron. xxxiii. 21, 22.—Amon, aged 22 years, succeeded his father Manasseh, and reigned two years. An idola-

B. C. ter indeed, as his father, but not penitent : he is murdered by his own servants.

636. 2 Kings xxii. 1 ; 2 Chron. xxxiv.—Josiah, a child of eight years old, succeeded his father Amon, and reigned 31 years. In his time lived Jeremiah and Zephaniah the prophets, and Huldah the prophetess.

In the 12th year of his reign, he begins a reformation in Judah and Jerusalem, and carries it on successfully.

2 Kings xxiii. ; 2 Chron. xxxiv.—This year he gave order for the repair of the temple. Hilkiah the high priest, having found a book of the law, sent it to the king, who heard it read all over to him ; and thereupon asked counsel of Huldah the prophetess, who prophesied the destruction of Jerusalem, but not in his days. Josiah calling to him the elders of Judah and Jerusalem, with the priests and prophets, caused the book of the law to be read before all the people, and renewed the covenant between God and his people ; he burned also dead men's bones upon the altar at Bethel, as was foretold ; and kept a most solemn passover.

2 Kings xxiii. 29 ; Zechar. xii. 11 ; 2 Chron.



B. C. xxxv. 25<sup>†</sup>; Lam. iv. 20.—At this time a war 636. breaks out between the king of Egypt and the king of Assyria. Josiah unadvisedly engaged in this war against Necho king of Egypt, and was slain in the valley of Megiddo. The good king being thus taken out of the world, whose life only kept off the Babylonish captivity from that nation, not only the people then living bewailed his death, but even in after time a public mourning for him was kept. The prophet Jeremiah also, in remembrance thereof, composed his Lamentations; wherein bewailing the calamities which were shortly to befall that people, as present before his eyes, in a most compassionate manner he points, as it were, with his finger, at the death of Josiah as the source and origin of all those ensuing miseries.

605. 2 Kings xxiii.; 2 Chron. xxxvi.—After the death of Josiah, the people anoint Shallum, one of his younger sons, to be their king. After three months' reign he is deposed by Pharaoh Necho, who makes Eliakim, his elder brother, king over Judah and Jerusalem, and changes his name into Jehoiakim; but Jehoahaz he carried along with him captive into Egypt, where he ended his days.

B. C. 5.—Jehoiakim, at 25 years of age began to reign, and he reigned 11 years.

Jerem. xxvi.—Uriah and Jeremiah prophesied against Jerusalem; the former was put to death, the latter was acquitted, and set at liberty. About this time Habakkuk also prophesied.

604. xxv. 1.; 2 Chron. xxxvi. 6.; Jerem. xxv. 11.; xxix. 10.—This year was Nebuchadnezzar the Great made by his father Nebopolassar his associate in the kingdom of Assyria and Babylon; into whose hands God delivered up Jehoiakim, who was put in chains to be carried to Babylon; but upon his submission and promises of obedience, was left in his own house, where he lived a servant to Nebuchadnezzar three years. From which time the seventy years of the captivity to Babylon are reckoned, which were foretold by the prophet Jeremiah.

Dan. i. 3. 7.; Isa. xxxix. 7.—Nebuchadnezzar gave order to Ashpenaz, master of the eunuchs, that he shall carry from thence of the children of Israel, both of the blood royal (as was foretold by the prophet Isaiah to Hezekiah) and also of the nobility the choicest youths both for beauty and wit: who, being

B. C. educated three years in the language and sciences of the Chaldeans, may afterward serve the king in his palace; among whom of the tribe of Judah, are Daniel called Belteshazzar; Hananiah, called Shadrach; Mishael called Meshach; and Azariah, called Abednego; their names being thus changed by the master of the eunuchs.

Dan. i. 2.; 2 Chron. xxxvi. 7.—Whilst Nebuchadnezzar pursued his victories over the king of Egypt, his father died; which, coming to his knowledge, he gave order to bring the captives to Babylon, where he was received as the lawful successor to his father's dominions. He caused to be brought to Babylon what he thought proper of the vessels and furniture of the temple, and placed them in the house of his god, Belus.

2 Kings xxiv. 1.; Dan. ii.—Jehoiakim, having lived three years in subjection to the king of Babylon, fell off, and rebelled against him.

This year (being the second of Nebuchadnezzar's reign, taking it as it began at his father's death,) Daniel recovered Nebuchadnezzar's dream, and interpreted it to betoken

B. C. the four chief monarchies; whereupon he and 604. his companions were highly advanced.

2 Kings xxiv. 2.; Jerem. xxii. 18.; xxxvi. 30.—Nebuchadnezzar sent an army, consisting of Chaldeans, Syrians, Moabites, and Ammonites, against Jehoiakim; these wasted the whole country of Judea, and carried away from thence 3023 captives. Jehoiakim was also taken prisoner, whom they put to death; caused his carcass to be drawn out at the gate of Jerusalem (as was foretold by the prophet Jeremiah) and left it without the walls unburied.

595. 2 Kings xxiv. 8.; 2 Chron. xxxvi. 9.—Jehoiachin at eighteen years of age succeeded his father Jehoiakim, and reigned three months in Jerusalem.

Isa. xxxix. 6.; Jerem. xxiv. 1.; Ezek. xvii. 1, 2, 3.; 12.; Baruch. vi.—Against him Nebuchadnezzar led an army, and besieged Jerusalem. Jehoiachin with all his kindred and courtiers came out to meet him. Nebuchadnezzar made them all prisoners, entered Jerusalem and took all the treasure he found in the temple and the king's palace, breaking in pieces all the vessels of gold and furniture



B. C. which Solomon had made for the temple; he 595. carried away captive to Babylon the king, his mother, wives, courtiers, magistrates, and 10,000 able men out of Jerusalem, leaving none behind but the poorer sort of people; and out of the country round about he carried also away 8,000 artificers; among the captives are Mordecai, and Ezekiel the priest; Ezekiel therefore in his prophecy reckoned the time all along from the beginning of that captivity. An epistle, said to be Jeremiah's, was then sent to the captives, admonishing them to be aware of the idolatry which they should see in Babylon.

2 Kings xxiv. 17.—Nebuchadnezzar before his departure from Jerusalem made Mattaniah, Jehoiachin's father's brother, king, changing his name into Zedekiah.

585. 2 Chron. xxxvi.; 2 Kings xxv.; Jerem. i. 3.; xxxix.; lii.; 2 Kings xxv.; Ezekiel xxv. 12.—Zedekiah, beginning his reign at 21 years of age, reigned ten years. He, by rebelling against Nebuchadnezzar, or rather by continuing in an open rebellion (as his fathers had done) against God, brought upon Jerusalem and the whole nation of the Jews

B. C. those long-deserved calamities which God had 585. so often forewarned them by his prophets; for, in the eleventh year of Zedekiah, Jerusalem, after a long seige, was taken by Nebuchadnezzar, and the Chaldeans entered it. Zedekiah fled away by night, but being pursued, was taken, and brought prisoner to Riblah, Nebuchadnezzar's headquarters; there having first slaughtered his children before his eyes, he had afterward those eyes put out; and being bound with chains, he was carried captive to Babylon. About a month after the taking of the city, Nebuzaradan, captain of the guard, sent by Nebuchadnezzar, made entry into it, set fire to the temple, the king's palace, and some noblemen's houses, and so laid the whole city in ashes; the walls of Jerusalem being raised to the ground. All that was left in the city, with what treasure he could find, he carried with him to Babylon.

2 Kings xxv. 21.—Judah was removed from her own land 473 years after David began to reign over it, 393 years after the falling off of the ten tribes, and 131 years after the destruction of the kingdom of Israel. Obadiah pronounced God's judgments against the Edomites,

B. C. who exulted over the calamities of the Jews.  
585. Jeremiah, Ezekiel, and the author of the 79th  
and 137th Psalms wrote about this time.

PERIOD VII.—FROM THE BURNING OF THE TEMPLE TO  
THE BIRTH OF JESUS.

B. C.

567 Dan. iv. 29, 33.—Nebuchadnezzar, proud of  
his victories over Egypt, and his conquest of  
Judea and other countries, and boasting the  
magnificence of his buildings, fell distracted,  
and was driven from the society of men.

560. 34.—After seven years spent among the  
beasts of the field, his understanding returned  
to him, he humbly acknowledged the power of  
God, and his goodness toward him, and was  
restored to his kingdom. A few days after,  
he died, having reigned about twenty months  
with his father and forty-three years by himself.

2 Kings xxv. 27.—Evil-Merodach ascended  
the throne thirty years after the burning of  
the temple. He gave order for the enlarge-  
ment of Jehoiachin; he changed his prison  
clothes, set him above all the princes of his  
court, and caused him to eat at his own table.  
Jehoiachin died about two years after this.

554. Dan. vii. 1.—Belshazzar, having removed

- B. C. some persons who had murdered his father.
554. Evil-Merodach, and usurped his throne, succeeded in the kingdom of Babylon. In the first year of this king's reign Daniel had the vision of the four beasts, signifying the four great monarchies of the world, and of God delivering over all power and sovereignty to the Son of Man.
552. viii. 1.—In the third year of Belshazzar. Daniel received the vision of the ram and the he-goat, betokening the destruction of the Persian monarchy, and the great misery which Antiochus should bring upon the people of God.
557. v.; Jerem. xxvii. 7; Dan. 5; Isa. xiii.; Hab. ii.; Jerem. xxv. 12; 1: li.—This year Belshazzar made a great feast for all the nobles, and caused to be brought forth all the vessels of the house of the Lord, which Nebuchadnezzar had brought away from Jerusalem, to the glory of his idols and dishonor of the true God. In the midst of all this jollity a hand appeared writing upon the wall of the room in which the king and his numerous guests<sup>†</sup> sat drinking. The king, greatly terrified, sent for his Chaldean astrologers and



B.'C. wizards, and commanded them to read the  
537. writing, and give him the interpretation of it; but they not being able to do either, Daniel was sent for, who read the writing, and gave the king the interpretation of it. Whereupon Daniel was publicly proclaimed the third man in the kingdom. The same night, Belshazzar was slain, Babylon was taken by Cyrus, and the empire translated to the Medes and Persians, as had been sundry times foretold by the prophets.

Dan. v. 31; vi. 6.—Cyrus, having given the kingdom of Babylon to Darius the Mede, reserving some palaces in the city for himself, he returned through Media into Persia.

Daniel's greatness raising envy in some principal courtiers and officers, these contrived his ruin. But finding nothing in his management of affairs whereof to accuse him, they resolved that Daniel's piety toward God should become an offence worthy of death. They moved the king to make a decree, that for thirty days no petition should be made to any god or man, but to himself only. Which decree Daniel broke by making supplication to his God, and was for so doing cast into a den

B. C. of lions. But being found to have received no hurt, Darius commanded his conspirators to be cast into the same den, who were presently devoured; and the king published a decree that all persons throughout his dominion should reverence and fear the God of Daniel.

535. Ezra i. 2; Isa. xlv. 1, 13, 28.—Cyrus, his father Cambyses and his father-in-law Cyaxares both dying, Persia falls to him by inheritance, and Media by contract of marriage; and so he is possessed of the whole eastern empire: from which time both Xenophon (*Inst. Lib. 8*) reckons the seven years of his reign, and the Holy Scriptures, out of the records of the Medes and Persians, reckons this his first year; for it teaches us that in this year came forth that renowned edict of his, Thus saith Cyrus king of Persia: The Lord God of Heaven hath given me all the kingdoms of the earth, and hath charged me to build him a house at Jerusalem, which is in Judah. At which time, the seventy years of the Babylonish captivity having expired (as was foretold by Isaiah and Jeremiah, the former making mention of Cyrus by name), he gave leave to all the Jews, dwelling in all

B. C. parts of his dominions, to return into their own  
535. country, and commanded them immediately to  
rebuild the temple. He restored also all the  
vessels of the house of God, which Nebuchad-  
nezzar had brought from thence; and con-  
tributed toward the building.

Ezra iii. 8, 13.—In the second year after  
their return from Babylon, in the second month,  
they appoint Levites to oversee the work of  
the house of God, and lay the foundation of  
the temple: the old men lamenting, who 51  
years before had seen the old temple standing,  
and the younger rejoicing to see the new one  
going up.

iv. 5.—The Samaritans by the means of  
certain courtiers about Cyrus, whom they had  
bribed for that purpose, disturb the Jews in  
their work of the temple.

6.—In the beginning of the reign of Artax-  
erxes (called in profane story Cambyses), the  
Samaritans, who, whilst Cyrus lived, had se-  
cretly undermined the Jews, now openly frame  
a direct accusation in writing against the in-  
habitants of Judah and Jerusalem, and present  
it to the king, who forbade the Jews to pro-  
ceed in the building.

B. C. v. 1.—In the second year of king Darius, 520. Hystaspes, Zerubbabel and Jeshua, incited by the prophets Haggai and Zechariah, set forward the building of the temple.

Hag. ii. 1, 9.—Haggai prophesied that the glory of this second temple should be greater than that of the former; not as being a more magnificent structure, but in regard to the blessed Messiah who shall one day honor it with his presence, and from thence propagate peace to all nations.

519. Zech. i. 1, 6.—About this time Zechariah the prophet exhorted the Jews to repentance.

515. Ezra vi.—In the sixth year of Darius the temple was finished; the dedication whereof was celebrated with great joy and abundance of sacrifices, the priests and Levites, every one in his place, standing on the ministry of the temple. The passover also is celebrated.

462. Est. i. ii.—Ahasuerus (Artaxerxes) put away queen Vashti his wife, and not long after espoused Esther, the niece of Mordecai the Jew.

460. Est. iii.; Deut. xxv. 19.—Haman, an Agagite, of the race of the Amalekites, a great favorite of king Ahasuerus, offended at Mordecai because he fell not down and adored



B. C. him, as others did, resolved to be revenged of 460. the whole nation of the Jews, (which was ever averse to his,) and to root it out; for the executing of which purpose, that he might find a successful time, he caused Pur, that is, the lot, to be cast before him, for to know the day and month wherein the Jews shall be destroyed, and the lot fell on the 12th month Adar.

Est. iv.—Haman obtained an edict from the king, that all Jews, without respect to sex or age, upon the thirteenth day of the month Adar, be put to death in all the provinces of the king's dominions. Hereupon Mordecai, Esther, and all the Jews, humbled themselves before the Lord by fasting and prayer.

vi.—Ahasuerus, hearing it read in the chronicles that a conspiracy had been discovered to him by Mordecai, commanded that he be publicly honored, and that by Haman himself, his deadly enemy.

vii. ix.—Esther, entertaining the king and Haman at a banquet, made suit for her own life, and her people's, and accused Haman. The king, understanding that Haman had provided a gallows for Mordecai, caused him to be hanged thereon. In memory of this great

B. C. deliverance the two days of Purim are made 460. festival.

Ezra vii.—Ezra the priest, a man skilled in the law of Moses, obtained a large commission from king Artaxerxes, to settle the Jewish commonwealth, and to reform the Church at Jerusalem.

458. viii. ix.—In the seventh year of Artaxerxes, Ezra, with a great multitude of Jews, set out from Babylon. Here begins Daniel's 70 weeks, or 490 years.

x.—Ezra obliged those who had taken strangers to wife to send them back.

445. Neh.ii.—In the twentieth year of king Artaxerxes, Nehemiah, a Jew, one of his cupbearers, being made governor of Judea, obtained leave to build the wall of Jerusalem, and finish that great work.

433. Neh. v. 14; xiii. 6.—Nehemiah having governed Judea 12 years, returns to the king of Persia.

Hitherto (saith Eusebius in his chronicle, to the 32d year of Artaxerxes) the Divine Scriptures of the Hebrews contain the annals of the times. But those things which were done among them afterward, we must deliver

B. C. out of the books of the Maccabees, and out 433. of the writings of Josephus, who have delivered a general history of the Jewish affairs from thence down to the times of the Romans.

xiii.; Malachi iv. 4; Luke i. 17; Matt. xi. 14; xvii. 12.—That Malachi, the last of the prophets, was contemporary with Nehemiah, appears from hence, that he nowhere exhorts the people to the building of the temple, as Haggai and Zachariah did; but the temple being now built, he reproved those disorders, which Nehemiah at his second return with a new commission from Babylon said he found in his absence to have crept in among the Jews; as marriage with strange women, withholding of tithes, and abuse in the worship of God. And because a succession of prophets was not to be expected, as before, he exhorted the people constantly to adhere to the law of Moses, till Christ the chief prophet should appear; whose forerunner, John the Baptist, should come in the spirit and power of Elias, to turn the hearts of the fathers unto their children, and the disobedient to the wisdom of the just. See 1 Mac. iv. 46, and ix. 17.

335. Jos. Ant. i. 11, 8.—Alexander the Great, king of Macedonia, passed out of Europe into

B. C. Asia, and began to lay waste the Persian empire.

332. Manasses, brother to Jaddus the high priest, refusing to put away his strange wife, was driven from the sacrifice. Sanballat his father-in-law, governor of Samaria, revolted from Darius, obtained leave of Alexander to build a temple on Mount Gerizim, and made Manasses high priest thereof, to which resorted all such as were entangled in unlawful marriage, with all such offenders as thought themselves not safe at Jerusalem. This was the rise of that schismatical conventicle of the Samaritans. (See John iv. 20.)

Jos. Ant. i. 11, 8; Dan. viii. 7; xi. 13.— Alexander marched toward Jerusalem, intending to besiege it. Jaddus the high priest, hearing of it, put on his priestly ornaments, and with the people all in white, went out to meet him. Alexander, seeing his habit, fell prostrate before him, saying that, whilst he was in Macedonia, a man appeared unto him in the very same habit, who invited him to come into Asia, and promised to deliver the Persian empire into his hands. After this he went to the temple, and offered sacrifice according to the high priest's direction. They



- B. C. showed him the prophecy of Daniel, that a  
332. Grecian should come and destroy the Persians ;  
whereby he was confirmed in his persuasion  
that he himself was the man. Lastly he  
bestowed on the Jews whatever favors they  
desired, and departed.
330. The Persians were overcome, Darius slain,  
and Alexander remained universal monarch of  
the eastern world.
323. *Jos. Ant. i. 12, 1; 1 Mac. i.*—Alexander,  
having reigned six years and ten months,  
died. His army and dominions were divided  
among his captains. Antigonus made himself  
governor of Asia ; Seleucus of Babylon and the  
bordering nations ; Lysimachus had the Helles-  
pont ; Cassander, Macedon ; and Ptolemeus,  
the son of Lagus, secured Egypt.
320. *Jos. Ant. i. 12, 1.*—Ptolemeus, surnamed  
Soter, made himself master of Jerusalem by a  
stratagem ; for he entered the city on a  
Sabbath day, under pretence of offering sacri-  
fice, and whilst the Jews suspected nothing,  
but spent the day in ease and idleness, he  
surprised the city without resistance, and  
made the citizens captives. He sent several  
colonies of Jews into Egypt, and put great  
confidence in them.

B. C. i. 12, 2.—Ptolemeus Philadelphus, son of 285. Ptolemeus Soter, being a great favorer of learning, built a most magnificent library at Alexandria. Demetrius Phalerius, to whom he had committed the care of procuring all sorts of books, and out of all countries, persuaded him to employ seventy-two Jews in translating the Holy Scriptures out of the original Hebrew into the Greek tongue, which was done in the seventh year of his reign. The king also dismissed many captive Jews, and dedicated many presents to the temple of God at Jerusalem.

177. 2 Mac. iii.—One Simon, a man of the tribe of Benjamin, governor of the temple, falling out with Onias the high priest, went to Apollonius the governor of Celosyria, and informed him that there was a vast treasure in the temple. Apollonius acquainted king Seleucus his master with it, who presently sent his treasurer Heliodorus to Jerusalem to bring this money away. Heliodorus entering the temple, was by angels struck down in the very place, and carried from thence half dead; but by the prayers of Onias he was soon after restored to his health. Returning to Seleucus that sent him, he magnified the holiness of the

b. c. temple, and the power of God dwelling in it.

176. 1 Mac. i. 10.—Antiochus Epiphanes succeeded Seleucus in the kingdom of Syria, and reigned eleven years and some months.

175. 2 Mac. iv. 7.—Jason, by corrupting king Antiochus, obtained the office of high priest.

172. 3, 24.—Menelaus, brother to Simon the traitor, being employed by Jason to carry the money to the king, promised 300 talents of silver above what Jason had sent, and received the priesthood to himself.

170. 27.—Menelaus, not paying the money he had promised the king at his admission, was summoned to appear before Antiochus. He substituted Lysimachus his brother in his place.

1 Mac. i. 21, 22; 2 Mac. v.; Jos. Ant. i. 12, 7.—Antiochus took Jerusalem, and sacked it, pillaged the temple, destroyed 40,000 of the inhabitants, and sold as many more. He endeavored also to abolish the worship of God, and forced many Jews to forsake their religion. The Samaritans then disowned their relation to the Jews, to whom in prosperity they pretended alliance, and consecrated the temple on Mount Gerizim to Jupiter.

167. i. 45; 1 Mac.—King Antiochus, by a public

B. C. edict, commanded all nations that were subject  
167. unto him to observe the same way of divine  
worship, and laying aside their peculiar cus-  
toms, to profess the same religion with the  
Grecians : the punishment of death being  
threatened unto such as should be disobedient ;  
and he appointed overseers over every people  
and nation, who should compel them thereunto.  
Of the Jews many chose rather to undergo the  
most cruel torments than to offer sacrifice unto  
idols. All which martyrdoms, with those  
glorious sufferings of the seven Maccabean  
brethren, are recorded in the two books of  
Maccabees.

1 Mac. ii. ; 2 Mac. vi ; Jos. Ant. i. 12, 8 ; 1  
Mac. iii. ; 2 Mac. viii.—Mattathias, a priest,  
with his five sons, slew those that were sent  
by king Antiochus to compel them to offer  
abominable sacrifices, and afterward went  
themselves to the desert. They were follow-  
ed by many others, of whom a great number  
were stifled in their caves, because they would  
not defend themselves on the Sabbath day.  
Mattathias abolished that superstition, and  
exhorts his sons to assert their privileges, and  
deliver their country from bondage.

166. Jos. Ant. i. 12, 9 ; 1 Mac. iii.—Mattathias



B. C. died, and Judas Maccabeus took upon him the management of that affair. He delivered his country, and purged it from the abominations which had been committed in it.

Jos. Ant. i. 12, 10.—Apollonius, governor of Samaria, having raised an army among the Gentiles and Samaritans, fell upon the Jews; but was discomfited and slain by Judas Maccabeus.

1 Mac. iii. 13.—Seron also, governor of the lower Syria, mustered up all the forces under his command, and invaded Judea; Judas Maccabeus encountered him, slew 800 of his men on the place, and put the rest to flight.

165. 1 Mac. iii. 27; Jos. Ant. i. 12, 11.—Judas Maccabeus defeated a great army, which Antiochus sent against the Jews. Lysias returned with a greater power; Judas killed 5000 of his men, and caused him to retreat. He purified the temple, and set it in order, after it had lain desolate three years; and built a wall about Zion.

164— 1 Mac. vi.; 2 Mac. ix. 9; Jos. Ant. i. 261. 12, 13; 2 Mac. xiii.—Antiochus was taken with a violent pain in his bowels, and such a rottenness seized his flesh, that worms bred in it; he confessed that he was plagued for

B. C. the wrong done to Jerusalem, and died in the 164-149th year of the kingdom of the Grecians.

161. His son Antiochus Eupator, a child about nine years old, succeeded him. He made peace with the Jews, but quickly broke it; he put to death Menelaus the high priest, and conferred that honor upon Alcimus, or Jacinus.

Jos. Ant. i. 12, 15.—Onias IV., retired in to Egypt, where Ptolemeus Philometor, and Cleopatra his wife, permitted him to build a temple at Heliopolis in the imitation of that at Jerusalem, and they constituted him high priest there.

1 Mac. vii.—Demetrius Soter, the son of Seleucus, escaped from Rome, and came into Syria, where he caused himself to be crowned king and put to death Antiochus and Lysias.

161. 2 Mac. xiv.; Jos. Ant. i. 12, 17.—Demetrius, at the instance of Alcimus, sent Nicanor with a great army against Judas Maccabeus, whom he endeavored to surprise. They joined battle, and Nicanor was slain.

Here ends the continued history of the second book of Maccabees, being an abstract and breviary of the five books of Jason, a Jew of Cyrene.

1 Mac. ix.; Jos. Ant. i. 12, 18, 19; 1 Mac.

B. C. viii. 19.—King Demetrius sent Bacchides with  
161. a new army, consisting of 20,000 men, against  
Judas Maccabeus; Judas, having with him  
but 800 men, ventured to engage him, and  
was slain. His brother Jonathan was chosen  
general in his stead.

160. Jos. Ant. i. 18, 17.—Jonathan entered into  
an alliance with the Romans. Josephus ob-  
served that this was the first league that was  
ever known to be between the Jews and the  
Romans.

1 Mac. ix. 55, 70.—Whilst Alcimus com-  
manded the wall of the inner court of the  
temple to be pulled down, God struck him  
suddenly with the palsy, so that without  
speaking a word he died in great torment.

158. Jos. Ant. i. 13, 2.—Jonathan, having wearied  
Bacchides by war, compelled him to make a  
league and draw off his army.

153. 1 Mac. x. 1; Jos. Ant. i. 13, 3.—Alexan-  
der Balas, the son of king Antiochus Epiphane-  
s, entered with an army into Syria; the garrison  
of Ptolemais set open their gates to him, by  
reason of their hatred to king Demetrius; who  
prepared himself for war.

1 Mac. x. 3, 10.—Demetrius desired an alli-

B. C. ance with Jonathan, who made use of this occasion to repair the fortifications of Jerusalem.

152. Jos. Ant. i. 13, 4.—Alexander Balas is no less careful to obtain the friendship of Jonathan, and, to oblige him, conferred on him the high priesthood.

1 Mac. x. 15.—Jonathan puts on the holy vestment on the seventh month of the 160th year of the kingdom of the Grecians, at the feast of tabernacles. He was the first high priest of the Asmonean family.

150. Jos. Ant. i. 13, c. 5.—Demetrius and Alexander came to a battle, and Demetrius was slain.

1 Mac. x. 21.—Alexander Balas, finding himself in the peaceable possession of the kingdom of Syria, espoused Cleopatra, the daughter of Ptolemeus Philometor, king of Egypt. Alexander highly honored Jonathan, the high priest, at his nuptials.

148. 1 Mac. x. 49.—Demetrius Nicanor, eldest son of Demetrius Soter entered into Cilicia with an army. King Alexander Balas gave the command of Syria to Apollonius, who set upon Jonathan the high priest; Jonathan defeated



B. C. him, and took Joppe and Azotus, and burned the temple of Dagon.

146. Jos. c. 7; 1 Mac. x. 75; Jos. Ant. i. 13, 8; 1 Mac xi.—Ptolemeus Philometor, king of Egypt, came to the relief of king Alexander, his son-in-law; Alexander ungratefully set Ammonius to lie in ambush to kill him. The treachery being discovered, Ptolemeus took away his daughter from Alexander, and married her to Demetrius. Alexander having been driven from Antioch, the inhabitants of that place made offer of the kingdom to Ptolemeus; but he refused it, and persuaded them to accept of Demetrius for their king.

145. 1 Mac. xi.—Alexander returned with a great army. Ptolemeus and Demetrius united their forces, and overcame him in a pitched battle; but Ptolemeus died of the wounds which he received, after he had seen the head of Alexander, sent to him by Zabdiel, an Arabian prince. Jonathan besieged the citadel at Jerusalem, held by a garrison of Macedonians. Complaint hereof being made to Demetrius, Jonathan appeased him by presents, and obtained new favors for the Jews. Demetrius incurred the hatred of his soldiers by abridging their pay in time of peace.

R. C. 54.—Tryphon, with some soldiers that revolted from Demetrius, undertook to establish Antiochus, the son of Alexander Balas, in the kingdom of Syria.

144. Jos. Ant. i. 13, 9; 1 Mac. xi. 55.—Demetrius was vanquished by young Antiochus, and made to fly into Seleucia. Great honors were by Antiochus conferred on Jonathan, who assisted him against Demetrius.

xii.—Jonathan renewed his alliance with the Romans and Lacedemonians, and fortified Jerusalem.

143. Jos. Ant. i. 13, 9, 10.—Tryphon relieved himself of Antiochus, and reigned in his stead; but fearing Jonathan's opposition, he invited him to come to Ptolemais, and bring with him some few of his soldiers, promising to deliver that city into his hands. Jonathan, suspecting no treachery, went only with 1000 men to Tryphon at Ptolemais; but as soon as he entered the city, Tryphon commanded the gates to be shut. Jonathan was taken prisoner, and all his men put to the sword.

1 Mac. xiii.; Jos. Ant. xiii. 10, 11.—The Jews made choice of Simon Maccabeus for their general, in the place of his brother Jonathan. Tryphon led an army against

B. C. Simon. He promised for 100 talents of silver  
143. to release Jonathan. The money being paid  
him, he broke his promise, and put Jonathan  
to death. Simon erected a stately monument  
for his father and his brethren.

1 Mac. xiii.—Tryphon murdered the young  
king Antiochus, and placed the crown on his  
own head.

31, 32.—The Romans and Lacedemonians  
renewed their leagues with Simon, and wrote  
them in tables of brass.

141. Jos. Ant. i. 13, 12; 1 Mac. xiv. 18; Jos.  
Ant. i. 13, 13.—Simon had the government  
and high priesthood settled on him and his  
heirs. The Jews were by this means dis-  
charged from all manner of tribute to any  
foreign prince. He took Zion, the fortress of  
Jerusalem, drove out of the city all idolaters,  
cleared the houses of their idols, and placed  
in the city such as were true worshippers of  
God.

138. i. 13, 12.—Tryphon's vices rendered him so  
odious to his soldiers that they submitted  
themselves to Cleopatra, Demetrius's relict.  
She married Antiochus Soter, Demetrius's  
brother, and caused him to be crowned king.

B. C. Antiochus drove Tryphon out of Syria, besieged him in Dora, whence he fled to Apamea, where he was taken and slain.

135. 1 Mac. xvi.; Jos. Ant. i. 13, 14.—Simon, the high priest, traversing the cities of Judea, and taking care for their orderly government, came down with his two sons Mattathias and Judas to Jericho. Ptolemeus, the son of Abubus, Simon's son-in-law, invited them to a castle which he had fortified, called Dochus, and there, whilst he entertained them at a banquet, barbarously murdered them. John Hircanus succeeded his father in the high priesthood.

*Here ends the first book of Maccabees, containing the history of forty years.*

130. Jos. Ant. i. 13, 17.—John Hircanus took Shechem, and demolished the temple on mount Gerizim, 200 years after it had been built by Sanballat.

107. Jos. i. 1; Bell. 3; Ant. 19, 8.—Judas, eldest son of Hircanus, otherwise called Aristobulus, and surnamed Philellen, succeeded his father in the government and the high priesthood; he was the first who placed after the return from the captivity of Babylon, a crown



- B. C. upon his head, and changed the state into a monarchy.
89. Luke ii. 37.—Anna the prophetess, daughter of Phanuel, of the tribe of Asher, this year becoming a widow, departed not from the temple, but served God with fasting and prayer night and day, for eighty-four years together, until such time as she saw Christ in the temple.
63. Jos. Bell. 5; Ant. xiv. 8.—Jerusalem was this year taken by Pompey; who meddled not with any of the treasure which was in the temple, but made the Jews tributary to the Romans.
48. *Here begins the empire of the Roman Caesars, when Julius Caesar, having overthrown Pompey at the battle of Pharsalia, Sept. 1st, was made, perpetual dictator.*
41. Jos. i. 14, 25.—Herod, the son of Antipas, or Antipater, an Idumean, was that year by the Romans declared king of Judea.
38. xxviii. 1, 1; Bell. 13.—Herod, assisted by Sosius, the Roman general, laid siege to Jerusalem, and took it; the soldiers filled all corners of the city with blood, rapine, and cruelty. Antigonus, the prince and high priest,

- B. C. was by Sosius carried away prisoner to Rome, and Herod put in full possession of the kingdom.
31. About that time Hillel, a Babylonian, descended from David, flourished at Jerusalem; one of whose disciples was Jonathan, the son of Uzziel, the famous author of the Chaldee paraphrase.
- 28- Dyonys. 52; Jos. Ant. 20.—Caesar Octavianus, nephew to Julius Caesar, in his fifth consulship, with the assent of the senate and people of Rome, assumed the title of emperor, at which time the government among the Romans was legally changed from a republic into a monarchy. The next year following he was by the senate surnamed Augustus.
20. John ii. 20.—Herod this year began to enlarge, or rather to rebuild, the temple at Jerusalem, forty-six years before the first passover of the ministry of Christ, and in nine years and a half finished that magnificent structure.
7. Luke i. 11.—The angel Gabriel appeared to Zacharias the priest, as he was offering incense in the temple, telling him that a son should be born unto him, whom he should call

- B. C. John, who also should be a Nazarite, and the  
7. forerunner of the Lord in the spirit and power of Elias.

26.—In the sixth month after John was conceived, the same angel Gabriel was sent by God to Nazareth in Galilee, to the most blessed Virgin Mary (espoused to Joseph, a person of the house and lineage of David). The angel declares unto her that she shall conceive by the overshadowing of the Holy Ghost, and bring forth a son, and call his name JESUS.

6. 57.—John the Baptist born six months before Christ.

PERIOD VIII.—FROM THE BIRTH OF CHRIST TO A. D. 96.  
B. C.

6. Luke ii. 6, 21.—Christ, our Lord and Savior, in the fulness of time was born of the Blessed Virgin Mary at Bethlehem, and laid in a manger.

Mat. ii. 1.—On the eighth day after his nativity he was circumcised and named JESUS. The wise men of the East brought presents to the new-born king of the Jews.

Joseph fled into Egypt with the child Jesus and Mary his mother.

B. C. 16.—Herod commanded the infants in and about Bethlehem to be slain.

4. Jos. Ant. i. 17, 17.—Herod died, and his son Archelaus was by Caesar made tetrarch of Judea. Other dominions which belonged to Herod were divided among his sons.

Mat. ii. 1, 21, 23.—Christ, by God's appointment, was brought back out of Egypt into Nazareth.

*The first year of the vulgar Christian Era began here.*

A. D.

8. Luke ii. 46.—By occasion of the passover our Lord went up to Jerusalem with his parents, and there disputed with the doctors in the temple.

14. Augustus died, and Tiberius succeeded him.

25. Jos. Ant. i. 18, 3.—Josephus, called Caiaphas, was made a high priest of the Jews, by the favor of Valerius Gratus, the Roman governor.

Toward the end of this year Pontius Pilate was sent to be procurator of Judea in the place of Valerius Gratus.

Mat. iii. 1; Mark i. 2; Luke iii. 3; John i. 7; Isa. xli. 1.—John the Baptist began to



A. D. preach and to baptize in the desert of Judea,  
25. thereby preparing the way of the Lord, that Christ, coming after him, might be made known unto Israel. Unto John, God gave a sign whereby he might know the Lord's Christ; that upon whom he should see the Spirit descending and remaining on him, the same was he who should baptize with the Holy Ghost.

26. Mat. iii. 13; Mark i. 9; Luke iii. 22.— Jesus entering upon the thirtieth year of his age, came from Galilee to Jordan, and was baptized of John; at which time a most illustrious manifestation was made of the blessed Trinity; for the Son of God ascending out of the water, and praying, the heavens were opened, and the Spirit of God in the shape of a dove descended upon him, and the voice of the Father was heard from heaven, saying, This is my beloved Son, in whom I am well pleased.

John i. 34.—John saw it, and bore record that this was the Son of God.

Mat. iv. 1; Mark i. 12; Luke iv. 1, 14.— Jesus, full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the

A. D. wilderness, where he fasted forty days and 26. forty nights, and was tempted by the devil.

After this our Lord returned into Galilee.

John i. 35, 47.—John gave testimony to our Savior passing by him. Andrew, Peter, Philip, and Nathanael acknowledged him to be the Messiah, and became his disciples.

ii. 1.—Christ, at a marriage in Cana of Galilee, turned water into wine. This was his first miracle.

26. *The first passover of Christ's public ministry, from which the first year of the seventieth and last of Daniel's weeks began; in which the covenant was confirmed with many.* Dan. ix. 27, compared with Matt. xxvi. 28.

John ii. 13; Matt. xiv. 3; Mark vi. 17; Luke iii. 19; John iv. 7, 72; Luke iv. 43.—Jesus came to Jerusalem at the time of the passover, and scourged those that bought and sold in the temple. They required a sign of his authority; Christ bade them to destroy that temple (meaning the temple of the body,) and in three days he would raise it up. Herod the tetrarch cast John the Baptist into prison for reproving him of incest with his brother Philip's wife, and other evils done by him.

A. D. Christ discovered himself to the woman of Samaria. He went through all Galilee teaching in the synagogues and working miracles.

27. *The second passover of Christ's ministry (John v. 1, compared with iv. 3, 5,) from which the second year of the seventieth week of Daniel began.*

John v. 1; Luke vi. 13.—Jesus went to the feast at Jerusalem, and healed on the Sabbath a man that had an infirmity thirty-eight years, lying at the pool of Bethesda. He made a most Divine apology to the Jews that sought to kill him, because he said that God was his father.

28. Matt. v. vi. vii.; Luke vi. 20; Mark vi. 7.—Christ from his disciples chose twelve, whom he called Apostles, namely: Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alpheus, Simon called Zelotes, Judas the brother of James, and Judas Iscariot. To these our Savior chiefly directed his discourse in that glorious, full, and admirable Sermon on the Mount.

Matt. x. 1; Mark vi. 35; Luke ix. 12; John vi. 1, 15.—Jesus sent his twelve Apostles by two and two to preach, and to heal the sick.

A. D. John the Baptist was beheaded in prison 28. by Herod's command. Jesus fed 5000 men, besides women and children, with five barley loaves and two little fishes. He refused to be made king.

*The third passover of Christ's ministry (John iv. 4,) and the third year of the seventieth week of Daniel began.*

Matt. xvii. 1; Mark ix. 1; Luke ix. 28.—Jesus was transfigured on the Mount; Moses and Elias were seen to talk with him; and a voice from heaven was heard a second time, saying, This is my beloved Son; hear ye him.

Matt. xvii. 24.—Christ paid tribute to Caesar. A certain village of the Samaritans refused our Savior entertainment on his way to Jerusalem; the disciples, desiring to call fire from heaven to consume them, were severely reprehended.

Luke ix. 51; x. 1.—The seventy disciples were sent out by two and two to work miracles and to preach.

xi. 1—Christ taught his disciples to pray.

John xi. 1.—Christ raised Lazarus, who had been buried four days.



A. D. Caiaphas, high priest of the Jews, prophesied concerning the death of Christ.

Luke xix. 1.—Zaccheus, a publican, converted.

Mark x. 46.—Christ restored to blind Bartimeus his sight.

John xii. 3.—Mary the sister of Lazarus anointed our Savior's feet with costly spikenard, and wiped them with the hair of her head.

Mat. xxi. ; Mark xi. ; Luke xix. ; John xii. ; Isa. lii. ; Zech. ix. 9.—Christ rode in triumph into Jerusalem. The multitude spread their garments in the way, and cried, Hosanna to the Son of David. Coming near the city, he wept over it, and foretold its destruction. He entered the temple and cast out those that bought and sold there, and healed the blind and lame.

Mat. xxi. 9.—He cursed the fruitless fig tree, and the next morning it was found dried up and withered. Thence he took occasion to show the power of faith.

*The fourth passover, in which Christ our passover is sacrificed (1 Cor. v. 7), and so an end is put to all legal sacrifices prefiguring this*

A. D. *great expiation. The fourth or middle year of Daniel's last week began.* (Dan. ix. 27.)

29. xxvi.; Mark xiv.; Luke xxii.—On the first day of unleavened bread, in the evening, Jesus ate with his disciples, and instituted the sacrament of his body and blood in bread and wine.

John xiii., xviii.—Christ washed his disciples' feet, and exhorted them to humility and charity.

Mat. xxvii.—In the self-same night Christ is betrayed by Judas, mocked, buffeted, and spit upon by the soldiers.

Mark xv.; Luke xxiii.; John xix.—Next day (Abib the 14th, which was April 1st, Julian time) he was condemned by Pilate, and crucified. The sun during the crucifixion was darkened, and the vail of the temple rent in the midst. Christ, praying for his enemies, gave up the ghost. Joseph of Arimathea begged the body, and laid it in a new sepulchre.

Ps. xxii.; Mat. xxviii.; Mark xvi.; Luke xxiv.; John xx.—On the third day, the next after the Jewish Sabbath (April 3), Christ arose from the dead; his resurrection was

A. D. declared by angels to the women that came to 29. the sepulchre. Christ first appeared to Mary Magdalene, and afterward to his disciples, and dined with them.

Acts i.; Mat. xxviii.—Christ brought his apostles to Mount Olivet; commanded them to expect in Jerusalem the sending down of the Holy Ghost. sent them to teach and baptize all nations, and blessed them; and while they beheld, he was taken up, and a cloud received him out of their sight. After his ascension the disciples were warned by two angels to depart, and to set their minds upon his second coming. They accordingly returned, and giving themselves to prayer, chose Matthias to be an apostle in the place of Judas.

Acts ii.—On the day of Pentecost (Sunday May 22d) the Holy Ghost descended on the apostles in the form of cloven tongues, like as of fire, and enabled them to speak all languages. Peter the same day preached Christ and the resurrection, and about 3000 believers were added to the church.

iii.—Peter, by faith in Christ's name, healed a lame man.

A. D. iv.—The rulers of the Jews, offended at 29. Peter's sermon, and his miraculous cure of the lame man, cast both him and John into prison. On their examination they boldly avouched the lame man to have been healed by the name of Jesus, and that by the same Jesus we must be eternally saved. After this the Jews forbade them to speak any more in that name; but the apostles answered that it was fit they should obey God rather than man. They were threatened and let go.

v. 1, 17.—Ananias and his wife Sapphira, for their hypocrisy, were suddenly struck dead.

The apostles were again cast into prison by the high priest; but an angel set them at liberty, and bade them preach the gospel to the people without fear. Being taken again teaching in the temple, they were brought before the council, where, by the advice of Gamaliel, a Pharisee, and doctor of the law, they were delivered.

31. vi. vii.—The number of believers increasing at Jerusalem, the apostles ordained seven deacons, who should distribute the alms of the whole church to the widows and poorer class of believers. Stephen, one of these deacons,



A. D. having confounded some that disputed with  
31. him, was by them falsely accused of blasphemy,  
and brought before the council, where he  
reprehended their rebellion, and murdering of  
Christ. Whereupon they cast him out of the  
city, and stoned him, he in the mean time  
praying for them.

viii.—A great persecution of the church at  
Jerusalem arose after the death of the first  
martyr, Stephen.

32. 5.—Philip, one of the seven deacons,  
preached at Samaria, and converted many,  
wrought miracles, and healed the sick. Simon  
the sorcerer, seeing the wonders that were  
done by Philip, believed, and was baptized.

15.—The apostles at Jerusalem, hearing  
that Samaria had received the faith, sent  
thither Peter and John to confirm and enlarge  
the church. The apostles, by prayer and im-  
position of hands, conferred the Holy Ghost  
on all believers. Simon Magus offered them  
money, that he might receive the power of  
conferring the same, whose impiety was  
sharply reprov'd by Peter. Having com-  
pleted their ministry in those parts, they  
returned to Jerusalem.

A. D. viii. 26.—An angel sent Philip to teach and baptize the Ethiopian eunuch.

33. ix. 1.—Saul, a violent persecutor of all that called on the name of Jesus, and one who consented to the death of Stephen, went towards Damascus with commission from the high priest and the council to apprehend all Christians and to bring them bound to Jerusalem; on the way he was miraculously converted by a voice from heaven; and three days after baptized by Ananias at Damascus, where he preached the gospel of Christ with great boldness, to the astonishment of those that knew upon what design he was sent thither.

36. 23; 2 Cor. xi. 32; Gal. i. 18.—Saul having preached the gospel at Damascus a long time the Jews lay wait to kill him, but he escaped from thence, and came to Jerusalem; there he saw Peter, and James the brother of our Lord, and abode with them fifteen days. There he spoke boldly in the name of Jesus, and disputed with the Grecians, or rather Jews that used the Greek tongue.

Acts xxii. 17.—While Saul prayed in the temple, he was in a trance, and the Lord ap-

A. D. peared unto him, and bade him to depart from  
33. Jerusalem, because they would not receive his  
testimony; adding, that he would send him to  
the Gentiles.

ix. 30; Gal. i. 21.—Saul leaving Jerusalem  
went to his own country, Tarsus, and from  
thence traveled into Syria and Cilicia.

Acts ix. 32, 36.—Peter visited the churches  
of Judea, Galilee, Samaria. At Lydda he  
cured Eneas of the palsy; and at Joppa re-  
stored Tabitha to life.

41. x.—At Cesarea, Cornelius, a centurion, by  
prayers and alms found favor in the sight of  
God, and was commanded by an angel to send  
for Peter, then at Joppa. God by a vision  
taught Peter not to despise the Gentiles.  
Peter being sent for by Cornelius, went and  
preached Christ to him and a great company  
that were met at his house; while Peter  
preached the Holy Ghost fell upon them all;  
and immediately the Apostle baptized them.

xi.—Peter, at his return to Jerusalem, was  
accused by those of the circumcision for con-  
versing with the Gentiles; but he declared to  
them his vision, and the whole matter con-  
cerning Cornelius; and they glorified God

- \* A. D. for granting to the Gentiles also repentance  
41. unto life.

The believers, who ever since the martyrdom of Stephen, had been dispersed throughout all Phenice and Cyprus, came then to Antioch, and preached the gospel to the Greeks there, having before preached to none but the Jews. The church at Jerusalem, understanding this, and that the number of believers increased exceedingly, sent Barnabas thither to confirm them; he went to Tarsus, and took Saul with him to Antioch, where they continued a whole year, converting multitudes to the faith. Here the disciples were first called Christians.

44. xii.—About that time James the brother of John was beheaded by the command of Herod Agrippa. He also imprisoned Peter, whom an angel delivered upon the prayers of the church. This same Herod, not long after, speaking to the people at Cesarea some of them cried out, It is the voice of God, and not of man: and immediately an angel of the Lord smote him because he gave not the glory to God; and he was eaten of worms, and died.
45. xiii.—Barnabas and Saul set forward in their



- A. D. preaching of the gospel. They planted the
45. Christian faith in Seleucia, Cyprus, and other places. At Paphos they preached the gospel to Serigus Paulus, governor of that country: Elymas, a sorcerer, withstanding them, and endeavoring to turn away Serigus from the faith, was at Saul's rebuke struck blind. From that time Saul was always called by his new name Paul; he preached at Antioch; the Gentiles believed, but the Jews gainsayed and blasphemed. Whereupon he and his assistants turned to the Gentiles, and went to Iconium.
46. xiv.; 2 Cor. xi. 25.—At Iconium they were persecuted and ready to be stoned. From thence they fled to Lystra and Derbe, cities of Lycaonia. At Lystra, Paul healing a cripple, the multitude cried out, that the gods were come down, and called Barnabas, Jupiter; and Paul, Mercurius; and would have sacrificed to them, had not the apostles with clothes rent ran in among them, and assured them that they were men like themselves. Soon after there came Jews from Antioch and Iconium, who excited the people against them. Paul was by the furious multitude stoned, and drawn out of the city as dead; but while the

A. D. disciples stood about him, he rose up, and the next day departed with Barnabas to Derbe.

xii. 2.—In that year, perhaps at that very time, Paul was caught up into the third heaven, and heard unspeakable words, fourteen years before he wrote his second epistle to the Corinthians.

2 Tim. i. 2, 5.—About that time Timothy, though a child, with his mother Eunice, and his grandmother Lois, embraced the Christian faith preached by Paul.

52. Acts xv.—Certain Judaizing Christians came from Judea to Antioch, and taught that the Gentiles ought to be circumcised, and observe the law of Moses; these Paul and Barnabas opposed, and a council was held by the Apostles and others at Jerusalem to determine this controversy. The decrees of the synod were sent to the churches.

xvi.—Paul went to Derbe and found there Timothy, whom (because his mother was a believing Jew, though his father a Gentile), he caused to be circumcised, and took him along with him. He was by a vision admonished to go into Macedonia; he went to Philippi, the chief city of that part of Macedonia, and converted Lydia; cast out of a certain maid-serv

A. D. ant a spirit of divination, whose master losing  
52. a considerable gain thereby, brought Paul and Silas before the magistrates: these caused them to be whipped and imprisoned; but at midnight, Paul and Silas praying and singing psalms, the doors of the prison flew open, and their bonds were loosed: the jailer, ready to kill himself, was converted to the faith, and baptized the same night with his whole family. Next day the magistrates came themselves, and prayed them to depart from the city.

xvii.—From Philippi Paul took his journey through Amphipolis and Apollonia, and came to Thessalonica, where he found a synagogue of the Jews; there he preached three Sabbath days; some believed, others persecuted him. Leaving Thessalonica he came to Berea, and soon after arrived at Athens, disputed with the philosophers, and declared unto them that UNKNOWN GOD whom they had ignorantly worshipped. He converted Dionysius the Areopagite, and thence passed to Corinth.

54. xviii.—Paul at Corinth met with Aquila and Priscilla, not long before banished from Rome by the decree of Claudius. Here he continued a year and six months, and thence wrote to the Thessalonians.

A. D. Paul was accused by the Jews, and brought  
55. before Gallio, proconsul of Achaia, who refused to be judge in a controversy about religion, and so drove them away from the judgment-seat.

56. 18.—Paul departed from Corinth and passed to Ephesus, thence he set out towards Jerusalem, that he might be at the feast; he landed at Cesarea, went down to Antioch, and came into the regions of Galatia and Phrygia, and confirmed the disciples in all those places.

57. xix. 11.—Paul returned to Ephesus, disputed daily in the school of Tyrannus, and continued preaching there, and in the vicinity.

58. He wrote his epistle to the Galatians.

At Ephesus, Demetrius, a silversmith, jealous of his gain, raised a tumult against Paul, which was appeased by the town-clerk.

1 Cor. i. 11; xvi. 8.—About this time a schism arose in the church at Corinth, which caused Paul (now in or about Ephesus) to write his first epistle to the Corinthians.

Acts xx.—Paul departed from Ephesus, and came into Macedonia, and gathered a contribution for the relief of the saints at Jerusalem.

2 Cor. viii. 1, 2, 6, 19; 1 Cor. xvi. 5.—The apostle, having learned from Titus the success of his first, wrote now his second epistle to



A. D. the Corinthians. Out of Macedonia he went into Greece, and came to Corinth, where he wrote his epistle to the Romans.

60. Acts xx. 3, 4.—Paul purposed to go directly from thence into Syria, that he might carry the collections to Jerusalem. The Jews laid wait for him; he understanding this, thought it best to return into Macedonia the same way he came, and thence to pass into Asia.

6.—After the days of unleavened bread Paul sailed from Phillippi, and came to Troas: there he restored Eutychus to life. Having passed through several cities of Greece, he arrived at Miletus; from thence he called the elders of the Church of Ephesus, whom he earnestly exhorted to the performance of their duty.

Acts xxi.—Paul came to Jerusalem, was apprehended in the temple, and secured in the castle; he claimed the privilege of a Roman, and escaped scourging.

xxii. xxiii.—Paul plead his cause before Ananias the high priest. The chief captain, understanding that above forty Jews had bound themselves under a curse neither to eat nor drink till they had killed him, sent him to Felix, the governor of the province, by whom he was imprisoned at Cesarea.

A. D. xxiv.—Paul was accused before Felix by  
60. Tertullus the orator: Felix went out of his office, and to gratify the Jews, left Paul in prison. Portius Festus succeeded him in the government.

Acts xxv.—The Jews came to Cesarea, and accused Paul before Festus. He answered for himself, and appealed unto Cæsar. King Agrippa came to Cesarea, and Festus opened the whole matter to him.

xxvi.—Paul made his defence in the presence of Agrippa; who thereby was almost persuaded to be a Christian, and the whole company pronounced him innocent.

62. xxviii.—Paul came to Rome, was a prisoner at large, and preached there two years.

*Here ends the History of the Acts of the Apostles, written by St. Luke, St. Paul's beloved companion in his travels.*

Saint Paul from Rome wrote his epistles.—To the Philippians. To Philemon. To the Colossians. To the Ephesians.

Heb. xiii. 24.—About the latter end of this year St. Paul was set at liberty; and a little before his departure out of Italy into Asia he wrote his epistle to the Hebrews.

Titus i. 5.—He preached the Gospel in the

A. D. isle of Crete, and left Titus there to set things in order, and ordain elders in every city.

65. St Paul wrote his epistles,—To Timothy I. To Titus. To Timothy II.

About this time the epistles of St. Peter, St. John, and St. Jude, seem to have been written.

66. Euseb. Hist.; Ec. 1, 2, 24.—St. Peter and St. Paul are said to have suffered martyrdom at Rome towards the latter end of Nero's reign.

70. Luke xix. 43, 44.—This year Jerusalem (according to Christ's prophecy) was besieged, taken, sacked, and burnt, by Titus; 1,100,000 of the Jews perish, 97,000 were taken prisoners; besides an innumerable company that in other places of Judea killed themselves, or perished through famine, banishment, or other miseries.

96. St. John was banished to the isle of Patmos by Domitian, and there received and wrote his Revelation.

After the death of Domitian, St. John returned to Ephesus, and at the request of the Church wrote his Gospel.

MONEY, WEIGHTS AND MEASURES NAMED IN THE BIBLE.

I.—JEWISH MONEY REDUCED TO THE AMERICAN STANDARD.

	Dols.	cts.
A Gerah, - - - - -		02.5
10 " = a Bekah, - - - - -		25.09
20 " = 2 " = a Shekel, - - - - -		50.187
1200 " = 120 " = 50 " = a Mina, - - - - -	25	09.55
60000 " = 6000 " = 3000 " = 60 " = a Talent, - - - - -	1505	62.5
A Gold Shekel, - - - - -		8
A Talent of Gold, - - - - -	24309	00.

[A Talent was variously estimated by different nations. With the Hebrews it was about 93 3-4 pounds avoirdupois ]

II.—ROMAN MONEY NAMED IN THE NEW TESTAMENT.

	Dols.	cts.
A Mite, - - - - -		00.343
A Farthing, nearly, - - - - -		09.657
A Penny, - - - - -		13.75
A Pound, - - - - -	13	75.

III.—JEWISH WEIGHTS REDUCED TO AMERICAN WEIGHTS.

	lbs	oz	pwt	gr
The Zerah, one twentieth of a shekel, - - - - -				12
The Bekah, half a shekel, - - - - -			5	
The Shekel, - - - - -			10	
The Maneh, 60 shekels, - - - - -	2	6		
The Talent, 50 manehs, 3000 shekels, - - - - -	125			

IV.—BIBLE MEASURE FOR LIQUIDS REDUCED TO WINE MEASURE.

	Gals.	pts.
A Caph, - - - - -		0.625
13 " = a Log, - - - - -		0.833
53 " = 4 " = a Cab, - - - - -		3.333
16 " = 12 " = 3 " = a Hin, - - - - -	1	2.
32 " = 24 " = 6 " = 2 " = a Seah, - - - - -	2	4.
96 " = 72 " = 18 " = 6 " = 3 " = a Bath, - - - - -		
Ephah, or Furkin, - - - - -	7	4.50
960 Caphs = 720 Logs = 180 Cabs = 60 Hins = 30 Seahs, = 10		
Baths = a Hior, or Homah, - - - - -	75	5.25



V.—DRY MEASURE OF THE BIBLE REDUCED TO THE AMERICAN STANDARD.

	bus.	pkts.	pts.
A Gachul,	-	-	0 141
20 " = a Cab,	-	-	2.833
36 " = 1.8 " = an Omer, or Gomer,	-	-	5.1
120 " = 6 " = 3.3 " = a Seah,	-	1	1.
360 " = 18 " = 9 " = 3 " = an Ephah,	-	3	3.
1800 " = 90 " = 45 " = 15 " = 5 " = a Letch,	-	-	1.
3600 Gachuls = 180 Cabs = 100 Omers = 30 Seahs = 10 Ephahs = 2 Letches = a Homer, or Hor,	8	-	1.

VI.—BIBLICAL MEASURE OF LENGTH REDUCED TO AMERICAN MEASURE.

	ft.	in.
A Git,	-	0.912
4 " = a Palm,	-	3.648
12 " = 3 " = a Span,	-	10.944
24 " = 6 " = 2 " = a Cubit,	1	09.888
96 " = 24 " = 8 " = 4 " = a Fathom,	7	03.352
124 " = 36 " = 12 " = 6 " = 1.5 " = an Ezekiel's Reed,	10	11.328
192 Gits = 48 Palms = 16 Spans = 8 Cubits = 2 Fathoms = 1.3 Ezekiel's Reeds = an Arabian Pole,	14	07.104
1920 Gits = 480 Palms = 160 Spans = 80 Cubits = 20 Fathoms = 13.3 Ezekiel's Reeds = 10 Arabian Poles = a Measuring Line,	145	11.04

VII.—THE LONG MEASURE OF THE BIBLE.

	Eng. miles	pac	feet
A Cubit,	-	-	1.824
400 " = a Stadium, or Furlong,	-	145	4.6
2000 " = 5 " = a Sabbath Day's Journey,	-	729	3
4000 " = 10 " = 2 " = an Eastern Mile,	1	403	1
12000 " = 30 " = 6 " = 3 " = a Parasang,	-	4	153
9600 Cubits = 240 Stadiums = 48 Sab. Day's Jour. = 24 E. Miles = 8 Parasangs = a Day's Journey,	33	172	4

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