

HORAE APOCALYPTICAE,
OR
A COMMENTARY ON THE APOCALYPSE,
CRITICAL AND HISTORICAL;
INCLUDING ALSO AN EXAMINATION OF
THE CHIEF PROPHECIES OF DANIEL.
ILLUSTRATED BY AN APOCALYPTIC CHART, AND SUNDRY
ENGRAVINGS FROM MEDALS AND OTHER EXTANT
MONUMENTS OF ANTIQUITY.
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VOL. III.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1:3

SEELEY, BURNSIDE, AND SEELEY,
FLEET STREET, LONDON.
MDCCCXLIV.

1844

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CHAPTER VII: CONCLUSION

In the arrangement of the great calendar of prophecy, and the adjustment of our own position on it, whether nearer to the final end or less near, it is evident that the chronological predictions (I mean those which involve chronological periods) must needs demand our most particular attention. -- First and foremost in importance is the memorable prophecy of the 1260 years of the Beast or Antichrist, six times repeated in the Apocalyptic vision, and three in Daniel. It comprehends the Beast's reign, in recognized supremacy over the Roman

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Empire, in its last divided and apostatized state; or rather the reign of the Beast's last Head, Antichrist. And we have seen that by that grand illustrative event of our latter day, the French Revolution, the commencement and end of the period (at least its primary commencement and end) have been fixed on, I think, almost decisive evidence at about the years A.D. 530 and 1790 respectively: the one the epoch of Justinian's Decree and Code, recognizing the Pope's supremacy as Christ's pretended Vicar or Antichrist; {1} the other that of the French revolutionary outbreak and code, giving to the Pope's supremacy and power a deadly blow through Western Christendom: {2} the interval between them being just 1260 years. We also saw that in one of his prophecies Daniel appended to what seemed to be the same identical period, yet a further addition of thirty, and forty-five, or conjointly of seventy-five years, as still to intervene before the times of blessedness: {3} so fixing the year 1865, or thereabouts, as the probable epoch of the consummation. -- Now what I here wish to set before the reader, with a view to his seeing the strength of the corroborative evidence hence arising, on the point in question, is the probable convergency within this same seventy-five years' interval of the terminating epochs of almost every other chronological scripture-prophecy, or preintimation, that has reference

to the time of the end. Thus 1st, when our progressing mundane chronology reaches the thirtieth year beyond A.D. 1790, it meets the end {4} of the long line of 2300 years in one of Daniel's visions, calculated from the epoch of the emblematic Persian ram's acme of conquering power, and which was to mark the destined epoch of the fall of the Turkman empire: -- 2. when it reaches yet forty-five years further, i. e. at the epoch of about A.D. 1865, it meets the secondary terminating epoch of the 1260 years, calculated from that which may be deemed a secondary commencement of them in the

{1} See pp. 1009, 1010, with the references there given.

{2} See pp. 1098-1110 supra.

{3} See pp. 1343-1346 supra.

{4} See pp. 1138-1142.

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Popedom-favoring Decree of Phocas. {1} These concurrences, as having been previously discussed, need but a cursory re-mentioning. -- 3. The third synchronism that I have to notice, and which will detain us longer, is that of the probable termination of the world's 6000th year, dated from the Creation, just at about the same interval of seventy-five years from the year 1790 of our aera: in other words, the concurrence at that chronological point of the opening epoch of the world's seventh millenary, and therefore (as would seem probable) of that of the sabbatism of rest promised to the saints of God.

For, as I have just hinted in the preceding chapter, {2} the apostle Paul's use of the word σαββατισμος, sabbatism, to designate the saints' expected glorious rest with Christ, may be reasonably considered as almost an apostolic recognition of the early and well-known Jewish {3} opinion that Messiah's kingdom of blessedness would occupy the seventh millennium of the world, agreeably with the type of the seventh day's sabbatism of rest after the six days of creation: especially seeing that it was

{1} See pp. 1011-1013.

{2} p. 1388.

{3} So the Rabbi Eliezer, cap. xviii. p. 41, as Whitby on Heb. Iv:9, quotes him: "The blessed Lord created seven worlds (i. e. αιωνες, ages;) but one of them is all sabbath, and rest in life eternal." "Where," adds Dr. Whitby, "he refers to their (the Jews) common opinion that the world should continue 6000 years, and then a perpetual sabbath begin, typified by God's resting the seventh day, and blessing it." -- For perpetual, Whitby should have perhaps said a millennial sabbath; it being αιωνιος in the sense in which the αιωνες, or ages, before mentioned, were each millennial. So in the Midras Till. p. 4, the same Rabbi Eliezer says, "The days of Messiah are 1000 years." -- And so too Bereschith Rabba, quoted also by Whitby; "If we expound the seventh day of the seventh thousand years, which is the world to come, the exposition is, 'He blessed it,' because that in the seventh thousand all souls shall be bound up in the bundle of life. So our Rabbins of blessed memory have said in their Commentaries on, 'God blessed the seventh day,' the Holy Ghost blessed the world to come, which beginneth in the seventh thousand of years." -- Whitby also adds that Philo is copious on the same subject; stating that the sabbaths of the law were allegories, or figurative expressions. With which view we may compare St. Paul's declaration in Col. ii:16-17, "in respect of the Sabbath-days, which are

a shadow of things to come," σκια των μελλοντων.

The general opinion of the Jews was, that the world was to be 2000 years without the law, 2000 under the law, and 2000 under the Messiah. This is still called by the Jews "a tradition of the house of Elias," an eminent Rabbi that lived before the birth of Christ: who also taught that in the seventh millenary, the earth would be renewed, and the righteous dead raised, no more again to be turned to dust: also that the just then alive should mount up with wings as eagles; so that in that day they would not need to fear, though the mountains (Psalm xlvii:2) should be cast into the midst of the sea. Mede, Book iv, p. 951.

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Hebrew Christians whom he was then addressing; -- and that by them the word thus chosen could not but be almost necessarily associated, alike from its etymology and use, with some chronological septenary. {1} In fact among the Christian fathers that succeeded on the apostolic age, this view of the matter was universally received and promulgated. {2} -- Which being so, the chronological question on which I have now to enter, becomes one of really important bearing on the point in hand; I mean the question, what the world's present age, dated from Adam's creation, and when the termination of its sixth millenary. Nor is there wanting the evidence requisite for our attaining a near approximation, to this notable epoch. Mr. Clinton, in his Essay on Hebrew Chronology, appended to the third volume of his late learned Work entitled *Fasti Hellenici*, has greatly elucidated the subject. Setting aside the many mundane chronologies, such as Hales has enumerated, based (if such a word may be used) on the baseless foundation of authorities that altogether lack authority, our only real appeal is to Scripture. -- And here, on the great primary disputed question of the Patriarchal chronologies, and whether it be the Hebrew text with its shorter chronology, that has

{1} Insomuch that, as Schleusner observes on the; word Χαββατων, the Septuagint translators sometimes render the word 1'1=0 by ἐβδομας.--It is a word applied to the seventh year of rest in the Mosaic law, as well as to the seventh day of rest. See Lev. xxv:4, &c.

{2} So, for example, Ireneus, at the end of his fifth Book: "Quotquot diebus hic factus est mundus, toi et millenis annis consummatur. Et propter hoc ait Scriptura, Consummavit Deus die sexto omnia opera sua quae fecit, et requievit in die septimo. Hoc autem est et antefactorum narratio, quemadmodum facta sunt, et futurorum prophetia. Si etenim Dies Domini quasi mille anni (2 Peter 3:8), in sex autem diebus consummata sunt quae facta sunt, manifestum est quoniam consummatio ipsorum sextus millesimus annus est." He adds presently after, that the destruction of Antichrist was to introduce to the saints the "regni tempora, hoc est requiectionem, septimam diem sanctificatum."

Similarly the pseudo-Barnabas, a very ancient though Apocryphal writer: "Consider, my children, what that signifies, He finished them in six days. The meaning is, that in 6000 years the Lord will bring all things to an end," &c.

The same expectation as to the six days of creation typifying 6000 years, as the term of the present world's duration, continued, as we have seen, (see p. 230, &c, supra) even among the anti-premillennarian fathers of the fourth and fifth centuries. Only they explained the sabbatical seventh day as typical, not of a seventh sabbatical Millennium of

rest, but an eternal Sabbath: -- a view generally adopted afterwards.

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by fraud been robbed of eleven centuries, or the Septuagint with its longer, that has had them fraudulently added, {1} (for that the difference is the result of design is a thing evident, and long since noted by Augustine, {2}) the answer seems on every account to be in favor of the Hebrew text: -- considering first, the superior reverence and almost superstitious care with which the Hebrew text was watched over, as compared with the Septuagint; {3} -- next, the wonderful uniformity of the numerals of the Hebrew text, in all its multitudes of manuscripts existing in different parts of the world, contrasted with the varieties and uncertainty of the numerals in the Septuagint and Samaritan; {4} -- considering

{1} The following tabular schemes exhibit the variations; the numbers expressing the parent's age at the son's birth, except In the cases of Noah and Shem. Antideluvian Patriarchs. Postdiluvian Patriarchs.

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ANTIDILUVIAN PATRIARCHS

Hebr. Samr. lxx. Joseph.

1. Adam	130	130	230	230
2. Seth	105	105	205	205
3. Enos	90	90	190	190
4. Cainan	70	70	170	170
5. Mahalaleel	65	65	163	165
8. Jared	162	62	162	162
7. Enoch	65	65	165	(1)65*
8. Methuselah	187	67	187	187
9. Lamech	182	53	188	182
10. Noah (at the flood)	600	600	600	600
Total..	1656	1307	2262	2256

* 165 is doubtless the correct reading.

POSTDILUVIAN PATRIARCHS

Hebr. Samr. lxx. Joseph.

11. Shem (aged 100 ? at the Flood)..	2	2	2	12
12. Arphaxad	35	135	135	135
[Cainan spurious 130 ..]				
13. Salah	30	130	130	130
14. Heber	34	134	134	134
15. Peleg	30	130	130	130
16. Reu	32	132	132	130
17. Serug	30	130	130	132

18. Nahor 29 79 79 120
19. Terah 130 130 130 130
(Gen. xi:32, xii:4.)
So to Abraham 352 1002 1002 1053

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{2} In the Antediluvian Table (where the question is between the Hebrew and Josephus), the years before the son's birth and the residues agree in all cases with the totals of the lives; except that in the Samaritan the residues in the sixth, eighth, and ninth are shortened, to adapt them to the shorter period between Jared and the flood. Thus,

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in the Hebrew and Samaritan Adam has $130 + 800 = 930$.

..... Septuagint and Josephus $230 + 700 = 930$.

And in the

Hebrew and Samaritan Seth has $105 + 807 = 912$.

..... Septuagint and Josephus $205 + 707 = 912$.

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This can only have been by design. So Augustin Civ. Dei. xv. 13; " Videtur habere quamdam, si dici potest, error ipse constantiam; nec casum redolet sed industriam." And so Mr. Clinton.

{3} The Jews even counted the letters of their Bible.

{4} Professor Baumgarten, of Halls, in his Remarks on Universal History, observes; "Both the Samaritan copy and the Greek version abound in various readings, with respect to their different chronologies, and frequently contradict themselves: whereas the Hebrew is uniform and consistent in all its copies." And Mr. Kennedy, in his Chronology of the World, says, that in examining the Hebrew Test he " was not able to discover one various reading in that multitude of numeral words and letters which constitute the scriptural series of years from the Creation to the death of Nebuchadnezzar."

I quote this from a Paper on the subject, in the Christian Observer for May 1802, p. 287; and, in further illustration of the uniformity of the Hebrew copies in respect of their numerals, may add that the Chaldee Paraphrase of Onkelos, written about the time of Christ, agrees with the Hebrew chronologies, -- that the same are recognized in the two Talmuds, -- and that Dr. Wolff informs me that "in the ancient manuscripts which he saw at Bokhara, the chronological notices of the length of lives both of the antediluvian and the postdiluvian patriarchs were exactly according to the received Hebrew text, though the letters of the manuscripts resembled Samaritan."

It is to be observed further that the manuscript from which our Samaritan Pentateuch was published, being written about A.D. 1400, was consequently not nearly so old as many Hebrew manuscripts. And in earlier existing copies of it we know that there were certain variations in the numerals, more accordant with the Hebrew. See Note 1 p. 256.

Of the errors of the Septuagint numerals in many copies a notable example is given by Augustine, *ibid*. For it seems that in almost all the copies then extant Methuselah was made to have begotten Lamech at the age of 167, and to have lived 802 years after: that is, fourteen years after the flood, on the Septuagint chronology itself; though we know that no men but. Noah, Shem, Ham, and Japhet, were preserved alive through it!

It is to be observed further that the manuscript from which Samaritan Pentateuch was

published, being written about A.D. 1404, was consequently not nearly so old as many Hebrew manuscripts.

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further the general agreement of the Samaritan with the Hebrew in the chronology of the antediluvian patriarchs, {1} and its thus fixing the fraud in that table at least, and by probable consequence in the postdiluvian table also, on the Septuagint: -- considering moreover the better agreement of historical fact with the Hebrew than with the Septuagint; {2} and the more easily supposable

{1} Viz. in the cases of all but the sixth, eighth, and ninth Patriarchs. Here the Samaritan residues are shortened to adapt them to the shorter period, made by the shorter genealogies corresponding between Jared and the flood; to the intent that these Patriarchs might not be thought to have been involved in it. But we are told by Jerome (so the compilers of our English Universal History have remarked) that in his time there were some Samaritan copies which made Methuselah's and Lamech's ages, at the birth of their sons, the same as the Hebrew.

{2} On the two points alleged in their own favor by the advocates of the Septuagint Chronology, Mr. Clinton quite turns the tables against them. -- 1st, as to the age of the παιδογονια, which these writers have placed after the lapse of one , - third of life, Mr. C. says that it appears from Scripture to have been In the Patriarchal age as early as it is now; -- Judah being at forty-eight a great-grandfather, - Benjamin having at thirty, eleven sons, &c. -- 2. As to the Dispersion at Babel, which the Septuagintarians say implies a mundane population such as could not have been according to the Hebrew postdiluvian chronology, Mr. C. answers, that under favorable circumstances even now it has been calculated that population may be doubled in ten years; that cases are known where it has doubled for short periods in less than thirteen years; and that in the older case of the Israelites in Egypt, and later of certain parts of the North American colonies, the population doubled itself in fifteen years --that the circumstances of the first families after the flood were precisely the most favorable to increase of population, with all the arts of the antediluvian world, unoccupied land to a boundless extent before them, and lives extended to 500, 400, and 200 years :-that thus we may reasonably assume twelve years, at the most, as that of the population doubling itself : on which assumption the population of the earth; derived from the stock of six parents, would in 276 years amount to above fifty millions, and in 300 years to two hundred millions. Even at the rate of fifteen years it would have reached two hundred millions in 373 years from the flood, i. e. in the twenty-fourth year of Abraham.--Now at the time of the Dispersion, had the world's population then amounted to many millions, men would have been forced by their wants to disperse, whereas the Sacred History tells us that it took place contrary to the wishes of men, who desired all to dwell together. A population

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object {1} With the Septuagint translators than with the keepers of the Hebrew text, as

well as better opportunity; {2} for falsifying in the matter. -- This point settled, {3} there remain but two small chasms in the Hebrew chronology to fill up, and one doubtful point to settle, arising from a difference between an Old Testament statement and one in the New Testament, in order to the completion of our chronological table. The chasms are, 1st, that from Moses' death to the first servitude; {4} 2ndly, that between Samson's death and Saul's election to the kingdom: {5} of neither of which could the length be much longer or

{1} Jackson allows that it is difficult to see the motives of the Jews in shortening the patriarchal genealogies. On the other hand the Septuagint translators had an obvious motive for enlarging the chronology. The Chaldeans and Egyptians (whose histories were about this time published by Berossus and Manetho) laid claim to a remote antiquity. Hence these translators of the Pentateuch might have been led in a spirit of rivalry to augment the amount of the generations of their ancestors, alike by the centenary additions, and by the interpolation (as Hales himself allows it is) of the second Cainaan.

{2} Augustine, whose four chapters on this subject (C. D. xv. 10-14) well deserve attentive perusal, has put this point very strongly. Which, says he, is most credible: that the Jews, dispersed all over the world; should have conspired together to defraud their scriptures and themselves of truth, the exclusive possession of which is so much their boast; or that the seventy Greek translators, united together in conclave by King Ptolemy, should have managed to falsify the numerals? He adds, as his own solution of the matter, that it was after all probably not the translators, but the first transcriber of the manuscripts from the original in the Royal Library, that introduced the error; "Sci?ptoris tribuatur errori qui de Bibliotheca supradicti Regis codicem describendum primus accepit:" and concludes thus; "Ei linguae potius credatur unde est in aliam per interpretes facta translatio."--Augustine's testimony is the more valuable and remarkable because he was himself originally (see the Note in my Vol. i. ? 368) a Septuagintarian in chronology. At the conclusion of the C. D. however he measures the six periods of the world preceding its septenary period, or sabbath, by aras, not millenaries. the 1st to the Flood, 2nd to Abraham, 3rd to David, 4th to the Babylonish Captivity, 5th to Christ, and 6th that after Christ. C.D. xxii. 30. 5.

{3} It is to be observed, as Mr. Clinton remarks, that the question is not an indefinite one, from want of testimony, so as in the case of the early chronology of Greece. The uncertainty is one arising from two different distinct testimonies. We have only to decide which is the genuine and authentic copy. Either the space before the flood was 1656 years, or it was 2256. Either the period from the flood to the call of Abraham was 352 years, or it was 1002. "These periods could not be greater than the greatest of them, or less than the least."

{4} This period is that comprehended in Josh. xxiv. 31; " And Israel served the Lord all the days of Joshua, and all the days of the elders that over lived Joshua, and which had known all the works ?f the Lord that he had done for Israel."

{5} Compare Judg. xv:20; xvi:31; 1Sam. iv:1, vii:13; xii:2.

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shorter than thirty or forty years. {4} The doubtful point alluded to concerns the same period of the Judges: it being whether the reckoning given in Kings vi:1 of the interval

from the Exodus to the building of Solomon's temple at 480 years be the correct one, {1} or that by St. Paul in Acts xiii:18-22 at about 580. {2} Mr. Clinton, not without reason, as it seems to me, prefers the latter. {3}

{1} Mr. Brooks, in the Preface to his late History of the Jews, ? . xiii, argues that the interval from Moses' death to Joshua's must probably have been longer, because of Joshua being called `117, a young man in Exod. Xxxiii:1 and Num. xi:28, with reference to the second year after the Exodus. But this Hebrew word is used to designate servants also (compare Gen. xxii:3, &c.); and Joshua is so called in the places above cited as the servant of Moses. (So Kimchi explains this appellation of Joshua, in Zech. ii:7: and so, I may add, Ambrose comments on Gen. xxiv. "Etiam senioris aetatis servuli pueri dicantur a dominis.") Thus the appellation can no more be argued from than the French word *garcon*, or English postboy. -- Moreover at the time of the division of the lands, seven years after Moses' death, (Josh. xiv:10,) Joshua is said (ibid. xiii. 1) to have been "old and stricken in years." -- Thus Mr. Clinton seems fairly to have estimated Joshua's age at the time of the spies at about forty; it being the then age of his associate Caleb also, who overlived him. See Judg. i:1, 9-12. If so, as Joshua was 110 years at his death, (see Josh. xxiv:29,) the interval must have been $110 - (38 + 40) = 32$.

{2} 1 Kings vi:1; " It came to pass in the 480th year after the children of Israel were come out of the land of Egypt, In the fourth year of Solomon's reign over Israel, that he began to build the house of the Lord."

{3} Acts xiii:18; " Forty years suffered he their manners in the wilderness and when he had destroyed seven nations in Canaan, he divided their land to them by lot: and after that, he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king; and God gave them Saul."

{4} Because the *servitudes* must be included in the periods of *rest*, on the shorter system; which inclusion seems directly contrary to the tenor of the Scripture statements. (But for this the Hebrew must reasonably be deemed of the greater weight; and St. Paul's 450 years be explained either, as Whitby prefers, by reference to the then current Septuagint chronology, or, as Usher, by supposing it the measure of the time from Abraham to the division of the lands, not from the division of the lands to Samuel.) -- A chronological table of this period, formed from the express declarations in the Book of Judges, is given below: -- it being premised that *Chusan's* oppression followed (Judg. iii:7) on Israel's *first* apostacy to the worship of Baalim, on the death of the elders that overlived Joshua.

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Servitudes years Rests and Judges years

1st. Chusan (Judg. iii:8.) 8

1st Rest (Judg. iii:11.) 40

2nd. Eglon (Judg. iii:14.) 18

2nd . . . (Judg. iii:30.) 80

3rd. Jabin (Judg. iv:3.) 20

3rd . . . (Judg. v:31.) 40

4th. Midian (Judg. vi:1.) 7

4th (" the days of Gideon," Judg. viii:28.) 40

Abimelech's judging (Judg. ix:22.) 3

Tola's do. (Judg. x:2.) 23
 Jair's do. (Judg. x:3.) 22
 5th. Ammon (? d.) 18
 Jephthah do. (xii.:7.) 6
 Ibzan, Elon, Abdon, (xii:8-?4.) 25
 6th. Philistines (Judg. xiii:1.) . 40 [Samson 20 years, and Eli.]

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And thus, completing his table, he makes the date of the creation to be about 4138 B. C.;
 {1} and consequently

This last Philistinian servitude of forty years appears to have included the judgeships of both *Samson* and *Eli*: the former being said (xv:20, xvi:31) to have judged Israel " *in the days of the Philistines*;" and the latter to have died from grief at their defeat of Israel, and capture of the ark. Their supremacy continued until Samuel's defeat of them near Mizpeh, of which the stone Ebenezer was the record, 1 Sam. vii:12: after which Israel had rest "all the days of Samuel;" (ib. :13;) until he was *old*, (viii:1,) and anointed Saul king.

Thus the *time of the Judges*, exclusive of *Joshua* and *Samuel*, appears from these numbers to have been 390 years: and if we add 30 years for Joshua and the Egypt-born elders that over-lived Joshua, reckoned from after the time of the conquest and division of Canaan, (about 7 years having intervened between that event and Moses' death), and 30 years more for Samuel's judge-ship after the Philistines' defeat, it exactly makes up St. Paul's "about the space of 450 years." Add 7 for the conquest of Canaan, 40 for the wilderness, 40 for Saul, and 40 for David; and then the 4th year of Solomon comes to about the 580th year from the Exode; instead of the 480th, as the Hebrew text defines it in 1 Kings vi:1. -- And therefore the only solution of the difficulty that I see is by supposing a mistaken reading in our Hebrew copies of 480 for 580.

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B.C. A.M. years	
4138 Adam	
2482 1656 The Deluge*	1656
2130 2008 Birth of Abraham	352
2955 2083 The Call	75
1625 2513 The Exode	430
1585 2553 Death of Moses	40
1558 2580 First Servitude (by conjecture) . . .	27
1128 3010 Death of Eli	430
1096 3042 Election of Saul (by conjecture) . .	32
1056 3082 David	40
1016 3122 Solomon	40
976 3162 Rebohoam	40
587 3551 Zedekiah's Captivity	389

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In the Jewish Calendar there appear several most material variations from the above Chronological Table; involving a difference from Mr. Clinton's in the Aera of the World altogether of 340 years. The following are the points of variation.

{1} Agreeing with Mr. C. in dating the Deluge, A.M. 1656, it makes the birth, and consequently the call too, of Abraham sixty years earlier. This arises from the supposition of Abraham's being the eldest of Terah's three sons, born when Terah was seventy" years old, Gen. xi:26. -- a supposition quite unnecessary; as Abraham's first mention among the three sons no more implies his primogeniture than Shem's first mention, Gen. x:1, among Noah's three sons, of whom however Japbet is in Gen. x:21 expressly declared the eldest: and which is directly contradicted by the statement, Gen. xii:4, that Abraham was seventy-five years old when he left Haran; compared with Acts vii:4, which says that it was at Terah's death that Abraham left that country, and with Gen. xi:32, which says that Terah died in Haran at the age of 205 years -- 2. There is in it the further difference of 100 years less between this event and-Solomon's completion of the Temple; a difference grounded mainly on the circumstance of the Jews calculating by the chronological statement in 1 Kings vi:1, noted by me in the text. 3. The Jewish Calendar shortens the interval between Solomon and Zedekiah's captivity fifteen years: and 4. that between Zedekiah and the Christian Era yet 165 years. By the latter most gross and extraordinary falsification of a period as well ascertained as that between our Richard the First and the time now present, the

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the end of the 6000 years of the world, and opening of the seventh Millennium, *by approximation*) about A.D. 1862: -- the same year, very nearly, that we before fixed on as the epoch of the consummation, on quite different data.

I must add yet a word besides on two or three other more dubious, yet very interesting and important prophetic periods. And, 1st, on the *seven times of Nebuchadnezzar's insanity and state of bestialism*: {1} These calculated after the *year-day* system, {2} on the hypothesis of the Babylonish king's insanity figuring that of the great empires which he then headed, in their state of heathen aberration from God, (an hypothesis on the truth of which I do not myself entertain much doubt,) terminate, -- if dated from the time, B.C. 727, when the Assyrians under Shalmanezar {3} first acted the *wild beast's* part against Israel,-about the year 1793; that is, at the epoch of the French Revolution, and the coincident going forth of the gospel-message to evangelize the heathen: -- doubtless a very remarkable synchronism: especially considering that the bisecting point of these *seven times* is then A. D. 533; the very commencing epoch, with Justinian's Decree, of *the three and a half times* of the Papal Antichrist. Of course if calculated from Nebuchadnezzar's own accession and invasion of Judah, B.C. 606, the end is much later, being A.D. 1914; just one half century, or jubilean period, from our probable date of the opening of the

Jewish Rabbies make the interval between the first destruction of Jerusalem by the Babylonians, and second by the Romans, just about 490 years. -- Thus there is nothing in the Jewish mundane chronology to affect the accuracy of Mr. Clinton's.

I have in the above notice had before me Mr. Lindo's Jewish Calendar; a late publication, elaborate with Jewish learning, and sanctioned by the then chief Rabbi in London,

Solomon Hirschell.

{1} Dan. iv. The figure is somewhat otherwise applied by Cowper to the wretchedness and ruined hopes of a prisoner;

Like the visionary emblem seen

By him of Babylon, life stands a stump,

And filleted about with hoops of brass

Still lives, though all his pleasant boughs are gone.

{2} Jer. 1:17; "Israel is a scattered sheep : the lions have driven him away first the King of Assyria hath devoured him; last this Nebuchadnezzar, King of Babylon, hath broken his bones."

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Millennium. -- 2. If, as some would have it, and not perhaps altogether without reason, the remarkable form of expression in which the period of "the hour and day and month and year is couched," {1} concerning the Turkman's invasion of Christendom, be meant to signify the time *for* which, as well as the time *within* which, the Turks should occupy the throne of the Greek or Western Empire, and so the capture of Constantinople were to be the bisecting point between their primary going forth against Greek Christendom under Togrul Beg, and their ultimate ejection from it, -- then the end of the second period will fall about 396 years from the fall of Constantinople, or A.D. 1849. {2} 3. If, as Messrs. Bickersteth and Birks would construe it, the *χρονος εσ<ι> επι* in the Angel's oath in Apoc. x:7 be meant, "*A year shall not elapse ere the consummation,*" i. e. a prophetic year, whether 360, or 365 natural years, -- and though I do not myself so construe it, yet it seems to me quite worth the notice as being at least possible, {3} -- then the termination of this period also will fall on our chronological

{1} 'σι ἡττιμασμενοι εις την ωραν και ~μεραν και μηνα και ενιαστον, Ινα αποκτεινωσι ΤΟ τριτον των ανθρωπων. I do not understand Mr. Birks' intimation on this verse respecting a different reading of authority. Neither Griesbach, Scholz, nor Tregelles, note any different reading of authority.

{2} See pp. 1119, 1150 supra.

{3} The difficulty in the way of thus taking the passage is because the Angel uses the word *χρονος* not *καιρος*; which latter is the word always used in the Septuagint and Apocalypse of the mystical periods, of the time, times, and half a time. See my Vol. ii. p. 121. It does not seem to me that Mr. Birks's criticism (Elements, p. 387) has done much to lessen this difficulty; his criticism being based on the very questionable idea of *καιρος* being used to mark duration, *χρονος* delay.

Let me as Mr. Birks has not done it, add a few proofs to show (what is a necessary preliminary to this prophetic construction of the word) that (EDITOR: The Greek from the original is not here reproduced.) is used literally sometimes to signify the precise term of a year. In the History of the Council of Florence, xi. 7, the word occurs with a numeral, (EDITOR: The Greek from the original is not here reproduced.). So Suicer in his Thesaurus. Mill mentions in his Greek Testament, that in some manuscripts at the end of St. Mark it was noted that that Gospel was written (EDITOR: The Greek from the original is not here reproduced.) in others (EDITOR: The Greek from the original is not here reproduced.). Phavorinus in his Lexicon, expressly explains it so; (EDITOR: The

Greek from the original is not here reproduced.). Herodian speaks of Severus spending (EDITOR: The Greek from the original is not here reproduced.) at Rome; no doubt in the sense of many years. And so Plutarch, (EDITOR: The Greek from the original is not here reproduced.) (Probably [EDITOR: The Greek from the original is not here reproduced.] of Luke xx:9; viii:27, are to be construed in the same way). I borrow this last example from Wintle on Dan. Xii:7; and add myself another from Thucydides, i. 30, (EDITOR: The Greek from the original is not here reproduced.) translated by Duker, "Maxima ejus anni parte."

Certainly the want of the article is in favor of Mr. Birk's view. And I may add that it much struck me, just after I had printed my Chapter on that last verse

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line yet but a little distance further, and there mark the bounding limit, the *ne plus ultra*, if I may so call it, of our present mundane chronology, at A. D. 1877 or 1872. { 1 }

In fine, notwithstanding, what is fully allowed, the doubtfulness of some of these periods, and their other, possible epochs of commencement, yet the fact is clear that, construed consistently on the *year-day*, system, they have all a probable ending somewhere within the extreme dates, distant scarce above a century, apart, of A.D. 1790 and 1914. In regard of the 17 long centuries preceding, that intervene between the Apocalyptic Revelation and French Revolution, there is none within which they can with at all the same probability be similarly made to converge. And I must say that the fact of their thus traveling, as they all seem to do, to a close "within our own present aera, from their several sources, more or less remote in the depth of antecedent ages, much impresses my own mind, as confirmatory of the conclusion primarily deduced by me from the evidence simply of the Apocalyptic prophecy. Like as the convergency of many lines of road to a geographical center indicates that center to be the place of some important and mighty city, so the convergency of these many chronological lines within the present century, now above one

of the Apocalypse to which it refers (part iii. Chap. V,) to meet a passage in Luther's Table Talk, in which, contrary alike to his earlier anticipations and latest aspirations, he expressed an opinion that perhaps the world might last yet 300 years more, before the consummation.

{ 1 } I suspect that we have another *ne plus ultra* in our Lord's celebrated saying, "This generation," &c, Luke xxi:32: -- the saying having a double reference; 1st, to the fulfillment of the judgments *on Jerusalem*, ere the generation then alive should have past away; 2nd, to the final judgment of *the consummation*, ere the generation should have wholly past away that witnessed the signs in the sun and moon, &c, (verse 25, &c.) which signs I suppose to have begun at the French Revolution. See Note 1, p. 1092.

It is observable further that seventy jubilees reckoned from the Exodus, (each at fifty years,*) will end (on the basis still of Clinton's Chronology) A. D.1875. And perhaps, as seventy years marked the length of Israel's waiting time for the redemption from Babylon, and seventy weeks of years that of its further waiting for its primary redemption by Christ Jesus, so seventy jubilees may define the mystical period of its whole existence as a people, from the Exodus to the epoch of both the natural and the spiritual Israel's perfect redemption. But there seems to me here too much of the conjectural to rest much on it.

* See, in proof of this value of the Jubilee, the Investigator, vol. iv. p. 124.

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half run out, {1} seems to mark this century as a most important aera of crisis, big with momentous issues as to the destinies of the world. {2}

{1} I mean as reckoned from 1790.

{2} See the illustrative Diagram on the opposite page. The more dubious lines in my judgment are dotted.

{3} Psalm cii:13-14.