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AN
EXAMINATION

OF THE

Reverend Mr. JACKSON'S

Chronological Antiquities:

IN WHICH

The ERRORS and DEFECTS of that
elaborate Performance are demonstrated:

In a LETTER to the AUTHOR.

By the Reverend JOHN KENNEDY,
Rector of BRADLEY in DERBYSHIRE;

And AUTHOR of

The new Method of stating and explaining the
SCRIPTURE CHRONOLOGY:

Which this Piece is intended to confirm and illustrate.

His neighbour cometh and searcheth him. Prov. xviii. 17.

— *Sequitur vestigia* —

L O N D O N:

Printed for LOCKYER DAVIS, at Lord Bacon's-
Head, near Salisbury-Court, Fleet-street. 1753.



An EXAMINATION, &c.

S I R,

AS soon as I was informed of the Publication of your chronological Antiquities, I thought it matter of Prudence to suspend for awhile all farther Prosecution of my own Undertaking; which aims to ascertain the Purity of our present *Hebrew* Text, and to demonstrate the Certainty of its Chronology, upon the Astronomical Principles and Data of the *Pentateuch*.

Whatever Sparks of Ambition might be kindling in my Breast, whatever Hopes of the *Laurel* might be rising to View, your magnanimous Volumes come forth to extinguish and blast them all. Your Title engages, that you have *cleared all the Difficulties* of the Scripture Chronology.

Arrige Aures Pamphile, said I, when I read this. This glorious Atchievement, which *Myriads* have attempted in vain, which was almost entirely given up as desperate and hopeless,

Volvendo Dies En! attulit ultro. VIRG.

Nay, farther; it engages to consider and *amend* the principal Errors and Mistakes of all the Chronologers both ancient and modern, — excepting only all those (Errors, Mistakes, and Chronologers) which you have *not amended*.

And farther still; to connect the sacred History with the profane; and to compact from both, one entire, consistent and harmonious System of Chronology;

logy; and *all this independent of the Harmony of periodic Motion,*

*Monstrum horrendum! informe, ingens, cui
lumen ademptum!*

It is an agreed Point, that as Chronology is the *Eye, the Light, the Life and Soul* of History; so Astronomy is the *Eye, the Light, the Life and Soul* of Chronology. And an entire System of Chronology, whether antient or modern, whether sacred or profane, unsupported by Astronomy, is just as wise, as sure to stand its Ground, as an entire System of Mathematics unsupported by Geometry.

It requires not a Sun-beam to make it as clear as the Light at Noon-Day, that your *old Scheme* and my *new Scheme* are as diametrically opposite to each other in the Application of their Principles, their avowed Tendency and Design, as *Light and Darknesſ*. And since it is impossible in Nature to compromise our *Contrarieties*, it is to me matter of much and deep Concern to foresee and be assured, that either your elaborate Work, the Result of fifteen Years Study, or my *Opusculum*, the Result of more than one Year's Exco- gitations, must be rendered, like an evanescent Quantity, = 0; must become the Jest of Critics, and the Sport of Winds. Dreadful Thought! He must be more than an ordinary Hero who can support it.

But as an earthly Immortality is a very difficult Acquisition, and as some think, a very precarious Tenure; I shall comfort myself with considering it, as beneath *my Regards*; and cheerfully resign all my Claim to you. Yet notwithstanding this unaffected Humility, this Superiority to every vainglorious Aim to Honour and Applause, when I seriously consider your whole Scheme, and compare the several Parts of it together, (so far as relates to your Account of the *Hebrew* Chronology and Antiquities, and of all the antient Years, excepting *the most ancient*;) it is not, methinks, quite a clear Point, that you have entirely destroyed the Au-
thority

thority of the *Hebrew* Text, which is too evidently your principal Aim in the first 105 Pages of your Book.

Altho' as a Scripture-Chronologer, but more especially as a Scripture-Astronomer, I have long since found myself obliged to repudiate the Septuagint Version, to whose *Corruptions* your Book for several Pages together bears ample Testimony; as it likewise does in many Instances, to the *Interpolations* and *Corruptions* of the Scripture-chronology of *Josephus*; yet when your Volumes came to my Hands, I thought it a piece of Justice due to your Learning to distrust my own Eyes, Understanding and Judgement; and, divesting myself of every Prejudice, to examine and consider your Principles, your Arguments, and your Proofs, with the utmost Impartiality, Attention and Care. But with all my assiduous Strife I found myself unable to fathom, I do not say the *Depth* of your Scheme, (for excuse me, if I think there is neither *Depth* nor *Exactness of Truth* in it) but the Bottom of your Intentions.

For notwithstanding you bestow a very high, but yet no more than a barely just, Encomium upon the *Mosaic* Writings, in allowing them to be, as undeniably they are, the most *antient*, the most *authentic*, and the (first) *best attested* Records that are extant; and that the *Mosaic* Epoch is the Creation of the World; which reacheth, say you, 'to his own Time, and is carried on thence with the *greatest Accuracy* by 'faithful Historians;' yet, for all this Plausibility and fair outside Shew, it is plainly with you an avowed Sentiment, a settled Point, that we have no genuine *Mosaic* Writings at all.

In your Preface, Page 26, you openly declare, that the many confessedly 'great Difficulties and Perplexities in Chronology, especially in the most early and remote Times, are owing to the *Loss, or Corruption,*

' of

‘ of the *original sacred Records.*’ God forbid! I hope better Things, tho’ you thus speak.

You arraign (P. 28.) at your Tribunal with the Authority of a Judge, *Scaliger, Petavius, Archbishop Usher, Sir John Marsham, Bishop Lloyd,* and others for taking it for granted, (I perceive you do not add, after they had maturely weighed and considered the Arguments and Reasons which induced them to take it for granted) ‘ that the *Masorete Hebrew Chronology is right, and the true, original Chronology of the Mosaic Scripture.*’

You allege it as the Ground of your Objection and Complaint, that in consequence of this (weak) Perswasion, ‘ the oldest and best attested Accounts of the ‘ *Chaldeans, Assyrians, and Egyptians* must be false, ‘ and their highest Antiquities and History *no other* ‘ *than Romance.*’

Why verily, if they are but Romance, ought you not rather to *glory* than *complain*, that you have in your Hands *a divine Specific* to cure the Distemper of chronological Wranglings about the most early Times, and the primitive Ages of the World?

You zealously propagate, and I must not omit it, one peculiar Notion which is very *new*, very *pretty*, and very *striking*, viz. ‘ That the original *Hebrew* ‘ Chronology (when restored by the Canon of your ‘ Judgement) is of the highest Authority; and undoubtedly agreed with the *true Computations* and ‘ Annals of all other Nations;’ and they would, we are to suppose, have exactly agreed with each other in this our Day, if the ‘ *great and wilful Corruptions* ‘ of the present *Hebrew Text*’ had not caused a Disagreement, and impiously dissolved the Links of Harmony. But *when, where, or by whom* these *great and wilful Corruptions* of the *Jewish Hebrew Text* were made, no Mortal living can tell: Nor have you been able, in the whole Compass and Extent of your Learning, to discover to us one single Circumstance of the
Forgery,

Forgery, either as to *Time, Place, or Person*. It is true, you ‘suppose, by meer Hypothesis,’ to borrow your own Expression, the second Century of the *Christian Æra*; you mention likewise the *Sanhedrim*; you speak of its Authority with the People, of its spiritual Supremacy, and its papal Decrees; you moreover suggest, how easily such a Fraud might have been machinated and effected by its Influence, Direction, and Power.

But I pray you, Brother-Chronologist, who was President of the *Sanhedrim* in this wicked, adulterous, and text-depraving Age, when such an important Affair was not only hatched, but executed; and glided along so smooth, so clever, and so snug, without any Ruffle or Commotion, without any Rumour or Suspicion, that even you yourself, with all the rest of the learned World besides, only know — *Nothing at all about it?* If you do, pray tell us who *devised?* who *dictated?* who *wrote?* who *burned?* who *drowned?* who *massacred* all the then *Hebrew Copies*, that not one of them escaped the Edge of the Sword? Surely the *Jews* and the *Christians* have a Right to insist upon some direct Proof of these Things; otherwise, they must be esteemed *a Tale of a Tub*; — a *Tale* hammered upon our own *Anvil*, worked up in your own *Forge*.

Should some intelligent, but indolent, Person, read no more than the two first Pages of your Preface, then shut your Book, and leave it, he might perhaps entertain an Opinion, that you was an *Adept* in sacred Chronology; which, as you there justly observe, and pertinently say, ‘is concerned to restore past Years to their original and true *Epochs* and *Æras*; that they may take those Places, which (the God of) *Nature* at first gave them; and that their Course may run regularly, uniformly, and without Confusion.’ —

This is good.

Hence it appears, ‘that sacred Chronology is a Part of natural Knowledge or Philosophy, and is of great

‘ Im-

‘ Importance to History, and renders it both enter-
 ‘ taining and a *real Science*.’

This is very good.

But as the Hill has its Dale, so, alas! your $\Upsilon\psi\omicron\varsigma$ has its *Bathos* ; for, by keeping even pace with you till we arrive at p. 194, we there find you metamorphosed into a very different Creature, and under such a Change of Sentiments, which the meereft *Sciolist* in sacred Chronology could scarcely be capable of falling into. There all is unhinged, all is disconcerted, and the whole Fabric is thrown flat to the Ground by the Magic of these few Words, *viz* :

‘ *Erring a few Years* may be impossible to be avoid-
 ‘ ed; because sacred Chronology cannot be brought
 ‘ to *astronomical* or *absolute Certainty*.

Whereabouts are we now? Did you not say above, that *sacred Chronology* was a *real Science*? Then as such, it must have a *mathematical Certainty*, and a *fixed Stability*; and, instead of *erring a few Years*, it must, in the whole and in all its Parts, be as compacted, firm, and impregnable, as a Rock of Ages.

What is this Scheme of yours like? or whereunto shall we compare it? Is it like a *Castle in the Air*? which is sure to vanish and disappear, the very Moment we begin to look stedfastly upon it: Or is it like a *Spider’s Web*? liable to be brushed quite and clean away by the first Broom that touches it: Or is it like *Fairy-Money*? which, when one attempts to grasp it, is immediately converted into Leaves. I am tired with Similies, and am resolved to compare it unto — *Nothing*. But let us pause a little — you certainly must *mean somewhat*, when you so calmly and so coolly say in the Words immediately following,

‘ As I know of *no Errors in my Computations*, and
 ‘ shall be glad to be informed of any, by any *learned*
 ‘ Person; so I think it is of the *greatest Consequence* to
 ‘ have, of all other, the *Scripture-Chronology* fixed with
 ‘ all the Certainty it is *capable of*.’

Here

Here I enter, and, with equal calmness and coolness, take you at your Word.

But pardon me, learned Sir, if I, an illiterate Ignoramus — who never read *the Book of Enoch*, nor *the Testament of the 12 Patriarchs*, nor *the Small Genesis*, nor *the Hellenistical Jewish Histories* of *Demetrius* and *Eupolemus*; who have heard but little of *Schia-binsciab apud Arab. Eccel. Maronit. in Hist. Arab. ad fin. Chron. Orient. Edit. Paris, 1685*; who know no more of the *Egyptian Dynasties*, how many of them are cotemporary, nor how many of them are successive — *than you do*; pardon me therefore, tho' *nullius Nominis in Orbe literato*, if I judge myself qualified to comply with your special Request, and fully to satisfy your *sincerest Wishes* and *Expectations*.

Before I lay down any Proposition, and enter upon the Proof of it; it may not be only proper, but necessary, to collect and lay before you a Summary of chronological and astronomical Principles, which lie here and there interspersed in several Pages of your Book. And I am the more inclined to this Method, because they will make my Book appear not quite absurd, and yours more conspicuous.

A Summary of Principles and Dogmata, collected from Mr. Jackson's Chronological Antiquities.

- P. 25. No. (1) ' Chronology is *the Soul* of History.
Do. (2) ' Chronology is *the Eye* by which we
' are able to trace the Footsteps of
' History up to the Beginning of its
' Existence, and of Time itself.
- P. 26. (3) ' Chronology is a Part of natural
' Knowledge, or Philosophy, and *a real*
' Science.
- P. 27. (4) ' The *Mosaic* Chronology is the most
' antient.
- Do. (5) ' The *Mosaic* Epoch is the Creation
' of the World.

- Do. (6) ' True Chronology shews an Agree-
' ment with the Course of Nature (*viz.*
' in the Motions of the heavenly Bodies)
' and that *Æra* which is fixed on the
' most unquestionable Evidence.
- P. 7. L. 1. (7) ' All Things were, originally, created
' out of Nothing.
- P. 12. (8) ' The *Seventh Day was sanctified by*
' God, to be a *Memorial* of the Works
' of his Creation.
- P. 27. (9) ' All the Antients, in all Nations,
' agreed, that the World was created,
' and the Year began, at one of the
' Cardinal Points.
' As this is *highly probable*, so, I
' think, there is most Reason to place
' the cardinal Point (*Tecupha*, L. 2. P.)
' of the World's *Æra* in the vernal
' *Æquinox*, as the *Chaldeans* (P. 26)
' *Medes, Persians, Chinese, Romulus,*
' *Philo Judæus* (but not *Josephus*) *thought*.
- P. 22. (10) ' Many are of Opinion, that the first
' Year began at the *autumnal Equinox*.
' But here it may be objected, that,
' had this been the Case, then
- P. 29. (11) ' 1. The Face of the *new-born* Earth
' would have *naturally* appeared *all*
' faded.
' 2. The Beauty and Verdure of
' Flowers, Herbs, Grasse, would be wi-
' thering, decaying, dying.
' 3. The *new-created* Fruits would be
' *falling, shrivelling, rotting*; — good
' for Nothing (some of them) but to be
' trodden under Foot by Men, or to be
' thrown to the *paradisaical Swine*.

Moreover,

IV. *Virgil* and *Ovid* were, as all allow, great Ge-
niuses,

niuses, and excellent Poets; but they, in support of their antient, original, *Chaldean* Epoch,

Both warble forth their sweet melodious Strains.

Ver erat, says *Virgil*.

Dic, age, frigoribus quare novus incipit Annus,

Qui melius per Ver incipiendus erat? says *Ovid*.

Thus eastern Sages *thought*, thus Poets sing,

In Favour, not of *Autumn*, but of *Spring*.

Cum Violas Pueriq; legunt bilaresq; Puellæ.

P. 29 (12) Thus, ' *It being proved*, that the
' Earth was created at the *vernal Equi-*
' *nox*, the first Parents of Mankind,
' *Adam* and *Eve*, were created *about* the
' *middle of March*, when the Sun en-
' tered either the *Sixth*, or the *Third*
' Degree of *Aries* (as Astronomers com-
' monly speak) or the then *vernal equi-*
' *noxial* Sign, according as we reckon
' the annual Motion of the Earth to
' have begun either on the *first*, or
' the *fourth* Day of the Creation; *An-*
' *no ante Christum*, 5425.

' This Date of the *Æra* of the Crea-
' tion will be *particularly* and *fully*
' *proved*—*hereafter*.'

P. 22. (13) ' The new-created Pair continued in
' the Garden of *Eden*, no longer (it
' seems) than till *Eve* was *capable* of
' *conceiving*, and of *being with Child*:
' For some antient *Jewish Traditions*,
' contained in a Book called the *Small*
' *Genesis*, relate that *Adam* and *Eve*
' lived *seven Years* in *Paradise*, and
' were ejected in the *eighth Year*.
' And this Account is not improbable.

REMARKS.

Right; because God (as *Moses* relates, you know, in the first Chapter of the *Great Genesis*) only blessed the *new created Pair*, saying unto them. *Gen. i, 28. be fruitful and multiply and replenish the Earth.*

P. 30 (14) ‘ Supposing, as hath been before observed from the *Jewish Book* called the *Small Genesis*, that *Adam* and *Eve* lived together in *Paradise seven Years* before their Expulsion — then it is probable that *Cain* was born the Year after, in the latter end of the eighth Year of the Creation, *Anno ante Christum, 5418. Gen. iv. 1.* The fore-mentioned *Small Genesis* makes *Abel* to be born seven Years after *Cain*, that is, *Anno ante Christum, 5411.* And this is the *soonest* we can reasonably suppose the Birth of *Abel*. For, it is probable that *Eve* gave Suck to *Cain*, not less than six or seven Years, but rather *nine* or *ten Years*, in Proportion to the Term of (*Eve’s* antediluvian *seventh-Year*) ‘ Maturity.’

REMARKS.

I am at a great Loss to know, in what Light I am to consider this (as it were) chronological, historical, and philosophic Account of Things. Am I to understand it in a mystical and allegorical Sense? Or exactly according to the Letter? Is it serious? Or is it jocose? Does it propose to add a Dignity to the *Mosaic History*? or to gratify the *Scoffer*? Does the Author, I wonder, read his Bible in the *original Hebrew*? or according to the *Small Genesis*, and the *Corruptions* of the *Greek Text* only?

Ω! ποποι! ητοι ποιου επος φυγεν ερκος οδουτων;

O! Si sic omnia —

But

But there is no end of multiplying Questions, and of displaying accumulated Learning. In order to extricate myself from this Puzzle, I will beg leave to devolve the whole Burden of my Anxiety upon the ' Prelates,' who will, it is to be hoped, use their united Endeavours to prevail upon you to discard the *Small Genesis*, and to adhere to the *Great Genesis*, read according to the *Hebrew Verity*; which amuses us not with such *Jewish Legends*, such *apocryphal Tales*, such *idle, uninstruative Stuff*.

But perceive you not, that in these shining and illustrious Paragraphs, you have surrendered up one of your strong Holds? I mean, your so much laboured Argument, (P. 50) founded on the *regular* and *ever uniform* Course of Nature?

For if *Mabalaleel*, for Instance, a hale, stout, sturdy *antediluvian* Lad of sixty-five Years of Age, must be judged incapable of begetting a Son *in his own Image, after his own Likeness*, and the *Hebrew Text* must be given up as *corrupt*, for offering to record it; how, I pray you, should Infant-*Adam* at seven Years of Age? How should Infant-*Eve* be judged *capable of conceiving*, and of *being with Child*, as you expressly rhetoricate, *so unnaturally*? Since the original divine Benediction, in the Estimation of your Judgment, and in that of the *Jewish legendary Tale*, is, I perceive, *Nothing*.

Verè profectò, Eruditissime Vir, hic & alibi sparsim, me tui pudet, pigetq;

Whilst I was writing this, a sudden Thought darted into my Mind, and I will utter it, *viz.* that this Book of yours, and that of the Difficulties and Discouragements which attend the reading the *Scriptures* in the way of private Judgement, were both of them intended for an *elegant Attic Irony*.

In P. 48, we meet with a very considerable *Verisimilitude*, which you thus express, *viz.*

- P. 48. (15) ‘ The *Flood* came in the same Season
 ‘ of the Year in which the World
 ‘ was created, *i. e.* In the *Spring*, and
 ‘ fifty-six Days after the *vernal Equinox*.
 ‘ Suppose by our present Reckoning this
 ‘ *Equinox* to commence on the 10th of
 ‘ *March*, the *Flood* began on the 6th
 ‘ Day of *May*.

R E M A R K S.

It may be undeniably inferred from hence; that *Moses* measures and computes the time of the *Deluge* by the Months and Days of the *Æquinoctial Year*, which you allow (P. 441) to consist of 365 Days 5 Hours, and 49 Minutes.

Now, had you substituted the autumnal, instead of the *vernal, Æquinox*; and forty-six Days, instead of fifty-six, you would have furnished me but with one material Objection, and that is, *your leaving the Moon behind you*; a Negligence and Omission which the Earth, I dare answer for it, has never once been guilty of since (as you philosophize, P. 23) its *chaotic Atmosphere* was cleared of all its gross and noxious Vapours by (P. 2) a *divine, almighty Wind*; which gradually worked *Chinks* thro’ the thick Darkness for the *Light* to creep in at.

This last Piece of Philosophy may, with great Elegance and Sublimity, be thus expressed,

Gen. 1. *God said, let Light be, and Light was.*

At length, the *ante mosaic Sun* was empowered (all *chaotic* Obstructions being dissipated) to break out in full Splendor, and to enlighten and cherish the whole Earth with its Rays, and was succeeded in the Evening by the *ante-mosaic Moon* —

Rising in the Fullness of her Majesty and Glory!

From this poetical Beauty we are, I presume, to infer, that the *Moon* was created (or first shone upon the Earth) at the Full.

Ratione vincis, do lubens manus Plato.

- P. 47 (16) ‘ I have reckoned the *Flood* to be exactly a Year, and no more. But the *Hebrew Text* makes it ten Days longer.

R E M A R K S.

By the *Hebrew Text* here, you mean, and should have said, Archbp. *Usher's* Interpretation of it; for he reckons from *Noah's* Entrance into the *Ark*, to the Day (inclusive) when he was commanded by God to come out of it 376 Days; from these subtract 365, the Difference will be 11 (not ten) Days longer, as you may readily perceive, if you will be at the Pains to calculate it over again.

- P. 47. (17) ‘ In the *Hebrew Text*, the *Flood* is said to begin on the 17th Day of the 2d Month, and to end the 27th Day of the second Month of the following Year. But *I have chose* rather to follow the number of the *Septuagint* and *Josephus*, who agree that the *Flood* began on the 27th Day of the 2d Month.

R E M A R K S.

Attamen, mi Fratercule, adesdum, paucis te volo. Why, in this Place, do you *chuse* to follow the number of the *Septuagint* and *Josephus*, rather than that of the *Hebrew Text*? Why do you *chuse* to have the *Flood* begin on the 27th Day of the 2d Month, according to the *Greek Translation*, rather than on the 17th Day of the 2d Month according to the original *Hebrew Text*? *Redde Rationem Domine.* Perhaps, upon this Hint, you will revise and correct this *choice Sentiment*, with one or two more, that might be mentioned, when a second Impression of your chronological Antiquities shall be called for.

- P. 37. (18) ‘ The Chronology of the *Septuagint*
 ‘ *Version*, makes the Years from the
 ‘ Creation to the *Flood* 2262, and *Jo-*
 ‘ *sephus* 2256, which last is, *I think*, the
 ‘ true number of Years.

R E M A R K S.

I must except against your Terms — *I think* —
 as a Language and Style not at all suitable to the
 Dignity and Grandeur of the *Scripture Chronologist*.

Euclid the *Demonstrator* prefaces his Determinations
 with — *Εγω λεγω*; but you never find him sinking, as
 you do, into — *Εμοι δοκει*. *Euclid*, and the *Scripture*
Chronologist, being conscious to themselves of demonstra-
 tive Certainty, are equally entitled to the noble Privi-
 lege of *Εγω λεγω*, why will you not assert your Claim?

- P. 37. (19) ‘ All the antient, and best *Greek*
 ‘ Copies but one (*the Oxford*) give 188
 ‘ Years to the Age of *Lamech* at the
 ‘ Birth of *Noah*. (1) The most antient
 ‘ *Cottonian MSS.* had it. (2) The *Va-*
 ‘ *tican*. (3) The *Alexandrine*. (4) The
 ‘ *Aldine*. (5) The *Complutence MSS.* Co-
 ‘ pies have it. (6) *Theophilus*. (7) *Afri-*
 ‘ *canus*. (8) *Origen*. (9) *Eusebius*.
 ‘ (10) *St. Jerome*. (11) The *Chronicon*
 ‘ *Paschale*. (12) *Maximus*. (13) *Syn-*
 ‘ *cellus*. (14) *Nicephorus*. (15) *Bede*.
 ‘ (16) All those antient and correct
 ‘ *Greek Copies*, which *St. Augustine* men-
 ‘ tions, have 188 Years. (17) Lastly,
 ‘ the *Jewish History* of *Demetrius*, must
 ‘ by his Computation, have given 188
 ‘ Years to *Lamech*, before the Birth of
 ‘ *Noah*.’

R E M A R K S.

Now, if we put these 17 Authorities into one Scale,
 and weigh them against the following nine, *viz.* (1)
 The

The present Copies of the *Hebrew Text*. (2) The *Chaldee Paraphrase*. (3) The *Syriac*. (4) The *Arabic Version*. (5) The *Vulgate*. (6) St. *Jerom's old Samaritan Hebrew Text*. (7) *Eusebius*. (8) The *Anglo - Saxon Chronicle of Bede*. (9) *Josephus*. We may reasonably conclude, that the Number of 182 Years ascribed, first, in the *Hebrew Text*; secondly, (and before all) by *Josephus* to *Lamech*, &c. is the original Number of that Text, and therefore is to be thought the true Number.

P. 39 (20) There is an *Error of six Years* in the Version of the LXXII, (for 188 — 182 = 6.)

P. 38. ' But it is *highly probable*, that the
' Number of the *Septuagint* 188 is not
' an Error of any Transcriber, but was
' the *original Number* of the *Greek* Inter-
' preters themselves; And (P. 39) ' It
' seems to have proceeded from their
' *mistaking* the numeral Letter (*Beth*)
' which denoted *two*, for the numeral
' Letter (*Cbeth*) which denoted eight.

R E M A R K S.

You will, I hope, pardon me, if I cannot readily acquiesce in this Account of yours. It is not, methinks, quite a *condign Excuse* for no less than LXXII Seniors of *Israel*. Therefore what if you and I should consent to lay our two Heads together, and try if we cannot hit off some other Solution which may be thought more clever and striking, tho' not absolutely certain. For by this means, should the Critics haply consent, you will not find yourself oblig'd to hide under a *Bushel*, or a *Candlestick*, from the Sight of the *Hebraicians*, the Testimony of *Pbilo* (P. 73) concerning *Hierophants* and *Propbets*, and *Two Sisters*.

Now then, let us suppose, that some one Person (not a thick sculled *Hebes*) was employed, many Ages since, to transcribe a MSS. of the *Septuagint Greek*

Version, in which he met with no Obstruction in his Way, till he came to the Age of *Lamech* at the Birth of *Noah*, which in the MSS. stood, we will imagine, in this Form—*εκατον οκδοηκονταο*—But quickly perceiving that there was a Defect in the last Numeral, and that it must be cardinal, he makes a Table of all the *Greek Numerals*, from one to ten, thus,

ΕΙΣ	ΕΞ
ΔΥΟ	ΕΠΤΑ
ΤΡΕΙΣ	ΟΚΤΩ
ΤΕΣΣΑΡΕΣ	ΕΝΝΕΑ
ΠΕΝΤΕ	ΔΕΚΑ

Having done this, he picks out a couple, that he had cast his Eye upon, and joins them after this Manner—*δυ—ο—κτω*.

Then, taking a close View of them. Oho! says he to himself, smiling, I see how it is; I have discovered the Thing. This solitary Omicron is the final Letter of *δυο*, and it is the initial Letter of *οκτω*.

But having no more Apprehension of the Scripture Astronomical Scheme, and the Standard Purity of the *Hebrew Text*, than the Author of *Chronological Antiquities* in three Volumes Quarto, he had no other Recourse but to play at Hap-hazard. So taking two Pieces of *Papyre*, he writes upon one, *Alpha*; and upon the other, *Omega*; then throws them into his Cap and huffels them. Now, says he, if I draw out *Alpha*, then this detached *Omicron* shall have the Honor to become *Initial*: But if I draw out *Omega*, it must be content with a Fag-end, and to become *Final*. Then putting his Hand, blindfold, into his Cap, he draws out *Alpha*. In Consequence of this Lot, instead of prefixing *δυ*—to make it *δυο*, which would have been right, he affixes *κτω*, and makes it *οκτω*, which you allow to include an Error of Six (puzzling, perplexing, unaccountable) Years.

This

This my Hypothesis will serve to prove thus much, at least, *viz.* That two Heads are better than one.

P. 51. (21) ‘ Another Evidence of the Corruption of the Hebrew Copies is the Disagreement between the Western and the Eastern Copies.

Marginal Note.

Textus autem Hebraici inde patet Corruptela, quod a Casu, Adami ad Diluvium computat Annos 1556. Ismael Schiahinfciah.

R E M A R K S.

Never did any Author stand in greater Need of a Neighbour to come and search him, than the Author of the Chronological Antiquities. But whom, I beseech you, did you hope to blind with your Chaff, or to impose upon and delude with your tinsel Sophistry? Your Arguments and the Foundations of them (as we shall see presently in the next Citation) are so unbecoming the Probity of an ingenuous Mind, so very much beneath the Dignity, and the elevated Soul, of a genuine Scholar, that I am almost ashamed to reduce you to Shame. Your *Malice prepense* against the Authority of the Scripture and the *providential Purity* of the Standard-original Text (amidst a Variety of acknowledged *versional Corruptions*, Corruptions proved and acknowledged by yourself) is no where more conspicuous than here; and lest it should not appear notoriously conspicuous, you seem desirous to engrave it with a Pen of Iron upon a Rock of Adamant, and transmit it, with your Book, to future Generations.

But I have a Mind, Reverend Sir, to convince you by Exemplification, that I am as well able as yourself to prove, that the *Hebrew Text* is *undeniably corrupted*, without the ostentatious, and far fetched Testimony

of *Schiabinsciab*, and the insignificant Remarks of *Ecchellenfis* the *Maronite*; whose Spittle you have licked up, and thrown it in the Face of the learned christian World.

The Corruption of the Hebrew Text proved syllogistically.

Ye Christians all, your Ears, your Patience lend,
And to a syllogized Truth attend.

Major. The Text of the *Samaritan-Hebrew Pentateuch* is the *Samaritan-Hebrew Text*.

Minor. But the Text of the *Samaritan-Hebrew Pentateuch* is *corrupted*, particularly, in the 62 Years of the Age of *Jared*, at the Birth of his Son *Enoch*, where the *Masorete Verity* gives 162.

Ergo. The *Hebrew Text* is *corrupted*.

Having undeniably proved that the *Hebrew Text* is corrupted (and I was resolved to be beforehand with you, in order to *eclipse* your *shining*, which is not a little invidious, you will say) I shall now, Sir, enlarge and strengthen my Argument by the following Extract from your Book, by no means omitting the *Nucleus* of your marginal Note.

P. 51. (22) ‘ The *Western-Hebrew* Copies all
 ‘ reckon the *Flood* to commence in
 ‘ the Year of the World 1656. But
 ‘ we are told by an Author of good
 ‘ Credit, that all the *Hebrew* Copies
 ‘ of *Genesis*, used by the *Eastern Jews*,
 ‘ give no more than 1556, and so made
 ‘ the Time a Century less than the
 ‘ *Western Jews* did. Hence it appears
 ‘ that the *Babylonian Hebrew Text*,
 ‘ which was followed by the *Eastern*
 ‘ *Jews*, left out a Century in the Age
 ‘ of

‘ of *Jared* before he begat *Enoch*, which
 ‘ stood in the *Tiberian-Hebrew Text*
 ‘ which was used in *Judea*, and by all
 ‘ the *Western Jews*. The ascribing to
 ‘ *Jared* 62 Years, instead of 162, be-
 ‘ fore he begat *Enoch*, without any
 ‘ other *Alteration* in the Ages of the
 ‘ *Patriarchs*, makes the Number of the
 ‘ *Hebrew*’ (viz. *Samaritan*) ‘ *Chronology*
 ‘ from the *Creation* to the *Flood* 1556,
 ‘ instead of 1656. And so there is *no*
 ‘ *doubt* but the *Alteration* was made in
 ‘ the Age of *Jared*, only before he be-
 ‘ gat *Enoch*.

MARGINAL NOTE.

——— ‘ This Absurdity (viz. of the learned
 ‘ Gentleman who was the Author of the *Dissertation*
 ‘ on the *Chronology of the Septuagint*, printed at *London*
 ‘ 1741) is wholly removed by the Century of Years
 ‘ being taken from the Age of *Jared*, before he begat
 ‘ *Enoch*; and then the *Eastern Copies* agreed with
 ‘ those *Samaritan Copies*, which left out the Century
 ‘ before *Jared*’s Age of begetting *Enoch*, and retained,
 ‘ as *Jerome* found, the present *Hebrew Numbers* of
 ‘ *Methusalab* and *Lamech* in this Period of their Lives,
 ‘ before their having Children. And the learned Au-
 ‘ thor’s own Observations might easily have led him
 ‘ to see, that the *Difference of the Eastern and Western*
 ‘ *Copies lay where I have supposed it*.

REMARKS.

I will here lay together the several Steps of your
 Proceeding: First, you *demonstrate* by Assumption and
Gratis-Dictum, that the present *Hebrew Copies* are wil-
 fully, designedly, and greatly corrupted.

Then you *prove*, that these Corruptions were made
 ‘ *probably*’ by the *Tiberian Doctors*; and *probably*, in
 the

the Second Century of the Christian *Æra*. Here lastly, you clench the whole, and drawing up all your Forces with Might and Main, establish the Certainty of *some-what*, by the concurrent Testimonies of the *Samaritan Pentateuch*, *Jerome* and *Ismael*.

You will know whether I understand, and have rightly analyzed your *Cbicanery*, or not, by the following Chronological Tables.

The <i>Tiberian Hebrew</i> Text, used in <i>Judea</i> , and in the <i>West</i> .	St. <i>Jerome's</i> old <i>Samaritan Hebrew</i> Text.	The <i>Babylonian Hebrew</i> Text used by the <i>Eastern Jews</i> , as Mr. <i>Jackson</i> 'supposes, by meer Hypothesis.'
<i>Adam</i> — — 130	— — — 130	— — — 130
<i>Setb</i> — — 105	— — — 105	— — — 105
<i>Enosh</i> — — — 90	— — — 90	— — — 90
<i>Cainan</i> — — — 70	— — — 70	— — — 70
<i>Mebalaleel</i> — 65	— — — 65	— — — 65
<i>Jared</i> — — — 162	— — — *62	— — — *62
<i>Enoch</i> — — — 65	— — — 65	— — — 65
<i>Metbusalab</i> — 187	— — — 187	— — — 187
<i>Lamech</i> — — — 182	— — — 182	— — — 182
<i>Noab</i> — — — 600	— — — 600	— — — 600
<i>A. M.</i> 1656	<i>A. M.</i> 1556	<i>A. M.</i> 1556

I will conclude the whole in this Syllogism :

Major. St. *Jerome's* old *Samaritan Hebrew* Text ascribed but 62 Years to the Age of *Jared* at the Birth of *Enoch*, without any other Difference in the Ages of the Patriarchs before their having Children from *Adam* to *Noab* ; so fell short a whole Century, if we compare it with the present *Hebrew* Copies.

Minor. But we are told by *Ismael Schiabinsciab*, that

that the Eastern Jews computed 1556 Years from the Creation to the Deluge; whilst all the Western Copies always reckoned 1656. Difference 100 Years.

Ergo. St. *Jerome's* old *Samaritan Hebrew* Text was the *Babylonian Hebrew* Text, used by the Eastern Jews; and this Disagreement of a whole Century between St. *Jerome's* old *Samaritan Hebrew* Text and the Copies used by the *Western Jews* is an Evidence of the Corruption of the present *Hebrew* Text.

I allow the Truth of the *Major* Proposition; am quite indifferent about the Testimony of *Ismael*; but I deny the Conclusion.

Your fine-spun Cobweb has laid you under the Necessity of proving these three Points:

1. That St. *Jerome's* old *Samaritan Hebrew* Text was the *Babylonian Hebrew* Text, used by the Eastern Jews.

2. That the dropping a whole Century in the Age of *Jared* at the Birth of *Enoch* was a willful, designed Corruption, and could not be accidental.

3. That, exclusive of St. *Jerome's* old *Samaritan Hebrew* Text, there formerly were Eastern *Hebrew* Copies, differing a whole Century from the Western Copies.

The learned Mr. *Shuckford*, in the first Book of his Connection of sacred and prophane History, treats of this Subject; and I shall close this Remark with his fair, ingenuous, and judicious Reasonings. Thus then he writes, P. 51. L. 1.

‘ *Capellus* makes a Difficulty of reconciling the *Hebrew* and *Samaritan* Computations; but it is not such a hard Matter if we consider what St. *Jerome* informs us of, that there were *Samaritan* Copies which make *Methusalab* 187 Years old at the Birth of *Lamech*, and *Lamech* 182 at the Birth of *Noah*; now, if this be true, it is easy to suppose 62 the Age of *Jared* at the

‘ the Birth of *Enoch* to be a *Mistake* of the *Transcriber*, who might drop a Letter, and write 62 instead of 162, and thus all the *Difference* between the *Hebrew* and *Samaritan* Copies will entirely vanish.’

Concerning the Authenticity of the present *Hebrew* Text Mr. *Shuckford* writes in this Manner, P. 56, 57.

1. ‘ The *Hebrew* Computations are supported by a perfect Concurrence and Agreement of all *Hebrew* Copies now in Being ; we are sure there have been no various Readings in these Places since the *Talmuds* were composed ; nay,

2. ‘ The approved *Hebrew* Copies computed thus in our Saviour’s Time ; for the Paraphrase of *Onkelos*, which is on all Hands agreed to be about that Age, is the same exactly with the *Hebrew* in these Points.

3. ‘ St. *Jerome* in his Time took the *Hebrew* Computations to be right, for he translated from them exactly agreeable to what we now read them.

And 4. ‘ The vulgar *Latin*, which has been in Use in the Church above 1000 Years, agrees to them.

5. ‘ There is no *positive Proof* that there ever was an *Hebrew* Copy, different from what the common *Hebrew* now is, in these Computations.’

V O L. II.

Concerning antient Years.

- P. 1. (1) ‘ Men, in the Beginning, thought that the Time of the Moon’s Course from one Appearance to another was completed in 30 Days.
- P. 2. (2) ‘ By Degrees they observed nearly the 4 Cardinal Points of the Year. From these they deduced (*viz.* in the Space of between 5 or 6000 Years) the annual Revolution of the Sun.’
- P. 2. (3) ‘ — Finding the Course of the Sun 12 Times longer than the Course of the Moon,

- ‘ Moon, *hence*, they formed a Year of
 ‘ 360 Days, which was the *Lunisolar*
 ‘ Year of the *Antients*.
- P. 2. (4) ‘ This Year of 360 Days was the *only*
 ‘ *stated one*, in the *most antient Times*: It
 ‘ is *supposed* to be *older* than the Flood
 ‘ of *Noah*; and there is *no Reason to*
 ‘ *doubt*, but it might be *older* than the
 ‘ *Antediluvian* Patriarch *Enoch*; for he
 ‘ (P. 63) tells us in his Book, that the
 ‘ Archangel *Uriel*, who presided over the
 ‘ Stars, discovered to *him* the Days of
 ‘ the Month, and the *Tropical Year*.’
- P. 2. (5) ‘ These 360 Days must, in a few
 ‘ Years, have been observed to be shorter
 ‘ than the true *Æquinoctial Year* of
 ‘ 365 D. 5 H. 49’, and was *probably* re-
 ‘ gulated by *some kind of Intercalations*.

R E M A R K S.

I read that *Solon* instituted a Cycle called the *διετηρίς*, which intercalated 30 Days at the End of every other Year; by this Means one *Grecian* Year consisted of 360 Days, the next of 390, &c. But as the Days of the Month and the *Tropical Year* were discovered to the ‘ *Antediluvian* Patriarch *Enoch* by the President ‘ of the Stars,’ he cannot be supposed to have stood in Need of any Intercalation.

- P. 3. (6) ‘ This *Lunisolar* Year of 360 Days
 ‘ was certainly the only Year known,
 ‘ and made use of, amongst the *Chal-*
 ‘ *dæans*, and antient *Egyptians*, and both
 ‘ these Nations used the *Solar Year only*.’
- P. 7. (5) ‘ The *Egyptians* originally began their
 ‘ Year (which was *Solar only*) at the
 ‘ *new Moon*, which happened on or
 ‘ nearest to the *autumnal Æquinox*.

R E M A R K S.

Here I consulted your Margin for some antient Testimony and learned Authority; but finding none, must look upon it as a *Dogma* of your own.

- P. 5. (8) ‘ *Abraham*, who was a *practical Astronomer*, and (skilled in Celestial Science, according to *Berosus*) brought the *Chaldean Year* into *Canaan*, which was the *Enochic*, *Noahic*, and original Year of the World; but, as he settled amongst the *Canaanites*, he *probably used their Year*.

R E M A R K S.

If *Abraham* was prevailed upon to exchange the (*Adamic*) *Enochic*, *Noahic*, and original Year of the World for that of the *Canaanites*, meerly upon the Account of Conformity with his *Canaanitish* Neighbours, then most sure it is, that *Abraham* the Astronomer might say;

———— *Video meliora proboq;*
Deteriora sequor.

- P. 17. (9) ‘ As the *Egyptian Year* was *Solar only*, (for it only *began* at the autumnal *Æquinoctial new Moon*) the *Hebrew Year* would *naturally be Solar also*, unless it was, by express Command from God; made *Lunar*, of which there is no *Testimony* or *Evidence*.’

R E M A R K S.

I appeal to all, who are disposed to be appealed to, concerning no Testimony, no Evidence.

P. 18. (10) ‘ The *Jewish Year*’ (of the antient *Israelites*) ‘ both sacred and civil, was
 ‘ *Solar only*, consisting of 365 Days,
 ‘ and *fixed to the two Æquinoctial Points*
 ‘ *of the Zodiac*. *This Year* is undoubt-
 ‘ edly *used by Moses* in his History of
 ‘ the Creation, and of the Genealogies
 ‘ of the Patriarchs, both before, and
 ‘ after the *Flood*.

REMARKS.

Query, whether *Moses*, or the *Egyptians* must be charged with the Omission of the odd 5 Hours and 49 Minutes? But be that as it will, I must applaud your Wisdom for so dexterously securing two Strings to your Bow. Should some one, for Instance, tauntingly say to you, how should *Moses* come by the Knowledge of the tropical Year? then, you have reserved to yourself the Power of appealing to the *Egyptian* Number of 365 Days, and by this Means to pacify the *Sneerer*. On the other Hand, should another object—I must tell you *Scripture-Chronologist*, that your *Mosaic* Year of 365 Days is not an adequate Measure. How can that be Friend, quoth you, when its *Beginning is fixed to the two Æquinoctial Points of the Zodiac*, and sometimes Cheek-by-Jole with the new Moon?

So when a Cup has Handles *two*,
 Take of *them* which you please, ’twill do.

Having made up my *Florilegium*, and finished my Remarks, so far as it seemed necessary for the present; I shall now, by way of farther Preparation, lay down a few Axioms, as proper Barriers against incompetent Notions and wild Excursions.

Axiom I.

Chronology is the *Eye*, the *Light*, the *Life*, and *Soul* of History.

Axiom II.

Astronomy is the *Eye*, the *Light*, the *Life*, and *Soul* of Chronology.

Axiom III.

History requires the Support of *astronomical Chronology*. 'For, without some fixed' — *astronomical* 'Æras and Epochs, to which the Times of Historical Narrations may with *absolute Certainty* be referred, *History will be little preferable to Romance.*'

Axiom IV.

Chronology cannot in Nature be ascertained and established by meer Historical Arguments.

Axiom V.

If an Occurrence, either of Sacred or Profane History, stands confirmed by *astronomical Chronology*; a fundamental Argument in Favour of the Truth and Certainty of the Thing related is indisputably secured.

Axiom VI.

History may be *false*, but astronomical Chronology must be *true*.

I may venture to offer it for *Axiom VII*.

That it is not the primary Office of the *Scripture-Chronologist* to write the History of the first Ages of the World, nor to swell into Volumes by stepping out of his Way to philosophize; to descant upon the *created Maturity* of *Eve*; to chronologize unrecorded Births; to break open, and divulge the last Wills and Testaments of *Patriarchs*; to puzzle the Times of the *Legendary Descent* of the *Legendary Egregori*, from the high Country of *Eden*, to take unto themselves Wives from the Planes of *Sufiana*, by a triple Chronology. Viz. (1) *A. M.* 1000. (2) *A. M.* 1070. (3) *A. M.* 1170.

'But *N. B.* The Word [*εκατοσω*] which denotes an Hundred, is undoubtedly an Interpolation of the Text of the Book of *Enoch*.'

Grant me *Patience*; or rather grant me *Indignation*! — for *Patience* here would not be a *Virtue*.

But

But I will add farther; it falls not within his Province to expatiate, to the Reader's no small Discomposure, upon the Insolence and Tyranny, the Rapine, Violence, and Bloodshed of *antediluvian* Monarchs. Nor is he called upon to recite the heroic Deeds, the martial Exploits, and Atchievements of the *Nepbilim* — *Famous in their Generation, Men of Renown*. And I dare engage to say, you would look upon me as a bold Intruder upon another Man's Scheme, was I to touch, with my *little* Finger, the old *Egyptian Chronographeon*, or offer to calculate and reduce the 30,000 Years Reign of *your* Vulcan, the Son of *Sol*.

Being not a little pleased with this Exemption from the Toil and Drudgery, the Uncertainty, and Confusion of *antient Historiography*, I have at present but one, though a very important Point under my Hands.

Now then, I say, that as Time is in Nature *prior* to the Acts of Men, which are done *in Time*; and the Beginning of Chronology is prior to the Foundation and Subject-matter of History, which is supported by it; the *Pure, Genuine, Sacred Records* both direct and instruct us to search out and ascertain the *Origin of Time*, and to fix the *Birth-day* of Chronology.

They enable us to determine with a mathematical Precision, (*non obstante Libello tuo*) *How many Days* the Sun and Moon have reigned; on which of the four Cardinal Points of the Year; at what exact Distance from the current Year and Day; in what Month; on what Day of the Month; on what Day of the Week (as we now compute the Week) their Commission was given them by the King of Heaven to exercise a joint Sovereignty and Rule over their divided Dominions, the Earth.

*Quam pulchrum est in Principiis, in Origine rerum
Defixisse Oculos & nobile mentis accumen;*

Pervolat huc Sapiens; nugæ sunt cetera vulgi.

Polign. de Deo & Natura.

You

You reckon from the *Creation* to the *Christian* vulgar *Æra*, 5425 Years. This say you, (P. 126) is the true Epoch of Time; This (P. 71) is the *most exact* and truest Computation of Time from the *Creation* to the *Christian Æra*, or the Birth of *Christ*: From hence it is we know (P. 30.) that 'Cain was born *Anno ante Christum*, 5418. Gen. iv. i. From hence likewise we know, that *Abel* was born, 'Anno ante Christum, 5411' 'so that we are (P. 70) *within six Years certain*' — of the World's Chronology, 'notwithstanding all the *Confusion, and Corruption of the present Hebrew Copies.*

The several Particulars of your 'most exact and truest Computations' are fairly exhibited in the following Table; tho Part of one Period, I perceive, and shall in the Sequel prove, is collected neither from the *Hebrew Text*; nor from the *Samaritan Pentateuch*; nor from the *Septuagint Version*; nor from *Josephus*; nor from *profane History*, (*All, All are corrupted*;) but it is entirely spun from your own *πολυδαλως* Brain, as the *Spider* spins its Cobweb from its own Bowels. However, according to Mr. *Jackson's* chronological Antiquities, thus stands

The World's CHRONOLOGY.

From the *vernal Æquinox* and the *Full-Moon*, at the *Creation*, to the *vernal Æquinox*, and the *Full-Moon* nearest to it, (either before or after) in the End of the Year of the *Deluge*.

From thence to the End of the 70th Year of *Terah*, the Father of *Abraham*.

From thence to the *Exodus*.

From thence to the Foundation of *Solomon's Temple*.

	Tropical Years.
1	$\left\{ \begin{array}{l} 2262 \text{ Septuagint Ver-} \\ \text{ sion.} \\ 2256 \text{ Josephus and} \\ \text{ Jackson.} \end{array} \right.$
2	$\left\{ \begin{array}{l} 282 \text{ Josephus.} \\ 1072 \text{ Septuagint and} \\ \text{ Jackson.} \end{array} \right.$
3	$\left\{ \begin{array}{l} 505 \text{ Josephus and} \\ \text{ Jackson.} \end{array} \right.$
4	$\left\{ \begin{array}{l} 592 \text{ Josephus.} \\ 479 + \text{ } \& \text{ } 100 \text{ Jack-} \\ \text{ son solus.} \end{array} \right.$

From

From thence to the Conflagration of the Temple, and the 19th Year of the Reign of *Nebuchadnezzar*.

5 { 470 *Josephus*.
+28 *Jackson*.

From thence to the Birth of *Christ*, in the Year of

the *Julian* Period, 4713 ☉ 6 586 *Ptolomy's* Canon.

Sum Total, *A. M.* 5425

From thence to the last *ver-* *A. M.* 5425
nal Equinox, and the *Full-* 7. 1752
Moon nearest to it (either
before or after) in this cur- *A. M.* 7177

rent Year, *A. D.* 1752. ☉

That this *your* Date of the *Æra* of the Creation may be brought to the Test, I shall offer to your Consideration a few *astronomical Axioms*, to which, as to self-evident first Principles, we may with Certainty and Assurance appeal.

Astronomical AXIOMS.

(1) From which of the Four Cardinal Points soever the Beginning of a Tropical Year (or any Number of Years) shall be computed, it must necessarily end on the same, &c.

(2) From whatever Quality of the Moon the Beginning of a 12-month Lunar Year is computed, it must necessarily end with the same: *e. g.* If a 12-month Lunar Year be computed from a *Full-Moon*, it must also end with a *Full-Moon*, &c.

The same must hold true of any given Number of 12-month Lunar Years.

(3) If a determinate Number of diurnal Revolutions of the Sun be given, they must necessarily include

clude a determinate Number of 12-month integral Lunar Years, of 354, or 355 Days; because the Days of the Lunar Year are as uniformly measured by the Diurnal Motion, as are the Days of the Tropical Solar.

(4) It is impossible in Nature to discriminate and adjust the several Intervals of Time without a Lunar Character and the Day of the Week in Union and close Connection with some one of the Four Cardinal Points of the Tropical Year.

(5) If a determinate Number of diurnal Revolutions of the Sun be given, and it can be discovered by any true Calculation whatever, with what particular Quality of the Moon the last included Lunar Year shall end, and likewise, with which of the four Cardinal Points of the Tropical Year it is evidently connected; then I say, that the original Cardinal Point of the Tropical Year, and the original Quality of the Moon with its peculiar Circumstances, will (by *Axiom* I. and II.) be also known. And by this means the true Root of Time, and the World's Chronology will be investigated and ascertained.

(6) If Scripture-Chronology and History shall be found to contradict, and be irreconcilably inconsistent with the constant, regular Motions of the Sun and Moon; then I say, that this *astronomical* Contradiction and Inconsistency is of itself an unanswerable Argument and irrefragable Proof, that *such* scriptural Account of Times and of History cannot possibly be derived from the Author of *Nature*.

We are now penetrating into Depths; and Points of a most amazing Importance are depending.

I seriously think with you, 'it is of the highest Consequence to have, of all other, the *Scripture-Chronology* fixed with all the Certainty it is capable of.'

On the other hand, I do not think as you do, 'that the erring a few Years is impossible to be avoided;' for my immediate Design is to prove to you the contrary. And whilst you only engage in your Title Page, that
you

you have cleared up all the ‘ Difficulties in the Scripture *chronological History* ;’ I shall go a Step farther, and undertake to evince, that the Truth of Sacred History stands confirmed by the Certainty of its *astronomical Chronology*.

There are, you know, two distinct Methods of Reasoning, the one called *Synthesis*; the other, *Analysis*.

The *Synthetic* Method proceeds by proper Steps from positive Data, from first Principles and acknowledged Truths, directly to the Conclusion.

But you allow of no *Mosaic Datum*, of no *Mosaic* astronomical, both solar and lunar Principles at all; because you assert, that the *Ægyptian* Year of 365 Days (whose original Lunar Head was fixed to the autumnal æquinoctial new Moon) was *Solar only*; and consequently that the Year of *Moses* the *Hebrew*, who lived amongst the *Egyptians*, would (both Ecclesiastical and Civil) be *naturally* Solar also; unless it was by express Command from God made *Lunar*; of which, say you, there is no *Testimony* or *Evidence*.

I must therefore have Recourie to *Analysis*, and endeavour to convince you analytically of this *πρωτον ψευδος*, of this *anti-mosaic*, and fundamental Error.

POSTULATA.

d h ’

- (I.) A Solar Tropical Year consists of 365 5 49.
- (II.) Any given Number of annual Revolutions of the Sun may be reduced to its corresponding Number of diurnal.
- (III.) A compleat diurnal Revolution of the Sun, computed from a given Cardinal Point of the Day to the same Cardinal Point of the Day again, is an *absolutely perfect Measure* of Time.
- (IV.) A Lunar Year consists of 354, or 355 integral Days; never less than the one, never more than the other.

E

(V.)

(V.) ' If in 32 Lunations one Day be added to a Cave, or hollow Month; by this means the Lunations of the *Calendar*, consisting of 30 and 29 Days alternately, will nearly agree with those of the *Heavens*.' Keil's *Lectures*.

(VI.) The Age of the World, or of the present State of Things is finite.

(VII.) Time began at one of the Four Cardinal Points of the Year.

(VIII.) Neither the *Hebrew*, nor the *Greek* Chronology, compute 8000 Years from the *Mosaic Creation* to the present Times.

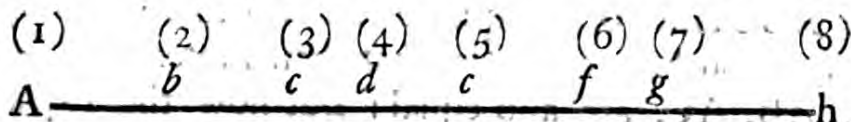
Now then, I say, that the astronomical Characters of the World's *Æra*, both Solar and Lunar, may be ascertained and investigated in a Method *à Priori*, without any other Directory either from *Art*, or from *Nature*, how to apply the Conclusion of the *analytic Calculus*, besides the present *Hebrew Text* of the *Pentateuch*, as it stands interpreted in the first forty-two Pages of my new Method of stating and explaining the *Scripture Chronology*. This I beg to call a *Hebrew-Scripture Proposition*; and in Support of it, let the following *Problem* be proposed and solved.

A PROBLEM.

It is required to determine, how many Years precisely, (within the Limits of 8000) have passed from the *Mosaic Creation* to the present Time: Or more minutely thus;

It is required to determine, how many Years (within the Limits of 8000) must be computed from the *Mosaic Tecupha*, or original Cardinal Point of the World's *Æra*, and from the original Quality of the Moon, to the same Cardinal Point of the Tropical Year, and to the same Quality of the Moon, *A. D.* 1751, and *A. D.* 1752, to a Day, to the fourth Part of a Day, to an Hour; I will add to a Minute of an Hour; if respect be had to a fixed *Meridian*, and *Postulatum* 1. be admitted by Astronomers. The

The Solution of this seemingly abstruse Problem is almost as easy, as the very easy and obvious Construction of the following rectilinear Scheme.



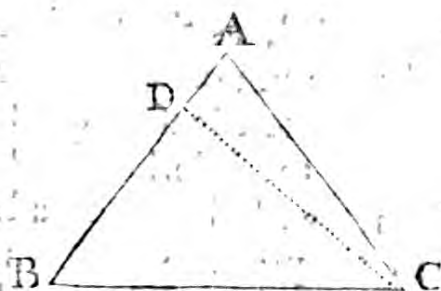
Now *Analysis*, quia *Suppositionem aut ponit, aut destruit*, is from these different Issues or Endings denominated Constructive or Destructive.

Destructive *Analysis* is so called, because it *destroys* the *Supposition*, from whence the *Analysis* began to argue.

And since *Euclid*, in the Proof of the Sixth Proposition of the first Book of his Elements, has called in to his Aid, the Medium of Destructive *Analysis*, we will here consider *Euclid's Ratiocinations*, and take *them* for a Pattern.

Proposition VI. *Euclid's Elem. L. 1st.*

If two Angles of a Triangle be equal to one another, then shall the Sides subtended under the equal Angles, be equal to one another.



Scholium. If a Proposition, altho' it be true, yet cannot readily be proved to be so; then Mathematicians usually put, or suppose its *Contradictory*; and, disproving *this*, there necessarily follows the Acknowledgement of the Proposition first laid down. For that of two contradictory Propositions, if one be proved

to be false, the other must be true, there being no Medium between Being and not Being.

So in the sixth Proposition, *Euclid* puts two Angles, *viz.* ABC and ACB, equal to one another; and upon this Position he pronounces that their subtending Sides, *viz.* AB, AC, are also equal: But now the Equality of their subtending Sides is not proved *δεικτικως*, ostensively; only he urges that if the Sides are not equal, then they must be unequal.

And now *supposing* the Sides unequal, then *Euclid* demonstratively proceeds thereupon, and by gradual Consequences resolves *this Supposition* into a manifest Impossibility, proving, That *in a Triangle if the Sides subtending the equal Angles be unequal*, then the whole shall be equal to its Part, which is a manifest Untruth.

Therefore the contrary Supposition, being necessarily resolved into such an Absurdity, was not true; for *ex vero nil nisi verum*, from Truth no Untruth can follow.

These are *Euclid's* Argumentations, and these shall be our's.

We cannot avoid considering Time under the three different Relations of past, present, and to come.

Now was it proposed, as the Subject Matter of Enquiry, or should it be importunately demanded, what was the true indefectible Measure of Time past, or of the whole Extent of the World's past Duration; the Rectilinear Scheme, with its exact astronomical Sections (as we shall see presently) offers its Assistance to satisfy the Enquiry, and to discover the curious and important ζήτημα upon Principles *Mosaic*, and with a Certainty scientific: It will readily and finally decide all the Disputes and Controversies, which have hitherto been so much agitated in vain, by reducing the whole Variety of dissentient Hypotheses, to a *demonstrative Oneness*.

Let

is equal to x . Now if the strait Line Ac . is not equal to x , it must be unequal; and if unequal, it must be greater or less. Suppose it to be greater; and from Ac take bc , and let the straight Line (7) A —— b be supposed equal to x , then bring down its corresponding numeral Reduction, $2101604.13.6$. But by

AXIOM. III. P. 31.

‘ If a determinate Number of diurnal Revolutions of the Sun be given, they must necessarily include a determinate Number of 12-month-integral Lunar Years of 354, or 355 Days. Because the Days of the Lunar Year are as uniformly measured by the diurnal Motion, as are the Days of the tropical Solar.’

Now, since I perceive, that you are no calculating Schematist; I beg leave to lay before you some necessary Rules and Instructions.

How to extract, or evolve included Lunar Years, from a given Number of solar Days.

The Calculus then proceeds upon these few Principles. (1) In every Triacontaeteris, or Period of 30 Lunar Years there are 19 of 354 Days, and 11 of 355 Days. (2) Consequently, if 354 be multiplied into 19; and 355 into 11, the two Products being added together will make 10631 = to the Number of Days in the Lunar Triacontaeteris. (3) If after the Division of the given Number of Solar Days by 10631, the Remainder be divided by 354, and there then remains less than 30; for 19 add 7 Days, for 11 add 4, and for 7 add 3, &c. And (4) as at the End of the 110 Lunar Triacontaeteris two Lunar Years of 355 Days follow one another in immediate Succession, if the Quotient after the Division by 10631 be more than 110, add 1 Day to the Account.

The Arithmetical Operation.

Solar Days

10631) 2101604 (197 Periods of 30 Lunar Years.

354) 7297 (20 Years include 19, for which add 7.
 ——— And as 197 is more than 110 } 1
 217 To 7 add 1 } 8
 —8
 ———

The remaining 209 Days measure the Distance from the Conclusion of the last Lunar Year to the original Cardinal Point of the Tropical Solar, which we are to investigate and ascertain, together with the terminating Quality of the Moon.

In case it should be demanded, how many integral Lunar Years are extracted and thrown off by the precedent Calculus, I refer, for Satisfaction, to the next Calculation; in the mean Time I am able to say aforehand, 2101604 (Solar Days) — 209 (the Remainder) = 2101395 = to the whole Amount of Days in the included and extracted Number of Lunar Years.

The Arithmetical Operation.

(I.) 197 (the first Quotient) × 11 = 2167 Days
 (II.) As the second Quotient 20 includes 19. for these add 7
 (III.) As 197 includes 110 for these add 1
 ———
 2175 Days.

(IV.) From 2101604 Solar Days

Subtract 2175 D. = to the Number of Lun. Years of 355.
 Divide by 354) 2099429 (5930 included Lunar Years.

209 Remainder as before

(V.) 5930 (Lunar Years) × 354 = 2099220 Days.
 To this Product add 2175

The whole Amount 2101395 as before.

Now

Now entirely rejecting the several Results of these Calculations, I shall only retain the Remainder 209, as a sure astronomical Auxiliary, by which to solve my Problem, and to demonstrate the Truth of my *Hebrew* Scripture Proposition, but by

AXIOM V. (P. 32.)

‘ If a determinate Number of the diurnal Revolutions of the Sun be given, and it can be discovered by any true Calculation whatever, with what particular Quality of the Moon the last included 12-month Lunar Year shall end, and likewise with which of the 4 Cardinal Points of the Tropical Year it is evidently connected; then I say, that the original Cardinal Point of the Tropical Year, and the original Quality of the Moon, (with its peculiar Circumstances) will by Axiom I. II. be also known. And by this means the Root of Time (represented by the Symbol A) and the World’s Chronology will be investigated and ascertained.’

Now the Terms of the *Hebrew* Scripture Proposition declare, that all this may be done ‘ without any other Directory (either from Art or from Nature) how to apply the Conclusion of the Analytic Calculus, besides the present *Hebrew* Text of the *Pentateuch*, as it stands interpreted in the first Forty-two Pages of my new Method of stating and explaining the Scripture Chronology.’

These Terms of the Proposition derive their justifiable Boldness from this Aphorism, *viz.*

Should we study Nature, as long as Nature exists, it can never discover to us its primary Constitutions. Here the Sun, the Eye of the World, will be as blind as a Beetle, and the Moon withdraw her Light.

If the Truth of this Aphorism be not admitted, let the Philosophers up and try to confute it, and call

in all the *known* physical Laws of Matter and Motion to their Aid.

These original Constitutions of Nature must have been immediately communicated to Mankind by the Author of Nature himself; they must necessarily be *revealed Data*.

Now till you, or some other Person as well qualified as you, will set yourself to prove (1) by Rules of Criticism, (2) by grammatical Construction, (3) by the Genius of the *Hebrew Language*, (4) by Analogy, (5) by positive Arguments, (6) by close connected Ratiocinations, that I have evidently mistaken the Sense of the original *Hebrew Text* of *Moses*, and the original Intention of the *Mosaic Record*; I shall venture to assert that what is laid down in P. 42. of the new Method of stating and explaining the Scripture Chronology, is

A Primary Establishment and Constitution of created Nature, *viz.*

Levit. c. xxiii. v. 39. Tagnasheb Chag haasiph.

Thou shalt observe the Feast of Ingathering.

Exod. c. 23. v. 16. Betzeeth } Hasbanab. { In the End } of the Year. ☉
34. 22. Tekuphab } { Revolution } ☉

Bebachamisb ab Gnasha fom le Chodesb. ○

On the 15th Day of the Month ☾ 15

Now, say the Mathematicians, *Ex vero, nil nisi verum.* From Truths no Untruths can follow.

This Reasoning is undoubtedly convincing, just and right; but ere I infer Equality or Inequality, Truth or Falsity, I must first fix the Year of the Termination of the Calculus; for it will not be *A.D.* 1751, in which we have chose to end the Account of the World's Chronology: Then I shall evince, as taught by *Euclid*, that the *contrary Supposition* must be false, because it will be by *Analysis* reduced to an Impossibility.

But the Year of Termination may be easily found; for, as in the strait Line A ————— b—c, P. 37. the
 F Quantity

Quantity $b-c$ is the Measure of the Distance between the two Years, this Measure may be readily known by subtracting the lesser Number over-against $A-b$, from the greater over-against $A-c$. *E. G.*

	D	h	'
From	2103065	12	22
Subtract	2101604	13	06

Remains 1460 23 16 = to the Measure $b-c$.

With this Number enter the Solar Table (P. 277 of the new Method) and it will be found over-against 4 Years. Therefore from *A.D.* 1751 subtract 4, and this will carry us back to *A.D.* 1747, which is the Year of Termination sought.

The Argumentation then by *Analysis* will in the present Case destroy the Truth of the contrary Supposition under these Circumstances, *viz.* As the strait Line $A-b$ (whose corresponding numeral Reduction is by *Supposition* equal to x) is less by $b-c$ than the strait Line $A-b-c$ (whose corresponding numeral Reduction is by the *Proposition* equal to x .) So *A.D.* 1747 falls short of *A.D.* 1751, four Years = to the Measure of $b-c$.

But my Calculation will settle the Astronomy of *A.D.* 1747 in Agreement with our common Almanacks.

If this prove to be the Case, then the Truth of the contrary Supposition must be disannulled; because it is inconsistent with the Course of Nature, that the World's Chronology, represented by x , should be equal and unequal, or both greater and less than itself.

There only remains to shew that the Calculation will actually coincide with the Positions of the Sun and Moon, in the Year of our Lord 1747, full four Years short of the Year 1751.

Now then suppose me, if you please, contemplating the Scheme of the original Position of the Sun and Moon,

P. 41. By only just casting my Eye over it I find myself directed without any Ground of Doubt, Hesitation, or Uncertainty, to conclude, that if I add the *Mosaic* integral Lunar Epact 15 to the calculated Remainder 209, and subtract the Sum 224 from 254, (which in the Column of collected Days, reckoned from the Kalendar of *January*, stands over-against *September* 11, immediately preceding the autumnal *Æquinoctial* Day, *A.D.* 1747.) the Remainder arising from this Subtraction will carry me back to the 30th of *January* in the Beginning of the same Year *A. D.* 1747.

Here under the Direction and by the Authority of *Moses* I say, that if the first of these 5930 12-month Lunar Years (which were extracted from the given Number of Solar Days) be computed from the chaotic new Moon, *i. e.* from the imaginary Beginning of the imaginary 15th Day, immediately before the *Mosaic* Account of the Origin of Time; then the last of these 12-month Lunar Years will terminate, in its Connection with the *Julian* Kalendar, on the Evening of the 30th Day of *January*, *A.D.* 1747: Since a diurnal Revolution of the Sun is an absolutely perfect Measure of Time. And the Days of the Lunar Year are as uniformly measured by the diurnal Motion, as are the Days of the tropical Solar.

And the 30th Day of *January*, *A.D.* 1747, will fall by the Calculations of Astronomy on the Day after the Moon's Conjunction with the Sun, as surely as the *Mosaic* astronomical Record is faithful, and may with certainty be depended upon.

I look into any common Almanack for *A. D.* 1747, where I find it thus set down; *January*. New Moon the 29th Day at 3 Afternoon. Therefore *January* 30 was the Day after the Conjunction. *Q. E. P.*

To find the Day of the Week.

Divide the whole Amount of the calculated Lunar Days by 7; the Remainder after Division will readily discover it without being liable to Mistake. *e. g.*

$$7) 2101395 \quad (300199$$

Remains 2

Now, I say, because after the Division of the Sum total of Lunar Days by 7 the Remainder is 2; therefore the 30th Day of *January A. D. 1747* must necessarily be the 6th Day of the Week, or our *Friday*; as surely as $5 - 1 = 4$, and $4 + 2 = 6$.

The Dominical Letter for that Year was D. so that the Character or Calendar Letter of the 30th of *January* must be B, and so it was. *Q. E. P.*

From the sole Guidance and Direction of the *Mosaic astronomical Datum* we have already settled in Part one *Julian* Station of the Moon, *A. D. 1747*; but to set these Points in somewhat a different Light, I now say, that 2101395 diurnal Revolutions of the Sun, or which is all one with Respect to Equality, 5930 12-month Lunar Years, or which is all one still, 71160 unequal astronomical Measures of 30 and 29 integral Days, computed from the chaotic new Moon Evening (which must be considered for the Sake of Connection) will terminate on the Evening of the 30th Day of *January A. D. 1747*, which was the Day after the Moon's Conjunction with the Sun.

Now throwing off all these Reductions, the remaining 209 Days will measure from the Evening the *next after* (or the next *but one* after) the Full Moon which immediately follows the 30th of *January*, to the Evening which immediately precedes the autumnal *Æquinoctial* Day. Let me add, and it is worth your Notice, that this Termination and Connexion is spontaneous and natural; Nor can all the combined Powers
of

of Art and Science, nor any *Hypothesés* or *Postulate* find any Means in the whole Compass of Nature to connect these 209 remaining Days with any other Quality of the Moon, but that of the Full; or with any of the other 4 Cardinal Points of the Tropical Year, but that of the autumnal *Æquinox*.—*Ipsè dixit Moses*. So that you are right in your Conjecture as to Quality, and have only *mistaken the Point*.

But here it may be proper to bring into immediate View the *Mosaic* astronomical Datum, the fundamental, both Solar and Lunar, Principle of the *Pentateuch*, which stands thus characterized, *viz.*

☉

○

○

☾ 15

Now then keeping a fixed and steady Eye upon this *divine Directory*, this truly cælestial Polar Star, I am in a Moment instructed to infer, that it will be consequentially the same, whether I add 15 integral Days to *January 30* ☾, which is the investigated new Moon Evening, or whether I subtract the remaining 209 Days from 254 as before, since both Calculations will produce the same compound Number. *e. g.* *January 30 + 15 = 45*. And likewise *254 Days — 209 = 45*.

But *45 — January 31 = February 14, A. D. 1747*. Again then, under the Direction and by the Authority of *Moses* I say, that if the first of the 5930 Lunar Years, which were extracted from the given Number of Solar Days, be computed from the fourth of the

Mosaic six Days exclusive, which was $\left(\begin{array}{c} \text{☉} \\ \text{○} \\ \text{☾ 15} \end{array} \right)$ the

15th Day from the Evening of the Moon's Visibility, and coincident with the autumnal *Æquinoctial* Day; then the last of these 5930 12-month Lunar Years will

will end, in its Connection with the *Julian* Calendar, on the Evening of the 14th Day of *Feb. A. D. 1747.*

I look into an Almanack for *A. D. 1747*, and find this Notation, *Feb. Full Moon the 14th Day, at 5 Morn.* Therefore the last of the 5930 extracted Lunar Years, in its *Julian* Connection, will terminate *A. D. 1747*, on *Feb. 14. H. 6. P. M.*, or on the Evening *next after* the astronomical Full Moon.

Without Regard had to the *Julian* Calendar, the Calculation may be exhibited in this Form $\text{C } 15. \text{O}$

209 O . And I might, I think, without begging Concessions, have rested the Truth of my Proposition, and of my 5th *Axiom* on this Full-Moon-Termination and evident Connection; but I choose to clench stronger; I choose to overwhelm your *Ægyptianized* and *anti-Mosaic* Hypothesis, concerning no Evidence, no Testimony, with a Torrent of Proofs.

To proceed then with my Argument; I shall observe to you, that these 209 remaining Solar Days (which connect the Evening *next after* the Full-Moon, *February 14.* with the autumnal *Æquinoctial* Day) include in them 7 unequal Measures, whose collected Sum is equal to 207 Days. But $209 - 207 = 2$. And likewise 45 (equal to the Distance of *February 14* from *Kal. Jan.*) $+ 207 = 252$, but 254 (viz. *Sept. 11.*) $- 252$ is equal also to 2, and *Sept. 11* $- 2 = \text{Sept. } 9$. ● Now then, it is as certain as an *Axiom*, that from whatever Quality of the Moon any one of these unequal Measures is computed, it will end on the same. This must equally hold true of any Number of them. Therefore the Connection will now appear in this Form:

February 14 $\text{O} . 207$ (*Sept. 9.*) $\text{O } 2 \text{O}$

Resolve 207 into its unequal included Measures;
and

and set down a Series of 8 of them; then the 8th will take in the autumnal *Æquinoctial* Day.

$$\begin{array}{cccccccc} (1) & (2) & (3) & (4) & (5) & (6) & (7) & (8) \\ 30 & + & 29 & + & 30 & + & 29 & + & 30 & + & 29 & + & 30 & = & 207 & + & 29 & = & 236. \end{array}$$

Now I say, that these unequal Measures will constitute a proportionable Part of the Astronomy of *A. D.* 1747 (from *Feb.* 14. *H.* 6. *P. M.* to *Sept.* 9. *H.* 6. *P. M.* and to the Distance of one Measure beyond it, which takes in the autumnal *Equinox*) by terminating on the Evenings the *next after*, or the *next but one* after the Almanack Full Moon.

N. B. Whenever the Termination is found on the Evening the *next after* the astronomical Full Moon (which will not happen often) Two Things may be inferred: 1st, The Full Moon will happen early in the Morning. 2dly, The two last Quarters of the Moon, as calculated in the Almanack, being added together will amount to more than 15 Days.

We will now make the Trial by 8 Calculations.

(1)

(1st.) *Feb.* 14. *H.* 6. *P. M.* + 30 = 44 — *Feb.* 28 = 16th *March*, *H.* 6. *P. M.* Almanac. *A. D.* 1747. *March*, Full Moon the 15th Day at 5 Afternoon. Distance from the Point of Opposition 1 Day + 1 H.

(2)

(2d.) *March* 16. *H.* 6. *P. M.* + 29 = 45 — 31 *Mar.* = 14 *Apr.* *H.* 6. *P. M.* Almanac. *Apr.* Full Moon the 14th Day at 2 Morn. Distance from the Point of Opposition 16 Hours.

(3)

(3d.) *Apr.* 14th. *H.* 6. *P. M.* + 30 = 44 — 30 *Apr.* = *May* 14. *H.* 6. *P. M.* Almanac. *May*. Full Moon the 13th Day, at 9 Morn. Distance from the Point of Opposition 1 Day + 9 Hours.

(4)

(4th.) *May* 14, *H.* 6. *P. M.* + 29 = 43 — 31 *May* = 12 *June*, *H.* 6. *P. M.* Almanac. *June*. Full Moon 11 Day, at 5 Afternoon. Distance from the Point of Opposition 1 Day + 1 Hour. (5th.)

(5)
 (5th.) *June* 12, H. 6. P. M. + 30 = 42 — 30 *June*
 = 12 *July*, H. 6. P. M. Almanac. *July*. Full Moon
 the 10th Day, Midnight. Distance from the Point of
 Opposition 1 Day + 18 Hours.

(6)
 (6th.) *July* 12, H. 6. P. M. + 29 = 41 — 31 *July*
 = 10 H. 6. P. M. Almanac. *August*. Full Moon 9th
 Day, at 8 in the Morn. Distance from the Point of
 Opposition 1 Day + 10 Hours.

(7)
 (7th.) *August* 10, H. 6. P. M. + 30 = 40 — 31 *Aug.*
 = 9 *Sept.* H. 6. P. M. Almanac. *Sept.* Full Moon the
 7th Day, at 8 at Night. Distance from the Point of
 Opposition 1 Day + 22 Hours.

(8)
 (8th.) *Sept.* 9, H. 6. P. M. + 29 = 38 — 30 *Sept.* =
 8 *Oct.* H. 6. P. M. Almanac. *October*. Full Moon
 the 7th Day, at 10 Morn. Distance from the Point
 of Opposition 1 Day + 8 Hours.

You may reasonably suppose, that I must have some
 (tho' to you imperceptible) Directory for my registering
 so carefully in every Instance the Distance of Time
 of every calculated Evening, from the Point of the
 Moon's Opposition.

Take then the following Account.

5930 12-month Lunar Years were extracted, you
 may remember, from the given Number of diurnal Re-
 volutions of the Sun; multiply these into 12, and to
 the Product add 7, then the whole Amount of unequal
 astronomical Measures, consisting of 30 and 29 inte-
 gral Days, will be 71167.

Now if we trace these back Step by Step from *Sept.*
 9. H. 6. P. M. A. D. 1747, quite up to the Creation,
 we shall find the Beginning of the Computation at the
 Foot of the 4th of the *Mosaic Hexaemeron*, i. e. Hours
 6 P. M. at the Distance from the Point of (Chaotic)
 Opposition 1 Day + 12 Hours at least.

On this Day the Sun began its Course at Noon, from the *Mosaic Tekupha*, or autumnal *Æquinoctial* Point. This unmeasured Day (excepting $\frac{1}{4}$) was the computed 15th from the Evening, the next *but one*, after the Moon's supposed Conjunction with the Sun.

But let us consider, what might be those providential Ends and Purposes; what those *final Causes*, which might move creative Wisdom to fix the Head of Time under such peculiar Circumstances.

Now these may be readily and clearly collected from *Gen. i. 14. Vaijomer Elobim, baju lemognadim* — And God said, let them be appointed for (sacred) Seasons, and solemn assembly Days.

From hence arises a *congruous Rationale* of these primary Constitutions; since as the first and the last of these 15 Days were ordained, *ab Origine*, by the Goodness of God, and for the Benefit of Mankind, to be Festival; they were also secured, *ab origine*, by the Wisdom of God from the Darkness of Eclipses.

Known unto God are all his Works, from the Beginning.

What I here offer to your Consideration and for your Instruction is not in the Nature of a speculative and doubtful Theory, liable to Controversy and Dispute; but it is in the Nature of a Matter of Fact to be tried by Evidence and Testimony.

Here therefore I appeal to the Astronomers and to the Principles of Science to determine and declare, whether these Things are so, or not.

My next Steps will be short, and tending to a Conclusion. First then, as the 8th unequal Measure is of 29 Days, from these subtract the 2 remaining solar Days, and the Remainder 27 will extend just so many Days beyond the autumnal *Æquinox*, and terminate on the Evening the next *but one*, after the Almanack Full Moon; or it will be all one if we say, $236 - 209 = 27$. For in the next Place, throwing off 207 (= to 7 unequal Measures) from the 209 solar Days, the

few remaining Terms, without regard had to the *Julian* Calendar, will be reduced to this Simplicity.

$$\overset{\sim}{\text{O}} \cdot 2 \text{ O } 27 \text{ O}$$

From these Positions it is intuitively evident that the autumnal *Æquinox* is situated between two primitive Full-Moon Evenings, at unequal Distances from it; the Measure of the one Distance being 2 Days, and of the other 27.

	D	h	'
Again, from the Sum total of solar Days, <i>viz.</i>	2101604	12	06
subtract the Sum total of lunar Days.	2101602	00	00
	2. 12. 06		
Remainder		2.	12. 06

D h

This Remainder of 2. 12. 06, I call the solar Character; and indeed, it is such an appropriated Discrimination, as in Union with the lunar and hebdomatic Characters will never return again, within the Limits of 8000 Years. Here if you are at a Loss how to judge, you may consult the Astronomers.

There only remains (before we collect and state Particulars) to calculate the Day of the Week. And I shall now make use of a Method quite the Reverse of the former. For as I there determined the Day of the Week from the Remainder arising from the Division of lunar Days by 7; I shall now, *è contra*, determine the Remainder, after the Division of the solar Days by 7, from the given Day of the Week.

A. D. 1747, by the Almanack, the Sun entered *Libra Sept.* 12. which was the 7th Day of the Week, or our *Saturday*; for the dominical Letter for that Year was *D*; and the Calendar Letter of *Sept.* 12. is *C*.

Now then I say, that because *A. D.* 1747, *Sept.* 12. or the autumnal *æquinoctial* Day was *Saturday*; therefore if the given Number of solar Days, completing

h

the odd 12. 6. into a Day, be divided by the divine
Hebdomatic

Hebdomatic Measure 7, the Remainder arising from this Division must necessarily be 2. *e. g.*

7) 2101605 (300229

Remainder 2. *Q. E. P.*

I shall conclude with collecting and stating the several Particulars ensuing. I say then, that

A. D. 1747 (which falls full 4 Years short of *A. D.* 1751) the Sun made its Transit over the *Mosaic Tekupha*, or autumnal *Æquinoctial Point* (1) on the 7th Day of the Week, or on our *Saturday*, (2) on the 3d Day from the primitive Full Moon Evening, (3) on the 2101605th diurnal Revolution, computed from the 4th of the *Mosaic* 6 Days exclusive, (4) in the 8th Month of the 5931st 12-month lunar Year, (5) on the 7116th unequal astronomical Measure, (6) six Minutes past Midnight, in the computed Meridian.

A small Degree of Attention must satisfy you without a Convention of Astronomers that as this Combination of solar, lunar, and hebdomatic Characters are all of them calculated to unite in *A. D.* 1747, they must be in Nature appropriated to this individual Year; and cannot be found, all of them, in any other.

Having demonstrated my *Hebrew-Scripture* Proposition, I shall now consider the Problem proposed (P. 34) whose Solution may, with great Facility, be effected by your own express Chronological *Data*; and what would you more?

In Pages 30, and 72 of your Book, I read as follows;

P. 30. ‘ So they (our first Parents *Adam* and *Eve*) were created *about the middle of March*, in the first Year of the World, and in the Year 5425 (or 5426 inclusive) before the vulgar Christian *Æra*. *This Date* of the *Æra* of the Creation will be particularly and fully proved.’

P. 72. ‘ Now as the great Difficulty has always been, for 1600 Years past or more, to settle the Scripture-Chronology from the Creation to the Birth of *Abraham*,

‘ occasioned by the different Computation of the present *Hebrew* Text, and of the *Greek* Version of the Septuagint in this Interval, which is a Difference of no less than 1386, or of 1380 Years; as we reckon from the Creation to the Flood either 2262 or 2256 Years. *The Method which I have taken to shew that the Error is in the present Hebrew Text only*, must be *satisfactory and convincing*, when it is *proved* that the *Greek* Computation has not been altered since the Time that the Septuagint Version was made from the original *Hebrew*; and farther that *the present Hebrew Text has been altered and willfully corrupted* by the *Jews*, after the Christian *Æra*.

From these two precious *Κεϊμηλια* I shall derive the Mediums of Solution; and here follow

The several Steps of the Operation.

I. From *A. M.* 5425 (= to your Date of the *Æra* of the Creation to the Birth of Christ,) subtract its corresponding Year of the *Julian* Period 4713; the Difference will carry us back to the 712th Year of the Proleptical *Julian* Period, and will there meet the Sun in *Aries*, coincident with the Moon — rising in the Fulness of her Majesty and Glory, as you have *supposed*.

II. From these 712 Years subtract 38 = (as I shall shew) to the Quantity of your Drops, after the Chaff of septuagint Redundancy is fanned and winnowed away; then there will remain 674 Years.

III. From 674 subtract 4 (= to the Number of Years which *Abp. Usber*, as you have rightly stated it, lost by a Metachronism) and there will remain 670 Years of the Proleptical *Julian* Period.

IV. From 1386 Years subtract 6, ‘not as an Error of any Transcriber, but as an original Number’ or Corruption ‘of the *Greek* Interpreters themselves,’ (P. 38.) and there will remain 1380 Years.

V. From this your corrected Septuagint Number 1380 subtract 670, and the Difference will bring us down to the Year of the current *Julian* Period 710.

VI. Archbishop *Usher* in the Preface to his Annals gives us the following Calculation, viz.

‘ *Ex bujufmodi Annorum continuâ Serie, in facris Li-
 ‘ teris tradita in Annum Mundi 3442, ex Chaldaicâ vero
 ‘ Historiâ, et Astronomici Canonis collatione, in Annum
 ‘ Nabonaffari 186, et cum eo, coherentem Nexu certif-
 ‘ fimo Annum ante Æram Christianam 562, Julianæ Pe-
 ‘ riodi 4152. Magni Nebuchadnezzaris Exitum, et
 ‘ Regni Evilmerodachi filii ejus initium incurrifse animad-
 ‘ verti; indeq; sub finem Anni Periodi Julianæ, 710,
 ‘ Mundum conditum fuiſſe collegi; poſito nimirum in Au-
 ‘ tumno Creationis rerum Exordio.’*

VII. *A. D.* 1751 (in which we have choſe for Argument’s Sake to end the World’s Chronology) is of the Year of the Julian Period 6464; from this ſubtract *A. J. P.* 710, we ſhall have *A. M.* 5754 = to the World’s Chronology, according to the Primate’s Calculation.

VIII. Reduce 5754 Tropical Years to Days by the Table P. 277 of the New Method, &c.

		D	h	’
5000	}	Years	{	= 1826211. 19. 20
700				= 255669. 15. 40
50				= 18262. 2. 50
4				= 1460. 23. 16
				= 2101604. 12. 6 = A — b = x

Sum Total 2101604. 12. 6 = A — b = x
 by *Suppoſition*, p. 33.

IX. But *this Suppoſition* has been demonſtrated to be *false*, it evidently appearing from the precedent Calculus, that the appropriated Characters both ſolar, lunar, and hebdomatic of *A. M.* 5754 conſtitute the Astronomy of *A. D.* 1747; which falls ſhort of *A. D.* 1751 by a Defect exactly equal to the Number of Years, which the Prelate’s Calculation loſt by a Metachroniſm, viz. 4 Years, and not one more.

X. The following rectilinear Scheme, with its Explanation annexed, will set Particulars in a full and clear Light.



Let A represent the *Mosaic Tekupha* or true Æra of the World, and a Archbishop *Usher's* mistaken Æra, fixed in the Year of the *Julian* Period 710. Let c denote *A. D.* 1751, with its corresponding Year of the *Julian* Period 6464; and b *A. D.* 1747 with its Year of the *Julian* Period 6460. And lastly, let A—a be but equal to b—c.

A Scheme of a more plain and simple Construction than this can scarcely be devised or imagined; and yet, if you will bestow a few Moments in the Contemplation of it, it may possibly teach you some useful Lessons, and convey some important Instructions. Let us consider it a little: Since A—a is put equal to b—c, and a—b is common, it follows by the Certainty of an *Axiom*, that A—b must be equal

D h

to a—c. And as 5754 Years (= 2101604. 12. 6) contain the whole Extent of the World's Chronology by Archbishop *Usher's* Calculation; and as every diurnal Revolution is an absolutely perfect Measure of Time; if the first of these be applied to the Point a, the last will coincide with the Point c; and so measure the whole strait Line a, c with a mathematical Exactness. Moreover, since a—c is equal to A—b; if the first of these diurnal Revolutions be applied to the Point A, the last will fall on the Point b, and with the same mathematical Exactness measure the whole strait Line A. b: But then, the very considerable and essential Difference between these two Applications of the mathematical Measure is this; that being applied to the Point A it measures the strait Line A, b, equal in Length to a, c, not only with a mathematical

mathematical Exactness, but also (which pray observe) according to astronomical Verity; which it can never do by any other Application whatever, thro' the Successions of Ages.

Now the Reason of this is very obvious, and may be readily accounted for; for (A) symbolically expresses the *Mosaic* Root of Time, or the World's true *Æra*, a Point immutably fixed by an original Law of the Creator; which Law, operating with a steady tho' imperceptible Influence, spontaneously corrects (and will uniformly correct) every Error of every Kind, whether of Excess or Defect; I may add, that, with the Powers of an Almighty Curb, it restrains the Positions of the two Luminaries to take those Places which were, *ab origine*, allotted them in the several Intervals of Times, 'that their Courses may go on regularly and 'orderly without Confusion.'

Archbishop *Usher*, as we have seen, fixed the World's supposititious *Æra* at (a) whilst his Computation ends not (as has been demonstrated) at his measured Distance c; because (A) by its Immutability and secret Powers draws it back to the Point (b) by the Distance b. c. = to A a. in exact Proportion of Equality to his Error.

Say not, my Brother, that there are no Mysteries in the Works of Creation, and in the Acts of God's ordinary Providence; but rather say, and acknowledge with an humble and becoming Gratitude, that the Creator, thro' the Overflowings of his infinite Benignity and Condescension, has revealed to us his original Establishments and Constitutions by the Hand of his Servant *Moses*; that *Moses* hath faithfully recorded them in the *Hebrew* Text of his Pentateuch; that God by his Providence has transmitted to us this *Hebrew* Text pure and uncorrupt; be not faithless but believing; acknowledge and adore.

The *Greek* Interpreters, who first ventured to alter the genuine Numbers of the original *Hebrew* Text, are thus far excusable; that they did it thro' Ignorance, not knowing

knowing what they did; without being sensible that they were aiming to *reverse Immutability*; and that their *injudicious Alterations* directly tended to divert from its destined Course, and to divide from its Fountain Head, the uniform and inflexible Current of Time.

It is an absolute Impossibility to extend, by Force and Violence, our Computations of Chronology beyond the fixed Point A; every Attempt of that Nature is as vain and impotent an Affectation, as that of the fabled Giants to scale the Battlements of Heaven.

God has given a Law which thou canst not pass; *hitherto shalt thou come and no farther* — is the peremptory Voice and the imperial Dictate of the *Mosaic Radix*, or the World's true Æra.

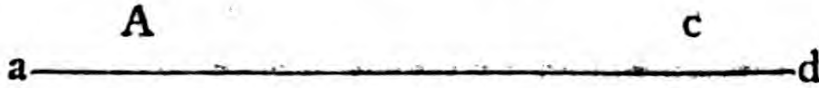
Such is the Felicity of the precedent Demonstration, that by its Certainty, the Hydra of dissentient Hypotheses is entirely subdued. And you have nothing more to do but to sit down and correct 1380 + 38 fundamental Errors in your *Hebrew* Antiquities and Chronology: That these Corrections are necessary I go on to prove to you.

Now ' the Method, which I am taking to shew ' that the Error lies in the present *Greek* Text only, must ' be *satisfactory* and *convincing*, when it is proved' with a demonstrative Certainty, that the Chronology of the Septuagint Version is superfluous and redundant, and irreducible (without much curtailing and Amputation) to the Standard of the original *Hebrew* Text. And these *lamentable Corruptions* of the present *Greek* Text owe their Rise probably, I think, to Ignorance and Fancy.

To make my Argument as satisfactory and convincing as your own Heart can wish, we will vary the contrary Supposition, and instead of A b which is less, we will suppose A—d which is greater than A—c to be equal to x.

By *this Supposition* it is inferred, that the Root of Time, or the World's Æra is not to be found at (A) but

but must be carried higher up; let us say to the Point (a) as expressed in the following Scheme.



Here (a) represents the World's fictitious Æra; and (A) its true Æra; (c) denotes *A. D.* 1751, which corresponds with *A. M.* 5758; and (d) *A. D.* 1752; which falls in with *A. M.* 5759, being one whole Year lower in Time.

Now to argue as we did in the Case above; I say, since a—A is put equal to c——d. And A——c is common, it follows that a c must be equal to A d; and if the first of the 5759 Tropical Years be applied to the fictitious Æra (a), the last will terminate at (c) or at the autumnal Æquinox, *A. D.* 1751. So also, since a c is equal to A d; if the first of these 5759 Tropical Years be applied to the true Æra (A) the last will terminate at d, or at the autumnal Æquinox *A. D.* 1752; but the created Point (A) being too watchful a Centinel to suffer its Guard to be passed, and too imperious to be controuled, will station the astronomical Conclusions at the Point (d) which is at the same Distance below the Point (c) as (a) the fictitious Root of Time is extended backward beyond (or above) the genuine Root of Time (A): By these uniform and irresistible Determinations of this fixed Point (A) all Computations dated like yours, from (a), (vary the Distance as you please) will ever become equal to *Nothing*, with respect to measured Time.

There are Reasons to apprehend, that this last Inference will prove a formidable antiseptuagint Stroke, and a Dead-doing Blow, not much unlike that from the huge knotty Club in the Hands of *Hercules*.

That you may be rightly informed of my Intentions (and I hope you will have no just Grounds to be offended

at my Conclusions) I am going to prove to you these three Things.

First, that the World's Chronology derived from the Computations of the *Greek* Text of the Septuagint is demonstratively false.

Secondly, that your own Date of the *Æra* of the Creation, instead of being the truest and most exact Computation of Times, to the Christian vulgar *Æra*, as you have vaunted, is in Part neither of *Hebrew* nor of *Greek* Extraction; but is the spurious Offspring of your own Brain and the Child of Fancy.

Thirdly, that the World's Chronology derived from the *Hebrew* Computation is true, with an astronomical Certainty.

First I am to prove, that the World's Chronology, derived from the Computations of the *Greek* Text, is dated from the fictitious *Æra* (a) and is demonstratively false.

Here it may be proper to set down the first Columns (on which the Chronology solely depends) of *Moses's* Tables of the Genealogies of the Patriarchs both before and after the Flood, according to the *Hebrew* and the *Greek* Texts.

	<i>Before the</i> FLOOD.			<i>After the</i> FLOOD.	
	<i>Heb.</i>	<i>Greek</i>		<i>Heb.</i>	<i>Greek</i>
<i>Adam</i>	130	+ 100	<i>Shem</i>	2	
<i>Setb</i>	105	+ 100	<i>Arphaxad</i>	35	+ 100
<i>Enos</i>	90	+ 100	<i>Cainan</i>	0	+ 130
<i>Cainan</i>	70	+ 100	<i>Salab</i>	30	+ 100
<i>Mabalaleel</i>	65	+ 100	<i>Heber</i>	34	+ 100
<i>Jared</i>	162		<i>Peleg</i>	30	+ 100
<i>Enoch</i>	65	+ 100	<i>Reu</i>	32	+ 100
<i>Metbusalab</i>	187		<i>Serug</i>	30	+ 100
<i>Lamech</i>	182	+ 6	<i>Nabor</i>	29	+ 50
<i>Noab</i>	600		<i>Terab</i>	70	
	<u>1656</u>	+ <u>606</u>		<u>292</u>	+ <u>780</u>
					+ <u>606</u>
					1386
					From

From these widely differing Accounts have arisen (and no Wonder) long agitated Disputes and undecided Controversies; from hence it remains, to this Day, a Question in Debate, whether the Numbers of the *Hebrew* Text are a *Defect*, or the Numbers of the *Greek* Text an *Excess*. In other Words, whether the *Hebrew*, or the *Greek* Computations can be proved to constitute genuine Chronology.

In your Preface you reason after this manner. If the *Hebrew* Chronology be true, then the best attested Accounts of profane History must be false; but these are authentic and true, and therefore the *Hebrew* Chronology must be *defective*, and its Text *corrupted*. In Consequence of these Reasonings and Conclusions, you adopt the larger Chronology of the Septuagint *Greek* Version (which I can demonstrate to be false) in order to support the Accounts of profane History and Antiquity, which you have not proved to be true.

In reading your Volumes I kept a watchful Eye over your astronomical Principles, as knowing them to be the Essentials of genuine Chronology; and please to remember from the Date of this, that genuine Chronology and astronomical or absolute Certainty are Homogeneous, and as inseparable from each other, as Ignorance and Error.

I diligently observed from Page to Page, on what Foundations your Scheme of Chronological Antiquities was built; but whilst I was lifting up mine Eyes to behold and admire the Order, Beauty and exact Proportions of a stately, uniform and well compacted Edifice; my Foot only stumbled against a rude, unhewn and unpolished corner Stone.

I read, it is true, of the most antient *Mosaic* Epoch, of the *Æra* of the World, and of its great Importance. My Eye was entertained with true astronomical Characters, with the Sun in *Aries* and a Full Moon; but your searching Neighbour found no Calculations to

evidence their Reality ; no Demonstrations to establish their Certainty.

I must therefore set down Particulars as you have stated them, and then step in to supply your manifest, and indispensable Defects.

But in the first Place I discard, without Parley or Hesitation, your unsupported Characters of Sun in *Aries* and Full Moon, and reduce you to Sun in *Libra* and Full Moon, since I do not by these arbitrary Proceedings, in the least, abridge you of the free Liberty to attempt a Recovery.

In the next Place, to 5425 (which you boast to be the most exact and truest Computation of Times to the vulgar *Æra*) add *A. D.* 1752 ; the Result *A. M.* 7177 will be your calculated Extent of the World's Chronology, ending (as you imagine) at last autumnal *Æquinox* in this current Year *A. D.* 1752 ; whereas I shall prove under my third Head, that according to the Computations of the *Hebrew Text*, 5759 solar Revolutions measure the entire Period without Excess or Defect, ascertaining withall both the lunar and hebdomatic Characters. These Circumstances claim your attentive Regard ; and from hence you may form some remote Conjecture, at least, what sort of Plight you are in as a Septuagint Chronologist.

Let us place these two different Computations
Greek Heb.

A. M. A. M.

7177, 5759, in the same Line collaterally, and then propose to one another this Question [The Mother of Wranglings and Disputes] Which of these two Numbers constitute genuine Chronology ? Now you would have readily undertaken its Solution, but that—— if, I say, —— if —— but that —— ‘ the erring of a few
‘ Years may be impossible to be avoided, because——
‘ Chronology,’ or sacred or profane ‘ cannot be
‘ brought to astronomical or absolute Certainty.

When

When these Words dropt from your unguarded Pen, you certainly had forgot that the Sun was shining in all its Lustre in the Tekupha of *your Date*, and that the Moon was in the Fulness of her Glory. What? Were the two great Luminaries, do you think, hung up in the Expanse of the Heavens, as you have hung out a Title Page in the Front of your Book, only to blaze and make a shew, without answering the Ends proposed? Does not your *Greek Text* record this original Ordination of the Creator?

— ΕΣΩΡΑΥ ΕΙΣ ΗΜΕΡΑΣ 75 ΕΠΙΟΔΟΥΣ

I will make use of this astronomical *Greek Text* to convict you and your *Greek Chronology* of Error; and that too of the Error of Excess, and shew you how you may estimate this Excess to a single Year, without the Trouble of subtracting the lesser Number (5759) P. 62. from the greater 7177.

The Three following Arguments must effectually cure you of the excessive Distemper of Septuagint Chronologism; I mean, if you are open to Conviction, and have not resolved to turn the deaf Ear to all the Powers of astronomical Demonstration.

I shall begin with the lesser Number 5759, which requires the following Scheme.

a — A — x — b

Let (a) express the *Æra* of your *Greek Chronology*; and (x) the Point of Termination of the Number of Years assumed, whilst (A) represents the *Æra* of the *Hebrew Chronology*, and (b) its Point of Termination at the autumnal *Æquinox*, *A. D.* 1752. So that a x and A b equally measure 5759 Years, either real or imaginary.

Now I say, since a x is equal to A b by Construction, and A x is common; if we subtract A x on both Sides; then a A will remain equal to x b. But
be

be pleased to observe, that $x b = a A$, is no constituent Part of a x , but is the Complement of $A b$, or the *Hebrew* Chronology.

Having premised thus much, I shall now prove to you that the strait Line $x b$ is the exact mathematical and the only astronomical Measure of the Excess of your *Greek* Chronology, above that of the *Hebrew*; whilst a A will not come within the Limits of measured Time, but in every Calculation be rendered equal to nothing. These numeral Reductions subjoined will elucidate the whole.

In this Scheme the strait Line $A b$ is made to measure, you know, the *Hebrew* Chronology, whose Point of Termination (b) coincides with the autumnal Æquinox, *A. D.* 1752. We are now to ascertain the Point of Termination x , which may easily be done thus, *viz.*

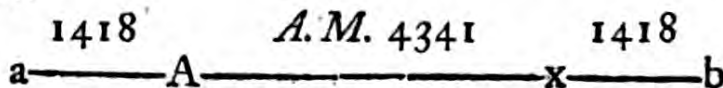
A. D. 1752 is of the Year of the *Julian* Period 6465. From *A. M.* 7177 subtract this, and the Remainder will carry us back beyond (A) which is the Æra of the *Hebrew* Chronology into the Year of the proleptical *Julian* Period 712.

From 5759 subtract 712, and the Difference will bring us down to the Year of the present *Julian* Period 5047.

The Year (o) of the vulgar christian Æra is connected with the Year of the *Julian* Period 4713; subtract this from 5047, and the Point (x) will be here calculated to terminate at the autumnal Æquinox *A. D.* 434.

But $A. D.$ 1752 — $A. D.$ 434 = 1418 = 7177 — 5759 = to the Excess of your Chronology above that of the *Hebrew*.

Now place the Numerals over the strait Lines in this Manner.



From

From this View it is intuitively clear, that 1418 + *A.M.* 4341 is equal to 5759. And likewise *A.M.* 4341 + 1418 = 5759, consequently if the first of these 5759 solar Revolutions be applied to the Point (a), the last will terminate in the Point (x), and so measure the whole Distance with a mathematical Exactness. On the other hand, if the first of these 5759 solar tropical Years be applied to the Point (A), the last of them will terminate at the Point (b), and with the same mathematical Exactness, measure the whole Distance A b; but the appropriated Characters and astronomical Discriminations both Solar, Lunar and Hebdomatic of *A.M.* 5759 have been calculated (P. 57) to unite, without any Possibility of Confusion of Years, at the autumnal Æquinox *A.D.* 1752. So that the Conclusions at the Point x will be true, only with a mathematical Exactness, but not with astronomical Verity, the genuine Support of genuine Chronology.

Therefore the lesser Number 5759 constitutes genuine Chronology, and from the true Root at (A).
Q. E. D.

Secondly, I will now establish the same Conclusion from the greater Number 7177, and still support the astronomical Computations of the *Hebrew* Text. But this Calculus will require the following Scheme, with some Variations from the precedent One.



But notwithstanding these Variations of the Distances and Forms of the Symbols, we may construct and argue in the same Manner as before. For (a) again represents your Æra of the *Greek* Chronology, and (d) its Point of Termination, as you imagine, at the autumnal Æquinox, *A.D.* 1752. And (A) is also the Symbol (as before) of the Æra of the *Hebrew* Chronology, which extends its Influence to the extreme
 Point

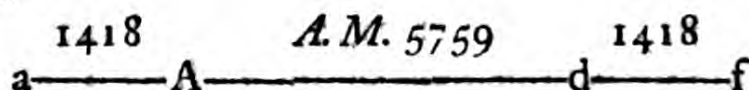
Point (f): So that (a d) and (A f) equally measure 7177 Years either real or imaginary.

Now I say, since (a d) is equal to (A f) by Construction, and (A d) is common, if we subtract (A d) on both Sides, then (a A) will remain equal to (d f).

But be pleased to observe again, that (d f) = to (a A) is no constituent Part of (a d); but it is the Complement of (A f) = to your Computation of the World's Chronology.

Having premised thus much, I shall now prove to you, that the strait Line (d f) is the exact natural Measure of the Excess between the two Chronologies; but when I say natural Measure, I would be understood to mean of *Years to come*: For the fixed Point (A) will protrude the astronomical Conclusions to the Point (f) so far below the Limits of measured Time at (d), as your Æra (a) is extended backwards beyond the Origine of Time at (A): So that (a A) will still be excluded from the Current of measured Time and be equally to nothing.

Let us place the Numerals over the strait Line as before.



Here I may say as before, it is evident to Sense, that $1418 + 5759$ is equal to 7177 ; and likewise $5759 + 1418 = 7177$; consequently, if the first of these 7177 solar Revolutions be applied to the fictitious Epoch (a), the last will coincide, according to mathematical Exactness, with (d) at the autumnal Æquinox *A. D.* 1752. In like manner, if the first of these solar tropical Years be applied to the true Epoch of Time (A); the last will produce a true astronomical Conclusion, with Solar, Lunar and Hebdomatic Characters, at the extreme Point (f); which is in close
Connexion

Connection with the *original Position* of the two Luminaries at (A)

In a Word, although the Point (d) is at the same Distance downwards from (a), as the extreme Point (f) is from (A); yet no astronomical Conclusions, no Solar, Lunar nor Hebdomatic Characters will be produced at (d). They cannot be produced at the Point (d) because in Connection with an imaginary Æra at (a); but from Fiction no Truths can follow. Rejecting therefore your fictitious and imaginary Æra, the fit Prop and Support of a fictitious and imaginary Chronology, we will

Thirdly, Determine the *future Times* of the extreme Point (f), and calculate its whole Combination of Characters, Solar, Lunar, and Hebdomatic, as a Proof of its indissoluble Connection with the *Mosaic Root* of Time, and of its Agreement with the *Hebrew Computations*.

In order to find out what Year of our Lord is connected with *A. M.* 7177 terminating at (f), we have only to add 1418 to 1752, and the Sum 3170 will be the Year of our Lord fought.

Now then I say, that *A. D.* 3170 will begin and end at the autumnal Æquinox (by *Moses's* astronomical Law of Reduction) with the solar tropical Year of the World 7177, computed from the *Mosaic Radix*, and in a true astronomical Connection with it.

These 7177 annual Revolutions of the Sun are equal, in Nature without Excess or Defect, to

D h
2621344 10 13.

In this determinate Number of diurnal Revolutions are included 7397 12-month integral Lunar Years, of which 2714 are of 355 Days.

These 7397 12-month integral Lunar Years, being multiplied by 12, produce 88764 unequal astronomical Measures.

If we reduce these 7397 Lunar Years to Days, and subtract the Product 2621252 from the calculated Number of Solar Days, there will remain 92 Days in Part of the 7398th Lunar Year

These 92 remaining Solar Days will measure the Distance from the primitive Full Moon Evening, at the End of the 7397th Lunar Year to the autumnal Æquinox following, and include in them 3 unequal Measures; which will constitute a proportionable Part of the Astronomy of *A. D.* 3170, in their true Series and uninterrupted Connection.

These 3 unequal Measures contain 89 Days; which being subtracted from the remaining 92 will give 3.

In 4 unequal Measures there are sometimes 119 Days; which will include the autumnal Æquinox of this *Year to come*: Now it will be all one whether we subtract 3 from 30, or 92 from 119, since the Difference in both Cases will be 27 Days; and by this Scheme

$$\begin{array}{c} \text{—} \\ \text{O } 3 \text{ O } 27 \text{ O} \end{array}$$

The Æquinox will be situated betwixt two Full Moon Evenings, at unequal Distances from it.

In the last Place there are, you know, 7 Days in a Week, 24 Hours in a Day, and 60 Minutes in an Hour.

We will now state Particulars and say,

At the End of *A. D.* 3170 the Sun will make its Transit over the *Mosaic* Tekupha.

(1) On the 2621345th diurnal Revolution, calculated from the Noon of the *Fourth* of the *Mosaic fix* Days; from which Point the annual Motion commenced, it being the autumnal Æquinoctial Day, and the *next after* the Moon's (supposed) Opposition to the Sun.

(2) In the 4th Month of the 7398 12-month Lunar Year.

(3) On

(3) On the 88768th unequal astronomical Measure.

(4) On the 4th Day from the primitive Full Moon Evening.

(5) On the 4th Day of the Week or our *Wednesday*.

(6) On the 11th Hour of the Nuchthemeron reckoning the Hours from Noon.

(7) On the 13th Minute of that Hour in the computed Meridian.

These will be the astronomical Discriminations, these the Solar, Lunar and Hebdomatic Characters, to distinguish *A. M.* 7177, *A. D.* 3170, from all other Years past, present or to come.

If you look back to P. 37. you will find the numeral Reductions of the *Hebrew* and of your *Greek* Computations, quite down to the Days, Hours, and Minutes of *A. M.* 8000, which are set over-against the strait Line (1) A——h. We will now substitute Years for Days, which will make the whole so plain as to stand in need of no comment.

A. M. A. D.

(1) A———:———h = 8000 3993			
Measured Yrs. : Unmeasured Yrs.			
(2) A———:———g = 7183 3176— 6			} Years.
(3) A———:———f = 7177 3170— 1380			
(4) A———:———e = 5797 1790— 38			
(5) A———:———d = 5759 1752— 1			
(6) A———c = 5758 1751— 4			
(7) A———b = 5754 1747 A. B. Usher.			

I will venture to say, that these several Schemes and Calculations collectively taken are *Final* and *Decisive. Ergo.* The Chronology of the Septuagint *Greek* Version is *no more! Actum est, ilicet, perit.* I go on to shew,

Secondly, That *your own Date* of the *Æra* of the Creation, instead of being the *truest* and *most exact*

Computation of Times, as you have vaunted, is, in part, neither of *Hebrew* nor of *Greek* Extraction; but the spurious Off-spring of your own Brain and the Child of Fancy.

If we look back to the Table of the World's Chronology, collected out of your Book, we shall find Number IV. thus noted,

$$\text{IV. } \left\{ \begin{array}{l} 592 \text{ } \textit{Josepbus} \\ 479 + \text{ } 100 \textit{ Jackson Solus.} \end{array} \right.$$

This pointing Finger recalls to my Mind a Passage somewhere in *Horace*.

En! gaudet!—digito monstrari & dicier Hic est.

The Reason why you are thus distinguished is this, *viz.* In settling the Chronology of the Book of *Judges* you have renounced your two most approved authorities, *i. e.* the *Septuagint Greek* Version and *Josepbus*.

The *Greek* Version reckons in this interval 440 Years; *Josepbus* 592; the *Hebrew* Copies 479; and you 579. So that you have added 139 Years to the *septuagint* Computation; 100 Years, to the *Hebrew* Account; and have subtracted 13 Years from that of *Josepbus*.

But as I have taken upon me the Office of a *searcher out*, I shall now execute it with the utmost Freedom. And therefore,

In the first Place, from your 100 additional Years I take away 1, in order to make up the 479 Years 480, *1 Kings* vi. 1. But this *Hebrew* Number 480 you shall demonstrate, you say (p. 133. l. 26, 27.) to be — a *jewish Interpolation or Corruption*.

Let me see — the Space of Time, which I freely allow you for the *future* Demonstration, shall evenly measure from this Date, *viz.* *October* 24, *New Style*, *A. D.* 1752. *Usque ad Græcas Calendas.*

Secondly,

Secondly, from the remaining 99 Years I pull away 60, and leave 39.

Now if you will give yourself the Trouble to read from Page 100 to Page 104 of your first Volume, you will there find written, how it came to pass that you misplaced these 60 Years; and the Reasons of my bringing them back again, in order to fill up a Chasm in the Series of Years, which you by mistake have made.

Thirdly, we are to account for the remaining 39 Years. Here I am obliged to fetch a Compass. According to your Scheme, the solar Tropical Year of the World 7177 ended the last autumnal Æquinox; to which Cardinal Point of the Year the Computations of the *Hebrew* Pentateuch reduce you. From *A. M.* 7177 subtract the *Hebrew* Account *A. M.* 5759, and from the Difference 1418 subtract 1380 Years, = to the Excess of the *Greek* Numbers, and there will remain your 38 additional Years; consequently these 39 Years must be divided into $38 + 1$.

Now should some of your principal Subscribers require you, and I heartily wish they may, to account for this one additional Year over and above the 38, which have been accounted for above, I have good Grounds to conclude, that you would find yourself as incapable to answer the Demand, and to extricate yourself from your own Puzzle, as you are to support the Excess of the Septuagint *Greek* Chronology by the astronomical Reduction of solar and lunar Years to Days; which I pronounce to be impossible, and hope you will use your best Endeavours to confute me.

Thus, like *Dædalus*, I have prepared Wings to enable the redundant Years of the Septuagint *Greek* Version, of the mongrel *Jew Josephus*, and of *Jackson* solus, to fly — over the Hills and far away — quite out Sight by Scores and by Hundreds. And if you cannot find Means (from your *Discovery* of contemporary and successive Dynasties, whether they be
Egyptian,

Egyptian, or whether they be *Chaldean*) to recover one single Year of them back again, by the joint Approbation and Consent of the *Mosaic* two great Luminaries; then let it be published in *Gaza*, in the Streets of *Ascalon* — ‘ that the oldest and best attested Accounts of the *Egyptian*, *Assyrian*, and *Chaldean* Antiquities and History are a little preferable to Romance.’

In order to prove my third Article, we will bring down the numeral Reduction over against A—d, D h equal (by a contrary Supposition) to $x=21034801811$.

The Arithmetical Operations. I.

<p>I. 10631)2103430(197 II. 354)9123(25 III. 273 10 — The Remainder 263 —</p>	<p>I. $197 \times 11 = 2167$ II. For 110 add 1 III. For Rem. 25 9 — 2177 Y. of 355 D.</p>
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II.

<p>2103430 2177 — 354) 2101253 (5935 included Lunar Years. Rem. Solar Days .263</p>

From 2103430
 Take 263
 —————

7) 2103167(300452
 —————

$3 + 5 = 8 - 7 = 1.$

Now to 254 the Distance of *September 1*, from *Kal. Jan.* add 365, and from the Sum 619 subtract the

the Remainder 263, remains 3561, which stands over-against *December 22, A. D. 1751.*

I now look into an Almanack for *A. D. 1751*, where I find this Notation, *December Full Moon 21st Day at 8 Morn. consequently December 22, H. 6 P. M.* was the primitive Full-Moon Evening, as by the Calculation.

I might proceed to calculate and ascertain the whole Combination of solar, lunar, and hebdomatic Characters; but these will sufficiently authorize me to conclude, that since it has been proved that *A c* is neither greater nor less than *x*, it must be equal to it. Equal therefore it is, which was to be demonstrated.

An anxious Thought has just come across me, *viz.* It is reasonable to imagine that you and I, as Scripture-Chronologists, have exposed ourselves in this present evil World, and in this unscriptural Age, to the Storms and Tempests of Opposition; and are equally in great Jeopardy of being pelted, not only with Taunts and scurvy Jokes, but with the Hail-stones of Objections, Questions, Problems, Propositions, and peremptory Demands of minute Explications, *cum quamplurimis ejusdem generis Infortuniis.* So that methinks, it is advisable to have a little Eye to the Wisdom of the Serpent, as well as to the Simplicity of the Dove; and to keep ourselves armed Cap-a-pee, as well as we can, against Assault and Battery.

Suppose now, for Instance, some one inquisitively curious, should accost either *you* or *me* in the following Manner, but with a glozing Flattery, and with a secret Wish and Desire in his Heart to catch us tripping.

I perceive, Sir, by a careful Perusal of your Volumes, that your Scheme of Scripture-Chronology is by far the most preferable to all extant; and that you are the truest and most exact Calculator; for which I greatly admire you. Be pleased therefore to inform me, what are those appropriated Characters which discriminate this current Year, *A. D. 1752* from all others, without a Possibility

Possibility of Mistake and Confusion of Years, within the Limits of 8000 Years at least?

Now I say, if such a close Question was put to you, what Answer would you return the curious Querist?

I should Post away the following one.

The Question answered.

S I R,

In a ready Compliance with your earnest (and to me a very obliging and agreeable) Request, I give you to understand in these few Lines, that this current Year *A. D.* 1752 begins and ends, by *Moses's* astronomical Law of Reduction, at the autumnal *Æquinox*, with the solar Tropical Year of the World 5759;

D h

each Tropical Year consisting of 365 5 49, for which I refer you to the Reverend Mr. *Jackson's* Chronological Antiquities, P. 441.

These 5759 annual Revolutions of the Sun (it being all one, Sir, with Respect to Measure, whether we ascribe Motion to the Sun or to the Earth) are equal,

D h

without Excess or Defect, to 2103430 18 11.

In this determinate Number of diurnal Revolutions of the Sun are included 5935 12-month Lunar Years, of which 2177 are of 355 Days.

These 5935 integral Lunar Years being multiplied by 12, produce 71220 unequal astronomical Measures.

If we reduce these 5935 Lunar Years to Days, and subtract the Product 2103167 from the calculated Number of solar Days, there will remain 263, in Part of the 5936th current Lunar Year.

These 263 remaining Solar Days measure the Distance from the Full-Moon Evening at the End of the 935th Lunar Year, to the last autumnal *Æquinox* in this current Year; and include in them 8 unequal astronomical Measures, which constitute a proportionable

Part

Part of the Astronomy of *A. D.* 1752, in their true Series and uninterrupted Connection.

These 8 unequal astronomical Measures contain 236 Days, which being subtracted from the remaining 263 solar Days will give 27, for the Full Moon Epact:

In 9 unequal Measures there are 266 Days, which include the autumnal *Æquinox* of this Year; now it will be all one whether we subtract 27 from 30, or 263 from 266, since the Difference in both Cases will be 3

Days; and by this Scheme $\overset{\sim}{\circ} 27 \overset{\sim}{\circ} 3 \overset{\sim}{\circ}$ the *Æquinox* will be situated between two Full-Moon Evenings at unequal Distances from it.

But as 27 Days include 15, and consequently a new Moon Evening, if we lay open this it will occasion some Alteration of the Scheme, which, without Regard had to *Julian* Reduction, will then appear in this Manner,

$\overset{\sim}{\circ} 15 \overset{\sim}{\circ} 12 \overset{\sim}{\circ} 3 \overset{\sim}{\circ}$.

Over and above these Particulars it is necessary to add, what every Body knows, that there are 7 Days in a Week, 24 Hours in a Day, and 60 Minutes in an Hour.

Having stated these necessary Preliminaries, I now say, in Answer to your Question proposed, that

In this current Year *A. D.* 1752, the Sun made its *punctual Transit* over the *Mosaic* Tecupha (1st) on the 2103431st diurnal Revolution, computed from the Noon of the 4th Day of the *Mosaic* Six; from which Point the annual Motion commenced; it being the autumnal *æquinoctial* Day, and the next Day after the Moon's (suppos'd) Opposition to the Sun.

Secondly, In the ninth Month of the 5936th 12-month Lunar Year, which (whilst I am now writing to you) is current.

K

Thirdly,

Thirdly, On the 71129th unequal astronomical Measure.

Fourthly, On the 28th Day from the Full Moon Evening, and on the 13th Day from the New Moon Evening.

Fifthly, On the 6th Day of the Week, or our *Friday*.

Sixthly, On the 19th Hour of the Day, reckoning the Hours from Noon in the computed Meridian.

Seventhly, On the 11th Minute of that Hour, dating the Computation from Noon *ab Origine*.

These, Sir, are the appropriated Characters; these the distinguishing Badges of Cognizance, and the astronomical Notations of this current Year *A. D. 1752, A. M. 5759*. Nor can they possibly be found in Union again in any other Year.

You cannot but observe from this Induction of Particulars, how full and strong, how clear and convincing is the Light of inspired Records, and of revealed astronomical Principles. In Comparison with the important, and Self-concerning Truths of these divine Oracles, the whole of profane Learning may be summed up in this one Line.

Mæonides Ranas, Virgilius Culices.

Therefore we cannot prize at too high a Rate the inestimable Treasure of the Pentateuch of *Moses*, in the Purity of its original *Hebrew* Text.

I highly commend, Sir, your inquisitive Disposition, as it creates in you a zealous Desire to be better acquainted with Scripture Truths, and its genuine Scheme of astronomical Chronology. If you have any more Questions to propose, whose Solution may give you
any