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PALMONI;

OR, THE

WORLD'S HOROSCOPE.

"By measure hath He measured the times, and by number hath He numbered the times ; and He doth not move nor stir them, until the said number be fulfilled."—2 ESDRAS iv. 37.

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INTRODUCTION.

PALMONI is a Hebrew word, compound, or pluriliteral, as such compounds are termed. It occurs only once in the Bible, that is, in the colloquy of the two saints or holy ones, Daniel viii. 13, and the English version runs thus:—"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice?" &c. In the margin, as a different reading of the words rendered "that certain saint" appears "the Numberer of Secrets, or the Wonderful Numberer, Heb. Palmoni." But this appears inaccurate; for, I think, we shall presently see that the idea of secrecy does not enter into the formation of the word.

The LXX., in conscientious ignorance, have τῷ φελμῶνι τῷ λαλῶντι, "to the Palmoni who was speaking;" the Vulgate rendering is "alteri nescio cui,"—"to another, I know not whom,"—evidently the last resource of a translator in a state of desperation.

"That certain saint" of the English translation, and the "alteri nescio cui" of the Vulgate, have their parallel in the English translation of Ruth iv. 1, where Boaz is represented as saying to the kinsman, "Ho such a one! turn aside, sit down here." The Hebrew words rendered "such a one" are פלני אלמני, and the root of one is אֶלֶם,

Anglicé, Alum. Of this, the primary meaning is to compress, constringe, as alum does. Its secondary meaning is silent, mute, secret, because in silence, at least in demonstrative silence, the lips are compressed or pursed up. Thus the excellent sentiment, "Let the lying lips be put to silence" (Psalm xxxi. 18) would be more accurately expressed, "Let the lips of falsehood be compressed."

פלני אלמני occurs in two other passages in the Old Testament, viz., 1 Sam. xxi. 2, "and I have appointed my servants to *such and such* a place," which, I think, might be more accurately rendered, "I have stationed my servants in a certain hiding place." Again, in 2 Kings vi. 8, "in *such and such* a place shall be my camp," where also from the context it is evident that secrecy was intended by the Syrian, and that we may read, "in such a retired place (or secret place) shall be my camp." I maintain that the application of the words פלני אלמני in Ruth iv. 1, to the *person* addressed, as in the barbarous English rendering, "Ho such a one!" and the LXX. "Κρυφιε," "O Unknown," is inadmissible. The kinsman addressed was a near relative of Boaz the speaker, and both dwelt in the same little country town, Bethlehem, and knew each other. The phrase in question, as used in Ruth, has, I contend, a meaning identical with or analogous to that which it bears in the Hebrew of the passages above cited from 1 Sam. and 2 Kings, and the passage may properly be translated, "Ho! turn aside into this retired (or more retired) place, and sit down."

This is not altogether a digression, for פלני is from פלה, to separate, which may be one of the constituents of our compound Hebrew word and title Palmoni; but surely אלם is not the other constituent, and I cannot

account for the marginal translation "Numberer of Secrets," except by the supposition that the translator thought that אֱלֹם, as importing secrecy, was one of the two roots.

It is not certain that פִּלָּה is one of the constituents of Palmoni. פֶּלֶא may have a better title to be so considered. Whichever it be, the second or associated root is מִנָּה, mene.

פֶּלֶא signifies to be wonderful, or as an adjective, wonderful, as in Isaiah ix. 6, "His name shall be called Wonderful."

פִּלָּה means to separate, to divide, to distinguish.

מִנָּה, to distribute by number, to number, to reckon up, as in Mene, Mene, Tekel, Upharsin, of Daniel v. 25. This Hebrew word has several English descendants, and, amongst others, *money* and *many*.

I apprehend, therefore, that Palmoni signifies either a wonderful numberer;—or a divider and numberer. In either of these senses it is applicable to my theme; and I have taken it for my title because it was impossible, from the nature of my subject, to explain it in any compendious titular form.

The following pages contain a short essay on the chronology of the Old Testament, which is necessary as a foundation for that which follows; secondly, some calculations and combinations into which certain chronological numbers enter. The object of these calculations and combinations is to give an insight (not more than an insight) into a system of Divine Arithmetic quite sufficient to show that, when earnestly questioned, the science of numbers yields no equivocal testimony to the divinity of Him concerning whom St. Paul sublimely teaches that by Him were *all things* created that are in heaven and that are on earth, visible and invisible; that all things were created by Him and for Him; and that by Him all things consist.

At the same time and by the same methods we shall obtain such arithmetical coincidences and phenomena as can only be accounted for by the fact that A.M. 4,128 (I mean 4,128 years from the creation of Adam of Gen. ii.) was the date of the Nativity. It follows (allowing for a well-known error), that, as the Nativity took place 1,871 or 1,872 years ago, the present year, 1869, or the next, will be the termination of the six thousand years of man's existence, and will thus test the old and reverend tradition supposed to have been derived from a prophecy of Elijah, and possibly much more ancient, that the world, in its present phase, would last six thousand years and no longer.

CHRONOLOGICAL TABLE,

WITH REFERENCES.

			YEARS.
Adam.....	Genesis v.	3	... 180
Seth	„ v.	6	... 105
Enos	„ v.	9	... 90
Cainan	„ v.	12	... 70
Mahalaleel	„ v.	15	... 65
Jared.....	„ v.	18	... 162
Enoch	„ v.	21	... 65
Methuselah	„ v.	25	... 187
Lamech	„ v.	28	... 182
Noah.....	„ vii.	11	... 600
			<hr/> 1656
Shem	Genesis xi.	10	... 2
Arphaxad.....	„ xi.	12	... 85
Cainan.....	„ xi.	13	} ... 80
Septuagint, Luke		iii. 36	
Salah	Genesis xi.	14	... 80
Eber.....	„ xi.	16	... 84
Peleg	„ xi.	18	... 80
Reu	„ xi.	20	... 82
Serug	„ xi.	22	... 80
Nahor	„ xi.	24	... 29
Terah	„ xi.	32	} ... 180
		„ xii. 4	
Acts		vii. 4	
Abraham (covenant).....	Genesis xvii.	1	... 99
			<hr/> 481
			<hr/> 2197

				YEARS.
	Brought forward.....			2137
To the Exodus	Exodus xii.	41	...	480
Six Servitudes, intermixed with the times of the Judges, viz. :—				YEARS.
To the King of Mesopotamia	Judges iii.	8	...	8
To Eglon of Moab	„ iii.	14	...	18
To Jabin of Canaan ...	„ iv.	3	...	20
To Midian.....	„ vi.	1	...	7
To Philistines and Ammon	„ x.	8	...	18
To Philistines alone.....	„ xiii.	1	...	40
In the wilderness, and Judges, &c., to the Building of the Temple, 4th year of Solomon...				111
	1 Kings vi.	1	...	480
Solomon (additional) ...	1 Kings xi.	42	...	36
Rehoboam	„ xiv.	21	...	17
Abija	„ xv.	2	...	3
Asa.....	„ xv.	10	...	41
Jehoshaphat	„ xxii.	42	...	25
Jehoram (see note A) ...	2 Kings viii.	17	...	5
Ahaziah.....	„ viii.	26	...	1
Athaliah	„ xi.	3	...	6
Jehohash	„ xii.	1	...	40
Amaziah	„ xiv.	2	...	29
Interregnum (see Note B)	„ xv.	1	...	11
Azariah	„ xv.	2	...	52
Jotham	„ xv.	33	...	16
Ahaz	„ xvi.	2	...	16
Hezekiah	„ xviii.	2	...	29
Manasseh	„ xxi.	1	...	55
Amon	„ xxi.	19	...	2
Josiah	„ xxii.	1	...	31
Jehoahaz (3 months) ...	„ xxiii.	31	...	
Jehoiakim (see Note C)...	„ xxiii.	36	...	3
				418
				8576

CHRONOLOGICAL TABLE.

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YEARS.

Brought forward.....	3576
Babylonish Servitude	70
Sixty-nine weeks of seven years each (Daniel ix. 25) exclusive of the year of Cyrus's proclama- tion, being the last of the Servitude	482
To the Nativity of Christ	<u>4128</u>

SUMMARY.

	A. M.	YEARS BEFORE THE NATIVITY.
The Deluge	1656	2472
Covenant with Abraham	2137	1991
Exodus	2567	1561
Building of the Temple	3158	970
Commencement of Babylonish Servitude	3576	552
Nativity	4128	—

NOTE A.—For three years Jehoram reigned jointly with his father Jehoshaphat.—2 Kings iii. 1.

NOTE B.—Amaziah reigned twenty-nine years. He began his reign in the second year of Jehoash of Israel.—2 Kings xiv. 1. Jehoash of Israel reigned sixteen years.—2 Kings xiii. 10. Therefore the reign of Amaziah overlapped the reign of Jehoash of Israel fifteen years. But his son Azariah did not begin to reign in Judah before the twenty-seventh year of Jeroboam of Israel, who succeeded Jehoash.—2 Kings xv. 1. It is probable that this interregnum was occasioned by the tender age of Azariah at the time of his father's death.

NOTE C.—This is explained at large in the following pages.

The Chronology of Scripture.

WITH regard to some of the items in the foregoing table much might be said with which chronologists are already familiar, and for which others would not have much taste; and I shall restrict my defence of it to three points,—the time of the covenant with Abraham, the one hundred and eleven years of the Servitudes, and the time of the Babylonish Captivity.

We read in Galatians iii. 16, 17: “Now to Abraham and his seed were the promises made. He saith not to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.” The question occurs, from what event in the life of Abraham are the four hundred and thirty years to be computed?

Certainly not from the call of Abram, Gen. xii. 1–4, for we read of no covenant there, and in truth until we reach the 17th chapter of Genesis, we shall find no covenant with Abraham. Promises to an uncircumcised man named Abram, and the initiation of a covenant with such an one, we may find.

The initiation of the covenant is mentioned *ch.* xv. 18, “In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.” But as Abram’s age at the time of this occurrence is not stated, if this were the event from which the four hundred and thirty years were intended to be

reckoned, we should have an event without a date for their commencement, at which point the chronological thread running through the rest of the scriptural history would be broken. To surmise the patriarch's age for the purpose of uniting the broken thread would be to manufacture a date upon the assumption that the Bible chronology needs to be patched by our guess-work.

Moreover, it is the confirmation of a covenant to which St. Paul refers in the 3rd chapter of the Galatians. It is evident that he meant the solemnity recorded in Genesis xvii., where it is said, "I will *establish* my covenant between me and thee," v. 7. There we find the age of the patriarch carefully noted thrice (c. 1, 17, 24). It cannot be supposed that this triple mention of the date of the covenant of the 17th chapter, and the absence of a date in the narration of the 15th chapter, were without a purpose. If the event of the 15th chapter were that from which we ought to reckon the four hundred and thirty years, we should be without a date, where it was indispensably necessary to preserve the chronological thread, and with a date thrice repeated where it was useless.

In the 15th chapter, the word "covenant" occurs once. In the 17th chapter, it occurs no less than thirteen times; and the language in reference to it, running through the whole chapter, is very emphatic. It is there called an everlasting covenant. The token of the covenant, circumcision, was then, for the first time, communicated; and the penalty of infraction was also, for the first time, announced. The covenant was the covenant of circumcision; and from what time should it be dated, if not from the day of circumcision? On that day, Abraham, theretofore a passive promisee, became a party to the covenant, by the act of circumcision, performed upon himself, his son Ishmael, and the other males of his household.—On that day the patriarch and his wife received their new and significant names.—On that day the birth of Isaac was, for the first time, foretold, and it was in Isaac

and his seed that the covenant was to be fulfilled. All the promises of God are Yea and Amen in Christ, and he came of the line of Isaac.

The identity of the day, on which these several solemnities were performed, is carefully noted. Twice it is called "the self-same day" (r. 23, 26), and with reference to the birth of Isaac, mention is made of this "set time" in the next year. In *ch.* xxi. 2, the birth of Isaac at the "set time" is recorded, and the expression the "self-same day" is thrice employed in Exodus xii.—"In this *self-same day* have I brought your armies out of the land of Egypt." v. 17. "And it came to pass at the end of the four hundred and thirty years, even the *self-same day* it came to pass, that all the hosts of the Lord went out from the land of Egypt." v. 41. "And it came to pass the *self-same day*, that the Lord did bring the children of Israel out of the land of Egypt by their armies." r. 51.

It is, therefore, clear that the four hundred and thirty years are to be reckoned from the ninety-ninth year of Abraham's life, being the date of which, as before mentioned, we are thrice informed in Genesis xvii.

With regard to the 111 years of the servitudes, it is to be considered whether they are to be reckoned in addition to the 480 years of 1 Kings vi. 1, or as forming part of those 480 years.

In 1 Kings vi. 1, we read:—"And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord."

If this were the only information we possessed, as to the length of the period which intervened between the Exode and the commencement of the building of the Temple, it would conclusively prove that only 480 years did elapse between those two events.

Yet it admits of demonstration that the period in question was in all 591 years, being the 480 years of 1 Kings vi. 1, with the addition of the 111 years of the servitudes.

In the first place, it is clear that the period from the Exode to the building of the Temple included, among others, the following times :—

YEARS.			
In the Wilderness.....	40	.....	Joshua v. 6.
Othniel	40	.....	Judges iii. 11.
Ehud	80	.....	„ iii. 30.
Shamgar	1	.....	„ iii. 31.
Deborah.....	40	.....	„ v. 31.
Gideon	40	.....	„ viii. 28.
Abimelech	3	.....	„ ix. 22.
Tola	23	.....	„ x. 2.
Jair	22	.....	„ x. 3.
Jepthah.....	6	.....	„ xii. 7.
Ibzan.....	7	.....	„ xii. 9.
Elon	10	.....	„ xii. 11.
Abdon	8	.....	„ xii. 14.
Samson 20 years, pos- sibly included in Eli's	40	1 Samuel iv. 18.
40			
Eli			
David	40	1 Kings ii. 11.
Solomon	3	„ vi. 1.

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And the above do not include the times of Joshua, the Elders, Samuel, and Saul, which, according to Josephus, were—

Joshua	25
Elders	18
Samuel	12
Saul	20

Years..... 75

But besides the above times, six periods of servitude, in all 111 years (see Chronological Table), are mentioned in the book of Judges, and the 480 years of 1 Kings vi. 1, mean years of national independence, and do not include these 111 years of degradation and misery.

The first oppressor was the king of Mesopotamia, Judges iii. 8, whom the children of Israel served for eight years; then they were delivered by Othniel, and it is added, "And the land had rest forty years" (v. 11). How could the land have had rest forty years if eight of them were years of servitude, that is, if the eight years of oppression formed part of the forty?

Their next oppressor was Eglon, king of Moab, who smote Israel (Judges iii. 12), and whom they served eighteen years (v. 14): they cried unto the Lord for deliverance (v. 15), and the Moabites are called their enemies (v. 28).

Then ensued their deliverance by Ehud, after which it is added, "And the land had rest fourscore years." But the land would not have had rest fourscore years if during eighteen of them they served their enemies, that is, if the eighteen years of servitude are included in the fourscore.

So of the servitude under Jabin, with his nine hundred chariots of iron, who "mightily oppressed" Israel for twenty years.—Judges iv. 3.

After their deliverance from his yoke by Deborah and Barak, it is added, "And the land had rest forty years."—Judges v. 31. It cannot be supposed that twenty years of mighty oppression formed part of a period during which, it is said, the land had rest.

The like may be said of the seven years of oppression by the Midianites, who "destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass" (Judges vi. 4); and who entered into the land to destroy it (v. 5). These seven years can form no part of the forty years, during which the country was "in quietness" in the days of Gideon.—Judges viii. 28.

Similar remarks might be made as to the other servitudes, shewing that they cannot be reckoned as parts of the periods of rest, amongst which they are interspersed, and with which they are contrasted.

Further, that the 111 years of Servitudes were not included in the 480 years is manifest from the words of St. Paul, Acts xiii. 18-21. "About the time of forty years suffered he their manners in the Wilderness. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a King; and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years." Here are periods of forty, four hundred and fifty, and forty years (in all 530 years), mentioned, but these do not include the forty years of David's reign, or the three first years of Solomon's. This proves that the period from the Exode to the commencement of the Temple considerably exceeded 480 years, and we arrive at the conclusion that to the 480 years must be added the aggregate length of the times of the six Servitudes, viz., 111 years.

This is confirmed by Josephus, who makes the whole period in question 592 years, differing from the Scriptural account only by one year.

With regard to the commencement of the seventy years of the Babylonish servitude, I have reckoned them from the first invasion of Nebuchadnezzar, in the third year of the reign of Jehoiakim (Daniel i. 1), when Jehoiakim was given into the hand of the King of Babylon, with part of the vessels of the House of God; and some of the King's seed and of the princes were carried captives to Babylon. Whether Jehoiakim was taken to Babylon does not clearly appear in the English version, but so it is stated in the Vulgate, which renders 2 Chronicles xxxvi. 6, "*Contra hunc ascendit Nabuchodonosor rex Chaldæorum: et vinctum*

catenis duxit in Babylonem." Certain it is that Jehoiakim became servant of the King of Babylon, though he afterwards rebelled, upon which bands of the Chaldees were sent against him.—2 Kings xxiv. 2.

Jeremiah prophesied concerning his people: "these nations shall *serve* the King of Babylon seventy years." Jer. xxv. 11; and this prediction began to be fulfilled when Jehoiakim became servant to Nebuchadnezzar, and some of the blood royal were carried away captive. It is true, the miseries of the Jews did not reach their climax until the time when the sightless Zedekiah was thrust into his dungeon, at Babylon; concerning whom Ezekiel prophesied that he should not see Babylon, though he should die there, Ezek. xii. 13; but the commencement of the servitude is in question, and not the subsequent punishment of a rebel, which implies previous vassalage.

I cannot gather from Scripture that there were more than seventy years between the third year of Jehoiakim and the first year of Cyrus in Babylon, when the decree for the rebuilding of the Temple was issued.

Jehoiakim reigned eleven years (2 Kings xxiii. 36; 2 Chronicles xxxvi. 5); so that we must reckon of his reign eight years. His son Jehoiachin reigned three months, and, when the year had gone round, he was carried away captive to Babylon, and Zedekiah made vassal-king in his room.—2 Kings xxiv. 8; 2 Chronicles xxxvi. 9, 10. This makes nine years. His captivity, to the time when Evil-merodach treated him kindly, was 37 years.—See 2 Kings xxv. 27-30; Jeremiah lii. 31-34.

The length of the residue of the reign of Evil-merodach is not mentioned in Scripture.

Nor do we find in Scripture how long Belshazzar reigned, after his third year.—Daniel viii. 1.

After Belshazzar, Darius the Median took the kingdom.—Daniel v. 31. It is not said how long he reigned, but he was sixty-two years old when his reign began.—Dan. v. 31.

I confine my examination to Scripture, as the only safe

guide, and in Scripture there is nothing to shew that there were more than seventy years from the third year of Jehoiakim to the accession of Darius the Median.

But the ninth chapter of Daniel shews that in the first year of Darius the Median, the seventy years predicted by Jeremiah had not quite expired, and leads to the inference that they had then very nearly elapsed.

"In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications," &c.; and the burthen of his prayer was that the anger of the Lord might be turned away from the city of Jerusalem; that he would cause his face to shine upon His Sanctuary; and again: "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name."

Let us consider the circumstances under which the Prophet uttered this prayer.

Jeremiah had predicted that his people should serve the King of Babylon seventy years (Jer. xxv. 11); and again, "Thus saith the Lord, that after seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place."—(Jeremiah xxix. 10.) Daniel and his companions, some of them princes, and of the royal blood, began their captivity when Jehoiakim, in his third year, became servant to the king of Babylon.—Dan. 1. 1-6. Surely Daniel must have borne in mind the commencement of his own captivity, and the time when he was carried away from his beloved country, and his king was put in chains, quite as much as the time when he witnessed the influx of fresh Jewish prisoners, after the reigns of Jehoiachin and Zedekiah were ended by their master.

Some chronologists have computed the commencement

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of the seventy years of the Babylonish captivity from the end of the reign of Jehoiachin; others, from the end of the reign of Zedekiah; but would they have done so, if they, like the Prophet, had been carried away captive, with a number of their countrymen, some years previously, namely, in the third year of Jehoiakim?

Daniel well knew that the prophecy of Jeremiah must, of necessity, be fulfilled, and that the Almighty could fulfil it, just as He pleased; and there cannot be a question that shortly before the expiration of the seventy years, computed from the third year of Jehoiakim, the patriot engaged in this earnest supplication, entreating God to "defer not," and hoping that the prediction of the seventy years' servitude would be fulfilled in the sense the most favourable to his beloved countrymen, that is, at the expiration of seventy years, computed from the earliest deportation of captives, when Jehoiakim became servant to the King of Babylon. His prayer was granted.

Such, as it appears to me, is the obvious and natural construction of the 9th chapter of Daniel; but the point is set at rest by 2 Chronicles xxxvi.; where, after relating the reign of Zedekiah for eleven years, his rebellion against his master, the King of Babylon, and the desolations then brought upon the land, the history proceeds (*ver.* 20, 22): "And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years. Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation," &c.

Here mention is made of sabbaths to be enjoyed by the land, and also of the threescore and ten years.

In the prophecies of Jeremiah we find nothing said about the land enjoying her sabbaths. That expression is referable to the Book of Leviticus.

“Thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.”—Lev. xxv. 8.

“And ye shall hallow the fiftieth year and proclaim liberty,” &c.—Lev. xxv. 10.

And in the 26th chapter of Leviticus the Jews were forewarned of the consequences of their continued disobedience.

“I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies’ land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.”—Lev. xxvi. 33–35.

This prediction, as well as that of the seventy years’ servitude, received an exact fulfilment in the Babylonish Captivity.

YEARS.

Jehoiakim reigned after he became servant to the	}	8
King of Babylon and after the first deportation of		
captives in his third year		
Jehoiachin reigned 3 months, and was carried away	}	1
captive when the year had expired		
Zedekiah was made King in his room, and reigned ...		11

In all, years 20

Hitherto, although there had been invasions, and servitude, and many of the people had been carried away captive, yet the land had not been made desolate. A Jewish King still reigned at Jerusalem although as a vassal of the King of Babylon, and the Jewish forces were sufficient to

sustain a siege of two years' duration.—2 Kings xxv. 1 and 2. And in the same chapter we read of priests and scribes still at Jerusalem, and as the houses of great men are mentioned, the inference is that there were great men to live in them.

But immediately after the rebellion and defeat of Zedekiah, the land was made desolate in the most emphatic sense. The Temple, the King's house, and all the houses of Jerusalem, and every great man's house were burnt. The walls of the city were broken down. The last sad sight Zedekiah witnessed was the slaughter of his sons, and his eyes were then put out, and he was bound in fetters and carried to Babylon. And "the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away."—2 Kings xxv. 11. Only a few poor people appear to have been left behind.

	YEARS.
This, as we have seen, was after the commence- ment of the Babylonish servitude	20
The land then lying desolate, and the Jews being in their enemies' land, the land enjoyed her sabbaths, seven times seven years, as predicted in the Book of Leviticus	
The first of Cyrus in Babylon, the end of the seventy years' servitude, the year of the procla- mation of liberty and of the return of the Jews to their own land	1
	—
Years	70

That the decree of Cyrus in his first year in Babylon was "the commandment to restore and to build Jerusalem," from the going forth of which the sixty-nine weeks of Dan. ix. 25 are to be reckoned is, I think, very clear.

One possible objection, however, should be noticed.

It may be said that the decree of Cyrus was for the rebuilding of the Temple and not for the rebuilding of Jerusalem, but the like might be said of the decree of Darius, Ezra vi., and the decretal letter of Artaxerxes, Ezra vii. 11. In these two subsequent decrees nothing is said about rebuilding Jerusalem. There is therefore, so far, no reason for regarding the decree of Darius, or the letter of Artaxerxes, rather than the decree of Cyrus, as "the commandment to restore and to build Jerusalem."

Further, the departure in the first year of Cyrus in Babylon, of 42,360 Jews, with 7,337 servants and maids, in all nearly 50,000 persons, loaded by the kind Persians with presents, necessarily supposes that they were to be permitted to erect or repair habitations for themselves. It is absurd to suppose that the spirit and intention of the proclamation was that the Temple was to be reared in solitary grandeur, and that the houses around it were to continue in a ruinous and uninhabitable condition.

Further, the decree of Darius was expressly founded upon, and for the purpose of carrying out the decree of Cyrus (Ezra vi. 3), which was the "going forth" of the commandment.

Lastly, here, as elsewhere, one part of Scripture is made quite clear by another. In Isaiah xlv. 24-28 occurs the prophecy of which the decree of Cyrus was a fulfilment. "Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things ; * * * that saith of Cyrus, he is my shepherd, and shall perform all my pleasure : even *saying to Jerusalem, Thou shalt be built ;* and to the Temple, Thy foundations shall be laid."

After the proclamation in the first year of Cyrus in Babylon, the Scripture history is, as it appears to me, no longer a sufficient chronological guide, but Faith, at one leap, clears the chasm. The prophecy of the sixty-nine weeks supplies the place of history, and points out the date of the Nativity.

I may notice in this place that the marginal chronology of the English Bible states B.C. 536 as the date of the decree in the first year of Cyrus in Babylon. My chronology makes the date of that decree B.C. 483, a difference of fifty-three years.

The following remarks will give some explanation of the way in which that difference arises.

The marginal Chronology of the English Bible states B.C. 445 as the date when the Covenant mentioned Nehem. ix. 38 and the following chapter was sealed, thus making out that it was sealed ninety-one years after the decree in the first year of Cyrus in Babylon.

Unfortunately for that supposition, the names of the men who sealed the covenant are mentioned by Nehemiah, and the names of many who went up to Jerusalem with Zerubbabel, under the decree in the first year of Cyrus, are also given; and we find that many of those who sealed the covenant went up with Zerubbabel in the first year of Cyrus, as the following lists will shew:

Nehem. xii.	Nehem. x.
Amongst those who went up with Zerubbabel:	Amongst those who sealed the Covenant:
Priests.	Priests.
<i>Seraiah,</i>	<i>Seraiah,</i>
<i>Jeremiah,</i>	<i>Azariah,</i>
<i>Ezra,</i>	<i>Jeremiah,</i>
<i>Amariah,</i>	<i>Pashur,</i>
<i>Malluch,</i>	<i>Amariah,</i>
<i>Hattush.</i>	<i>Malchijah,</i>
	<i>Hattush,</i>
	<i>Shebaniah,</i>
	<i>Malluch.</i>

Thus, five out of the first six names of those who went up with Zerubbabel are found, and, with one exception, in the same order in relation to each other, in the commencement of the list of those who sealed the covenant.

Nehem. xii.	Nehem. x.
Amongst those who went up with Zerubbabel :	Amongst those who sealed the Covenant :
Priests.	Priests.
<i>Meremoth,</i>	<i>Meremoth,</i>
<i>Iddo,</i>	<i>Obadiah,</i>
<i>Ginnetho,</i>	<i>Daniel,</i>
<i>Abijah,</i>	<i>Ginnethon,</i>
<i>Miamin,</i>	<i>Baruch,</i>
<i>Maadiah,</i>	<i>Meshullam,</i>
<i>Bilgah,</i>	<i>Abijah,</i>
<i>Shemaiah.</i>	<i>Mijamin,</i>
	<i>Maaziah,</i>
	<i>Bilgai,</i>
	<i>Shemaiah.</i>
Levites.	Levites.
<i>Jeshua,</i>	<i>Jeshua,</i>
<i>Binnui,</i>	<i>Binnui,</i>
<i>Kadmiel.</i>	<i>Kadmiel.</i>

It is manifest that the fifteen men whose names appear in italics amongst those who went up with Zerubbabel sealed the covenant with Nehemiah. Their names are exactly the same in both lists, except that Ginnetho, Miamin, Maadiah, and Bilgah appearing in one list, are, in the other English version, spelt Ginnethon, Mijamin, Maaziah, and Bilgai. The relative order in which they occur is exactly the same in both lists, except that in one list Malluch is put before Hattush, and in the other after him. Lastly, the men are identified by their office, whether priests or Levites.

It must not be supposed that those who sealed were descendants of others with the same names who went up with Zerubbabel, for it was not a Jewish practice to give the name of the father to the son. Indeed, I am not aware that there is a single instance in Scripture of a son named after his father.*

* The kinsfolk of John the Baptist would have named him after his father, but they were overruled.

It follows therefore that many of those who sealed the covenant with Nehemiah went up with Zerubbabel under the decree of Cyrus.

But the marginal chronology of the English Bible cannot possibly be reconciled with this fact, as, according to that chronology, ninety-one years intervened between the two events. That one of the men who went up with Zerubbabel should be living ninety-one years afterwards would be a rather remarkable instance of longevity, but that fifteen or more should be living ninety-one years afterwards is quite inconsistent with the average duration of human life at the period in question.

We gather from Ezra iii. 12 that of the priests and Levites who were present at the rebuilding of the Temple, such as had known the first temple, destroyed only fifty years before, were looked upon as "ancient men," but this could hardly have been said of them if in those days the lives of men often exceeded a century, which must have been the case, if fifteen priests and Levites who went up with Zerubbabel were living ninety-one years afterwards.

In Nehem. xii. 10-21 the names of many of the second generation are mentioned, but very few of these appear to have sealed the covenant which was subscribed by their fathers. The inference is that the members of the second generation were for the most part boys, or, at most, young men when the covenant was sealed.

Further, we know from Matt. i. 17 that from David until the carrying away into Babylon were fourteen generations, and from the carrying away into Babylon unto Christ were also fourteen generations, but according to the marginal chronology of the received version, there were only 409 years between David and the carrying away into Babylon, and 606 years between the latter event and A.D. 1. If we divide these periods by 14, the average length of a generation during the earlier period would appear to be 29 years, and the average length of a generation during the later period would appear to be 43 years. It is impossible

to suppose that such a difference could exist, or that 14 generations in the one case should, in the aggregate, exceed the preceding 14 generations by nearly 200 years.

I might show that the average length of the lives of the kings of Israel and Judah, so far as we can ascertain their ages at the time of their deaths, fell very far short of eighty years; but enough has been said to show that the marginal chronology of the received version is, so far as relates to Nehemiah and his contemporaries, disproved by the text.

In the marginal chronology, the 480 years to the building of the Temple are reckoned as including the 111 years of the six servitudes. I think I have sufficiently shown that the six servitudes were not included therein.

It may be satisfactory to learn that there exists evidence independent of the Scriptural evidence (on which I have relied), shewing that only 552 years elapsed between the commencement of the Babylonish captivity and the Nativity.

We are informed by Clemens of Alexandria (*Stromata* l. 1. xxi. s. 141), that Demetrius the historian (who lived more than a century before the Christian æra) reckoned 338 years from the captivity under Nebuchadnezzar to the twelfth year of the fourth Ptolemy of Egypt.

The fourth Ptolemy was Philopator, and, according to many learned authorities, he began his reign 222 years before A.D. 1, or about 219 years before the Nativity. His twelfth year was therefore 207 years before the Nativity, which, with the 338 years, make 545, and as Demetrius appears to have referred to the commencement of the captivity of Jehoiachin, and not to the prior commencement of the servitude, my dates coincide with his to a year.

Not only in the Christian Church, but long before the birth of Christ, existed a tradition that the world, created in six days, was appointed by the Almighty to continue 6,000 years, at the end of which period it would undergo a

momentous change. Gibbon, in his "Decline and Fall of the Roman Empire," states that this tradition was attributed to the Prophet Elijah, but it is perhaps still more ancient. We learn from Suidas that the ancient Etruscans held that mankind would last in all 6,000 years, and then would be a consummation of the whole world. Bishop Russel in a sermon on the Millennium observes that this tradition as to the continuance of the world for 6,000 years "has been detected in the writings of Pagans, Jews, and Christians. It has been traced in the Sybilline Oracles, in the poems of Hesiod, in the work ascribed to Darius Hystaspes the King of the Medes, and in the writings of Hermes Trismegistus, the celebrated founder of Egyptian learning and science. Plato quotes from Orpheus the same tradition." The Bishop adds, "We find this expectation expressed by Chaldeans, Persians, Egyptians, Greeks, and Romans; by orators, poets, and philosophers." It was the belief of the Jewish doctors, and of the primitive Christians, and has been adopted by many in every age of the Christian Church.

Besides Scriptural analogies which might be adduced, the words of St. Peter appear to countenance and support the tradition in question: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."—2 Peter iii. 8. Thus the author of the book of Ecclesiasticus: "As a drop of water unto the sea, and a gravel-stone in comparison of the sand, so are a thousand years to the days of eternity.—Ecclus. xviii. 10; see also Psalm xc. 4.

If the chronology of others who, like me, think that the land of Israel had no rest when hordes of Midianites or Moabites pillaged it, or if my chronology be accurate, then before A.D. 1871, at furthest, will be solved the great problem whether the ancient tradition as to the 6,000 years, adopted in every age of the world by Chaldeans, Persians, Egyptians, Greeks, Romans, Jews, and

Christians, be with or without foundation, and whether the words of St. Peter do point at an analogy between the days of the week and the world's horoscope.

Add to the 4,128 years from the Creation to the Nativity 1,872 years, and the sum is 6,000 ; but as chronologists generally admit that the Nativity occurred two, three, or four years before the vulgar æra, so A.M. 6,000 may be A.D. 1869 or 1870.

Divine Arithmetic.

It appears to me that the parable of the Fig-tree, Luke xiii., is chronological and prophetical, applicable not only to the Jews, but also to the Christian Church; and that in the three years in which the owner comes seeking fruit, and in the year of the reprieve, we may look for that exactness and depth of meaning, which characterize all the sayings of our Lord.

The three years of fruit-seeking, and the subsequent year of dressing the Fig-tree in the hope of improvement, (as applied to the Christian Church,) are, as it appears to me, in all, four periods of 360 years each, but there must be taken into account a like previous period of 360 years, in which the Fig-tree was planted.

The year of plantation terminated with the establishment of Christianity in the time of Constantine and his sons, of whom the last, Constantius, died A.D. 360.

The three years of unproductiveness extended over the dark middle ages, and expired in 1440 (360×4).

Then began the year during which the dresser of the vineyard was to dig about the Fig-tree and dung it, and we find that the art of printing, which was a most powerful instrument in bringing about the glorious Reformation, which soon afterwards ensued, was discovered in or about the year 1440. (1438 to 1442 are the dates usually assigned.) This year of reprieve comprised the whole period of the Reformation, and was characterized by the printing and extensive diffusion of the Scriptures in various

languages, and by the labours in the vineyard of many faithful servants of Christ, and it terminated with the eighteenth century. ($360 \times 5 = 1800$.) We have now arrived at the "after that" of the 9th verse. May we not expect the return, at any moment, of the owner of the Fig-tree?

Signs of the expiration of the solemn year of reprieve were not wanting. In the words of the first Napoleon, "Nothing in history ever resembled the end of the eighteenth century."

If this application of the parable of the Fig-tree be well founded, (and I think it is,) I may remark that as 72 years elapsed from the time of the first Advent to the time of the destruction of Jerusalem by Titus, so we find a like period intervening between the time of the expiration of the fifth year of the Fig-tree in the year 1800, and the year from the Nativity 1872, with which the six thousand years of Elijah's prophecy terminate. Well may it be said to the Christian Church and to Christians individually—"Be not high minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee."

The proposition that the 6,000 years of the tradition, ascribed to a prophecy of Elijah, terminate with the year from the Nativity 1872, (circa A.D. 1869-70,) and the belief that the tradition will be verified in the result, and my application of the parable of the Fig-tree to the Christian Church coincide, in a remarkable manner, with the conclusions drawn from a study of the prophecies by men whose opinions are entitled to the greatest respect. Of such men I select three, Mr. John Hatley Frere, the Rev. Edward Bickersteth, and the Rev. Dr. William Marsh. A better selection it would, I think, be difficult to make. Mr. Frere was very painstaking, and if rather prosaic and unimaginative, the more likely to draw sound conclusions. Mr. Bickersteth and Dr. Marsh were men eminent for their piety, sobriety of judgment, and scriptural learning, careful in forming their opinions, and as careful in expressing them.

Mr. Frere, in his "Combined View of the Prophecies of Daniel, Ezra, and St. John," published in the year 1826, (forty-three years since,) and in his Prophetic Chart appended thereto, draws the conclusion that the prophecies of the Sealed Book, and the little opened Book of the Revelation, the 1,335 days of Dan. xii. 12, Daniel's visions of the Great Image, of the four Beasts, and of the Ram and He-Goat, and his prophecy of that which is noted in the "Scripture of Truth," would, one and all, terminate A.D. 1867-8.

In the year 1839, the Rev. Edward Bickersteth expressed his deliberate opinion or belief that within the then next thirty years our Lord Jesus Christ would return to our earth, the saints would be raised, and the time of their full blessedness and of the kingdoms of this world becoming Christ's kingdom would have arrived.

Lastly, Dr. William Marsh, A.D. 1831, wrote, "As to the signs of the times they are most remarkable; I cannot but regard them as latter days; last days. There is scarcely a sign wanting, as far as an evident preparation for the whole is concerned, except a movement of the Jews eastward;" and in a sermon in the year 1845, he (Dr. Marsh) "stated his own strong impression that within about five and twenty years from that time, Antichrist would be revealed, and then the second Advent of the Anointed King would be at hand." ("Life of Rev. William Marsh, D.D.," by his daughter, published 1867.)

Thus, the forecasts of Mr. Frere as to the fulfilment of the before-mentioned prophecies, point to A.D. 1867-8 as the time of the end, those of Mr. Bickersteth to thirty years from 1839, viz., to 1869, and those of Dr. Marsh to about twenty-five years from 1845 or A.D. 1870; that is, they all three point as nearly as possible to the time when, according to my chronology, the 6,000 years of the ancient tradition will terminate.

But the numbers 4,128 and 1,872 (A.M. 4,128 as the date of the Nativity, and 1,872 years from that event as the time

of the expiration of the traditional 6,000 years), we shall put to another and very different test. Palmoni, one of the holy ones, is, as we have seen, a divider and numberer, or a Wonderful Numberer. The Almighty has "ordered all things in measure and number and weight."—Wisdom xi. 20. Fixed principles must govern a chronological system of divine appointment; such a system must bear the impress of Him by whom and for whom all things were made. He will have authenticated His works with His own cypher, and have set His own signet to His decrees.

Let me endeavour to define the expression "Divine Arithmetic." By it I mean the science of numbers evidently designed by God, as distinguished from the irregular forms into which man may cast God's materials, or the fantastic shapes in which human ingenuity may combine and rearrange them. We may study Divine Arithmetic in the proportions of the human body, the appointed three-score years and ten of man's natural life, the six days and seventh day of the week, as well as in the laws regulating the revolutions of the planets or the prophetic times of Daniel and the Revelation of St. John. Indeed, if we could count the stars of heaven, we should find their numbers governed by a system of Divine Arithmetic.

Further, we shall find that in the department of Divine Arithmetic which we have to consider there is a stamp or fashion, an exquisiteness in the finish, which evinces not only unity of design, but infinite wisdom in the Workmaster; manifesting that although there are diversities of operations, it is the same God which worketh all in all.

Lastly, we should bear in mind in the consideration of any numbers of divine appointment, that He who designed them had in His contemplation at the same time all their relations and combinations.

With these articles of belief we may proceed. The argument is this. That the Nativity occurred A. M. 4128 is not a gratuitous assumption. I have with some pains endeavoured to substantiate the fact by proofs adduced from

Scripture. If such be the date of the Nativity, it follows that 1,872 years from the Nativity will be the complement of the six thousand years of the tradition said to have been derived from Elijah. The belief that such is the fact is corroborated in some measure by the forecast of Mr. Frere, Mr. Bickersteth, and Dr. Marsh, (formed on data very different from those on which my conclusion is based), and their opinions are entitled to great respect. But if the 6,000 be so divided, and if the ancient tradition were founded in divine truth, then A.M. 4,128 and 1,872 years from the Nativity mark two most momentous epochs, and we may conclude that those numbers enter into and form part of a system of Divine Arithmetic. Let us, therefore, consider those numbers in relation to other numbers unquestionably of divine appointment.

Of the prophetic times of Daniel and the Revelation I propose to make no use. I take more simple elements or principles, and such are the proportion of six to one, (displayed in the six secular days of the week, and the seventh or holy day), divisibility by 24 (as in the hours of a day), squares of numbers, 360 as the number of a cycle, and the number of one name; and I find scriptural sanctions or inducements for adopting these elements or principles.

Upon the divine appointment of the proportion of six days of labour to one day of rest it is unnecessary for me to dwell.

I suppose that the division of the day into twenty-four hours, and of the circle or cycle into 360 degrees, proceeded from divine instruction, like many other, nay, like all other good gifts and perfect gifts, for all such are conferred by the Father of lights. As to the cycle, I may point to the Jewish cyclical year of 360 days, divided into twelve months, signalized by feasts or fasts of divine appointment, rounded off by little Ve-Adar, the complementary month, to sum up the solar year. Again, the 1,260 days of Rev. xi. 3 are three cycles (of 360 days) and

a half. As regards divisibility by twenty-four, forty-eight boards were placed around the Tabernacle, inclosing the holy and most holy places.—Exod. xxvi. 18, *et seq.* Forty-eight cities were allotted to the Levites (Joshua xxi. 41). Of the Jewish priests there were twenty-four courses, and the chief of each course had his chamber, in all twenty-four chambers round about the sanctuary. The Elders in Heaven are twenty-four in number.—Rev. iv. 4. The thousands of the sealed Jews are a hundred and forty-four, Rev. xiv. 1, *et seq.*; Rev. vii. 4; and the measure of the wall of New Jerusalem is one hundred and forty-four cubits (144, like 48, being a multiple of 24).

Again, as regards squares of numbers, the one hundred and forty-four thousand of the sealed is the square of twelve (the number of the tribes). New Jerusalem will lie “four-square, and the length is as large as the breadth,” and the measure of the wall is 144 cubits; so, not only will the heavenly city in breadth and length form a square, but the measure of the wall will be the square of twelve. It will therefore be in its plane the square of a square.

As regards the number of a name, an explanation may be required by some of my readers. In the old times of Greece and Rome it was not unusual for masters to designate their slaves by any marks the former might select in token of ownership. The mark was generally impressed on the forehead or the right hand. It was usually the owner's name, or the initials of it, or the sum of the numbers expressed by the numeral letters composing such name. Priests and zealous worshippers of the heathen deities were also wont to signify their devotion by marking themselves with the name or numerical cypher of the divinity to whose shrine they were addicted. To these practices allusion is made in Rev. iii. 12; xiii. 16, 17; xxii. 4; and in Rev. xiii. 18. He that hath understanding is invited to count (or calculate) the number of the name of a man, and his number is six hundred three score and six.

But the number which I propose to count or calculate is

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not 666, but 888, the number of the Greek name 'Ιησους, Jesus.

There are names of persons in Scripture which have a chronological significance,—for example, that of Methuselah, the son of a prophet, Enoch, signifies, “He dieth, and it is sent;” and so it came to pass, for in the very year in which he died, the deluge overwhelmed the proud giants of that evil time.

Further, there are three persons named in Scripture whose names were conferred by God Himself, and their births at set times predicted, and who were born not in the ordinary course of nature: such were Isaac, the type of Christ, John, the forerunner of Christ, and Jesus the Christ.

I believe, and I suppose very many believe, that it was our Lord Himself who appeared to Abraham, (Gen. xvii. and xviii.), to Gideon, (Jud. vi. 12), to Manoah, (Jud. xiii. 9).

He that appeared to Manoah declared that his name was Wonderful, פלא. The English version renders this word “secret,”—not only inaccurately, but inconsistently, for, in the very next verse, the same word, in its appropriate adverbial form, is translated “wonderfully.” The word occurring in Judges xiii. 18 is used by Isaiah (ch. ix. 6), “His name shall be called Wonderful,” and wonderful it is, not in one sense only, but in every sense.

The number of the name 'Ιησους appears in the writings of St. Irenæus, the spiritual grandchild of St. John and the disciple of the martyr Polycarp, and it was doubtless as familiar to the early Christians of Greece and Rome as the anagram ΙΧΘΥς, in which appear, in due succession, the initials of five Greek words signifying “Jesus Christ, the Son of God, the Saviour.”

Having thus, in a general way, explained the basis or materials on which our proposed calculations are to be founded, we may take, as a starting point, the number of hours in the six secular days of the week and the one day

of rest respectively, viz., 144 and 24. The squares of these two numbers added together amount to the number 21,312.

This number has this peculiarity—that it runs the same whether we read it from left to right, or, Hebrew-wise, from right to left. This and all other numbers so formed may be termed reversible.

Not only is the 21,312 formed of the three primary numbers, 1, 2, 3, exclusively, but these are arranged in such an order, that each of them, in its turn, takes precedence of the other two; for although the numeral 3 is after the 2 and 1 in one sense, it is before them both in another; and the like may be said of the 2 and 1 in relation each to the other.

Having regard to the three numerals which constitute this number, and to their peculiar arrangement, and also to the fact that it is the sum of the squares of numbers 144 and 24, being the proportions of the hours in the six and seventh days of the week respectively, unquestionably of divine appointment, I characterize the 21,312 as emphatically a Divine Number.

The number of the name 'Ιησους (Jesus) is thus constituted :—

Ι	.....	10
η	.....	8
σ	.....	200
ο	.....	70
υ	.....	400
ς	.....	200
		<hr/>
		888
		<hr/>

In this we have another reversible number. It may be termed a triune number.

It appears to have a chronological significance or relation, for the number of hours in a month, (or twelfth part,) of a prophetic year and a week is 888, that is, 888

is the number of hours in thirty-seven days. Now, 87 is the sum of two squares, viz.: of 6 and 1, just as the 21,812 is the sum of the squares of 144 and 24, being in the proportion of six to one, that is, in the proportion in which the secular days and the holy day of the week were appointed by divine authority.

The number of the name or title Christ in Greek is 1,480.

χ	600
ρ	100
ι	10
σ	200
τ	300
ο	70
ς	200
<hr/>	
	1,480
<hr/>	

This number 1,480 is the sum of the squares of 36 and 6—numbers standing in the proportion the one to the other of six to one and of 12 and 2 in the same relative proportion. This is an exhibition of that which men of science term unity of design, or in the words of Dr. Daubeny, (the late President of the British Society for the Advancement of Science,) when speaking of a very different subject, “of the existence in the mind of the Deity of a certain archetype, to which his various works have all, to a certain extent, been accommodated.” In more homely and more pithy terms, the author of the Book of Wisdom explains the purpose of this “unity of design,” namely, that “by considering the works men might acknowledge the workmaster.”—Wisdom ch. 13. The Great Workmaster was no other than the God and Father of our Lord Jesus Christ.

The square of the number 1,480 (the number of the name or title Christ, in Greek) is 2,190,400. Multiplied by 360 the number of a cycle, (significant, as I suppose,

of fulness, completion, or perfection,) the result is the square of the 888, the number of the name Jesus in Greek, with three terminating cyphers, viz., 788,544,000.

Thus the square of the number of the name *Ἰησους* bears the exact proportion to the square of the number of the name or title *Χριστος*, which 360, the number of a cycle, bears to 1,000.

The number of the name Jesus Christ in Greek is, therefore, 2,368, viz. :

<i>Ἰησους</i>	888
<i>Χριστος</i>	1,480
	<hr style="width: 50%; margin: 0 auto;"/>
	2,368
	<hr style="width: 50%; margin: 0 auto;"/>

Multiplied by the triune number 333, the 2,368 is equal to the square of the 888 (788,544).

And as the 21,312 is the sum of the squares of 144 and 24, so is the 2,368 the sum of the squares of 48 and 8; also standing to each other in the proportion of six to one; thus,—

Square of 48	2,304
Square of 8	64
	<hr style="width: 50%; margin: 0 auto;"/>
	2,368
	<hr style="width: 50%; margin: 0 auto;"/>

In our present pursuit it may, I think, be taken that the emblematic significance of any number is not affected by the addition of terminating cyphers. This proposition seems to be a corollary of, or pendant to, the truth expressed by St. Peter,—“But, beloved, be not ignorant of this one thing, that *one* day is with the Lord as a thousand years, and a thousand years as one day.”—2 Peter iii. 8. So the author or compiler of the Book of Ecclesiasticus,—“As a drop of water unto the sea, and a gravel-stone in comparison of the sand, so are a thousand years to the days of eternity.”—Ecclus. xviii. 10. And again, in the

Psalm of Moses, "A thousand years in thy sight are but as yesterday."—Ps. xc. 4.

To resume,—the 2,368, the number of the name Jesus Christ in Greek, being added to the Divine Number 21,312, the number of the name Jesus Christ is reproduced with a terminating cypher, viz., 23,680.

As before-mentioned, the square of the number 888 is 788,544. Multiplied by three, it forms

2,365,632

another reversible number.

Add to this reversible number	2,365,632
The number of the name Jesus Christ .	2,368

And the number of the name Jesus Christ is repeated with three ter- minating cyphers, viz.	2,368,000
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The 2,365,632 is equal to the Divine Number 21,312, multiplied by the triune number 111.

To recapitulate,—the subject which we have now under consideration may be arranged in the five propositions following.

1st. The square of the number of the name Jesus in Greek bears the exact proportion to the number of the name Christ, in Greek, which 360, the number of a cycle, bears to 1,000.

2nd. The number of the name Jesus Christ being added to the Divine Number, the number of the name Jesus Christ is reproduced.

3rd. The square of the number of the name Jesus being multiplied by *three*, and the number of the name Jesus Christ being added thereto, again the number of the name Jesus Christ is reproduced.

4th. The Divine Number being multiplied by the triune number 111, the result produced is the same as that given by the multiplication of the number of the name Jesus by *three*.

5th. Having regard to the fact that the Divine Number 21,312 is formed by the squares of the numbers of hours in six days and a seventh day respectively, and that the Almighty created this world in six days and rested on the seventh, I infer that the above-mentioned coincidences were designed by Him to adumbrate the great truth that Jesus is the Christ, and that Jesus Christ is God.

The marginal chronology, like an ill-made garment, is too long in one place and too short in another, but the true chronology of Scripture, supplemented by the residue of the six thousand years, is, as we might *a priori* expect, an orderly system.

1,656 is the number of years from the Creation of Adam to the Deluge. 1,656 is equal to the sum of the squares of 6, of 18 (thrice 6), and of 36 (six times 6).

1,872 is the number of years from the Nativity to the end of the six thousand years. 1,872 is the sum of the cube of 12 (1,728), and the square of 12 (144).

The chief measuring lines, (so to speak), which we should take are 552 and 480.

The general outline of the scheme, down to the time of the Nativity, is thrice 552—480;—thrice 480—552. This formula can be easily remembered. Let us fill it up.

		YEARS.
To the Deluge ... thrice 552		1,656
To the Covenant } with Abraham* }	..... 480	480
To the Babylon- } ish Captivity ... }	thrice 480	1,440
To the Nativity	552	552
		<hr/> 4,128

* With the exception of the events of our Lord's life on earth, I know of no more important event in the world's history since the Creation than the covenant with Abraham. St. Paul speaks of the admission of the Gentile races into that covenant as "the mystery which, from the beginning of the world, hath been hid in God."

Observe that the difference between the 1,656 and the 1,440 is 216, the cube of 6, and the difference between the 552 and the 1,440 is 888, the number of the name *Ἰησους*.

Again, the difference between 1,656, the number of years to the Deluge, and 1,872, the number of years following the Nativity, is 216, the cube of 6.

The difference between the 1,872 years and the 2,472 years from the Deluge to the Nativity is 600.

And 216 bears to 600 the exact proportion which 360, the number of a cycle, bears to 1,000, being the same proportion which, as we have seen, the square of the number of the name *Ἰησους* bears to the square of the number of the name *Χριστος*.

It is little to the purpose to say that it is a mathematical truism that the cube of 6 bears to 600 the proportion of 360 to 1,000. The proof of unity of design is unimpaired by any such remark.

- Let us now take the two great divisions of the six thousand years, viz., 4,128 years from the creation of man (Gen. ii. 7) to the Nativity, and 1,872 years from the Nativity.

The previous calculations in their results afford an inducement to square these two chronological numbers, 4,128 and 1,872, and to ascertain the sum of their squares. The sum of their squares is 20,544,768.

Comparing this number with the 788,544, the square of the 888, (which, as we have seen, has a chronological significance), we shall find traces of unity of design, for, from both these numbers, the numerals 1, 3, and 9 are absent; and the sum of the numerals constituting the number 788,544 is thirty-six; and the sum of those constituting the other number, 20,544,768, is also thirty-six.

The relations of the two numbers will be further illustrated by the following process:—

Upon a slip of paper or cardboard, A, write the following :—

856
642
428
321
214
107

And upon another slip of the same size, B, write at like distances—

032
024
016
012
008
004

If A be placed to the left of and side by side with B, the numbers read from the two slips so combined will be

856,032
642,024
428,016
321,012
214,008
107,004

These numbers will be found to be the results obtained by dividing the 20,544,768 by 24, 32, 48, 64, 96, and 192, respectively.

Alter the collocation of the two slips, by transferring B to the left and A to the right, and the numbers read from them in this new arrangement will be

32,856
24,642
16,428
12,321
8,214
4,107

And these numbers will be found to be the results obtained

by dividing the 788,544 by the same divisors, 24, 32, 48, 64, 96, and 192.

Pair the two series of numbers, and it will then be seen that of the sum of the two numbers, 20,544,768 and 788,544, the 24th, 32nd, 48th, 64th, 96th, and 192nd parts are

888,888

666,666

444,444

333,333

222,222

111,111

And that of these parts the sum is 2,666,664, which is equal to the 888,888 multiplied by three.

What, then, is the sum of the two numbers,

20,554,768

788,544

It is 21,333,312, a reversible number, from which, if 21,312 be deducted, 21,312,000 will remain, and from what has been already said as to the 21,312, it follows that the 21,333,312 (the sum of the three squares of 888, 4,128, and 1,872,) is equal to the Divine number 21,312 multiplied by 1,001, a reversible number, to the 2,368, the number of the name *Ἰησοῦς Χριστός* multiplied by 9,009, a reversible number, and to 24, the number significative (as I consider) of a day, multiplied by 888,888, a reversible number.

Let us consider to what these results amount.

That an arithmetician, arranging numerals at his own pleasure, should construct two numbers, one, A, consisting of eight numerals, and the other, B, consisting of six; that A, being divided by 24, 32, 48, 64, 96, and 192, and the series of numbers thereby produced being bisected, and the halves severed to the right hand being transferred to the left of the other halves, that the exact series of numbers should appear which are produced by dividing B by the same six divisors, this I hold to be *no wonder at all*; but I need



But the reader must not suppose that this is more than a glimpse of the system of Divine Arithmetic. There are other similar numbers entering into it, as, for example, the reversible number

4095995904,

which is a multiple of the 21812, and consequently of the 888.

But the reader may ask, "What would men of science say to these things?" Probably they would express themselves much in this way:—"The broad truth now universally recognised by educated persons in all countries, that we cannot accept the authority of Scripture in matters of physical science, and that it is therefore idle to quote the Old or New Testament to establish a scientific doctrine, was hardly recognised in its fulness by Sir Walter Scott."

Such were the words of an authorized reviewer in *The Times* newspaper in a recent review of a new edition of Scott's "Demonology," and the same reviewer, or another on the same staff, noticing a work in which its author did his best to prove that St. Paul's conversion might be attributed to sun-stroke, characterizes it as the work of a "powerful writer."

In another public newspaper, in a leading article upon the recent physical commotions throughout the globe, the writer remarks:—"What all these earthquakes betoken is a very grave problem for men of science to solve. No sneering can extinguish this fact."

A very grave problem it is. Whilst I have been writing these pages, earthquakes have occurred in Russia, Ireland, England, Mexico, Chili, Ecuador, New Zealand, India, and other places; but as to that which they betoken, I think we had better look for the solution to believing and diligent students of the Bible, such as were those whom I have already named, than to men of science.

As significant as the earthquakes, and as appalling, is the fact, that we have now the realization of St. Peter's prediction that "there shall come in the last days *scoffers*." The existence of many such scoffers now is, in itself, one

of the proofs of the truth of the Scriptures which they despise.

In the days of Ben-hadad, the Syrians said, "The Lord is God of the hills, but he is not God of the valleys," and their assertion met with a signal refutation by the complete overthrow of their army upon the lower ground. Modern infidels, in effect, say, "The God of the Bible is not the God of Nature." Nothing is more probable than that they soon will be refuted, to their shame and discomfiture, by extraordinary occurrences in the physical universe. Suppose a simultaneous eclipse of sun and moon, a thing unknown to science, but referred to in so many of the prophecies, and then even "educated persons" might perhaps "accept the authority of Scripture in matters of physical science." And again, the Scriptures say, with reference to the last days, "I will shew wonders in heaven above, and signs in the earth beneath;" and we know from our Lord's prediction that "the powers of heaven shall be shaken."

Concluding Remarks.

UNQUESTIONABLY great harm has been done to the cause of revealed religion by good men, who, with the best intentions, have formed pet theories as to the interpretation of prophecy yet unfulfilled, and have, perhaps unconsciously, wrested passages of Scripture to make out their case. The consequences have been disastrous; the collapse, within a few years, of their fine structures, like houses built upon the sand, and the ruins left as a stumbling-block to their brethren, and a subject of scoffing and ridicule to unbelievers.

I think no man, however learned and industrious, can safely form a programme for the realization of the prophecies not yet fulfilled, because the Almighty can accomplish His word just as He pleases, and no man can foretell in what manner He will accomplish it. I call to mind the prayer of Daniel. Who so wise as he? Indeed, he was a divinely-inspired prophet; yet was he not so well assured as to the time when the seventy years' captivity of his countrymen would end, but that he prayed God most earnestly to bring it to a termination, and what was his prayer? "O Lord, hear; O Lord, forgive; O Lord, hearken and do; *defer not*, for thine own sake, O my God: for thy city and thy people are called by thy name."

We may also bear in mind the forty days of Nineveh: "Yet forty days, and Nineveh shall be overthrown," was the proclamation made by Jonah at the Divine command. The Almighty was not so tied by this prediction as not to

reprieve the sinful city upon the repentance of the inhabitants. It displeased Jonah exceedingly, and thus was the peevish impatience of the prophet rebuked. "Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

Think of the tens of millions of persons on the earth's surface who cannot discern between their right hand and their left, and do not attempt to prescribe limits to the Divine forbearance in the case of repentance, or, in the case of heathen nations, who have not had the light of revelation. To these last the second advent and the restoration of Israel will doubtless be as "life from the dead."

It is a marvellous thing that the Divine decrees, as regards the time and manner of their execution at least, should be subject to be modified by men's prayers or by men's repentance. It is a kindred wonder that the working of Christ's miracles should have depended, in some degree, upon the faith of the beneficiaries. These are marvels only surpassed by those surpassing wonders, the incarnation of Christ, who "became all one with us, that we might lead the same life, think the same thoughts, love the same love, and be partakers of His resurrection and immortality," and the atonement of Christ, in which not only were infinite love and mercy and infinite justice displayed, but the infinite love and mercy were manifested in and by the strict exercise of infinite justice.

There is one grand event, the subject of prophecy, for which we may be, now and continuously, looking without presumption. I mean the first resurrection, or the resurrection of the just. As regards the time when it will take place, the Gospels and Epistles left that so uncertain that even St. Paul appears to have regarded it as an event which might possibly happen in his own lifetime, for he

writes, "Then *we that are alive and remain* shall be caught up together with them (the raised saints) in the clouds."

But, if the time be left in uncertainty, I think that the Scriptures lead to the inference that the resurrection of the just will precede awful calamities then coming on the world as punishments of the impenitent, and thus that the times will then resemble the days of Noah and Lot, not only in the punishment of the wicked, but also in the previous deliverance of God's servants.

Such, as it appears to me, is the drift of Isaiah's prophecy (ch. xxvi. 19, *et seq*) "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

"For, behold, the Lord cometh out of his place to punish the world for their iniquity."

Three different Hebrew words are represented by the words "dead men," "dead body," and "dead," in the above. From the first word are descended the French *mort* and the Latin *mortuus*. The second occurs in Leviticus v. 2, where it is translated "carcase," and in Leviticus vii. 24; the third signifies the body in a state of dissolution, "dust to dust;" "And the earth shall cast out the mouldering dead," would be more significant.

Clearly, the resurrection thus foretold by Isaiah is that of the just, for they will "awake and sing:" "their dew is as the dew of herbs," the freshness of the morning is upon them.

Observe also that the three events are here predicted in the order in which, as we may gather from the New Testament, they will occur: first, the resurrection of the just; secondly, the delivery of God's people—His living saints—from impending calamities; and lastly, the punishment of the world for their iniquity.

I think that a careful examination of 1 Thess. iv. 13 to end, v. 1-3, and 2 Thess. ii. 1-5, should lead to the conclusion that it is far from certain that the resurrection of the saints will be subsequent to the rise and reign of the man of sin described by St. Paul. I guard myself from saying that a different conclusion must be erroneous, but I think that it would be presumptuous in any and dangerous to many. It may be that, when St. Paul wrote the second epistle, an Hymenæus or a Philetus had falsely taught the Thessalonians that the resurrection was past already. In any case, two distinct events appear to be mentioned by the Apostle. First, the resurrection of the just, and the translation of the living saints. This was the topic which St. Paul adduced for comforting and reassuring the Church at Thessalonica. Secondly, the "day of Christ," when He shall execute judgment upon the impenitent. It was the supposed near approach of the latter which had caused the Thessalonians needless perplexity and alarm.

In St Luke xxi. 25, the concluding words may fairly be translated "distress of nations with perplexity, *on account of the roaring of the sea and the waves*;" and in the following verse, "Men's hearts failing them for fear," might with more exactness be rendered "men swooning for fear."

I consider it as beyond all question that the predictions of our Lord in Matt. xxiv. and Luke xxi., which yet remain to be accomplished, will be literally fulfilled, and also that the greatest force and scope is to be given to his expressions.

The few words, "And they shall fall by the edge of the sword," were literally and awfully fulfilled at the destruction of Jerusalem. Josephus repeatedly informs us that so many of the captive Jews were put to death, that the soldiers of Titus grew quite weary of killing them, and that the number of the Jews who were slain in that war, besides those who were carried captive, was eleven hundred thousand.

From this I argue that the words, "men swooning for

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fear," will be accomplished as literally and as fully,—men, (not women and children, or not such only,) and of men not a few, but tens of thousands, swooning for fear.

Our English version of 1 Thess. iv. 16 is not only inelegant, but inaccurate. The Greek words translated "with a shout" may be more accurately translated "in a command." The Greek substantive employed, in its primary significance, means a command given in a loud voice by a naval or military officer to his men. The phraseology of St. Paul is peculiar, and the Vulgate is more faithful than the English translation:—"Quoniam ipse Dominus *in jussu*, et *in voce* Archangeli, et *in tubâ* Dei descendet de cœlo." "For the Lord himself shall descend from heaven *in a command*, and *in the voice* of the Archangel and *in the trump* of God."

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