

# OUR RACE



*W. G. Eisenhammer*

ITS ORIGIN AND ITS DESTINY.

Serial Devoted to the Study of the Saxon Riddle.



Jer. XXXII. 11-15.



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THE FOCUS OF HISTORY.

## FACTS

OF

## IRON.

"The Spirit of the Lord is upon me, because he hath appointed me . . . to preach the acceptable year of the Lord."

St. Luke iv, 18 19.

C. A. L. TOTTEN.

"TRUTH AGAINST THE WORLD" (Motto of the ancient KUMREE).

"We can do nothing against the truth" (St. Paul); "Great is Truth, and mighty above all things" (Esdras); "Buy the Truth and sell it not" (Solomon); "Truth is stranger than fiction" (Byron); "What is Truth?" (Pilate); "I AM THE TRUTH" (Assertion of THE CHRIST).

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—♦— "I, too, am of Arcadia." —♦—











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# THE FOCUS OF HISTORY.

SACRED AND SECULAR.

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# FACTS

## OF IRON.

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## THE TIMES AND SEASONS OF ROME.

### PART I.

COMPREHENDING THE CHRONOLOGY OF THE AUGUSTAN AGE, THE DAYS OF HEROD, AND THE YEARS OF ALL THE NEW TESTAMENT WRITERS, CONCENTRATED AND ARRANGED UPON THE HARMONIZED SCALE OF TIME, AND SETTING FORTH THEIR BEARING UPON, AND THEIR COÖRDINATION TO, THE DATES OF THE NATIVITY, CIRCUMCISION, LIFE, BAPTISM, DEATH, BURIAL, RESURRECTION AND ASCENSION OF OUR LORD AND SAVIOUR JESUS CHRIST, AND AS DETERMINANTS OF THE ACTUAL LENGTHS OF HIS AVOCATION AND MINISTRY, IN FULFILLMENT OF THE PROPHETS.

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BY  
CHARLES A. L. TOTTEN.

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"But when the fulness of the time was come, God sent forth his Son, made of a Woman, made under the Law."— Gal. iv. 4.

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TO THE  
TWO TRIBES  
STILL SCATTERED ABROAD,  
OUR BRETHREN OF JUDAH AND LEVI,  
WE FRATERNALLY DEDICATE  
THIS VINDICATION  
“OF MOSES AND THE PROPHETS,”  
AT THE BAR OF  
“HERODOTUS AND THE HISTORIANS.”

---

MAY THEIR REST BE IN PARADISE  
AT THE TIME OF  
THE DELIVERANCE OF ISRAEL.



*“After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.”*

*Dan. vii. 7.*





*“Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.”*

*Dan. vii. 23.*



STUDY NUMBER FOURTEEN.

THE FOCUS OF HISTORY.

FACTS OF IRON.

THE TIMES AND SEASONS

OF

ROME.

PART I.

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OUR RACE.

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*“For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth : and though after my skin worms destroy this body, yet in my flesh shall I see God.”*

*Job xix. 25, 26.*



# PREFACE.

---

In this current Study much of our own labor finds its Sabbath, and the patience of our fellow students some of its well merited reward. It is therefore with no small measure of satisfaction that we speed to them this first installment of the six hundred three score and six Facts of Iron that close the strictly Pagan part of Human History, albeit when all told they do but reach the Grand Divide of Gentile Times, and stand upon the threshold of the worser half!

But as the present volume includes the Life and Times of Our Lord and Saviour Jesus Christ, fully arranged in all their collateral setting of contemporary Chronological History, and shows forth the consummate way in which they counterpart things told of old, by Jehovah, unto Moses and the Prophets, it furnishes the chief gems in the diadem of time, and sets them round the three-fold superscription on the Cross.

We have, indeed, attained unto the very Focus of all History, and have come to it so carefully as to be well assured of all of our essential bearings. They are stupendous, as we place ourselves thereat, and cast our glances backward through the unbroken record of the 4027 years, adown which we have come, and they are even more so when we stand here, in







It is a wondrous thing that only unto our own little group of willing students have the chronological truths and beauties of First Advent Facts been quickly and convincingly conceded; they having manifestly been denied unto all former generations! For hardly unto the generation that knew Him face to face were these things shown, else had they failed to do their destined part and made Him King at once! But then would all Prophecy have failed! Verily, there is a time for all things, and a season to every purpose under the sun, and they are all within the Father's keeping, until it seemeth good to reveal them unto his servants. Now that he hath indeed revealed some of them to us, on whom the Ends of this Age have so surely come, is a certain proof to us that he recognizes us as servants. It only remaineth, therefore, that we ourselves prove unto Him that we, too, recognize Him as Our Redeemer, Lord and Master!

C. A. L. TOTTEN.

OCTOBER 25, 1894 A.D.



*“Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.”*

*Isaiah lxiv. 1-4.*



# INTRODUCTION.

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We have most all the standard Chronological Works of our predecessors, and have tried to save out of them all the gems that each of them have culled. It is the harmony of these, chiefly, that lends worth to what we have ourselves now put together. The result of this work among them is that our own is of course more luminous as well as voluminous than theirs.

But more luminous only because it has incorporated truth wherever found, and more voluminous because one cannot treat of Truth in the House of Error without much conversation. We have chiefly aimed, however, to harmonize the Ancients, for their authority, of course, hath precedence, particularly upon contemporary things.

Now the result of it all is that the man Christ Jesus stands forth preëminently true, and at the very Focus of History. And that he must have been the Son of God is a conclusion which we leave the facts to settle with each human mind that shall investigate them, and is not so puffed up as to interdict its own heart from believing unto righteousness. The statement of our proposition is that the Messiah was predicted from of old, and was the Desired of all former genera-



tions. He is said to have come, and they have done unto him as they would. True Christianity is a patent fact, and subsequent unbroken records, sufficiently establish this. But hitherto no man has been permitted to demonstrate this out of such a harmony of contemporaneous History as should vindicate the inspiration of his predecessors among the Prophets of all earlier generations.

It is certain that from "Judah," of *that generation*, the actual and minute fulfillment of the *Chronological* Prophecies relating to him, was hidden; and it is equally certain that from "Israel," of the present day, the matter has remained sealed unto the present time, if that which we set forth herein be true! The which, if it be so, presents the argument that he is very Christ, with vastly strengthened force, in that the demonstration thus falls unto so late a date, and so is not only well removed beyond the charge of any shade of collusion, but even arrays itself against the accepted so-called explanations in the Church at large!

It can, therefore, win its way only by virtue of inherent strength, and that solely among those who recognize truth at a glance, and accept it on its own credentials as sufficient.

It is time, then, to produce the evidence at least for Judah's sake, the old facts clothed anew, and the new facts set forth just as they were of old; for behold, we have inquired thereof, and the reply doth mightily encourage all who wait upon him, based on Moses and the Prophets, without whom there is, indeed, no basis whereupon to stand!



In this Study we present the bulk of the evidence that goes to show how Jesus Christ fulfilled the Prophets *Chronologically*, and we carry the straight line of time down past the Cross on which he died. The date of his Suffering was Thursday, March 17th, 29 A.D. A DAY, A MONTH, *and a year* earlier than generally stated, and after a Ministry of 354 to 365 days only, and an Avocation of but 62 literal weeks in all.

But we will let the Record, as now harmonized, speak for itself. We are only attempting in these Studies to redress the Truth in those simple garments that best become her, for after all, the nearer she is suffered to stand forth in naked innocence, the more glorious is the beauty of her perfect holiness. Too often have her votaries bedecked her in mere vulgar robes, and turned away what honor was her due!

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\*Since electrotyping the greater part of this Study, it has seemed best to make a very distinct subdivision between December 31st, 28 A.D., and January 1st, 29 A.D., and to conclude the annals of the Saviour's earthly career subsequent to December 31st, 28 A.D., in a separate Study. This is now well along in cast pages, and, God willing, will quickly follow this Study, and be entitled Facts of Stone, The Man of History; Jesus of Nazareth, The King of the Jews.



*“And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.”*

*Dan. ii. 40.*



# THE FOCUS OF HISTORY.

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The Roman Legs of Iron.

3968-3974 A.M.; + 659; 4634-4640 A.M.

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DANIEL vii. 7-8.

*“The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth ; a nation whose tongue thou shalt not understand ; a nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young.”*

*Deut. xxviii. 49, 50.*



# THE TIMES OF THE GENTILES.

## THE LEGS OF IRON.

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Here beginneth the Chronological History of the Roman Empire. Its *origines* as the successor of Greece, from Gabriel's standpoint, extend over a "week of years," to wit: 3968 A.M. to 3974 A.M. And the duration of its Pagan phase is 666 years, which extend in a sevenfold cord, to a corresponding week, comprising the successes of Omar Pasha in Palestine and Egypt (see general discussion under "Head of Gold," Study No. Eleven, pages 91-94).

To Daniel, personally, a vision "in particulars" was vouchsafed as to this Roman Empire, and to John in Patmos. The former saw it as a fourth Beast, dreadful and terrible, with exceeding military strength, so that it brake all in pieces, and devoured more than all its predecessors, and stamped upon what was left! Here was the insanity of conquest run wild, an insanity that massed up treasure by the chariot load, so that the gold and silver and jewels spilled in her triumphs upon the very streets of Rome, and the cities from whence they were hauled were often burned to the ground, plowed up and sown with salt. Verily, this nondescript Beast was diverse from all the rest,



and it had ten horns in the days of the Vandals, whose number is 555. But lo, as Daniel considered these horns, a little one arose among them, and plucked up three, and stood for all as 666, having a mouth, and eyes, and being as diverse from the other horns as the Beast was from his predecessors (Dan. vii. 8).

Now, Daniel was exceedingly concerned as to this last Beast and its notable horn, which ruled until the very "time of the end" (vii. 9-15) of "the Times of the Gentiles." But one came and told him the interpretation.

The Great Beasts were the same Four Empires that had formed a part of Nebuchadnezzar's Dream, and Image (vii. 16-17). But to the saints of the Most High, who were of Daniel's own people, shall the Kingdom come, and remain forever and ever, even the Stone Kingdom, which is the fifth, and is founded upon the confession (*Petra*) that Jesus is "the Christ, the Son of the Living God."

Now there is more in the Revelations of God concerning this fourth Beast than is devoted to any of its predecessors, and as its history culminates these prophecies become particularly cumulative. This is the very opposite of the method of human judgment, for the latter can only generalize as to final issues!

This fourth Beast succeeded Greece, and took its *de facto* rise in the week of years now at our commencement to be considered, 3968-74 A.M.: 666 years forward from this period brings us to the *full* end of



the Pagan Phase of the Roman Rule, to wit: 4634-40 A.M., by which time the matters related in Dan. vii. 24-25 will all have been set in order, and be found ready for the new measure of the 1260 years ("a time" 360, "and times"  $2 \times 360$ , "and the dividing of a time"  $360 \div 2 = 180$ ; to wit:  $360 + 720 + 180 = 1260$ ). Thus,  $4634 - 40 + 1260 = 5894 - 5900$  A.M. = 1895 to 1901 A.D.

Note now that when the fourth Beast in all its phases shall have run its course (and it is now *in the phase* set forth in Dan. vii. 26!) "the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be *given unto the People* of the saints of the Most High, whose kingdom [the fifth] is an everlasting kingdom, and all dominions shall serve and obey Him. Hitherto is the end of the matter" (Dan. vii. 27-28).

It is unfortunate that the large majority of those who now pose most ostentatiously before the world as "adventists," so called, *have shut their eyes entirely to the true nature of the facts predicted*; they are as certainly doomed to disappointment, and eventual ridicule (*and it is their own fault, and just desert!*) as have been the followers of all former schools who have persisted in distorting plain predictions to suit some grossly warped and "private interpretation"! They look for the "end of the world" as such, and preach it, selling all they have; and lo, its Beginning is at hand! They deny that we are "Israel," and close all the columns of their literature to its grandly convincing truths, so that we say to them, as David said



to Judah, Why are ye the last to bring back the King, seeing that he comes to save the tents of Judah first? The codes of their chronology are as multiform as the elements of confusion, and, code against code, they cancel each other, while History, staggered at her own fulfillment of the set times of Jehovah, sweeps by them to its consummation, and they do not even see her skirts, nor whither she is trending!

These schools are chiefly in error because they *practically* neglect "Moses and the Prophets," without whom "Christ and the Apostles" cannot be convincingly established. Now the union between the two is effected by "Herodotus and the Historians." The Trio form a threefold cord not to be broken.

"Moses and the Prophets" give us the "End from the Beginning"—this is the part properly played by "Prediction" as such. The Verification thereof comes to us at the hands of "Herodotus and the Historians"—and forms a code of facts which cannot be warped to suit idle theories or forced constructions, without deadly reaction. Human judgment sits in the jury box, and is challenged and conditioned to determine whether the issue bears out the prescience of God.

If the verdict is aye, then "Christ and the Apostles" form the necessary conclusion from premises logically vindicated, and God's syllogism is complete! Verily, therefore, those who from nearsightedness and small elevation mistake the ends of their own noses as the horizon of God's plan of the ages will have to climb the mountain yet seventy times seven



times, if they stay blind, ere they see the cloud that promises *that rain* which is still the Desire of all nations !

We, individually, from due study in the premises, look for the Restitution of all things—in their order—out of the destruction of all false institutions, ground to powder, and treated like chaff upon the Summer threshing floor. We look for the coming of the kingdom of God, according to the prayer of his Son; for the reëstablishment of the Sceptre of David in Jerusalem; for the times when all nations shall flow thither to learn of Him who hath wrought gloriously; for the times when the Ten Tribes, taking hold of the skirts of him who is a Jew, shall call him Immanuel, and follow him implicitly! And what shall be the limit of his empire, seeing that “one day with God is as 1000 years,” and so a year is as 365,000 years, “and 1000 years as one day,” and so 365,000,000 years is but a “day”! What shall we say of eons such as these, of the ages on the ages, and their millennia!

Now, shall we doubt that God has measures in his own chronology that comprehend such *epocha* unto infinities indefinitely multiplied! Why, a week of “days” like this is not 100,000 cycles of the Pleiades, (2,582,700,000 years), and yet it would measure 36,500 times “1000 generations” of 70 years each, and still fall short of the plan of the eternal ages yet to come. For thy days, O Lord, are from the ages of the ages unto the ages, world without end. Amen!

But before we are counted worthy to comprehend



even the hither edge of "times and seasons" such as these, we must come to a knowledge of our own misshapen deeds as foreseen of old, and hence we must get down to work and set History in chronological array.

We can conceive of no phase of mere human knowledge so calculated to set the Human Race forward upon the lines of recovery, as an assured knowledge of its own past history! Nor is there any topic so promising with interest—in that it is experience itself, the philosophy of which will yoke itself with conviction against the repetition of whatsoever shall be known to have bred inevitable disaster in the past.

### 3969 A.M., 30 B.C.

We closed Study Number Thirteen at the fall of Greece—in Cleopatra, and at the beginning of the Era of Octavianus. Augustus left Egypt very soon after her death, through Syria, and *en route* to Rome.

Herod, in the meantime, hastened to meet Cæsar, having heard the news, and met him within the borders of Egypt, at which time Cæsar gave him Cleopatra's bodyguard, and restored, as well as added certain parts to his kingdom (Jos. Antiq. B. XV. c. 9, § 3), on which Herod began upon the flood tide of his power. He escorted Cæsar as far as Antioch and then returned to his family misfortunes, which now, also, increased rapidly. (Jos. Antiq. B. XV. c. 9, § 4). But Cæsar pressed on, and so eventually came to Samos where he spent the Winter; and on January 1st there went into effect the new



Consular List for 30 B.C.: Imp. Cæsar Divi. F. C. N. Octavianus IV.<sub>7</sub> (3/9c.) V.c. (Pont. IV. Max. Imp. III.); Sex. Appuleius Sex. F. Sex. N.

This was the fourth year of what would have been the 2d 10-year term of the Second Triumvirate. Cæsar alone remained in active power. It was thus the IV. *Consulate* of the period, a point to be clearly fixed in the mind. The particular term, as regular Consul, which he now entered, was his V. total elective one (the 3d of his successive 9), the which is quite another matter. On its first day the Senate passed many decrees in his honor, but that which pleased him most, says Dio, was that by which *the gates of Janus were ordered to be shut*, for the third time, only, thus far, in the existence of the Roman Republic!

After his return from Antioch, in the Fall of the year before, Herod's family affairs had grown rapidly worse, and by the late Summer of this year he had Sohemus slain.

As for Octavianus, having, at last, settled the Eastern provinces, he returned to Rome in the month of Sextilis (the 6th of the *Civil* "Roman year" calculated from March, inclusive, and later called August after him). He entered the City as a conqueror and celebrated three distinct Triumphs during three days; 1st day for victories over the Dalmatians, Pannonians, and some of the German and Gallic nations; 2d day for his sea victory of ACTIUM, and on the 3d day for his conquest of Egypt. Then he shut the Temple of Janus (God of War), that had



been opened for 206\* years and assumed the title of Emperor, in its fullest human sense of King of Kings; for in this same year he again received the name of *Imperator* (not in the military sense, for in *that* he had it before and after, 21 times!) but in the proper civil sense, in which it had been decreed to Julius Cæsar—as denoting supreme power. *It was dated back to Actium as the inscriptions show!*

It was at this time that the Era of “Octavianus” was established, and dated back to the conquest of Egypt in 723 A.U.C., but in Alexandria the era was not dated back, but *forward* to the corresponding date in 724 A.U.C. That is, to this year, 30 B.C.

The Egyptians, dating from August 29, which was the 1st of Thoth (*i.e.*, New Year’s Day), Nabonassar 719,† now laid aside their Philippic era, as its 294th year had just ended [and with it there *ended* the 283d of the Seleucidæ, and the 300th of the Calippic Era (718 Nab., *i.e.*, the 72d year of the IV. Calippic period), *i.e.*, by the Roman method of intercalation, under which they now fell, but in their own Nabonassan scale it would not have been 1st of Thoth on August 29th until the 720th year of Nab.].

#### THE ERA OF THE ACTIAC VICTORY.

It was the first anniversary of Cleopatra’s death, and in honor of Octavianus the new era, now instituted, was called that of the ACTIAC VICTORY

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\* Look up all such matters!  $3969 - 206 = 3763$  A.M., *q. v.*  
See Study Number Thirteen, page 50.

† See Study Number Ten, page 85.



(though that battle was fought nearly two years before! and Egypt had fallen a year before!) It should perhaps have been called that of the Alexandrian victory, and have been also dated a year back, but the Calendric *reason* of delay was to reach the Sothic date, on which the beginning of the year necessarily slipped back from August 30th to the already significant date, August 29th, beyond which, *a few years later*, Octavianus undertook to arrange that it should not again be moved! We have no doubt, but that the coincidence of this particular Thoth 1st, with the date of Cleopatra's death the year before, had much to do with the peculiar delay connected with beginning this Era, and its eventual *Julianizing* thereat. The era lasted under the *Actiac* name until 284 A.D., when it came to be known by many other names.

Note now, the Chronological Chains which bind the true scheme of Time together. Alexander the Great died in June 323 B.C., but the primary date of the Philippic Era was *thrust back* to the preceding 1st of Thoth (November 12th) of the then current Nabonassan year, 425 Nab.! Cleopatra died on the 29th of August B.C. 31, but the origin of this post mortem Era of Actiac was *thrust forward* to the end of the *then* current Nabonassan year so, as it were, to perpetuate the date of death. The measure of the Philippic Era, both terminal years inclusive, was thus 294 exact Nabonassan years (425-718 Nab. inclusive) but the actual time between the deaths of Alexander and Cleopatra was but little more than 292



solar years measured on the Olympiads (beginning of 455 Olymp. to barely into 747 Olymp.).

Again, the Era of the Seleucidæ began November 9, 436 Nab. (*i.e.*, with the 12th of the Philippic Era), which makes 718 Nab. the 283d and last thereof. Now 719 Nab., being the *first* year of the "Actiac Victory" or *New Egyptian Era*, has often been taken as the official first year of the ROMAN EMPIRE which succeeded the Grecian. It thus began on August 29th, 30 B.C., and ran strictly on the Nabonassan scale, though on a Julian principle; for so Octavianus and the Senate decreed it should. The order (as to the Calendar only) however, was not to go into active operation until 728 A.U.C., or with 723 Nab. which is the 5th year of the Actiac Era, and at which time, had it not been for the Julianizing phase in the decree, the 1st of Thoth would have fallen back to August 28th. Thus, in effect, the "Actiac Era" began with Nab. 719, but its Chronological change from a *vague* to a *Julian* year came not fairly into play until the end of the 4th, or in the 5th year. Meanwhile the true Era of the Fourth Empire, dates, as we have seen, neither with the Battle, nor with the Era of Actiac, but with that of OCTAVIANUS, midway between them, *i.e.*, with the date of the consummation of the Conquest of Egypt, to which the battle looked forward, and the Era looked backward. For it is also to be remembered that the war was declared as against Cleopatra, and that it was the final one of Rome against Greece, and was *consummated* in Egypt on the 29th of August 31 B.C.



We are thus explicit, and perhaps reiterative, because the settlement of THIS matter has a dominant bearing on the *date of the Saviour's birth*. For out of the controversy, as to *which* one of the several possible Eras involved (Battle, Octavianus, Actiac and Augustan) *had the NATIVITY at its 28th year*, has sprung all the doubt as to the date of his death and the length of his avocation and ministry.

Now it was in this 750–751st year of Rome, *i.e.*, of the Empire, according to facts and to the Senatorial reckoning, to wit: Imperator 28 Octavianus, that the first census (enrollment) was ordered to be taken, which corresponds to the 12 months between August 29, 4 B.C., and August 29, 3 B.C., and thus the enrollment *may* have found Joseph and Mary at Bethlehem at the Winter solstice of 4 B.C. Now it is not an open question whether the birth of Jesus Christ precedes the enrollment or not—he was born *at it*. Yet he certainly owed little to Cæsar, though whatsoever it was, that he rendered; and there is evidence to show that the Archives of Rome preserved the record of his birth, then, and thereat, and that the records were familiarly and frequently appealed to, as a final argument, by the Primitive Church which no one (contemporary) seems to have gainsaid (see Our Race News Leaflet No. IV.).

The question of the date of the Nativity was one of fact and of record, and we have record that the facts were investigated and the evidence regarded as sufficient, even by the Eastern Christians, who



would have been the very last to accept it had the matter been a mere dogma of the West! It is a gratuitous error then to maintain that this date (called by us moderns Christmas, December 25th) has been foisted upon the Christian Church by Papal Rome! Papal Rome was not in existence in 140 A.D. when Justin Martyr wrote in Rome with the PAGAN records before him! Papal Rome was not in existence when Tertulian wrote, nor in Chrysostom's day, 386 A.D.; nor in St. Augustine's day, who was 56 years old when the Goths, under Alaric, sacked Rome, since when the Archives have been lost. Now as it was out of the Vandal inroads just then begun that the 10 semi-Christian Kingdoms of disrupted Pagan Rome arose, before the 11th or little Anti-Christian horn could come up, and it was not until 3 of the 10 had been plucked up by the roots before this 11th or little horn that its "times and seasons" and authority are scripturally to be reckoned, *i.e.*, not earlier than from 513 A.D. to 555 A.D.! it is absurd to charge Papal Rome (not yet officially born though we admit conceived) with the generation of this particular date—it is equivalent to claiming that a child was born before its own parents! Posthumous birth is a possibility, but who ever heard of such a thing as this which not a few maintain, that the Latin Church (which dates not earlier than 533 A.D.) was responsible for a custom that had been in existence 185 years before even the council of Nice!

To set forth this matter then at once we have the



following (compare the subordinate figures found on page 85, etc., Study No. Ten):

3967-8 A.M.	=32-31 B.C.	=717 Nab.	=1 Actium.				
3968-9 "	=31-30 "	=718 "	=2 "	=1 Octav.			
3969-0 "	=30-29 "	=719 "	=3 "	=2 "	=1 Actiac.		
3970-1 "	=29-28 "	=720 "	=4 "	=3 "	=2 "		
3971-2 "	=28-27 "	=721 "	=5 "	=4 "	=3 "	Aug. name.	
3972-3 "	=27-26 "	=722 "	=6 "	=5 "	=4 "	=1 Era.	
3973-4 "	=26-25 "	=723 "	=7 "	=6 "	=5 "	=2 "	
3974-5 "	=25-24 "	=724 "	=8 "	=7 "	=6 "	=3 "	
*	*	*	*	*	*	*	
3995-6 "	=4-3 "	=745 "	=29 "	=28 "	=27 "	=24 "	

Finally Eusebius places the enrollment for taxation, at which the Saviour was born, in "the 33d year of Herod," and so it was; for, reckoning from the capture of Jerusalem in June, 3963 A.M., 33 years forward fetches us to June, 3996 A.M.; thus the 33d year extends past December, 4 B.C., while reckoning from the death of Antigonus, late in the Fall of 36 B.C., we find that the 33d year *de facto* of Herod's reign *began* in the Fall of 4 B.C., so that in either reckoning the statement is correct. But as to Herod's total, or *de jure* reign, the Nativity occurred at the last quarter of the 35th year.

Now the reader who is curious to anticipate a little, may be interested to know what happened on the 666th year of each of the several eras involved. The 666th of "Octavianus," found the Saracen hosts of Ishmael under Omar Pasha, tenting for the first time in Palestine in the 2521st year since Hagar left it! That of "Actiac" found Rome overthrown by Omar in the 6-day battle of Yermouk, and the siege of Jerusa-



lem about to begin; in that of "Augustus" the Saracens took Alexandria! Thus unerringly do the "times" run on, and out—who then shall say that they lack numbers, seeing that we are expressly told the hairs of our very heads possess them!

For instance and finally, the Parilia (April 21st) of 724 A.U.C. was the first feast of Romulus celebrated after the brazen helm of Macedonia was broken. It found Herod firmly seated at last in Jerusalem as the legal agent of Rome; the 666th anniversary thereof, even the Parilia of 1390 A.U.C. found Omar with the Keys of Jerusalem in his hand, standing on *El Sakrah*; while Sophronius, the Patriarch, who stood beside him, muttered to himself, "The abomination of desolation standeth where it ought not, even in the Holy place!" and it has stood there ever since, yet even now is hastening towards its certain downfall, in or by  $637\frac{1}{4} + 1260 = 1896-7$  A.D. Returning now momentarily to the records of this particular year, 3969 A.M. = 30 B.C., Augustus himself says of it: "Being Consul the V. time, I increased the number of patricians according to the order of the people and the Senate" (see Angora tablets).

#### SABBATIC YEAR (62D).

**3970** A.M., 29 B.C. The 62d Post-Exilic Sabbatic year, throughout, *i. e.*, the 434th year since the 1st Post-Exilic *Jubilee* year (3536 A.M.) *q. v.*

In it Herod's jealousy of Mariamne led him to pack a court, misjudge, condemn and execute her, for which, in remorse, he afterwards went nearly stark mad.

Consular List for 29 B.C.: Imp. Cæsar Divi. F. C.



N. Octavianus V.  $\tau$  (4/9c.) (VI.c.) Pont. Max. Imp. IV.; M. Vipsanius L. F. Agrippa II. (16th Lustration with Censorial power).

With this year the 10th year from the expiration of the original 5 voted to the Second Triumvirate ends (*i. e.*, the 3d group, of 5 years each, *ends*). These groups of five, and ten years, run through the reign of Augustus, and are very important divisions thereof. Suetonius tells us that Augustus left behind him three volumes written by his own hand. The first dealt with the arrangements for his obsequies, the second was a list of the acts of his reign, which he ordered to be engraved on two tables of brass and affixed to his tomb, and the third was a statistical survey of the empire. Of these three volumes but one, the second, has come down to us. A copy of it was discovered at Ancyra (Angora) inscribed on six columns, in the local marble temple, which was dedicated to Augustus. In this inscription is a reference to the present Consulate, as follows: "During my Sixth Consulate [724-25 A.U.C.] I made a census of the people, having Marcellus Agrippa for colleague. I performed the Lustration after an interval of 41 years, and 4,163,000 Roman citizens were inscribed" (see 3928 A.M.). The 41-year interval referred to here is as follows: 3928 A.M. *Lustration*; 3929 to 3969 A.M. = 41 years inclusive; 3970 A.M. *Lustration*, as here recorded, it being the VI. Consulate of Augustus, with Agrippa as colleague! Forty-one years later he closed his third and last lustrum with consular powers (see 13 A.D.) and soon after died.



“CLXXXVIII. Olympiad. Sopater, Argive, *Stadium* (29 B.C.).

THE SIXTY-THIRD “WEEK” BEGINS (DAN. IX. 24).

**3971** A.M., 28 B.C. Herod left Jerusalem because of the pestilence then prevailing, and Alexandria, the mother of Mariamne was cut off for plotting against him. On the Calends of January of this year Octavianus entered on the V. of the nine Consulates to which he was consecutively elected, which was his VII. (total) elective one, but the 6th year since the secession of Sosius. We have therefore the following

Consular List for 28 B.C.: Imp. Cæsar Divi. F. C. N. Octavianus VI.<sub>7</sub> (5/9c.) VII.c. (Pont. VI. Max. Imp. V.); Augustus I. (*i. e.*, *Name* given; Era, however, begins 1 year later); M. Vipsanius L. F. Agrippa III. Secular Games at Rome.

In this VII. Consulate, *i. e.*, the first year of the 3d pentade and the year of the 3d anniversary of the Secular Games (in so far as he was concerned) the Emperor offered to resign and restore the old Republican Constitution, but the Senate, being composed of friends, pressed him to take the sole administration, which, with feigned reluctance, he did, for ten other years dating from January 1st, 28 B.C., to December 31st, 19 B.C., inclusive. Dio and Censorius make this VII. Elective Consulate to be the one in which Cæsar first got the title of Augustus (Greek Sebastos) and divided the Empire into Senatorial and Imperial sections, adroitly retaining for himself those under military control! This seems to be the historical fact, but there were then pending certain Calendric and Era



projects which, by his order as High Priest and Calendar keeper, were not due until the next year, the 7th since the secession of Sosius, and the 4th of the Actiac Era. We must not forget that all the intercalations at this time were three years apart instead of four, and therefore that the *Julianizing* of the Actiac (Nabonassan or *vague*) Era took place *a year ahead of the time!* though nevertheless in the 5th year of the Octavianus Era! The untying of knots requires patience, and keen watchfulness, and this Chronological one, which ties the corpse of Alexander's Empire to the victorious Chariot wheels of Rome is not to be served as he served the Gordian knot. It may be uninteresting to such as are disposed to accept all sorts of data upon the mere authority of another, and they are quite welcome to our conclusions if they care to skip the snarl and move on to the story. We are writing here, however, to such as desire to have the knot unsnarled before their very eyes, then measured, and wound up onto the ball of All Past Time; so, craving their continued patience, we proceed a step further.

**3972** A.M., 27 B.C. Consular List for 27 B.C.: Imp. Cæsar Divi. F. C. N. Octavianus VII.<sub>7</sub> (6/9c.) VIII. Cos. Pont. VII. Max. Imp. VI.; Augustus II. (Name) I. (Era); T. Statilius T. F. Taurus II.

The Calippic Era, as we have seen (3669 A.M.), was invented in 330 B.C., and its employment, on the Nabonassan years, reverses back to the 1st of Thoth 419 Nab., which would count as one throughout on its 1st Calippic period. Four Metonic cycles of 19



years each, made up the Calippic period of 76 years, and four such periods, of course, cover the Era,  $4 \times 76 = 304$  years; hence, as 419 Nab. was the 1st, in so far as Egypt was concerned,  $419 + 303 = 722$  Nab. throughout, would be the 304th or the last year of the 4th period.

### THE AUGUSTAN ERA.

We have now reached that year, and Augustus Cæsar had perceived, some time before, that, by changing the *vague* Egyptian years into Julian years at this particular time, its first of Thoth would be held thereafter at August 29th, the anniversary of Cleopatra's death! The time had now arrived to bring about this remarkable piece of Chronological crystallization. Accordingly, in the 7th Julian leap year, the change took place, and its result gives us the Augustan Era, whose years run from August 29th to August 29th, and overlap two Julian ones, the first year of the Era being 27-26 B.C., 19-20 Julian.\*

But the expulsion of Tarquin took place in 245 A.U.C., and 482 years forward fetch us into 727 A.U.C.; and here it was that by the formal resignation of the Senate to Augustus, and the completion of his census of 4,063,000 Roman Citizens, the Republic received its finishing stroke.

So that we may even commence the Era here for Ideal purposes. Nor yet only there, for January 1st,

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\* The apparent confusion of Leap years every three years (pages 84-87, and of *no* leap years, from pages 87-89) as shown upon the Harmonized Scale, Study No. Ten, around the beginning of the Christian Era, will all be explained in due time.



26 B.C., and April 21st, 728 A.U.C., were respectively New Years Days upon their several scales, and whether we count 722 Nab., or 26 B.C., or 728 A.U.C., as the 1st of the Augustan Era, the 666th thereof contains the Conquest of Alexandria by the Saracens.

Herod, deeming his position now secure, had introduced many foreign usages, even building a Theatre at Jerusalem. He now ordered *Games* to be celebrated every five years in honor of Augustus, in imitation of those at Actium for the "Actiac Victory." They were celebrated for the first time, both by Herod and at Actium, on this 5th anniversary of the battle itself, which fell on September 2, 27 B.C. Now, after these first games at Actium, Octavianus bestowed *Trachonitis* upon Herod (Jos. Jewish War, B. I. c. 20, § 4).

**3973** A.M., 26 B.C. Consular List for 26 B.C.: Imp. Cæsar Divi. F. C. N. Octavianus VIII.<sub>7</sub> (7/9C.) IX.c. Pont. VIII. Max. Imp. VII. Augustus, III. (Name), II. (Era), I. (Ideal); M. Junius M. F. M. N. Silanus.

In his IX. Consulate the Emperor opened the Temple of Janus and marched into Gaul, where the British Ambassadors diplomatically prevented an invasion of the Western Isles of the Sea! He thereupon marched into Spain against the Cantalabrians. So famous now was his name, AUGUSTUS, and the renown of his Era well begun, that he received ambassadors, while in Spain, from the remotest nations, North and East (Scythians, Sarmatians, Indians and even Chinese) bringing rich presents. But



Augustus fell sick in Spain from care and fatigue, and the war was brought to a successful issue by Caius Antistius. The veterans were rewarded by the foundation of a new colony called *Emerita Augusta* which still preserves its name with little alteration in Merida.

Now if there was in reality no regularly established origin of the "Augustan Era" as, after all, some may be disposed to maintain, with whom, in view of the Octavian, we shall not seriously dispute, in spite of the change in the Actiac Era just noted, the year now under consideration is the most fitting one from which to reckon the Golden Age of Rome; for now did the Nations from afar begin to gather to his audience, so that for such purposes we may commence the ideal era here, and designate 26 B.C. as its year I. The fact is, there are so many origins in this remarkable decade that there is but one prominent and proper one on which to reckon, and that is the OCTAVIAN, dated from the absolute consummation of the Grecian downfall, and in its 28th year was the NATIVITY of Him on whom all Times and Seasons focus.

**3974** A.M., 25 B.C. Consular List for 25 B.C.: Augustus, IV. (Name), III. (Era), II. (Ideal); Imp. Cæsar Divi. F. C. N. Octavianus IX. 8/9c. X.c. Pont. VIIII. Max. Imp. VIII.; M. Junius M. F. M. N. Silanus.

When his X. Consulate (elective) commenced, on the Calends of January, Augustus had not yet arrived in Rome, although notice had been given of his



approach, so that the Temple of Janus remained open that year. As a matter of fact the Cantabri and Astures again revolted, as soon as he left Spain, and were only now again subdued by the cruel measures of Lucius Aemilius, who, however, experienced no difficulty in closing the war before the year (25 B.C.) was out, and so permitting the ceremonies at the Temple of Janus to proceed (see next Consulate).

In this X. elective Consulate the Senate voted Augustus to be free from the obligations of all law and gave him absolute power to act as he pleased in all things! There has been but one other, he too a ruler in the Seven-Hilled City, who ever aspired to such an outrageous and dangerous dignity! but that one took it without any regard to franchise, human or Divine!

“CLXXXIX. Olympiad. Asclepiades, Sicyonian (Gr. Sidonian), *Stadium* (25 B.C.).

In order still further to elucidate the Calippic Era, it may be noted that it was strictly a Grecian improvement on the Metonic Cycle (of 19 years), being 4 of such cycles (76 years) with an error of but 1 day, which was easily intercalated when due. Now the Greeks employed it to carry on their Olympiads, and began its practical use with the Solstitial new moon that succeeded the battle of Arbela, *i. e.*, in July 329 B.C. But it was invented by Calippus in 3669, *i. e.*, 330 B.C. Hence, in so far as the Nabonassan Era was concerned [then employed in Asia (Babylon) and later, particularly in Egypt, by Ptolemy the Astronomer, who reversed the Egyptian years to



and beyond it for calendric purposes], it was reckoned from November 14, 419 Nab. Thus upon the Egypto-Nabonassan years its 304th year was  $419 + 303 = 722$  Nab., as hereinbefore shown. However, *in GREECE*, so long as it was used for Olympic purposes, it ran quadriennially from 449 Olymp., the 1st year of the CXIII. Olympiad, so that its Grecian 304th year inclusive, was  $449 + 303 = 752$  Olymp. That is, finally, the 304th year of the Egyptian Cycle of Ptolemy, ended with 722 Nab. while the 304th year of the Grecian Calippic Olympiads ran out a year later with the year 752 Olymp.; while that of Augustus in correcting the Actiac Era, came in before both of them, because of the then existing mud-dle as to the proper way to locate the Leap-year of the new Julian Scale itself!

It may well be doubted whether "the times" could have been much more mixed than they were at this particular juncture, and the gist of the present discussion is to show that the Calippic Period, being in effect a Metonic Cycle of Olympiads, and having been first put into *practical* use to determine and locate the 1st Stadium (CXIII. 1 Olymp.) after its invention (330 B.C.), of course ran out the 4th time with an Olympiad, to wit: with the CLXXXVIII., or at Summer Solstice of 25 B.C. And all this goes to show that the only safe way to measure "duration" on any particular Era is to work it out on its own Scale, and then read across on to the others, correctly synchronized thereto, and that is *the chief use of the Harmonized Scale of Time* given in Study Number Ten,



and to be extended in Study No. Fifteen, for present use and future purposes, down to 6,000 A.M.

**3975** A.M., 24 B.C. In this year Herod discovered and punished a conspiracy against his life, and for greater security began to fortify Samaria, calling it Sebaste (after Augustus). There now began a great famine in Palestine. Towards the end of this year Agrippa went to Syria.

Consular List for 24 B.C.: Imp. Cæsar Divi. F. C. N. X.<sub>7</sub> (9/9 c. abdicated) XI.c.; Pont. X. Max. Imp. VIIII. Augustus, V. (Name), IV. (Era), III. (Ideal); A. Terentius Varro Murena; both abdicated and were replaced by L. Sestius P. F. Vibi N.; Cn. Calpurnius Cn. F. Cn. N. Piso.

#### ON THE MERIDIAN!

The XI. Consulate of Augustus was marked by an interval of peace, and on its Calends of *January* (dedicated to *Janus*, whence its name) he, being at last present in Rome, closed the Gates of Janus. But the severity of his Spanish campaign had greatly injured his health, which was despaired of for a time. He even made his will. His recovery was attributed to the skill and care of Antonius Musa. As soon as he recovered he abdicated the Consulship in favor of Lucius Sestius, who had been a steady friend of Brutus, which act of liberality gave such general satisfaction that the Senate appointed him perpetual Proconsul of the whole Roman Empire, with power to assemble their order whenever he pleased, and made him Tribune of the people for life, with all its emoluments. These dignities, though then decreed,



began not to reckon their chronology until the succeeding year, with which his *3d decade* of authority also began. In the meantime this XI. Consulate was the 10th and final year of that decade which includes Actium, and his rise to Solitary Cæsarism, and we fortunately have an Inscription, by means of which we are able to demonstrate the accuracy of our own work, and shed additional light upon these much confused and misunderstood times and seasons. This invaluable fragment is as follows :

IMP. CÆS. DIVI.  
F. AVGVSTVS PONT . . . . X. MAX.  
COS. XI.  
TRIBVNIC. POT. X. IMP. VIIII.  
ORBE. MARI ET TERRA.  
PLACATO. TEMPLO IANI CLVSO.

Dr. Jarvis remarks of it: "I am indebted for this inscription to a note in the Delphine edition of Horace, Carmen Lib. IV. Ode 15. But if it be there correctly given, and I understand it, the dates do not accord." That is, they did not accord with Dr. Jarvis' system of Chronology! *Nor will they accord with any but the true system*, hence the system with which this record does accord must have some elements of accuracy! Now, we do not know of a more valuable fragment than this very same Meridian monument, if we may be pardoned for a play upon the name, Merida, of its place of discovery, for it belongs at the zenith of Cæsar's life, and spans the noon of all his times and seasons.



In the first place, it was erected in the XI. Consulate of Augustus Cæsar, as its most prominent line (Cos. XI.) indicates. That is, in the year we have now reached, 24 B.C. (4690 J.P. = 7-8th of "Octavianus" = 6-7th of "Actiac" = 4-3d of "Augustus").

It implies that in this XI. regular Consulate he was the Military (Imp.), Civil (Cæsar), and Sacred (Divi.) head of the Republic, had received the name of Augustus, and was clothed for the X. time with the authority of both Pontifex Maximus and Tribune, that he was Emperor, in a special sense the (VIIII. =) IX. time over an earth (Roman) at peace on land and sea, and that the Temple of Janus was then shut! There is but one decade *in his life*, the 4th (30 to 39 years old), and but one year *of his life*, the 40th, that fits every feature of the case,—the last year of the second decennial period of his power!

In it (24 B.C. = 4690 J.P.) he was, for the XI. time, Consul in regular course; in it, for the X. year since the first decade of the Second Triumvirate expired, he held in his solitary possession the reins of authority formerly shared with the other two Triumvirs. This was *ipso facto* Tribunical authority! it lapsed into his hands, and the record of the Inscription, itself, is all-sufficient testimony to the FACT *that it was both recognized, and authorized by the SENATE!* And the same record demonstrates that he was from the same date, the *de facto* Pontifex Maximus, and now in the X. year of its (*pro tempore* or *proxy*) exercise!



The assumption or absorption, whichever it were, of each of these phases of Roman authority, was the necessary result of the situation. The suppression of Lepidus immediately had the practical effect of reducing the *Triumvirate* to a *Duumvirate*, and the subsequent proscription of Antony, as a public enemy, had changed the *Duumvirate* into a *Unumvirate*—the outcome of which gave Octavianus what he took, whether conferred or not, and that was Tribunicial power!

This same situation forced him, when in the extremity of civil war, to exercise all the powers of Pontifex Maximus, *pro tempore*, for while Lepidus is admitted to have been the *de jure*, he was certainly a *silenced*, High Priest, until he died!

Now this Tribunicial Power, and Priesthood, dates from the first year of the 2d Civil War. When that began Augustus had just finished his II. regular Consulate and was not Consul for the year, nor was he appointed in place of Sosius and Ahenobarbus when they seceded!

The next year, however, he was again appointed Consul in regular order, for the III. time, and thereafter held it consecutively by appointment 8 other times, to the end of the decade, and so to, and almost through, the XI. time, as all historians admit.

But it was in the second year of the ten that he won the battle of Actium, and with it the Cæsarian *fact*, and Imperial *right*, as indicated by the Inscription. Now, blocked out Chronologically, the solution



may be set in order as follows, the last line of which agrees with the demands upon the marble found at Merida:

### SOLUTION OF THE MERIDIAN TABLET.

Consul.	Trib. Pot.	Imp.	Pont. Max.	B.C.	J.P.	A.M.	2d Civil War.	Actium.	"Octavianus."	"Actiac."	Augustus.			
II Last year of (34 4680 3965) 1st Decade of 2d Triumvirate.														
	i		i	33	4681	3966	1	=	CIVIL WAR Commencement of					
iii	ii	i	ii	32	4682	3967	2	1	=	ACTIUM Battle of				
iv	iii	ii	iii	31	4683	3968	3	1-2	1	=	CLEOPATRA Death of			
v	iv	iii	iv	30	4684	3969	4	2-3	1-2	1	=	ACTIAC ERA Beginning of		
vi	v	iv	v	29	4685	3970	5	3-4	2-3	1-2				
vii	vi	v	vi	28	4686	3971	6	4-5	3-4	2-3	1	=	AUGUSTUS TITLE Given	
viii	vii	vi	vii	27	4687	3972	7	5-6	4-5	3-4	1-2	1	=	AUGUSTUS ERA Beginning of
viiii	viii	vii	viii	26	4688	3973	8	6-7	5-6	4-5	2-3	1-2	=	IDEAL
x viiii	viii	viii		25	4689	3974	9	7-8	6-7	5-6	3-4	2-3	=	2
xi	x viiii	x		24	4690	3975	10	8-9	7-8	6-7	4-5	3-4	=	3- <del>3</del> Merida Inscript'n

The figures in the bottom line being those of the Merida Inscription, while those in the lines above show the rest, reversed to their natural places, and explain our former use in the consular lists of such abbreviations as the following for the last line:—

Imp. Cæsar Divi. F. C. N. Octavianus X.<sub>7</sub> (9/9c.)  
XI.c. Pont. X. Max. Imp. VIIII.

It was in this famous XI. regular consulate that Augustus gave audience to the Ambassadors of Phra-hates, who solicited the liberation of his son and his servant Tiridates who were hostages at Rome. But though Augustus would not deliver up the latter, he



sent back the young prince with his dry nurse, Thermasa, a lovely Italian virgin, upon condition of having restored to him the Roman captives and Ensigns that had been taken from Crassus and Antony.

In this year Candace, Queen of Ethiopia, invaded Upper Egypt, but was pursued 800 miles into Ethiopia by Petronius, who destroyed her Capital.

The fixing of this Meridian Inscription "as written and for the purpose written" to its own place upon the Scale of Time, settles all the Augustan times and seasons beyond peradventure, and to its collateral rectifications we earnestly invite the attention of the learned world. With no intention to boast, save in behalf of the Glory of Him whose servant we are, and whose own times and seasons demand accurate measures upon the scales of all lesser potentates, we plant An Ensign of Chronology upon this spot of Time, and claim the Whole Dial in behalf of all concerned! As for His own Times and Seasons, they recognize it and the Hand moves on; but such Text-books (so-called!) as hereafter shall ignore it, are but chronological wreckage, dangerous derelicts, whose doom is to be sunk "to-morrow," therefore we warn all mariners, who ply the Ocean of Time in ships, against them, and continue our investigations.

**3976** A.M., 23 B.C. Herod's 13th year (*de facto, i.e.*, since the death of Antigonus) began in November of this year (24 B.C.). He visited Agrippa in Samos, and Augustus, receiving his sons into his palace at Rome for education, gave him power to settle the succes-



sion on whichever of the two (by Mariamne I.) he chose.

Now before Spring the new Consular administration had come in at Rome, as indicated by the following Consular List for 23 B.C.: Augustus V.\* M. Claudius M. F. M. N. Marcellus; Æserninus L. Arruntius L. F. L. N. Secular Games at Rome; 4th celebration in the "Era of the Cæsars," *i.e.*, since 3956 A.M. as an Origin, and counting the next, those of 3961 A.M., as 1.

This Spring was noted for its terrible famine in Judea, a continuation of that noted above (Jos. Antiq. B. XV. c. 9, § 1) the which was all the more serious as it was the year before the Sabbatic year! So that Fall, in spite of the Law, they planted seed, hoping to secure somewhat from its increase. To alleviate the suffering, Herod melted down his plate, and bought food for the people.

Herod, having finished Sebaste, founded Cæsarea (formerly Straton's Tower) in the Summer of 23 B.C. It was 10 years in building:  $3976 + 10 = 3986$  A.M., *q. v.*

#### SABBATIC YEAR (63D) AND JUBILEE (X.).

**3977** A.M., 22 B.C. The X. Post-Exilic Sabbatic JUBILEE;  $3536 + (9 \times 49) = 3977$  A.M., *i.e.*, the end of the 63d week (*Shabua*) of Dan. ix. 24. Herod in his 50th year, "49 years old." He began to build his magnificent palace upon Mount Zion, removed

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\* We drop here the more complicated method of enumeration, as our chief object in using it was to lead up to and demonstrate the emplacement of the Meridian Tablet.



Jesus, the son of Phebes, and made Simon the High Priest, whose daughter Mariamne he married. After the nuptials he founded Herodium, seven miles south of Jerusalem. Marcellus died at the end of 23 B.C., much lamented by Virgil (*Æneidos*, 6).

Consular List for 22 B.C.: Q. Æmilius M. F. Lepidus Barbula, in place of Augustus (VI.); M. Lollius M. F.

The famine of the previous year continued throughout this, its second and last year (13th and 14th of Herod), but Herod continued to make great personal sacrifices, and greatly alleviated the general suffering (Jos. Antiq., B. XV. c. 9, §§ 1-3).

Augustus went into Sicily and settled its affairs, sent for Agrippa to Rome, made him divorce his niece Octavia, and marry his daughter Julia. He now declined to be perpetual Dictator and Censor and began to take great care for the discipline and decency of Rome.

The Second Decade after the Battle of Actium now began (September 2, 22 B.C.) with the usual games, celebrated every 5 years at Nicopolis (Actium). In the same year Herod's Games, also in honor of the same battle, took place.

THE SIXTY-FOURTH "WEEK" BEGINS (DAN. IX. 24).

**3978** A.M., 21 B.C. Augustus passes over to Greece where he winters. Here he receives ambassadors from Candace, Queen of Ethiopia, and establishes peace with her.

Consular List for 21 B.C.: Augustus (VII.); M. Appulsius Sex. F. Sex. N.; P. Silius P. F. Nerva,



In the Spring he passed on to Asia, and thence to Syria, where he conferred great favors upon Herod, who founded a Temple to him at the Fountain of the Jordan.

Josephus alludes to this visit of Augustus as being 10 years after his first one, when Herod met him at Ptolemais, *en route* to Egypt ( $31 - 10 = 21$  B.C.; Jos. Jewish War, B. I. c. 20, § 4). Augustus, this time, made him Procurator of all Syria.

During this year (21 B.C.) Augustus brought the disaffected Eastern countries under Roman laws, and received the Lost Ensigns from the Parthians, besides accomplishing many other matters incidental to Roman affairs in the East.

CXC. Olympiad. Auphidius, Patrian, *Stadium*, 21 B.C.

**3979** A.M., 20 B.C. Augustus now returned to Samos, where he again wintered (21-20 B.C.). Here he received three ambassadors from Porus, King of India, and made a League with him. (One of these ambassadors (Zamaius) followed Augustus to Athens and there burnt himself alive upon a funeral pyre, to signify the *Gymnosophist* disregard of life!).

Consular List for 20 B.C.: Augustus (VIII.); C. Sextius C. F. C. N. Saturninus (Substitute); Q. Lucretius Q. F. Cinna Vespillo (Substitute).

Augustus returned to Rome in the Spring, accompanied by Virgil, who had met him in Athens, but who died, 52 years old, a few days after landing at Brundisium. Augustus entered the City with an Ovation, on horseback, and placed the restored Ensigns in the new Temple of Mars the Avenger,



which he had built according to a vow at Philippi. The Senate now appointed Augustus Consul for life, and decided that he should always and everywhere be attended by twelve lictors, and sit on a curule chair between all future Consuls. In this year the Cantabrian captives rebelled, and Agrippa was sent against and almost exterminated them; but the war was disastrous to the honor of the Roman soldiers.

Now the Spring of this year was one of far greater moment at Jerusalem. On Monday, the 3d of Adar, ended the 490 years since the Dedication of the 2d Temple in the 6th year of Darius Hytaspes in 3489 A.M. (*q. v.*). This was just before the 18th year of Herod's *de jure* (from the Roman inauguration) reign ended, but was already within the 16th year from the death of Antigonus (Jos. Antiq. B. XV. c. 11, § 12). Now it was at about the time of this inaugural anniversary, which Herod always "kept as a festival," and which seems to have fallen between the 3d of Adar and Passover, that he harangued the Jews upon the advisability of rebuilding and enlarging the Temple.

Herod's proposition was a surprise to them, but the date was propitious, and the proposal was qualified by acceptable conditions. He agreed not to commence work before he had collected sufficient material to insure success, and to do the work in sections. The matter being finally agreed to, he at once set about the preliminaries. In his "Jewish Wars," Josephus refers to this preparatory period as beginning in the 16th year (B. I. c. 21, § 1) of



Herod, which is correct, as the latter 3d of the 18th *de jure* year of Herod overlapped the first 3d of his 16th *de facto* year. These preparations extended over somewhat more than 2 years, or into his 18th *de facto* year (see 3981 A.M.).

**3980** A.M., 19 B.C. Herod's 19-20th *de jure*, and 16-17th *de facto* year of reign; 12-13th of "Octavianus," 11-12th of "Actiac," 8-9th of "Augustus." These years overlap so curiously that without an accurate "scheme" made for one's self, and this with no little care, it is difficult to grasp the exact significance of a mere written statement; for unless one is verbose and reiterative, at each separate reference, he is almost certain to be misunderstood, no matter how accurately he writes. Upon our own charts these matters are shown at a glance, the overlaps being self-apparent, and if we ever secure the requisite means, we shall, most certainly, place the exact data within the reach of all concerned. For to us it seems that nothing could be accomplished, more important in Chronology which is the basis of History, than that an absolute harmony of the years of Herod, and Augustus, and Tiberius, in all their interlacing terms, should be set forth, the one over against the other, the which harmony, we feel confident, is in our own possession, awaiting merely for the requisite and appreciative assistance to bring it out.

Consular List for 19 B.C.: Augustus (IX.); P. Cornelius P. F. Lentulus Marcellinus; Cn. Cornelius L. F. Lentulus.

This was a year of great peace at Rome, employed



by Augustus in reforming abuses, and by Agrippa in embellishing the City. At its termination Augustus asked for a renewal of power for 5 years, and that Agrippa be made a Tribune of the people for the same period.

Taking 3980 A.M. as midway between 3979 A.M. and 3981 A.M., and estimating the 46 years of work upon, and about the Temple therefrom, we have:  $3980 + 46 = 4026$  A.M. = 28 A.D., which includes the Saviour's first Passover. Thus the 46 years end thereat.

The point is an important one, as it serves to emplace the retort of the Jews, cited by St. John (ii. 20) in accurate Chronological relation to the facts themselves. The period, 46 years, has three origins, but the central one is the one obviously, and correctly employed. The calculations are as follows:

Case I. Spring of 3979-80 A.M. = 1. Proposition made.  
                   Add 45  
                   

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                   4024-25 A.M. = 46. 13-14 of Tiberius.

Case II. Spring of 3980-81 A.M. = 1. Preparations begun.  
                   Add 45  
                   

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                   14-15 of Tiberius, 4025-26 A.M. = 46th year ended!

Case III. Spring of 3981-82 A.M. = 1. Work begun.  
                   Add 45  
                   

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                   4026-27 A.M. = 46. 15-16 of Tiberius.

Cases I. and III. are the extremes, Case II. the harmonious mean, and alone satisfies the whole array of the times and seasons that are involved. Thus from



the Dedication of Solomon's Temple in Tishri of 3000 A.M. (see Study No. Five, pages 22-27) to Tishri, 3490 A.M., when the Second Temple saw its first Feast of Tabernacles (see Study No. Twelve, page 73) is 490 years! And from Tishri 3490 A.M., to Tishri 3980 A.M., is 490 more, and this was the intact duration of the Second Temple. The Herodian additions covered and survived 87 succeeding years, 46 years + 1 year + 40 years. The 46 years preceded the Ministry of Jesus Christ, the 1 year was his Ministry, and the 40 years were a part of the Sign of the Prophet Jonah—yet 40 “days” and Nineveh shall be overthrown! The true Chronology should be recognized by its fruit, and every tree that bringeth not forth good fruit, is doomed by the Word of God.

**3981** A.M., 18 B.C. The 46th year of the life of Augustus, “45 years old,” Herod's 20-21st *de jure*, 17-18th *de facto* reign, he being “53 years old;” “Octavianus” 13-14th, “Actiac” 12-13th, “Augustus” 9-10th.

Consular List for 18 B.C.: C. Furnius C. F.; C. Junius M. F. M. N. Silanus; Augustus X.

January 1st. The five years of authority asked for by Augustus last year are now extended to ten (18-9 B.C. inclusive); Agrippa also received Tribune's power for the same time, and was sent to Gaul and Spain on military duty. Augustus now ordered the Priests to transcribe the Sybilline Books with their own hands. Aelius Gallus succeeded Petronius as Prefect of Egypt, and made progress as far as Ethiopia, carrying Strabo the learned Geographer with him.

This year the Roman Secular games were cele-



brated for the 5th time (Dion. H. R. Lib. LIV. c. 18, p. 533 c.), that is, the "Era of the Cæsars," see 3961 A.M., for which fifth solemnity Horace wrote his *Carmen Sæculare*, an evidence of peace. Dr. Jarvis states, "Why celebrated then we can only conjecture," whereas to us the date was the proper one. They were celebrated every 5th year dating from the first year of the Second Triumvirate. Thus the years of the Secular Games were as follows: 38, 33, 28, 23, 18 (the present year)! 13, 8, 3 B.C., A.D. 3, 8, 13, in which Augustus died!

Sometime in this 18th year of Herod (*de facto*) his preparations to rebuild the Temple were complete, and the actual work began. It was done piece by piece. The Priests did that part of the work which pertained to the Sacred Edifice itself in 1 year and 6 months, for into none of the three Sacred precincts did Herod enter. Now the commencement of the work was by the Priests alone, at about the beginning of Elul this year (3981 A.M. = 19-18 B.C.), and had relation only to the Temple, which of course was of primary importance. Hence,  $3981 + 46 = 4027$  A.M., *i. e.*, the 46th year of the work was  $4026-27$  A.M. = 28-29 A.D.! *q. v.* Thus at the Saviour's first Passover, the 46th year was running, and at his second Passover the 46th was just ended! While counting backwards, so as to include the  $2\frac{1}{2}$  previous years of preparation, more or less, the time could have been made nearly 49 years. In ordinary language 3981 A.M. would have been taken as the "1st year," in that the work began therein, in which case 4026 A.M.



was the current 46th year, so that the merely quoted off-hand remark of the Jews, "Forty and six years was this Temple building," presents no difficulty whatever save to such as reject the years 28 and 29 A.D. as the 15th and 16th of Tiberius Cæsar.

These must "kick against the pricks" of History arranged against them in so many other directions, that we have neither time nor inclination to advance further arguments hereon. There is a vast difference between seeking the Truth of History as founded upon all of its Facts, and seeking to defend a misconception founded upon fancy. It is of little consequence to the Chronologist, what ought to have happened, or when, in the mind of some theorist, it ought to have occurred according to his system—the main question is *when did it happen?* Now as the proposition to rebuild was made in 3979 A.M., and as the actual rebuilding began not later than 3981 A.M., it is agreeable to a fair every-day estimate, such as men in common parlance generally use, and such as those who argued with the Saviour might naturally have adopted, to place the intermediate year in prominence, as a mean, and thence to reckon the 46 years.

They fetch us, naturally, to 4026 A.M., at the Passover of which John reports this conversation to have occurred, while, as already shown, under 3980 A.M., *q. v.*, the further arithmographical relation of this particular year, as the *à quo* of the true 46-year period, is borne out by the *double* 490-year period from Solomon's dedication, *bisected* by the anniversary in 3490 A.M.! The fact is we are disposed to



think that the Jews kept this record from Tishri to Tishri year by year, and measured it thus: 3000 A.M., Dedication of Solomon's Temple; + 490 = 3490 A.M., 1st Tishri in the Second Temple; + 490 = 3980 A.M. Tishri and *à quo* of Herod's improvements; + 46 = 4026 A.M. the Tishri that preceded the conversation which thus occurred during the *current* 47th year; as in a matter of age the Herodian temple was 46 years "old," and in its 47th year. There is no escape from this sort of mathematics, and it should be manifest to all that it is a part of God's Chronological victory! for verily, we obtained it not, of ourselves, even though sought out of books and by personal study; for we testify that these books came to us only as needed, each one a welcome surprise, and that there is built into this work of ours, mere harvest work as it were, the work of innumerable others, whom God knows, and to whom we yield the palm.

Without them our own work had been in vain; without Him theirs had been fruitless! And here is a place to record the names of some few whose labors were faithful, who did the best they could, and to whom we owe most of what we have harmonized. Their errors are acquitted, such bricks as they made with straw well gathered, all built, so far as we were able, into the truth. We give honor to Wm. M. Page for grand work in these premises, to Dr. Jarvis, to Dr. Lant-Carpenter, to Mr. Mann, to Dr. Priestly, to H. Grattan Guinness, to Prof. Dimbleby, to James Anderson, D.D., to Archbishop Usher, to Sir Isaac Newton, to Archbishop Newton, to Josephus, to



Suetonius, aye to Augustus Cæsar himself, to Dr. Shimeall, to Benjamin Wilson, to John J. Bond, to Dr. Blair, to Rev. J. K. Aldrich; to Rabbis E. H. Lindo, Abraham de Sola, Jacques J. Lyons, and E. M. Meyers; to Tauchnitz, to Sebastian C. A. Adams, to Joseph B. Rotherham, to Woodward and Cates, to Edward Robinson, and to many others, whose names, alas, have left us, but upon whose foundations we have built, as though they were our own. To have given due credit, point by point, would have exhausted our slender means and space,—it covers all to say that our own work is a mere harmony of whatsoever has come up to the Standard Scale of Time in that of others.

**3982** A.M., 17 B.C. Consular List for 17 B.C.: Augustus (XI.); L. Demitius Cn. F. Cn. N. Ahenobarbus; P. Cornelius P. F. P. N. Scipio (Substitute).

In this year Herod sailed to Rome, and on his way stopped in Greece, where he presided at the celebration of the CXCI. Olympiad (July New Moon of 17 B.C.). Diodotus, Tyanean, *Stadium*.

For his liberality to the Elians they made him *Argonotheta*, or president, for life. This was also the year of the Games at Actium.

At Rome Herod was magnificently entertained by Augustus, who delivered up his sons, well educated in the Roman way, during their seven years stay at the Capital.

New commotions now arising in the Empire, the Gates of Janus were again opened. Agrippa was recalled from Gaul and sent back to Syria, and



Augustus, confiding the City to Statilius Taurus, departed hastily himself, to Gaul. Meanwhile Tiberius and Drusus were actively engaged in quelling disturbances in Rhoetia.

**3983** A.M., 16 B.C. It was late in the year when Herod returned from Rome with his sons, against whom Salome, the King's sister, began to plot. The new Julian year now came in with the following:

Consular List for 16 B.C.: M. Livius L. F. Drusus Libo; L. Calpurnius L. F. L. N. Piso Pontifex; Augustus (XII.).

Herod, learning that Marcus Agrippa had again come into Asia, made haste to him, to bring him into Judea, to which Agrippa agreed. They arrived by early Spring, just as the 18 months' work upon the Temple proper was at its end. Josephus records the tradition that during its whole period of building (we presume the  $1\frac{1}{2}$  years devoted to the Sacred precincts) it never rained except at night! (Jos. Antiq. B. XV. c. 21, § 7).

The Porch, Holy of Holies, and Holy Place were now ready for re-consecration. This took place on the anniversary of Herod's inauguration at Rome, and Agrippa may have arrived in time to be present thereat; in fact, he seems to have remained in Palestine until late in the following Fall. He and Herod were great friends, and the latter made the visit one of extraordinary entertainment (Jos. Antiq. B. XV. c. 21, § 6; B. XVI. c. 2, § 1). In the meantime, so soon as the  $1\frac{1}{2}$  years work upon the Temple was over, Herod began that part with which he



chiefly concerned himself, for he took care of the cloisters, and outer enclosures, which were of the nature of fortifications. Now this part of the work took 8 years longer.

#### SABBATIC YEAR (64TH).

**3984** A.M., 15 B.C. Consular List for 15 B.C.: Augustus (XIII.); M. Licinius M. F. M. N. Crassus; Cn. Cornelius Cn. F. Lentulus Augus.

So soon as it was Spring, Herod hastened to join Agrippa in his expedition against Pharnaces, and was of great assistance to him in the campaign (Jos. Antiq. B. XVI. c. 2, § 2).

#### THE SIXTY-FIFTH "WEEK" BEGINS (DAN. IX. 24).

**3985** A.M., 14 B.C. While away in Ionia, Herod effected many redresses in behalf of the Jews settled in Asia Minor, and the Isles of Javan, so that when he returned to Jerusalem, he was joyfully received by the Jews, and remitted  $\frac{1}{4}$  of their taxes (Jos. Antiq. B. XVI. c. 3-4) "for the last year," which we take to imply that Herod was absent from his kingdom if not more than a year, then at least well into this next civil year.

Consular List for 14 B.C.: Augustus (XIV.); Tib. Claudius Tib. F. Tib. N. Nero, *later* Cæsar Augustus; P. Quinctilius Sex. F. Varus.

The commotions being quelled in Gaul, Germany and Spain, Augustus left Drusus in Germany and returned to Rome. Hearing of his approach the Senate erected an altar in the very Senate Chamber, to render him divine honors! but he declined such idolatry to his person, and entered Rome quietly by



night. In this year occurred the death of Lepidus, the former Triumvir, who had held the *de jure* Pontificate Maximus for life, though of late not exercised, save by proxy by Augustus. The Senate now conferred the office *de jure* upon Augustus, as recorded by Ovid and Verrius Flaccus.

Imp. C. A. PR. NP. P. Imp. CÆSAR AVGVST. PONT.

This office of Pontifex Maximus was hereafter assumed by all of his successors down to Gratian, a zealous Christian, who declined it. Upon his return Augustus caused 2,000 prophetic books to be burned as spurious, and eliminated many of the Sybilline verses for the same reason, placing the rest in two golden cabinets under the pedestal of Apollo Palatinus. Agrippa, at the end of his 10 years in Asia being recalled to Rome, Herod sent with him his son Antipater. On his arrival Agrippa declined a Triumph, though it was decreed by the Senate, and others following his example, the custom ceased—save that the Ensigns of a Triumph were conferred.

**3986** A.M., 13 B.C. Consular List for 13 B.C.: Augustus (XV.); M. Valerius M. F. Messala Barbatus Appianus; replaced by, 1st, C. Valgius C. F. Rufus; 2d, C. Caninus C. F. C. N. Rebelius; P. Sulpicius P. F. P. N. Quirinus,\* replaced by L. Volusius Saturninus.

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\* N. B.—This Consul, P. Sulpicius Quirinus, is the one referred to as Cyrenius by St. Luke, in whose day, as President of Syria, took place the enrollment at which the Nativity of the Lord occurred! Now this Quirinus was *twice* President of Syria, first at the time of the Nativity, and second at the time of the deposition of Archelaus.



This year saw the 88th celebration of the *Roman* "Secular Games," the 6th in the "Era of the Cæsars." They were held every 5 years, *i. e.*, with 4 blank years between them! and so falling on the 1st and 6th years respectively of the *Decades* into which the reign of Augustus itself is divided, his own games having been instituted in 38 B.C., when Augustus, Antony, and Lepidus first extended their Triumvirate term from 5 to 10 years (see 3981 A.M.). But the Secular Games themselves dated from the Decemviri, 3547 A.M., *q. v.*

In this year also fell the CXCII. Olympic Games, in which Diophanes, the Æolian, won the *Stadium*, 13 B.C.

Herod, himself, conferred the largest prizes (the first time even his proverbially profuse generosity had attained to this largess) at this particular Olympiad, "in which not only the victors themselves, but those that came next to them, and even those in the third place were partakers of his royal bounty" (*Jewish Wars*, B. I. c. 21, § 8; *Antiq. B.* XVI. c. 5, § 3).

But these games, of course, are by no means to be confused with "*Cæsar's Games*" which Herod instituted two years after this at Cæsarea, and of which more anon! nor either of them with those which he had instituted in 27 B.C. to commemorate the Battle of Actium, the 4th celebration of which fell in 12 B.C.!

No former system of Chronology has been able to untangle the several sequences of Public Games mentioned in the Classics, simply because the Astronomical and Biblical backbone was wanting whereon to articulate these and all other events properly.



Augustus, 50 years old, in his 18th year as Emperor, his 31st as a Consul, and his 15th as "Augustus," the 19th of "OCTAVIANUS." Agrippa subdued the Pannonians and returned to Rome, where he died lamented. Augustus himself delivered his funeral oration, and buried him in his own tomb. He now made Tiberius, his step-son, his associate in the Empire. Drusus defeats the Germans, sails down the Rhine, and was the first Roman that saw the German Sea. Antipater, at Rome, plotted against the sons of Mariamne.

On a gravestone at Simpheropol, Crimea, the following epitaph occurs; it is written in the ancient Hebrew character used when St. Paul was a pupil of Gamaliel, the style of letter being similar to that found upon the coins of the Maccabees 139-130 B.C.: "This is the grave of Bûki, son of Isaac, the priest. *May his rest be in Paradise at the time of the deliverance of Israel (! !)* [Died in] the year 702 of our captivity;"  $3285 \text{ A.M.} = 1; + 701 = 3986 \text{ A.M., i.e., the 702d year was circa 13 B.C.}$  The remarkable teaching of this epitaph, as we have rendered it (the which rendering only is borne out by the true Chronology! see Study No. Eleven, page 66), is that Bûki, the Priest, expected rest in Paradise *when* the year of *Israel's deliverance should arrive! i.e.,* with Job, and Daniel, he expected resurrection, at the latter day. This epitaph does not teach a belief in *natural* immortality but the very reverse! Bûki expected to "be born again," to stand in his lot, at the end of years! His tenancy of the tomb (*sheol*) was a time of intermedi



ate *suspension* of whatsoever constituted his "entity" or being. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me," saith He who hath the gift! John v. 39. Let us rejoice in Christ, to whom, and to whom only we owe all, rather than continue in the covenant with the grave (see Our Race News Leaflet, September, 1894 A.D.). There is but one who hath Immortality, and Mohammed is *not* his prophet; no, nor is the Pope his Vicegerent! Let Israel beware of the leaven of the Devil!

But let it be noted here, that in this discussion we do not at all allude to the state of those who before the death of Jesus Christ had died with faith in Him, nor yet of those who since His Resurrection have "fallen asleep" in the same faith! There are two classes of the dead, *because* of Jesus, and while we disbelieve in natural immortality as unscriptural, we most decidedly accept the fundamental element of the *supernatural* immortality of those who are in Him! We reserve for later opportunity an excursus upon this special theme, and in the meantime trust our friends will perceive that there lieth here concealed no little of tremendous truth. One is alive, albeit unconscious, when in natural sleep; how much the more may such as sleep in Him retain their life, albeit all unconscious of it while in death. At any rate, we hope to have somewhat to say on this hereafter, and thereby show that what we gather from the Scriptures is by no means short of the Standard Blessed Hope.

**3987** A.M., 12 B.C. On his return to Jerusalem



Herod called the people to the Temple and publicly nominated Antipater as his successor, and after him his sons by Mariamne.

Consular List for 12 B.C.: Augustus (XVI.) Octavianus 19-20th; Q. Ælius Q. F. Tubero; Q. Fabius Q. F. Q. N. Maximus Paullus.

Tiberius reduces the Dalmatians, and Drusus was almost ensnared by trans-Rhenish Germans. Our German kinsmen were a serious obstacle to Rome! Lucius *Piso* obtained Triumphal Honors for liberating Thrace of the Bessi.

In this year the Games of Actium at Nicopolis were celebrated, also Herod's games in Palestine instituted in honor of the same battle.

We have now arrived at the year which marked the Completion of Cæsarea Sebaste. The apparently conflicting chronological statements concerning which, as found in Josephus (Antiq. B. XV. c. 9, § 6; and B. XVI. c. 5, § 1), have caused much confusion among critics. They did not understand them! For instance: in a note to the first reference Mr. Whiston remarks as follows: "Cæsarea being here said to be rebuilt and adorned in 12 years, and soon afterwards in 10 years, there must be a mistake in one of the places as to the true number, but in which of them it is hard positively to determine." This was because Mr. Whiston did not have the correct system of Chronology; nor, since the days of Josephus himself, shall it have been in the possession of any one, before these Studies reach the hands of their own constituents. It is not a question as to



*which reference* in Josephus is correct for it turns out that he is accurate in both cases! His sentence, or perhaps its translation, or rather *its explanation at the hands of his redactors!* is somewhat confused, but with the charts of the true Chronology spread before us, his meaning becomes clear and ridiculously simple, as we shall now show.

The building of Cæsarea was undertaken in 23 B.C. (Herod's 16th *de facto* and 13th *de jure* year). "The entire building being accomplished in the 10th year" brings us to 13 B.C. (Herod's 26th *de facto* and 23d *de jure* year). But Josephus at once goes on to *qualify* the matter by saying "*the SOLEMNITY of it fell into the 28th year of Herod's reign,*" that is, two years later, in 11 B.C. (which was Herod's 28th *de facto* and 25th *de jure* year!) which he further *qualifies* by adding "and INTO the CXCII. Olympiad"! of course into the very middle of it, for the July of 11 B.C. was the beginning of the 3d year of that Olympiad!

Hence, Josephus is accurate in the other reference when he says, "so the City was thus finished in 12 years;" 23 B.C.—11 B.C.=12 years! For the matter was not finished in the sense implied, until *dedicated*, for that was its object, to honor Cæsar for whom it was named.

The two years between the *completion* of the City, and its formal *Solemnity* or Dedication to Cæsar, were spent in the most elaborate preparations. "Nay, Julia, Cæsar's wife, sent a great part of her most valuable furniture" from Rome, and gladiators, wild



beasts, musicians, etc., were sought from all over the Empire, so that before he got through with these preparations Herod had spent 500 talents, about \$1,500,000 on them alone! Hence, Josephus explicitly goes on to say, "there was accordingly a great festival [two years later] and the most sumptuous preparations [therefor] *made presently* [*i.e.*, after the building and before the finishing] *in order to its dedication*!"

Those who have endeavored to make this celebration fall *upon* the 1st year of the CXCII. Olympiad itself, or who have taken either of the two periods (10 or 12 years) to the exclusion of the other, have necessarily involved not only Herod's years in confusion, but have anachronized the entire scale of time itself! There is, therefore, nothing left for those to do, who are after the Truth of History, but to abandon at once the fictions and fancies of the Schools, so called, and rally to the FACTS themselves.

There was every reason upon earth *not* to celebrate these games in this 10th year, 13 B.C., for the coincidence of the year with that of the *Olympic* Games which drew towards Greece, and with that of the *Secular* Games, which drew towards Rome, was an all-sufficient ground to postpone them to some following, but convenient year of their own, and the next one was not so, because of the Games at Nicopolis (Actium), and Herod's own games in honor of the same battle; moreover, the extensive plans he laid and carried out, to outdo all other competitors in the show business, required as much time as possible, and at least the common sense of a P. T. Barnum!



And we have the final proof at hand to settle this whole matter, for Josephus expressly states it was just at this time that Herod carried his sons, by Mariamne, before Cæsar at *Aquilei*, who acquitted them, and reconciled Herod to them, and he adds that "in the last days they were with Cæsar, Herod made him [Cæsar] a present of 300 talents, as he [Cæsar] was *then* exhibiting shows and largesses to the people of Rome" (Antiq. B. XVI. c. 4, § 5; compare c. 5, § 1), which shows and largesses must have been the Secular Games, or else the Cæsarean Games of 13 B.C.!

**3988** A.M., 12-11 B.C. Consular List for 11 B.C.: Augustus (XVII.); C. Julius Antonius M. f. M. n. Africanus; Q. Fabius Q. f. Q. n. Maximus.

In this year Herod's long delayed games, from which he expected so much, came off at Cæsarea, and he dedicated that city in honor of Augustus, directing that the celebration should be repeated every 5th year thereafter; the sequence, as in all similar cases, is thus 11 B.C., 6 B.C., 1 B.C., 5 A.D., 10 A.D., 15 A.D.

But though the world was there, Cæsar was not! The Temple of Janus, which had just been decreed shut by the Senate, remained open, the suspension of the decree (Feb.) being occasioned by the incursions of the Dacians and Dalmatians. Augustus went to Gaul, Tiberius to Pannonia and Dalmatia, and Drusus to Germany; the two latter triumphed. In this same year died Octavia, leaving two daughters by Mark Antony; the grandson of the first, Antonia Major, was *Nero*; the son of the second, Antonia Minor, was



*Claudius*, and her grandson (through Germanicus) was *Caligula*.

But Herod was a man of resource! Cæsarea being finished, he commenced the Tower of Phasæl of Jerusalem, and three other cities. He also opened and robbed the Sepulcher of David of its golden furniture! In this same year, racked by false stories as to the children of Mariamne, he acted like a mad man, and turned his house into an Inquisition, being now chiefly incensed against Alexander through the villainy of Pheroras.

**3989** A.M., 11-10 B.C. Consular List for 10 B.C.: Augustus (XVIII.); D. Claudius Tib. f. Tib. n. Nero Drusus Germanicus, replaced by Q. Haterius; T. Quinctius T. f. T. n. Crispinus Sulpicianus; then Cæcina.

With January of this year (10 B.C.) a serious error was discovered in the *interpretation* of Julius Cæsar's Calendar. It seems that the Priests, charged with Time Keeping, had made every 3d year! instead of every 4th year, a leap year! This had been going on ever since Cæsar's death, and as it was now the 36th Julian year, there had been 12 leap years instead of 9 ( $12 \times 3 = 9 \times 4 = 36$ !); hence, there had been 3 too many days added ( $12 - 9 = 3$ ), the effect of which was to push New Years day, January 1st, 3 days beyond where it belonged.

To remedy this, Augustus, as High Priest, ordered that for the next 12 years there should be *no* leap years at all ( $4 \times 3 = 12$ ), the effect of which would be to correct the error. This was accordingly obeyed.



If the reader will now open Study No. Ten, at page 87, and put the point of a pencil on the small number 37, in the upper left hand corner of the year 9 B.C., he will be at the place where the first year of this straight block of 12 common years begins. They are the years 9, 8, 7, 6, 5, 4, 3, 2, 1 B.C., and 1, 2, 3 A.D., and are all indicated by *single* Dominical Letters (D., C, B, A, etc.) in their upper right hand corner. After and including 4 A.D., the *double* letters, F E, A G, etc., will be found (indicative of leap years) to occur every 4 years, as they do still; while before 9 B.C. they will be found to occur every 3 years, as they did during the period of misinterpretation. The Harmonized Scale of Time has been arranged according to the *facts*, and none of these facts can be ignored by scientific Chronologists.

And right here it is proper to *note* that whatsoever affected the Julian year and reckoning affected the *Nabonassan* year and reckoning, which Augustus had changed from a *vague* to a Julian year in 30 B.C. Hence, the reader will find that due weight has been given to the few Nabonassan years thus affected. They are reckoned backward in triplets from 30 B.C., when the change was ordered by Augustus Cæsar, to 45 B.C., when Julius Cæsar's Roman Calendar went into effect; beyond which time (*i. e.*, earlier than 46 B.C.), the Nabonassan Scale of course follows its *own law*, and changes its dates every 4th year, until we reach its beginning in 747 B.C.\* With the Scale of

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\* The fact that but 3 years are found in the first Nabonassan group of years, 1, 2, 3 (Study No. Ten, page 14), is not an error,



Time (Study No. Ten) before our eyes, there is no excuse for further misunderstanding of this matter.

To recapitulate, therefore, open that Study at page 84: 46 B.C. was "the Year of Confusion." The next year (45 B.C.) Julius Cæsar's Calendar went into effect; the small figures, 1, 2, 3, etc., in the left hand upper corners indicate these Julian years, and begin with 45 B.C. In the 16th Julian year (30 B.C.) Augustus Cæsar altered the Nabonassan reckoning to the Julian reckoning, and the count went into actual effect with 722 Nab. In 10 B.C. (36th Julian year) the misinterpretation of Julius Cæsar's Calendar was discovered, and the *following* 12 years (9 B.C. to 3 A.D. inclusive) were left common, 365 days each, to correct the error, and thereafter, down to 1582 A.D. (when Gregory made further corrections), the Calendar went on as left by Augustus Cæsar!

Herod arrests Alexander, and tortures his slaves for testimony against him, the latter aggravating the situation by writing letters pretending to be confessions, but at last Archelaus, King of Cappadocia, effected a reconciliation, and persuaded Herod to go to Rome to explain the matter to Cæsar.

**3990** A.M., 10-9 B.C. Towards the close of 10 B.C. the death of Drusus occurred. The civil year 3990 A.M. was a 6th upon the Sabbatic Cycle, the work

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but arises from the fact that the Julian Calendar is the one we use, and that it had to be worked backwards from 45 B.C., which is the Chronological *Base of Operations*, in so far as our current system of Time keeping and interpretation is concerned. There might have been 1, 2, or 4 years in this group; it simply ran out, short, when we came to its beginning!



upon Herod's Temple was therefore hastened so that at the end thereof it had been building some 9 years in all. But Herod made a hasty trip to Rome and back, accompanied as far as Antioch by Archelaus, whom Herod now reconciled to Titus, the President of Syria! Livy ends his history this year.

Consular List for 9 B.C.: Augustus XIX.; C. Marcius L. f. L. n. Censorinus; C. Asenius C. f. Cn. n. Gallus.

The modern Solar Cycle begins on January 1st, 9 B.C. It consists of 28 Julian years, after the lapse of which the same days of the week, on the *Julian* system, would always return to the same days of the month throughout the year. The place of any year of the Christian Era is found by adding 9 to the Christian years' number and dividing by 28. N. B.—The quotient is the number of Solar Cycles that have elapsed since 9 B.C. (to which 1, of the first cycle, that ends within the Christian Era, belongs) *the remainder being the number sought*, 0 being taken as 28. Thus,  $1894 + 9 = 1903; \div 28 = 67$ , and 27 remainder. Hence, 1894 A.D. is the 27th year on the 68th Solar Cycle (see Almanac, 1894).

Hence, 1895 A.D. will be the last year of the 68th cycle and with January 1st (1896 A.D.), the 69th cycle! will begin. These facts are always noted in the opening pages of any reliable almanac.

The civil Roman year in these days began in March, and the intercalation of the extra day was made after the day marked on the Roman Calendar "a. d. vi. Kal. Martias," which date will be found to correspond to the 24th of February in our Calendar. To effect the



intercalation this *sixth of the Kalends of March* was counted *twice*, or repeated, hence the term *Bissextum*, retained in our expression *Bissextile*, still applied to the Leap year and day. Now in this same 37th Julian year, which would have been bissextile but in which Augustus began to effect this correction (which was the 22-23d year reckoned on the scale of "Octavianus"), a decree was passed by the Senate that the 6th month, *Sextilis*, should be called AUGUSTUS, in honor of the Emperor, and at the same time a day was taken from February and given to August. In Julius Cæsar's scheme the months alternated, 31 and 30 days respectively (save February, which had 29 or 30) but to gratify Augustus, February was thus reduced to 28 and 29 days, and August was made 31 days long, it having previously had but 30 days.

Marcus Censorinus and Asinius Gallus, Consuls, made a poll of 4,233,000 Roman citizens during their term. Augustus, in the personal records of his reign, says of this: "Another Lustrum was closed by me alone with consular power, Censorinus and Asinius being Consuls, and in this Lustrum 4,233,000 Roman citizens were inscribed" (see Angora Tablets).

The services which Julius and Augustus Cæsar had conferred upon their country by the reformation of the Calendar seem to have been the immediate causes of the compliments paid to them, by altering the names of two of the months, Julius being substituted, in the second Julian year 44 B.C., for Quintilis, the month in which Julius Cæsar was born; and Augustus, for Sextilis, introduced by the Emperor Augustus, at the



time when he rectified the error in the mode of intercalating, Anno Augustiani XIX. Though he had been born in September, he gave preference to the preceding month, for reasons stated in the *Senatus-consultum* preserved by Macrobius: "Whereas the Emperor Augustus Cæsar, in the month of Sextilis, was first admitted to the Consulate, and thrice entered the city in triumph; and in the same month the legions from the Janiculum, placed themselves under his auspices; and in the same month Egypt was brought under the authority of the Roman people; and in the same month an end was put to the civil wars; and whereas, for these reasons, the said month is, and has been most fortunate to this Empire, it is hereby decreed, by the Senate, that the said month shall be called Augustus." Now the proof that this occurred in the year 9 B.C. is found in the additional fact that its equivalent year on the Julian period, 4705 J.P., divided by 28, the number of years in the Solar Cycle, gives a quotient of 168, with a remainder of 1, *i. e.*, 9 B.C. was a year 1 on the Solar Cycle, to which year the time of almost all Christian nations reverses; 1 A.D. being 10 in that Solar Cycle, and 4 A.D., or the 49th Julian year, being the first leap-year therein. From that year to 1582 A.D., the Chronological records of the secular world are found upon the "Old Style" or Julian Scale.

The year 9 B.C., therefore, to which the "Old Style" Solar Cycle reverses to its initial year, is another pillar in Secular Chronology, and in that it began in the 454th year of the Post-Exilic Jubilee



Scale, or in a sixth year on the Sabbatic Cycle, it is likewise one upon the Sacred Scale — a common year to each, and binds them tightly together! Until, therefore, another Harmonized Scale of Time shall be produced that can accomplish all these things, and more also, it certainly behooves the detractors of the present one to break their silence, and to come to it; so that we may all learn more of its harmony and potency.

“CXCIH. Olympiad. Artesidorus (Gr. Artemidorus), Thyatirian, *Stadium*,” 9 B.C.

#### SABBATIC YEAR (65TH).

**3991** A.M., 8 B.C. A Sabbatic year, the end of the 65th *Shabua* of Daniel ix. 24. In its early Spring Herod's  $9\frac{1}{2}$  years of labor *about* the Temple, or 8 after the finishing and dedication of the Temple itself, came to their close. It is not likely that there were any special ceremonies of dedication connected with this particular termination, which was not in reality a cessation from work, in that the labor thereon was actively continued until 63 A.D., when the discharge of some 18,000 workmen had no little to do with the troubles that led both to its destruction, and to that of the City itself.

Meanwhile, the new Julian year, 38, came in with the following Consular List for 8 B.C.: Augustus (XX.); Tib. Claudius Tib. f. Tib. n. Nero II.; Cn. Calpurnius Cn. f. Cn. n. Piso.

It was the year of the 7th celebration of the Secular Games at Rome (89th total, see 3546 A.M.), and Augustus Cæsar, now in his 23d year (“Octavian Era”)



as Emperor, offered to lay down the Imperial Dignity (he having been Consul 35 successive years); but he was persuaded to retain it for 10 years longer, 8 B.C. to 2 A.D. inclusive), that is, for the 4th decade dating from the 6th year of his Triumvirate inclusive. He now gave the title of Imperator to Tiberius, this year Consul, and accorded him the Triumphal Ensignia. Cæsar, imposed upon by Syllæus, now wrote a curt letter to Herod, who, because of the inconvenience of his family troubles and mismanagement of affairs, was now quite out of Imperial favor. Nor would Augustus give audience to his ambassadors. In this year Dionysius, of Halicarnassus, completed his records and began to write his Roman history.

THE SIXTY-SIXTH "WEEK" BEGINS (DAN. IX. 24).

**3992** A.M., 7 B.C. With this year, reckoned throughout upon the Ancient Hebrew Soli-Lunar Calendar (Table *f*, vi., page 172, Study No. Ten), a new Sabbath week began, the 66th of Daniel's *Shabuas*; its *central* year is 3995 A.M. = the 3996th of Astronomical Duration since the Creation of Adam, and reckoned along the line of genealogies. But we have already shown that  $3996 = 6 \times 666$  (see Study No. Two, page 109), and the coincidence of sixes is significant. The world was approaching a crisis, and that not without due and ample warning. The Pentateuch and Canon of the Scriptures were the all-sufficient guides unto the Jews, but God had not left any nation without light. The very Constellations of the Sky contained the Word of God, and from the days of Seth and Enoch, Shem and Job, the story of the Fall, the



Promise, and the Restitution had been handed down through every Race. Of course it had been perverted along each diverse line, even in Jewry tradition and false interpretation had made Moses and the Prophets of but little effect. Yet the clear truth was known to some in each group of the sons of men.

For instance, Cicero, as Augur, had access to the Sibylline books of Rome. He tells us they contained "a prophecy of a King who was to arise, whose sovereignty was to be universal, and under whose rule the world should be at peace." Virgil, as we have seen, misapplied the matter, but correctly interpreted the Augustan Era as the one to which the prophecy (whatever may have been its chronological conditions) applied. The Sibyl said, "The Virgin comes who shall bear the promised progeny of heaven, who shall revive the worship of Deity, long hid beneath the idolatries of the iron age, whose early reign, whose age of gold, he shall restore." If the Magi, "wise men concerning God," found their law in the Zend-avesta of Zoroaster, who is said to have been a disciple of Daniel, we need not wonder that they appeared upon the platform of history about these days, coming, if so, from the regions—Media—where "Israel" had last been known. "It is said in the Zend-avesta, that Zoroaster, who taught astronomy to the Persian Magi, had told them that when they should see a star appear in the figure of the Virgin, they should go and worship the Great one whose birth it announced."\*

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\* Mazzaroth, Part II, page 104.



lore of every Eastern race, and had its birth in the primitive Adamic religion, long before the days of Moses and the Pentateuch. Those who wish to become posted upon the evidence may consult Dr. Seiss' "Gospel in the Stars," Page's "New Light from the Old Eclipses," Bullinger, and many others whose works bear out the fact that there WAS a *legitimate* Astrology in elder days (see Study No. Seven, pages 182-185, and Study No. Eight, pages 219-251).\*

Kepler, Ideler, Encke, Pritchard, whose calculations were verified by the Astronomer Royal, are generally agreed that the Star of Bethlehem so long expected, was a conjunction of Jupiter and Saturn in the Sign Pisces. Such a conjunction occurred upon the 29th of May (7 B. C. = 747 A. U. C.) of this 1st year of the New Sabbatic Week. As Abarbanel shows, by five separate reasons, this sign has always been assigned to "Israel," and the conjunction was in its 20°, near the first point of Aries, another Zodiacal House significant to Sethites and Shemites the world over.

The "wise" men of the whole East were in these days looking for a "sign"—THE SIGN—as Tacitus, Suetonius, Josephus, and others testify, and the conjunction of these two planets (upon which great stress is laid in Rabbinical Commentaries) could not have failed, and did not fail to be significant; Josephus relates that this conjunction was interpreted by the rabbis and Egyptian astronomers as very favorable to Jews and adverse to Egyptians, and that it foretokened the birth of a child among the Jews who, *if allowed to*

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\* Drummond, Seyffarth, Gill, Volney, Alford, *et al.*



*live*, would bring the Egyptian dominion very low, excel in virtue and glory, exalt the children of Israel to power and honor, and be remembered throughout all ages"(Joseph. Antiq. II. c. 9, §§ 2 and 27). These things were current beliefs long antecedent to the time at which we have now arrived in the World's Chronology, and this conjunction must have added a zest to the scrutiny with which the wiser men among the Eastern nations pursued their vigilant gaze along the Zodiacal belt of heaven.

Now, as Dr. Seiss remarks, it is also an astronomical fact, independent of all hypotheses, that at the precise hour of Winter solstitial midnight, 1899 years ago, the sign of *Virgo*, everywhere and always regarded as the sign of the Virgin-mother from whom the divine human Redeemer-King was to be born, was just rising on the eastern horizon. And further, it is an astronomical fact, independent of all hypotheses, that at the Spring Equinox of the same period, just nine months earlier, this Sign of the Virgin, at midnight, was on the meridian itself. Dr. Guinness also notes this, and favors the star of the first magnitude in Spica Virginis, as connected with the Nativity, the which we ourselves think probable. But we must qualify our judgment by accepting also that of Mr. Page, who, citing the prophetic legends, states his belief that the expectation referred not only to some particular star in the Sign of Virgo, but to its being in conjunction with the Sun, or the Moon, or some one or several of the planets, at some particular season of the year, the Vernal Equinox for instance; and



that it was for this the Magi sought, knowing that the time was at hand from other chronological prophecies couched in the terms of strict astronomical cycles.

The fact is, the heavens were full of signs in those days, for now it was that in Coma, one of the Decans of Virgo, the new star blazed forth with unwonted light. It was the first appearance of this particular variable star in his own days, that led Hipparchus to draw up his star catalogue, about 153 years before the Nativity. It faded away about as many years thereafter, for Ptolemy then reports that it was too small to be easily distinguishable. The fact is, its effulgence reached its meridian glory at this mundane Midnight Era, and that its position at this period as the Vernal Sign, on the Midnight Meridian at the Vernal Equinox, added significance to the universal cry, "Behold, He Cometh."

Since Ptolemy's day we have no record of it. It was in the head of the Virgin-born infant which the constellation of Coma signified, both in figure and in name, and was related to the famous vision of Baalam—"I shall see him, but not now; I shall behold him, but not nigh. There shall come a star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession; Seir also shall be a possession of his [*i.e.*, of Seir's] enemies; and Israel shall do valiantly. Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the city" (Num. xxiv. 17-19).

Now, it is not to be admitted that Herod the *Edom-*



*ite!* so jealous of his usurped sceptre, could have remained ignorant of and unconcerned at what all the world about him was so eagerly discussing, though we may be sure he had to bide the time and opportunity of facts, in that he now had sufficient evil to contend with in his own affairs!

Consular List for 7 B.C.: Augustus (XXI.); D. Lælius D. F. Dn. Balbus; C. Antistius C. F. Vetus.

Tiberius was now made Tribune of the People for 5 years, but pretending to be disgusted with Roman life, obtained permission to retire to Rhodes for study! Herod's quarrel with the sons of Mariamne was again revived. Syllæus, having been found out at last, was condemned to death, and Augustus, accepting letters from Herod concerning his two sons, at last wrote him a kind answer, giving him leave to try them at Berytus; from whence, having gotten them condemned, he carried them to Sebaste, where they were strangled.

**3993** A.M., 6 B.C. This Civil Hebrew year had no sooner begun than the significant conjunction of Jupiter and Saturn in the sign of Pisces ( $16^{\circ}$ ) re-occurred (Sept. 29th), and as if to intensify attention and add renewed import thereunto,—as by a “*triplicity*” *extraordinary!*—it was *again* repeated about 67 days later (Dec. 5th) in  $15^{\circ}$  of the same sign!

Now, all the world, in those days, believed in astrology, and there were not wanting those who *understood!* its legitimate scientific use and believed in its *value!* nor are there *now!* Expectation, therefore, grew apace, and the stars in their courses held



the gaze of Magians far and near. Surely there was near at hand an Advent, and a Great One! The general convictions of the Human Race were not astray, but, as usual, they were too previous, in so far as any may have taken what already had occurred as all there was to come!

When the hand upon God's eternal Dial moves to its ordained place, the whole mechanism is in harmony, and such "signs" as these were natural preludes to the greater one known to or heeded only by the "wise."

Consular List for 6 B.C.: Augustus (XXII.); Imp. Cæsar Divi F. Cn. Augustus (XII.); L. Cornelius P. F. Pn. Sulla, substitute.

Augustus "in his 12th elective Consulship," his 24th on the "Actiac Era," his 21-22d on the "Augustan," his 25th on the "Octavian," his 38th total, and in the 58th year of his age (57 years old) makes Caius *Prince of the Youth*, and the *Prefect of a Tribe* upon the occasion of his putting on a man's gown. In this year Augustus issued the edict for making a survey of the whole Roman Empire, or an account of all persons, possessions and estates therein, and the taxes issuable therefrom, which necessitated an enrollment—not effected in the Provinces until three years later!

**3994** A.M., 5 B.C. Herod 66 years old, in his 31st regnal year *de facto*, his 33-34th *de jure*. Antipater plots against his life, and draws Pheroras into the scheme. Herod fines 7,000 Pharisees for refusing to swear allegiance to Augustus, in view of the registry soon to take place, but the wife of Pheroras pays the



fine. Antipater goes to Rome, and Pheroras to his Tetrarchy, where he soon dies.

Consular List for 5 B.C.: Augustus (XXIII.); C. Calvisius C. F. Cn. Sabinus; L. Passienus Rufus.

These disturbances in Judea were incident upon the anticipated enrollment, the decree for which had gone forth the year before, and was to be put into effect in the provinces two years hence. The Pharisees, considering it unlawful to give tribute to Cæsar (see Matt. xxii. 15-17) had already begun to create a spirit of opposition, which Herod resented by requiring a preliminary oath of allegiance to Cæsar.

And now, in return for the debt they owed to Pheroras' wife, they took advantage of the common expectation of a Messiah, and without authority addressed the interpretation of the prophecies to her and Pheroras, and their children! Salome informed Herod of their craft, and also that they had perverted some persons about the palace itself. So the king slew such of these Pharisees as were principals (Josephus Antiq. B. XVI. c. 2, § 4). All of these matters go to show the state of the public mind, and prove that Herod was personally awake, and alert in what so much concerned the perpetuity of his own dynasty!

CXCIV. Olympiad. Dimatrus (Gr. Dimaratus), Ephesian, *Stadium* (5 B.C.) Consultation of Study No. Ten, page 88, will show that we have numbered the subordinate Olympic years in this and the next Olympic *quads* for the convenience of the student.

**3995** A.M., 5-4 B.C. We have now arrived at the Focal Era of Chronology—the 33 years from 3995 to



4027 A.M. inclusive! A consultation of Study No. Ten, page 88, will show that this Ancient Hebrew Luni-Solar Year, 3995 A.M., corresponded to 4709-10 J. P. = 773-74 Olymp. (*i.e.*, the 1-2d of the CXCIV. Olympiad) = 749-50 A.U.C. (Varro) = 746-47 A.U.C. (Polybius) = 744-45 A.U.C. (Fabius) = 744-45 Nab. = 5-4 B.C. Noting further that it was a Luni-Solar year it is sufficient to state that its 1st of Tishri fell upon the 28th of August, 4 B.C., which was a Tuesday. Consulting page 193 "Measure of History," (Study No. Ten) it will be seen that this year was a IX. on the Cycle [as was also 3470 A.M., the 3d of Cyrus, in which, on the 24th of Nisan, the Angel of the Lord appeared to the Prophet Daniel (x. 4) and gave him his *last* vision (Dan. x.-xi.-xii.);  $3470 + 525 = 3995$  A.M.,  $35 \times 15 = 525$ , *i.e.*, 35 cycles had elapsed since that time, and momentous matters were at hand date for date!]

The reader will now turn to page 175, Study No. Ten, where he will find the Calendar of the IX. year of a cycle, and by keeping it open before him will be able to follow us in a most important exegesis. For we are at the critical year in the lives of ELIZABETH and MARY!

But first as to a few Secular matters: In it Herod was 67, *i.e.*, in his 68th year, it being the 32d year of his *de facto* reign as the Successor of Antigonus. As to Augustus Cæsar's affairs, it was the 27th of the "Octavian" Era, the 23-24th of the "Augustan," his 40th as Consul, and the 60th of his life (59 years old). In it Herod discovered the new plot against his life,



turned out his wives, Doris (the mother of Antipater), and Mariamne (the second); put *her* son Herod out of his will, and dismissed her father, making Matthias of Jerusalem High Priest in his stead.

There was an Eclipse upon the 12-13th of March, 4 B.C. (this 3995th A.M. year). It was of the moon, over Jerusalem, and calculated by Ideler as beginning at 1 h. 48 m., and ending at 4 h. 12 m. morn. The full moon occurred on the 15th of Nisan (12th of March, 749 A.U.C.) and this eclipse has been erroneously taken as that which shortly preceded the death of Herod the Great, *i.e.*, as the one referred to by Josephus. We do not hesitate to agree with the calculation as to the fact of the Eclipse itself, but in view of the concurrent harmony, along all the collateral lines involved, with which we have arrived at the date under consideration, it is simply impossible to agree with those who make it to have been the one referred to by Josephus. To accept it would be to disarrange the entire concert of testimony hereinbefore set forth. Nevertheless we admit, before further progress, that unless we can set forth another eclipse which shall at its proper place agree with Josephus, without disturbing the harmony of Chronology now arrayed, our labors shall have been vain. In the meantime let us proceed with the more important matters now in hand, for as the advent of the Saviour had not yet been even Annunciated to the Virgin! Herod of course had several (3 or 4 more) good years in which to repent of a life which had been full of sin and failure!



The foregoing matters settled, therefore, it is now incumbent upon the student to refresh his memory by reading the first chapter of St. Luke, marking verses 5, 10, 20, 21, 23, 24, 26, 28, 35, 36, 38, 39, 56, 57, 59, 64, 80, which contain chronological references that must be harmonized if we are ever to feel satisfied that our knowledge upon the primary Messianic times is accurate. That it is accurate here, such as will follow us may become reasonably positive, that is, if they are open to conviction, and will disabuse themselves of preconceived ideas and theories, and part company with whatsoever falls short of a demonstration based upon all of the conditions involved.

In Luke i. 5, it will be seen that Zacharias, the father of John, was a Priest of the Course of Abia. And a reference to I. Chron. xxiv. 10-19, will show that this course (Abia, or Abijah) was the EIGHTH. These courses officiated in regular order for a week at a time, the 1st course beginning its ministry this year with the Civil year itself, *i.e.*, at the blowing of the very *Shophar*!

This assertion is based on the result of many concentrating calculations, no more even to be enumerated than those which go towards establishing the data of an almanac! Briefly we have followed the Ancient method. "They first established the fact of our Lord's nativity on December 25th, by the unerring testimony of the Roman archives. They then entered into a computation from the data afforded by St. Luke, as to the time of his incarnation; and following out the subject, they computed



also the time of the birth and conception of John the Baptist. This appears to be logical and consistent with sound philosophy" (*Jarvis*). We ourselves have followed this method, and the results must speak for themselves. But a word as to the direct calculation; many methods have been proposed; Our own is as follows: The Temple was re-dedicated by Judas Maccabeus on the 25th of Casleu, 3834 A.M. This was the 84th day of that year, or the *last* day of the 12th course of the Priests. Those who re-dedicated it served that single day and the next course came on and served their week, even the 13th course, 7 days, and so eight days were necessary for the entire feast of Hanucah, as has been the perpetuated case ever since. Now from Tishri 1st of that year, which fell in 4548 J.P., to Tishri 1st of 3995 A.M., which fell in 4709 J.P., are 161 solar years, or 58,804 days. But there were 24 regular or substituted courses of the priests, who served 7 days each; hence Petavius and Scaliger reckon  $24 \times 7 = 168$  days as a sacerdotal revolution. Now  $58,804 \div 168 = 350$  such revolutions, and but 4 days over! So that for what such calculations are worth, founded as they all are on several assumptions, it is at any rate noticeable that the courses of the Priests in 3995 A.M. appear to have been practically the same as in 3834 A.M., according to the division into 24 courses as a basis. But, as Dr. Jarvis ably argues (*Int. to Hist. of Church*, p. 558), all direct calculations founded solely upon such premises must be fortified by entirely independent ones, as the courses never seem







Now it was in this VIII. Course of the Priests that Zacharias officiated, and upon the 24th of Bul (2d Civil=VIII. Sacred month), which date corresponded to our October 20th which was the Sabbath day, that Gabriel appeared to him, and the incident related in Luke i. 5-23 transpired. That the matter took place on the Sabbath is shown by the 10th verse, since upon no other day in the course would the worshipers be deserving of such a definition, it being also the day upon which great spiritual events always took place—the Sabbath having been set apart for such religious purposes (Gen. ii. 3).

“And it came to pass, when the days of his public ministration were fulfilled [ended the 26th of Bul=Oct. 22d] he departed to his home” (27 Bul=Oct. 23d). And after these days (*i. e.*, of the course Abijah + the day of departure) Elizabeth his wife conceived (Bul 28th=Oct. 24th) and hid herself *five* months (Luke i. 24-25). To wit:  $5 \times 28 \text{ days} = 140$  days, *i. e.*, just  $\frac{1}{2}$  of the gestation period of 10 lunar months (280 days as reckoned by facts; see Physician's Hand-book, Wm. and Albert D. Elmer, M.D., and other standard authorities). Here is Chronology that mothers in Israel can surely understand! These months run @  $4 \times 7 = 28$  days each, as follows: I. from the 28th of Bul to the 27th of Casleu; II. to the 25th of Tebeth; III. to the 24th of Shebet; IV. to the 22d of Adar; V. to the 21st of Nisan, where the period bisects (21st of Nisan=Wednesday, March 13th, 4 B.C.).

In the meanwhile the new (42d) Julian year, or 4



B.C., came on. It was coincident throughout with 4710 J.P., overlapped parts of the 1st and 2d years of the CXCIV. Olympiad, and had the following

Consular List: Augustus (23-24); after September 2, Octavianus 28; L. Cornelius L. f. Lentulus; M. Valerius M. f. M. n. Massala Corvinus.

#### GABRIEL AND MARY.

Now with Nisan 22d the VI. month of Elizabeth's maternity began (*i. e.*, Thursday the 14th of March, 4 B.C., and upon its 3d day, to wit: Sabbath, the 24th of Nisan (March 16th, 4 B.C.), the 525th selfsame anniversary of the last visit of the Angel of the Lord to Daniel (Dan. x. 4), it was announced to Mary that she was the Favored One of Eden's daughters (Luke i. 26-35). Gabriel's statement in the 36th verse is chronologically accurate, "this month is a sixth to her," etc., for, as we have seen, the VI. was now but 3 days old. The fifth month was gone, the sixth month was to *run*!

The angel then departed (St. Luke i. 37-38) and at the end of the Levitical week of Purification, to wit, upon Sabbath the 1st of Zif, which was Saturday the 23d of March, 4 B.C. (Vernal Equinox), was the "Word made Flesh," to dwell among us, and effect Salvation unto all! Now it is manifest that the maternal months of Elizabeth and Mary, while they run closely harmonious, do not exactly agree, but overlap 9 days, the which, now that we are working upon absolute facts, it is of vast importance to point out. These 9 days cover the 2 which followed the 5 months of Elizabeth's concealment, and the 7 days of



the Virgin's own concealment, during the Levitical week of purification. In plain chronological terms, the gestation period of Mary began about the 7th to 10th day of Elizabeth's sixth month, to wit: *about VERNAL EQUINOX, March 20th to 23d, 4 B.C.!*

#### HIS STAR IN THE EAST.

The "Star of Bethlehem," whatsoever it was in its specific character, seems to have appeared at this date! The antecedent "signs" in the heavens were mere collaterals, the configuration now upon the sky was the long sought fact, and must have been fully appreciated by the Magians in their far off Eastern home. The consummate accuracy of the astronomical "spread" upon the sky convinced them that what it had been foretold to signify must also have taken place, and it is only reasonable to admit that they began at once to confer with each other, in their various habitations, and sent posts unto each other as to the proper, dignified, and orderly manner in which to recognize it. Their ancient instructions were to proceed to the Court where this august personage might be, and render homage, even Divine honors, for this Child was the son of Yaveh, long foretold, and had come to bruise the serpent's head. But these men were astronomers of high degree—"wise men as pertains to God's affairs." Mayhap they were of Issachar's well favored tribe, or had been tangent to the knowledge gained within his schools. At any rate they were burdened with the same deep lore—and "had understanding of the times, to know what Israel ought to do" (I. Chron. xii. 32).



Their task was one of moment, and one not to be accomplished well upon the spur of the moment. It was necessary to verify to their finality, all of the details, and to confer together as to their future movements. It is only credible, in view of what they *did*, to accord to them the full measure of interpretation. Their wisdom must have arrived at the conclusion that this was the Annunciation, and that an official visit was not to be dreamed of until decorum's fullest latitude had been observed. There was time enough to act when, whatsoever their calculations set forth, the child was old enough to walk, and lisp its mother's name. Meanwhile it was to them a day of preparation for a mission never to be duplicated. Rightly dividing the times, therefore, they seem to have allowed 9 months, and 15 months to transpire before appearing on the scene—the facts bear all this out; we are by no means manipulating with curious conjectures in premises where wise men may not tread; albeit without uncovered heads and shoes put off, it behooveth none to follow.

What the exact stellar configuration was we do not pretend to say, but we doubt not it may be calculated. “As the yearly rate of the advancement of the stars is known, and as the face of the heavens can be ascertained at any time in our own era, by means of the modern maps of the heavens, it would not be a very difficult task, if we could obtain the correct times of the motions of the planets, to calculate back to the time of the Passover of 3 B.C.” (or of 4 B.C., that of the Annunciation !), “when it could



be readily determined what star in the constellation of Virgo, or the Virgin, was in conjunction with any other heavenly body; and thus determine forever which of the stars or conjunctions made known to the Magi that the time of the great Deliverer was come." \*

Our own special part of the problem is the Chronological one, and it is done. The date for which a perfect planetary horoscope is demanded is that of the Vernal Equinox of 4 B.C., March 23d, and as collateral thereto of March 16th, the date of Gabriel's visit on the 24th of the 7th Civil month of 3995 A.M. to the Virgin Mary, the favored one among the women of Our Race.

What this planetary configuration of the heavens actually was, we leave for others to determine, and for still others to verify, merely stating that we think the stellar space deserving study is that between the equinoctial colure and the meridian of Spica.

"Now Mary arose in those days and journeyed into the hill country with haste, unto a city of Judah \*  
\* \* where she remained with Elizabeth, her kinswoman, *about* three months [*i. e.*, the months of Zif, Sivan, and Tamuz, which were the first three of her own blessing] and returned to her own house" (St. Luke i. 39-56), arriving there about the 3d of Ab, which was Friday, the 21st of June (Summer Solstice, Sabbath, June 22, 4 B.C.).

Elizabeth's final month (her 10th of Lunar Gestation, *i. e.*, @ 28 days, but her 9th @  $31 \pm$  days, as

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\* Page, "New Light," etc., page 128.



usually counted) was spent in the solitary quiet of the hill country, and when her time (forty weeks)\* was fulfilled she bare a son who was John the Baptist, the last but by no means the least of those who had hitherto been born of women!

Now, the birth of John occurred on the 13th of Elul (Wednesday, the 31st of July, 4 B.C.) 284 days after the Vision of Zacharias on the 24th of Bul, and 147 days before that of Him whom he foreran; so that from the Vision of Zacharias to the Birth of the Messiah, was  $284 + 147 = 431$  days inclusive, and from the Conception of John to the Birth of Jesus was 427 days; which periods have their significance to them who see the rhythm of the mystic numbers whereby truth reflects itself—for from the Flood, 656 A.M., to the Covenant, 2083 A.M., was 427 years, and from the Covenant to the Law, 2513 A.M., was 431 years inclusive; as was also the period from the journey out of Ur ( $2082\frac{1}{2}$  A.M.), to the Exodus ( $2513\frac{1}{2}$  A.M.) out of Egypt, even to the selfsame day, which in both cases was Tuesday, the 15th of Nisan.† Now the 13th of Elul being the Birthday, and so, counting as the 1st day of his life, the 8th day thereof was the next Wednesday, the 20th of Elul, or the 7th of August, at which time Zacharias's voice returned, he having been dumb for disbelief 291 days (Luke i. 57-79).

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\* The significant and mystic number 42, likewise comes out with regard to John, if we count the week of Abijah, which preceded his conception, and the week succeeding his birth, and up to circumcision!

† See Study No. Six, page 40.



[“Now the child was growing, and being strengthened in spirit; and was in the deserts until a day of shewing him forth unto Israel” (Luke i. 80), and as his ministry began when he was 30 years old, or two cycles later ( $2 \times 15 = 30$ ) it could not have begun before the 13th of Elul (July 30, 27 A.D.) which was his 30th birthday in 4025 A.M.; nor yet before the 4th of Ve-Adar, which was Tuesday, the 19th of August that year, *i. e.*, the anniversary of the day on which Augustus Cæsar had died, and Tiberius had come to the Empire 14 years before. This 4th of Ve-Adar was the 1st day of the 15th year of Tiberius !

Further than that John’s ministry began in the 15th year of Tiberius, we are not instructed, but (in that dating the ministry even from the very beginning of Tiberius’ 15th year leaves us with but 128 days to reach the date of the Saviour’s baptism) our judgment leads us to the exact date, to wit : August 19th, or Ve-Adar 4th, as that on which John came preaching and Tiberius governing, or at least as that at which the word of the Lord came to him in the wilderness. But of this further, when we reach the year in question.]

The Birth of John was in the fifth month of Mary’s term, the 7th day thereof: her 6th month began Ve-Adar 9th, and had 27 of its days in the intercalary month, and ran over 3 into the next year, as we shall see in the proper place. (see pp. 88, 92, etc.).

Finally, to recapitulate the **years** of **the** generations from Creation down to the Vernal Equinox at



which the Annunciation occurred we have the following:

January 1st, 4 B.C., being Tuesday, March 23d was Saturday.† The which is verified in mean time from the Creation as follows:

	DAYS.
365.2422556+ days $\times$ 3995	- = 1459142.811161+
September 22d to March 23d,	- = 181.
Add Joshua's Long Day and Ahaz 10°	1.
	Total, 1459324.811161+

*i. e.*, 208,474 weeks and 6.811161+ days.

<p>Sunday, 1</p> <p>Monday, 2</p> <p>Tuesday, 3</p> <p>Wednesday, 4</p> <p>Thursday, 5</p> <p>Friday, 6</p> <p>March 23d, 4 B.C. Sabbath, .811161+</p>	}	<p><i>i. e.</i>, Vernal Equinox of 3995 A.M. (=4 B.C.) was practically at the Sabbath end (<i>i. e.</i>, last day) of the 208,475th week from Creation.*</p>
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And to afford another showing that our figures agree with accepted Chronology, the reader will kindly refer to page 88, "Measure of History." The Sunday or Dominical Letter F, found in the right hand upper corner of the year 4 B.C., indicates that its January 1st, was Tuesday. [In order to interpret these letters always start with a year (as for instance, 6 B.C.) in which A (= Sunday) occurs, then come *down* the stream of time calling out a week-day in

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\*It is not to be supposed that the Jews intentionally attempted any such accuracy as we are endeavoring to bring into these tests; but they attained thereto, and the closer we measure, the more the hand of Providence will appear!

† So, likewise, in 1889 and 1895 A.D.



regular order for each letter passed: thus January 1st on 6 B.C. A, = Sunday; 5 B.C. G, = *Monday*; 4 B.C. F, = Tuesday, etc.\*]

Now in 4 B.C., January 1st being Tuesday, March 1st was a Friday, and hence March 23d was a Saturday as already shown, and in that these Dominical or Sunday letters are not of my own calculation, but are those commonly assigned to the several years of the Christian Era by all chronologists. the matter is proved by independent testimony.†

With September 2d of this year, the 28th anniversary of the Battle of Actium took place, and the 28th Octavian year began (*i.e.*, the 27th year of Cæsar, dating from the conquest of Egypt, 31 B.C., *ended*, and the 28th year began), extending to Sept. 2d, 3 B.C. It is important to fix this year, as we shall see.

## THE YEAR OF NATIVITY.

**3996** A.M., 4-3 B.C. Herod 68 years old, in his 69th, the 35-36th year of his Kingship by the Roman Decree, *i.e.*, *de facto*; the 32-33d from death of Antigonus, *i.e.*, of Herod's *de jure* reign. Augustus Cæsar

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\* N. B.—When two letters occur (as in 4 A.D. where F E, etc., are found) the first (F) refers to January 1st as Tuesday, and the second (E) indicates a new count because of the intercalary leap-day, February 29th, whereby its March 1st is one day (of the week) later than on a common year.

† See Bond, J. J. (*Assistant Keeper of Her Majesty's Record office*) "Handy-book of Rules and Tables for verifying dates with the Christian Era," London, 1889. A volume of great value, and a *tool* no Chronologist should be without.



60 years old, in his 61st; the 41st of his consulship; 28th of Octavianus; 27th Actiac; 24-25th "Augustus," first year of his fifth decade of Power; 4710-11 J.P., 774-5 Olymp., *i.e.*, CXCIV. 2-3 Olympiad; 750-1 A.U.C. (Varro) 745 Nab.; 4-3 B.C. Now the year 3996 A.M., = 3997 Astron., is Sabbatic from Creation ( $571 \times 7$ ), and therefore Sabbatic from the Exodus,  $2513 = 1$ ;  $3996 = 1484 = 212 \times 7$ . But the number 3996 itself is the very opposite of Sabbatic to wit:  $6 \times 666$ !

[The Calendric elements for 3996 A.M. are as follows: Sabbath, 1st of Tishri = Saturday, September 21st (X. *j*), Ancient Heb. Soli-Lunar Cycle begins; Wednesday, 7th of Tebeth = Wednesday, December 25th, I.A.C. (Anno Christi) begins; Wednesday, 14th of Tebeth = Wednesday, January 1st, 3 B.C. begins; Wednesday, 14th of Tebeth = Wednesday, January 1st, 4711 J.P. begins; Dominical Year Letter (corrected) *E* as to Julian Period on actual Roman count, 43d of Julian Era; Thursday, 29th of Tebeth = Thursday, January 16th, Golden Number Dionysius XVIII.; Tuesday, 14th Zif, April 29th, 751 A.U.C. Varro, 748 Polyb. 746 Fab.; July 12th, Metonic XII.; 775 Olymp. = CXCIV. 3 Olympiad; August 29th, altered Egypto-Nabonassan year, 746—but August 24th was Thoth 1st on the correct Nabonassan scale.]

It began with  $11 \pm$  months of the 28th year of the Era of "Octavianus" to run. In this year the Edict of Augustus (issued three years before, to enroll the



entire Roman Empire) went into effect in the Province of Syria, all the population of which was soon in motion to their legal domiciles. Eusebius places this enrollment in the 33d year of Herod, as it is found to have been, that (33d) year, dating from the death of Antigonus, beginning in November-December, 4 B.C., and extending over to November-December, 3 B.C. Now the year began with the X. of the Cycle (see page 176, Measure of History) and Mary's 6th month ended on the 3d day thereof; her 7th began on Tuesday, the 4th of Tishri, extending to the 4th of Bul; the 8th from thence to the 7th of Casleu, and the 9th and final one to Wednesday, the 7th of Tebeth, which was December 25th—278 days from Sabbath, Zif 1st, 3995 A.M. (*i.e.*, March 23d, 4 B.C.).

Now as the days for the enrollment drew near, the Jews, who were to be enumerated by Tribes, repaired to their respective cities, and Mary and Joseph came from their abode in Nazareth to Bethlehem in order to be registered there against the day appointed. The city was so crowded before their arrival that there was no room for them in the Inn (guest chamber), the very flocks had been driven out into the fields, and their quarters turned over to the multitude glad of any sort of shelter. And so it came to pass that Mary, in spite of her delicate condition, was accommodated in a manger! Moreover, not only was this season a crowded one at Bethlehem because of this particular enrollment, but the fortnight between the 25th of Casleu (Feast of Dedic-



tion) and Tebeth 10th (Fast for the Siege of Jerusalem) was, even in ordinary years, a season in which the hospitality of the suburbs of Jerusalem was always taxed, and larger flocks for sacrifice than usual were necessary, to say nothing of the preparations for Purim and Passover soon to follow. The events and exigencies related in the Gospels should therefore cause no concern to faithful lovers of the truth. Had the Caravansaries of Bethlehem been otherwise than crowded, and the fields themselves untenanted by flocks, there had been rather fault to find than otherwise, and they do wrench the Scriptures who persuade themselves and confuse others by difficulties because of the season of the unseemly year, for to this day the flocks are in the fields in colder lands by far than Palestine the year around.

Nevertheless it was the coldest, and bleakest month of all the year, and the year itself was dismal with numeric dread ( $6 \times 666 = 3996!$ ) The Human Race was at a crisis in its journey to the Tomb! The disease inherited from Eden was about to enter in upon its 7th and final phase—a Septenary that, we may be certain, had it run its unchecked course ( $7 \times 666 = 4662$  A. M.) had placed ere this an unknown gravestone on a planet doomed!

But there was help at hand! there are no accidents with God! If His figures number even the hairs of our heads, think not that the cycles are uncounted and FORGOTTEN!

Now it came to pass that when her days were



accomplished, Mary “brought forth her first born Son, and wrapped Him in swaddling clothes, and laid Him in a manger.”

And at Rome the Temple of Janus was closed, that was only open in time of war; for all the world went into a peace profound! Behold the very Prince of Peace was born, the Desire of all nations! and for 12 years, till he was presented in the Temple, there was war no more—anticipative of the Golden Age when pruning hooks shall take the place of spears, and swords be ploughshares in a sphere Redeemed! Amen; God speed the day! The very angels sang upon that glorious eve of promise, and the shepherds heard the message first: “Glory to God in the Highest! and on earth Peace, Good-will to men”! Prophetic of Millennial Dawn!

Who saith, in face of facts like these, *resulting as they did!* that Our Maker is an austere Master, reaping where He hath not sown? Hath He not harrowed in *thy* heart, Oh friend? and shall He fail to see the travail of His soul? Though there be tares that choke, thou, too, art wheat! and there be measures *three*. Now when the mills of God, which grind exceeding small, demand of thee thy quota of a measure of that meal, what wilt thou say? Perhaps to-day the Spirit and the Bride say, Come!

Now the shepherds came and viewed Him, and made known the matter, and all that heard it wondered, but Mary kept the sayings in her heart, and pondered over them as mothers do. But our task is hard Chronology, not the weaving of sympathetic



flesh about the skeleton of time. Let us therefore examine the following:

## RECAPITULATION.

### THE ANNUNCIATION.

3995 A.M., Nisan 24th.—The Sabbath Day.—4 B.C., March 16th.  
After the Seven Days of Purification Ended ( $16+7=23$ ).

### THE INCARNATION BY THE HOLY SPIRIT.

#### About Vernal Equinox\*

3995 A.M. ————— of ————— 4 B.C.

1st of Zif. = <sup>i. e., on the</sup> SABBATH. = 23d of March.

#### THE DAYS FULFILLED BY MARY.

In Zif,	29 days.	=	I. month.	=	In March, 9 days.
Sivan,	30 "		II. "		April, 30 "
Tamuz,	29 "		III. "		May, 31 "
Ab,	30 "		IV. "		June, 30 "
Elul,	29 "		V. "		July, 31 "
Ve-Adar,	35 "		VI. "		Aug., 31 "
3996 A.M.					
Tishri,	30 "		VII. "		Sept., 30 "
Bul,	29 "		VIII. "		Oct., 31 "
Casleu,	30 "		IX. "		Nov., 30 "
Tebeth	7th.	=	{ THE NATIVITY }		= Dec., 25th.
			{ On Wednesday. }		
	278 days†	=	Totals.	=	†278 days.

This is the normal Period of Gestation, as any mother in Israel can testify, and verify; and the

\* Before it, if *at* the Annunciation, after it, if 7 days later, as we place it. Mayhap thereat exactly! and if so, then in some strict and wonderful correlation to the Vernal Equinox 32 years later, at which *Spica Virginis* was indeed a "Wave-Sheaf"! Here is, indeed, a mine of arithmography!

† The recognized Calendar of *Maternity* is *between* 9 Calendar months = 273 to 276 days *at soonest*, and 10 Lunar months = 280 days *at latest*. Thus 278 days is the normal average.



solemnity of its perfect Chronology is a significant guarantee unto the Human Race that the matter recorded in the first chapter of St. Luke's Gospel is the Living Truth!

[But let us pause a moment and examine what the net appears to have caught. We needs must use but brief explanation, for such as understand need little, and such as do not will most probably skip the discussion, although it is not really hard to grasp; and first as to a few

### ARITHMOGRAPHIC CONJECTURES IN THESE PREMISES.

				DAYS.
Nisan	21st=Mar. 13th, 4 B.C.,	Mary of Age, Betrothed,		.36
"	24th= " 16th, "	Annunciation, -		3.00
"	28th= " 20th, "	Vernal Equinox, -		3.00
Zif	1st= " 23d, "	Conception, -		3.22
Tebeth	7th=Dec. 25th, "	Nativity, -		278.00
Nisan	14th=Mar. 17th, 29 A.D.,	Crucifixion, -		11,404.00
"	17th= " 20th, "	Resurrection, -		2.53
Total, -				11,694.11†

We know of nothing in our calculations so remarkable as this soli-lunar wonder ( $11,687.75 \pm$  days =  $32 \times 365.242256!$  *Solar* measure;  $11,694.11 \pm$  days =  $33 \times 354.367061!$  *Lunar* measure)! and it is the more remarkable in that we discovered it after these pages were in type, and only just in time to interpolate it before they were permanently cast into electrotpe.

Now to show the character of these data upon two

\*  $11,687.75 \pm$  days =  $32 \times 365.242256!$  *Solar* measure.

†  $11,694.11 \pm$  days =  $33 \times 354.367061!$  *Lunar* measure.



scales, both of which are intelligible to any one who can add and subtract accurately, we will give:

### SOME OF THE FACTS.

Jesus Christ born Tebeth 7th, 3996 A.M.

Reckon to Tebeth 7th, 4026 A.M.  $2 \times 5481 = 10,962$  days.

Deduct Special ☉ Intercalation, - - - 7 "

Total, - 10,955 "

Add to Baptism, Tebeth 22d, 4026 A.M., - - 15 "

" to same date, Tebeth 22d, 4027 A.M., - 354 "

" to end of Tebeth, - - - 7 "

" months of Shebet and Adar, - - - 59 "

" to 14th of Nisan (Crucifixion), - - 14 "

Total, - 11,404 "

### SAME ON ROMAN CIVIL YEAR.

Jesus Christ born December 25th, 4 B.C.

Add to end of that year, - - - 6 days.

" 3, 2, 1 B.C., @ 365 days each, - - 1,095 "

" 1 to 28 A.D. inclusive, 28 years, @ 365 days each, 10,220 "

" from December 31st, 28 A.D., to March 17th,

29 A.D. (Crucifixion), - - - 76 "

" leap days (total for period), - - 7 "

Total, - 11,404 "

There is much more that is remarkable in these premises, and of it we are forced to omit, for lack of space, much that we have, ourselves, discovered; but those who have the talent to pursue such matters, the requisite information as to the correct units, an appreciation of the arithmographic, and are willing to walk amid the land-marks without presumptuously disturbing them, may exercise their skill therein, with much edification. Let them take Imagination as an agreeable companion, and they will surely be accosted



by Mystery upon the way. Now if they walk there circumspectly, Wisdom, too, will thereafter join them and conduct them to the citadel where Truth presides. In the meantime let us return to Bethlehem, the "House of Bread."]

Thus the Nativity of Jesus Christ took place on Wednesday, Tebeth 7th, 3996 A. M., which is December 25th, 4 B.C. And the first enrollment under Cyrenius, then governor of Syria, took place at that very time. The Authorized version is badly mixed as to the translation of Luke ii. 2. It reads: "and this taxing was first made when Cyrenius was governor of Syria," but the literal translation of the Greek is, "This, the Registry first, was made, being governor of the, Syria, Cyrenius." The Vatican MSS. hath it, "This was the *first* Registry, etc." The Emphatic Diaglot renders the matter as follows: "This was the first Registry of Cyrenius, governor of Syria." Finally, we ourselves make it: "This was the *first* Registry made, while Cyrenius was administering the Government of Syria," for there was a second Registry made by him, an account of Archelaus' stock and kingdom, when he came some years later, the second time as governor, into Syria. To fix the date, therefore, St. Luke could not have been more explicit in his History, nor more so in his Chronology; for in view of this *double* enrollment (or enrollment and taxation), and of the two terms of Cyrenius as governor, his natural method of specification is that the Saviour was born at the *First* Enrollment of Cyrenius!



We believe that the Saviour was born before the actual enrollment, and therefore was duly enrolled. The Feast of Hanucah (Dedication) properly 8 days long, always lasted from Casleu 25th to the 2d of Tebeth, which that year was *Friday*, December 20th. Now, if Cyrenius naturally took advantage of this Feast to gather the people, but avoided their prejudices by waiting till it was well over, he would have had to wait over Sabbath, the 3d of Tebeth (Dec. 21st) also. This would have caused the enrollment to fall in the second week of Tebeth that year, that is, between Tebeth 4th and 9th (Dec 22-27th), and accordingly on the 7th (Dec. 25th) we find that the Nativity occurred right in the midst of it, which is agreeable to the importance of the matter! Now the writings of the Fathers imply that *Jesus was enrolled*; they appeal to the records, which of course were sent to Rome, and which for centuries were open to inspection and often quoted as evidence. No one disputed them, in those days no one could—they ignored them, just as men ignore such arguments and just such facts to-day.

Tertullian in his controversy with Marcion incidentally used these words, “Finally, concerning the census of Augustus which the Roman Archives preserve as a faithful witness of the Lord’s Nativity” (Tert. adv. Marc. lib. iv. c. 7). This testimony was not brought to prove the date of the Nativity, as if that date (Dec. 25th) had been called in question, but was adduced to show that the Lord had been born an infant, as all men are, which Marcion



denied. Again, in his treatise against the Jews, he speaks of Mary as the root of Jesse out of which Christ should grow, and then adds, that being reckoned as of the root of Jesse he was therefore enregistered, namely by Mary. “For He was of the country of Bethlehem, and of the house of David, *as among the Romans she is described in the census, ‘MARY FROM WHOM CHRIST IS BORN’—in censu descripta est MARIA, EX QUA NASCETUR CHRISTUS*” (Tert. adv. Jud. tom. ii.). The testimony of St. Ambrose, St. Augustine, St. Chrysostom, is to the same effect (see Our Race News Leaflet, Number III.).

Finally, we offer an independent statement as to when this enrollment was made. The Chronicles of Eusebius, opposite the 32d year of Herod, we have the following correct annotation, “Quirinus being sent by a decree of the Senate into Judea makes a description of possessions and private dwellings (or, according to Mai’s Edition, of possessions and *persons!*)” Now as the 32d year of Herod’s *de facto* reign was 3995–6 A.M., we have Quirinus arriving in ample time to consummate his task at Bethlehem on December 25th, 4 B.C. He probably arrived in Judea in the middle of the 32d year, and completed his census by the middle of the 33d year.\* The census was then sent to Rome where, for centuries, it was appealed to, together with the subsequent Acts of Pilate, by Christians in their controversies with both Jews and Gentiles.

Bearing upon this same 33d of Herod we also have the following ancient evidence:—“Under this Herod

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\* The Eusebian record covers both years.



the Great] in the three-and-thirtieth year of his reign, Christ was born, on the eighth day [Dec. 25th] before the calends of January" (*Sulpitius Severus*, "the Christian Sallust," 401 A.D.).\*

This is the Chronological beginning of 1 A.C. according to the Gospels, *i.e.*, of *Anno Christi* 1, and dating back from Christmas day, 1894 A.D. It was 1897 years ago, or in the 1898th Julian year, back and inclusive! and here it was that Dionysius Exiguus supposed he was locating the beginning of the Christian Era, but he erred by falling short thereof 4 full years, in that his scale commenced December 25th, 4714 J.P., *i. e.*, in December of that year which we reckon as 1 A.D. upon the Julian Scale.

Now, at the Birth of Jesus Christ Rome was 749 years 8 months and 4 days old, and in her 750th (Varro) year, it being the 2d year of the CXCIV. Olympiad.

The new Roman Consular (and now the *Civil*) year came in on Wednesday the 14th of Tebeth, *i. e.*, January 1st, with the following

Consular List for 3 B.C.: Augustus (24-25); Imp. Cæsar Divi. f. Cn. Augustus (XIII.); then Q. Sabrius; M. Plautius M. f. A. n. Silvanus; then L. Caninius Gallus. Secular Games at Rome.

Now this first day of the new Roman year and

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\* Consuls omitted, as being not a matter of testimony and tradition, but one of calculation according to whatsoever Consular List this author followed. We prefer the record as an indication of current belief at that date, to its weight in mere calculation, the which we can make for ourselves!



Consulate, was the one on which the Child of Mary, and as it was supposed, of Joseph, but really of God and Mary, was circumcised and named. He appears to have been enrolled before he was named, and to have been merely designated to the Roman census takers as "Christus" or "Emanuel"!—not that they at all understood it or that others knew of it in that generation, but as though Providence so arranged it! as it were, for testimony in a later generation, when the matter was actually appealed to as a matter of record on the Roman archives and in terms which seem to imply that the actual reading was "Messiah," or its equivalent! This is by no means a fanciful supposition, there is evidence to warrant it; and moreover we are told in the Epistle of Ignatius to the Ephesians that "the Virginité of Mary, and He who was born of her, was kept a secret from the prince of this world; as was also the death of our Lord; three of the mysteries spoken of throughout the world, yet done in secret by God" (Ign. to Eph. iv. 10; see Apochryphal New Testament).

Is it to surprise us that God, knowing the craft of Satan in the matter of Adam and Eve, should have elected to be wiser than a serpent in the matter of the Second Adam? Not at all. Satan seems to have had no specific idea of the *identity* of Jesus, until the Voice from heaven at his Baptism struck like lightning through his realm! Hence his immediate effort at temptation and his abject discomfiture!

But to return to the records, as we have them:

Now when eight days (*i. e.*, the 8th counting the



Birthday as 1) were accomplished, for the Circumcision of the child, his name was called Jesus ( $\text{Ἰησοῦς}=888$ ) on Wednesday, January 1st, 3 B.C., which was 291 days after the Annunciation; again the number on which Zacharias had been dumb! And on the 41st day, which was the 18th of Shebet (Monday, Feb. 3d, 3 B.C.), He was presented to the Lord in the Temple of Jerusalem, it being the day of the Virgin's Purification according to the Law of Moses (Levit. xii. 2, 3, 4, 6), *i. e.*, after 40 days and 40 nights.

At this time both Simeon, an old man, and Anna, being of great age also, at least  $13 + 7 + 84 = 104 \pm$  years old) bare witness of Jesus, and not only recognized Him as the Promised Messiah, but spake of Him to all those who looked for redemption in Israel. So that, from this date, 30 years forward less 40 days, men were justified in expecting (what all the world did then expect, as History relates, albeit some in a confused and disappointed manner) the Promised One (Luke ii. 1-38).

Now "when they had performed all things according to the Law of the Lord, *they returned into Galilee to their own City, Nazareth*" (Luke ii. 39), arriving there, probably in time to spend Sabbath, the 23d of Shebet, *i. e.*, after spending nearly a week of easy stages on the way. There they remained until the following Passover season, when, as their unbroken custom was to go up to Jerusalem *every year* (Luke ii. 41) they probably started, in the first week of Nisan (Sunday, the 7th, being Vernal Equinox) to go up, and were



found at Bethlehem by Wednesday eve, which was the sundown beginning of the 10th of Nisan.

Now, in 3406 A.M. the Captivity began (see Study Number Eleven, page 115). Reckoning this year as 1, we have 3430 as the 25th year of the Captivity. The year really began in Nisan, since  $3406\frac{1}{2}-7\frac{1}{2}$  was the strict *unity* on that Scale (see Study Number Eleven, page 127). In this year Ezekiel had that wonderful vision (xl.-xlvi.) which he so explicitly dated (Ezek. xl. 1), and which terminated with the yet future Name of Jerusalem, "The Lord is there." Anticipative of the consummation of that prophecy, let us measure forward from this year, *i.e.*, counting the 26th year [ $3431 \text{ A.M.} = (70 \times 49) + 1$ ] as *unity*. Let the measure be the *Hovetic* number (Eve) 565;  $3431 + 564 = 3995 \text{ A.M.}$ , and Immanuel *was* there! for He, Jesus, was "God with us," and had entered the Temple of his own body! Now all the earth kept silence for that year,  $3995\frac{1}{2}-3996\frac{1}{2} \text{ A.M.}$ ; for Nisan 10th, 3996 A.M., really began after the *end* of the 565th year of Ezekiel's vision, and marked the first Passover of the 31 consecutive Passovers at which Jesus was *visibly* present. He came with great desire unto a 32d, if so be He might escape its preliminary cup — but had to drink it, and so failed to *see* its Feast! and it was His 33d Passover, if we reckon from the Nisan of Annunciation to Mary who was the daughter of Eve (Hovah 565).\*

This Paschal week of 3 A.D. was quietly kept; and

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\*The relation of 33 and 32 to the life of Our Lord are very notable (see page 102).



perchance also its succeeding one of solemn anniversary (Nisan 24th, that of the Annunciation), was chiefly spent within the precincts of the Temple by all concerned. They then returned to Nazareth, where the young child continued to grow and wax strong in spirit, filled with wisdom, for the grace of God was upon him (Luke ii. 40).

With Herod this whole year was one of turmoil and madness. Towards its end he decoyed his son, Antipater, home from Rome, without letting the latter know what had been discovered against him, and arraigned him at once. In the meantime the Civil Hebrew year ended; so we proceed to the next, to wit:

**3997** A.M., 3-2 B.C. In it there fell the following Consular List for 2 B.C.: Augustus (25-26); Cn. Cornelius Cn. F. L. n. Lentulus Cossus; L. Calpurnius Cn. F. Cn. n. Piso Augur.

In this Julian year, the 5th year of the Tribunicial power of Tiberius expired, and he asked leave to return to Rome, but it was refused.

Antipater was condemned early in 2 B.C. Whereupon Herod sent to Rome for permission to enforce the sentence, writing a new will, and making Antipas his successor, he being at the time exasperated against Archelaus and Philip, by the craft of Antipater. And now the Passover season again drew nigh, and the Holy Family repaired as usual to its Festivities. Herod's 34th year had begun in the preceding November, and he felt secure at last as to the matter of his successor. But when the wicked feel secure, doom standeth beside them.



It was a XI. year of the Cycle (page 177, Study No. Ten) and we shall follow it a while with close analysis.

The week preceding the Sabbath of *the* Feast (*i. e.*, of Passover) again found all Judea *en route* unto Jerusalem. Joseph and Mary, and the young child (now about 1 year and 3 months old, *i. e.*, some two "years" from the Annunciation) started for the Feast about Sunday, the 10th of Nisan. They spent some two days in easy journey, and about the 13th arrived at Bethlehem, where they rested. Their accommodations were far better than at the first recorded visit some fifteen months before, for we now find them decently accommodated in a "house" (Matt. ii. 11).

Thursday, the 14th, was Preparation day; Friday, the 15th, the Feast Day, and Sabbath, the 16th, was the High Day, that year, of the Feast; in all of whose festivities the city took the usual part. Upon Sunday, the 17th, Wave-Sheaf Day that year! the arrival of the Magians occurred, weary, no doubt, from a long and tedious journey. It was a strange cavalcade to arrive at Zion at such a time, and we may well imagine the interest excited when the next day (Monday, the 18th), refreshed and ready for their mission, they plainly stated its object and put the startling question, "Where is He that is born King of the Jews? for we saw his Star at its rising, and are come to do him homage."

They had not only seen this star while in the East as to their own terrestrial domicile, but had seen it in the Eastern skies, since Virgo with her Decans was



then, as we have seen, the Zodiacal sign of Spring, and dominated the zenith at midnight, rising at sunset.

Who these Magians were is of some consequence. We may fancy they were sons of Keturah, from India's coral strands; or mayhap they were wise men of "Israel" herself, men of our own ancestral race. They may have been of Gentile race; in fact, we deem it probable they, severally (there were three, tradition says), represented each of the measures of Noah's descendants: 1. Gomer, standing for Media and all Europe (Japhet); 2. Keturah, standing for India and all Asia (Shem); 3. Hagar, standing for Egypt and all Africa (Ham). At any rate, they were "*wise men*," and came from afar, the afar East, and South, and North, for the West still sat in darkness, and the Isles were waiting!

They came bethinking themselves of ancient lore, and willing to follow what from Seth's and Enoch's time, had been the long expected "Sign" of Him who was and is forever the Desire of All Nations far and near.

Now by the morrow (Tuesday, the 19th) Herod, having heard of their purpose, was alarmed, and all Jerusalem with him. The Edomite King, harassed already with a multiplicity of rival claimants for his fated throne, and steeped in murder after murder by the bloody solution he had put upon the problem of succession, now seems to have had dethroned what little spark of wisdom there was yet lurking in his heart. The wicked man divined the issue accurately



—it was the “Christ” \* whom these strangers from afar had come to worship! (Matt. ii. 1-3).

With Herod, this new complication was a serious matter, and he was not equal to the situation. He was not a real Jew, but an usurper, and at heart a type of antichrist. But the matter was one requiring careful scheming, amid shoals that even he dared not to risk in too open a manner. His plan was deliberately formed. He issued (Wednesday, 20th Nisan) a summons for all the Chief Priests and Scribes of the people to come together upon the morrow (Thursday, the 21st) and put to them the deliberate question, “Where the *Messiah* should be born?”

There was but one answer: “Bethlehem,” and they cited proof (Micah v. 2).

It was sufficient, and they were dismissed.

On Friday, the 22d, he had a secret interview with the Magians, and “ascertained exactly from them the TIME [*i. e.*, when first] of the Star’s appearing” (Emphatic Diaglot). His object was to fix the age of the young child, and subsequent events demonstrate his success. Indeed, the slaying of the Innocents at Bethlehem soon after, from two years old *and under*, is explicit proof that the wise men had cast the horoscope with absolute precision (*i. e.*, according to some accurate set of astronomical facts) compassing the date of the Annunciation in 3995 A.M., the succeeding Passover in 3996 A.M., and this one of their arrival, 3997 A.M. And in that younger children than two years old were included in the sub-

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\* The Messiah, the Anointed!



sequent murderous decree of Herod, we have evidence that the wisdom of the Magians was very deep, and that Herod failed not to qualify it with rumors which no doubt had reached him as to events that had transpired the year before, and had already spread to some degree (Matt. ii. 7-8).

The king, full of craft, directed the Magi to Bethlehem, commissioned for a diligent search which he seems to have expected to be more or less long, and yet may have feared would be fruitless unless they started at once, in that the strangers who had come to the Festival had already begun to return to their own cities. Now, Herod pretended that he wished to pay personal reverence to the Messiah when found, and therefore directed the Magi to bring back word to him. And they, having heard the king, departed. Their departure from Jerusalem was thus at the nightfall beginning of the Sabbath eve (Saturday, Nisan 23d). And lo! the dominant star arose in the East at sunset (it was probably Spica Virginis! the one always formerly watched in view of the anticipated conjunction, and to which the planets came in whatever due arrangement was predicted), and they saw it, and it preceded them (or better, went "before" them, *i. e.*, *rose* in their sight) till it stood (*i. e.*, *culminated*) over Bethlehem, the place where the child was.

Now, credible tradition tells us that these men, scientific astrologists of high degree (in the only proper sense such as Joseph and Daniel were) made observations on the stars, and that they took the



zenith or meridian constellations at midnight; viewing them as they rose thereto, and verifying their altitude on this particular occasion in a *well*,\* quite as convenient an "artificial horizon" as a tray of quicksilver.† Now, the night of their departure (Sabbath, the 23d) seems to have been clear, and their special joy is noted, which would imply that during their visit it had been continuously overcast, as if in contra-sympathy with Herod's evil intent.

It was but a short journey to Bethlehem, some five or six miles south along the meridian of reference, and we may hasten with them and be there at midnight, when the culmination was verified, it really matters not exactly how, in that seeing it to their complete satisfaction they rejoiced with very great joy (Matt. ii. 9-10).

We have interpreted these events as falling between the 21st and 28th of Nisan, and the whole of the Magian visit as comprehended between March 21st and 28th, 2 B.C. It may, perhaps, with more propriety, be thought by some to have occurred from the 10th to the 17th of Nisan, and so from about the 14th to the 21st of March, the latter being doubly notable on the year in question. On the whole, however, we prefer the present emplacement (*i. e.*, the

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\* There is one at Syene, in Egypt, where the sun at meridian shines vertically down, and by reflection vertically back, at high noon of the Summer Solstice.

† I have myself (as have probably most army officers) "taken time" by the sextant upon hundreds of occasions with the modern "artificial horizon": I doubt not that the well of the Magi may have served a similar purpose.



week *following* Vernal Equinox) until, by reversing the Cycles, those skilled in the art shall have mapped out the configuration of the midnight sky for the Vernal Equinoctial day of 2 B.C., and studied its daily variations for the week before, and the week after; the which must then be compared with the configuration for Winter Solstice, 4 B.C., and its succeeding week, and that of the week succeeding Vernal Equinox, 4 B.C. All this being known for Jerusalem, will enable them to say just what really occurred as to the normal elements of the sky, and us, perhaps, to fix the Chronology positively.

Now there be some that think the Star of Bethlehem was an abnormal thing, a merely supernatural display of wonderful light, a comet, a pillar of fire, etc., etc. We do not accept this interpretation. It not only precludes all hope of astronomical verification, but is open to the objection, that, aside from the Gospel of St. Matthew, none of the Historians of that day make note of any such occurrence, whereas they do note all such unusual things as came under their observation. An abnormal wonder in the heavens would certainly have attracted even the common mind: but only the "wise" appear to have noticed this, which is in natural keeping with what we contend the configuration was. So we are personally satisfied that it will turn out to have been a remarkable Luni-Planetary "spread" in an appropriate place upon Jacob's Belt, and that the Key Star of the proper Constellation again came to the Zenith when the Magi reached the place where the young Child lay.



But it was not an hour at which to invade the sanctity of even that humble family circle. Their mission was a dignified one, and their manners, in keeping, were polished. They came to worship no ordinary king and must have treated him as they would any common one. So they camped at the Well of Bethlehem, and rested for the remainder of the night.

It was doubtless at this time that they received their warning, in a dream, not to return to Herod. Upon the following "morning," when the Sabbath was fully come they gained the desired audience, and when they were come into the house they saw the Child, with Mary his mother,\* and worshipped Him,† prostrate. Then, opening their treasures, they presented unto Him † gifts; gold, and frankincense, and myrrh (Matt. ii. 11).

Now the very time of this adoration should have taught a faithful generation (of such as followed Moses, and could read between the lines of Scripture) that it was propitious of events that all expected. The birthday of Moses was 2433 A.M. He bade the people expect one like unto himself, to come, as all the Prophets show, in Jehovah's Name. Now Moses was born in 2433 A.M.; count it as *unity* (1); 3997 A.M. is the 1565th year inclusive—suggestive of H. V. H. J. But when Moses was 30 it was 2463 A.M., the 1565th year of which, inclusive, is 4027 A.M.! *q. v.*

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\* Mary always in the background, a happy mother only!

† No one *shared* that Homage! No trace of Mariolatry here! and none of it in the Bible! nor in Primitive Christianity!



Now it was the express Image and Glory of the Father that had come among us in those days, For there is no Saviour but Jehovah, whose Angel was again on earth, but now in bodily begotten form! Amen.

“In Ex. xxiii. 20, we read ‘Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions, for *my name* is in him. But if thou shalt indeed obey his voice, and do all that I speak, then will I be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee,’ etc.

“This might by some be supposed to mean that Moses was God’s angel or messenger, to lead the Israelites, but in Ex. xxxii. the Lord said unto Moses, ‘Now, go; lead the people unto the place of which I have spoken unto thee: behold mine Angel shall go before thee.’ And in Isaiah lxiii. 9, we read, ‘In all their afflictions he was afflicted, and the Angel of his presence saved them,’ etc.

“If you have a Concordance of the Bible and will open it at the words ‘send’ and ‘sent,’ you will be surprised how often our Lord uses these words in reference to himself.

“Thus we have the Angel Jehovah, the Sent Coming One, the very same one we have in the gospel, who in the plan of redemption took a subordinate place, was sent, the obedient one, the dependent and trusting one, who himself said, ‘My Father is greater



than I.' He was this only officially, not essentially, for he also said, 'I and my Father are one.' At that early period he was regarded as a very exalted personage, and was spoken of and spoken to with reverence as the vicegerent of God and their divine patron and guardian. Daniel speaks of Michael, the prince of the people of Israel, who with Gabriel withstood other principalities and powers of the heavenlies, who were giving aid to the enemies of Israel.

"The apostle John, in his second epistle has written words, the meaning and force of which are lost to the church by its slumbering and sleeping on the subject of the Bridegroom. He says in the seventh verse, 'For many deceivers are entered into the world, who confess not that Jesus Christ is come in flesh. This is a deceiver and an antichrist.' Many men who are infidels are ready to confess that Jesus Christ came in flesh. Rousseau, Renan, and many others have written eulogies on him, believing that he came in flesh, just as they believe Socrates, Plato and others came. Moreover, strictly speaking, it is not true that Jesus Christ came in flesh, unless we translate his name into the titles set forth, the subject of this essay—Jahveh, Angel, the Angel Jehovah, the Sent One, The Word of God was made flesh, became flesh, and was called Jesus Christ.

"The word John used is just the same that John the Baptist used when he was in prison, and sent his disciples to Jesus to ask 'Art thou he that should come (Ho Erkommenos), or look we for another.' The Apostle John says, 'Whoso confesses not that Jesus Christ is



Coming One in flesh,' and the straightforward reading of it is: *Whoso confesseth not that Jesus Christ is JOVAH INCARNATE, is a deceiver and an antichrist.*"\*

And so that particular Sabbath ended, and with it, impressed by all that had transpired, the simple preparations of the Magi for their hasty return were fully completed.

Sunday, the 24th of Nisan; so they departed, as soon as it was dark, going into their own country by another way (Matt. ii. 12)!

Now there is always time enough, but none to spare, when God begins to act. Hence, when they were gone, that very night the Angel of the Lord appeared to Joseph in a dream, saying: "Arise, take the child, and his mother, and fly to Egypt; and remain there till I speak to thee; for Herod is about to seek the Child to destroy him." And who shall say that Rachel Leah did not have forebodings in her dreams, or that the sleep of Bethlehem was just as calm as usual?

Joseph arose at once, and departed that night for Egypt. There was little need of extra preparation, as he had probably contemplated a return to Nazareth instead, and had gotten ready for an early departure any way. Such was the strange and secret anniversary of the Annunciation! And we may be sure the Virgin Mother's thoughts reverted to the past and vainly strove to peer into the future. As for the journey, the Angel of the Lord knew the way.

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"Jehovah," By John Avil, 62 N. 39th St., Philadelphia, Penn. And many other wonderful works upon the *Names* of God.



down to and the way up out of the Land of the M  
tery (Matt. ii. 13-14).

Now it did not take Herod long to perceive he had been deceived by the Magians. He greatly enraged and despatching emissaries (means *haste*!) he slew all the male children in Bethlehem and in all of its vicinity from the age of years, and under—*according to the TIME which he AC*  
*RATELY learned from the MAGIANS* (Matt. ii. 16; Em  
Diaglot). And so Rachel came into another g  
(Matt. ii. 17-18)! The massacre at Bethlehem must be placed before the end of Nisan; it needs be that has its part in our "upset" generations, and G  
policy seems to be to hasten it (John xiii. 27, 30)—too, he delays his good things to the very end—wh  
a double lesson of confidence and patience (John ii.

Herod's mission was now practically over, and deadly sin was followed by speedy retribution. was not a well man, and his disease at once took an incurable phase. Soon after this Judas and Matthias, two learned and popular Rabbins, deceived by a rumor that Herod was dead, incited their soldiers to cut down the Roman Eagle which Herod placed over the great gate of the Temple and which was a scandal and abomination to the Jews. The tumult was soon quelled and the ring-leaders brought before the principal men among the Jews, who were forced to condemn them, for fear of their own lives. Herod thereupon caused them to be burnt alive; "that very night," says Josephus, "there was an eclipse of the moon" (Antiq. XVII. c. 6) July 1







Herod had slain the infants at Bethlehem, and among them one of his own sons (as was then reported in Rome) he said, "Tis safer to be Herod's sow than his son," (Macrob. Saturn. L. II. cap. 4). Augustus sent Herod leave to banish Antipater, to cut off his head, as he pleased. Herod now seized all the most noble of the Jews, and shut them up in the Hippodrome at Jericho, and ordered Salome to slay them at his death, so that there might be no mourning thereat, and Antipater, thinking himself dead, tampered with his keepers and got free. Herod, hearing of it, sent a servant who slew him and buried him obscurely. We date this event upon Thursday, the 2d of Casleu (*circa* Oct. 29th, 2 B.C.) and on the 7th of the same month died Herod himself (that year early in November, *circa* Tuesday, 3d of November, 2 B.C.). Ussher also places the death of Herod in November, citing in support thereof a Jewish tract, *Megileth Thanith*, or the "Book of Fasting," in which, under date of Casleu, is found "The 7th, a fast-day; because on it Hurudes, enemy of the wise, died; for it is a joy before God when the wicked depart."\*

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\* From Nisan 24th, 3997 A.M., to Casleu 7th, 3998 A.M., the dates falling in 2 B.C., gives us a period of 219 days between Joseph's Dreams,  $\frac{3}{5}$  of 365 days; the trips down and back being taken as of equal length, make the stay in Egypt to have been about the same, 219 days. From the time Joseph originally came from Nazareth to go up to the Feast, to his return thither from Egypt seems not to have been more than 256 days. The Saviour missed no Passover save the one just before which he was crucified!



Now, we also, as we pen these lines, hold in our hands (open at page 29) De Sola and Lyon's Standard Jewish Calendar, for the current Fifty years (5614-5673 M.J., 1853-1903 A.D.), wherein, under the month of Casleu, and opposite the 7th day thereof, we find the record, "*Festival on account of the death of Herod the Great!*" This almanac was loaned us by a Rabbinical friend, one who is personally wise enough to be interested in our effort to establish the truth, irrespective of its outcome! and this with a breadth of liberality that has rarely, in our own experience, honored such of our own Christian Scribes as we have gone unto for aid in our undertaking. Can it be that Israel's doctors are as a class as illiberal to-day as Judah's were yesterday, and that Judah's of to-morrow are to justify themselves more, after all, than those of back-sliding Israel?

Now we accept this date, November 2-3d, 2 B.C. for the death of Herod the Great, not only because it is agreeable to other and independent Historical conditions, but because it is thereby rendered possible to harmonize the statements of Matthew and Luke with each other, and with Roman History, which other dates for this event do not compass without awkward difficulties. Herod was thus born in a Sabbatic year, and died in one at the age of 70 years; 34 years after he had procured the death of Antigonus; in the 18th of the Temple he had begun; in the 35th after the capture of Jerusalem; after he had been King *de facto* for 37 years, that is, in the 37th year of his reign from the inauguration at Rome. That is, in Novem-



ber of 3998 A.M. [=4712 J.P. = 776 Olymp. (*i.e.*, the 4th year of the CXCV. Olympiad), = 752 A.U.C. (Varro) = 749 A.U.C. (Polybius) = 747 A.U.C. (Fabius) = 747 Nab. = 2 B.C. = 30th of "Octavius" = 26th of "Augustus" = 29th of "Actiac" = the 43d of Cæsar's successive Consulate = the 63d year of Augustus Cæsar, or when he was 62 years old, to wit: in the 44th Julian year.

Now, to revert a moment: at and upon the time of Herod's death, the angel of the Lord appeared to Joseph in Egypt, saying, "Arise, take the Child and His mother, and go into the Land of Israel; for they are dead who sought the Child's life." Then he, arising, obeyed; but on reaching Palestine he hesitated, upon learning that Archelaus reigned in his father's stead. So he was warned a second time, and returned to Galilee, coming back to Nazareth (not under Archelaus!\*) 75 miles north of Jerusalem where they lived thenceforth—and so Jesus came to be called "the Branch"—*Nazar* (Matt. ii. 19–23; Isa. xi. 1), *i.e.*, a Nazar-ite! and Christians "Nazarines." And there he continued, and grew, and waxed strong in spirit, filled with wisdom, and the Grace of God was upon him (Luke ii. 40), as at the first.

But as to the eclipse selected as the one preceding the death of Herod, we admit that there is no dearth of eclipses at this period, nor do we feel absolutely committed to the particular one thus selected. Th

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\* Herod's very last Will, after the death of Antipater, made Philip Tetrarch of Gaulonitis, etc.; and Antipas, Tetrarch of Galilee, and Paneas.



choice has nothing to do with our chronological harmony as an entirety. From other chronological reasons the death of Herod must have occurred in 752 A.U.C., and there not only happens the eclipse of July 17th therein, but also the one referred to and defended by Scaliger, and placed in Pingree's table upon January 20th, 1 B.C. Were the selection to be made between it and that of March 12-13th, 4 B.C., there could be no hesitation whatsoever with those who would give due weight to the other historical matters involved in a fair harmony. Between a March 12th eclipse and a Passover which followed Herod's death *there is not enough time* to allow for incidents actually recorded as having occurred! Between a January 20th Eclipse and such a Passover *there may be*, but we consider it questionable. Whereas, between a July 17th Eclipse, a death on Nov. 3d, and a succeeding Passover, there can be no lack of time—the objection, if any, would be that there was too much. But be this as it may, and whichever of the Eclipses of 752 A.U.C. may eventually prove to be the proper one that preceded Herod's death, we wish to have it clearly noted that both of them fall within the year 752 A.U.C., and agree with the Herodian years set forth above—this is our particular contention, that Herod died either at the end of 2 B.C. or at the very beginning of 1 B.C., and as there was a notable Eclipse preceding either date, both falling in 76 Olymp. we leave our readers to take their choice, and for ourselves select that of July 17th, 2 B.C.

Concerning the other, however, which I shall call



the Scaligerian eclipse, I have been kindly furnished with the following additional data by Andrew Armour, Esq., of Minneapolis, Minn., who was born in the same parish with Cunningham, the re-calculator.

“Total eclipse of the moon January 9–10th (old style), 1 B.C. Central at Jerusalem, *remarkable* for its duration. This eclipse was calculated by William Cunningham, Esq., prophetic and chronological writer, who died in 1849 A.D. It was verified by Prof. T. Henderson, Royal Observatory, Edinburgh, in 1835, who testified as follows: ‘It appears from the calculation made here (which I have examined) that the moon was totally and centrally eclipsed on January 9th (old style) of the year 1 B.C., according to the chronologists, or of the year 0, according to the astronomical mode of reckoning,\* and that the times by the meridian of Greenwich were: Beginning of eclipse 8 h. 5 m.; of total darkness 9 h. 54 m.; middle, 10 h. 44 m.; end of total darkness, 11 h. 34 m.; end of eclipse, 12 h. 31 m. Signed, T. Henderson.’”

From such an eclipse to a Vernal Equinoctial New Moon, there are at least 60 days more than from one occurring on a March 12th, so that where additional time is a serious requisite there will be little hesitancy in making the selection. In the meantime we are satisfied that the only legitimate selection lies between the two of 752 A.U.C., as duly set forth. Now

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\* There have been various modes of designating the transition year or line between B.C. and A.D. years. The object of our own calculations is to fix upon *duration* as such, and page 153, Study Number Ten, shows the result.



at any rate, it was some time before the death of Herod was announced, by Salome and Alexas, who first released the prisoners in the Hippodrome. The public announcement was then made, his will read, and the soldiers, coming by bands, swore their allegiance to Archelaus, whom Herod named as his successor.

Whether Herod's body was embalmed is not mentioned. If it was, as we consider to have been probable, there would have been some 40 days necessary to complete that matter, which, with 30 added for special mourning, make 70 in all, as was proper on an Egyptian or even a Hebrew basis (Gen. 1. 3; see study No. Five, pp. 102-103), before the final obsequies could have been in order to begin! Selecting as we do the eclipse of July 17th, we have therefore the fullest necessary scope (125 days) for whatsoever was regarded fitting in the matter, as we now propose to show:

After the disclosure of the death of Herod (perhaps 2 days) Archelaus next arranged for the swearing in of the soldiers (2 days) and the funeral of his father, which, however arranged, occupied a considerable time in preparations at Jericho (70 days), before the long march (25 days) to Herodium, where he was buried, took place. Here another week of mourning was added, after which at least a couple of weeks were occupied in the return trip of the large military cavalcade to Jericho,\* where Arche-

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\* There is a notable parallelism between the conduct of this funeral and that of Jacob, not to be overlooked by those who



laus was soon busy with preparations for a flying trip to Rome, in order to obtain Cæsar's recognition.

In the meantime the friends of those whom Herod slew had been active, and Jerusalem was filled with discontent and conspiracy. Archelaus therefore hastened to Jerusalem, "where he was received with acclamations by the people. He addressed them, making fair promises, to be fulfilled if Cæsar should confirm him in the kingship. But the people were not content with vague assurances; they had certain definite and practical grievances, which they desired to see righted at once, and they petitioned the new king accordingly. He answered them by assurances of his intention to do what was right. Thereupon, because he would not bind himself by any definite promises, there arose at once a sedition, which required some effort to suppress. Archelaus intended to go to Rome to secure Cæsar's approbation of his father's will; and now dispatched his general to ask the people to wait until he should have returned. But this ambassador was put in danger of his life by the violence of the men whom he endeavored to persuade; and others, afterwards sent by Archelaus, were treated 'not as messengers sent by him, but as persons that came of their own accord to mitigate their anger and [the seditious] would not let them

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are exercised over the chronology involved in the latter. In both instances we have the preparation (and, perhaps, the embalming and mourning) and ceremonies before the start, the long journey to the place of sepulchre, the additional week of mourning there, and the return trip.



peak.' While the suppression of this insurrection was at its height the Passover occurred."

"CXCIV. Olympiad. Dimatrus (Gr. Dimaratus), Ephesian, the second time, *Stadium*," 1 B.C.

### RECAPITULATION.

Death of Antipater, 2d of Casleu = Oct. 29th, 2 B.C.

+ 5

Death of Herod, 7th of Casleu = Nov. 3d, 2 B.C.

Hence from 7th of Casleu to end of month, 23 days.

All of Tebeth,	-	-	-	29	"
" Shebet,	-	-	-	30	"
" Adar,	-	-	-	29	"
14 days of Nisan,	-	-	-	14	"
Total,	-	-	-	125	= { Monday, 14th Nisan.

Parallel:

From Nov. 3d to end of month, 27 days.

Dec., - - - - 31 "

From Jan. 1st to March 8th, 1 B.C., 67 "

Total, - - 125 "

### OBSEQUIES OF HEROD.

Death concealed for  $x$  = - - 2 days.

Soldiers summoned,  $y$  = - 2 "

Embalming, } 70 in all, { - 40 "

Mourning,\* } - 30 "

March of Procession, - - 25 "

Additional week of mourning, - 7 "

Return trip, - - - - 10 "

Spent in final preparation,\* - 9 "

Total, - - 125 "

\* The period of Mourning may be omitted, and the 30 days accorded to the final period of Preparation, if thought preferable; the assignment is presented merely to show that there is ample time for the matter. We doubt the exactness of the assignment of this Feast as the date of Herod's death, for the Jews so often alter dates to fit unoccupied days on the calendar, that any time in November, or thereabouts, will satisfy the matter as a fact.



Finally, from Birth of Saviour to Death of Herod, 3996 A.M.:

7th of Tebeth to end of month,	22 days.
Shebet, all of month,	- 30 "
Adar, "	- 29 "
Nisan, "	- 30 "
Zif, "	- 29 "
Sivan, "	- 30 "
Tamuz, "	- 29 "
Ab, "	- 30 "
Elul, "	- 29 "
3997 A.M., all of year,	- - - 354 "
3998 A.M., Tishri, all of month,	- 30 "
Bul, - - -	- 29 "
Casleu, to 7th of month,	7 "
Total, - -	678 "

Parallel:

4 B.C., Dec. 25th to end of month,	6 days.
3 " all of year,	- - - 365 "
2 " Nov. to 3d of month,	- 307 "
Total, - -	678 "

$$678 = 2 \times 3 \times 113.$$

In view of the explicit testimony of St. Luke (ii. 41) we cannot escape the conclusion that in spite of the troubled state of affairs in Palestine, and the matured outbreak against Archelaus, the Holy Family repaired as usual to the Feast of Passover, in 1 B.C., and hurried back to Nazareth at once so soon as it was over, all former opinions, our own included, to the contrary, notwithstanding.

As for Archelaus he soon quelled the sedition, slew 3000 of its originators about the temple and drove the rest to the mountains. Then he, with his mother, Malthace of Samaria, and many other friends sailed to Rome as did also his aunt Salome, with all her progeny, and many of that kindred, apparently to



help Archelaus, but really to oppose him; Antipas also, and his mother, Cleopatra of Jerusalem, and many of that clique came to Rome petitioning for the crown that had once been settled upon him. At Rome all of them deserted Archelaus, and assisted Antipas; but Cæsar, hearing both sides, courteously recognized Archelaus, and carried out Herod's final will, save that Archelaus was now called an Ethnarch instead of a Monarch. Meanwhile Varus came from Antioch, quelled the Judean insurrections, and left a legion in Jerusalem. Sabinus, the Procurator, used it to raise large sums of money, and at Pentecost was besieged by many thousand Jews, while tumults and insurrections re-rose all over the kingdom, among them those of Theudas, cited by Gamaliel (Acts v. 36); and Simon, Herod's slave, who was defeated by Gratus, and Athrondes (defeated by Archelaus on his return); so that Varus marched again to Palestine with two legions, relieved the one he had left, besieged in the Castle of Jerusalem, crucified 2000 Jews, settled the country and returned to Antioch. But first he allowed fifty eminent Jews to go to Rome as ambassadors who, with the 8000 there, solemnly petitioned Cæsar, still hearing the Herod factions, no more to be ruled by kings. And so it came about that Archelaus was made an Ethnarch, Herod's will in general being otherwise followed. At this time also occurred the effort of Alexander of Crete to obtain a seat upon the throne of Herod, though coming to Rome to press his claims he only got a seat in one of Cæsar's galleys!



Consular List for 1 B.C.: Augustus (XXVI.); Octavianus (30th) · C. Cæsar Aug. f. Divi. n.; L. Æmilius L. f. L. n. Paullus.

And this year Lysanias was ruling in a part of Abilene, but the family of Herod was not yet settled in their bequests, which were still under investigation at Rome.

The Era of Pisa begins in 1 B.C.=753 A.U.C., preceding the common Christian Era by 1 (Bond, p. 225). Birth of St. Paul about April 27th of this year.

THE SIXTY-SEVENTH "WEEK" BEGINS (DAN. IX. 24).

**3999** A.M. 1 B.C.—1 A.D. At last Archelaus returned from Rome, an Ethnarch, and his brothers Philip and Herod (Antipas) also, Lysianus retaining part of Abilene. Archelaus at once deposed Joazar, for conniving at the tumults, and made Eleazar High Priest in his stead. Augustus Cæsar, too old to take the field in person, sent his grandson Caius to quell certain Eastern troubles of small moment, and so the year 1 B.C. ended and the common Christian Era 1 A.D. began: on January 1st of 3999 A.M.=that of 4714 J.P.; 777 Olymp. (CXCIV. 1 Olympiad)=753 A.U.C. (Varro)=750 A.U.C. (Polybius)=748 A.U.C. (Fabius)=748 Nab. in the 31st year of the "Octavian" Era, the 27th of the "Augustan," the 44th year of his consecutive Consulship, the 30th of the "Actiac" Era, the 64th of Cæsar's life (63 years old). It was the 46th Julian year, and owes its incongruous place to its author, Dionysius Exiguus, a Scythian and a Roman abbot, who in 527 A.D., invented the era, computing as he thought from the Nativity, but erring thereat



to the 1461st day thereafter, the common era being one year nearer, but still erring by 1102 days (see Study No. Ten, page 153).

With 1 B.C. Cæsar's 13th Consulate ended, *i. e.*, dating from the time (3986 A.M.) he buried Agrippa, and made Tiberius his associate in the Empire.

Now it will be seen by those who will consult the Measure of History, page 153, that January 1st of 1 A.D., which fell in this year, 3999 A.M., was 9 months before the beginning of the Civil Hebrew year 4000 A.M., and that the 12 months of this latter year must be passed before we can reach the 1st year of a new 1000, to wit, 4001 A.M. Hence, it will be patent to our fellow students that the current, or common A.D. (*Anno Domini*) years begin  $1\frac{3}{4}$  years too early to run by full 1000's on the A.M. scale! That is, the *logical* 1st year of the 5th thousand years of the genealogies is none other than 4001 A.M., and therefore to pass from one scale to the other this  $1\frac{3}{4}$  years must always be added or subtracted, as the case may be.\*

It is thus manifest that it is safer for chronological purposes to come down the A.M. scale, or else to "back up" along the Julian Period. With the Harmonized Scale of Time, however, as set forth in Study No. Ten it is immaterial what scale we employ since a ruler applied to the year on any scale will point out the proper place upon any of the rest.

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\* That is, we do so to *interpret* one scale into another; we do not actually *add on* so much time, but we translate the reference into a scale that is misdated, or *vice versa*; from one (A.D.) that is misdated to a consecutive one (A.M.).



With Saturday, January 1st 1 A.D. began. It was year XV. on the Metonic Cycle, XVIII. on the Lunar and II. on that of Dionysius, it was also the 12th of the 14 years suffered by Augustus Cæsar to pass without a *leap* or bissextile day, in order to correct the error incident to misunderstanding the leap-year principle during the first 36 years of the Julian count introduced by the great Dictator. In it the Saviour entered upon the 4th year of his earthly life.

Consular List for 1 A.D.: Augustus (27-28), Octavianus 31st, Actiac 30th; P. Vincinus M. f. P. n. P. Alfenius Pf. Varus.

#### CHRONOLOGICAL NOTES.

If to 3999 A.M. taken as 1 A.D., which is correct upon the common scale, we add 1655, we obtain 5654 taken as 1656! so also in the year 1893 A.D., 5654 M. of the Jewish Era, we have a repetition of the Notable Flood Date! and just 120 years ago (1656-120 = 1536)! the English enacted (1772 A.D. 1st year of effect 1773 A.D.) that Jews should be admitted to all the rights and privileges of British subjects after a year's residence in any of their colonies. We may from now on confidently look for more and more marked Jewish movements, 5655 M.J. being the last of a notable block, and 5656, V. H. V. H., being central in another.

The year 1 A.D. (overlapping onto 3999 true A.M.) was 3761-62 M.J. upon the modern Jewish Era, from which other years upon either scale can be calculated. Thus, deduct 238 from any true A.M. date to obtain the corresponding years upon that of the modern Jewish



Calendar. According to Clinton the Christian Era is 4138 A. M.; H. Grattan Guinness makes it 4128 A.M.; Shimeall's date was 4133 A.M.; Cunningham's, 4107 A.M.; the LXX., according to Pezron, make it 5872; Constantinopolitans and Russians, 5508 3 mos.; Eusebius, 5200; Josephus (corrected), 4648; Riccioli, according Vulgate, 4184; Maestlin, 4079 3 mos; Moses Maimonides, 4058; Regiomontanus, 4053; Ussher, Oct. 23, 4004; *Petavius*, 3983; *Scaliger*, 3950 or 3947; Calvisius, 3949 3 mos.; Arias Montanus, 3849; and some of the Jews 3670; in fact, according to Hayden, there are about 140 dates assigned to the Creation, varying from 3616 to 6984 B.C., and which are reckoned back from this particular year, 1 A.D. Now, what about them all? Simply this: Varying data, no particular Astronomical basis, and no really consecutive Log-book-system; in fine, the discrepancies are based on incomplete premises and data, and on natural human misjudgments and assumptions. But the question naturally arises: What guarantee, then, have we that the *present* estimate, 3999 A.M. = 1 A.D. is correct? The reply is, small guarantee, *unless* by individual study it is personally verified and found to be impregnable!\* But in the meantime, to such as have neither time nor inclination to undertake such a task, we would state, by way of encouragement in its favor, that no such system as this has ever before been

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\*And yet this, that it satisfies a consecutive Study of the ancient authorities, in their own premises, and at any rate gives reasons for its own measures, and the sum of them, binding them together here and there by references that are satisfied!



evolved, nor has any other system of Chronology been equipped with such a Harmonized Scale of Time as that in our own possession.\* Moreover, truth is self-evident, at any rate needs but little demonstration. The *fruits* of the system are good enough to prove it is at least *better* than those of any of our predecessors. Thus much even its adversaries will have to admit, for it accomplishes in their very faces feats of Chronology that no other system has ever dreamed of attempting. As for ourselves we go on course further, and maintain that the scale of years presented in this system is absolutely correct and harmonized. Now, with such as are disposed to reject our A.M. scale, we are perfectly willing to go back to these Focal Years of History, along the links of the *Julian Period*, which they cannot reject; and with our brethren of Judah we will go back along their own scale. They bring us to exactly the same point, to wit, 4714 J.P. = 3761 M.J. = CXCIV. 1 Olympiad = 777 Olymp. = 313 Seleuc. = 49 Antioch = 39 of Spair = 753 A.U.C. (Varro) = 748 Nab!

Now, in that our personal calculations, as set forth in these studies, make this year 1 (A.D.) to have been 3999-4000 A.M. on the years of the Generations of Adam, and this by innumerable agreements with the Scriptures, we submit that we must be right, at least in so far as we go, and that any other system that

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\* This is *our own* peculiar guarantee; the Harmonized Scale of Years is unique in conception, and a mighty tool. If we work no closer than to years, we are safer than any of our predecessors, for the Scale is ground down that fine, anyway!



shall hereafter supplant the one set forth here (if such an one shall ever be forthcoming!) can do no more than we have already done in the same premises. That is, a new system must accept our own work, and do more in fields wherein we opine they will find very unprofitable gleaning, in that we have thrust our own scythe even into the corners of the field, since we were reaping for the poor!

As to other systems of Biblical Chronology, *i.e.*, of A.M. years, their variations really result from the different judgments placed by the various investigators upon several periods in early Hebrew history. The period of the Judges, for instance, being held by some to be 450 years from the death of Moses (because of Acts xiii. 20). We have already pointed to this period as the Riddle of History (see Study No. Eight). By others the time spent by Israel in Egypt is made a point of difference, 430 full years being claimed instead of  $215\frac{1}{2}$ . Still others wrangle over the date of Abraham's birth, and so of the Call from Ur of the Chaldees. There are likewise numerous small differences in the era of the Kings of Israel and Judah, whereby the general balance swings one way or the other at the whim or mental bias of the *operator*!

Now the tests of all these clashing systems are Astronomy, and Conservative Secular History, where-soever tangent; and the fiat of the cycles (Equinoxes, Eclipses, Transits of Venus and Mercury, Cycles of the Week, and the Soli-Lunar Calendars, etc., etc.) is that we are now (Fall of 1894 A.D.) in the 5893d year of the Generations of Adam, and that the bur-



den of Prophetic Chronology points to the year 3996-7 A.M., as that of at least the beginning of Peace and Hope to Man, in that it witnessed the birth of Jesus Christ. Secular History, upon which alone Prophecy must be vindicated or fall, is plainly agreeable to the dates set forth in these Studies, and the Concert of this united testimony has come down with us upon a simple and common sense, yet withal upon a deep and purely Scientific, Canon of interpretation, from Adam's Creation to the year (1 A.D.) now under consideration, and the united history of man since then goes back with us to the very same year (1 A.D.) without any lapse. We are quite willing to *reverse* to it along the A.D. Scale, with those who so prefer; for now that we have come to the recognized *origin* of our own Scale (A.D), the B.C. years will carry us easily beyond it, and up the Scale of Time as far as History goes. At this writing (Nov. 1894 A.D.) we know just how far back 1 A.D. was, for the very figures 1894 tell us, and by B.C. years we know how much further any earlier year was. All History is therefore open to us, and we have an intelligible Measure, because it is harmonized to the ancient ones.

Now as 1 A.D. began in 3999 A.M., and as 3999 A.M. is equivalent to 4000 Astron., the first 4000 years of Adamic *duration* ended on Elul 29th, so that the 4001st year of actual duration on the genealogies did begin in 1 A.D. !\*

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\* N. B.—True B.C. is found by subtracting the A.M. year from 3996 A.M.; Common B.C. by deducting the A.M. year from 3999 A.M., which was the 4000th year of Astronomical duration



**4000** A.M., 1-2 A.D. [4714-15 J.P. = 778-79 Olymp. CXCIV. 2-3 Olympiad), = 754-55 A.U.C. (Varro), = 51-2 A.U.C. Polybius, = 749-50 Nab. = 1-2 A.D.]. This year is called 4004 A.M. by Anderson in his Royal Genealogies, and is used as such in the marginal notes of the Authorized King James' Bible, based generally upon Ussher's Chronology, dates given upon these and other systems of Chronology using 4004 as 1 A.D. may therefore be harmonized with the *true* Chronology as herein set forth, by noting the difference,  $4004 - 4000 = 4$ , and applying it. Thus: upon such systems this current year, 1894 A.D., would be noted as 5897 A.M., whereas it is only 5893 A.M. (reckoning from the last Autumnal Equinox, September 22d, 1894 A.D.), but it is 1897 A.C., that is, in the Age of Jesus Christ!

Consular List for 2 A.D.: L. Ælius L. f. Lamia; L. Servilius M. F. M. n. Nonianus.

**4001** A.M., 2-3 A.D. Consular List for 3 A.D.: Sex. Ælius Q. f. Catus; C. Sentius C. F. C. n. Saturninus. Secular games at Rome. February 21st Caius Cæsar, eldest grandson of Augustus, dies at Limyra in Lycia. June 27th Tiberius Cæsar Tribune of the people the second time. Marcus Agrippa adopted at the same time.

**4002** A.M., 3-4 A.D. Consular List for 4 A.D.: L. Valerius Potit F. M. n. Messala Volusus; Cn. Cornelius L. F. L. n. Cinna Magnus.

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According to the Genealogies! These cover the Life of the Human Race, aside from all consideration of the age of the world, as such (see Discussion, Study No. Six, page 7).



Agrippa Posthumus receives the Toga Virilis. Cinna's conspiracy detected. In this year, 4002 A.M. = 4 B.C., the 49th Julian year, the Leap year was corrected, this being the 15th year since the error of the original method of intercalation was discovered. Now, 4 B.C. was a leap year, Letters FE.; the 49th of the Julian Era. Saturninus Governor of Syria.

"CXCVI. Olympiad. Pasenes (Gr. Pammenes), Magnesian, from the Mæander, *Stadium*," 4 B.C.

**4003** A.M., 4-5 A.D. Consular List for 5 A.D.: M. Æmilius L. F. L. n. Lepidus.; L. Arruntius L. F.

**4004** A.M., 6 A.D. Consular List for 6 A.D.: Q. Cæcilius M. F. M. n. Metellus Creticus Silanus; A. Licinius P. F. P. n. Nerva Silanus. Varro Gov. of Syria.

#### SABBATIC YEAR (67TH).

**4005** A.M., 7 A.D. Consular List for 7 A.D.: M. Furius P. F. P. n. Camillus; Sex Nonius L. F. L. n. Quinctilianus; P. Sulpicius Quirinus, Governor of Syria (7-11 A.D.) the second time. He is called Silanus by Josephus.

THE SIXTY-EIGHTH "WEEK" BEGINS (DAN. IX. 24).

**4006** A.M., 8 A.D. Consular List for 8 A.D.: C. Popæus Q. f. Q. Sabinus; Q. Sulpicius Q. f. Q. n. Camerinus.

Secular Games. Tiberius came to Rome in March, but was soon sent back to Dalmatia. The slaughter of Varus and his legions by the Germans, under Arminius, took place at the very end of this Civil Hebrew year, near Autumnal Equinox.

Ovid banished to Tomos. Phædrus, the fabulist, and Villeius Paterculus, the historian, flourish.



‘CXCVII. Olympiad. Asiaticus. Halicarnassian, Stadium,” 8 A.D.

**4007** A.M., 8–9 A.D. News of the defeat of Varus reaches Rome in October. Vespasian born “upon the 5th of the Calends of December (27th November, 3 A.D.) in the evening, in the Consulship of Quintus Sulpicius Camerinus, and Caius Poppæus Satinus, five years before the death of Augustus” (Suetonius, Vespasian II.).

Consular List for 9 A.D.: P. Cornelius P. f. P. n. Dolabella; C. Junius C. f. M. n. Silanus flament Martialis.

Tiberius advances from Winter quarters across the Rhine into Germany where he spends the entire year ravaging the country. Arminius, aged 37.

**4008** A.M., 9–10 A.D. Jesus 12 years old at Winter Solstice, 9 A.D. (40th of “Octavianus,” 36th of “Augustus,” 39th of Actiac Victory; Cæsar 72 years old, in the 73d year of his age, 53d Consulate). At about this time Archelaus having finished his 10th year *de facto* was ordered to Rome and banished, and Paponius was sent as Procurator, with supreme power over the Jews, and with him came Cyrenius (once a Roman Senator but now again the President of Syria) into Judea to confiscate the money of Archelaus and to make a taxation of Syria and Judea.

Consular List for 10 A.D.: M. Æmilius Q. f. M. n. Lepidus; F. Statilus T. f. T. n. Taurus.

After the Passover season of that year the boy Jesus tarried behind and was found in the Temple, sitting in the midst of the doctors, both listening and



asking them questions. He was already (thus early!) about his Father's business (Luke ii. 41-52)! 3996 A.M. + 12 = 4008 A.M. = 9-10 A.D.; 4008 + 19 = 4027 A.M. = 29 A.D. Death of Livy this year.

January 16th, Tiberius triumphed, dedicated the Temple of Concord. January 27th, Tiberius dedicated the Temple of Castor and Pollux. February, decree of the Senate giving Tiberius Proconsular power and making him Colleague of the Empire. Some writers erroneously date the 15 years of Tiberius Cæsar cited in Luke iii. 1, from this point, to the utter confusion of all the times and seasons of the first advent, for "It is indisputable that no instance occurs, in the Roman historians, in which any year of Tiberius' government is reckoned from the time when he was associated with Augustus. . . . All the early Fathers, whether they referred the death of Christ to the 15th or to the 16th year of Tiberius, obviously reckoned from the death of Augustus, rather than from any previous associated beginning. . . . Nor is there any distinct trace that such a mode of reckoning was ever adopted in the provinces, sufficiently, at least, to make it so recognized an era that a writer so accurate as St. Luke, should choose to employ it, instead of the ordinary, or rather, the universal mode of reckoning, especially when writing for one who was himself probably a Roman governor" (Carpenter).

**4009** A.M., 10-11 A.D. Now the taxing was completed in "the 37th year of Cæsar's victory over Antony at Actium," as reckoned on the "*Augustan*"



Era," it being the 41st year after the *Battle*, and the 40th of the "*Actiac* Era" (Josephus B. XVIII. c. 2, § 1; St. Luke ii. 2), Eusebius places it in the 10th year of Archelaus, as it was *de jure* reckoning from his confirmation and return from Rome, the taxing lasted from 4008 to 4009 A.M.; it began in the 10th and ended in the 12th year of Herod (Antipas) and Philip, *i. e.*, completed in 11 A.D., hence of course in 37th Augustan. At this time Cyrenius deposed Eleazar from the High Priesthood and made Annas High Priest in his stead. Cyrenius thereupon returned to Rome, with his records, which, like those of his first enrollment were placed on file in the archives. [That both records were extant in 140 A.D. is evident from the writings of Justin Martyr, who at that time referred the Emperor Antoninus Pius and his successors, and the whole Roman Senate, to the census made at Bethlehem as a sure proof of the date of Christ's birth. "There is a certain village," he said, "in the land of Judea, distant 35 stadia from Jerusalem, in which Christ Jesus was born, as ye can learn from the enrollments completed under Cyrenius your first Procurator in Judea" (Apol. prima). Now Justin wrote in Rome and to Romans, and would not have dared to appeal so boldly to such archives, without knowledge in the premises.]

Consular List for 11 A.D.: Germanicus Cæsar Tib. f. August. n.; C. Fonteius C. f. Cn. Capito.

Cyrenius was succeeded this year by Quintus Cæcilius Silanus Creticus, as governor of Syria (10-16 A.D.).

**4010** A.M., 11-12 A.D. Marcus Ambivius, Procura-



tor of Judea (one year) under whom Salome, Herod's sister, died (Jos. B. XVIII. c. 2, § 2).

Consular List for 12 A.D.: C. Silinus P. f. P. n. A. Coecina Lagus; L. Mutatius L. f. L. n. Plancus.

Augustus makes his "will a year and four months before his death, upon the third of the nones of April (the 11th of April) in the consulate of Lucius Plancus, and Caius Silius" (Suetonius).

"CXCVIII. Olympiad. Diophanes, Prusaen (Arm. adds, from Olympia), *Stadium* [12 A.D.]. Aristetas, the Stratonician or the Mæandrian, in Wrestling and the Pancratiun, the seventh from Hercules. Tiberius reigned over the Romans." The latter record in the *Stadium* list refers, of course, to the Olympiad as a *quad* of four years, as in former cases, duly noted. The transfer from Augustus to Tiberius occurred in the second year of this Olympiad, and in the next Civil A.M. year (4011 A.M.) as well as in the next year of the Christian era, 13 A.D.! This will be seen by consulting the overlaps on the Harmonized Scale (Study No. Ten, page 90).

4011 A.M., 12-13 A.D. Augustus 75 years old at Autumnal Equinox, entering on his 76th year. [4725-26 J.P.=789-90 Olymp. (CXCVIII. 1-2 Olympiad)=765-66 A.U.C. (Varro)=762-63 A.U.C. (Polyb.)=760-61 A.U.C. (Fab.)=760-61 Nab.=12-13 A.D.]. Annus Rufus made Procurator of Judea ( $2\frac{1}{2}$  y.) "under whom died Cæsar, the *Second* Emperor of the Romans, the duration of whose reign was 57 years, besides 6 months and 2 days" (Jos. B. XVIII. c. 2, § 2). Note that Josephus here reckons Julius Cæsar as the first emperor, and



therefore begins the reign of Augustus *at the death* of the great Dictator (from which event March 15, 3954, to Aug. 19th, 4011 A.M., was actually 57 y. 5 m. 4 d.). He also makes Antony to serve under him "14 years" from that event, *i. e.*, to the Battle of Actium (45 to 32 B.C. inclusive). In the matter of his age, which Josephus (as per current copies) makes to have been 77 years, he was wrong; Suetonius, a far better authority on "The Twelve Cæsars," making it to have been "upon the 14th of the Calends of September (Aug. 19th), at the 9th hour of the day, being seventy-six years of age, wanting only 35 days." The matter, which is crucial to Roman Chronology, stands in relation to the Assassination of Julius Cæsar as follows: Cæsar was killed in 45 B.C.; Hirtius and Pansa were Consuls in 44 B.C.; Octavianus came into power on August 19th, in 43 B.C., and held power for exactly 56 years, *date to date!* (=53 B.C. to 13 A.D.). We shall study this matter somewhat closer under 13 A.D., which now comes in with the following:

Consular List for 13 A.D.: Sex. Pompeius Sex. f. Cn. f. Sex. Apuleius Sex. f. Sex. n.

In the personal records of his reign, Augustus says of this year as follows: "A third Lustrum was closed by me with consular power, Tiberius Cæsar being my colleague, under the Consulate of Sextus Pompey and Sextus Apuleius. In this Lustrum 4,137,000 Roman citizens were inscribed" (see Angora Tablets).

The Chronological elements of this year on the Dionysian Scale are as follows: Golden Number, 14; Reg., 5; Key, 33; Solar Cycle, 22; Concurrent, 6;



Dominical Letter, A; Epact, 23; Paschal Term, 12 A; Pas., 16<sup>a</sup>; Solar eclipses,  $\frac{28}{4}$ ,  $\frac{23}{10}$ ; Lunar eclipses,  $\frac{14}{4}$ ,  $\frac{7}{10}$ .

Now it was in the Consulate (Jan. 1st to Dec. 31st) of these two Sexti, according to all Roman Historians, that Augustus Cæsar died. The date (Aug. 19th) of his death is fixed by a Solar Eclipse, referred to by Eusebius, Dio, and other Roman Historians (and fully verified by Mercator, Professor Stockwell, Wm. M. Page and others), as occurring shortly before his death. The words of Eusebius, as translated from the Armenian version are "*Defectio solis fact, et Augustus mortuus est,*"—an eclipse of the Sun takes place, and Augustus dies. St. Jerome, in his translation of Eusebius, and Syncellus say the same thing. Gerard Mercator calculated the particular eclipse referred to and found it was in the year 760 Nab., when the Sun was in 6° 15' Taurus. Even Petavius (who disputed the visibility of this particular eclipse at Rome) admits that the rigid application of his own Eusebian rule demands this eclipse in the year 13 A.D.=4726 J.P., and he furthermore admits that the moon changed at Rome on the 28th of April of that year. "The corrected Tables enable us to go further than this. . . . They make the true time of conjunction at Rome 32 minutes past 6 P.M., that is the middle of the Eclipse took place some 23 minutes before the Sun set." It was visible not only in the remote provinces to the north-west (as all admit) but *at the capital of the Empire!*

This eclipse of the Sun in 13 A.D. is one of the



most important in history; since it enables us to fix, beyond question, the year of the death of Augustus, and of the accession of Tiberius. Thence, it is a short and easy step (back) to the year of our Saviour's birth, possessing, as we do, the testimony of the Evangelist that he was "30 years of age in the 15th year of the reign of Tiberius" (which reckons forward from this same year, 13 A.D.). The elements of this eclipse, as finally calculated by Wm. M. Page are as follows: Sun sets at Rome April 28th, 6 hours 55 minutes; Middle of Eclipse, April 28th, 13 A.D., 6 hours 32 minutes. Thus the Sun set eclipsed at Rome April 28th, 13 A.D., and Augustus died (in the Consulate of the Sexti) on August 19th, 13 A.D. This was 35 days before what would have been his 76th birthday (Sept. 23, 13 A.D.), after he had been Consul exactly 56 years; in the 43d year of the "Octavian" Era (43 years 11 months 17 days after the battle of Actium); in the 39th of the "Augustan" Era; in the 42d of the Egyptian Era of Actiac; and in the 2d year of the CXCVIII. Olympiad, etc.

The death of Augustus, who is supposed to have been poisoned by Livia in favor of her son Tiberius, was concealed until the 20th or 21st of August, and then announced; but Tiberius began his reign (dated it) at once, and *thus some 35 days before the Autumnal beginning* of the next Solar year which was 4012 A.M.

This was the regular year of the Secular Games. The 1st year of the 5th Decennial period reckoned from the 6th year of his 2d Decade of Consular power (*i.e.*, from his VII. Consulship).



Thus “He expired [at Nola, in Campania] in the same room in which his father, Octavius, had died, when the two Sextuses, Pompey and Apuleius, were Consuls, upon the 14th of the Calends of September (the 19th August), at the 9th hour of the day, being seventy-six years of age, wanting only thirty-five days” (Suetonius). Such testimony fits the case exactly, and we stand by it without any shadow of misgiving, and it conforms to all the cycles we have harmonized. Moreover, should some of the filling in our chronological bricks, which we deem to be straw, turn out (such is human fallibility) to be stubble, yet none the less, by this eclipse, by this testimony of Josephus, and Suetonius, and by that of St. Luke, this particular brick remains sound, and God willing, must stand where we have placed it in the wall of Time.

#### SABBATIC YEAR (68TH).

**4012** A.M., 13-14 A.D. The 1-2d year of Tiberius Cæsar’s sole reign; 4726 J.P.=760 Nab.=13 A.D., etc., as above (see page 90, Measure of History).

But the evidence that Augustus died in 13 A.D. is weighted by still another eclipse, namely of the moon—which took place soon after, and is also mentioned by all Roman Historians, as it was one of the means of securing the empire to Tiberius. When the news of the death of Augustus reached the Army in Pannonia, Blæsus granted a suspension of military duty. This relaxation brought on a mutiny, and after some days the General’s son was sent to Rome to obtain redress for their grievances. Meanwhile



the mutiny increased. Tiberius dispatched his son Drusus with troops to quell the insurrection. It however increased after his arrival, nor was it checked until this celebrated Eclipse took place early in the evening, and so excited their imagination that they became dejected and made peace. Now the eclipse is found on October 7th, at 7 hours 45 minutes (more than half the face of the moon darkened). Drusus employed the rest of the night to fix matters up (Tacitus, Lib. I. c. 28, 29), and at the return of day called an assembly of the soldiers and the mutiny was ended.

Thus the last year of Augustus is fixed by two eclipses, thoroughly verified by able modern calculators, and by the necessity of finding it in the Consulate of the two Sexti, which, by our own correction of the "Fastes Consulares," can only fall in 13 A.D. (see Study No. Thirteen, pp. 148-162).

October 7th, 13 A.D., of course falls in a new (4012 A.M.) Hebrew Civil year, *i.e.*, the one we have now reached, but the eclipse still being in the Consulate of the two Sexti, with the expiration of which on December 31st, 13 A.D., we had intended to discontinue the enumeration of the "Fastes," in that our chief purpose in their rectification has been accomplished in setting forth those covered by the 76 years of the life of Augustus Cæsar; but it seems best to continue their enumeration down to the reign of Vespasian, in order to fix the emendation of the list by two or three other corroborations wherein the old lists fall short of proof, or rather disprove themselves.



Agrippa Posthumus was put to death towards the end of this year.

Consular List for 14 A.D.: Drusus Cæsar Tib. Aug. F. Divi Aug. n.; C. Norbanus C. F. C. n. Flaccus.

THE SIXTY-NINTH "WEEK" BEGINS (DAN. IX. 24).

**4013** A.M., 14-15 A.D. Consular List for 15 A.D. T. Statilius T. F. T. N. Sisenna Taurus; L. Scribonius L. f. L. n. Libo.

In this 2-3d year of Tiberius he made (about March) Valerius Gratus Procurator of Judea (11 years). Gratus made Phabi High Priest, but he only held it to the end of the year. Towards the end of this year Germanicus was recalled from Germany. He had just gained two battles over Arminius.

**4014** A.M., 15-16 A.D. The 3-4th of Tiberius Cæsar Eleazar made High Priest at Jerusalem by Gratus. He held it this Civil year. Death of Arminius.

Consular List for 16 A.D.: C. Cœlius C. F. Rufus L. Pomponius L. F. Flaccus Græcinus.

May 26th, Triumph of Germanicus, after which he was appointed to supreme command of the Mediterranean provinces.

Now at this time "Cneius [Calpurnius] Piso [16-17 A.D.] was made Proconsul of Syria. He was appointed to supersede Silanus Creticus in order to counteract the popularity of Germanicus in the East. Silanus being a relative of the latter."

"CXCIX. Olympiad. Æschines, the Milesian, the son of Glaucia, *Stadium* [16 A.D.]. The course of horses is renewed. and the four-horse chariot of Tiberius Cæsar conquers."



**4015** A.M., 16-17 A.D. The 4-5th year of Tiberius. Cleazar deposed, and Simon made High Priest for 1 civil year by Gratus. An earthquake destroys twelve cities in Asia.

Consular List for 17 A.D.: Tib. Cæsar Divi Aug. F. Augustus III.; Germanicus Cæsar Tib. Aug. F. Divi Aug. n. II.

**4016** A.M., 17-18 A.D. The 5-6th year of Tiberius. Simon deposed, and Joseph Caiaphas made High Priest by Gratus. He served  $18\frac{1}{2}$  years, off and on, or rather with Annas, his father-in-law, who, through all these changes preserves a *quasi* authority in the premises. Germanicus conquers Cappadocia.

Consular List for 18 A.D.: M. Junius M. F. Silanus; L. Norbanus C. F. Flaccus Balbus. Secular Games at Rome.

Germanicus visits Egypt and spends the Summer in Upper Egypt. On his return to Syria serious difficulties arose between him and Piso.

**4017** A.M., 18-19 A.D. The 6-7th year of Tiberius. Germanicus dies at Epidaphne. He is supposed to have been poisoned by Piso with the approval of Tiberius. His remains were taken to Antioch, and were burned; probably in November. Now Cneius Lentulus Saturninus was made Prolegatus or Proconsul of Syria, a second time, after Germanicus had been poisoned (18-22 A.D.) Piso being ejected by Lentulus. The Jews banished from Rome. The Marcomanni conquered by Drusus.

Consular List for 19 A.D.: M. Valerius M. F. M. n. Messala; M. Aurelius M. F. Maximus Cotta Messalinus,



Early in January Agrippina arrived in Rome with the ashes of Germanicus. Universal mourning.

**4018** A.M., 19-20 A.D. The 7-8th year of Tiberius.

Consular List for 20 A.D.: Tib. Cæsar Tib. Aug. Divi Aug. n. IV.; Drusus Cæsar Tib. Aug. F. Divi Aug. n. II. In the beginning of this year Tiberius went into Campania. Revolt of the Gauls; subdued by Silius.

“CC. Olympiad. Polemon, Petræan, *Stadium*,” 20 A.D.

#### SABBATIC YEAR (69TH).

**4019** A.M., 20-21 A.D. The 8-9th year of Tiberius. Sejanus his minister and pimp.

Consular List for 21 A.D.: D. Haterius Q. Agrippa; C. Sulpicius Ser. f. Galba.

Death of Junia, the Sister of Brutus and widow of Cassius (63 years after the battle of Philippi, if in the Consulate; 64 if in 22 A.D.).

THE SEVENTIETH “WEEK” BEGINS (DAN. IX. 24).

**4020** A.M., 21-22 A.D. The 9-10th of Tiberius. 67th Julian Year.

Consular List for 22 A.D.: C. Asinius C. f. C. n. Pollio; C. Antistius C. f. C. n. Vetus.

Drusus, Son of Tiberius, dies, secretly poisoned by Sejanus. Age of Valerius Maximus. Pomponius Flaccus, appointed as Proconsul of Syria, because he had held out in a carouse of two days with Tiberius (22-34 A.D.). Verily, the Beast is always a Beast and his appointments always Beastly! The acceptance of political preference at his hands is a dangerous approximation to receiving his “mark.” “Whe



the righteous are in authority the people rejoice; but when the wicked beareth rule the people mourn" (Prov. xxix. 2).

**4021** A.M., 22-23 A.D. The 10-11th of Tiberius. War in Africa ended by Dolabella.

Consular List for 23 A.D.: Ser. Cornelius, Ser. f. Cethegus; L. Visellius C. f. C. n. Varro.

August 19th, Decennial Games celebrated at the end of the 10th year of Tiberius. This was the regular year of the Secular Games at Rome.

Professor Lockyer, for an astronomer, makes a very strange blunder against this year (23 A.D.), and is one that will condone for any slip the "Schools" may ever hereafter find against our own humble efforts. Pair it off! See pp. 266-267 of his "Dawn of Astronomy," a book which if correct, is atheistical to its core, and hopeless to its end, even antagonistic! Which is a degree worse than agnostic. On the pages noted he makes Thoth 1st, 23 A.D., to have been the true date of fixing the Egyptian Calendar to the Julian style, whereas it was done in 27 B.C. Now, 27 B.C. was the last point at which Thoth 1st, in the regular Scale, held to the 29th of August, and the *vague* Nabonassan year became Julian thereafter. That Lockyer blundered, and not the printer, is proved by his own diagram, page 267, where he repeats the error, the curve, which should begin in 27 B.C., being drawn from August 29th, A.D. 23!

**4022** A.M., 23-24 A.D. The 11-12th of Tiberius. Consular List for 24 A.D.: M. Asinius C. f. C. n. Agrippa; Cn. Cornelius Cn. f. Cn. n. Lentulus Cossus.



“CCI. Olympiad. Damas, Cylonian (Gr. Damasia Cydoniates), *Stadium*,” 24 A.D.

**4023** A.M., 24–25 A.D. The 12–13th of Tiberius. Consular List for 25 A.D.: Cn. Cornelius Cn. f. Cn. n. Lentulus Cossus Gætulicus; C. Calvisius C. f. Sabinus.

**4024** A.M., 25–26 A.D. The 13–14th of Tiberius 11th of Valerius Gratus; 1st of Pilate; 9th of Caiaphas 44–45th of Temple. In the middle of this year (March), which was the 13th of Tiberius, came Pontius Pilate (10 years) as successor to Gratus. “And now Herod the Tetrarch, who was in great favor with Tiberius, built a city of the same name with him, and called it Tiberias. He built it in the best part of Galilee, at the Lake of Gennesareth” (Jos. B. XVIII. c. 2, § 3).

Consular List for 26 A.D.: M. Licinius M. f. M. n. Crassus Frugi; L. Calpurnius Cn. f. Cn. n. Piso.

Tiberius retires to the Island of Capri, where he spends the remainder of his life. The Thracians conquered by Sabinus.

**4025** A.M., 26–27 A.D. The 14–15th of Tiberius Cæsar; 1–2d of Pilate; 10th of Caiaphas; 45–46th of Temple. We have now arrived at a year whose very arithmography is significant. Thus:  $4025 = (565 \times 7) + 70$ , 5.6.5. being *Hovah* (H. V. H.) the correlative of JAH (י). Now it was to the woman (*Hovah*), or “Eve,” that the seed (not as of many, but as to one) was promised, even THE MAN, who was to bruise the serpent’s head. Accordingly, we also find that  $4025 = (5 \times 7 \times 113 + 70)$ , 113 being concealed in 565, and meaning *Aish* (man) ISH, and later I.H.S. when he was lifted up! Again,  $4025 = (5 \times 5 \times 7 \times 23)$ , all



numbers of Scriptural power. Now, 2555 A.M. was not only  $7 \times 365$ , but was marked by Joshua's Long day, and  $2555 \text{ A.M.} + 1470 = 4025 \text{ A.M.}$  But 1470 is itself a peculiarly significant number, being 210 weeks of years, or 30 Jubilees of years! Now in 4025 years there are 1,470,100 days. The 100 days run roundly over into another period as it were. Yet this, too, is as it should be, for 49 is not a Jubilee unless it be the 49th year *from* a Jubilee, *i. e.*, where a Jubilee count *begins* the first Jubilee has to be the 50th year, and all the rest are located by 49s. Hence, strictly, the 1471st year from any particular year is a Jubilee Measure. Therefore  $2555 + 1471 = 4026$ , which was in reality, as we shall see, the 100th Sabbatic year, and the Great Jubilee, X. from 3536 A.M., and XI. from 3487 A.M., taken as a 1st year, or year of origin. Now, in their respective places in former Studies we have already discussed these several years, and many others whose beauties down along the stream of time on this year, and the next, and yet the next, in a triple strand-like way not to be broken! we are merely re-suggesting here, unto the *family* of Christ. (For who are those who watch for Him, but those of the Bride Chamber?) Now a study of these terms, 4025, 4026, 4027 A.M. respectively will repay them. But, after all, we are merely giving them crude methods. For instance, to take an independent one. A course of the priests was a single week, 7 days. Now, there were 24 courses; hence,  $24 \times 7 = 168$  days, was a full or complete Sacerdotal period, and the nearest measure (least complete



cycle) thereof was 161 years; for 161 Solar years are 58,804 days, or 350 such Sacerdotal periods with but 4 days over. This is the minimum measure. Now in 4025 years there are  $25 \times 161$  years, 8,750 such periods and a round 100 days to spare. Of course the courses of the priests began not to be measured before David's day, but his measure was reflective and prophetic, and ran "fore and aft"! None of these things are accidents, nor are any of them foreign to the fitness of eternity. What then? Why enough has been set forth already to show that we are in the presence of unfathomable things, and, just because they are beyond our depth, they promise endless measurings, and so *rewards that never end!* It is the chief beauty of the incommensurables that they are eternal springs, no matter how deep so ever we may well therein! The philosophy of this is truly Godlike.

Now, one more superficial glance at these matters and we must pass on. The year 3485 A.M. was an important one; to refreshen the memory thereon (see Study No. Twelve, pp. 54-58. In it Zechariah began to prophesy and Haggai ceased to prophesy. Now  $4025 - 3485 = 540$  years  $= (11 \times 49) + 1$ . Hence, it yields to a straight and complete Jubilee measure and led up, as was predicted, to a season of rejoicing. But  $4025 \text{ A.M.} - 651 = 3374 \text{ A.M.}$ , *q. v.*, which connects the nominal *origine* of Babylon, by a great Anomalistic Lunar Cycle, with the Year of Conception.

But to return to secular affairs.

The Consular list for 27 A.D. was: C. Appius Junius C. f. c. n. Silanus; P. Silinus P. f. P. N. Nerva.



Revolt of the Frisians, and defeat of Apronius. A conflagration at Rome.

#### FIFTEENTH YEAR OF TIBERIUS CÆSAR.

On August (19th) of this year, 27 A.D., began the 15th year of Tiberius Cæsar. It also being the 1-2d year of Pontius Pilate, the 10th of Caiaphas as High Priest (16-17th of Annas); the 45-46th of the Temple (Herod's building); the 28th of both Herod Antipas and Philip, and Lysianus ruling in Abilene (St. Luke iii. 1-2).

#### THE MINISTRY AND AVOCATION OF JOHN.

And now "the word of the Lord came unto John, the son of Zacharias, in the wilderness."

"And [shortly after] he came into all the country about Jordan preaching the Baptism of Repentance for the remission of sins." John the Messenger, seems to have been exactly 5 lunar months (147 to 148 days, *i. e.*,  $29.53 \times 5 = 147.6$  days) older than Jesus; and the Ministries and Avocations of the two were exactly equal in duration, and most intimately overlapped, as we shall see. An exhaustive harmony and analysis of the record, the arithmography, the Prophecies, and the types, forces us to locate the absolute beginning of John's work, its summons, at this very date, 27 A.D., the 19th of August itself, with which the 15th year of Tiberius began.

Now, that John's ministry was as successful, save with the High Priests and Elders, as that of Jesus was unsuccessful, relatively speaking, we learn from Josephus (Antiq. Book XVIII. c. 5, § 2) who also incidentally corroborates the fact that Herod eventually



slew him. Josephus says he “was a good man, and commanded the Jews to exercise virtue, both as to righteousness toward one another, and piety toward God, and so to come to baptism; for that the washing [with water] would be acceptable to him, if they made use of it, not in order to the putting away [or the remission] of some sins [only] but for the purification of the body—*supposing still that the soul was thoroughly purified beforehand by righteousness.*”

Now, it is difficult for us to determine what explanation the modern Jews can offer of the object and fruit of John's Ministry; in that without its orderly succession by the Ministry and Avocation of Jesus, at the fullness of the times, it becomes as inexplicable, upon the hypothesis of the verity of Moses and the Prophets, as their own subsequent overturning by Rome, and still current and unconscionably long season of tribulation! However, facts are facts; and John's Ministry, and its purport, and its actual acceptance at the hands of all the Nation as a whole are matters of history and do satisfy all such as search the Scriptures—for they teach of Him in whom alone, we all may have eternal life.

[In order to proceed intelligently, it now seem best to anticipate a little, and set forth the *skeleton* of the 21 civil months which comprehend the overlapped 62-week Avocations of John and Jesus respectively and to emplace upon them the Sabbaths which were contained in the Ministry of the Messiah in particular. In view of this we have the following:



SCHEME SETTING FORTH  
THE AVOCATIONS OF JOHN AND JESUS  
OVERLAPPED.

[illegible]

\* These 9 month columns are introduced to show how the years of John and Jesus overlapped. They are severally those of their respective gestation periods, reflected own to date, so as to show the absolute difference of their ages, in relation to the beginnings of their Ministries.



Returning now to the orderly consideration of events, as dominated by the foregoing skeleton, John began his Avocation late in 4025 A.M., and by the beginning of the next may be considered as in full Ministry upon the banks of the Jordan.]

Let us, therefore, proceed to that more active year:

## 4026 A.M., 27-28 A.D.

### SEVENTIETH POST-EXILIC SABBATIC YEAR

(DAN. IX. 24) AND

### THE GREAT JUBILEE (XI.)

The 15-16th year of Tiberius Cæsar; 2-3d of Pontius Pilate; 11th of Caiaphas as High Priest (17-18th of Annas); the 46-47th of the Temple (Herod's addition); the 29th of both Philip and Herod (Antipas) Lysianus ruling in Part of Abilene (St. Luke iii. 1-2). This year throughout was Sabbatic and a Jubilee upon the Post-Exilic Scale, it being the 490th year since 3536 A.M. (*q.v.*), *i.e.*, the end of the 70th week (*Shabua*) of Dan. ix. 24, and thus the X. Jubilee since 3536 A.M.; the XI. since 3487 A.M., *q.v.* It was preëminently the YEAR OF REDEMPTION. John was alive throughout the whole of it, in active ministry during its first 322 days, and in prison during its last 32 days. On its 111th day the Saviour was baptized by John, and for its remaining 243 days was also in full Avocation, its last 163 being the first part of his own special Ministry.

Now for the last 111 days of John's active Ministry (those between the Saviour's first Passover and John's Imprisonment) they both bore independent Ministerial testimony, but without meeting or interfering



with each other, the Saviour having the field alone for the last 32 days of the year. Thus, the whole of this remarkable year was severally and jointly covered by the labors of these Witnesses of Jehovah, nor was John beheaded until 48 days after the year itself was over! Looking back calmly from our own generation upon these astonishing facts, the question forces itself upon us, how was it, if these things be so, that generation was so blind? Not an element was wanting! It was a Sabbatic year of Jubilee. Very active Messianic expectation had been rife for fully 35 years (half a generation); and now, in the midst of that Day of Testimony, the one preceding the other, as a specific forerunner, and the other succeeding his lieutenant with a Power the like of which neither has nor ever will be equalled; the twain holding all men's eyes, and the One blessing all who came within his sphere: behold all the Prophets were fulfilled, and deliberately rejected! Verily, that was a spectacle, at which the æons of the æons may forever stand astonished!

During this Jubilee year, therefore, both John and Jesus testified as to the Kingdom and its nearness; and the very curricula of the Scriptures read by "Judah" in one complete course every year, and by the State Church of "Israel," in the same brief time, are respectively the prophecy and commemoration of the facts themselves. Indeed, the 5 silent months of the Hebrew Sacred year may be regarded as actually typifying that latter part of John's Ministry that covered the first 143 days of the Saviour's; and His 7 most active months, those that succeeded John's



imprisonment and led up to his own Crucifixion, find counterpart in the  $\frac{7}{12}$  of the Sacred year that alone are annually occupied with Sacred matters!

Note now, in recapitulation, that, as 2512 A.M. was 2513 Astron. (and  $2513 = 359 \times 7$ ) it was Sabbatic from Creation, as frequently shown in previous Studies. Now, the next year, 2513 A.M., was that of the Exodus, and so a FIRST year on a new Jubilee period, that culminated in 2561 A.M. (see Study Number Eight, page 121). Thence, 70 Sabbatic Cycles, or 490 years, all of which were kept, carry us to 3051 A.M. Thence, 52 broken Sabbatic years, or 364 common years, fetch us to 3415 A.M., in which the 70-year Indignation began; the next, or 365th year (3416 A.M.), being that of the Consummation; and the following 52 common years (from the beginning of 3417 to the end of 3468 A.M.) being reckoned to the Land for Rest, because of the 52 broken Sabbatic years. Now, from 3469 A.M. to 3486 A.M. *inclusive* (18 years of rehabilitation) fetch us to the beginning of 3487 A.M. (see Study Number Twelve, page 60) where the Post-Exilic Jubilee Scale began its first 50 years, thus leading up to 3536 A.M., as the first regular Jubilee after the Return. From thence to the Acceptable Year now in question, is 490 years, as shown in full on scale, page 139, Study Number Twelve, and as verified year by year in Studies Numbers Twelve and Thirteen, and now concluded in the current Study at this place!

Now, the year in question has still greater significance, to wit: in 2553 A.M. all Israel was *baptized* in



the Jordan for the first time! And the next year, 2554 A.M., was Sabbatic on the pre-Exilic Scale! even the *first* Sabbatic year kept in the Land. Apply now the measure of 30 Jubilees ( $30 \times 49 + 1 = 1471$  years) and we reach 4025 A.M., in which John came baptizing all Israel in the Jordan for the last time; and lo! its next year, the current one, is again Sabbatic in a preëminent degree! And have ye not, O brethren of Judah's present generation, aught to see significant in facts like these? Now, the year 4026 A.M. stands *midway* between the death of the last survivor who was baptized in the Flood (Shem, 2158 A.M.) and the coming year, 5894 A.M. (beginning Autumnal Equinox 1895 A.D.), and who shall say it shall not mark the true birth of the first man who shall be baptized in the deluge yet to come? Again, take Joshua's year of Beth-horon, 2555 A.M., as an origin. Measure forward 21 generations of 70 years each, 1470 years, and we reach 4026 A.M., which resolves into  $2 \times 3 \times 11 \times (25 + 36)$ , and so we might go on (but leave the task to others) multiplying rhythms which the world does not at all perceive, and deems to be purely accidental, when its attention is invited to them.

John the Baptist took advantage of the crowds who came up to the Feasts, to press his urgent ministry; and all Jerusalem and the country round about Jordan went out to him and were baptized of him in the Jordan, confessing their sins.

#### BIRTHDAY OF OUR LORD.

December 24th, 27 A.D., Wednesday, Tebeth 7th, was the Birthday of Jesus Christ upon the *Lunar*



scale, 30 years old, and the next day, December 25th, Thursday, Tebeth 8th, was the same upon the Solar scale. He seems now to have spent two weeks in special preparation for the career that lay before him.

## ANNO DOMINI 28.

THURSDAY, JANUARY 1ST, TEBETH 15TH.

In the meanwhile, the new Julian year came on with the following Consular List for 28 A.D.: C. Fulvius Geminus; L. Rubellius Geminus; that is, the Consulate of the two Gemini overlapped parts of both the 15th and the 16th years of Tiberius Cæsar.\* It was the year of the Secular Games at Rome, and in it died Livia, aged 86. It was the 73d Julian, the 76th Antiochan, the 66th Spanish, the 340th Seleucidian, the 4741st of the Julian Period, and in it the CCII. Olympiad began.

### BAPTISM OF OUR LORD.

Then Jesus repaired to John at the Jordan, who baptized him on Thursday, Tebeth 22d, which was January 8th, 28 A.D. And here endeth the 7+62 weeks of years referred to by Gabriel in Daniel ix. 25, whether measured on Solar time from Ezra, or on Lunar time from Nehemiah. See ample discussions of these momentous prophecies and their minute fulfillment in previous Studies (see No. Eleven, pp. 170-76; No. Twelve, pp. 144-57, 240-272; No. Eight,

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\*For important notes on this Consulate see News-Leaflet No. XX., XXI., October 1894, "The One-Year Ministry Established," page 114.



pp. 300-311, etc.; Our Race News Leaflets, Nos. I., XX., XXI., etc.).

#### THE AVOCATION BEGINS.

There then beginneth the Avocation of Our Lord, to wit: 62 *literal* weeks, or 434 days, the first day being from Thursday, Tebeth 22d, to Friday, Tebeth 23d, 3 p. m. to 3 p. m.; one day, day and night. Now these "weeks" are the "three score and two weeks" referred to by Gabriel to Daniel in Dan. ix. 25, for at the end of *them*, even to the hour, was Messiah "cut off," all other interpretations to the contrary, notwithstanding!

#### THE FORTY DAYS IN THE WILDERNESS.

Now he was led up into the wilderness by the Spirit, and fasted there 40 days and 40 nights, which were respectively the first 40 of the Avocation, and ended on Tuesday, February 17th, Adar 3d; and was emptied of the Adversary, whom he overcame. Then Satan forsook him and fled.

#### A PERIOD OF REST.

So angels came and ministered unto him. The next 26 days (making 66 of the Avocation, or 10 weeks less 4 days) are silent ones, undoubtedly of rest. Their termination brings us to Sunday, March 4th, which was also the 29th of Adar, the last day of the Sacred Year. Now, it was upon this very day that the Jews sent Priests and Levites unto John, asking him, Who art thou? And he bare faithful record that he was only a Herald crying Preparation! in the wilderness (Matt. iii. 11-12; Mark i. 7-8; Luke i. 15-18; John i. 19-28). Now, these men were Phar-



isees sent *officially* from Jerusalem, and were answered *officially* that the Messiah had already stood among them, and that His Ministry was to follow immediately after John's own! Verily, therefore, there was no excuse at all for those who rejected and finally crucified the Lord!

#### THE SACRED YEAR BEGINS.

Now, "the next day," Monday, March 15th, was the 75th day of the Solar leap year 28 A.D., and was also the 1st day of Nisan, of the new Sacred year, the 67th day of the 62 literal weeks; and upon John seeing Jesus coming to him bore open witness unto all that he was the Messiah (John i. 29-34).

And "on the morrow," which was the 68th day of the 62 weeks, to wit: Tuesday, March 16th, Nisan 2d, 76th day of the Julian year, John again saw Jesus and said to two of his own disciples who stood near "Behold, the Lamb of God," and they followed him (John i. 35-51).

All this occurred at Bethabara (the Place of Passage, or Fording Place), beyond Jordan, and all the circumstances were thus in perfect keeping with the eternal plans being unfolded; for "the old order, that of Moses and the Prophets, which were unto John, was about to change!

#### THE MINISTRY BEGINS.

FULL *Solar* PHASE, 365 DAYS.

Now, "on the third day," of course, Nisan 3d, 69th of the 434, to wit: Wednesday, March 17th (the 77th of the Julian year), the marriage at Cana of Galilee took place; and then and there did Jesus make



public “*beginning* of miracles,” and “manifested his glory,” and his disciples believed on him (John ii. 12). It was a most fitting day for such a beginning, for there was just one round Solar measure of days ( $434 - 69 = 365$ !) left in the Avocation. Here, then, is the earliest beginning of the actual *Ministry*, wit: its 1st day, March 17–18th, 28 A.D., the 3rd of Nisan. After this wedding he and his mother, brethren, and disciples, went down to Capernaum, and remained there a few days.

But the Passover was at hand, and Jesus went up to Jerusalem, arriving there about Tuesday, March 28th, Nisan 9th, 28 A.D., the 75th day of his Avocation.

#### THE FIRST PASSOVER.\* MINISTRY CONTINUED.

SECONDARY *Lunar* PHASE, 354 DAYS.

And on the 14th of Nisan, that year, Sunday, March 28th, he cleansed the Temple the first time; or he cleansed it *three* separate times! And these three times be typical of those at his two advents: *once* at the First Advent, and *twice* at the Second! the Second Advent being in *two* phases (Parusia and Epiphany!) Now, John alone gives any of the details of this first cleansing, or even of this first Passover, for that matter. Matthew details the second cleansing, and Mark the third! Moreover, the proof of the Johanan cleansing is chronological. For the

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\* Really the *only* Passover! For He Himself, the Lamb of God, of whom Isaac was the type, was “Our Passover” on the anniversary of this first one! He was offered up the day before the Feast day, as we shall see.



Jews at that time demanded a sign of Jesus as to his authority, and he gave them that of Jonah, as to the Temple of his Body; but they, supposing he referred to the sacred edifice in which they themselves went to worship, "*said* unto him, Forty and six years was this Temple in building,\* and wilt thou raise up in three days?" Now, the reckoning is right, for here at (4026 A.M.) endeth the 46th year of the Temple, as we have seen (see pp. 49-54). The fact is, this "46th year of the Temple" is the Key date to St. John's Gospel, just as the "15th year of Tiberius" is that of St. Luke's; and in following out the thread of universal history in log-book style, as we are doing, all of these dates, like great fishes, are caught in the unbroken net; for from such a net they cannot possibly escape, nor is there left any room for argument when one holds the facts, *flagrante delicto*, caught in the act, as those hold these references who are fishing on the *right side of the ship*! (John ii. 13-22.)

The "Preparation Day," Nisan 14th, 28 A.D., on which Jesus did this, was of course exactly 354 days before that of the next year (29 A.D.) upon which he himself was offered up, so that the second phase of his Ministry reckons as one round lunar year upon the Sacred Calendar, to wit: from March 28th, 28 A.D., to March 17th, 29 A.D.

Now, while Jesus was at the Feast, many believed

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\* *Said* and *was*. John relates this in the third person, *i. e.* describes what was said, rather than quotes exactly what the *did* say. It is equivalent to the direct method: "Then *say* thou unto him, Forty and six years *is* this Temple in building.



him when they saw the miracles he did. What these miracles were is not recorded—the Gospels do not pretend to relate all he said and did—the work would have been endless: the testimony of innumerable witnesses could have been cited; there would not have been sheepskin on the face of the earth to compass such an undertaking; nevertheless, these four Gospels (three synoptical, and one their independent complement), cover, in consummate style, enough of the “first-class evidence” to make the case pregnable (John ii. 23–24) with such as are open to conviction. It was at this same first Passover that Nicodemus, a Pharisee, and ruler of the Jews, came to him by night, and questioned him, persuaded that he was “a teacher sent from God.” Now, the answer gave him quite as much as he could bear at that time, and told him plainly of his own anticipated crucifixion, of its necessity, and broad design of peace.

As the subsequent events unrolled, what accompanying motions must have moved the mind and heart of Nicodemus! knowing as he did, the deep designs of his fellow rulers of the Sanhedrim, and recollecting all that he had heard from Jesus! And so it came about that a year later, this very man did his utmost to prevent the tragedy, and was bold in his defence, aye, when the deed was done, came openly to the Cross, and with an hundred pounds of spices, strove to honor him whose Mastership had won his heart and cleansed it of all sin and fear. The consummate method of the Gospels is thus set forth.



Having been introduced to Nicodemus, the in-between the passovers, in so far as he is concerned, is left entirely to our own adumbration; but when he comes upon the scene again, we seem to know him, and can feel with him, and we rejoice to see him, and long to hear him tell his own story (John iii. 1-21).

The Gospels are written not only with the simplicity of wisdom, but with an accuracy unexcelled. The beauty of diction is beyond criticism, and the Adamic insight, as evidenced by the selection of words, and names, and admitted evidence, must always exhaust human admiration! Whence have these simple fishermen this *education*? Verily, the simplicity of truth is stronger than the wisdom of serpents, and the whirr of its evidence is like untamed doves in homeward flight!

Now, it is no part of our purpose in this present Study, to detail minutely the events of the Messiah's Ministry; nor to Harmonize the evidence presented in the Gospels. The matter is far too important to be confused with anything else. So we shall satisfy ourselves with noticing its main punctuations, and pass on to its closing scenes at the succeeding Passover.

Between these two chronological LIMITS, the Ministry was all enacted, and the Gospel of St. John is sufficient for our present purposes, because it alone enumerates all the intermediate Feasts, at which, in order to fulfill the whole Law, *it was necessary* for the Saviour, as an Israelite, to be present at Jerusalem. The Ministry began in the 15th year of Tiberius



æsar, and ended in the next or 16th year. The Gospels not only harmonize easily and beautifully upon this basis, but *have not been harmonized and cannot be harmonized on any other*; for the fruitless efforts to accomplish their agreement upon the basis of a two, three, four, five, or even six-year Avocation, have not only disagreed among themselves, but have been everally involved in all sorts of astronomical, historical, chronological, and Mosaic difficulties, of an insuperable and fatal character. These incongruities have brought them one by one to certain grief! For that which is founded in error cannot but show forth error. The truth satisfies—but none of these efforts gratify our intuition! The fact is, any *multi-Passover* adjustment of the Gospels defeats its own ends, and the reason of the discomfiture may be made self-apparent to all such, and to only such, as Search the Scriptures, and are familiar with Moses and the Prophets—whom Jesus Christ came to fulfill!

#### AN UNANSWERABLE ARGUMENT.

For instance, an unanswerable argument against all who multiply Passovers by misunderstanding John's Gospel (for they cannot find more than one Passover in the Synoptic Gospels!) is that for every Passover they bring forward a corresponding Pentecost, and Tabernacles *must also be produced*! No would-be harmonist upon the multi-principle, has ever dreamed of satisfying this condition! and its lack condemns them all without appeal! If St. John had not written his Gospel, no man could have stretched the record of the Saviour's active ministry as set forth by Matthew,



Mark, and Luke, over more than the latter part of a single Ecclesiastical year, closely related to the 15th year of Tiberius Cæsar, and closed at a quickly following Passover, the feast day of which he did not even reach! For the Synoptic Gospels begin the Ministry at the imprisonment of John the Baptist, and end it at the succeeding Passover! They mention no intermediate feasts, but deal with Galilean affairs only, until the Saviour finally left those regions!

St. John's Gospel, however, affords us an ecclesiastical *record*, as it were, of the entire Avocation, and distinctly sets forth its relations to that of John the Baptist, which preceded and overlapped it. It *punctuates* the Ministry with the three several Chief Sabbaths or Feasts, at which all the males were in duty bound to present themselves annually, at the Temple in Jerusalem, and in that it gives but one set of these feasts, enumerated in their proper order, there could have been no other set; for the circumstances of the final visit to Jerusalem, related by St. John, are testified to by the three other Evangelists also. The force of all this is simply overwhelmingly demonstrative of the 62-week Avocation and of the one-year Ministry of Jesus Christ, the which only is agreeable to Moses and all the prophets; and when the fully rounded matter is seen in this true light, all adverse argument is both presumptuous and vain.

#### THE LITTLE PASSOVER.

The Feast-day of the Little (*Sheni*, or Second) Passover fell this year upon Wednesday, Zif 15th, which was April 28th; and the 33d day of the Pentecostal



Count, which the Jews now commemorate in a little festival called *Laglaomer*, came on May 6th.

#### THE PENTECOSTAL SEASON.

Monday, May 17th, the 5th of Sivan, and the 50th day of the Ministry of Our Lord upon the Paschal or Lunar Scale, was the anniversary of the giving of the Decalogue (Study No. Eight, pages 40-42) and on it, as a Preparation day the "*Season*" of Pentecost began. This year it was the 44th of the Count, which reckons strictly from the Morrow after the weekly Sabbath of Paschal week. Now, our Lord attended this Feast of Pentecost, as in duty bound (Deut. xvi. 16), and probably arrived before the season began, or on its eve (John v. 1), but we have no specific reference to any transaction thereat, save what John records against the Sabbath, May 22d, Sivan 10th, which closed the Pentecostal reckoning. This was the 7th Sabbath, or 49th day from April 4th inclusive (which was Nisan 21st, the 7th day of Unleavened bread, and the Morrow of Paschal Weekly Sabbath, *i. e.*, was Wave-Sheaf Day in 28 A.D.). Now, upon the Sabbath in question, May 22d, Jesus healed the impotent man at the pool of Bethesda, and ordered him to take up his bed and walk, which was notably a piece of work, and violated the Pharisaical definition of Rest! Whereupon the Jews said unto the man: "It is the Sabbath Day. It is not lawful for thee to carry thy bed." But the common sense of the man was greater than their wisdom, and his reply silenced them! Now the man wist not it was Jesus who had cured him, for there was a multitude in that place, and Jesus had conveyed himself away; so



the Jews could not find out who had been greater than the Sabbatic Law; for it does not appear that his presence at Jerusalem was known (John v. 2-13).

“PENTECOST FULLY COME.”

The next day was the Feast itself, Sunday, May 23d, or Sivan 11th. It is called *Shebungot* or the Feast of Weeks, the Day of The First Fruits, or *Yom Habi-kurim*; for thereon were offered the loaves baked of the *new corn* of the *Wheat-Harvest*! It was a most appropriate time to make known to all concerned the quality of the actual Bread of Life! So the account goes on, with reference to him who had been made whole: “Afterward, Jesus findeth him in the Temple.” Now He gave him good advice, but the man went and told the Jews that it was Jesus who had made him whole. They thereupon persecuted him and sought to slay him “because he had done these things on the Sabbath day” (John v. 14-16).

Now at this time he angered them yet the more by appealing, in justification, to his Father’s methods, which *he* followed, and he prophesied to them of the resurrection of the dead, both good and bad, and of the judgment (Krisis) of the latter. Then he cited the testimony of John the Baptist, whom for a season even they themselves had been willing to follow, and called their attention to the evidence of his works in demonstration that he came from God; and he also bore witness of his Father’s testimony which had been given at his Baptism. And finally, he taught them the truth as to Eternal Life, that it is *conditional*, not at all a natural human quality, and by no means to be



found in the Scriptures, save as they testify of him! And he called Moses as a witness against them, and so passed out and back to Galilee (John v. 17-47).

#### THE CCII. OLYMPIAD.

The CCII. Olympiad now began, “Hermogenes, the Pergamenian,” winning the *Stadium* this year (28 A.D.). It was the 805th year upon this famous Grecian Scale, the arithmography of which is likewise notable: 805 years =  $5 \times 161$  years being measured by 5 grand cycles of the courses of the priests, or covering 1750 courses and 20 days. Now the Olympiad began this year on July 11th, which was the first day of Ab, and on the 15th thereof fell the minor feast of *Tubeab* (July 25th) in which they commemorated the reconciliation between Benjamin and the other tribes. And just at this time Jesus in Galilee was successfully preparing Benjamin, according to the promise, to be a Light-bearer unto the Ten tribes scattered abroad! For it was determined beforehand in the Counsels of Jehovah to take the Kingdom away from Judah, and to give it to a nation the wheat of which, though sifted now for centuries among the Gentiles, had in no wise fallen to the ground!—to Our Race, which in turn was to bring forth fruit meet for repentance! So Jesus walked and taught among the Galileans, for he would not walk in Jewry, because the Jews sought to kill him (John vii. 1).

#### JOHN'S IMPRISONMENT.

##### ACTIVE PHASE OF THE MINISTRY.

Now it was on the 7th of August, which was Saturday the 28th of Ab, that Herod seized upon John



the Baptist and sent him to Macherus. His Ministry of 354 days to the day was ended, and the third and active phase of the Saviour's Ministry was now in order. Thus it was Sabbath *Reay*, on which the High Priest read in Judah's ears the Lesson from the Law beginning with the remarkable words: "Behold I set before you this day a blessing and a curse" (Deut. xi. 26, whole lesson of the *Parashiot*, Deut. xi. 26-xvi. 17), and for the substitution lesson in the *Haph-tarot*, he read an equally remarkable one ending with that wonderful summons unto Christ, "Ho every one that thirsteth, come ye to the waters, and he that hath no money come ye, buy and eat; yea, come, buy wine and milk without money, and without price" (whole lesson Isa. liv. 11-lv. 5).

Now (about Aug. 18th) as soon as Jesus heard the news of John's imprisonment he "came into Galilee preaching the Gospel of the Kingdom of God, and saying, The Time is fulfilled, and the Kingdom of God is at hand; repent ye, and believe the Good News" (Mark i. 14; Matt. iv. 13). The three Synoptic Gospels deal chiefly with those events of the Saviour's Ministry that are comprehended in the 222 or 211 days from now (Aug. 7th or 18th) on to its close! They detail the events at none of Judah's feasts, save those that attended his final fruitless efforts to reach that one in particular which with the greatest desire he had desired to see! All this is very remarkable, and it is the more so in that its significance in establishing beyond any doubt the literal truth of the one-year Ministry, has so long been hid-



den from the world. To Matthew, Mark, and Luke, the *Ministry* as such was in reality confined to those who accepted it, the light-bearing Benjaminites of Galilee! and, as though with subtle wisdom, and deliberate intent, almost as if perpetuating "Israel's" old-time feeling of askance at all that favored not of Samaria, they studiously kept to the main issue, which was Galilæan!

With St. John it is otherwise; he was called upon particularly to set forth the events at all the Feasts at which it behooved Jesus to be present, and he details but few events that took place out of the city and its suburbs! And of these feasts that he enumerates we have just enough to complete one, full, Sacred, revolution of the year!

The great Sabbatic-Jubilee Year now drew towards its close, and a greater one by far stood at the door, an eighth year, in which it was lawful to plant, and to reap that which was sown, and there was indeed a sowing and an harvest in it! The fitness of the Sabbatic-Jubilee year, just considered, for such a mission as that of John and Jesus, is not its least feature of importance, being a year of freedom and recovery of family titles, and relatively an idle year from ordinary agricultural pursuits, *it was just suited to the work in hand*. The multitudes gathered easily to listen, and as it was a sort of national moving year the land was full of passengers!

Now, as this Jubilee year had been *opened*, as it were, by John the Baptist, when he came in the 15th year of Tiberius Cæsar, just before Tabernacles of 27



A.D., preaching in the *wilderness* of Judea, so it was now closed by Jesus the Messiah when he returned in the Power of the Spirit into Galilee, in the 16th year of Tiberius Cæsar, just before Tabernacles of 28 A.D., preaching throughout the *cities* of Galilee!

The moving year was well over, the Land had recovered its titles, the people were getting settled in their recovered patrimonies, and the Synagogues were the convenient and appropriate places to teach. Nevertheless, in passing from one place to another, crowds followed Jesus, and, at the festival seasons in particular, the Wayside, the Hillside, and the Seaside, were quite as favorite resorts to him whose disciples, too, are sent unto the byways and the hedges rather than into the places where the doctors chiefly have control!

So Jesus "came to Nazareth where he had been brought up, and as his custom was he went into the Synagogue, on the day of the *Sabbaths*,\* and stood up for to read" (Luke iv. 14-16; context 17-32). It was Sabbath *Nitzabim* when he read and closed the book so noticeably (Sat., Sept. 4th; Elul 26th). Now that Sabbath was likewise a *double* Sabbath, for because of the peculiar provisions of the curriculum of the Hebrew Lessons of the Law, some of the readings for the 54 Sabbaths had to be overlapped in ordinary years, and this year the Lessons for Sabbath *Vayelech* were likewise read upon the same day as those of *Nitzabim*. For the latter the lessons were: *Parashiot*, Deut. xxix. 9-xxx. 20; and *Haphtarot*, Isa. lxi. 10-lxiii.

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\* Note this peculiar Greek *plural*!



9. And for the former *Parashiot*, Deut. xxxi. 1-30; *Haphtarot*, Hos. xiv. 2-9 Micah vii. 18-20, and perhaps Isa. lv. 6-lvi. 8, as followed by the Germans yet.

Now the Saviour surprised his hearers by prefacing the reading of the proper part of the *Nitzabim Haphtarot* with a selection of his own! He read Isa. lxi. 1-2! and by pointedly stopping short, left it for others to proceed with what had been regularly assigned for the day. The verses he did read do not fall anywhere in the annual reading, but they belong just where he read them, and immediately ahead of the very Lesson for the day! Of course all this attracted special notice to himself, which he improved at once, and which they resented! So they thrust him out of the very city, and would have slain him then and there; but his hour had not yet come. So, as he was rejected at home, he went down to Capernaum, where his active ministry more properly began. Now all this occurred on the 4th day before Civil New Year's day, and the Saviour probably reached Capernaum on Sunday, September 5th, which was the 27th of Elul, and where he remained, on this occasion, at least two weeks. Meanwhile the year itself closed, upon the 6th day of the 35th week of his Avocation.

## 4027 A.M., 28-29 A.D.

### THE YEAR OF CRUCIFIXION.

The 16-17th year of Tiberius Cæsar, 3-4th of Pontius Pilate, 12th of Caiaphas as High Priest (18-19th of Annas) the 47th of the Temple (Herod's additions still going on), the 30th of both Philip and Antipas,



Lysianus ruling in part of Abilene. This year throughout was an eighth on the Sacred Scale. In it they reaped what they had not sown the year before and resumed their ordinary planting, aye, they sowed much grain unwittingly, the which it was beyond their power to reap! but God raised it up, even the seed of woman of whose increase there is now no end! And he also raised up an harvest out of them that slept, all of whom were of the Semitic race alone, the faithful, elect and glorious host that formed the Wave-Sheaf and went with the Bridegroom up on high! Now, friend, consider, and if thou art wise, or would be so, be passive, that the Spirit may be active, and perchance thou shalt see somewhat of the Shulamite! Verily she is as fair to see as the Bride of the Morning Star, and to be one of her company is eternal bliss!

The year is a notable one in its arithmography. In the first place 4027 is the 558th prime number of the natural series, and stands 558 years after 3470 A.M.\* taken as 1, which was the 1st year of the sole reign of Cyrus who was a notable type of Him whom God indeed called by his Name from Everlasting. Now the sum of the digits of 4027 is 13 which is Israel's fullness, even exemplifying  $6 + 7$  and so a completion of the fullness of the knowledge of both good and evil; and the product of these digits is 56, suggestive of the tetragrammaton. Now its place among numbers, the 558 prime, may be similarly studied:  $5 + 5 + 8 = 18 = 6 + 6 + 6!$  and  $558 = 31 (6 +$

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\* See Study No. Twelve, pages 36-38.



+ 6)! 31 being the numerical value of the Hebrew word El, or God.

But the year (4027 A.M.) stands out in far bolder prophetic signification from the following facts: It was predicted by Moses that a prophet should arise at that time like unto himself, so all the types of the Pentateuch looked forward to the Messiah. Now Moses was 30 years old, *i. e.*, of Priestly age in 2463 A.M. (see Study No. Five, page 123). Note therefore that 4027 A.M. is the 1565th year of the Mosaic Dispensation,\* so to speak, and was the year in which the Law (which itself was only 1514 years old) was crucified, dead, and buried! But God raised it free from every yoke, albeit the very perfection of "flesh and bones" fitly joined together in his Son. Now, reckoned from 3377 A.M. as 1, inclusive, 4027 A.M. is 651, which is the earth's synodical period, or the exact period of the revolution of the magnetic pole, and is directly related to the eclipses, 2520 regular† ones occurring in that period. It was the 630th year reckoning from Daniel's first and only year of schooling under Melzar (see Study No. Eleven, pp. 107-111) and 630 is  $\frac{1}{4}$  of 2520. Again, the year 3380 A.M. is 31 Astronomical, which is  $49 \times 69$ , and that Autumnal Equinox was a notable one, as shown in Study No. Two, page 156. Now, from 3380 A.M. to 4027 A.M. inclusive is 648 years, which is the minimum phase of the great Eclipse Cycle, *i. e.*,  $(18 \times 18 + 18 \times 18) + 1$

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\* If  $2463 = 1$ , then  $4027 = 1565$ .

† Casuals not counted, they come and go upon a much longer scale; probably 2556½ in all, as an aggregate.



years, or  $1 + (18 \times 36)$ , *i. e.*, 36 cycles of 18 years each, the 10 to 11 days overlap in each cycle filling just about 365 days more. Finally (for we cannot begin to re-enumerate all the references, in reverse, that we have noted on our passage down the stream of time towards this focal year), the year 3545 A.M. was Ezra's first civil year at Jerusalem (see Study No. Twelve pp. 156-158), and 4027 A.M. stands 483 upon that scale ( $69 \times 7$ ); from *type* (2147 A.M.) to *ANTITYPE* (4027 A.M. inclusive), is  $1333 + 548 = 1881$ ;  $2147 + 1333 = 3480$ ;  $60 - 3480 = 2521$ ; but 548 solar = 565 lunar years, H.V. Study Adam, Isaac, CHRIST, Eve, Rebekah, the BIRTH

And now for its Calendar. The first of Tishri fell upon Wednesday, September 8th, 28 A.D.; Autumnal Equinox was *circa* Wednesday, September 22d, which was also the first day of Tabernacles and the 15th of Tishri. The Dionysian beginning of 28 A.D. is Sunday, December 25th, and of 31 A.C. according to the scale, but 32 A.C. according to the corrected margin of the Gospels, *i. e.*, the Saviour was 31 years old there and entering upon his 32d year, in which, as to age, he suffered and arose again the third day. It was his second year as a Priest that he suffered, he being according to the type, a lamb of the first year!

Returning now to our special task. Jesus went to the Feast of Tabernacles, but not to the Shofar nor yet to the Atonement Day! Verily He was Himself the atonement of Israel, and so of all mankind, and had they come to Him the Kingdom would have come to Israel at once! Now the expiring Jubilee year having been proclaimed the year before



on *Yom Hakippurim*, or Atonement Day, the Saviour may have delayed his visit to the city purposely, till after its anniversary, as a means of Grace, albeit well he knew they would not come; for how then could the Prophets have been fulfilled!

#### FOURTH PHASE OF THE MINISTRY.

But when Tabernacles came there remained just 7 days to his Ministry, half a lunar year; and in the midst of the Feast (having arrived previously, but not openly) he went into the Temple and taught, and they wondered at him, in that they thought and said among themselves that he had never been taught when his letters! But Jesus told them the true secret of all wisdom. And on the Last day of the Feast the Great (eighth) Day,\* “A Sabbath or high day”

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\* This *may* have been the day before, but I think not, as *Parashiot*, and *Haphtarot* Sections of the Law and the Prophets for the 8th day *actually suit, and supplement the facts as they occurred!* See the Hebrew Lessons for the day, Levitic: Deut. xiv. 22-xvi. 17; xv. 19-xvi. 17; Numb. xxix. xxx. 1; first Kings viii. 54-66! (some add first Kings ix. 1 [-9]). It must be remembered that Jesus Christ was fulfilling the Law and the Prophets day by day, and the very sections that persecutors read in their ordinary Ecclesiastical curriculum, we hope to show in due time in a future Study, voiced their conviction from their own mouths and set forth, as to Jesus, how wonderfully God wrought with Him! But with reference to this “*Great day*” (whether it was Tuesday, Tishri 21, the 7th day of the Feast, and therefore a Sabbath of Holy Convocation, or Wednesday, Tishri 22d, *i.e.*, that Sabbath of Convocation which is called the Eighth Day, and where we place it), let it be noted that St. John uses the term *μεγαλη* “a great day,” without reference to its location and designation upon the cycle



(compare John xix. 31) whereon they are wont pray for all the world (Tishri 22d, Wednesday, September 29th). Jesus stood and cried, of the Spirit "If any man thirst, let him come unto me and drink;" and many believed on him that he was Christ. But there was division among them, and officers dared not take him, for they said unto chief Priests and Pharisees, "Never man spake thus of this man." And Nicodemus stood forth, and spake in his behalf, and was scorned for his discipleship. "And every man went to his own house," but Jesus went to Olivet (John vii. 2-53; viii. 1).

And early in the morning (Tishri 23d, Thursday, September 30th) he returned to the Temple and taught the people. Now it was the Feast day of the Law (*Simhat Torah*); and they brought unto him a woman taken in adultery, tempting him. But Jesus stooped and wrote a sentence on the very dust (perhaps it was her condemnation in so far as the Law itself was concerned!) And then he lifted him up and bade them execute the Law if they themselves were guiltless! and he stooped and wrote

---

of the Week; for there is no dispute as to the fact that it may fall upon any week day whatsoever, which being so assists greatly in the explanation of John xix. 31, where he uses the very same Greek word *μεγάλη* "for that Sabbath was a great day," to designate the 1st day of the Feast of Passover, which was by no means necessarily a *Saturday* (and in this year actually fell upon Friday), but was merely a Sabbath of Convocation because it was the *first* day of the Feast (Lev. xxiii. 39), just as this particular Great Day was a Sabbath because it was the *last* day of the Autumn Feast!



ther sentence on the ground (perhaps it was *their* demnation!). But they which heard it, convicted conscience, one by one, even from the eldest unto last, went out, and left none but him alone, and woman, standing in the midst of the Treasury of Temple.

When Jesus had lifted up himself, and saw none of the woman, he said unto her, Woman, where are thy accusers? Hath no man condemned thee?"

She said, No man, Lord."

And Jesus said unto her, NEITHER DO I CONDEMN THEE; GO, AND SIN NO MORE!"

Now the next day Jesus probably remained quietly at Bethany, or on the Mount of Olives, as was his wonted custom while in that neighborhood, and on the next, which was the Sabbath (Saturday, October Tishri 25th), he repaired again unto the Temple to spake with the Jews in a long controversy, as to his origin, and the object of his ministry, and wound up the matter with a direct assumption of Divinity. "Truly, verily I say unto you, Before Abraham was, I AM!"

Now this remark was *pointedly* borne out by the very lessons of the day! for it was Sabbath *Beresheet*, wherein they begin again to read the Scriptures in the usual course (*Parashiot*, Gen. i. 1-vi. 8; *Haphtarot*, Ps. xlii. 5-21), and as God only was in "the Beginning," the Jews understood him to claim such a contemporary degree of pre-existence as by that very Scriptures belonged to the Word alone by whom



all things exist that have a being! It was in the remarkable way that Jesus taught them. He fulfilled the Scriptures day by day, and probably lost no opportunity of pointing all their references unto himself. Now, on this occasion the reference was so supreme direct that these willful men, who could not see the he who spake, as never man spake, was indeed "He who was to come," the Coming One, Jehovah (*i. e.* the Angel of Jehovah himself!) sought to kill him on the spot, for the account goes on to say:

"Then took they up stones to cast at him; but Jesus hid himself, and went out of the Temple, going through the midst of them, and so passed by (John viii. 2-59), and back by way of Olivet to Bethany, where there seems to have been a synagogue. And as he passed along he saw him who had been born blind, and sent him to Siloam to receive sight. And the man went, and came back again seeing. Now the Pharisees were wroth at this because it was done upon the Sabbath day; and they probed all the circumstances, and finally ended by casting the man out of the Synagogue. Jesus then upon finding him, and the man became his disciple (John ix. 1-39). And to the Pharisees, who were at that place he had much to say on blindness, and to other sheep not of that fold, but who, let us thank God were of our own! And also let us rejoice for Judah's sake, that we were sought only that we might be brought back unto the Lord, from whom we too had wandered. For in time there is to be when Judah comes again! but one fold and



epherd. So Jesus left them, in a sore division among themselves as to who he was (John ix. 40-41; 1-21).

#### HEROD'S BIRTHDAY.

The birthday feast of Herod Antipas was celebrated at Tiberias, in Galilee, on or after October 20th (interpreted), and the death of John the Baptist occurred not later than October 26th at Macherus, some 70 miles away in the South, and whither the executioners had to be sent to fulfill their orders, and bring the head back to Tiberias.

#### THE FEAST OF DEDICATION.

Jesus then returned into Galilee in order to continue his Ministry in the land of Benjamin; for he was not to save unto the Lost Sheep of the House of Israel, and Benjamin was to bear the message. Now the three Synoptic Gospels supply the details of the preparation. But St. John, alone, relates the occurrences of the next Feast of the Jews, which was *Hanukah*, or Feast of Dedication. It fell in 28 A.D., upon November 30th, which was the 25th of Casleu (I. c. iv. 52-59). Jesus was not in duty bound to honor this feast with his presence, but he went up to it because it had now become the national custom to keep it quite as rigidly as they were wont to keep that of Tabernacles itself, upon which it was somewhat modelled (II. Mac. i. 9, 18, etc.).

And at it the Jews again attempted to stone him, because he claimed Oneness with his Father, although their own Law made them all the sons of God, such as would; but the most of that generation



were the sons of the devil, as he told them. It was brief visit, and he escaped from them and we beyond Jordan to Bethabara where John first baptize where he abode (John x. 22-42).

Soon after this he raised Lazarus from the dead and the Sanhedrim resolved to put him to death; he retired to Ephraim with such of his disciples were with him, all of which is described by John alone (xi. 1-54).

#### A LAMB OF THE FIRST YEAR.

On Sunday, Tebeth 7th (Dec. 12, 28 A.D.) he celebrated his 31st birthday as to *lunar* time; but the year was not full on solar time, until December 25th, which fell that year on the 20th of Tebeth. Now the Lessons for that day were Exodus i. 1-vi. 1; Jer. i. 1-3; and according to some readings, Isa. xxvii. xxviii. 13; xxix. 22-23, for it was Sabbath *Shemot*, 13th in the course of the Parashiot and Haphtar and these lessons should be read in connection with what now follows in our exegesis.

#### THE WALK THROUGH THE CORN-FIELD.

The exact time of the year to which we must assign the walk through the corn-fields has puzzled all who have attempted to harmonize the Gospels, and it has been as sore a puzzle to ourselves as to others. The Page assigns it to Pentecost itself, holding that the day of that feast was the 2d CHIEF (Head or First) Ceremonial Sabbath of the year, and upon this fact he bases his interpretation of the odd chronological expression ("Second-FIRST Sabbath") employed by Luke (vi. 1) to specify, as it were, the date. The v



rious objection to this emplacement, and to our mind it is fatal, is that it forces us to allow the three Synoptic Evangelists, Matthew (xii. 1-8), Mark (vi. 23-28) and Luke (vi. 1-5), who alone relate this miracle with about the same contextural surroundings, to depart from their otherwise unbroken custom, and, for no particular purpose that can be assigned, relate an isolated miracle that the supposition forces us to admit took place long before the imprisonment of John, at and after which only their several Gospels notably begin the Saviour's Ministry! The supposition is untenable, and needless, too, because we find no traces of any intention to relate the events which took place at the several feasts, except in St. John's Gospel. Besides, Jesus was, and must have been, at Jerusalem on the day of Pentecost, and could not have been in the Galilean grain fields! However, the fact that Pentecost was in particular a harvest period, when roasting ears of corn would have been ready at hand for such as desired to pluck them is, we admit, a strong argument in favor of the walk being at such a season, and it would necessarily be a conclusive one were there but one such corn season in Palestine. Fortunately, however (for those who decline to rupture the sequence of events described in the synoptic Gospels to the extent demanded by a moving of this miracle way back to Pentecost), there are no less than *three* corn harvests (crops)! in Palestine, and we shall find the right one just where we need it!

Now Scaliger supposed this peculiar sentence to mean *the first Sabbath after the second day of Passover*.



Dr. Lant Carpenter offers two explanations: that means *either the FIRST Sabbath of the SECOND Jewish month, or the FIRST Sabbath after the SECOND of the three great festivals, to wit, Pentecost.* The authorized version puts it *the second Sabbath after the first*, and the revised version omits it altogether, making it merely read *a Sabbath!* In the course of our own Study several far more likely dates were early suggested to our own minds, for we had no idea of omitting the reference altogether, and were satisfied as to its peculiar and intentional chronological force. In the first place, that it might refer to the *second Sabbath after the first* of the seven that *led up* to Pentecost and thus to the 3d Sabbath or 21st day of the Home. And again that it might refer to the Sabbath of the *Sheni* or second Paschal week, or even to the 2d Passover itself which in a sense is the *Second FIRST Sabbath!* But it is apparent that none of these explanations avoid the really fatal objection that it thrusts the event back of where the Synoptics take up the Ministry itself, and way out of all connection with the contexts, and entirely ignores St. Matthew's very explicit contextural emplacement: "*at that time,*" etc.

Professor Dimbleby contends that it is a plain chronological reference to the Sabbath that fell on the 2d day of the 1st month (Nisan, 4029 A.M., 31 A.D.) he accepting the  $3\frac{1}{2}$ -year ministry, and Friday crucifixion! And in this connection we would call attention to the fact that, if so, it suits the 2d day of the 1st month of 4027 A.M., 29 A.D., on the basis of a year ministry quite as well)! But the objection



placing this miracle so very close (on the 9th!) to the crucifixion is equally fatal, for it does not leave time enough by some months for the events that subsequently transpired!

What then? This was the entire array of all the best explanations we were able for a long time to collect or even to devise from the chronological situation, and yet none of them seemed to satisfy the case. To make the matter short, however, we at last bethought ourselves of the Jewish Ecclesiastical Calendar of the Sabbaths themselves. They reckon 54 of them on which they read the Law in regular sequence, and several special groups of Ceremonial Sabbaths, three of which falling nearly together at the end of the Sacred Year and known as "the three sabbaths," seemed to offer a solution at nearly the right place: Sabbath *Shelakim*, which is the *first* before Adar, Sabbath *Zachor*, which is the *first* before Purim, and Sabbath *Ahodesh*, which is the *first*, or next before Nisan! Now the 2d of the "1st Sabbaths," so to speak, was *Zachor*, and if intended by St. Luke, fell in 30 A.D. on the 12th of February, unfortunately it was almost too late for the 3d and last Corn Harvest, and likewise still left too little time for the subsequent events!

Nevertheless, the Ecclesiastical Calendar was now more than ever our hope, and there at last we obtained what we consider to be the actual solution. It is as follows: The 54 Sabbaths are divided into 5 groups, one to each Book of the Pentateuch! and each group is led by a Head, Chief or First Sabbath



strictly so called.\* For instance: Sabbath *Beresheet* is the *First-FIRST* or Chief Sabbath of the curriculum of the Law, and leads the 12 devoted to Genesis; Sabbath *Shemot* is the *Second-FIRST* or Chief Sabbath, and leads the 11 devoted to Exodus; Sabbath *Vayikrah* is the *Third-FIRST* Sabbath and leads the 10 devoted to Leviticus; Sabbath *Bamidbar* is the *Fourth-FIRST* Sabbath, leading the 10 devoted to Numbers; and Sabbath *Debarim* is the *Fifth-FIRST* Sabbath, leading the 11 that are devoted to Deuteronomy, and close the yearly lessons!

Now upon this actual Ecclesiastical basis, Sabbath *SHEMOT*, the 13th in the course, and “*Second-FIRST*” of the Parashiot, fell during the Ministry of our Lord on the remarkable date, Saturday, *December 25th*, 28 A.D., the Saviour’s birthday, when he became 31 years old and so “a Lamb of the first year,” and it fell just before the season of the 3d and last crop of green roasting ears of corn, which is harvested early in January, and so just fits the case, for it does not displace the synoptic record, leaves ample time for all the collateral events, was in the final harvest, was on THE “*Second-FIRST*” Sabbath of the year of the Reading of the Law, and, besides all this, fell upon the last Solar birthday the Saviour saw before his Crucifixion. And so the 73d Julian year ended.

[*To be Continued.*]

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\* These subdivisions are not fanciful, but *facts*. The *First-CHIEF* (First or Head) Sabbath is one of the most important of the annual curriculum of the Law, and its four successors are of notable moment. † Tebeth 20th, 4027 A.M.



## APPENDIX.

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In order to make this Study as complete as possible, and to enable those who have not followed our labors in the preceding Studies and News Leaflets to derive a clearer understanding of our position than they could without it; in order also to make the matter of reference easy to those who are already posted, and with the view, somewhat, of advertising, as it were, to all concerned, the collateral work we are attempting in the Our Race News Leaflets, we now incorporate herein the plate matter of two very important numbers of the said Leaflets. That of October, 1893 A.D., sets forth the interpretation of Daniel ix. 24-27. That of October 1894 establishes the interpretation.

This current number of the Our Race Series with which they are incorporated, in this appendix, affords the filling, *in loco*, to the matter. We solicit help to prosecute this work. We are without means to conduct it, unless at least "the Ravens" fetch it. Verily, charity begins at home, and we ask the Christian world the square question, whether it is more their bounden duty to spread error among Heathen, or to clean house and then provide the world with meat in due season. There are some who have denied themselves to the very point of want to help us. They are



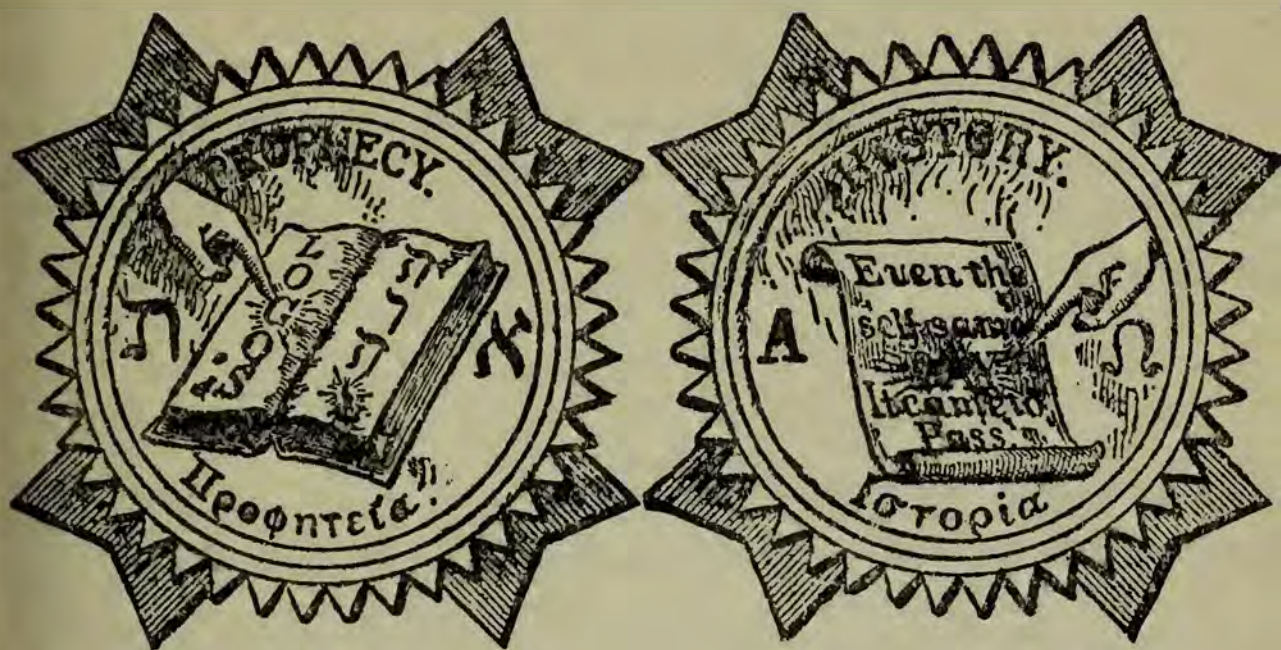
exempt, but the question is, What hast *thou* done for Christ's truth?

There is no work of vindication before Christendom that deserves support ahead of this work, whose aim is to set its origin in order! and to show forth the reason for its confidence. It is a spectacle at which the very angels may well marvel, that such an effort should have to beg even for bread with which to prosecute the truth single handed! Had we \$100,000 we could use it in one year, capital and all, merely in the preliminary work of coördinating the facts into an impregnable array. We know what must be done, and where to secure help, if we can pay for it. There have been hundreds of merely secular literary efforts that have spent far more than that amount before a single page of the result has been given out.

What shall *this generation* have to say to the Judge of all, if this opportunity to vindicate His truth before the world at their hands, and before He comes, shall fall short of its realization for lack of solid patronage? We verily believe we had been better supported in Jonah's day by Nineveh herself. And the time is short for Laodicea to justify herself and overturn our accusation.



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### Midnight --The Last Hour of the Era.\*

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# MIDNIGHT--THE LAST HOUR OF THE OLD ERA.

## THE END OF THE AGE.

LESS THAN SIX YEARS DISTANT—THE MATHEMATIC OF THE INTERPRETATION—JERUSALEM SHALL BE REBUILT UPON HER HEAPS AND THE PARABLE OF THE TEN VIRGINS SHALL BE FULFILLED—THE SEA REMOVED FROM DANIEL IX. 24-27.

By C. A. L. TOTTEN, New Haven, Ct.

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In the name of the God of Heaven, Amen: I, the undersigned, a servant of the Household of Faith, in the calm exercise of sound human reason, in the full realization of my responsibility to God and man, in a spirit of anxiety not to be scorned by any who call themselves Christians, (and supported with solid facts that no man on earth can successfully dispute and which any scholar may verify, aye, and which every *honest* scholar is now in bounden duty to endorse if so be he will examine this matter in behalf of his neighbors) and in the furtherance of due and orderly but special preparation therefore do hereby announce the sounding of the twelfth stroke of "the Midnight Hour" of the Christian Dispensation.

It is now Low Twelve fully come,—and I call upon all who serve the Living God to arise and trim their Lamps, for Behold the Bridegroom also Cometh!

Far be it from me to make such an announcement without guarantees sufficient to establish my authority before such as will examine them, and further be it from all to whom these presents come to misunderstand the nature of this summons, I am no Prophet, but I am an Interpreter, and I testify to facts upon whose accuracy all who will may become satisfied. To this end I have labored hitherto and I do not hesitate to magnify my office by every *honest* and legitimate method.

My aim is not to excite groundless fears, or to traffic in credulity. I am predicting no end to the world, and no final crash of matter; but I do declare the hastening of all human institutions toward that universal crisis which is soon to measure every one of them against the laws of the only God—Him of our own ancestors! And if these human institutions shall be found wanting at the august Assize now in our own

\* See foot note to Title Page.



immediate future, I solemnly declare they will be condemned in Judgments, and inevitably go down, without appeal, into the abyss of all dead things.

But let it also be understood that it is no mere chapter of unaided human progress that is thus at hand. It has indeed its human phase whereby violated Law reaps the whirlwind of its own punishment, but it also has its divine and superhuman accompaniments which will awe the world to silence!

Now that which I declare I am also able to prove, and that which I am able to prove can be set forth in terms intelligible to any one who will verify the matter at the bar of God's Word and at that of History. In outline it is as follows:

The 2520 years of "the times of the Gentiles" (7 @ 360 each) are within five and three-quarter years of their full solar termination. Jerusalem, which has been "trodden down," of them during this era, shall, at the end thereof, be rebuilt upon her heaps, and He who cometh, according to His promise, will save the tents of Judah first.

To the Jews, therefore, do I announce the pending termination of the Desolation, and that Kodesh, the City of Delight, shall once more be theirs, and that the Branch shall flourish in its midst!

In the meantime the literal fulfillment, item by item, of the parable of the Ten Virgins will progress from now on in an orderly and chronological manner, beginning with the 6th verse of Matthew XXV. at and to the "set time" to which we have now arrived.

There are twelve several events now to transpire, in regular sequence, taking up such lengths of time, in months and years, with a view to their necessary evolution, as are ordained; and although the total time is relatively short it will be full and sufficient for the purpose, but not having one instant to spare. They are as follows:

- 1st. All the virgins arise.
- 2nd. And *trim* their lamps.
- 3rd. The foolish will find their lamps going out, and their vessels empty.
- 4th. They will then ask the Wise for Oil.
- 5th. The Wise will perforce decline to accede because they are not only (*a*) forbidden to sell, but (*b*) dare not give away that of which no man has to spare.
- 6th. So they will advise the purchase of Wisdom from those who have it, and can interpret the Book.
- 7th. Hence the Foolish will have to buy.
- 8th. And, lo, while in the act, the Bridegroom Comes!
- 9th. Those who are ready go in with Him unto the Marriage.



10th. And the Door is shut. This ends the Gospel age.

11th. Then the Foolish will come, having learned Wisdom in the succeeding Tribulation, and will Knock for admission.

12th. But will be treated as Strangers, and be denied Entrance.

13th. He that hath ears to hear, let him hear.

This Parable is to be literally fulfilled in facts pregnant with renown, which will go down into History as do other facts. The first seven sections of which, to all intents and appearances, will be merely the natural consequences of measures already at work, but urged to an unwonted activity by the exigency of collateral events, and by the then fully recognized "Signs" of the times. The last five, which are also to have their natural aspects, will at the same time all be dominated by supernatural ones, that none who are Christians may by any possibility misunderstand.

The World is not in it, for they have not come into it during the Days of Grace—and may God have Mercy on them and make their tribulation short.

There is an awfulness connected with this Climax of the human drama not to be conceived nor set in words, and it behooves all who do not understand the terms I am forced to employ in this announcement, to beseege their teachers for information, and so trim their lamps, or, if without oil, to purchase wisdom of whom they may—for verily the time is short, the need urgent, and it is better to have it, though locked out, than to be without it when to-morrow dawns.

To the end therefore that such as seek may find, I call upon the Shepherds of Israel to feed their flocks with MEAT, in due season, so that my God shall hold them guiltless when He comes. It is damnable hereafter to cry Peace, for there is none in the face of Judgment here already, and sure to continue.

To guarantee my authority to speak chronologically upon issues so solemn, it is permitted me to unseal Daniel's Vision of the 70 Weeks (Dan. IX. 24-26), and by virtue of revealing for the first time the full Chronology relative to the *first* Advent in figures that may be verified, and in explanations which shall be self evident to any one who has eyes to see, and ears that are willing to heed, I claim the right to cry aloud in this modern wilderness of knowledge, Prepare ye the way of the Lord! Make the paths of His *second* Advent straight!

In the IX. Chapter of Daniel, the man (Angel) Gabriel gave the Prophet a measure of the "time" that should stretch from certain grand events unto Messiah the Anointed One. Let us examine the matter:

Daniel IX. 24-27, may be divided into four sections, which, with their interpretations, are as follows:



## SECTION I.

24. Seventy weeks are determined upon thy people and upon thy 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.

The seventy weeks (Hebrew *Shabua*) referred to, are found upon the strict Post-Exilic Sabbatic scale of time. They date from the FIRST Jubilee year celebrated after the dedication of the Second Temple. The count was directed to be made by the Prophet Zechariah (VII. VIII.) in the 4th year of Darius Hystaspes, and begin with the next year, *i. e.* after all the periods of 70 years referred to in Zech. VII. VIII. had been fulfilled! This was the year 3487 A. M., which was a Sabbatic year, and counts as on the scale of 50 years to reach the 50th or first Jubilee, which was, therefore, 3536 A. M. [4250-1 J. P.=314-15 Olymp. (2-3 year of the LXXIX. Olymp.)=290-1 A. U. C. (Varro)=287-8 A. U. C. (Polybius)=285-6 A. U. C. (Fabius)=284-5 Nab.=464-3 B. C.] Now 70 Sabbatic years required 70 times 7 years=490 years, since each Sabbatic year was the last year of a block of seven years, and after the first Jubilee year had been reached every 49th year thereafter was *both* a Sabbatic and a Jubilee year, explaining what Josephus meant by saying "the 49th year is the 50th year." Hence 3536 A. M. and 490 years fetch us to the "acceptable year" (of Luke iv. 9)=4026 A. M. [4740-1 J. P.=804-5 Olymp. (part of 4th year of the CCI. Olymp. and of 1st year of the CCII. Olymp.)=780-1 A. U. C. (Varro)=777-8 A. U. C. (Polybius)=775-6 A. U. C. (Fabius)=775-6 Nab.=27-8 A. D.] This was in the 5th year of Tiberius Cæsar in which year John the Baptist came preaching in the wilderness. The year of Tiberius began on the 19th of August, and the Sabbath year began at the new moon of the succeeding autumnal equinox, exactly 1866 solar years ago reckoning from our current new moon of Sept. 10-11 893. Now in this Tenth Sabbatic Jubilee year, after the first one above referred to, the prophecy of Gabriel was consummated by the anointing of Messiah the Prince (Dan. IX. 24) first by the water in which he was baptized, and second by the descent of the Holy Spirit in the form of a dove. He was recognized by John who testified to him at once, and was acknowledged by the voice of God, "Thou art my Son, the Beloved, in thee I delighted." Now Jesus himself was — when beginning — about "thirty years of age" having become "30 years old" on the 7th of the 4th Hebrew Civil month (*i. e.* of the winter Solstice moon of 27 A. D.) with which Hebrew civil year this Sabbatic Jubilee year began. He was thus of the Levitical legal age and so ready to



enter in upon his ministry, a "Lamb without spot or blemish."

## SECTION II.

25. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, *shall* be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times.

The year 4026 A. M. was also 7 and 62=69 weeks of years, *i. e.*  $7 \times 69 = 483$  lunar years, to the instant, from the date recorded by Nehemiah (VI. 1-5), *i. e.* from the date at which the Commandment to build the *Walls* of Jerusalem was "consummated" (as *Motsa*, the Hebrew word translated "going forth" implies!) A writ, decree, or commandment must be legally "served" and "returned" before it can be filed. The original decree of Cyrus was with reference to the Temple only, and was delayed by hostile machinations for many years; at last Ezra "accomplished" it in 3543 A. M., from whence  $69 \times 7 = 483$  full solar years fetch us to the same identical day of the self same Sabbath Jubilee, to wit, January 8th of the acceptable year 4026 A. M. Nevertheless, in its special sense Dan. IX. 25 remained to be fulfilled. Therefore, reports coming to Nehemiah (I. 3) led him to make a direct request of Artaxerxes for permission to *build* the walls and city, and restore the gates (II. 3-6) of Jerusalem, and obtaining the authority he accomplished the matter. This was in the 20th year of Artaxerxes, to wit, 3557 A. M. Thus the very date from which to reckon (the 25th of Elul 3557 A. M. Neh. VI. 15), has been before the equally blind eyes of Jews and Christians for 2335 years. The matter is now revealed in God's due order. The count is verified upon unbroken *lunar* time, 483 lunar years at  $354.367061 +$  days each, fetching us to the 22nd day of Tebeth of 4026 A. M. Thursday, (the 8th of January, 28 A. D.) This is the date of the anointing of the Saviour for his ministry; it being exactly two weeks after his birthday (*i. e.* = 30 years and 14 days old!) and his baptism took place at about 3 P. M. on that day! Thus Gabriel's prediction to Daniel, as to the 69 Sabbaths (of lunar years) from the accomplishment of the commandment to build the walls of the city, began at the end of the 52 days mentioned by Nehemiah, and the line of time was hurled in an unerring trajectory to the "set time" foreordained by Him whose words are sure, and none of which can by any possibility come back void. Nehemiah's name, "The Lord will conduct the man," is sufficiently significant to have pointed to him, and to this date, 25th of Elul 3557 A. M., had not the veil been cast upon us for a purpose; and I chiefly rejoice, now that it is at last made known, in the fact that it will help our *brothers* of the



Tribe of Judah to perceive the Truth and realize the fullness of Ezekiel XXXVII., for verily the Star of Jacob hovers over the East, and thither Israel's eye may turn in confidence.

### SECTION III.

26. And after threescore and two weeks shall Messiah be cut off, but not for himself. \* \* \*

This prophecy refers solely to the *length* of the Saviour's ministry, and was fulfilled to the very hour. This ministry, contrary to the universal acceptance of modern Christians, who make it to have been  $3\frac{1}{2}$  years, was exactly "threescore and two" *literal* "weeks" long, *i. e.* 62 times 7 = 434 days long, no more, no less, and he was "cut off" at its termination, "but not for himself," *i. e.* rather for *you*, and for *me*, even for *all men of all conditions whatsoever*, to be testified in due season. The ministry began at his double anointing, by Water and the Spirit, upon Thursday, January 8th, 28 A. D., at 3 P. M. and lasted until Thursday, March 17th, 29 A. D. (14th of Nisan of that year) at 3 P. M., at which time He said: "It is finished," poured out his spirit that we might all be brought back, in due time, at least into the full stature of Adam before he fall. Now the Resurrection was upon Sunday, the 20th of March, the third day after the Crucifixion, *i. e.* at the Vernal Equinox of A. D. 29, upon the same scale that this current year 1893 A. D. had its autumnal Equinox 1864 $\frac{1}{2}$  years later. [Upon the other familiar scales of time it was at the *Vernal* Equinox of 4742 J. P. = 805 Olymp. (the first year of the CCII. Olymp.) = 781 A. U. C. (Varro) = 778 A. U. C. (Polybius) = 776 A. U. C. (Fabius) = 776 (Nab.)] Moreover all this was necessary to fulfill the Types of the Law, for as a Priest, after the Order of Melchisedec, the Saviour had to be "30 years of age" at the entrance on his ministry, which year of High Priesthood had to be a tenth "Jubilee" after a prominent one. In it he preached Redemption, and yet no man redeemed Him! And so the year passed, and at its termination he became as it were, *i. e.* as to his Priesthood, "one year old," *i. e.* a *yearling*, *i. e.* "a Lamb of the first year," and ready for sacrifice. Who, verily henceforth can be so blind as not to see that herein all things met their antitype, and that hereby is manifest at least the faithfulness of God!

### SECTION IV.

26, \* \* \* And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

27. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice



and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

Finally, the rest of the chapter (Dan. IX. 26-27) refers to the (prince of the) Romans, who came against Judah, and destroyed the city and the sanctuary, in 4067 A. M., which was 7 times 70 and  $\frac{1}{2}$  of 70 years, 525 years from the date of Ezra's commission in 3543 A. M., reckoned throughout as the first year. Here the "weeks" are "generations" of three score and ten years each, and thus the destruction was in the *midst* of such a week. It was also in the *midst* of a "week" of 70 years, reckoned from the Sabbath year 3963 A. M. (B. C. 36), in which Herod besieged and captured Jerusalem, 70 and 35 = 105, 3963 being 1, 4067 is 70 and  $\frac{1}{2}$  of 70 years later! The destruction by Titus was also one Eclipse Cycle of 651 years after that by Nebuchadnezzar, *i. e.*, 3416 A. M. and 651 = 4067 A. M., all inclusive being 652 years.

All of these things and more also, I am constantly setting forth at due length with proof and collateral bearings in the "Our Race Series," the tenth quarterly volume of which is now within the reach of all who will come unto the light, and help me to let it shine in places dark, and to be darker yet before the end of the age.

Now that I lie not, and that furthermore I stand ready to demonstrate these interpretations upon sound scientific principles may be made more clear by an examination of the following consolidated exposition of chronology (Table A), which I have taken from the tenth study (page 153) in the "Our Race Series," entitled "The Measure of History," just issued from the press (September 22d, 1893). It is a net full of "great fishes" drawn to the shore of 1893 A. D.

This harmonized scale of time shows the accurate positions of the several subordinate eras involved, and familiar to historians, over a range of 2,640 years of the Nabonassan Era (top line), and ending with this current year 1893 A. D. (bottom line).

The *birth* of the Saviour was at the winter solstice of 3996 A. M. [=4710 J. P.=774 Olymp (2d year of the CXCIV. Ol.)=28th year of Augustus Caesar=750 A. U. C. (Varro)=747 A. U. C. (Polybius)=745 A. U. C. (Fabius)=745 Nab.=4 B. C. Common.] The Annunciation to the Virgin was therefore at the preceding *vernal* equinox; and His resurrection was the 32d vernal equinox thereafter. (Spica in the sign of Virgo seems to have been the star of Bethlehem.) Verily this Man fulfilled all the chronological prophecies bearing upon the *first* advent and must have been the promised Messiah, whose *second* advent is at hand!



## HARMONIZED SCALE OF TIME,

A. M. Sept. Eq.		J. P. Jan. 1st.		A. U. C. Apr. 21st.		Nab. Feb. 26		B. C. Jan. 1st.	
3252		3967		Olymp. July.		1		747	
742 yrs.		742		31		742 y's. 182 + d's		742 yrs.	
3995		4710		747		42		28	
Dec. 25		A Ω		750		Aug. 29		Dec. 25	
3996		4711		745		745		43	
3997		4712		751		746		44	
3998		4713		752		747		45	
Jn. 1st		4714		753		748		46	
4000		4715		754		749		47	
1890 yrs.		1890		755		750		1890 yrs.	
5891		6606		2643		2641		1893	
		2670		2646		2641		O. S. C	



Now to show that the last line in the foregoing table (A) agrees with our best modern chronological and astronomical judgment, as set forth in the standard almanacs, I submit another page, (table B), embodying the recognized scientific admissions of the Greenwich and Washington Observatories as set forth in their respective Official Nautical Almanacs for the current year. Any one may verify this, and as every one accepts the almanac without question I submit that it is the height of folly to cavil at the selfsame data when used to effect a practical demonstration of history!

At any rate let the Scribes, Pharisees and Hypocrites, who pretend to have a controversy with my anxious figures, note well my line of entrenchment! Henceforth their quarrel is rather with Greenwich and Washington, and when they shall have overthrown the sound astronomical wisdom of the Anglo-Saxon race, by which all those who go down to the sea in ships do well to place their faith, it will be time enough for me to rectify my data! Until then my own duty is plain, and its guarantee among sensible men is established.

The conclusion of the matter is this: The data given in Table B being already accepted by the scientific world, the last line of Table A must be equally acceptable. But if that line is accepted then the whole 2,640 years shown in Table A must also be accepted as there set forth and harmonized! This, then being my impregnable position I leave it to my God to awaken my neighbors to the genuine honesty and concern with which I testify to His eternal Truth, and to their eternal peril if they, having eyes and ears, continue longer to treat my efforts to be heard with such reckless scorn, undignified ridicule, or careless neglect, as has characterized its reception during the past four years. Truth is mighty and will prevail, and while I am well satisfied that the next generation will accord my work its due recognition, it is chiefly from those of my own generation who *must go through the* COMING CRISIS, that I crave a hearing. This thing, now sounding in your ears, is from God above, and I am as unworthy to proclaim it as any of my fellow mortals. The matter has come to *me* "by books," and, I feel confident, to *you* "by grace." May the Father of All who revealeth in secret, open the eyes of your understanding and lead you to investigate these solemn truths. It is high time to procure wisdom, and as the Bible is an inexhaustible source it behooves all men to go humbly to it and without delay, for surely we stand at the threshold of eternal issues! C. A. L. TOTTEN.



**HARMONIZED.****Chronological Eras and Cycles**

FOR

**1893 A. D.***Vide Official American Nautical Almanac.***CHRONOLOGICAL ERAS.**

The year 1893, which comprises the latter part of the 117th and the beginning of the 118th year of the independence of the United States of America, corresponds to—

The year 5891-2\* A. M. on the True Scale of all past time—the year 5892 commencing at autumnal equinox September 22d for Solar time, and on September 11th for Jewish time; and to—

The year 6606\* of the Julian Period;

The year 7401-7402 of the Byzantine era, the year 7402 commencing on September 1st;

The year 5653-54 of the Jewish era, the year 5654 commencing on September 11th, or, more exactly, at sunset on September 10th;

The year 2646\* since the foundation of Rome, according to VARRO;

The year 2641\* since the beginning of the era of NABONASSAR, which has been assigned to Wednesday, the 26th of February of the 3967th year of the Julian Period; corresponding, in the notation of chronologists, to the 747th; and, in the notation of astronomers, to the 746th year B. C. Common†;

The year 2670 of the Olympiads, (or the second year of the 668th Olympiad) commencing in July, 1893, if we fix the era of the Olympiads at 776½ years B. C., or near the beginning of July of the year 3937 of the Julian Period‡;

The year 2229-30 of Alexander's accession, 2230 commencing in July of 1893 A. D.;

The year 2205 of the Grecian era, or the era of the Seleucidæ;

The year 1609 of the era of DIOCLETIAN;

The year 2553 of the Japanese era and to the 26th year of the period entitled "Meiji."

The year 1311 of the Mohammedan era, or the era of the Hegira, also begins on the 15th day of July, 1893.

The first day of January of the year 1893 is the 2,412,465th day since the commencement of the Julian Period, according to the Nautical Almanac, but we make it to be one greater to allow for Joshua's LONG DAY (47½ hours duration. See Study No. Two, Our Race Series.)

**CHRONOLOGICAL CYCLES.**

dominical Letter	.	.	.	A	Solar Cycle	.	.	.	.	26
fact	.	.	.	12	Roman Indiction	.	.	.	.	6
lunar Cycle or Golden Number	13				Julian Period	.	.	.	.	6606

\*To verify these against our own work see last line of General Table of Harmonized Scale, page 153 of Study No. Ten, Our Race Series.

†The American Nautical Almanac gives preference to the astronomical date 2640. e, as chronologists, give preference to the chronological one, 2641.

‡This agrees with the American Nautical Almanac, as we place the beginning of the Olympiads chronologically one year earlier than they do, as all chronologists of late are now agreed upon.



# PUBLISHER'S NOTES.

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## AN ALMANAC FOR THE PAST 6000 YEARS!

(Revised Edition, October, 1894.)

### **"ALL PAST TIME,"**

BY PROF. J. B. DIMBLEBY,

LONDON, ENGLAND.

This valuable universal Almanac has just been revised and reprinted. It is one of the most comprehensive works upon the consecutive Chronology of the World ever published, and should be in the hands of all Biblical Students.

We have imported a limited edition of this work, and will mail it to any address, free of postage and duty, on receipt of \$1.00.

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## A BEAUTIFUL HOLIDAY PRESENT!

We recommend the following to such as desire a useful and tasty article for the Holidays. It is the invention of Professor Totten, and is called

### **THE OPPORTUNITY CALENDAR.**

It is calculated for 1895 A.D. Its advantages over all others are as follows: printed in plain, large, black figures; gives moon phases; gives moon eclipses; gives sun eclipses; gives legal holidays; gives church festivals; gives serial day of year (for computing interest, etc.).

There is also contained in same box the **NEW GAME OF TOTO**, which teaches the Calendar to all. Price, postpaid, in paper box, handsomely lithographed, 50c.; in leather, \$1.00.

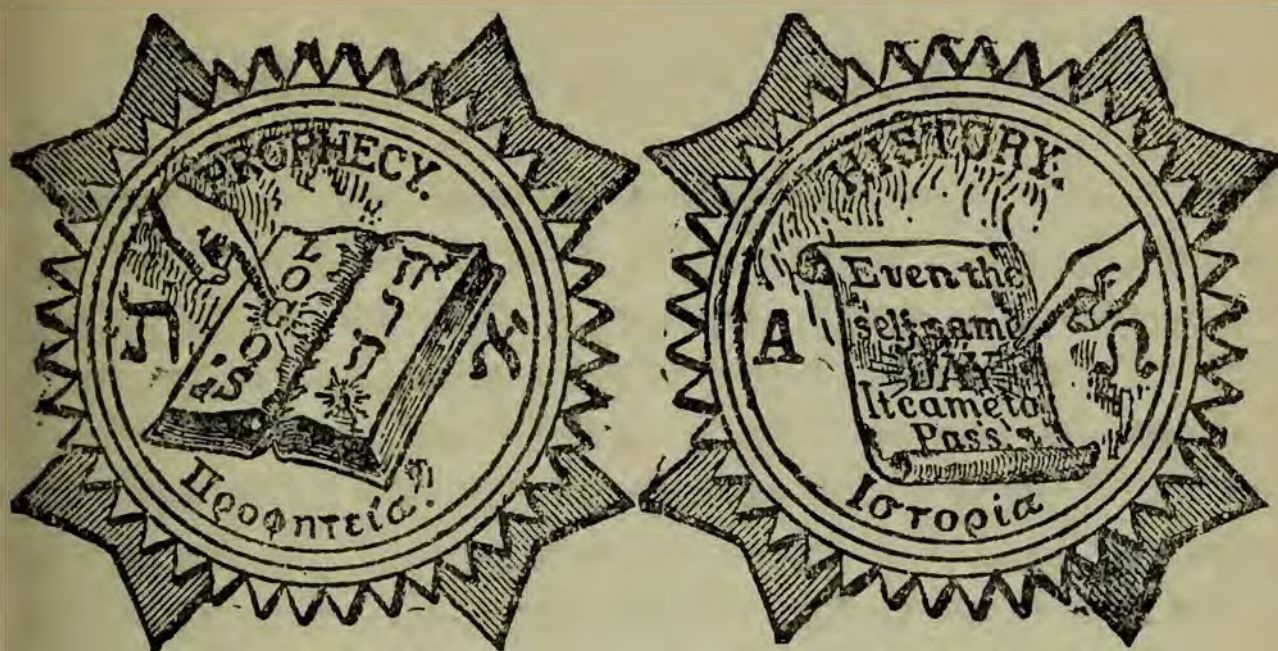
OUR RACE PUBLISHING COMPANY,  
New Haven, Conn.



Double Number.

Price 20 Cents.

# THE OUR RACE NEWS-LEAFLET



"The King's business requires haste."

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Nos. XX., XXI., Illustrated. *Second Set.* OCTOBER, 1894.

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## CONTENTS:

The One Year Ministry Established.

FROM

Moses and the Prophets,

Christ and the Apostles,

Clemens and the Fathers.

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NOTES AND QUERIES.



# NOTICES.

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## OUR RACE NEWS LEAFLET.

The price of this publication is relatively high because its constituency is relatively small. We not only have no capital but as our work is not popular it does not reap patronage enough to compete with the world's prices. We are satisfied that those who are helping us in the effort understand all this. When our lists increase enough to warrant it we shall either enlarge the Leaflet or throw in extra issues. In the meantime we must keep out of debt. Our present aim is to issue this Second Set of Leaflets (Nos. Fourteen to Twenty-Six inclusive) in *double* numbers so as to close it with the current year, 1894 A.D., and thus be able to recommence, if possible, with the civil months of 1895 A.D. The delays that accompany all the phases of our effort are also inevitable, and patience is an additional expense which must be freely extended towards us, by all who desire to know what the outlook is from our own particular point of view.

C. A. L. TOTTEN, *Editor*.

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## OUR RACE SERIES, IV., 1894.

The prices of this publication are as low proportionally as those of the News Leaflet are high. The IVth Series has now begun its course, Study No. Thirteen, Facts of Copper, or The Key of History, being ready to mail. Price 75 cents (50 cents to former subscribers). Price for entire Series \$2.00 (includes Nos. Thirteen, and Fourteen, Fifteen and Sixteen when issued). Study No. Thirteen is an important volume.

OUR RACE PUBLISHING COMPANY,

New Haven, Conn.



## THE AVOCATION OF OUR LORD AND THE LENGTH OF HIS MINISTRY.\*

"It seems to me that Prof. Totten has at least presented a chronological proposition of such fundamental importance, that it is our duty as Christians to spread it out upon our tables and examine it with earnest thought and Biblical scrutiny.

"Events are now moving, as we ourselves profess to believe, with rapidity toward a serious consummation in the world's affairs; and Prof. Totten finds that the shortening of the times has taken place as it were all along the line ever since Joshua's Long Day. He is either right or wrong. Hence, it is fair to ask, in all seriousness, who has produced evidence against his propositions?

"I do not suggest these thoughts as a follower of the professor; but rather as a seeker after the truth; and in the matter of chronology, at least, this student has both a strong case, and yet an unanswered one—a case filled with novelties, yet a new one perhaps only in the sense of the old; for the facts appear to array themselves upon his scheme of time far better and more reasonably than upon that of any predecessor.

"His main conclusion is, that 1899 A.D. is 5897 A.M., and that Joshua's Long Day occurred in the year 2555 A.M., since when the general equation of the times has been shortened from the Solar to the Lunar scale. Hence  $5897 - 2555 = 3342$ . But 3342 Solar years are equal to 3445 Lunar ones. Hence, upon the combined gold (solar) and silver (lunar) basis there will have been just 6000 'years' (2555 s. plus 3445 l.) at some particular interior date of 1899 A.D.

"It is not, however, to this in particular that I now desire to call special attention; but to his remarkable exegesis of Gabriel's prophecy as to the 70 weeks, the 69 weeks, and the length of the Saviour's avocation and ministry. In a triple cord of time, not easily broken, he traces the 70 weeks, or 490 years, to the same identical day in the fifteenth year of Tiberius Cæsar, as the date of the Saviour's baptism and manifestation, *scilicet*, 70 'Sabbatic years,' year by year (hence, 490 years in all), from the fourth of Darius Hystaspes, scored off upon the Post-Exilic Jubilee Scale, fetch us to 4026 A.M. This is cord No. 1.

"Again, 69 weeks of strict solar (golden) years from the era of Ezra fetch us to the very same date! This is cord No. 2.

\* From the *Herald of Life*, August 1, 1894. Page 365! We quote this article because it puts the case concisely and enables us to introduce the tables (already given in Studies Nos. Eleven and Twelve) as recast into B.C. and A.D. years, instead of A.M. years, which many find difficult to follow.



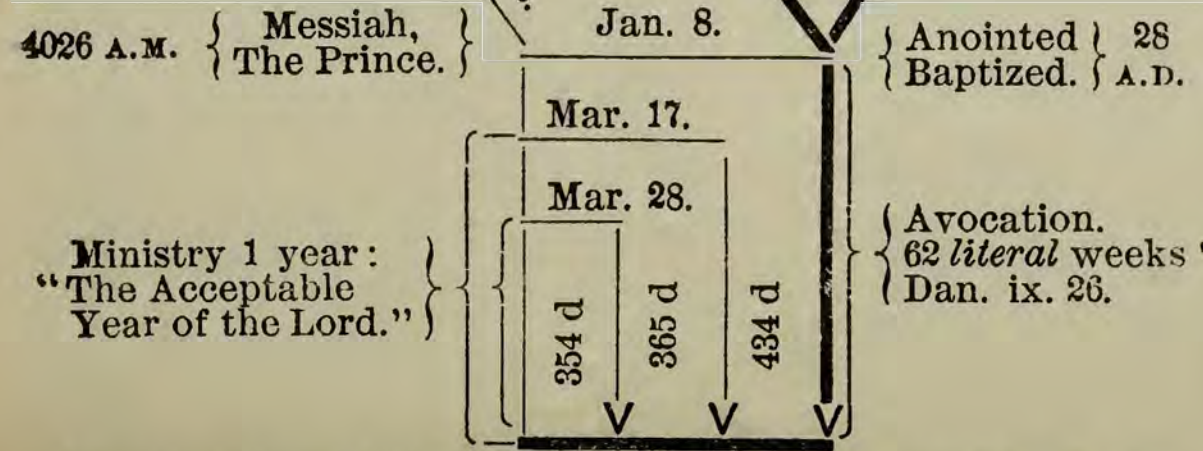
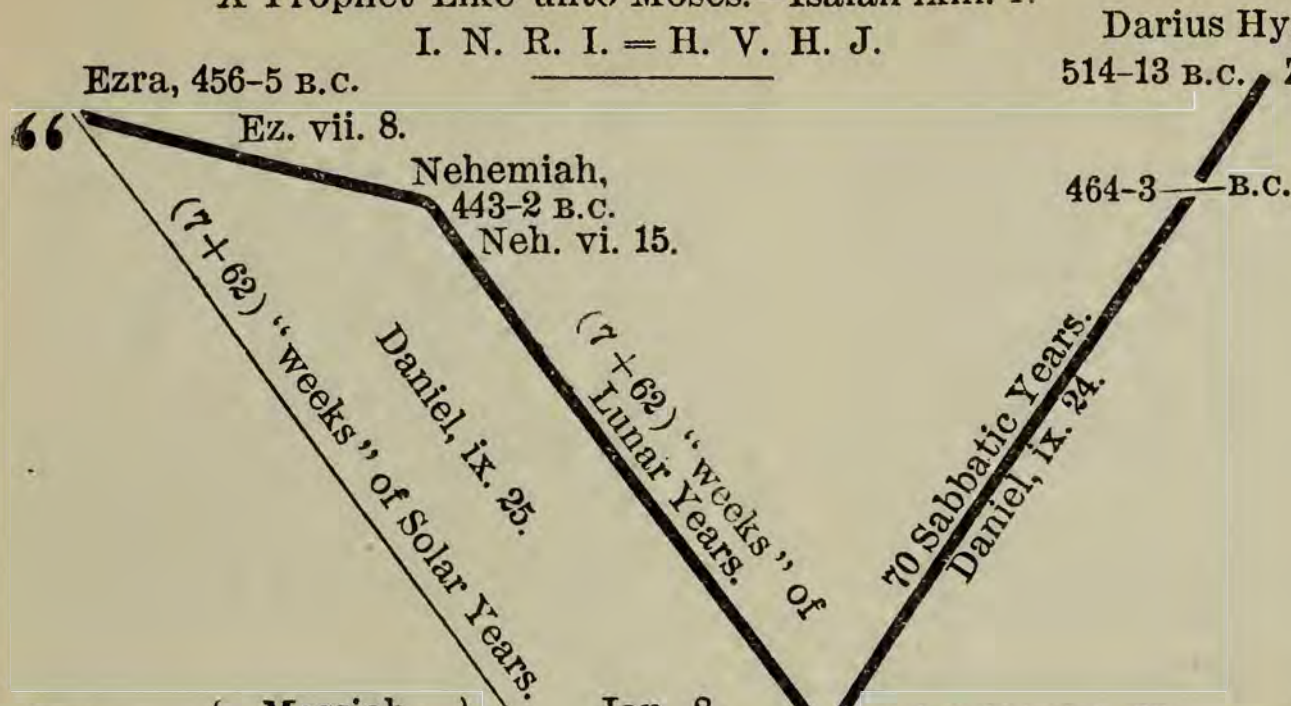
# “WHEREFORE RED IN THINE APPAREL?”—Isa. lxiii. 2.

A Prophet Like unto Moses.—Isaiah lxiii. 1.

I. N. R. I. = H. V. H. J.

“A measure of wheat for a penny.”

—Rev. vi. 6.



Crucified Nisan 14th, 4027 A.M., Thursday, March 17th, 29 A.D.  
 “This is Jesus of Nazareth, The King of the Jews.”  
 (Nisan 14th, 3789 A.M., Modern Jewish Count.)

“For the day of Vengeance is in mine heart, and the Year of my redeemed is come.”—Isa. lxiii. 4.

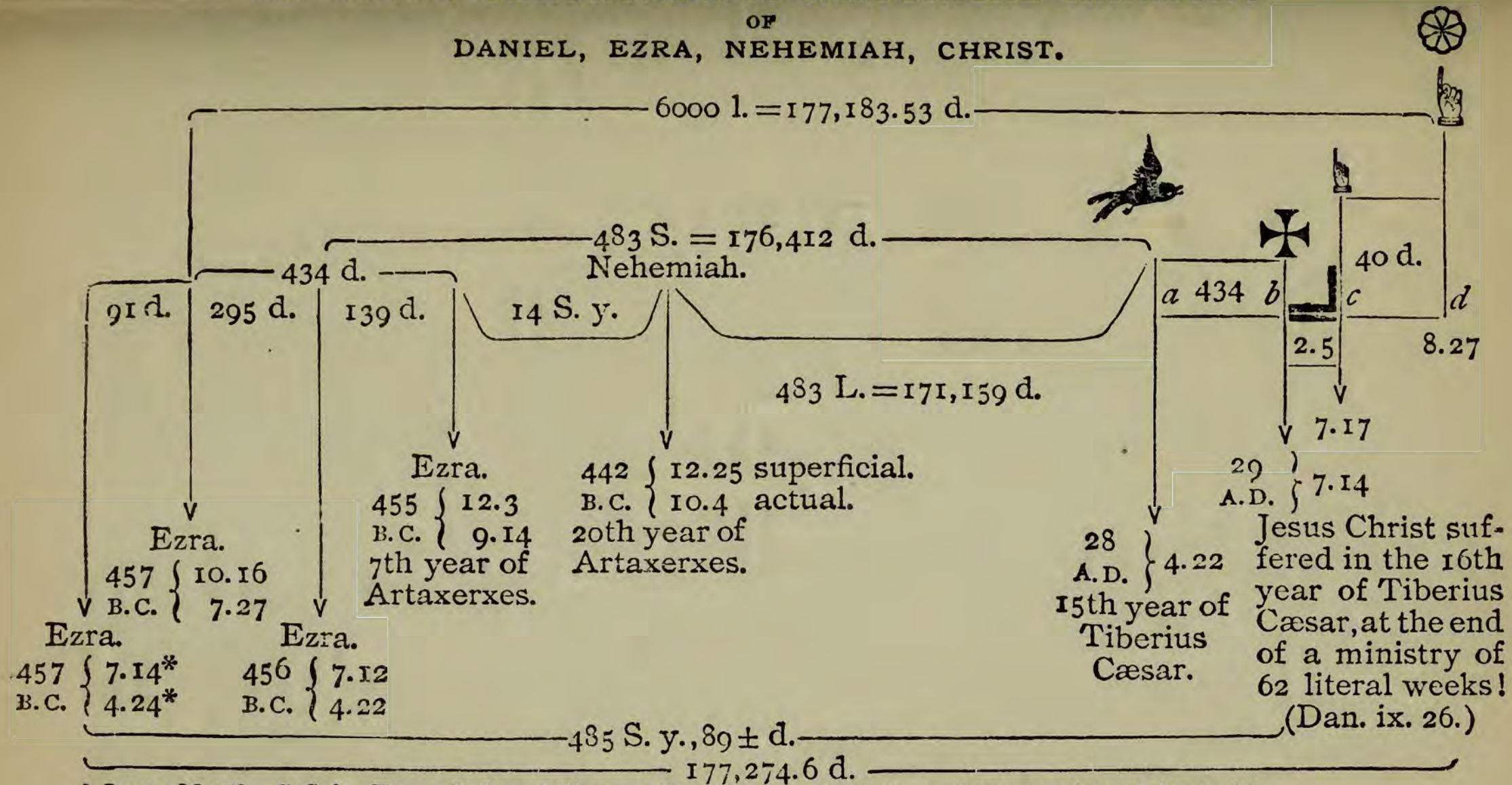
**E** T A LITTLE WHILE AND  
 he that shall come will come, and will  
 not tarry.”—Heb. x. 37 ; Hab. ii. 3.

**ARE BOUGHT WITH A  
 PRICE!”**

—I. Cor. vi. 20.



## OF DANIEL, EZRA, NEHEMIAH, CHRIST.



l. Lunar Month; S. Solar Year; L. Lunar Year; a Baptism; b Crucifixion; c Resurrection; d Ascension.  
\* Month and day of month in all similar cases.

I am doing honest, careful and laborious work in the cause of Eternal Truth, and find that the stars in their courses still fight against Sisera. Why not come over to the winning side and send your names in for further information to C. A. L. TOTTEN, New Haven, Conn., Box 1333.



“ Finally, 69 weeks of accurate lunar (silver) years [from the Era of Nehemiah] fetch us to the same date. And this is cord No. 3.

“ The Saviour being thus identified, baptized, and manifested at this focus of chronological rays, the professor proceeds to show that the cord of time is twisted down the scale for just 62 literal weeks, or 434 days further, which fetch us to the date of its ‘ cutting ’ at the crucifixion !

“ Into this remarkable solution the professor sweeps the whole array of chronological prophecy and sacred typology; and to my mind proves his case and establishes his system; or rather, discovers the truth of God’s system !

“ Why should this surprise us? Has not the church lain in error for almost 1900 years concerning almost every line of sacred fact and promise?

“ But though all this is far too deep and beautiful a topic to be condensed into even an entire issue of the HERALD OF LIFE, the professor has condensed its outlines into two consummate diagrams,\* which I have requested permission to present with this article, in order to illustrate the subject and induce my fellow-searchers after truth to procure at least the Third Series of his Studies (Nos. 9, 10, 11, 12), and from their argument to judge of the solution for themselves.

“ It is safe to say, that no such chronology as this has ever before been presented. If it be true, the world has yet to reconsider Prof. Totten’s work; for its history must be adjusted to his scale of time; and if it be false, the church has a still more difficult task before it; for the law and the prophets seem to stand upon his side of the case, and confusion to be unfolded in the accepted text-books upon which much of our chronological argument depends.

“ Prof. Totten is dealing with *facts*—historical, chronological and astronomical—not preaching dogmas; and it behooves us all to give an ear unto his message; at any rate, long enough to be able to give a *reason* for our rejection of his propositions.—H. B. B.”

### COMMENTS.

\* \* \* All study, as to the “ Times and Seasons ” of the *Second* Advent of Jesus Christ is manifestly a futile effort, a mere waste of time, unless it rests upon an absolute understanding of the times and seasons of the *First* Advent ! We maintain with impregnable logic, that the former cannot be determined if the chronological conditions that surround the latter are left indeterminate in the general premises; and, conversely, we maintain, that the solution of the latter having been vouchsafed, we have a guarantee that the former may now be sought out.

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\* See pages 102 and 103.



Now, upon the foundation of the true chronology alone these former facts are at last coördinated and spread out so as to plainly harmonize the ancient records, and the whole array of prophecy and type lends the solution credence, so that our little band of students stands in a unique position as to the further prosecution of the task. We are in fact encouraged to go on, even as it were by direct revelation, for the authority of the facts vouchsafed to our Studies is nothing short of what Daniel obtained by "books" in similar premises.

We stand fearlessly upon this foundation of fact, and are personally confounded on it in the sense of our own utter unworthiness. We have nothing to boast of, but the facts boast, and for them we give all glory to the God of Truth. Which things being so, it behooves us to present them in as many forms and phases as possible, so that by line on line, and precept upon precept, by multiplied illustration and reiterated harmony they may be made perfectly plain to all and forever after fixed.

For as all the signs around us agree that we, of "this generation," stand at the very edge of man's allotted six working days, and as the chronological circumstances of the First Advent have thus been set in order for us, we are satisfied that at least the general conditions that surround the determination of the date of the second are the next and legitimate objects of investigation, and must henceforth occupy a more earnest attention on the part of the wise who have square scriptural assurance that they will be enlightened when the proper time herefor arrives.

Many beautiful graphic demonstrations of our solution to the First Advent Chronology suggest themselves. In Study No. Eleven we set forth its skeleton in A.M. years, but since then have recast it into the B.C. and A.D. scale, with which its terms may become more intelligible, to such as are not quite familiar with the general principles set forth in the several studies (see p. 102).<sup>\*</sup> And in further simplification of this matter we have also recast into the same familiar terms the more general scheme of time, set forth in Study No. Twelve, p. 262, but need not reproduce it here as it occurs in Brother H. B. Brown's article, already quoted (p. 103).<sup>\*</sup>

But, as a "three-fold cord is not quickly broken" (Eccl. iv. 2) perhaps the following graphic and explanatory diagram of Gabriel's prophecy to Daniel will appeal with axiomatic force to certain minds. It is only another way of presenting the same solution, to-wit:

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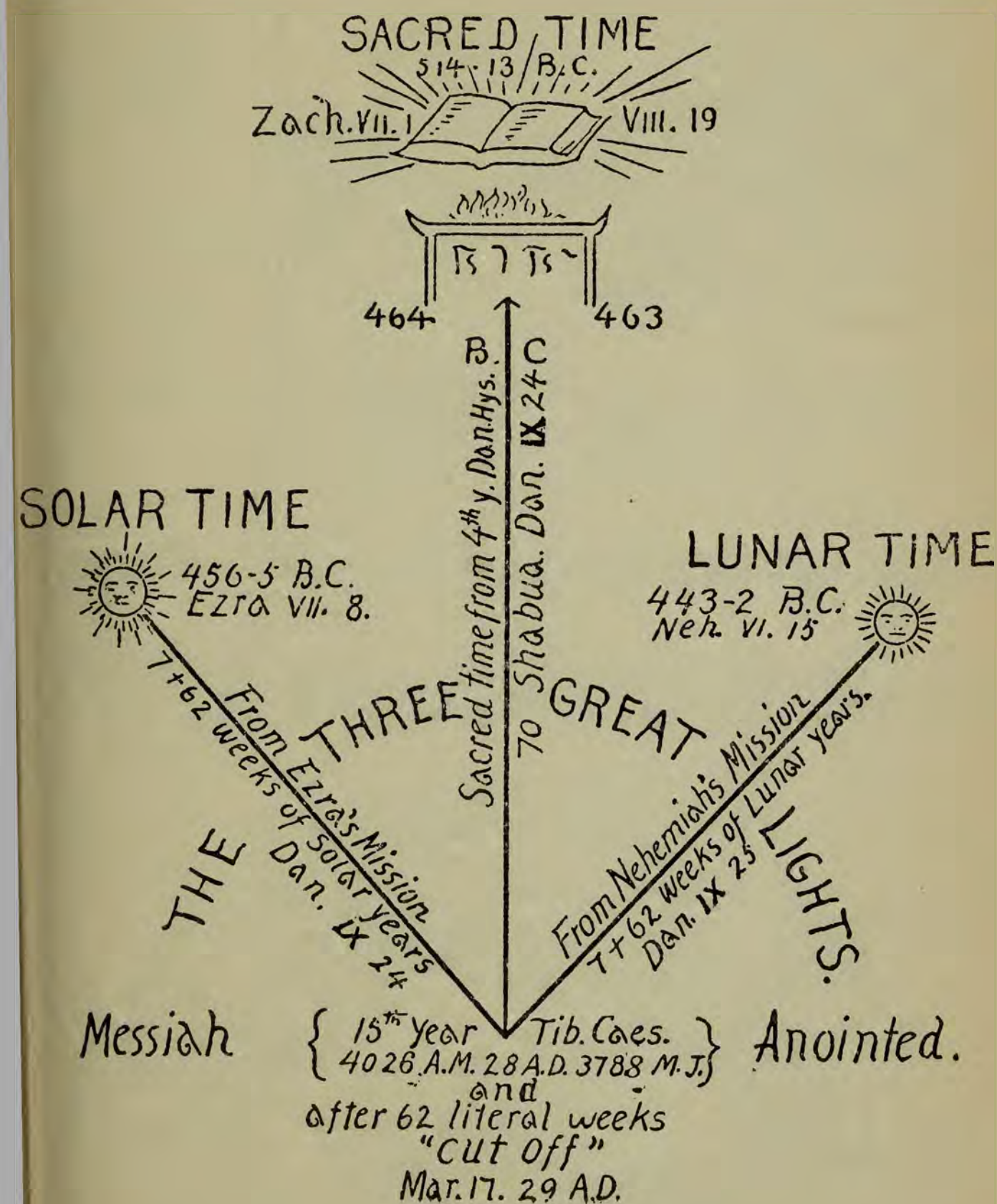
<sup>\*</sup> We have a few electro-plates of these diagrams and will loan them to any one who, in the cause of Truth, will secure their introduction into the journals of the day, for a limited number of insertions.







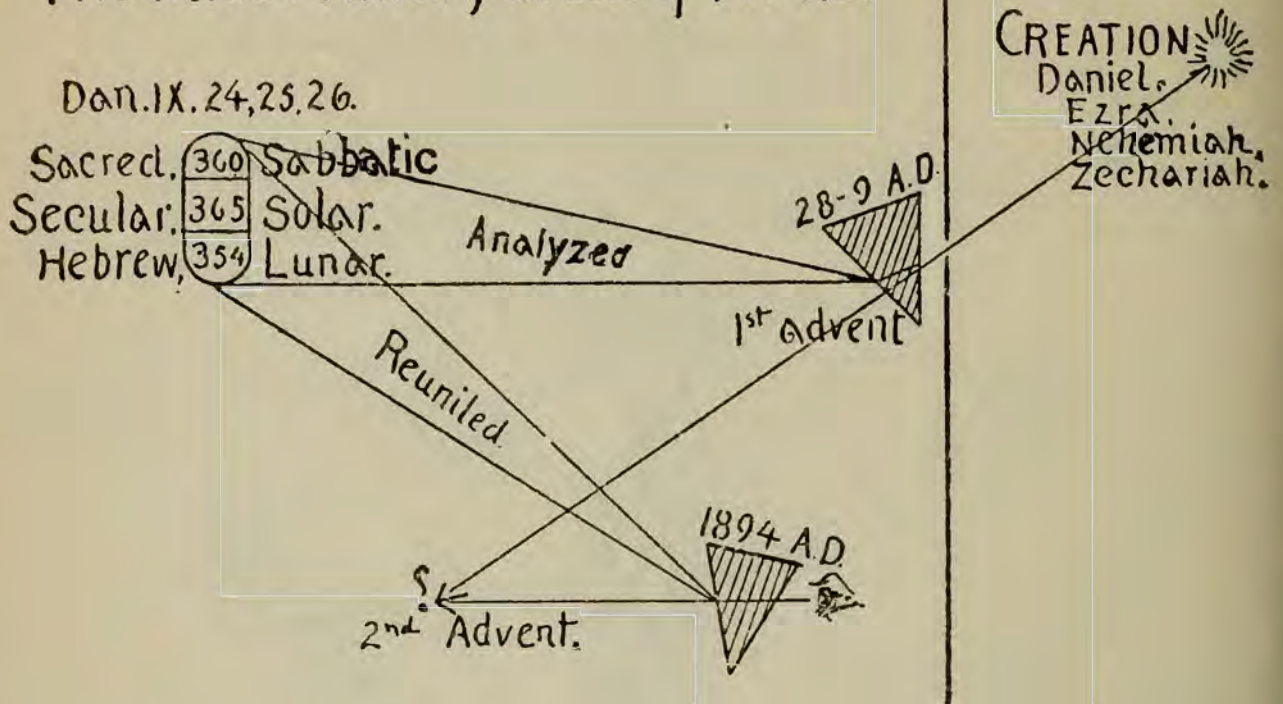
Again, to focus all the light upon it that there is, to-wit, that of the Greater Solar Light, that rules the day, and of the lesser Lunar Light that rules the night, and finally, the light of God's own Revelation, which rules his Sacred Times and Seasons, we have the following equally graphic, suggestive and satisfactory illustration:





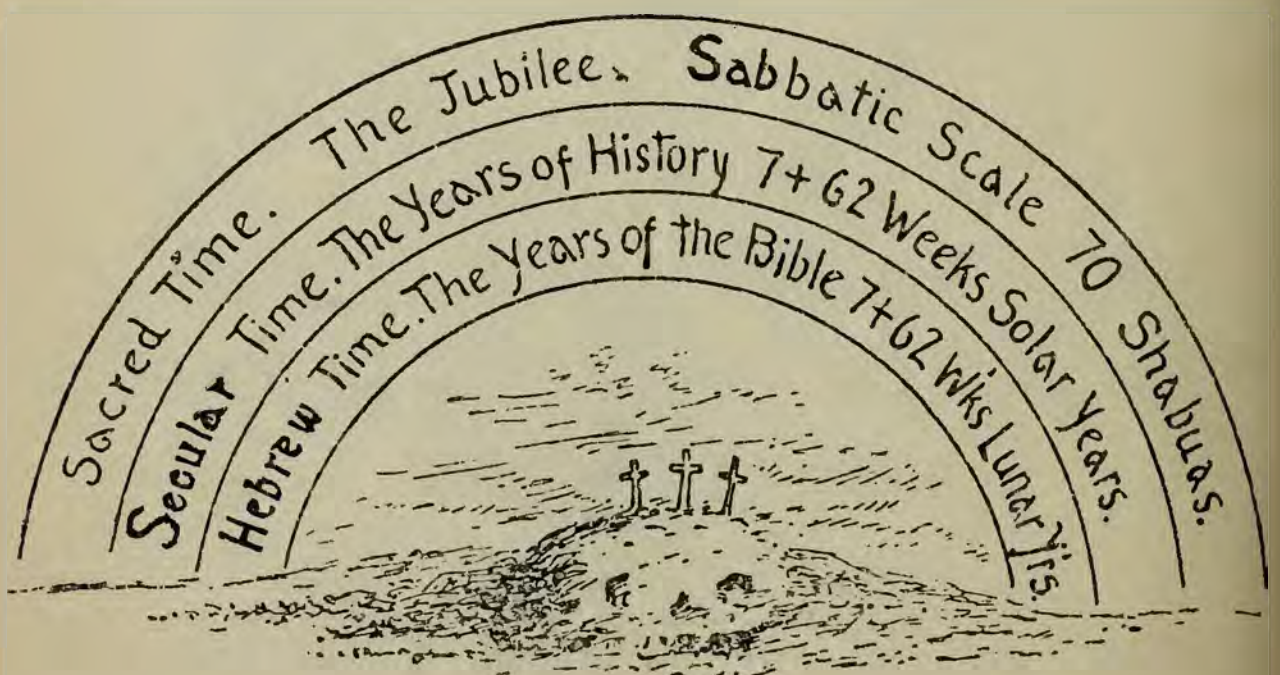
Again, the same idea is beautifully illustrated by the spectrum analysis, whereby chronology as it were, is resolved itself into its three primary degrees of demonstration, or conversely the three elements of light are caught at the second prism and united into Truth; from which we have the following:

### The Three Primary Orders of TIME.



### THE CHRONOLOGICAL SPECTRUM ANALYSIS.

And the same grand truth is expressed by the Rainbow of Promise that shone against the gloom of Calvary.



THE TRIPLE BOW OF PROMISE.



# CHRIST'S MINISTRY ONE "ACCEPTABLE YEAR."

## THE CASE ESTABLISHED.

*"But if he will not hear THEE THEN take with thee two or more, that in the mouth of two or three witnesses every word may be established,"—Matt. xviii. 16.*

\* \* "With the learned and judicious Newcome," says the far more accurate Dr. Lant Carpenter, "I am content even to differ with the ancients, provided I agree with the Gospels," and as Christ and the Evangelists, rightly understood, cannot possibly disagree with Moses and the Prophets, we ourselves are much the more content to disagree with the modern school of Biblical criticism and exegesis, provided we agree with the earliest of the fathers in the premises concerned, and stand with them upon the whole Bible, "as written and for the purpose written," although the entire firmament of the modern system of theology falls down upon us.

But there are ancients and ancients, and I stand with them only who are the most ancient—with the primitive Christian Fathers, properly so-called, who only had and held the faith as it was once delivered to the saints. The Saviour, after his resurrection, began at Moses and all the prophets, and expounded to his disciples all the Scriptures concerning himself. Four of these disciples wrote the Gospels which harmoniously detail his early life, and lead up to its brief culmination without any discrepancy whatsoever. While these men lived, and to the third and fourth generation of those whom they taught, the truth survived. These only were the days of primitive Christianity in any true sense of the word, and I believe there is evidence to show that it survived among these children of them that feared the Lord until this fourth generation was fully over. St. John wrote his Gospel about 4080 A.M. Four generations of 70 years are 280 years, and fetch us down to 4360 A.M., and thus to the last days of Primitive Christianity as such. At this time began the "hour" of 153 years, during which the ten horns of the nondescript beast rose, and during which Primitive Christianity was on a continual wane, even to 4513 A.M. Then began that still more dismal "hour" of 153 years, during which the little or eleventh horn, "with eyes and a mouth speaking great things," came up among the other ten, and, having finally sucked up three of them began its own course as the abomination of desolation,"—a course not altogether boldly drawn until 4666 A.M., but plain enough well before that (19-53 A.D.) to be a subject of clear and distinctive recognition as the Anti-Christian Church.



## THE UNIT OF CHRONOLOGY.

Now, the Church of the Apostolic days, and of the three or four succeeding generations, was not all pure and primitive, but the spiritual children of the really pure remained more or less primitive. Meanwhile, the leaven of antichrist already worked and confusions began to disturb the councils from the very start, as St. Paul himself doth testify. Going however to the real and recognized fathers of these early days for testimony as to specific articles of faith and fact, we find a remarkable unanimity as to all the prominent matters, and as to the length of the ministry, the further we go back, the shorter it was known and believed to have been.

Let us then review and present some of the evidence. Modern scholars tell us that "By the ministry of Christ is understood the period between his Baptism and his Crucifixion." This is generally true, for so all hitherto have understood the matter, but to the readers of the Our Race Series and News Leaflets we have defined this era better and more accurately as that of his Avocation (62 literal weeks), while the ministry as such is confined either to the solar period (365 days), stretching from the beginning of his miracle at Cana of Galilee, in the 15th year of Tiberius, or to the lunar period (354 days), extending from the 14th of Nisan soon after, but also in the 15th year of Tiberius; or better, from both to the 14th of Nisan in the next or 16th year of Tiberius. That is, the Avocation was 62 literal weeks' long, or 434 days, and the ministry proper was one soli-lunar year—the very UNIT of chronology! This term,  $69 + (11 + 354)$  wisely applied\* gives us the true key to Prophecy and History.

## VARIOUS HYPOTHESES.

Now, all sorts of opinions have been held upon the length of the ministry. We have the *bi-paschal* system, which was the earliest, and is correct, to-wit, the one that included *two* passovers only; the *tri-paschal* (three passovers); the *quadri-paschal* (four passovers); and even the *quinqui-paschal* (five passovers)!

"No one of the Evangelists has specified the time between the Baptism and the Death of Christ: and from the nature of the case the decision of the question is left to be made on considerations which are alike open to the learned and to the unlearned." Now, while a little learning is a dangerous thing, a great deal thereof may prove to be far more disastrous, if not seasoned when in religious premises by specific faith. Rather give us

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\* Strictly  $68.7577 + (10.8752 + 354.3670)$ .



either poverty nor riches, but convenient food and sufficient clothing for our naked judgment, than leave us to pluck a fig leaf as the necessity of our own presumption.

In the false Eden of our exile, what a travesty we have had played upon us by those who have merely copied ancient writings, and guarded them by the flaming weapons of their own creation. During the Middle Ages they guarded every approach to the only tree of knowledge that there was within man's reach—but the trespass took its due and ordered course, and while the eaters got but little for their pains they succeeded, by the irony of retribution, in spoiling what was in reality only a bold sacrilege, and in restoring access to the way of life which a Redeemer had made free to all. The evil be to those who made the matter of but little learning possible, and the good to those who took whatever they could seize in the Reformation. "The truth, the whole truth, and nothing but the truth," can harm no man, and if the unlearned have been kept from the truth as it is in Jesus Christ, and so have gone astray when they have taken it by violence, it can only be the fault of such of the learned as endeavored to put seals upon it without any right, and who now are hardened to the very errors they inculcated, while the eaters find salvation after all; for as they do believe in Jesus Christ they have access to the Tree of Life, and may live forever and with less and less danger, in that their knowledge cannot but draw nearer, for ever nearer, to the truth; for, as the gospels imply what they do specify, the unlearned after all are in a fair way to get back at them and live forever in spite of their more learned former oppressors. The gospels fix the beginning of the Ministry to the 15th year of Tiberius Cæsar, and the "Acts of Pilate" fixed its end in the 16th year; we have learned this at last, and are determined to investigate the matter further without heeding the interdictions of the teachers who hid it.

'Uniform historical tradition, either grounded upon, or supported by the 'Acts of Pilate,' had fixed the close of our Saviour's Ministry to the 16th year of Tiberius Cæsar" (Gresswell, p. 422). N. B.—This *fixes* the last Passover season of our Saviour to A.D. 29. Gresswell held to the *quadri-paschal* theory in spite of this admission!

#### THE LIMITS FIXED.

Clemens Alexandrinus states that some, who accurately understood matters, referred the death of Christ to the 16th year of Tiberius. Those who took into account the gospel of John, did not do otherwise than place the Crucifixion in the 15th year of Tiberius. . . . But whether they placed the



Death of Christ in the 15th or 16th year, they must have regarded his ministry as not including more than two pass-overs" (Carpenter's "Harmony of the Gospels," p. 14). This was the case in general, and of course so in the days of the fact thereof, but does not necessarily follow, subsequently, for some since have placed the birth of the Saviour six years before the Common Era, and so were enabled to begin his ministry at 30 years of age, proportionately early. Those who work upon this *theory* might punctuate the last year (28-29 A.D.) only, as the "acceptable" one, and thus appear to satisfy all the conditions save those that relate to the Saviour's actual age at death—for they might be ignorant of, or dare to violate, or even violently ignore the equally exacting historical condition that surround his birth!

The death of Herod the Great, and the Enrollment of the Roman Empire two years before it, together with the confiscation of the Sceptre of Archelaus ten years later, introduce conditions that are quite as determinate historically, as those that fix the termination of the whole matter to the acceptable year running from Nisan, 28 A.D. to Nisan, 29 A.D.

Now, in our consecutive study of this matter *in loco* (Study No. Fourteen), we shall prove the date of Nativity to have been December 25, 4 B.C., and that of the Crucifixion to have been March 17, 29 A.D., so that within these limits, and covering its final 62 weeks specifically, all of our work must harmonize or fall to pieces. And it does harmonize so far as we have yet been able to test it, with every phase of the conditions imposed by Type, by Prophecy, by History, and by Arithmography, or the interior science of all things, in so far as we know its rudiments.

"The opinion which has been prevalent ever since the time of Eusebius, is, that the ministry of Christ included *four* pass-overs, or between three and four years; but this, to use the words of Mr. Benson, 'was totally unknown to the Christian Fathers of the first three centuries.'\*" Upon this hypothesis is founded the very valuable (?)† *Harmony of Archbishop Newcome*, which was much framed upon that of Leclerc, together with Dr. Doddridge's, Mr. Gresswell's and various others."‡

"Whiston and Macknight framed their respective harmonies upon the supposition that the ministry of Christ included *five*

\* See p. 254 of "The Chronology of Our Saviour's Life, or an inquiry into the true time of the Birth, Baptism, and Crucifixion of Jesus Christ by the Rev. C. Benson, M.A., Trinity College, Cambridge.

† We query this because we cannot call that valuable at all which assists the side of error; indeed, to the extent that any one's work confirms error to that degree is it the opposite of valuable!

‡ "The Diatessaron" by Prof. White, and most of the library of chronological work upon the shelves is based on this hypothesis.



Passovers. Scaliger, Sir Isaac Newton, Stillingfleet and others, adopted the same opinion, but the tendency of the critical scripturalists of the present day § is to shorten, not extend, the period assigned by the prevalent hypothesis."

#### THE PRIMITIVE BELIEF REVIVED.

"The prevalent opinion during the first three centuries was, whatever its foundation, that the ministry of Christ lasted not more than a year and a few months" (weeks ? C. A. L. T.). Influenced by this consideration, and by the examination of the first three gospels, Dr. Bentley adopted the *bi-paschal* system. From him it was communicated to Dr. Hare; and by him to Mr. Mann, afterwards Master of the Charter House, who defended it with much learning and sagacity in his work on the "True Years of the Birth and Death of Christ," first published in English in 1733, and afterwards in Latin in 1742. Upon this principle Mann constructed a chronological arrangement of the Gospel History, and Dr. Priestley formed a Harmony upon it."

But Mann and Priestley, besides transposing the fifth and sixth Chapters of John, stumbled over John vi. 4, holding that the words *το πασχα*, *the passover*, were not in the original gospel, and Bishop Pearce argues that the whole verse is spurious! So does Mr. Page in his Harmony appended to "New Light from the Old Eclipses."

Our own purpose is to harmonize rather than disturb the gospels, and we find no difficulty with the verse, or the arrangement. St. Luke records this miracle in that same portion of his gospel (ix.) in which he says (ver. 51) that the time was come for Jesus to be received up, and "resting on the prevalence, during the first three centuries, of the belief that our Lord's ministry did not extend beyond one year, in connection with the fact that there is no record of transactions at more than two festivals that were *certainly* passovers, Gerald John Bossius came to the conclusion as highly probable, that the passover referred to in John vi. 4 was that at which our Lord was crucified." It is a presumption in its favor that, without any alteration of the text, the short ministry and the genuineness of this verse accord with what some of the most learned chronologists—Scaliger in particular, though he himself rejected it—and Patavius—have pronounced to be the most ancient opinion respecting the duration of our Lord's ministry.

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§ 1835 A.D. Carpenter. And this is so, for reckoning back from 1894 A.D. even to our own labors there has been vouchsafed so much that squares many of the elements of the solution into their proper place) 70, 80, 120, 360 years, etc., respectively, we reach the utmost limits of this reawakening to the truth.



Both the opponents and advocates of the short ministry have diligently examined the opinions of the early Christian writers, and whatever weight is to be assigned to them is certainly in favor of the *bi-paschal* system, and it is well argued that "there could have been no authorized steady tradition handed down from apostolic times, that the ministry of Christ extended through more than three years, for then the early Fathers could not have rested, as, with the exception of Irenæus,\* they obviously did rest, in the opinion that it lasted less, or a little more than a year."

#### THE 15TH OF TIBERIUS, AND THE GEMINI.

Dr. Carpenter who, of course, followed the accepted or common A.D. scale, and the improperly adjusted *Fastes Consulares*, tells us that:

"Several of the early writers, Tertullian. Julius Africanus, Lactantius, etc., speak of the Lord's death as taking place in the 15th year of Tiberius, when the two Gemini were consuls. that is in the year 29." Now, when stripped of its confusion, and rectified by the true scale and adjusted *Fastes*, this statement is a powerful one in favor of the facts. The ministry certainly *began*, as Luke records, in the 15th year of Tiberius Cæsar, and that 15th year began August 19, 27 A.D., but ran over and ended August 19, 28 A.D., when the two Gemini certainly were consuls (towards the end of the consulate), and the 16th year of Tiberius thus also began in that same consulate. But the consulate came to its end December 31st, 28 A.D., though the 16th year of Tiberius, of course, ran on yet 7 months and 19 days beyond it, and so into the consulate (29 A.D.) of the two Longini (L. *Cassius Longinus* and C. *Cassius Longinus*! perhaps literal *Gemini*! "Twins"! and at any rate sufficiently near so in name to be confused with the two *Gemini* who preceded them at this astonishing era!) Thus when held rigidly to the scale, with all its units marked upon it, it is patent that the original statements of Tertullian, and others, were founded upon literal facts, the edges of whose importance have been worn out by the friction of transmission. For instance, it may now be seen that as the last 7½ months of the 15th year of Tiberius Cæsar actually fell in the consulate of the two Gemini, John the Baptist preached therein, and so did Jesus Christ, but John's ministry and life ended therein, while the ministry and life of the Saviour reached out beyond to March 17, 29 A.D., and thus into the consulate of

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\* Irenæus 'advocated the strange theory that our Lord's ministry lasted *twenty* years;' but it did 19 years if we measure it from the time he began to be "about" his "Father's business!" (Luke ii. 41-49). Nisan 10 A.D.



two others who were almost gemini in name, and perhaps literally so, or may have been brothers in fact.

#### DANIEL PUT IN EVIDENCE.\*

The Valentinians and Clemens Alexandrinus rested their opinion that the ministry lasted little more than a year upon the prophecy of Isaiah, repeated by our Lord himself, as decisive. But Dr. Benson argues that they could not have done so if there had been any distinct authorized tradition to that effect. We do not see, however, the force of this argument, for tradition or no tradition, they might well recognize the prophecy (particularly when its application was endorsed by the Saviour), as an all-sufficient final criterion, inclusive of all the rest. For instance, we ourselves now know the traditions and have also sought out the true testimony of the Harmonized Gospels themselves, which is far better, but the first testimony that ever forced us to a positive conviction that these gospels could be so harmonized, or led us to search for corroborated traditions, was the light let in upon our minds by the solution of Gabriel's Prophecy to Daniel. When we made the discovery that Daniel ix. 24-27 absolutely spanned the above scale of time, from the 4th year of Darius Hystaspes to the 1st of Vespasian, and punctuated it accurately at Ezra, Nehemiah, and at the three notable dates of Tiberius 15, and 16, we were ourselves ready to rest our own case thereupon, and although we knew much of the collateral testimony, we have continued to seek out yet the more thereof, rather for the sake of others than ourselves, and quite as much for the purpose of *preparing* ourselves and them against any sudden attack from the enemies of truth, as without such preparation its decisive victory might perchance have been delayed!

The arguments upon which a three (or more) year ministry are supposed to be based are:

#### WEAK PREMISES.

1st. The 4th Century testimony of Eusebius (quite late!) which, after all, depends only on his own arguments as such and not at all upon facts and records which came down to him; and as the original facts and records do *not* bear him out, thus all to the ground after all, and with them all the later arguments based primarily thereon.

2d. Upon the indecisive inferences drawn unwarrantably from the mere parable of the Barren Fig Tree, "three years I

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\* As among believers only, anxious after harmony, it is perfectly proper to cite the testimony of the Prophets, either before or after the facts. And even in the open court their testimony is admissible before the fact and as a guide to it.—C. A. L. T.



come seeking fruit and finding none." Here the intentional parabolic language forbids us to strain the expression too closely, for if we do so strain it then the following words, "let it alone this *year* ALSO," best agree with the mere opinions after all, of Newton (Sir Isaac), Macknight, etc., that it includes even five passovers! The parabolism best accords with the fact that the Saviour had three times—at his first Passover, at Pentecost, and at Tabernacles, each of them fruit or harvest seasons—wrought his miracles in vain, and yet delayed the matter until his second passover! or that Jehovah had dealt with us mortals fruitlessly during three dispensations, the Adamic, the Noahic and the Abrahamic dispensations, and had even dunged the barren fig tree throughout the Mosaic dispensation without fruit. 'The three festivals were Israel's three *fruit seasons*, and the three Patriarchal seasons were man's opportunities. The fourth season and dispensation ended the year and era of probation, and decided the fate of all concerned! The parable of the Barren Fig Tree is not to be confused with the fig tree that the Saviour actually cursed to the end of the Age, unless we make the parallelism exact from one day to the next, and imply but one year!

3d. The doctrine of more than two passovers depends upon the ill-digested conclusion that the Feast referred to in John v. 1, was a passover when it was not explicitly so stated to have been, and when the collateral Chronology and testimony point to it as the solitary Pentecost of the Saviour's Avocation. The lack of the definite article  $\eta$  between the two words  $\eta\nu$  and  $\epsilon\omicron\omicron\rho\tau\eta$  is practically "conclusive against the supposition that it was a passover," as even "Josephus, as well as the Sacred writers, always distinguish the Paschal from other feasts by the use of the definite article."

4th. It rests upon the contention that the passover spoken of in John vi. 4, as approaching, when the miracle of the five thousand was wrought, occurred a whole year before that at which our Lord was Crucified, whereas the parallel references to the identical event in the other three and Synoptical Gospels show it to have preceded the very one at which the Saviour was Crucified, and the only one that they record! This relation is found in Matt. xiv., Mark vi., Luke ix., and John vi., and the displacement in John's Gospel seems to have been intentional, as well as exceptional, so as to allow of a more consecutive statement of those events, with which the latter, and later, writer particularly charged himself. As merely byway and hedge inen ourselves and coming to this discussion for the facts and fair inferences, we feel disposed to "kick against" the cool assumption of mere theorists and to repudiate the interpretation they have foisted into these premises



mises, and we cannot resist the hedgeway expression that their effrontery excites—although the term “to kick against” is far from “slang,” as we can prove (Deut. xxxii. 15; 1 Sam. ii. 29; Acts ix. 5, xxvi. 14,\*) and quite good old English.

### EUSEBIUS—UNTIL WE SEE BY OURSELVES!

Previous to Eusebius, who wrote in the early part of the IV. century, *no one* maintained that the ministry of the Saviour included four passovers. The conclusions of this author were founded, as he himself states (1) upon his own solution of the succession of the Jewish high priests, and (2) upon an interpretation of the *half week* referred to in Dan. ix. 27. But, in the first place his succession of the high priests is unsound, and (2) his understanding of Dan. ix. 27 is erroneous. Verse 27 in this chapter has nothing whatsoever to do with our Saviour's crucifixion! (which occurred at the end of the 62 literal weeks referred to in verse 26 (see “Y” diagram), but did have to do with the destruction consummated upon Jerusalem itself 40 years later! and in the midst of the week that covered the Jewish war, as such. This is no place to enter into the demonstration thereof, but the chronological exposition will be set forth *in loco* in Study Number Fourteen.

Returning now to Eusebius, his exposition, however, prevailed at last over all other opinions (though opposed by Augustine, who retained the ancient (one year) opinion, that it included but two passovers), and so came down to us unquestioned through the Middle Ages. The harmonists of the XVI. and XVII. centuries took it for granted that the ministry lasted between three and four years, nor was the matter questioned until Bengel in 1736 reduced it to two years, Mr. Mann a little later to but one. He was ably supported by Dr. Priestley, and in 1835 by Dr. Lant Carpenter. Then the matter seems to have been suffocated through the neglect and opposition of the organized church, until now when these our own independent investigations force it once more to the front with proof no longer to be set aside. It is significant but not strange that none of these determined advocates of the short ministry resorted to Daniel in particular for their support, for the seal upon that book had not then been removed, nor had they been favored like ourselves with a consecutive chronological scale

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\* Many good Christians, who like to use smooth words and soft answers even in righteous indignation, found fault with us for a similar expression, used in the Frank Leslie articles, to-wit: “*Getting .Onto,*” “*With Both Heels*” (See Study No. Seven, p. 40), and we said nothing at the time, but will now refer them to a similar expression Micah vii. 3, which is used in a fair survey of just such times as ours when men are indeed “doing evil with both hands.”



that forced them to the true conclusion in proportion as it unsealed the prophecies of Daniel in particular—the very fact of which is a pointed sign that we are in the time of the end—for else these things would not have been discovered.

“There is no doubt that in his earlier writings Origen held the bi-paschal doctrine, distinctly declaring that our Lord preached about a year and a few months” (Carpenter, note, page xv.).

“Tatian (173 A.D.) is said to have followed the then prevalent opinion of two passovers only.”

### WHAT SAITH THE SCRIPTURES?

But without resorting further to the early Fathers let us go higher up the stream, and re-examine the gospels themselves. They teach but two passovers—one acceptable year for the ministry of Jesus Christ.

Any candid student of the New Testament will come to the conclusion that the first three, or synoptic gospels record the transactions of but one year and this the one before the crucifixion! The only remaining difficulty is found in St. John's gospel, which difficulty arises from a misunderstanding of that gospel and its chronological arrangement and import, and it is surprising that it ever originated, when the simple explanation is revealed. In the first place the matter is established in the mouth of two or more witnesses (Matthew, Mark and Luke: 1 year). Hence the testimony of John must be *made* to agree thereto rather than be allowed to overthrow and confuse their testimony!

“Nothing can be derived from the first three gospels, either separately or conjointly, which authorizes us to conclude, that after the Baptism of our Lord there were more than one passover before that one at which he was crucified. Matthew, Mark and Luke speak of only one Passover, viz., the last” [Carpenter, and this is so.—C. A. L. T.]. Nevertheless, since the walk through the cornfields must have occurred in the part of a year after a Passover, the Crucifixion could not have occurred at the Passover in the 15th year Tiberius. Hence there must have been at least two Passovers in the ministry as recorded by the synoptic gospels, but need not (could not) have been more if we can bring John into harmonious line.

Now we can do this without difficulty, for “by means of St. John's Gospel we are able to say with certainty that there were at least two Passovers in our Lord's Ministry [and not more than two.—C. A. L. T.] for that evangelist records his transactions at a Passover which occurred shortly after his first miracle at Cana, and before the Imprisonment of John.” From a comparison of John iv. 1 and iii. 24 there can be no doubt that we are to place all the events recorded in at least the first four



chapters of his gospel before the Imprisonment of the Baptist, and consequently between the 11th and 12th verses of Matthew iv. The first three gospels are entirely silent as to the remarkable circumstances of this portion of John's gospel. They probably aimed chiefly at recording the public preaching of the Saviour after the Imprisonment of John the Baptist; and Matthew and Mark in particular, at recording the occurrences in Galilee from that event to the period of his finally leaving it! St. Luke's Gospel, written later, had a broader scope and a more general purpose in that he wrote particularly for the instruction of some illustrious friend and convert residing probably in Greece or Asia Minor, while St. John's Gospel was intentionally supplementary to one or more of its predecessors, and with Dr. Carpenter we are constrained to lay the stress of the selection on St. Luke's.

Throughout the whole course of our Lord's ministry *previous* to the last Passover, St. John has recorded no fact in common with any one of the other evangelists, *except the Miracle of the Five Thousand!* An examination of his account thereof (John vi.) critically compared with those of Matthew (xiv. 13-21), Mark (vi. 31-44) and Luke (ix. 10-17), will satisfy any one capable of weighing evidence on an Anglo-Saxon jury, that the passover referred to in connection with this Miracle as approaching (John vi. 4), was the one that witnessed the crucifixion itself! The very position of the record of this miracle in Matthew's Gospel, shows that it was the Crucifixion Passover that was thus approaching (so in Mark and particularly in Luke), and St. John says nothing to the contrary! Let it also be carefully noted that taking the Gospel of St. John by itself, there is no intimation that the reference (vi. 4) to the Passover was to a "second as distinguished from a third," nor does he any where speak of a second or a third as such.

Now if Matthew, Mark and Luke refer to this particular miracle as just preceding the end of the Saviour's ministry, to wit, towards the end of the only year of ministry that they record at all! and if St. John enumerates the circumstances of this same miracle as the solitary incident he does so relate in common with them, it should be manifest that the much misunderstood verse (vi. 4) is after all to be regarded merely as a chronological specification, expressly intended by St. John *to date*, as it were, *the incident itself!* The plan of St. John's Gospel is unique, and as he had occasion to introduce this particular miracle, per exception to this general plan, he took the trouble to insert this verse (vi. 4) more as a date than anything else and for the express purpose of showing that it was the same Miracle of the Five Thousand referred to in the synoptic Gospels and not another, and that it preceded the same terminal passover.



## THE ARGUMENT IN BRIEF.

Every logical law of evidence bears out this conclusion. Three witnesses A, B, C, testify more or less consecutively as to the incidents of a single year; finally a fourth witness, D, comes forward and testifies as to the incidents of the same year, the bulk of his evidence being as it were, additional and explanatory. Of course he refers to the same final scenes, and to supply omissions relates those surrounding the opening scenes omitted by the others! *i. e.*, those covering the overlap of John's mission, and the Saviour's. He was particularly qualified for this having been a disciple of both! Therefore he relates some of the events that preceded the era that had been fully considered by the others, enumerates several important things that they omit, and omits as much as possible of what their testimony had already fully covered!

The three synoptic witnesses certainly establish the case of a one-year ministry, the final and independent witness does not come forward to disturb this, but merely as the special friend of the Saviour, feels called upon towards the end of his life to come forward, clear up and round out the whole matter. His testimony is of extraordinary chronological value but is quite as remarkable for its omissions of old points as for its introduction of new ones. This is its manifest and philosophical object. Why, forsooth, persist then in confusing the case in a manner that would not be tolerated in any legal procedure?

Suppose John had likewise omitted all reference to this miracle of the Five Thousand,\* then there would have been no ground at all upon which to base a ministry of longer than one year, and in that he expressly *dates* (parenthetically as it were) his own account of this miracle (to prevent this error and in order to show that it is the very same one recorded by the others! and introduced by him contrary to his general plan of omission, but for special reasons!) there is still less ground whereon to make it call for another whole year—and one empty of all other special record save what flows into it through the resulting confusion of the otherwise harmonious testimony already given!

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\* Just as he does any reference whatsoever to the Baptism; Temptation; his own call; the public progress through Galilee; the Sermon on the Mount; the cure of the Gadarene Demoniacs; of the Paralytic at Capernaum; the Raising of Jairus' daughter; the appointment and Mission of the twelve; and of the Seventy; the Imprisonment and death of John; the transfiguration; the circumstances connected with our Lord's leaving Galilee; and with his Last Journey to Jerusalem; his last discourses in the Temple, and those on the Mount of Olives; the Institution of the Lord's Supper; his agony in Gethsemane; and his Ascension to heaven;—all intentional omissions in John's Gospel! (Carpenter).



In the meantime, as to the new and supplementary matter introduced by John, his Gospel is of pointed and superlatively valuable Chronological weight, and it bears directly upon a duration of but one solitary year for the ministry as such, and for an Avocation of but 62 literal weeks. The Synoptic Gospels while relating most prominently the incidents succeeding the Baptist's imprisonment and the ministry in Galilee, omit all special references to any of the Feasts of the Jews save the final Passover!\* Here St. John supplies an invaluable array of special evidence. He records the transactions of the Saviour at the previous Passover, those at a Festival which collateral evidence proves to have been the Pentecost, those at the Feast of Tabernacles and finally, those at the Feast of Dedication which preceded the last Passover. The Ministry lasted but one acceptable year, and John's Gospel records the prominent transactions at every single one of its principal Festivals! The three Synoptic Gospels establish the briefness of the ministry of Jesus Christ—the Gospel of his personal friend itemizes the specific demonstration and concludes the whole matter.

#### THE CASE SUMMED UP

Let us then hear this conclusion of the matter:

1st. The Prophets are united as to the testimony on the matter as set forth from of old by the Holy Spirit.

2d. The types of the Old Testament demand the result that we have reached.

3d. The Gospels proclaim it as an historical fact and harmonize thereon.

4th. The purest traditions and writings of the first four generations that succeeded their publication, confirm it as a part of the Primitive faith once for all delivered to the Saints.

5th. The almost total loss of the fact during the era of desolation is just what was to be expected, for a part of the policy of abomination was to change the times and seasons as much as possible.

6th. The gradual recovery of the truth marks the times of the end broadly, and punctuates it specifically.

7th. The coldness to such truth as this in nominal Christian quarters, and the positive opposition thereto in anti-Christian quarters is the final argument in its favor. He that hath ears to hear let him hear, for verily the Spirit is again speaking to the churches—and perhaps it is the last time, little children!

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\* This ought to surprise those who have not already perceived the fact, and force them to renew their study of the Bible, for not upon their shelves there a single commentary, or a life of the Saviour that is not loaded down with absolute error in that none of them are based upon the absolute fact of a 434-day Avocation!



8th. The LIMITS set by the numerous *historical* witness as to the beginning and end of the ministry, to wit, in the 14th and 16th years of Tiberius Cæsar, leave no ground at all for its expansion beyond those limits.

### “ THE FINDING. ”

Now while an Anglo-Saxon jury is pledged to “ well and truly ” try and determine the matter in hearing *according to the evidence*, and in case of doubt according to their consciences and the custom of the civil law in like cases, an Anglo-Saxon judge would be derelict in his duty did he fail to charge the jury, in addition, just how to find the matter in a case so plain as this! and furthermore we believe that 99 juries in 100 would find a *one-year verdict* without leaving the box, whether charged or not! When fairly understood such a case is too apparent to admit of any further discussion, and in the name of truth we dismiss it.

### AFTERTHOUGHTS.

But how on earth are we to account for the prevalence of such an erroneous opinion during all these years? Why, easy enough. The opinion dates from about 4360 A.M. and spans the Dismal Era, its 1260 years fetch us to 5620 A.M., and out of them arose all sorts of error—this but a mild one in comparison with some! The idea was born of the Night, in which *no man could* work! In it arose in so far as it was foisted upon Christianity the idea of inherent immortality. While it lasted the oracles of God were not consulted, but the universalism of damnation was a necessary result of man’s covenant with death. Thank God for the wilderness to which the woman fled! Thank God for Plymouth, and Pennsylvania, and for Virginia and the Carolinas, and the seed that settled them! Thank God for their children who have been led to see, and thank God for the increasing light that 4 generations of 70 years promises by 5900 A.M. to place at least upon *our* house top! It is high time to repudiate every one of the errors that have bound us fast, and to come out into the light and make it known! Every one of these errors is related to chronology! They have all resulted from the change wrought in the “times and seasons” by the antichrist! The proof of this is that if we have been led by God to discover aught worth knowing, it has come out of our concern for time as such, and we reavow our firm belief that to clear up the chronological circumstances that surround the Life and Ministry of Jesus Christ will do more to establish the position in Christianity than all the sermons which were ever preached! History verified will demonstrate prophecy, prophecy proved will establish the faithfulness of God; t



fulness of God made clear will convince the world of sin,—  
omplish this and the battle between right and wrong is won  
right!

Christ died for human nature, for he saw it was worth sav-  
! The devil deceived it for he knew it was the only way to  
d his vantage. Had he not changed the times and seasons  
had long ago been vanquished! Let us change them back!  
lead then the news, and crowd it home: Thursday instead of  
day for the Crucifixion, three days instead of one in the  
ve, one year instead of three for the Ministry, March instead  
April for the Passion, etc., etc., etc. Let it be known that  
dead know nothing of time, instead of living a conscious  
nity in an instant! Spread such truths as these, and the  
y earth out of which we sons of Adam are made will swal-  
up with scorn the flood of error that the dragon has cast  
r us, and soon his captives will be free. Rome cannot hold  
slaves in the face of facts like these. Now is the time for  
ister, double shot. Load it with chronology, and let her  
e it!

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## A Beautiful Holiday Present.

We recommend the following to such as desire a useful and  
ty article for the Holidays. It is the invention of Professor  
tten, and is called

### The Opportunity Calendar.

It is calculated for 1895 A. D. Its advantages over all others  
as follows: printed in plain, large, black figures; gives  
on phases: gives moon eclipses; gives sun eclipses; gives  
al holidays; gives church festivals; gives serial day of year  
computing interest, etc.).

There is also contained in same box the

### New Game of Toto,

ich teaches the Calendar to all. Price, postpaid, in paper  
x, handsomely lithographed, 50c.; in leather, \$1.00.



## THE ANGEL-CHORUS.\*

Ages past, in far Judea,  
 Dawned our joyful Christmas morn;  
 Meek and lowly, in a manger  
 Jesus, Prince of Peace, was born;  
 Angels raised their tuneful voices  
 Sounding through the radiant sky—  
 Listening seraphs swelled the chorus,  
*Glory be to God on high!*

Ages passed—and our Redeemer,  
 Christ, the Savior, is the same.  
 Bethlehem His humble birthplace,  
 But EMMANUEL is His name!  
 Then the wise men paid Him homage,  
 And the shepherds standing by,  
 Caught the blessed angel-anthem,  
*Glory be to God on high!*

Ages passed—and still earth's wise men  
 Bring Him offerings from afar,  
 Still do simple shepherds seek Him,  
 Trusting in His guiding Star,  
 Peace on earth was His blest mission,  
 Of good will, for man to die;  
 Join we then the angel-chorus,  
*Glory be to God on high!*

Ages passed—and Christ, the Savior,  
 Infant-born of Bethlehem,  
 Hath exchanged the lowly manger  
 For a glorius diadem!  
 Throned upon the highest Heaven—  
 Lord of all the earth and sky—  
 Hear ye not the angel voices?  
*Glory be to God on high!*

Ages passed—and He hath gathered  
 Myriads in His Name to-day—  
 And from every clime and nation,  
 Swells to Heaven the Christmas lay.  
 Children raise your happy voices,  
 Catch the chorus floating by;  
 'Tis the blessed angel-anthem,  
*Glory be to God on high!*

CHRISTMAS, 1894.

\* Written by ELOISE H. THATCHER (my aunt) many years ago, for the Sun School of St. James church, New London, Conn., where the author attended a child, and now republished by permission, and because of its ideality as a Christmas Carol. We regret that we have not the music, for it, too, is very beautiful.—C.A.



# OUR RACE:

ITS ORIGIN AND ITS DESTINY.

ies IV.

DECEMBER, 1894.

No. 14.

## EDITORIALS.

I. H. S.

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IMMANUEL.

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NISAN 14TH, 4027 A. M.

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MESSIAH THE PRINCE.

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\* \*

THE MAN OF HISTORY

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\* \*

IESVS NAZARENVS, REX IVDÆORVM.

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The Gospel is good news to all mankind, but especially to them that believe.

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God alone could have planned Salvation, and inspired the Scriptures in the sense one discovers in them by searching into their minute details.

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The number of this Study reminds us of one of the puzzles in the New Testament. There were four-



teen generations from Abraham to David; fourteen from David to the Captivity; and fourteen more Jesus Christ inclusive. Can you count straight?

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A sense of confusion is the only reward we ever derived from consulting the average Biblical authorities! One generally finds a hopeless case whenever a positive explanation is necessary. A mere compilation of clashing opinions, at the best, with no reference to any common criterion of authority, is all they have to offer.

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It is a mystery how faith survives in such a field. We sometimes doubt, after conversation with those posted in the higher criticism, whether confidence doth really have her habitation in their hearts; we cannot help doubting it. She would find scant lodging place in our own under such schooling! and nothing but the grace of God and anxiety to master the matter for the truth's sake, upon the old fashioned lines, so long as there was hope, ever forced us through that morass.

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It is indeed more blessed to give than to receive but some must receive in order to give. Now if we can give back with interest some of the bounty we have received towards our work, we too are blessed in sending out the facts contained in this Study. Perchance they may excite more to help us prosecute it, for the few who have stood by us must be well



gh exhausted by this time, and it is high time for  
hers to lend a hand to the work, which must have  
ore help or stop short.

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The times are hard, perhaps never were relatively  
orse. The hardest task for Cæsar is to excite con-  
ence in the body politic. The corpse refuses even  
respond to electricity! Verily it is a case of hope  
ozen and petrified, the people are just about played  
t! Now it is too bad that this should be the case  
*Israel!* We might have expected it in Gentile  
arters, should have expected it; but here! and in  
ngland! why, it is preposterous that Ephraim and  
anasseh should remain in such a strait, yet we  
ine they will and must until they look unto the  
ck whence they are hewn!

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However, bad as things are the world around, they  
uld be, and we believe they will be, worse! But  
ey need not wreck our hope! Indeed, the worse  
ey get the surer our foundation, for they verify the  
arness of the end. Therefore we wish you a happy  
ristmas. It counts any way as one more, *and one*  
*s!* would that it were the last! Now even if one  
walking in the solitary way yet is the Gospel good  
ws; new always, and good to all eternity. Sorrow  
ay endure for the night, but joy cometh in that  
orning towards which we all look with Blesséd  
ope. For when it comes it comes to all concerned.  
e must not forget that the world was made for  
an, and that those who are ahead of their day are



in reality merely qualifying to be the servants of them that shall sit at meat to-morrow!

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Now we are not theorizing, in these Studies, but are endeavoring to harmonize the records as we find them. We have made Chronology our criterion. God made the sun and the moon for times and for seasons, and has either kept them himself or they were made to no purpose. He made the stars also and the heavens declare his handiwork.

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Upon the prescribed premises we have studied the whole matter over again. As a result we are enabled to begin in this Study and, God willing, hope to end in the next, a mosaic which perhaps may fairly claim to be the first accurate outline sketch of the human Life of Jesus Christ ever written!

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We believe it will speak with authority to such as investigate its results. The work has been a constant blessing to ourselves, has been accompanied by a series of endless surprises and we know full well to whom the honor is all due! For how had we of ourselves known where to cast the net for such a draught so full of fishes, and so great! had Providence not overruled the matter? Rejoice then with us, friends for verily it is the Lord himself that standeth on the shore!

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We shall not try to count the catch until the next Study is in your hands, and are glad to say it is



already in those of the printer! In it we complete the wondrous story of The Man of History, and shall try to conclude its Facts of Stone. In the meantime we are ready, with impetuous Peter, to plunge headlong into the sea, even if we do have to go back and get the net!

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We have felt its weight and know that it is full, we believe it cannot break, nor get away. And we trust our friends themselves will bring the ship to the shore dragging the net after them! In other words, dear friends, the work is but begun, and cannot now be finished, except all hands take hold for a long pull, a strong pull and a pull all together, a good old Anglo-Saxon sailor's haul. Verily the net is full of truth, and it needs your help to land it safely! Spread then this news. There is none like it now before the Christian world. Before it the Higher criticism cannot stand; before it infidelity is as it were a thing of naught! The Story of the First Advent is now at last an open Book!

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How wonderful are these discoveries and how they would surprise us all. To the writer they are quite astonishing as they will be to his friends. Verily God is with us and His Spirit is leading us into the truth. Let us not, however, be presumptuous, but expect much revision upon after judgment and from what vouchsafed to others. We, therefore, personally conjure our friends to criticize our work with perfect freedom, and to send us any light they have.



For good cause, and square proof, we will gladly alter anything. We only want the truth. Let us, then, yield ourselves without reserve to Him and know that He will lead us onward.

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In that the net with which we have been fishing in the Sea of Time has had its chronological meshes calculated for catching "months" and "weeks" and even "days," we surely have had a fairer expectation than our predecessors had of landing at least the great fishes ("years") without much failure. And after all, these are the only ones to be counted. If there be "small fry" in the net, so much the better; but be this so or not, there is one more fish upon the coals on shore, and it was in the same catch; for, after all, the whole of it is miraculous! Two fishes were enough for 5000 before the Resurrection; with **153 + 1** thereafter, who shall enumerate the number to be fed!

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We could have come to this endeavor to square All Past Time with current time by ignoring the days of the week altogether! None of the standard chronologists have concerned themselves with running this as an unbroken thread throughout their systems; because they deemed that it was an indeterminate matter. But the discovery of this remarkable record shows that it is by no means indeterminate. And to such as refuse to fish with the fine meshes of our net, we are still able to recommend a coarse one based upon the Harmonized Scale of Time. They



will find it safe for large fish, and will catch more than with any other mesh! The fact is, we shall enlarge the net in Study No. Fifteen, and carry it down to 6000 A.M. on the full solar measure, and thus enable fishermen to cast it about all Past Time.

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We believe that we are forced to count more upon the patience of our friends than any who are working in Christ's cause! Others may have to exercise more personal patience, but none can have to count more upon the patience of others than we do. For instance, not long since, a dear old lady offered us a well stocked farm in Kansas in exchange for a solitary set of books! She was 66 years old, and so land poor that she could not afford to purchase them! Now the crisis of work here, then and hitherto, was such that our only reply was a set of bound books, which we sent mentally in the name of all of you, and with our own full heart, yet we had no time even to tell her that while we loved her offer, we had no time nor desire to till it. We do not ask any one to give all he has, and while this cause needs all that can be given, it has no need of any *final* sacrifice! If one gives all he has how can he occupy until He comes? This, however, is not to the prejudice of the Master's command in *special* cases, which we leave with Him and them to whom he gives it.

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Since September 22d, when Study Number Thirteen was issued, we have probably neglected replying to letters more than ever before in our lives. It



has been a matter of sheer necessity. Nevertheless, we have blushed under its full burden, for many of our correspondents have doubtless felt that they deserved at least the special courtesy of a business reply under any circumstances! But the exigencies of the single-handed work that devolves upon us has sternly interdicted the expenditure of the necessary time. It is safe to say we have received 1000 letters in the past three months that either requested or deserved an answer and got none! The reason is, the mickles made too great a muckle; say ten minutes to each, 10,000 minutes! 7 days of steady work, or 21 business working days! We trust our friends will appreciate the utter impossibility of such a thing under the circumstances. With two Studies in the printer's hands requiring daily attention, and five more under preparation, all we could do, as to our correspondence, was to put such actual orders as they contained in process of being filled; and this alone, seeing it must be done with our own hands, has been a matter of no small expenditure of time. If your domestic orders are not filled after a week to reach us and a week to return, drop us a card.

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As to the Scriptures, what we long to read therein is the simple truth; the truth so simple, and so simply put, that the wayfarer, though a fool, need not err therein. Now it is not God's fault that we have not yet arrived thereat by a *consistent* translation of the original, but our own fault. As to the original text we believe that God inspired careful and able men



among his flock by placing the requisite facts, witnesses and testimony before them in many ways, much as he does to-day, and that they selected their words and clothed their ideas as carefully as Adam did in naming the animals that God caused to pass before him. Of course, in certain special cases, as in the visions and direct messages to the Prophets, there was little or no choice, but we now refer particularly to the Historical books, and to the bulk of the Bible, which we take to have been merely the faithful work of true men raised for the purpose, and who carefully recorded the facts, and weighed every word they used. Add to this the overruling care of Providence, in which we firmly believe, and one may begin to understand the sanctity of the Bible as such.

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But there is not an English version that to our mind comes up to the ideal standard, simply because the desire to polish and avoid tautology has brought about a sacrifice of the literal and consistent truth. The only really valuable bibles are the interlineary translations, wherein the English is put directly below the Greek and Hebrew, so as to enable any one to judge as to the consistency of the translator, and in so far as the translator uses two or more English words for any single Greek or Hebrew word, or uses the same English word for any two or more Greek or Hebrew words, in the interlineary part, save when demanded by the law of opposite meanings, as shown by context, to that degree he vitiates his own work. When shall we have the ideal translation made in the



fewest possible words invariably used, and faithfully reflecting every grammatical shade of construction?

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We have received some hundred copies of "All Past Time," the new edition by Professor Dimbleby, and we earnestly recommend our friends to secure a copy. The fact is, we have rather handicapped ourselves by helping him republish it, expecting that here in Manasseh not a few would be glad to possess an almanac that covers 6000 years of time in a concise and consecutive system. As an object lesson, it sets forth the desideratum of Biblical students better than any Book upon Chronology we have ever possessed, and we owe to it a greater debt than to any work that has modified our thought.

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Whether accurate or not in all his several "lines of time," Professor Dimbleby's labors in Chronology are in the right direction, and they are unique and primary in the premises. We have no intention, however, of endorsing them without qualification, for indeed our own results have differed from his all along the line. It is however but fair to him to say that until we ran across an early edition of his work we were hopeless of arriving at any solution whatsoever of the knot of time, for the current library possessed no effort even, that commanded our respect. Chronologies there were, innumerable, but of systems, courts of appeal, there were none—at least none formulated. Our own work was at a standstill for want of just what his promised to supply. It must not be for-



gotten that one may obtain knowledge by *induction*! and when well magnetized may do some independent work.

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In the early issues of *Our Race*, while chiefly championing the Anglo-Israel facts (which he but casually entertained as true, but which to us were of paramount importance), we fell in with Professor Dimbleby's work and for a while accepted his conclusions, one and all, without question, because he was the first and only pioneer, so far as our knowledge yet goes, who had even attempted the vast problem of consecutive Soli-Lunar Chronology, minutely carried out upon so multiform a basis, and because, so far as we then had time to investigate, the years of his conclusions were in general accord with standard authority, and we supposed, correct; nor do they differ seriously from those that are still recognized as standard.

But subsequently (as is apparent all through our own later Studies, to such as have made themselves or shall make themselves familiar with both his work and our own) we have been forced to take out serious differences with him, and have little doubt but that our own calculations and judgment will stand a closer test on strictly recognized scientific foundations.

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Some of our chronological differences (in which both he and we sometimes agree, and sometimes disagree, with "popular" views on the same topics) are as follows; Mr. Dimbleby maintains the Avoca-



tion of Our Lord was about  $3\frac{1}{2}$  years; while on the other hand we demonstrate that it was exactly 62 literal weeks, or 434 days, neither more nor less.

He makes no distinction between it and the Ministry, as such; we make the latter to have been one Acceptable Year only, from 365 to 354 days. So did the ancients ! He finds the crucifixion to have been on a Friday, we on a Thursday. His date is an indefinite Nisan 15th, 31 A.D.; ours is Thursday, March 17th, 29 A.D., or the 14th of Nisan that year.

He formerly held the maximum Eclipse Cycle to be 651 years to the very day. The true Eclipse Cycle seems to be nearer to exactly 649 years, as he now agrees, yet for all practical purposes 651 years is an accurate Eclipse Cycle. We now believe that it is really the Earth's mean anomalistic period, and that it always closes with an eclipse to within 4-5 days, sometimes accurately.

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Professor Dimbleby has taken a rigid Soli-Lunar Cycle at all times; we have accepted it for want of a better, but over long eras have held it to a rigid average, and we may both have to give up many of our most ancient week-day dates. But *our own* Avocation dates depend on independent data, worked *backward* along recognized Julian lines, and are not subject to change unless these lines themselves are to be corrected, for on these dates we stand upon the Harmonized Scale of Time. There are authorities, and witnesses, and records, and harmonies, and prophecies, that establish the dates we are forced to accept.



and the same authorities force us to *reject* many of those he accepts!

In Historical judgment we continually differ with Mr. Dimbleby, and with others. It is merely a matter of what saith the authorities; what is their *consensus*? We prefer to go backwards from the current years along the Julian Period, as well as to come down with him along the disputed A.M. years. In cases of agreement it is all right, but in cases of disagreement we value the authorities, and the modern basis most. We differ widely with Professor Dimbleby as to the anterior arrangement of the dates and events of the Flood, the details of the Exodus, the Years of the Judges, of the Kings of Judah and Israel, of the Maccabees, of the Cæsars, of the Post-Exilic Sabbatic years, of Herod, of Christ, etc., etc., etc.

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Yet on the whole we accept the general A.M. year summation of Professor Dimbleby, and agree with him as to particular years for particular events more often than we disagree; and both of us agree with *Tssher* (barring out *his* 7-year error as to the Avocation of our Lord) and with the margin of the Bible, on its own premises, rather than with any antagonistic system whatsoever. We owe our own original incentive to investigate these matters to Professor Dimbleby, and are glad to assist in spreading the knowledge of his work. For though we disagree so much with him we recognize that the discussion he has raised has begun a new era in Chronology, and are satisfied that the misjudgments we have found in his works



have led us, by investigation nearer to the truth. In this same way the detection of misjudgments in our own work will lead others still nearer thereunto.

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Finally, we agree with many of his critics that his conclusions are often neither historically nor astronomically sound; nor yet are all of theirs, nor yet many of our own be found faultless. If the diligent comparison of the several efforts, those of the old school—of Professor Dimbleby, and our own—shall lead others to tighten yet the more the bands of time so much the better. For Chronology sits in the final court of appeal, and to her both the Prophet, and the Historian must come. It is because Professor Dimbleby *invented* the means of extrication out of the muddle into which Biblical Chronology had fallen, that we urge the possession of his work on all concerned, that they may help *improve* it! Though without animus, we have ourselves branched off radically therefrom, and may find cause to be even more radical in the future; yet do we know of no book to which we personally owe more of a debt, at least of *suggestion*, than to “All Past Time;” nor one that will give the student of the Bible a more comprehensive idea of the skeleton of its Chronology.

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We have also secured a very limited number of Robinson's Calendars for the Christian era. He was an old time West Pointer and his work is thorough. This device is unique among perpetual calendars, and we have employed one more or less constantly.



since 1876 to interpret our own calculations. We could not get along without it! It may be set for any A.D. year (Leap or common), and gives the day of the week at once for every day of the month. It will be of vast assistance in following these Studies closely, and in such independent work as they shall suggest to our own companions. We think we paid a dollar for ours in 1876, and it has been worth \$10 to us. We offer the few we have on hand at 75 cents each. How nice it would be to have means enough to send a Christmas box of chronological tools to every one who wanted them!

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Money flies, and time, but as to the expense of this line of Study, what is it after all, even if it does cost extreme sacrifice in its prosecution? What other expenditure can one name whose reward at all compares with what it offers? We have but one human life to live, under present conditions, and verily an acquaintance with truth in the brief voyage is companionship indeed. Now Chronos, personified, for he is only a personification, must sit at the Helm of History, and Wisdom may not waste time in the voyage unless the Pilot be aboard, if we take him on the ship we should provide him with all the necessary apparatus.

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We are requested to state that Farrar Fenton's new translation of the New Testament into current English is in press. Its price, crown 8 vo., morocco, gilt edges, is \$1.50. Same in cloth boards, sprinkled edges, 75 cents. As we expect to order a few copies



for our own use, we will forward at the same time those that come to us in the course of the next month.

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In the November number of *The Lamp of Life*, Dr. Kinnear had an excellent article on Edom, and the diagram on page 155 was well put, though we should shade some of the dates a little. We presume that such of our friends as can afford it are helping him in his work; that others are taking *The Cayster*; and not a few enjoy *The Prophetic Age*, *The Open Door*, and *The Testimony of Jesus*. Verily the money goes fast in the work, but much as we need it ourselves we would share such as you have for it with others, and commend them all to your good graces. We could enumerate many others, but refer now in particular to such as make History and Chronology a prominent feature.

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There can be no doubt as to the literal Inspiration of the New Testament, we mean of the original manuscripts, and we believe that a faithful analysis and comparison of the present texts conducted under the light of all the elements that have a right to sit in the Judgment seat upon them (Prophecy, History, Astronomy, Chronology, Arithmography, Style, etc.), cannot but result in its absolute recovery. The four Evangelists were inspired by Truth, and actuated with a single-hearted purpose to write the truth as such and nothing else. The material was of course derived from their own experience or else from that of equally faithful witnesses. But the chief element in its composition was Providence.



which overruled the whole matter, and this in an age when that first of forty Pentecosts was very recent, and their potency very strong.

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Between that "day" (dating from about the fall of Jerusalem) and this, the Spirit has been sadly grieved, and peace aboundeth in an equal measure unto such who seek its sweet companionship, and according to the original promise those who follow on to know the truth, will surely be conducted back into the knowledge that was sometime lost from lack of faith. Now there is no class of proof that so demonstrates the correctness of our position as the chronological data that one obtains by scrutinizing the original text. Take for instance those peculiar Greek *plurals* of the word Sabbath and Week that obtain many places in the New Testament, but are rendered into *singular* by our "professional" translators! Hereby they lost the truth, for not one of these words was employed unintentionally, as in some cases we have already shown, and shall show in all we come to them. It is in studying the *minutiæ* of the Bible that the Highest Criticism will yet discover inspiration's purest gem serene.

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We have received so few orders, as yet, for "Dan, the Pioneer of Israel," that we have not dared to devote any of our little fund in getting out the promised edition. The orders hold, and so soon as we see the way clear, we shall send the special edition to you and fill them. In the meantime transfer your



order if you prefer. Now the matter is in the same situation with respect to the Judah Leaflet. The situation here is, one thing at a time, and one can hardly tell what a day may demand. We have all our promises in view of fulfillment, and very few, if any, of your letters are lost, even if as yet unanswered. Our occasional Studies and Leaflets must act in general as our Corresponding Secretary, and we trust you will gather some hint intended for yourself in his editorials.

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We are just in receipt of a new book entitled "The Secret of National Decay, from Egypt to America," by G. W. Guyer, of Clayton, New Mexico. As it is about the size of Study Number Eleven, paper covered we presume it costs 50 cents. We have no copies for sale, but notify our readers that they may be obtained directly from the author himself. It deals with the present situation in America from a *Populist* standpoint, recognizing our Anglo-Israelite origin, and the True Chronology! Finance comes in for a large share in the discussion, and as money is the Blood of Mammon, and it is interesting to feel the pulse of the great Red Dragon from every standpoint, we welcome it. Mr. Guyer has been upon our lists for several years, and has undertaken to spread Biblical truth in a very practical and novel way.

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We also call attention to a new pamphlet by J. T. Richardson of Clarksville, Tenn., entitled "The Birthday and Age of Christ Discovered" (62 pages paper, price 25 cts.). We saw the original MS. of



is work some years ago, but did not agree with the premises nor the deductions, nor have we changed our minds; in fact, we are more positive than ever in our disagreement, in view of the indubitable historical and prophetic facts now formulating in our current Studies and Leaflets. Nevertheless, we are glad to see this brochure crystallized into type, and commend its examination at the hands of those who are skilled in chronological arithmography. It discusses the "70 weeks" as extending literally from the Decree of Cyrus, and dates this decree 534 B.N. This is based upon an improvement of Rev. S. D. Baldwin's theory (1854 A.D.) of Secular and Sabbatic years, the 490 years being taken as Secular, and the +8 as Sabbatic to the 1st Passover, +36 to the destruction of the Temple by Titus! (?)

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Now such of our readers as have verified our own deductions, cannot agree with any of Mr. Richardson's fundamental dates, nor with his tools, for they are not sharp enough! but, nevertheless, there are a few of them who are capable of utilizing *his* principle, GROUND TO A SHARPER EDGE and differently applied, for discovering, perhaps, some very beautiful arithmographical facts! For instance, we have clearly shown that there were about two (2) years of "rest" in every seven (7) upon the calendar (see Leaflets, Nos. V., XV., p. 26). Hence one of the ratios ( $\frac{5}{7}$ ) that Richardson is seeking is  $5:7::490:686$ ! But as Jerusalem was destroyed in 4067 A.M. we have  $4067 - 686 = 3381$  A.M.! (q. v., Study No. Eleven, p.



100). We do not for a minute allow that the 490 years were on "abbreviated time," but maintain that they ran as full years upon the straight Post-Exilic Sabbato-Jubilee Scale, from 3536 A.M. to 4026 A.M., as amply and consecutively shown in Studies Numbers Twelve, Thirteen and Fourteen, and we do not recognize that the Edict of Cyrus was dated in 536 B.C., or that it had anything whatsoever to do directly with the Scale of the *Shabua*. But to revert to Mr. Richardson's pamphlet. In our opinion he has proved nothing that he set out to prove, but has proved that the life of the Saviour was not  $33^y 84^d$ , and that he was not born on January 1st, 6 B.C. And we accept the disproof; for from what we show in this Study we know he lived but  $31\frac{1}{4}$  years, and that he was born on December 25th, 4 B.C. ! It is simply useless to butt against History, even if it be to save a Prophet's reputation ! So much the worse for the latter, say we, if the facts do not bear him out; and so say the Scriptures ! But a principle is a principle none the less, and we congratulate Mr. Richardson in reviving this one, for it has given *him* an axe to grind, and if he will only grind it on the whetstone of the true Chronology we are satisfied he will live to rejoice at its ability to hew close to lines he dreams not of. In the meantime, if he and his friends will not do the sharpening, we and ours must

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We cannot afford to advertise these Studies, and but few journals deign even to review them. These are certainly hard lines on which to prosecute the



truth! Now and then we obtain an enthusiastic new subscriber, and out he goes to spread the news. A lovely letter tells us all about his determination and intentions, and the next one of his failure and surprise! We know all about it; we have all had the very same experience. There is an universal prejudice against this particular line of work. But no wonder. Its main contention has been persistently misrepresented by the press, both religious and secular, and now that its reward, in arriving first at the true solution of *First Advent Times and Seasons* has been won, it seems harder than ever to awaken interest! Meanwhile the Studies pile up. What a library must be mastered by the scoffers when they do come to it! From Study to Study, to us, the interval has seemed interminable. But the delay has served good purpose, in that it has ensured digestion, and familiarity with the premises, and awakened the appetite for truth. But how will the scornful, now gorged with confirmed error, ever manage to accept it, even if they try, under the coming stress of time? We do not know, but if you have fallow land in your vicinity, continue to sow it with circulars. They may come up even out of a waste basket! We will send you more when you notify us that you need them. Where would we have been had God cut off this latter rain? Seventy times 7 times is 490 times. We need not give it up in a single instance until we have tried at least that number. But we all owe many fold that number of instances of pure grace unto the patience of the Eternal One.



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*Had we the means, we would willingly give a copy of these works to every human being, but while this current dispensation lasts, we are unfortunately forced to "sell the truth," (Matt xxv. 1-3), to those who know its present value. (Prov. xxiii; 23)!*

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C. A. L. TOTTEN,

August 13th, 1894.

Editor.



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