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# THE OUR RACE NEWS-LEAFLET



"The King's business requires haste."

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## THE ACTS OF THE APOSTLES.

A CHRONOLOGICAL ITINERARY THROUGH  
SAINT PAUL'S LIFE AND LABORS.

BY C. A. L. TOTTEN.

\*To preserve continuity, three Leaflets are consolidated.

THE ACTS OF THE APOSTLES,  
A Chronological Itinerary  
THROUGH  
SAINT PAUL'S LIFE AND LABORS.

By C. A. L. TOTTEN.

INTRODUCTION.

The following prayer, collected out of the sacred lore of Our Race\* defines the spirit of the "Highest Criticism," and, as whatsoever in degree is lower than the *Highest*, is beneath the Christian standard, we ask our friends to join us in a devout Amen thereto before we proceed to the task which now devolves upon us:

"Blessed Lord, who has caused all Holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace and ever hold fast The Blessed Hope of everlasting life, which thou hast given us *in our Saviour Jesus Christ. Amen.*"

This brief Chronological Log Book, or Itinerary, of St. Paul's Life and Acts is submitted to our fellow students with the request that they verify it at once by personal study, and add to it whatsoever they may find to be of value, criticizing where they will, eliminating what they find unnecessary, and notifying us of the gist of their own investigations. Note this, however, that this scheme of the Pauline years cannot be studied under the guidance of any of the modern text books and authorities (but must be compared only with the Gospels and Acts of the Apostles, and with such data as can be found in the very earliest Christian writings), because, all the modern Library is founded upon the supposition that the Saviour lived to be 33, 34 or 35 years old! and that He suffered through three or four years or as sometimes estimated, even to the fifth Passover!

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\* Collect for the Second Sunday in Advent, December 9, 1894.

Now as we have sufficient evidence to show that His Ministry was just one year long, and that His Avocation lasted exactly 62 weeks, it follows that the analysis must be conducted *de novo* and upon this basis, and that the *original* witnesses must be recalled into council, and all the later ones excluded, as these latter cannot testify in the case without a bias that has been bred in and in for at least 1260 years of copying from each other.

The best way to verify our work, or to overturn it, is to procure a cheap copy of the Acts, and to follow the accompanying Log book by the references themselves, drawing a blue pencil mark down the column as you proceed, so as to see for yourselves how much the analysis admits, and what if any it rejects! This will be going to the fountain head for yourselves, *and where better could you go!* We shall also be much obliged to such as will send us their location, hereon, of the Chronological data found in the *Pauline Epistles*, that we may compare it with our own views and incorporate the result in work now in hand. Finally, our labors are mere Studies and we invite you to assist us or at least to accompany us therein. We are after the *Truth* founded upon *ALL the facts, and shall not hesitate "according to our conscience, and the best of our judgment in like cases," to smooth down the final result, within whatsoever limits of elasticity there are left, so as to satisfy the types and parallels, and other arithmography involved in the matter.*

In the meantime to convey to our fellow students a faint conception of what has already been done towards confusing the chronology of this book, the whole of which, we believe, arises from the current fundamental error as to the lengths of the Saviour's Avocation and Ministry, we quote entire the compendium of St. Paul's life, as given in the Encyclopedia of Chronology (Woodward and Cates) with the several authorities attached. No two of them are in accord! To wit:

"PAUL, THE APOSTLE (SAUL OF TARSUS) *b.*, about 9? *a*—placed under Gamaliel, 19? *a*—present at Martyrdom of Stephen, 37 *a, d, e, 33 b, 31 c, 39? f*—conversion, 37 *a, d, 35 b, 33 c, 34, g, 37* or 38 *e, h, i, 40 f*—in Arabia and Damascus, 37 or 38-40 or 41 *h*—first visit to Jerusalem, 39 *a, 38 b, 37 g, 40 d, 40-41 i, 43 f*—second visit, 44 *a, b, c, 42 d, 44* or 45 *h, i, 45 f*—third, 48 *a, 52 b, 49 c, 50* or 51 *h, i*—fourth, 53 *a, d, 56 b, e, 52 c, 53* or 54 *i*—at Ephesus, 54-57 *a, g, h, 54-5* to 57-8 *i*—at Corinth, winter 57-8 *a, b*—fifth visit to Jerusalem, Pentecost 58 *a, f, h, 60 b, e, 55 c, 56 d, 58* or 59 *i*—leaves Cesarea, autumn 60 *a, h*,—reaches Rome, spring 61 *a, f, g, h, 63 b, e, 60 d, 61* or 62 *i*—living there, spring 63 *a, 65 b, e, 62 d-d., 66 a, 67 b, c, k, 68 l, 65 d*, beginning 64 *f*.  
 "a, Lewin. *b*, Ussher. *c*, Petavius. *d*, Basnage. *e*, Elchhorn. *f*, Wieseler. *g*, Tillemont. *h*, Smith's Dict. Bib. *i*, DeWette. *k*, Eusebius. *l*, Jerome." And many others can be cited!

The above is a fair sample of the the crop (wheat and tares) to be found in every corner of the modern Chronological field! Verily, a Scientific Strand is needed whereon to thread the

beads of time, and this need is our apology for attempting to string them on the SABBATIC Scale!\*

Finally, it is meet, right, and our bounden duty to fear God, and in this investigation to be earnest after Light, and full of Faith that His Spirit will supply it; but the fear of man is out of place. What care we, therefore, whether any of the Pharisees have believed or not, or whether they will come unto the River (John I. 19.)!

C. A. L. T.

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\*In checking our own work please follow the Harmonized Scale of Time (Study No. Ten, pages 91-95, 167-181, 183-202) and keep *two or three* copies of the Bible at hand, to make reference work convenient. "Where two or three meet together" one can read and the others hold the reference books. *In this way a single session will accomplish wonders*, for two heads are better than one. We often wish we had a dozen at our own command, and with as many sets of hands.

## Here Beginneth a Chronological Study

—OF—

# The Book of the Acts of the Apostles.\*

4027 A. M. 29 A. D.

### THE PROLOGUE.

St. Luke begins the Apostolic Age on the day in which the Saviour was taken up, which was the 40th day of his having been seen of them alive, to wit: Thursday, the 26th of Zif, April 28th (Acts I. 1-14). Upon this day he gave them special commandments, promised them the baptism of "the Holy Spirit" *not* "many days † hence," *i. e.* in rather more, than one half, of a dozen (12, 13 or 14 days). But while he declined to enlighten *them* THEN, as to the "times and seasons" of the Restoration of Israel, he promised them "*power*" in the Holy Spirit, *the which leadeth into all truth*, so that Day cannot come upon HIS followers like a thief; for in that the Lord, himself, hath since that day (see Revelation I. 1.) received all power, he surely will do nothing before he hath revealed the secret to His servants, the Prophets, who will transmit it to the people! (Amos III. 7). Now the enumeration of places in Acts I. 8., is suggestively significant. These men were yet to be the Rulers over the twelve tribes. Their question was most natural yet its answer was put off, but at the same time they were sent as witnesses in Jerusalem, *i. e.* (beginning there), in Samaria ("Israel's original home, where Benjamin yet lingered!) and in the *Ultima Thule*, even Britain, the limit of the Roman Empire, and "the place" promised David, the future home of Israel and already the sanctuary of some of the

\* Written by St. Luke, and its rough draft probably begun during Paul's imprisonment at Cesarea. He completed, revised, and finished it in Rome, for its calendar, extending between Ascension Day in the year of Crucifixion to the second year of Paul's detention at Rome, goes no further. The Book, however, does not seem to have been published until after the issue of St. Luke's Gospel, also supposed to have been written while Paul and Luke were in Cesarea, and near the original source of information.

† We shall meet again, and frequently, with this expression, "many days" used in similar connections; when not intercalary, it generally implies more than seven and less than fourteen days, in between.

Tribes! To reach that place the light had to be carried out of Jerusalem, into Samaria, out of Samaria into the track of Israel, Asia Minor, Macedonia, Greece, Spain, and lastly to the north-west Angle, where in the Isles of Ephraim, a forcing bed was *ultimately* sown, from whence to seed down all the earth. No matter where, then, this commission *seemed* to order them, the Holy Spirit was their guide, and kept them on the line of Israel's wake. We have barely begun to see into the Philosophy of History.

Now, on his final day among them, Jesus led them out as far as Bethany (Olivet) and there a cloud received him out of sight.

#### THE DISCIPLES RETURN TO JERUSALEM.

Then in the mouth of two witnesses from heaven, they received the promise of his literal return, and went back to Jerusalem where they abode together in an upper room waiting in prayer for the Comforter.

#### SPEECH OF PETER, AND CHOICE OF MATTHIAS.

Now, in those (9) days of waiting Peter stood up and advised, with Scriptural authority, the selection of another to supply the place of Judas: So the lot fell on Matthias who re-completed the dozen (Acts I. 15-26) and somewhat later, as we shall see anon, Jesus, himself, added yet another, Saul, and the number became an Israelitish, Anglo Saxon, Baker's Dozen, full and overflowing.

#### THE DAY OF PENTECOST.

Sunday, 7th of Sivan (8th of May), "Pentecost" "fully come," *i. e.* the morrow ("morning") after the seventh Sabbath, the fiftieth day after the "High day" of Paschal week (*i. e.* after *weekly* Sabbath, Nisan 16th, A. D., 29, which was March 19th that year (Saturday). See Levit. XXIII. 11, 15, 16. Now, at that time the Disciples of the Lord Jesus were baptized with the Holy Spirit, and the dispensation thereof began (Acts II. 1-36). And that this free gift of God did not preclude, supplant, or disannul the Saviour's fundamental commandment as to water Baptism (as some maintain in that it was thereafter administered to some 3000 that very day, is borne out by Acts II. 37-41. For the multitude coming together, drawn by the incident that was noised throughout Jerusalem, were addressed by Peter, pricked to the heart, and adjured to repent and be Baptized, *under the promise that thereafter (only implied) should they too receive the Holy Spirit!* There were plenty present to baptize this number, no matter what the method, for there were at least 120 disciples not to enumerate the twelve apostles, and the right could be adminis-

tered by any one of them, and no doubt was by as many as necessary; each newly baptized person too, could have turned in and assisted, and the ceremony not required an hour. Trivial objections here, are out of place. Now after "Pentecost" the Church increased rapidly at Jerusalem until the main body of the elect were gathered in, as St. Luke remarks in passing (Acts II. 42-47).

#### THE LAME MAN HEALED

Then returning, with an author's "narrative privilege," to the day of Pentecost itself, he locates the miracle of John and Peter at 3 P. M. that very afternoon (Acts III. 1). The healing of the impotent man was an appropriate "earnest of the power which God exercises when He listeth upon them of sufficient faith, and was an occasion for Peter to preach Christ" which he did not forego (Acts III. 2-26.)

#### THE ARREST OF PETER AND JOHN.

But it was now (*hesperia*) "late in the afternoon" as we would say, and the authorities had them arrested (Acts IV. 1-3); yet Peter's day's work was well closed by gathering in 5000 more men by this brief discourse! (Acts. IV. 4).

#### THE APOSTLES TRIUMPHANT.

The next morning, Monday the 8th of Sivan (May 9th), they were examined, and warned, and let go. But, returning to their own company, they reported the matter, and with one consent they prayed for courage to preach Jesus Christ, which God granted with a sign and an increase of his spirit (Acts IV. 5-31).

#### ANANIAS AND SAPPHIRA.

Now (as Luke shows in another *Passing Annotation*) from this time on, so long as the sweetness of Primitive Christianity survived, the life of its followers was very simple (Acts IV. 32-35), and soon after Pentecost, Joses, or Barnabas, a Cyprian Levite, joined the community, and the judgment of God fell upon Ananias, and Sapphira, his wife (Acts IV. 36, 37; V. 1-11). Great days were these, of Sivan and Tamuz, that first year of Power. The wheat harvest had begun! it was summer; the heat increased and the first ripe grapes began to "bloom." (Acts V. 12-16).

#### GAMALIEL ADVISES THE SANHEDRIM.

Then came the month (*Ab*) when the streams dry up, intense with heat, and vintage is at hand! And the High Priest and the Sadducees rose up with indignation against the Apostles and imprisoned them, whom the Angel of the Lord released. So they went back into the temple and taught upon

the 1st of Ab (so interpreted). Now they were brought without violence before the Council, and Peter spoke for the defense, and Gamaliel, a Pharisee, gave sound advice, in closed doors, to the Council, to whom they then and there agreed. We presume Luke had this private speech from Paul, and Paul from his great preceptor, at first hand. Luke writes merely as a first-class, truthful "witness," a Christian *Historian*. All truth is inspired, according to degree, but these writings in a special way, in that in a peculiar sense all the essential elements were at hand, or else easily sought out and found in natural methods. Our Father worketh hitherto, and all his children work, God overruling all; for it is written, not a Sparrow fall-eth without knowledge upon High.

Now when this "Star chamber" session was over, they recalled the Apostles, and then good counsel failed, in that they beat them. But to no purpose is truth beaten to the earth, for so when they had let them go, they went daily to the Temple, as aforetime, and ceased not to preach the Truth (Acts V. 17-42).

#### SEVEN CHOSEN TO MINISTER.

Now "in those days" (the summer of this year) they chose out seven godly men to administer the details of the daily ministration, among whom was Stephen, who did nobly in the Cause of Christ, until dispute arose and he was martyred, Saul (then "a young man," *i. e.* not yet of legal age, 30) standing by (Acts VI. 1-15; VII. 1-60). Now we believe that this event occurred upon Friday, the 9th of Ab, and base our judgment and faith upon several grounds. In the *first* place, Talmudical authority informs us that the power of inflicting death was taken away from the Sanhedrim *forty* years before the destruction of Jerusalem. Now, from the 9th of Ab 4027 A. M., to the same date in 4067 A. M. (*q. v.*) and which was the Temple's last day of existence! is exactly forty years upon the Calendar. *Second*, These forty years fulfill another feature of the "sign" of the Prophet Jonah—"yet forty days and Nineveh shall be overthrown." *Third*, From Christ to Stephen, his first follower in martyrdom, was 113 days which is the circummetric measure of a perfect Lunar circle reckoned from New Year to New Year overlapped, as in cabalistic arithmography; thus:  $354 + 1 = 355$ , which divided by  $113 = 3.14159!$  = "the Metius ratio"  $\pi$ ; 113, being the numerical value of *Aish* (man) in Hebrew, and 355 being that of *shanah* (the lunar year). *Fourth*, We also follow the marginal references and the Chronology of others in placing this martyrdom of Stephen in the same year as the Crucifixion.

[The expression "At a young (*veavias*) man's feet, whose

name was Saul" (Acts VII. 58), demands a brief consideration. This Greek term "was applied to all men under 40," and Saul was now under 30. From a passage in a sermon attributed to St. Chrysostom, it has been inferred, that Saul was born in 2 B. C. This is on the supposition that he died in A. D. 66, and at the age of 68. But Paul died in or before May of 67 A. D., as we shall see anon, and if his age was 67 thereat, *i. e.* at the beginning of his 68th year, he might have been born about April 27th in 1 B. C., the which fits the True Chronology as a whole, and the personal chronology of St. Paul with peculiar force! for in this case Paul seems to have recovered his sight upon his very birthday, which in the year in question fell apparently upon Pentecost itself! At any rate, accepting St. Chrysostom's testimony as the only evidence we have, or rather the proper deduction therefrom that Paul was 67 when martyred, it follows that his life extended over parts of 68 calendar years (1 B. C. to 67 A. D. inclusive) and that he was "30 years old" in the Third Sacred Month of 4028 A. M., or April of 30 A. D., and from the special prominence given to the Season of Pentecost throughout the Acts and Life of Paul, we are irresistibly led to assign thereat in A. D. 30 his natural as well as spiritual birth—the date "30 years old," being likewise the natural one, according to the Hebrew Law, for such a "call" as he received!]

#### SAUL OF TARSUS.

And forthwith a great persecution rose, and the Church was scattered, "except the Apostles;" this began before Stephen's burial. As for Saul, he made instant havoc, and was apparently the prime agent in driving the Church abroad. But this thing was of God, as all things are when we have wisdom to perceive: for so "every where" they preached "the Word" (Acts VIII. 1-4). The grape harvest was now general, and it was soon Elul, the last of the year and the same month wherein Nehemiah had Dedicated the Walls!

Verily, the time had now arrived to go beyond them, and with light to all concerned; and Philip, one of the six companions of Stephen, went down to Samaria and preached with such great success that even Simon, the Sorcerer, became a convert (Acts VIII. 5-13).

4028 A. M. 30 A. D.

Persecution was now at its height in Jerusalem, yet so soon as news came that Samaria had received the Word, the Apostles sent Peter and John thither to confirm them in the Faith, for, though baptized, none of them had yet received the Holy Spirit. So when they had prayed for them, they laid their hands upon them and they received that Blessing also.

Then, when they had reprimanded Simon, who thought to purchase the gift of God with money (let Roman Catholics ponder upon this!) and had testified through many cities of Samaria, throughout that Fall, they returned to Jerusalem (Acts VIII. 14-25) and spent the Winter.

#### CONVERSION OF THE ETHIOPIAN.

Now, the Steward of Candace was converted in Nisan shortly after Passover, to which Feast he had come up for to worship, all the way from Ethiopia, which is beyond the Nile (Acts VIII. 26-39). And, after this incident we hear no more of Philip for some time. He seems to have evangelized his way along, through all the cities, till he came to Cesarea, where he settled permanently, and there Saul met and dwelt with him, at about the same season twenty-eight years later (Acts VIII. 40; also compare XXI. 8).

#### THE CONVERSION OF SAUL.

Now, during that Winter, and this succeeding Spring, Saul's activity was, no doubt, unremitted (Acts VIII. 3, covering all the time of his brief but fierce hostility) the which we find to have culminated at Jerusalem, [after the measure (278+6 days) of "the gestation period," the six days bringing the matter up to the whole time of Zacharias' dumbness! (Luke I. 64)], into a far more fell design of widespread havoc. For, about the 29th of Zif, Saul, near of age, about to begin to be "about thirty," and still breathing increased threats and slaughter, obtained general writs of arrest, and the first week of Sivan found him speeding towards Damascus, some five days' journey north (Acts IX. 1-2). At last, upon Thursday eve, the 7th of Sivan, the City lay before him! He had come with power against whomsoever he might find in that way which is Christ, and on the way was found of Christ himself! (Acts IX. 3-8).

We place the restoration of his Sight on Sunday evening, *i. e.* after the 10th of Sivan had begun, upon which day, also, he was baptized, and after which he remained at Damascus to the end of the year (Acts IX. 9-19).

And straightway, the morn after this great Spiritual experience, even Sunday, 10th of Sivan, which was Pentecost fully come (always a season of deep significance in this man's strange career) he began to preach Christ in the Synagogue to the amazement of all concerned (Acts IX. 20-21).

And now for five full months, even through the Intercalary period did he increase the more in strength, confounding the Jews who dwelt there and proving that this is the very Christ (Acts IX. 22).

4029 A. M. 31 A. D.

## SAUL GOES TO ARABIA.

Now, the brief expression "after that many days were fulfilled," found in Acts IX. 23, secures our Chronological position, and is a reference to the Intercalary period of 4028 A. M. just passed. It was in the New Year season, therefore, of this present year, that "the Jews took counsel to kill" Saul, laying in wait for him at the gates, day and night. The matter, however, was known to Saul, and the disciples let him out of the city in a basket, down the wall, at night (Acts IX. 23-25).

But there is an hiatus in the IX. th of Acts at this point (to wit: between verses 25 and 26) of *three* years duration, which is supplied by Paul, himself, in the Epistle to the Galatians (I. 17-18, 19-20, see also Gal. II. 1.) The Apostle's meaning has been variously misunderstood for want of an accurate system of Chronology. To anticipate a moment: the explanation in brief seems to be as follows: He dates his ministry, very naturally, from his conversion on or near Pentecost in A. D. 30 (Gal. I. 15). In verse 18 he runs a line of three years therefrom to the middle of 33 A. D. to reach his first visit, a private one, to Jerusalem. In verse 1, chapter II. he casts a line of fourteen running Calendar years from the same year of origin (verse 15) to a *second* visit, when, with Barnabas (and Titus) he carried alms to the City in the days of famine (*i. e.* of Claudius, and of that Herod who was Agrippa, senior). Paul's rhetoric and logic, are difficult enough, his figures (as we have seen in Study No. Eight) still more so; but all increase in strength as we unravel their full meaning and set in close analysis the several phrases over against each other so as to arrive at facts. The time specified in Gal. II. 1, is "*within* fourteen years;" the Greek is *ἔπειτα δια*, *i. e.* "*then, through, during*," etc. Here the visit referred to was *not* the one at which the public Council of the Church was held, for he expressly says (verse 2) that at the fourteenth-year visit he only discussed his methods of Gentile evangelization "*privately*" with "those in high repute," whereas at the Council they were first received by "the Congregation and the Apostles, and the Elders." He related in the plainest manner all there was to say (Acts XV. 4). And in the Council itself, which convened thereupon, but later, (verse 6) the matter was discussed with much debate, but finally settled, and then openly ratified by "the Apostles and Elders, and the *whole congregation*," (verse 22). Surely this was *no private* feeling of the Ecclesiastic pulse! Moreover the visit related in Galatians II. 2, is said to have been brought about by "a Revelation," perhaps to Paul, himself, but the which may clearly refer to Agabus who prophesied before the

ramine (Acts XI. 27-30) which led to their going up. Now this famine was, of course, a literal thing, and yet also a type of that world-wide starvation, for far more than mere bread alone, that led Paul to the Gentiles. Again, this visit "within fourteen years" of his conversion, dates from 4028 A. M., *i. e.* A. D. 30, and must fall in 4041 A. M., *i. e.* A. D. 43, which is thus the fourteenth current calendar year of Paul's faith in Christ. And finally the Chronological Consensus of the whole Book of Acts corroborated by Roman History, the year of Agrippa's death, and other testimony which volumes hardly could contain, all fitly joined together, condition us to the premises as written, and to the conclusions as set forth herein. That the solution differs from all former interpretations goes for naught, one way or the other, with us, and should weigh as little with our fellow students, in that a true and satisfactory solution only, of a difficulty of long standing, is demanded and is, at last, attained! But to those who, after all, would still discredit it, because, forsooth, it lacks the seal of some scholastic's name and personality, as a guarantee, I merely take the cue from Paul and answer in his own words as to the similar matters discussed at this very visit: "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me" (Gal. II. 5-8) With this much as preliminary, let us therefore return to our Chronological analysis. We had just noted Paul's escape from Damascus in a basket, in the new year tide of 4029 A. M.

He at once went down into Arabia (Gal. I. 17) where we will leave him for the present in prayer and contemplation, and deep study; and if in active ministry we know not, nor do we know the exact length of his stay. Two years at least, seem probable, by which time, owing to the restrictions in the interim placed upon the Sanhedrim and the Jews in general, by Tiberius, owing to the slaying of Jesus, and Stephen, and to Paul's own former acts of violence, Damascus was at last safe, except from acts of private violence which Paul was bold enough and had faith enough to ignore. So we shall next find him at Damascus again on his return from Arabia, and previous to his first visit to Jerusalem.

4030 A. M. 32 A. D.

SAUL IN ARABIA.

At what, we do not know: study and contemplation; Moses had forty years of it, and all men need some of it before embarking on a change of life.

4031 A. M. 33 A. D.

## SAUL RETURNS FROM ARABIA.

Saul in Arabia, but returns to Damascus (this year) probably towards Spring, and in the Pentecostal season of this year, *i. e.* three years after his conversion (Gal. I. 15, 17, 18) he went up to Jerusalem and essayed to join himself to the Disciples, but they were afraid of him, nor believed he was a disciple. Very naturally! But Barnabas took him and brought him to the Apostles (to Peter, whom he had really come to visit, Gal. I. 18, and with whom he now abode for the first fifteen days of Sivan, thus through Pentecostal Sunday, the 13th, and to James, the brother of the Lord, none others) and Barnabas explained the situation (Acts IX. 26-27).

Now Saul was with these two (the rest may have been absent on temporary missions or kept out of sight) in and out, but his boldness as usual, got him into trouble, with the Greeks, who lay in wait to slay him. And it came to pass that while he was in the Temple praying he fell into a trance, and the Lord appeared to him and broadened his commission! (Acts XXII. 17-21). So the brethren brought him to Cesarea and sent him (by sea) to Tarsus, where, from the silence of the record, we may presume he met a Prophet's reception in his native place! (Acts IX. 28-30). And the year and cycle ended, for it was an intercalary year (Gal. I. 21-23).

4032 A. M. 34 A. D.

## SAUL AT TARSUS (ACTS IX. 30).

Saul begins an octave of years at Tarsus! Studying deeply over all that "Moses and the Prophets" had written of the Christ, and preparing diligently to prosecute his calling, whensoever in God's own good time he should receive still further instructions as to his Gentile mission. These years cover the prime of his developed judgment. His 35th to 42nd year inclusive.

4033 A. M. 35 A. D.

A SABBATIC year in which the Churches had Rest throughout all Palestine, and were edified and multiplied, and comforted of the Holy Spirit (Acts IX. 31). Saul at Tarsus.

4034 A. M. 36 A. D.

Saul at Tarsus. In this year Peter made an extended journey throughout all quarters, and came to Lydda where he healed Æneas who had been palsied since the year of the Saviour's ministry (Acts IX. 32-35). And later in the year he was called to Joppa where he raised Tabitha from the dead, after which he remained there with Simon the Tanner, to the end of the year, which was intercalary (Acts IX. 36-43).

4035 A. M. 37 A. D.

## CONVERSION OF CORNELIUS.

Saul still at Tarsus. The X.th chapter of Acts affords us one of the most beautiful illustrations of Luke's accurate Chronology, fitting the cycle so snugly as to guarantee us in its advocacy. Before pursuing our analysis let it be noted that according to the same principle by which Peter's expression in verse 40, locates *Sunday* as "the third day" from a Crucifixion upon Thursday, so the statement of Cornelius in verse 30 would, from a Thursday at 3 P. M. (9th hour) extend to the same hour upon a *Monday* afternoon. Now, wonderful to relate, the illustration is an intimate one, in that the very same sequence of week days belongs to both cases. They mutually support and interpret each other. Let us go to the facts, their study cannot but excite our admiration: The year 4035 A. M. was the fourth upon the cycle (see *d*, page 193, Study No. Ten.) For its calendar turn to page 170, Study No. Ten. It is the ninth hour (3 P. M.) of new year's day, Thursday, the first of Tishri, the "many" (intercalary) "days" referred to by Luke in Acts IX. 43, had drawn to their close full twenty-one hours before, *i. e.* at the preceding sunset. It was a holiday in Palestine, but Cornelius, though a Gentile, was improving it with prayer and fasting, and a great awakening was at hand, for him, the first "wild olive" grafted in. Now, as the sands ran out, "he saw,—evidently in a vision—an angel of God coming to him" who instructed him (Acts X. 1-6) and he obeyed at once (Acts X. 7-8). The two servants, with their soldier escort, got away that afternoon, not later than 4 P. M., and traveled certainly till sundown. And "on the morrow," Friday, the 2nd of Tishri! they were up betimes, and put at least six more hours of their journey behind them. Only forty miles, more or less, to go, and eight hours to make them was certainly not taxing the servants of a Roman Centurion! So about noon, as they draw near to Joppa, Peter was himself prepared of God to meet them (Acts X. 9-16). He had no sooner begun to ponder over the meaning of the Vision than the three men stood at the gate inquiring for him (Acts X. 17-18) and the spirit said to him "Behold three men seek thee:" and added other instructions (Acts X. 19-20).

In the brief interview that followed, Peter's mind was rapidly made up. To leave at once was out of the question, as the Sabbath drew on apace and the men were no doubt tired and needed rest. So he called them in and lodged them (Acts X. 21-1st sentence of 23) that night, and, of course over the Sabbath, which was the 3rd of Tishri.

"And on the morrow," Sunday, Tishri 4th, Peter, and a

party of the brethren went away with them (Acts X. 23). The journey back was slower, for no doubt the majority were on foot, 8 hours, @ 2 1-2 miles, would cover half the journey, and they probably did much better this first day.

"And the morrow after," *i. e.* on Monday, the fifth of Tishri, they entered into Cesarea at nearer 3 than 2 P. M. if their rate was regular! At any rate Cornelius expected them and had invited his near friends and kinsmen to meet them. The whole account warrants just enough of elasticity to cover every requisite condition that the mind suggests (Acts X. 24).

The first greeting over, and its error politely but positively corrected, Peter went in, met the rest of the company, and after explaining his own presence asked why they had sent for him? (Acts X. 25-29). "And Cornelius said *four days ago*" (Monday - Sunday = 1, Sunday - Sabbath = 2, Sabbath - Friday = 3, Friday - Thursday = 4) "I was fasting until this hour" (9th = 3 P. M., thus exactly  $4 \times 24 = 96$  hours are covered, and intended to be covered, for he goes on) "and at the 9th hour I prayed in my house" (compare Acts X. 30, with 3) and thereupon he related the rest of his experience (Acts X. 30-34).

Then Peter preached Christ to a Gentile audience, making an important chronological reference (verse 40) which all who understood Cornelius (verse 30) must have interpreted upon a similar plan, for *two and one are three*, in the Gentile mathematical by-way, and, unless we believe this is so in Heaven, all words, and preaching, argument, and demonstration are in vain (Acts X. 34-43).

Nevertheless there is a Chronological shade of difference between the "*four days ago*" referred to by Cornelius in verse 30, and "*on the third day*" referred to by St. Peter in verse 40. For (while explicit additional and collateral conditions FORCE us to understand Cornelius to mean exactly 96 hours, to wit: from 3 P. M. on Thursday to 3 P. M. Monday) there does not here (verse 40) appear (nor as yet elsewhere, to our own present satisfaction) to be a parallel explicitness requiring the Saviour's incarceration in the tomb to have been exactly 72 hours to the minute, as some maintain. Nowhere is there an explicit reference to the very hour on which the Saviour was buried or the one on which he arose. That matter is left manifestly indefinite, yet the physical death itself was at "about" 3 P. M., and the burial is without dispute admitted to have been *before* sundown that same day. Hence, if the matter stood alone, the expression "on the 3rd day" after a Thursday burial, could mean any time whatsoever on a Sunday. But we admit the matter does not stand quite alone, as it is elsewhere qualified by a more definite condition, to wit, "3 days and 3

nights." Yet this alone is not (to us) as explicit as the time reference of Cornelius, who does specify 96 hours to the hour, in that speaking of about the 9th hour of one day he refers to the 9th hour of another "four days ago." Now had Cornelius not thus conditioned himself, but said merely "four days ago," or "four days and nights ago" or even "this is now the fourth day since," etc., he (speaking on a Monday) would have been understood to mean some time on the preceding Thursday.

Though this be not the proper place for a full discussion of this very important matter, we deem it wise to devote a few more considerations thereto, for the (Wednesday, THURSDAY, Friday) question is certainly a fair one (as to the day of crucifixion) and to be fairly argued on its chronological merits, according to the testimony, and the apparent parallel (but to our mind with a broad distinction!) between the statements of Peter and Cornelius, warrant the discussion here.

We have our Presidential elections upon the first Tuesday after the first Monday in November every Leap year. They are thus four years apart, reckoning from Fall to Fall; in other words, after "four Falls and four Springs," we elect a new President, and that  $4 \times 365 + 1$  to 8 days apart. Again, the Thanksgiving days of these Leap years (by custom appointed on the last Thursdays in November of all years) do not fall exactly  $4 \times 365 + 1$  day apart, but also shift up and down over a whole week of latitude. But to cite a still better illustration, we ourselves had an uncle, and he a son, both of whom were born upon the 29th of February! *Their* birthdays thus fell four solar years apart to the very day. The latter case is an exact parallel to the Cornelius incident on a scale of years instead of days! The one case is explicit as to four full years, no more and no less, the other case is legally definite, but by no means to be taken as four exact solar years.

The reader is now referred to the last chapter of St. Luke (XXIV.). Verse 1 shows that the women (who had prepared spices on Friday which was the Paschal Feast-day Sabbath, but had rested on the High Sabbath day of Paschal week, which was Saturday (Luke XXIII. 56) for they were exempt from resting on the Feast-day though "a Sabbath," as they came under the privileges as well as the restrictions of the *Little* Passover!) "came to the sepulchre, very early in the morning, of the first (day) of the week" (*Sabbaton*, a word like metron, meaning a measure of seven days, *i. e.* the week). This was early on Sunday morning Nisan 17th, or March 20th, A. D. 29, *i. e.* the 16th year of Tiberius Cæsar, which year cannot be shifted, nor can the day of the week, nor its very early morning hour. Let us therefore proceed a step further. They found the tomb empty and while they were perplexed

the two men in shining raiment met and conversed with them, and stated plainly in verses 6-7, that the Son of man "is not here, but is risen." Then these men (resurrected men? perhaps so, even part of the first fruits that day to be waved!) recalled to them what Jesus had said, to wit "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again," *i. e.* as here clearly specified, the 3rd day is reckoned from his crucifixion! (Thursday) 1st Friday, 2nd Saturday, 3rd day SUNDAY, "in the morning" of which this conversation was certainly held! Now when the women returned, and had told the rest, they doubted, but Peter went and saw for himself (Luke XXIV. 8-12) enough to excite his wonder.

Moreover that same day (still of course *Sunday*) two of them went to Emmaus, which was 60 furlongs (about 8 miles) from Jerusalem! (The Sinaitic M. S. reads 160 furlongs, 20 miles) certainly more than a Sabbath day's journey. Of course there is no dispute that this journey to Emmaus was made on Sunday and took about the whole of its daylight, the first day of the week. But note now what these men say unto Jesus, whom they met late that day on the way, and had not yet recognized, to wit, "The chief priests, and our rulers, delivered him to be condemned to death, and have crucified him, but we trusted that it had been He which should have redeemed Israel; and beside all this, TO-DAY IS THE THIRD DAY SINCE THESE THINGS WERE DONE; yea, and certain women also of our company, made us astonished which were early (of course in the morning of this same day and before the two men started for Emmaus!) at the Sepulchre \* \* \* when they found not his body, \* \* \*" etc.

Now all of this goes to show, as plainly as the language of men in shining raiment and the truthful testimony thereto of men in good mortal standing can show, that Sunday "very early in the morning" (verse 1), later (verse 15), still later (verse 21), and quite late, toward evening but still Sunday (verse 29), was "the 3rd day" from the Crucifixion (compare verses 7, 20 and 21), all of which it seems to us the Saviour himself still further explains and endorses, even to the limitation and *proper qualification* of whatsoever else he might have said, and did say, but has been misunderstood in, as to "3 days and 3 nights." For on this Sunday he "said unto them, Thus it is written, and thus it behooved Christ to SUFFER, and to rise from the dead *the third day*" (Luke XXIV. 46!). Now with a Thursday for the Crucifixion (which could have been the case in this 16th year of Tiberius, on Thursday, Nisan 14th, *i. e.* Thursday, March 17th, 29 A. D.) we can comprehend the specific references found in Luke XXIV. to his suffering, unto death, on the cross;

and to his subsequent resurrection, from the grave, on "the third day," thereafter, which was the day of this conversation, and can understand how these and similar references must be allowed to qualify the other statements as to "three days and three nights" as in the case of Jonah, of which we lack the specifications as to actual hour—for a specific statement may always serve to qualify a general one, though not *vice versa*! Aside therefore from many other and to us, thus far, insurmountable difficulties (Historical, Mosaic, and Calendric), we cannot see how the two disciples could have said, "to-day (*i. e.* this 1st day of the week = Sunday) is the third day since these things were done," if they were done, and were understood by them and by the Saviour to have been done, on a Friday, or yet on a Wednesday! or on any other day than on a Thursday.

In so far, however, as a final discussion of the chronology of this whole matter is concerned we must put it off unto its proper place, which will be when we actually reach the days themselves which are in question. In the meanwhile we are open to any further testimony, and argument founded upon Gospel data, bearing upon either Wednesday, Thursday or Friday, for the date of Crucifixion, though we must confess that we judge Wednesday, Nisan 13th, to be thrown quite as much out of the question as Friday, Nisan 15th, by virtue of the whole array of qualifying conditions. If, however, Wednesday was indeed the day of crucifixion, as some maintain (in order to have the entombment of the Saviour exactly 72 hours and so give literal weight to the "3 days and 3 nights" referred to by him as a parallel to the case of Jonah, then it is incumbent upon them to demonstrate that Jonah was cast into the sea at sundown, and cast out upon the shore at sundown, and to set all the other references to the crucifixion in harmonious array upon the calendar; nor to do this may they pick up the cross and transfer it to some other convenient Wednesday so as to reach a 14th of Nisan, but must leave it in this 16th year of Tiberius Cæsar, where all the sacred types, and secular data fix it, and so upon Wednesday, Nisan 13th, March 16th, A. D. 29. Now we know of but two good arguments for this contention, and as no one has yet advanced them, we withhold them, for the concert of so many other good and better arguments is wholly against it that discretion bids us thus far to forbear their disclosure lest it increase the confusion. Meanwhile let those who contend for Wednesday strengthen their battle as to this particular Wednesday of March 16th, A. D. 29, and if they can harmonize thereto the whole of the testimony which we have adduced, we promise not only to join forces with them but to draw reinforcements for them from elsewhere. The point is this: the nearer we get to the truth, the more of

the truth we will get—and its price is above rubies which are growing rarer day by day—already far above diamonds in value!

But to return from our long digression to St. Peter and his Centurion host.

Now, "while Peter yet spake these words, the Holy Spirit fell on all them which heard the word." There is no doubt of the evidence of our own senses. Who could "forbid water that these should not be baptized?" And who in modern times shall be listened to, who presumes to say it was not meet and necessary to perform and conform to it? Now Peter "commanded them to be baptized in the name of the Lord," and the Centurion who knew what it was to be "under authority"—obeyed and Luke and Inspiration found it unnecessary to record that all did likewise (Acts X. 44-48).

"Then prayed they him to tarry certain days" (Acts X. 48) and it is implied he did, a few; and we may also suppose he met Philip there, and that a Gentile Church was duly founded, and fully officered of themselves, in all of that primitive simplicity; more than which cometh of evil, and inevitably breedeth controversial trouble! Now the news spread to Jerusalem and before the Fall was over Peter probably returned thither and explained the matter fully (Acts XI. 1-18).

#### CHRONOLOGICAL REFERENCES.

In the next six verses (Acts XI. 19-24) Luke again exercises the "Historical privilege," and sweeps a complex chronological connecting link backwards to the year of Stephen's death (4027 A. M.) and to the Sabbatic one referred to in Chapter IX. 31; and forward to the next Sabbatic year (4040 A. M.) in which Barnabas having sought Saul at Tarsus fetched him to Antioch and which year they occupied in preaching Christ. All this is best grasped by contemplating the church at earnest work during these six years that intervene between these two Sabbatic years, *i. e.* from 4034 to 4039 A. M. inclusive, and in the second of which the Gentile Church was founded at Cesarea. There are other, and collateral, time-measures, that adjust this matter with concurrent force (Gal. II. 1; Luke XI. 29; Acts XI. 30; XII. 25, etc., etc.). Let us however pursue the thread of time itself, and locate its knots only as they slip through our hands.

4036 A. M. 38 A. D.

#### THE GOSPEL SPREADERS.

Saul at Tarsus—tent-making probably, but certainly an earnest Christian, and no doubt doing his utmost to persuade the Jews. Now at this time the labors of certain of the scattered Christians who in their travels had reached Phenice, Cyprus, and Antioch, preaching, however, the word to none but Jews,

became more successful, and Antioch, a great center of commerce and Roman civilization, comes into view (Acts XI. 19). These men were regular Evangelists, men persuaded to tell the Gospel, whether authorized or not in our sense of the word. Persuasion as to any duty is a sufficient authority for performing it! God puts it in the heart to do—what man shall put it in the ear to desist!

4037 A. M. 39 A. D.

AGABUS PROPHECIES OF FAMINE.

Saul at Tarsus; and now some of these traveling Spreaders of Good News, men, this time, of Cyprus and Cyrene, also came to Antioch. But these preached even to the Greeks, for the spirit of true, liberal, broad Christianity was beginning to dawn here and there. The Gospel was in reality sent only to "Our Race," *i. e.* to Israel! scattered among all others. But as "Israel" was now already nearly *Lost* both to the fishers and to themselves, the only way, perchance, to reach them was to testify the truth among the Gentiles, preaching, offering it as free to all, and accepting unto Abraham all those who came (Acts XI. 20). Note, however, that there is order in all things, and that God foreknew those whom He sought, and sought them thus, that He might, thereafter, seek the broader harvest too! For there is yet another Pentecost in store for wider folds, sure to be testified to in due time nigh at hand! And in these days it was (as we interpret) that Prophets came to Antioch from Jerusalem, among whom Agabus signified by the Spirit that there should be a great dearth throughout the world. (Acts XI. 27, has a double Chronological reference. The verse is placed in juxtaposition to its point of fulfillment, but we take it that "these days" refer (in so far as the Prophecy itself was concerned) to the days in which these pioneer preachers first came to Antioch, in the days of Caligula, the last line of verse 28 implying fairly that the prediction anteceded the reign in which it was fulfilled.)

4038 A. M. 40 A. D.

Saul at Tarsus. The preaching went on at Antioch and a great number believed and turned unto the Lord (Acts XI. 21). And the Prophets, Agabus and others, made their way back to Jerusalem, probably accounting for the way the tidings of what was taking place in the North came to the ears of the Church (Acts XI. first part of 22).

4039 A. M. 41 A. D.

BARNABAS SEEKS SAUL.

Saul at Tarsus. In this year it was that the resolution of the Apostles was taken to send Barnabas as far as Antioch, who when he came, was glad to water what his own country-

men of Cyprus had been instrumental in planting. And now by his preaching much people were added unto the Lord. Then, ere the year was out, he departed to Tarsus for to seek Saul, who now, for eight full years, had dropped quite out of sight! He found him at Tarsus, but at what, in particular we are not informed; yet, whatsoever was his avocation, it was dropped at once, and like a Gideon, an older type than even Cincinnatus, he returned with Barnabas to Antioch. To this effort then, of Barnabas, in so far as mere human agency is concerned, do we owe, whether we be "of the Gentiles," or "of Israel out of the Gentiles," the recovery of Saul out of his longer seclusion than the Arabian one (Acts XI. last part of 22-25).

4040 A. M. 42 A. D.

SAUL AT ANTIOCH. DISCIPLES CALLED CHRISTIANS.  
FAMINE BEGINS.

SABBATIC year. Saul, having left Tarsus with Barnabus some time before, arrives at Antioch as the year begins. And it came to pass, that for a whole year they assembled themselves with the Church, and taught much people. And the disciples were called CHRISTIANS first at Antioch (Acts XI. 26). Now, at this time the famine, long ago predicted by Agabus, began. The Sabbatic years, owing to well merited judgments, fell heavily on Judah in her latter days. But in the Reign of Claudius, the whole Roman Empire suffered from unprecedented, wide spread dearth. Besides the one that now began in Judea, Eusebius mentions one in Greece. He and Dio one in Rome, and he and Tacitus a second in Rome—the words of Agabus did not prove void on their return! The want increased throughout the year, and at the failure of the Autumn crops elsewhere, the strain in Jerusalem became serious.

4041 A. M. 43 A. D.

HEROD SLAYS JAMES, PETER IMPRISONED; DELIVERED.

And now, the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea," for the Winter proved still more severe. Accordingly, what they had collected they sent "to the elders, by the hands of Barnabas and Saul," who started out in time to reach Jerusalem in the Passover season (Acts XI. 29-30).

Now, about this time, just previous to the arrival of Barnabas and Saul, Herod (Agrippa, *senior*) began to vex the Church and killed James, the brother of John, with the sword (Acts XII. 1-2). In the meantime, the pilgrims came from Antioch with alms to the Church, but secretly, for matters were by no

means safe! They arrived just before the days of unleavened bread, *i. e.* in the second week of Nisan, and in time to meet Peter, just before his own incarceration. They also saw John, and James, and Paul had opportunity to discuss other matters besides famine, and the deeds of Herod, yet privately as to his views on Gentile matters as he clearly sets forth in Galatians II. (see page 13). Now this 43 A. D. was the 14th year, inclusive, *i. e.* current on the Calendar, since his conversion (30 A. D.); as he, himself, relates in Gal. II. 1, and the visit, though one of alms, and of revelation (perhaps special to himself), could not have been a very pleasant one. His connection with Stephen's death had left a sore spot among those to whom he had afterwards gone over, and made bitter enemies out of all he had left; the famine which was rife, and the persecution which was sudden, made him loth, in addition to his own possible misgivings, to discuss his Gentile views too openly in the Church and at any rate before he had a chance in the days of unleavened bread, the very next week, Peter was, himself, incarcerated (Acts XII. 3-5). We presume that Barnabas and Saul were lodged with Mark's mother, relatives of the former, and that all joined in the supplications sent up for Peter's safety. Herod proposed to yield Peter to the people as soon as the Passover season was over, but God disposed the matter otherwise. For an Angel came that very night, eve of Monday, 22nd, and succeeding the last day of the Passover week (to wit: the one succeeding Wave-Sheaf Sunday, which, this year, fell on Nisan 21st), and restored his liberty. Then Peter, having hurried to Mark's home, and hastily related his adventures, bade them all farewell and departed to another place\* (Acts XII. 3-17).

\* Where, we do not know, but eventually and before he returned to Jerusalem, he seems to have come down to Antioch, where the discussion as to the Gospel to the Gentiles seems to have been resumed. (Gal. II. 11-14). Roman Catholics insist that St. Peter founded their Church in 42 A. D., and quitted that city in 43 A. D. when all the Jews were banished by Claudius! There is not a shred of evidence to support this absurd legend, no mention of Peter's presence or residence in Rome by Jude, James, Paul or John in their numerous Epistles, none in the Acts, nor can the legend itself be traced earlier than the fifth century. Peter was the "Apostle of base of operations (if anywhere!)", seven years later, A. D. 50, addressing the Council (Acts XV. 6-14), but merely as a member, in that James (if any one) was the presiding officer among his peers (Acts XV. 13; XXI. 18). In fact it does not appear that any of the Apostles visited Rome, save Paul alone, and none of them desired its dread Episcopate, nor could anything be conceived that is more incongruous to the entire spirit and history of God's scriptural dealings with "Israel" and "Judah" and the "Gentiles" down to this very time, than that He should suddenly and in secret (*i. e.* with no open record whatsoever) have transferred His Church (of all places upon Earth!) to Rome!

## DEATH OF HEROD.

Now, so soon as it was day (of the same date, Monday, Nisan 22) there was a great commotion at the prison, and when Herod had sought in vain for Peter, he summarily sentenced the Guards to death, and himself went down to Cesarea where he abode. The King was about to engage in war against the Sidonians, but an embassy from them desiring peace awaited him, and being persuaded, he appointed the 2nd day of the Claudian games\* for the official interview, at which his fatal sickness was incurred. All this was early in Zif. And soon after Barnabas and Saul, taking Mark along, returned to Antioch (Acts XII. 18-25).

Peter, during his flight from Jerusalem, seems to have come up to Antioch some time later this year, and to have remained there one, if not two years before his return to Jerusalem.

4042 A. M. 44 A. D.

## BARNABAS AND SAUL AT ANTIOCH.

This year finds Barnabas, Saul, Mark and Peter working together for the Gentiles at Antioch, but when James came down Peter withdrew, and others with him, fearing the Jewish sentiment in the Church at Jerusalem for which Saul withstood him (Gal. II. 1-14!).

Saul was certainly the strongest character in the early Christian Church. He was the hardest worker, so far as we know, was the most consistent to his principles and the ablest and most prolific writer of polished forcible Greek, of logic, of ethics, and of morality, the most indefatigable thinker and preacher both in season and out, and withal the most human, manly, fearless, and misunderstood of all these noble men. He was the least of them, but of what stature! In his own estimate he was but slow of speech and insignificant in personal appearance, but this does not describe the man sufficiently to satisfy. If his birth was indeed premature, how long have we to wait before the literal Pauline age begins of which he was the type! Not long, O Saxons of the Hebrew stock, if these days, in which we are now writing, be the days of lamp-trimming, and of the restoration promised from of old. The great Sabbatic Day of God, 1000 years of rest, in which it is per-

\*43 A. D. was the proper year for "Caesar's Games," which began to be celebrated in the 6th year of the 2nd Triumvirate, 38 B. C., and fell regularly five years apart: thus: 38, 33, 28, 23, 18, 13, 8, 3, B. C., A. D. 3, 8, 13, 18, 23, 28, 33, 38, 43, the year in question, which was their 17th celebration. A. D. 43, was likewise the proper year for the "Secular Games." The exact date of the "Claudian Games" we do not know, but presume they were celebrated early in the Spring, somewhere among the many others that occurred at this season of the year, to wit: The Quinquatria 5 days (from March 19th), the Hilaria at Vernal Equinox, the Megalesian 8 days (from April 4), Caesar's Games April 8th, Circensian Games April 10, &c.

mitted to do good, is close at hand, therefore let all the world rejoice: The gospel is again good news! Perhaps (?) during this year Saul had the wonderful experience referred to (in 2 Cor. XII. 2) 14 years later, if so be he referred to himself, as is generally supposed (In this connection it would be interesting to get at the full chronology of 2 Cor. XII. 24, the which for "filling in," we must leave to others).

4043 A. M. 45 A. D.

BARNABAS' AND SAUL'S FIRST MISSIONARY TOUR.

Barnabas and Saul, having now, for two years (see 4041 A. M.) quietly pursued their Christian avocations at Antioch, the time had at last arrived for them to have a wider field of operation. The line of demarkation between the XII.th, and XIII.th chapters of the "Acts of the Apostles" is very noticeable, and the latter is regarded as the beginning of the second Part of the narrative. The XIII.th is a transition chapter, in which not only these two great missionaries receive a second call, and separation thereunto, but in which the peculiarly great apostle to the Gentiles passes from a secondary to a primary place in the record, and in which he becomes henceforth known as Paul.

Now, as we interpret the chronological context of Chapters XIII. and XIV., this more extended *call* occurred during the natural (Luke V. 35) period of fasting which happened at the Passover season, now doubly solemn to all Hebrew Christians (Acts XIII. 1-2), and the simple ceremony of their formal separation and *consecration* took place at the second great festival of the year, to wit: at Pentecost after another commemorative (Acts I. 14, II. 1) period of fasting (Acts XIII. 3) and not until after which they were dismissed. The month of Tamuz was spent at Salamis preaching particularly to the Jews, with John (Mark) assisting them (Acts XIII. 4-5), and another month of Ab. But most of Elul was occupied in a missionary tour across the Isle of Cyprus, ending at Paphos where they encountered the sorcerer Bar-jesus (Acts XIII. 6) who was with the deputy Sergius Paulus. When the latter, interested in Christianity, sent for Barnabas and Saul, Elymas or Bar-jesus withstood him, and "Saul (who also is called Paul)" with power from the Holy Spirit, condemned him to blindness "for a season," which being interpreted meant *until the end of the intercalary "season" of that particular year*, now close at hand (the year being the XII.th of the cycle). The "sign" was at once inflicted (Acts XIII. 7-12) and the missionaries seem to have purposely continued at Paphos until it was consummated by the recovery of Elymas at the beginning of the next year, *q. v.* It is related by Bede that Saul got his new name "Paul" to commemorate the conversion of the proconsul, as Jerome also testifies—it is not a

question of chronology save that its use dates from this very event!

4044 A. M. 46 A. D.

SAUL BECOMES PAUL.

The New Year's season found Saul still preaching at Paphos, and was signalized by the recovery of the sorcerer's sight. "Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord" (Acts XIII. 12). But Paul and his company, loosing from Paphos soon after, crossed to Perga, in Pamphylia, where John (Mark) gave up the work, and returned to Jerusalem, apparently in some little umbrage at the Gentile trend it had assumed. The month of Tishri seems to have been spent at Perga; but, leaving it at the end thereof, they came to Antioch, in Pisidia, on the first day of Bul, and on the second, which was the Sabbath, Paul delivered that celebrated semi-chronological discourse which we have already discussed and analyzed as "The Riddle of History" (Acts XIII. 14-41). (See Study Number Eight.)

The succeeding week was one of no little religious interest among both Jews and Gentiles, many of whom were persuaded to continue in the grace of God (Acts XIII. 42-43). Now the next Sabbath, which was the 9th of Bul, almost the whole city came together to hear the word of God. But, so envious is human nature, the Jews, aghast at the multitude, contradicted Paul, and blasphemed so outrageously that Barnabas, himself, waxed bold, and joined Paul, henceforth mentioned as the Leader, in formally turning to the Gentiles who were glad when they heard this; and so they wintered there, publishing the Gospel throughout all that region, and many were converted (Acts XIII. 44-49). But towards the end of this Sacred year, as Spring drew near, the Jews succeeded in obtaining the expulsion of Paul and Barnabas, who shook off the dust of their feet against them, and came to Iconium early in Nisan, much to the joy of the disciples there (Acts XIII. 50-52).

Here, too, great controversies raged (Acts XIV. 1-2). But they abode there none the less a "long time" (18 months, see 4047 A. M.) speaking boldly, God granting signs and wonders to confirm their ministry (Acts XIV. 3).

4045 A. M. 47 A. D.

Paul and Barnabas remained this whole year preaching at Iconium, but, as the "long time" of their ministry drew to its close with the civil year, the city being divided, there was a conspiracy to assault and stone them, who, getting wind thereof, fled unto the region of Lycaonia (Acts XIV. 4-6).

4046 A. M. 48 A. D.

## THE MISSIONARIES START HOMEWARD.

And so Paul and Barnabas, escaping from Iconium, came to Lystra at the beginning of this year, which was the last of the Ancient Hebrew Solar Cycle, and with which year Paul's "first missionary journey" terminated. Here they preached the Gospel one month (Tishri) and Paul's cure of the cripple led the people into thinking he and Barnabas were gods! Indeed they were scarcely restrained from sacrificing to them (Acts XIV. 6-18).

But the hostile Jews of Antioch and Iconium soon discovered their whereabouts and renewed success; so, coming to Lystra, they persuaded the people to stone Paul and drag him out of the city, dead, as they supposed, but as the disciples stood about him, he arose and came back into the city, and the next day (Friday, 30th of Tishri, so interpreted) he departed with Barnabas to Derbe (Acts XIV. 19-20).

Where they arrived that night, Sabbath Eve, the 1st of Bul, and when, with needed rest, Paul had fully recovered, and they had preached the Gospel there, all that Winter and well into the Spring (Bul to Nisan, inclusive, *i. e.* six months) they retraced their steps through Lystra, Iconium, Antioch and Perga to Attalia (Acts XIV. 21, 24-25) (no doubt without any further public demonstration, and simply confirming those whom they had won to Christ, and spending perhaps about a month at each place, for similar purposes (Acts XIV. 22-23). And thus, at the end of the year, *i. e.* late in Ve-Adar (the intercalary days) they sailed from Attalia to Antioch, "from whence they had been recommended to the Grace of God for the work which they fulfilled," and when they were come, and had rehearsed to the Church all God had done with them and how he had opened the door of faith unto the Gentiles, the Year, the Cycle, and the Mission ended (Acts XIV. 26-27).

4047 A. M. 49 A. D.

## QUIET MINISTRY AT ANTIOCH.

This SABBATIC year, of rest, was earned and fully appreciated by Barnabas and Paul who were now resettled at Antioch and there they abode "*long time*" (*i. e.* about 18 months, so interpreted) with the disciples (Acts XIV. 28; compare verse 3; and see 4044-45 A. M. and 4048 A. M.).

4048 A. M. 50 A. D.

## THE COUNCIL AT JERUSALEM.

Early in this year dissension was sown at Antioch by certain men from Judea who insisted upon circumcision as an essential to salvation. Similar men to-day disturb the peace

of the faithful, whose hearts have been baptized by the spirit, unto God, through Jesus Christ, and by ill-timed controversy, as to the various methods (now quite fruitless seeing that in the grand army of some 50,000,000's of martyrs, God must have recognized the will for the deed, no matter how performed) confuse the brethren.

The controversy at Antioch had waxed so warm by Spring, and Paul and Barnabas had so worsted them in disputation that it was determined they should go up to Jerusalem and consult the Apostles and Elders on the question (Acts XV. 1-3).

And so, when the 18 months of their "long time" sojourn at Antioch had terminated, Paul and Barnabas, the former taking Titus along with him, left for the first Council of the Church, going slowly up through Phoenicia and Samaria, declaring the conversion of the Gentiles, and causing great joy unto all brethren (Acts XV. 3).

And when about Pentecost (so interpreted) they were come unto Jerusalem, the Council met, and the great principle of *non interference* with "them which from among the Gentiles are turned to God"! was fully discussed and clearly enunciated. And who, in view of the liberal rule established there (Acts XV. 28-29) art thou that pretendest to know whom God will accept, and whom reject! according to some narrow line of controversial theology not at all made clear, *as all essentials are*, in "the faith once delivered to the saints"? True religion is a very simple thing, preach that and we do well; surely the spirit will lead each earnest Seeker into all other truth. We presume it is permitted any man to speak and set forth his belief according to what was written in the Book, and to try the testimony of others by the same standard. But to condemn (*i. e.* to preach damnation at) another who differs in his meat, or estimate of days, appears to us at least to be trespassing dangerously near presumptuous sin.

This was the first and last Council of the Apostolic Church; would unto God its spirit had been so fully caught that there had never been one in *post* Apostolic times! (Acts XV. 4-29).

Now when the Council adjourned Judas and Silas returned with Paul and Barnabas to Antioch, arriving early in Tamuz. They bore an official epistle, and confirmed it with many words. (Acts XV. 30-32). But after tarrying a spell at Antioch, apparently until the end of Ab, Judas returned to Jerusalem; but Silas was pleased to abide there still, as were Paul and Barnabas also (Acts XV. 33-35) "and some days after" (early in Elul, and with a view to settle the work for the new year now at hand, Paul proposed to Barnabas to revisit the churches they had founded. But when Barnabas determined to take Mark along, who had formerly deserted the work at Pamphilia, and

gone home, Paul seriously objected, and the contention was so sharp between them that they made separate plans, and chose separate assistants, Mark and Silas respectively, and mapped out their courses so as to begin at the opposite ends of the same field of operations! Barnabas seems not to have delayed at all but to have started away at once with Mark, by sea to Cyprus, *i. e.* ere the year had closed (Acts XV. 36-39).

4049 A. M. 51 A. D.

PAUL'S SECOND MISSIONARY TOUR.

At the beginning of this year, which was an intercalary one (III), Paul, well recommended by the brethren unto the Grace of God, took Silas, and passed through Syria and Cilicia, confirming the churches. He arrived (Tarsus, his native place, *en route*), in Lycaonia by Winter, which he spent at Derbe and Lystra, where he circumcised Timothy (Acts XVI. 1-6), perhaps because the latter wished it, he being of Jewish parentage. The matter does not touch Paul's contention as to Gentile converts, at all. In the Spring they went north into Galatia, and being forbidden of the Holy Spirit, to go further East into Asia, perhaps because "Israel" long ago had left the Caspian and Caucasian regions, they turned West through Phrygia and came into Mysia, essaying to go north into Bithynia; but again the Spirit suffered them not.

So they came down to Troas in the Pentecostal season (Acts XVI. 6-9). The guidance was not to be doubted, and we, from better vantage ground, can see that all this was to lead Paul into regions where the rear guard of Our Race still tarried for the Light: So in a vision a man called to him: "Come over into Macedonia and help us!" Thus, in Sivan (on Monday the 17th, so interpreted), he went immediately to Samothracia, and the next day (Tuesday 18th) to Neapolis, and thence, Wednesday 19th, to Philippi and was abiding there certain (2) days (Thursday and Friday, 20, 21) Acts XVI. 9-12.

The next day, Sabbath, 22nd of Sivan, Lydia was converted at the River, and appears to have been baptized at once with all her household, and she constrained Paul and Silas to take up their abode with her, which they did throughout their Philippian ministry which lasted until Fall (Acts XVI. 13-15).

Now, towards the end of the intercalary days a certain damsel with a spirit of divination, which her evil masters were abusing for mere gain, followed Paul and Silas for "many" (8) days (same Greek word means 8 years from Historical conditions in Acts XXIV. 10) and the year ended (Acts XVI. 16-17). The word "many" is not the usual one, nor the expression employed to signify the intercalary period, but in this case appears to cover the last week of an intercalary period. Other-

wise the damsel followed them throughout the entire month—an annoyance only of far greater proportions!

4050 A. M. 52 A. D.

PAUL EXORCISES THE EVIL SPIRIT.

On Civil New Year's Day, towards its close, Paul, grieved for the maiden who was bound to such an evil occupation, (for not even may "good" be justified under such circumstances!) exorcised the Spirit, which came out "the same hour" (compare John V. 35; 2 Cor. VII. 8; Phil. 15, when *hora* is similarly used for "season"). The damsel was, no doubt, taken sick or violent, as usual under such circumstances, carried home, and tended by her anxious masters until her recovery (sanity), with coincident loss of former abnormal power, was fully apparent at the close of the day (Acts XVI. 18). So, when they caught Paul and Silas at their usual avocation the next day, Friday, the 2nd, they drew them to the rulers, made complaint, procured for them a severe beating, and had them cast into stocks in the inner prison, and so the Sabbath (Tishri 3rd) came on (Acts XVI. 24). "And at midnight" Paul and Silas were heard by the prisoners, praying and praising God, and with a sudden earthquake, the prison was shaken to its foundations, and as every one's bonds were loosed the Jailer contemplated suicide. But Paul reassured him, and he was converted, washed their stripes, and with all of his was straightway baptized, and brought them unto his house. "And when it was day" Paul exercised his Roman privileges and humiliated the now fully terrified authorities, who came officially and released them, requesting them to depart (Acts XVI. 25-40). But they went to Lydia's house, and having seen the brethren (whose manner was to come together on the eve of the Lord's day) and comforted them, they departed sometime early on Sunday, the 4th of Tishri (Acts XVI. 40).

"Now when they had passed through Amphipolis, and Apollonia they came to Thessalonica, where there was a Synagogue, and Paul, as his manner was, went in unto them, and three Sabbaths (Sabbaths the 10th, 17th and 24th of Tishri) reasoned with them out of the Scriptures," and many Jews, a multitude of Greeks, and not a few of the chief women of the place believed (Acts XVII. 1-4).

PAUL GOES TO THESSALONICA, BERE A AND ATHENS.

But the last Sabbath's discourse seems to have been too much for the unbelieving section of the Jews, who raised a tumult on the next day, Sunday, the 25th of Tishri, assaulted Jason's house and dragged him and others to the magistrates, charging them with harboring those who advocated treason against Cæsar! Although they preached that Christ's kingdom

was not at all of that (*i. e.* still this) age. Nevertheless they took security from them and let them go (Acts XVII. 5-9). And the brethren sent Paul and Silas away that night, Monday, Tishri 26th, who coming to Berea, went the next Sabbath (1st of Bul) into the Synagogue; and there they were better received by more noble people and made many converts, abiding there that month. But when the Thessalonians came down and stirred up the people against them, the brethren, by a subterfuge, deceived his enemies and conducted Paul to Athens. This seems to have been early in Casleu, and so Paul had its first Sabbath, the 7th, with the Jews in their Synagogue. But Silas and Timothy remained at Thessalonica (Acts XVII. 10-14). Then Paul sent for them the next week and disputed again in the Synagogue (Sabbath, the 14th) and while he waited for his companions he was roused against the universal idolatry. Now, after his third discourse (Sabbath, the 21st) he was brought by the Stoics before the Areopagus and delivered the famous Mars Hill Sermon, at which some procrastinated with faith, and others mocked. So he departed from among that famous and *typical* college of worldly wise "Professors!" (Acts XVII. 15-33). Yet did a few men and even one Areopagite believe, and among the women Damaris and some others (Acts XVII. 34).

Paul seems to have spent the 28th, as his final Sabbath, alone with the Jews at Athens, and Sunday, the 29th, with his own converts, Silas and Timothy having then been sent back to Thessalonica, he left the "City of Wisdom" to itself, and in a day or two (early in Tebeth) came to Corinth where a new chapter of his experience began at once (Acts XVIII. 1).

#### PAUL AT CORINTH.

He abode with Aquila, a tent-maker like himself, and struggled with the Jews all that Winter (Tebeth, Shebet, and Adar) assisted by Silas and Timothy, who had joined him soon after his arrival (Acts XVIII. 2-5). But at last he shook his raiment in the Synagogue, and transferred his mission to the next door (Israel) and to the Gentiles, among whom "Israel" dwelt, and out of whom God was taking them with skill! Yet many of our brethren, the Jews, also clave to him. Crispus, the chief of the Synagogue, with all his house, and many Corinthians were baptized, and God confirmed Paul's so decided step in a vision with a promise of immunity, for He had much people in that City (Acts XVIII. 6-10). So he *continued* there all that year ("6 months" now remaining) during which he wrote 1 Thessalonians, and the next ("a year") to make up the 18 months referred to in Acts XVIII. 11.

4051 A. M. 53 A. D.

Paul and Silas, and Timothy continue their missionary work at Corinth throughout this year, and the Second Epistle to the Thessalonians was written.

4052 A. M. 54 A. D.

## PAUL REMAINS AS LONG AGAIN.

We now come to one of the most consummately conceived Chronological keys (points) in the whole Book of Acts, and would point out that in our opinion the length of St. Paul's ministry at Corinth has been entirely misunderstood by a failure to grasp the minute accuracy of St. Luke in describing it! In chapter XVIII. verses 11 and 18 stand in *closely related equality!* separated only by the incident described in verses 12-17, which occurred on the Jewish Civil New Years Day. Aside from this incident the stay at Corinth was one of peaceful and successful preaching and planting, even as God had vouchsafed (verses 9-10) to Paul at the beginning of the "year and six months" covered by verse 11. There was nothing to say except that the work was successful, and so in verse 18, which covers exactly the same length of time, to the very day, there was still less of exciting hostile incident to mention, and this particularly after the disaster which befell the party of opposition before Gallio, and their subsequent rough usage at the hands of the Corinthians, who fully appreciated St. Paul and his mission!

The Greek text of the first seven words in verse 18 is literally as follows:

Ὁ δε Παυλος ετι προβεινας ημερας ικανας.

The and Paul yet having procrastinated days coming up to.  
n. b. and Paul more having prolonged his stay days as many.  
which being freely rendered signifies:

"And Paul having *PRO-longed* his stay *as many days more,*" bidding farewell to the brethren sailed thence for Syria, etc.

Now from the time he took up his quarters with Justus (verse 7) to the outbreak before Gallio, was one year on the calender (354 days) and six months (177 "days") that is, 531 "days" in all, and the same number of "days" forward on the Calender, noting that 4052 A. M. was an intercalary year, brings us to Wednesday, the 25th of Shebet, 4053 A. M. (*q. v.*) for the last day of the second period and that of his departure. Now such points as these are of the utmost importance to the Chronologist, and the fact that their rigid acceptance rounds the story without hiatus is the guarantee of its legitimacy. Leave we then St. Paul and his friends still reaping a "double" reward in so congenial a field and let us proceed along the Measure of History, noting that this year possessed 388 days, being inter-

calary, and 143 days more, to be found in the next year, being necessary to balance the 531 which led up to the Gallian affair.

4053 A. M. 55 A. D.

PAUL VISITS EPHEBUS, JERUSALEM, GALATIA, PHRYGIA.

St. Paul remained in Corinth until Wednesday, the 25th of Shebet, which was the 143rd day of the year; when, departing (with Priscilla and Aquila) from Cenchrea (where he shaved his head, for he had a vow) on Thursday, the 26th, they set sail for Syria, going *via* Ephesus, a voyage of about two weeks at this season. They arrived in time for Paul to reason with the Jews upon Sabbath, the 12th of Adar, and they pressed him to remain longer, but he could not then as he was hastening up to the Feast at Jerusalem. He left Priscilla and Aquila there, however, and, promising to return, "God willing," sailed away Sunday, the 13th (Acts XVIII. 18-21), on a two weeks trip at best, and probably one of three or even four at this season of the year. However, when he reached Cesarea, not later than Nisan 12th, even if the trip were four weeks long, he had ample time in which to "run up" to Jerusalem and salute the Church by the 14th. He probably spent but little time with them, after which he hastened to Antioch (Acts XVIII. 22). But, remaining there not longer than to the end of Nisan, he started out upon an overland return to Ephesus up through Galatia and Phrygia (Acts XVIII. 23).

APOLLOS TO ACHAIA. PAUL TO EPHEBUS.

In the meantime a certain Jew, Apollos, came to Ephesus (Acts XVIII. 24-26), and passed on to Achaia with letters of recommendation to the brethren, for he was mighty with the Jews and convinced them publicly from the Scriptures that Jesus was the Christ (XVIII. 27-28); the while Paul's own journey at last fetched him to Ephesus, where he arrived at about Pentecost (9th of Sivan) and where he remained among the Jews for about the space of 3 months to the 2nd week in Elul (Acts XIX. 1-8). But then for good reasons he separated from them and began to teach for two years in the School of Tyrannus (Acts XIX. 9).

4054 A. M. 56 A. D.

SABBATIC year. Paul at Ephesus (Acts XIX. 10-12) and great signs wrought by his hand (Acts XIX. 13-20).

4055 A. M. 57 A. D.

PAUL'S LABORS AT EPHEBUS.

Paul's ministry at Ephesus continued until near the end of the Civil year, when (in the month of Elul) purposing to go to Jerusalem *via* Macedonia and Greece, and thereafter on to Rome, to see it! on his way further West, he sent Timothy,

and Erastus, ahead of him into Macedonia, whence some think 1 Corinthians was written and sent\*. But Paul, himself, remained in Asia "a season" (*i. e.* through the intercalary period) (Acts XIX. 21-22). Now, at this time the affair incited by Demetrius, the silversmith, broke out and seems to have culminated at the eve of the New Year festival (Acts XIX. 23-41).

4056 A. M. 58 A. D.

#### PAUL'S JOURNEY THROUGH GREECE.

St. Paul bade Ephesus farewell, after the uproar raised by Demetrius, about Autumnal Equinox, and departed into Macedonia (Acts XX. 1). At Philippi he dispatched Titus in advance with a message to the Corinthians,\* but he, himself, going more slowly southward over its regions (Acts XX. 2) consumed some two months (Tishri and Bul) in his missionary journey towards Greece.

#### PAUL WINTERS IN GREECE.

He arrived at Corinth, according to his former Epistolary promise (1 Cor. XVI. 6) about the beginning, and remained until the end of that Winter (3 months, Casleu, Tebeth and Shebet). It was at this time that he wrote the Epistle to the Romans, and probably the one to the Galatians. The former was sent direct to Rome by Phœbe, and warned them of his intended visit there en route to Spain (Rom. XV. 24). Now, Paul's intention was to go from Corinth directly across to Syria and thence to Jerusalem, but as he discovered that the Jews had conspired against him, he changed his mind, and resolved upon retracing his steps to Macedonia, and so round and down to Jerusalem by way of Ephesus (Acts XX. 3). However, he sent Timothy and others across to Troas (Acts XX. 4-5) while he and Luke (we) made the journey northwards, which consumed about 41 days.

#### PAUL HOMEWARD BOUND.

Now he arrived at Philippi just before Passover, which season (7 days) having been accomplished, he sailed away therefrom on Monday, the 22nd of Nisan, and "in 5 days" came to

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\* Most chronologists place the writing of the 1st and 2nd Epistles to the Corinthians at this time, but we cannot quite so understand their own internal chronology, and commend the matter to our fellow students for further and thorough analysis. As pointers it should be noted that 1 Cor. II. 1, 3, &c., imply a previous visit, and 2nd Cor. XIII. 1, 2, imply *two* former! and a promised *third* visit! 2 Cor. XII. 2, contains another important chronological key, while still others will be found by the careful analyst, to whom we commend the study together with that relating to the chronology of all the Pauline Epistles. It may be that the Epistles as here dated will stand, the 1st at least, and that the second will have to be relegated to some date after his imprisonment at Rome! Let us soon have a sketch of your own views as to these matters.

Troas (*i. e.* on the 6th day, which was Sabbath, the 27th of Nisan) where he met the rest of his party, and abode there one week (Acts XX. 6) Sunday, Nisan 28th, to Sabbath, the 4th of Zif.

At sundown on the 4th of Zif, the new week began, *i. e.* the first day thereof, and when, according to their primitive custom, the disciples came together that evening to break bread, Paul preached until midnight, ready to depart the following morning (Acts XX. 7). The discourse was interrupted by the accident to Eutychus, whom Paul restored to life, after which he broke bread, talked till daybreak, and so departed to Assos (only 20 miles away) (Acts XX. 8-13), where his companions, who had preceded him, took him aboard ship and proceeded to Mitylene where they anchored for the night (Acts XX. 14). But sailing thence, early, they came the "next day" (Monday, 6th of Zif) over against Chios, and the next day (Tuesday, 7th of Zif) to the Isle of Samos, where they tarried, probably that night (8th of Zif), at Trogyllium. But departing early in the morning they came to Miletus (Acts XX. 15) the same day, and sent word to Ephesus that he was there (Acts XX. 17).

#### PAUL'S ADDRESS TO THE ELDERS OF EPHEBUS.

Now in sailing from Chios to Samos, they had passed by Ephesus, for Paul was hastening in order to reach Jerusalem by Pentecost (Acts XX. 16). The messengers consumed part of the 9th day of Zif, and the Elders a part of Friday, the 10th, in reaching Miletus, but when they arrived Paul gave them a solemn charge, in which he alluded to the definite period, 3 years (from Zif 4053 A. M. to the current Zif 4056 A. M.) of their recent intercourse (Acts XX. 31), after which, having kneeled down with them, and prayed, he was accompanied to his ship and departed that Friday afternoon, Zif 10th (Acts XX. 18-38; XXI. 1).

And by a straight course they came to Coos, on Sabbath, the 11th of Zif; and from thence on the following day, Sunday, the 12th to Rhodes, and from thence, Monday, the 13th, to Patava (Acts XXI. 1), where they reshipped upon the following day in a vessel, Provisionally ready to leave at once for Phœnicia (Acts XXI. 2).

The voyage across the open Mediterranean was due South-east (340 miles) and, with favoring winds and increasing moonlight, and delayed no longer by difficult navigation among the shoals and islands which had made night voyages thus far, dangerous, was easily accomplished in about three days, so that Tyre was reached by the nightfall termination of Friday, the 17th. Here they found disciples and tarried a full week (Friday the 17th, to Friday the 24th). In the meantime Paul

was explicitly warned by such as possessed the spirit of Prophecy, not to go on; but, being himself aware of the danger, from similar intimations, and having faith in the ultimate success of his mission, as promised by the same Spirit, he was not deterred from his resolution (Acts XXI. 4).

So, early on Friday the 24th, he bade them all farewell, set sail from Tyre, and came to Ptolemais that night. Here he abode one day, Sabbath, the 25th (Acts XXI. 5-7).

#### PAUL AT CESAREA.

The next day, Sunday, the 26th of Zif, Paul and his company went on to Cesarea, where they took up their abode with Philip, the Evangelist (Acts XXI. 8-9). He remained to the end of the month (Monday the 27th to Wednesday the 29th) and even prolonged his tarrying there through the 8th day of Sivan, which was the central day of the Pentecostal season! The Season of Pentecost (*i. e.* the first day of the Pentecostal week) always falls on the 6th of Sivan, which is the 50th day from Nisan 16th, inclusive. But Pentecost, itself, always a Sunday, doth not fully come (Acts II. 1) until "the morrow after the seventh (weekly) Sabbath" (Levit. XXIII. 15-16) and to reach Jerusalem so as to keep this particular second "Great (Ceremonial) Sabbath" of the Hebrew Calendar, and then depart, for western and more Gentile scenes, was Paul's sole object. There were few associations now in Jerusalem that were congenial to this "permanently born" apostle of the Gentiles and the warnings he had received along the trip, added to his own spiritual insight, caused him to exercise his judgment to the utmost. In the outcome his judgment was both right and wrong, as we shall see. Now it came to pass while he was at Cesarea, that Agabus came down from Jerusalem, and signified upon himself, but with Paul's own girdle, that he should be bound (Acts XXI. 10-14). and in that he bound both hands and both feet, he signified the four years of delay, for two were decreed at Cesarea, and two more at Rome, before the Apostle found himself foot free to visit Spain and with free hands to proceed even farther west and preach the Gospel to Our Race! Reverting to Sivan, Thursday the 8th of which was the 12th day (inclusive) since his landing at Ptolemais, we find the Apostles setting out from Cesarea. It was the fourth day of the Pentecostal season, and Jerusalem lay some sixty miles away by the road. The journey was performed without undue haste, but not on foot, and the city reached before Friday the 9th, was very far spent. It was the preparation for the Sabbath; other crowds were coming in, and so Paul and his fellow travelers, with one of whom he was to lodge, reached

their destination without observation, and were received by the brethren gladly (Acts XXI. 15-17).

#### PAUL AT JERUSALEM.

Now upon the day following, Sabbath the 10th (which was the eighth Sabbath since the 1st day of the Feast of Passover, but the 50th day from the High Paschal week-day Sabbath) from which it is to be measured along the line of seven Sabbatic time-posts, Paul and his friends went unto James, and all of the Elders were present. This interview was in all respects agreeable, and a simple plan was quickly matured whereby Paul could justify himself in Jewish eyes (Christian and otherwise) without any compromise (Acts XXI. 18-25).

Accordingly on the next day, which was Pentecost itself, *i. e.* "fully come," Sunday the 11th of Sivan ("the morrow of the Seventh Sabbath" succeeding the Sabbath of Passover). Paul purifying himself, entered the Temple to signify the accomplishment of the seven days of purification (the last week of which had run, for the young men at least, with the Pentecostal Season itself) and to remain until all their several charges had been duly made. Now the day ran on almost to its very close, before the matter, and Paul's own identity, appeared to have been at all discovered. The young men had been daily at their vows, and it was only when the seven days were thus almost ended that Paul's own connection with the ceremony drew the attention of some Asiatic Jews, who knew him, and raised the tumult which led to his arrest and fortunate protection by the Romans (Acts XXI. 26-40; XXII. 1-23). And it was now that his own Roman citizenship saved him from an examination under torture (Acts XXII. 24-29).

#### PAUL BEFORE THE COUNCIL.

"On the morrow," which was Monday and the twelfth of Sivan, he was loosed from his bonds, and when the chief priests and all their Council had been summoned Paul was brought down and set before them, but to no purpose, for he was with force and difficulty only again rescued by the Romans and brought back to the Castle (Acts XXII. 30; XXIII. 1-10).

Now "On the night following," Tuesday, Sivan 13th, the Lord appeared to Paul and comforted him, and reassured him he should yet go to Rome (Acts XXIII. 11).

And "when it was day," and certain of the Jews had conspired against him, the matter was discovered to Paul by his nephew, and so came to the Centurion, who made military plans against that very night, to circumvent the plot, and he

wrote a letter of transmittal to Felix, and gave all necessary orders to further the matter (Acts XXIII. 12-30).

#### PAUL CONDUCTED TO CESAREA

Then on Wednesday, the 14th of Sivan, the third hour of midnight they took Paul and brought him to Antipatris and in the morning (= "on the morrow" in this case) the cavalry safeguard pressed on to Cesarea with him while the foot troops returned to Jerusalem. And so that day, which had been set for his assassination, Paul came to Felix, the governor, and was remanded to Herod's judgment hall to wait further action (Acts XXIII. 31-35).

"And *after* five days" (Thursday 15th to Monday 19th, inclusive), even upon Tuesday the 20th of Sivan which was "the 12th day" since Paul's arrival at Jerusalem (Friday 9th to Thursday 20th inclusive), Felix listened to the accusations of the Jews, but he delayed judgment; so the Jews returned and Paul was left with no little liberty under a centurion while Felix continued to procrastinate so long as his administration lasted (Acts XXIV. 1-23).

In the meantime, "after certain days," probably some time towards the end of the year (Tamuz, Ab or Elul), when he and his wife, who was a Jewess, came back from a journey through his provinces, Felix sent a second time for Paul and trembled at his reasoning (Acts XXIV. 24-25). And so the civil year ended.

4057 A. M. 59 A. D.

Now Paul was kept in charge all this year, owing to the dilatory methods of Felix who also hoped for a bribe, that he might loose him. Whereupon he sent for him the oftener, and communed with him (Acts XIV. 26).

In the meantime the Apostle, who had special privileges during his confinement, received his friends without interference and probably employed his time not only in advancing the cause of Christianity among the Cesarean Gentiles, particularly the Romans, but is thought by some to have written the Epistles to the Colossians, to the Ephesians, and to Philemon, from Cesarea. The consensus of opinion, however, as borne out by their usual superscription\* is to the contrary, and, like the years spent in Arabia and at Tarsus, silence accords them to contemplation, prayer, and special preparation, in the line of further study, for the broader missionary and more difficult task (because it was to be so far away, and brief) God had in store for him when His own time should arrive.

\* I. e. of the Epistle, *q. v.*

4058 A. M. 60 A. D.

## THE LAST YEAR OF FELIX'S ADMINISTRATION.

This was the last year of Felix's procuratorship, and during it St. Paul continued "in charge" of the military authorities at Cesarea, jealously remembered and watched by the Jews from Jerusalem, whose vow of assassination was not yet fulfilled. He was still frequently sent for by Felix in the vain hope of a bribe and "a plausible conjecture fixes upon this period and place for the writing, or at least the collection of material, and the blocking out of St. Luke's Gospel under the superintendence of the Apostle of the Gentiles" (Conybeare). But at last, and with the civil year, the Procuratorship of Felix closed, and he, willing to show the Jews a pleasure, "in that he wished to conciliate them in their accusations against him, now pending at Rome, and which he was now summoned to answer, left Paul bound" (Acts XXIV. 27). The year was an *intercalary* one, and it was in its closing months that Felix departed for Rome, thoroughly hated and under serious accusations, which however, through political associations, he managed to survive. The expression "when two years were completed" enables us to locate the departure of Felix, at the end of this year, at which time the lunar and solar years were completed together! as they were at the end of every third civil year.

4059 A. M. 61 A. D.

## FESTUS SUCCEEDS FELIX.

We now arrive at a most interesting year in Paul's career; it is another one whose chronology has never before been fully analyzed. Indeed, we believe that the connected Chronological Mosaic of the Acts which we have herein set forth is the first consecutive presentation that weaves all the references into their appropriate places, and satisfies them on the solar cycle. Let us thus analyze what yet remains:

"Now when Festus was come into the Province" (his administration officially beginning on the first of Tishri), "after three days" he ascended from Cesarea to Jerusalem, traveling no doubt upon the Sabbath, and arriving on Sunday the 5th (Acts XXV. 1). He was at once approached by the enemies of Paul, who sought to have him brought back to the city, but Festus would not acquiesce, and told the High Priest he would hear the case shortly at Cesarea (Acts XXV. 2-5). Having therefore delayed at Jerusalem more than ten days, say eleven, he left for Cesarea on the 12th day (so interpreted), *i. e.* Thursday the 16th of Tishri, perhaps arriving on Saturday the 18th and on "the next day" Sunday the 19th, he sat in the Hall of Judgment and commanded Paul to be brought. Here he was confronted by the representatives of the Jews who had

also come down without delay to press the matter (Acts XXV. 6). They were a few lawyers only, who were unable to prove their case, for the Feast of Tabernacles had prevented the presence of the High Priests, and of many witnesses, albeit, had they been present, there was no evidence, save false evidence, against Paul.

#### PAUL APPEALS TO CÆSAR.

Nevertheless they had persuaded Festus to do their pleasure sufficiently to challenge Paul to go up to Jerusalem and be judged there before him. The "set time" however had arrived for Paul to begin work elsewhere and he surprised all concerned by exercising his prerogative as a Roman citizen and appealing directly unto Cæsar! This "changed *the venue*" to the very place he desired himself to go and whither, too, the Spirit was at last ready to conduct him. There was now no choice in the matter, nevertheless, having conferred with the Council (not the Sanhedrim but his own legal advisers) Festus confirmed the appeal (Acts XXV. 7-12).

#### PAUL BEFORE AGRIPPA.

"And after certain days," *circa* the end of Tishri, Agrippa and Bernice came to Cesarea, to salute the new Procurator (Acts XXV. 13). "And when they had been there many days" (generally found, when not used with reference to the intercalary period, to signify more than seven and less than fourteen days, say twelve days, as in the case of Acts XXI. 10, which direct evidence proves to have been 12!) Festus referred to Paul's matter and as the king desired to hear him, Paul's celebrated interview with Agrippa occurred upon the morrow, which was Wednesday the 13th of Bul (Acts XXV. 14-27; XXVI. 1-32).

#### PAUL'S VOYAGE BEGINS.

At last, after a considerable delay, as borne out by later Chronological "back sights," and by specific references to the Calendar, and when Festus had time to look, not only into Paul's case, but into those of several other prisoners, whom he also forwarded to Rome, they entered a ship of Adramyttium, and launched upon Sunday, the 2nd of Casleu, meaning to sail by the coasts of Asia, for it was now very late in the season, when the Mediterranean is treacherous (Acts XXVII. 1-2). And the next day, Monday the 3rd, they touched at Sidon, where on account of some necessary delay on the part of the shipmaster, Julius courteously allowed Paul to go unto his friends and refresh himself (Acts XXVII. 3).

And when they had launched thence, the next morning, Tuesday the 4th, they sailed under (east of) Cyprus against

contrary winds, at least two days, Wednesday 5th, Thursday 6th (Acts XXVII. 4). And when they had changed their course to the westward so as to pass between Cyprus and the mainland (by Tarsus), over the Sea of Cilicia, and Pamphylia, the head winds resisting, they came not to Myra, a City of Lycia, for three days more, Friday 7th, Sabbath 8th, Sunday 9th, arriving on Monday the 10th, so that the voyage from Sidon to Myra consumed almost a week (Acts XXVII. 5). Here it was necessary to transfer to another ship, for the original one seems to have abandoned the enterprise and wisely to have gone into safe harborage for the Winter. It took almost another week to find the Alexandrian ship, that may have come along behind them, sailing into Italy: at any rate, when found at Myra, the Centurion transferred his charges and effects (probably on Friday the 14th) and the perilous journey was resumed upon Sunday the 16th (Acts XXVII. 6).

#### PAUL REACHES FAIR HAVENS.

And when they had "sailed slowly (west) many days" (*i. e.* 12—Sunday 16th, to Thursday the 27th, inclusive) and scarcely (two days after the Feast of Dedication, 25th of Casleu) were come over against Cnidus, the wind not suffering them, they again changed their course, now to the south-south-west, and sailed under (east of) Crete, over against (*i. e.* making for) Salmons (and making it in less than a day, Friday, the 28th of Casleu) and barely passing it, so strong was the gale of wind upon this tack. They then came, by another change of course, to the west, more slowly now again (Sabbath 29th, and Sunday the 30th) until they reached Fair Havens, nigh unto Lusea, upon the 1st of Tebeth, glad to make anchor, and to take breath before deciding what further should be done (Acts XXVII. 7-8).

#### THE SHIPWRECK.

For a while now, it is advisable to follow the voyage in a more Log-like manner, commencing with the day of the arrival at Fair Havens:

Tebeth.	4th Civil (X.th Sacred) month (4059 A. M).	
Monday	1.	} At Fair Havens; dating from preceding day, and where St. Paul desired them to winter. For the storm continued with little show of holding up. The unconscionable delay well nigh forced them to remain.
Tuesday	2.	
Wednesday	3.	
Thursday	4.	
Friday	5.	
Sabbath	6.	
Sunday	7.	
Monday	8.	
Tuesday	9.	

Wednesday 10. **Fast Day** (Acts XXVII. 9; compare Zech. VII. 19; Ezek. XXIV. 1, 2; Jer. LII. 4) for the *Siege of Jerusalem*.

			“Now when much time was spent, and when sailing was dangerous, because <b>the Fast</b> was now already passed, Paul admonished them and said: ‘Sirs, I perceive that this voyage will be with hurt, and much damage, not only of the lading and ship, but also of our lives.’ Nevertheless the Centurion believed the master and the owner of the ship, more than those things which were spoken by Paul, and because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, a haven of Crete, looking towards the south-west and north-west, to WINTER there” (Acts XXVII. 9-12).
Thursday	11.	}	“So when the south wind blew softly, supposing they had obtained their purpose, Loosing thence, they sailed close by Crete, but not long after there arose against them that tempestuous wind called Eurochydou (Acts XXVII. 13-14). So when the ship was caught they ‘let her drive,’ ‘under Claudia’ where they took in the boat, and undergirded the ship, and fearing the quicksands (sand bars?), lowered the yard (Acts XXVII. 15-17).
Friday	12.		
Sabbath	13.		
Sunday	14.	}	“The next day” “exceedingly tossed,” “lightened ship” (Acts XXVII. 18), “and the third day,” “cast out the tackling” (Acts XXVII. 19).
Monday	15.		
Tuesday	16.	1.	(Drifting towards Malta under bare spars.)
Wednesday	17.	2.	
Thursday	18.	3.	
Friday	19.	4.	
Sabbath	20.	5.	
Sunday	21.	6.	
Monday	22.	7.	
Tuesday	23.	8.	
Wednesday	24.	9.	
Thursday	25.	10.	
Friday	26.	11.	
Sabbath	27.	12.	“And when neither sun nor stars in <i>many</i> days, appeared, and no small tempest lay upon us, all hope

that we should be saved was taken away" (Acts XXVII. 20). "But after long abstinence, Paul stood forth in the midst of them and said: 'Sirs, ye should have hearkened unto me and not have loosed from Crete, but have avoided this injury and loss. And now I exhort you to be of good cheer; for there shall be no loss of life among you, but only of the ship. For there stood by me this night, an angel of the God, whose I am and whom I serve, saying: 'Fear not Paul; thou must be presented to Cæsar, and behold, God has graciously given thee all those sailing with thee.' Therefore, take courage, men, for I believe in God, that it will be so even as it was told me. Howbeit we must be cast upon a certain Island'" (Acts XXVII. 21-26).

Sunday 28. 13.

Monday 29. 14. "But when the *fourteenth* night was come, as we were driven up and down in Adria, about *midnight*\* the sailors dreamed that they drew near to some country" and "sounded" 20 fathoms, and "sounded again" 15 fathoms, and cast out astern 4 anchors, and wist for day! (Acts XXVII. 27-29). Paul's advice to the Centurion and soldiers now prevented the sailors from abandoning the ship, for the soldiers cut away the boat (Acts XXVII. 30-32). "And when day was about to dawn,\* Paul urged them all to partake of food, saying: 'This day, the 14th that you have watched, you continue fasting, having taken nothing. Therefore I entreat you to partake of food, for this concerns your safety, for not a hair shall perish from the head of any one of you' (Acts XXVII. 33-35). Then he took bread, and gave thanks to God, brake it, and ate, as did the rest, and were cheered, 276 of them; and they lightened ship, and cast out the wheat into the sea (Acts XXVII. 35-38).

And when it was day,\* they knew not the land, but descriing a creek suitable for beaching the ship, they cast out the anchors,

\* These three references of St. Paul to the night, the morning, and whole of the same (14th) day, are sufficient to prove, what is otherwise well known, that the Hebrew day (i. e. the measure of 24 hours) began at sundown. He naturally mentions "the 14th night" first: they were sailing up and down till its midnight; then at daybreak he refers again to the same period as "this day the 14th," and later on in general terms to the whole period of light thereof "and when it was day." It ever was the "Evening and the Morning" that measured the Day, and the Autumn and the Spring that measured the Year, until God himself began a new measure for the latter at Mt. Sinai. And so, too, we believe, the Saviour's Resurrection marked for Rest the *Octave* of the Week, when the Day sprang out of Joseph's Tomb, even "the eighth day" made typically so significant throughout the Scriptures. For since then only, and that by virtue of the Resurrection itself, have we obtained assurance of that *Rest from Sin*, which is a Blessed Hope in Jesus Christ our Lord, and of that Greater Eighth-Day Rest which is to follow even the Millennial Restitution of all things!

and loosed the rudder bands, and hoisted the foresail and pressed for the shore, and falling into a place with two currents they ran the ship aground, where it stuck fast, but the stern was broken (Acts XXVII. 39-41).

Now the soldiers designed to kill the prisoners lest any one by swimming should escape, but the centurion wishing to save Paul restrained them, and commanded some to swim, and the rest got to land on the wreckage, and discovered it was Melita (Malta). And when they had escaped, the rude inhabitants showed no little kindness, and kindled a fire for them because of the falling rain and the cold. But as Paul, having escaped from the Prince of the Power of the Air, gathered sticks to lay them on the flame a viper struck his hand, and when he shook it off into the fire and was unharmed, the people took him for a god. And so the coldest month of the year ended, for Winter had already well begun (Acts XXVII. 42-44; XXVIII. 1-6).

#### PAUL WINTERS AT MALTA.

Shebet, 5th civil (XI.th Sacred) month (4059 A. M.).

Tuesday	1.	} Publius lodged them three days courteously (Acts XXVIII. 7-8).
Wednesday	2.	
Thursday	3.	
Friday	4.	

Paul heals the father of Publius, and by healing all that were brought to him during their long delay they gained many honors among the inhabitants, so that when they departed, they were laden with such things as were necessary (Acts XXVIII. 8-10).

Now they remained there three months (Shebet, Adar, and Nisan) after which, on Sunday, the 1st of Zif, they departed in an Alexandrian ship (The Castor and Pollux) which had wintered there (Acts XXVIII. 11) and came to Syracuse on Monday the 2nd, where they remained 3 days, Tuesday the 3rd to Thursday the 5th (Acts XXVIII. 12).

#### PAUL REACHES ROME.

From thence they "fetched a compass" (tacked through the straits) and came to Rhegium on Friday the 6th, and "after one day" (Sabbath the 7th) the south wind blew (on Sunday the 8th, on which they took advantage of it and sailed) and "we came the next day (Monday the 9th) to Putioli, sailing easily 182 miles in these two days (Acts XXVIII. 13). There they found brethren, and stayed, as they were desired, "seven days" (till Monday the 16th), from whence news preceded them to the Imperial City. Finally also, "and so we went towards Rome." From whence, some two days later, Wednesday the 18th, they were met at the Appian Forum by a party of brethren from Rome, and soon, by yet another at "the Three Taverns." So Paul took courage and went on to Rome that day (Acts XXVIII. 14-16).

"And it came to pass that after 3 days of rest (Thursday, Friday and Sabbath) Paul called the chief of the Jews together, on the 22nd of Zif,\* which was Sunday! and he related his illegal experience, and showed to them his chain, referring only briefly to the main issue (Acts XXVIII. 17-20). Now the Jews at Rome said to him they had received no letters out of Judea concerning him, none having shown or spoken of him. The fact seems to be, as we interpret it (seeing that the inveterate hate he had incurred at Jerusalem makes it certain that his enemies there would have endeavored by all means to prejudice his case at Rome) whatever messengers were hastily dispatched soon after Paul's departure, encountered the same tempest and were lost! Let this be called a mere conjecture, yet it is after the manner that God deals with those, but with those only, whose hate is inveterate and hopeless of any betterment (Acts XXVIII. 21).

#### PAUL BEFORE THE JEWS AND GENTILES.

Now when the Jews of Rome expressed a desire to hear concerning the new Sect, which was everywhere so spoken against, they appointed him a day, apparently the next Sabbath, Zif 28th, or perhaps the next Sunday, which was also the last day of the month (Zif 29th). And Paul expounded unto them the Christianity once delivered to the Saints, from morning unto evening; some believing and others not; and when they disagreed among themselves, they departed, after Paul had quoted a final text and notified them that the Salvation of God was sent unto the Gentiles who would hear it! So the Jews departed and had great reasoning among themselves (Acts XXVIII. 22-29). But Paul, turning to the Gentiles, was thus enabled to begin his ministry the very next Sunday, Sivan the 7th, which this year was Pentecost, now fully come! and so God wrought most wonderfully with Chronology upon the 3rd anniversary of the troubles that had sent him there, a prisoner.

#### PAUL'S SOJOURN AT ROME BEGINS.

Now, Paul was allowed special liberty while he awaited trial and, supporting himself by his own labors, he preached the Kingdom of God, and taught those things that concern Jesus Christ, with confidence, no man forbidding him (Acts XXVIII. 31). (See 4061 A. M.)

4060 A. M. 62 A. D.

Paul, still a prisoner in Rome, writes the Epistles to Philemon and the Colossians, and that to the Ephesians (so called).

\*Purposely interpreted Sunday rather than Sabbath, considering the secular object and the invitation apparently to Paul's lodging house, rather than to the Synagogue.

4061 A. M. 63 A. D.

At the beginning of the year, St. Paul was still in Rome. In the Winter he writes the Epistle to the Philippians, sending it in the early Spring, and promising in hope to follow it shortly. Now it was a SABBATIC year, and here endeth the Book of Acts of the Apostles. His trial took place before Nero about Pentecost, and being acquitted, he at once went to Macedonia, and so came to Philippi, and the year, and the cycle ended, Paul being free and Chronology having yet four years to deal with his concerns.

4062 A. M. 64 A. D.

## PAUL PREACHES IN SPAIN.

Paul, having spent the Fall in Macedonia, goes over to Asia Minor, where he wintered at Ephesus, after which, in the Spring, he sailed direct for Spain (in final satisfaction of an intention of the Holy Spirit, we believe!). "Muratori's Canon" (written about 170 A. D.) noting Luke's omission "of the journey of St. Paul from Rome to Spain" explains that Luke relates to Theophilus (in Acts) only events of which he was an eye witness." What Luke did not see, or know, or testify of himself, is irrelevant to what St. Paul actually did and others do record: Eusebius declares that Paul went forth again from Rome to declare the Gospel after his first imprisonment, "and afterwards came to Rome a second time, and was martyred under Nero." So Chrysostom mentions it as an undoubted historical fact that "St. Paul, after his residence in Rome, departed to Spain." Jerome, to the same effect, says: "Paul was dismissed by Nero that he might preach Christ's Gospel in the west" (Hieron. *Catal. Scrip.*) "Against this unanimous testimony of the *Primitive Church*," Conybeare affirms "there is no external evidence whatever to oppose" (Life and Epistles of Paul).

4063 A. M. 65 A. D.

## PAUL IN BRITAIN.

But the oldest authority we have upon St. Paul, even Clemens (Romanus. (Philip. IV. 3) who was his fellow workman, and held the Episcopate at Rome, as Origen relates (*Comm.* on John I. 29) tells us that "St. Paul, having gone over to Spain," and so preached the Gospel "in the East and in the West," before he could have instructed "the whole world" (as then known to the Romans) proceeded yet further, and so came "to the EXTREMITY of the West" (Acts I. 8), (Clemens Romanus, Rom. I. Chap. V.) (1st Century testimony), the which was *Ultima Thule*, as we have quite sufficiently set forth in discussing the far earlier migration of Our Race, to whom he was thus sent. And not he alone, for just at this time were Joseph

of Arimathea, and Lazarus, and a notable body of missionaries there with him. This is no place to present the truth. It is sufficient to cite facts and give their dates, but at the same time a single word as to the philosophy of what was brought about. These were the days of bitter judgment upon all the world. There were some wise enough to flee before "the sign" appeared, and if "unto the mountains," where find them higher or more remote from strife than "the mountains of the Height of Israel!"

4064 A. M. 66 A. D.

#### PAUL'S RETURN EAST.

In the Spring Paul returned from Britain to Spain, and having gone over its parts returned to Asia Minor in the Summer. He writes Timothy from Macedonia, and Titus from Ephesus. Hebrews, too, but probably not by St. Paul (Barnabas?) was written about this time.

4065 A. M. 67 A. D.

In the Fall St. Paul went to Nicopolis, where he had wintered; his route was from Ephesus *via* Miletus, where he left Trophimus sick, thence to Corinth (would that he, himself had resettled here!) (Acts XVIII. 9-10!) where he left Erastus, and so on to the last scene of his freedom.

Early in the Spring of 67 A. D., still in 4065 A. M., he was seized and hurried back to Rome, from whence, once more in prison, and just after his first hearing, he wrote the 2d Epistle to Timothy. He expected "to be offered" and was "ready" but counted on a delay till Winter. But the end came even sooner, for having completed his set task, his very cloak left in another's hands! his Master mercifully let injustice take its rapid course. The second hearing and execution took place in the Summer of 67 A. D., we presume about Pentecost, a date which seems to have dominated all his life and acts.

#### PAUL'S MARTYRDOM.

He was beheaded on the Ostian road "without the gate" near the spot where Papal Rome suffered Protestant sojourners to bury their dead, near the British Cemetery: and, fitting to relate, until the Reformation this region was under the protection of the Kings of England! Thus died the Apostle to *Our Race*, for behold, as one born out of (ahead of) due season, he, more abundantly than all the rest of the Apostles, was instrumental in taking out a people from the Gentiles, who had been sifted among them for a purpose!—even "ISRAEL," to whom, when "Judah" walks in recognition, the debt that Joseph owes from Elder days (Gen. XXXVII. 26-28; XLIII. 8-9; XLIV 33-34) will have reached maturity!

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