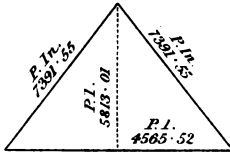


THE ORIGIN OF

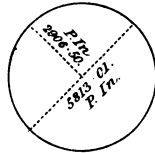
MASONIC RITUAL & TRADITION



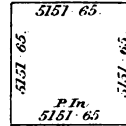
EQUALITY OF AREAS N° 3.



Direct Vertical Section of Gr. Pyr.^d

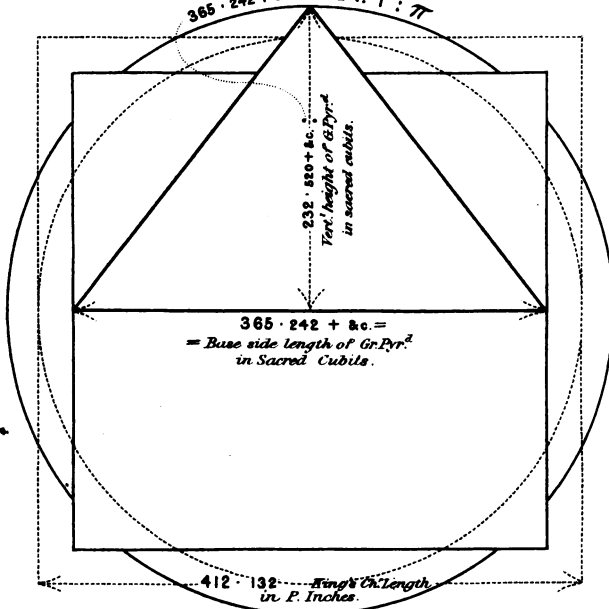


Circle with Diameter
Vert. Height of G. Pyr.^d



Square with side
computed by π .

$11626.02 = \text{Ante-chamber length} \times 100 = \text{Sun's distance from the earth}$
in terms of the "breadth of the Earth" from Pole to Pole.



EQUATION OF BOUNDARIES AND AREAS.
CIRCLES AND SQUARES, INCHES INSIDE AND SACRED CUBITS
OUTSIDE GREAT PYRAMID.

"Masonry and Geometry were originally synonymous terms, and this science being of a divine and moral nature, is enriched with the most useful knowledge; for while it proves the wonderful properties of nature, it also demonstrates the important truths of morality."

PRESTON'S "ILLUSTRATIONS OF MASONRY."

THE ORIGIN OF MASONRY:

A LECTURE

ON THE RITUAL OF THE THREE DEGREES.

TO ALL FREE AND ACCEPTED MASONS
WHO ABIDE BY
THE ANCIENT LANDMARKS OF THE ORDER,
AND TO
PROFESSOR PIAZZI SMYTH,
(ON WHOSE UNWITTING TESTIMONY TO THE
ORIGIN AND CONTINUITY OF MASONIC TRADITION
IT IS MAINLY BASED,) THIS LECTURE
IS RESPECTFULLY DEDICATED,
IN THE HOPE THAT IT WILL COMMEND ITSELF
TO THEIR FRATERNAL CONSIDERATION.

THE ORIGIN
OF
MASONIC RITUAL & TRADITION

AS MANIFESTED BY THE

GEOMETRICAL DESIGN AND SYMBOLISM

OF

THE GREAT PYRAMID,

THE EVERLASTING PILLAR, OR TEMPLE,

OF WITNESS

TO THE MOST HIGH:

A L E C T U R E

BY BRO. WM. ROWBOTTOM,

ROYAL ALFRED LODGE, No. 1028,

*Delivered by request before the Fernor Hesketh Lodge, No. 1350, in
the Masonic Temple, Liverpool, 10th February, 1879;
The Arboretum Lodge, Derby, No. 731, 13th August, 1879;
And the Royal Alfred Lodge, Alfreton, No. 1028, 25th Feb. 1880;.*

WITH

NOTES AND APPENDIX.

ALFRETON :

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1880.



223. h. 198.

THE ILLUSTRATIONS.

For the plates which have been inserted for the purpose of illustrating the text of this Lecture, I am indebted to the courtesy of Mr. WM. ISBISTER, the publisher of the 4th Edition of Professor Piazzi Smyth's work, "Our Inheritance in the Great Pyramid," from which they are reprinted, and to which I would earnestly refer all Brethren anxious to obtain more light on Great Pyramid science.

THE AUTHOR.

ERRATA.

Page 18, last line but one in foot-note: insert "side" after the word "base," and read "the length of the base side in inches.

Page 28, fourth line from the bottom: the italic "a" should be the Greek "α."

PREFACE.

The favour with which this Lecture has been received on each occasion of its delivery encourages me to comply with the advice of Brethren who have recommended its publication. In doing so I am fully conscious that I shall be submitting it to a far severer criticism than it can provoke by oral delivery in Lodge, where the sympathetic associations of thought and the harmony of the surrounding objects cannot fail to enlist for the lecturer the attention and interest of his audience. Deprived of these adjuncts, the subject may appear to some dry, while the manner of its treatment may fail to commend itself to students.

The necessarily prescribed limits of a Lodge Lecture forbade any elaboration of details, and therefore many points of interest had to be entirely passed over in silence and others but very briefly noticed. To remedy these defects in some measure I have introduced lengthy extracts from articles on the same subject which I contributed to the *Masonic Magazine* in 1878. These are given as footnotes, and will elucidate some points of the Lecture. It has not been, however, my

purpose to give an exhaustive summary of Great Pyramid science. I have sought rather to illustrate the theory of the science by our Masonic Ritual, and thus to prove a *raison d'être* for those views of the purpose of the Great Pyramid on which it is founded which will commend itself to the Craft generally, and present a reasonable origin for that intimate connection between Operative and Speculative Masonry to which all our forms and ceremonies point. In thus illustrating Masonic Ritual and Tradition, I have been able to work with the greater certainty by the knowledge that no bias in favour of Freemasonry can be charged against Professor Piazzzi Smyth, the Astronomer-Royal for Scotland, by whose devoted exertions the *facts* of Great Pyramid science have been established. It is well that this should be so, and well also that those *facts* should be accepted by scientists who repudiate and ridicule the theories first popularised by the late John Taylor, whose work gave the impulse to the labours of Professor Smyth. The *facts* therefore are removed beyond the regions of reasonable doubt, and it is with the *theory* only that Masons are concerned.

According to Professor Smyth there are three keys required for the opening of the Great Pyramid, viz., the key of *pure mathematics*, the key of *applied mathematics*, and the key of *positive human history*—past, present, and future—as found in the Old and New Testaments; and in the use of them “there is no

“twisting, no forcing needed, . . . and least of all, is any alteration of them required for this particular purpose.” The use of these keys, however, and the understanding of the results obtained thereby, require in themselves almost a special education and an acquaintance with subjects which are beyond the range of the great majority of people, who therefore fail to see the intimate connection which exists between them. This special knowledge is placed within the reach of every Freemason, who is led by regular steps to observe and adore the distinctive attributes of the Deity in the three degrees. He is thus entrusted with a *master key* which opens the arcana of knowledge, and gives him the means of testing the theories advanced from time to time in connection with the Sacred and Royal Art.

Of the three keys named above, not the least important is that of *positive history*, and it is in connection with this that I have thought it expedient to give as an Appendix a system of Sacred Chronology based upon Great Pyramid *data* and supported by the established facts of history. The historical value of the *Books of Kings* and *Chronicles* has been already fully proved by the recently recovered records of Nineveh and Babylon, but reference to any system of chronology will show that after the destruction of Jerusalem the sacred narrative becomes dependent—not only for corroboration, but also for arrangement—on the history of contemporary nations. The

system of chronology herein adopted makes the close of the final Seventy Years' Captivity synchronise with the first year of Xerxes, and in my earlier writings I assumed the identity of this monarch with the "Cyrus the Persian," of Scripture. Considerable difficulties attended that view, but they were not greater than those which beset the conventional dates now in use, and there appeared no other alternative. Afterwards, I found that the researches of the late Mr. J. W. Bosanquet (first brought under my notice by the kindness of Colonel J. C. Gawler) had proved the existence of a Cyrus, of Persian descent, reigning at Babylon contemporaneously with Darius Hystaspes, and about fifty years after the destruction of the Temple in B.C. 555-6. The establishment of this historical fact will tend to remove the difficulties of the chronology of the rebuilding of the Temple, while its quite recent recovery will fully account for the uncertainty which has hitherto prevailed.

While, therefore, the dates of B.C. 555-6 for the destruction of the Temple, and of B.C. 485-6 for the restoration of the nation of the Jews in the first year of Xerxes, remain unshaken as fixed epoch points, those other dates pertaining to the captivities which depend upon exact contemporary history can as yet be regarded as tentative only.

MARCH, 1880.

Wm Rowbottom

A LECTURE

TO BE DELIVERED IN A LODGE OPEN
IN THE THIRD DEGREE.

Orator.—Worshipful Sir and Brethren, The attention of the E.A. Freemason is early directed in our ceremonies to the affinity which Freemasonry bears to the mysteries of the ancient Egyptians; at the same time he is informed that Masonry is itself the more ancient.* We are thus taught to look beyond the building of that Temple on which our Master H..... A..... was engaged, for the origin of that Craft of which he was so distinguished an ornament.

It is not therefore in contravention of our received teaching that I now wish to direct your attention to a building—a Temple—in the land of Egypt, and to ask you to note the striking parallels therein exhibited with our Masonic Ritual and Traditions, and I

* Explanation of First Tracing Board.

doubt not but that the result will be to increase your veneration for our ancient customs, and your respect for our Masonic ancestors who so carefully preserved the memory of the past.

This Temple—for such it is, though not in the common acceptance of the word—is the chief of those three Pyramids generally known as the Pyramids of Gizeh, and called in the Arabic tongue 'HRAM.

From their especial characteristics they may well be symbolised by our three pillars W..... S..... and B..... The first from the wisdom therein displayed; the second from the strength of its solid superstructure; and the third from the beauty of its polished granite casing.

Though now much dilapidated externally, and stripped of its casing of white limestone, this monument still bears witness to the skill of those early Masons, and by its peculiar properties still preserves the secrets therein masonified by the Master who planned it.

In the ordinary courses of masonry the rough ashlar only is used, but in the finished surfaces of the passages and chambers, the smooth and perfect ashlar is to be found with an exquisite trueness of finish not to be excelled even in these days.*

* "A passage of royally polished white limestone" before *Piazza Smyth*.—"Stones so great . . . all of well-ought Theban marble" (*Sandys*, 1610).—"Vast but exquisi-

In the manner of its building it presents a perfect parallel with the raising of our Masonic Temple at Jerusalem. Its foundations are laid on the solid rock levelled and prepared to receive them, and from this to the river a causeway was constructed along which to convey those blocks of limestone which came ready worked, prepared and numbered for their several positions, from the opposite bank ; and also the huge blocks of granite—finely worked and finished—which came from the quarries of Syene, 500 miles up the river.†

The immense size of these blocks—some of which weighed as much as 70 tons—involved, it is almost needless to say, the use of some method of lifting heavy weights and adjusting them on their bases.

It is perfectly oriented—that is to say, it stands astronomically due East and West, North and South—and the care bestowed in this particular not only indicates design on the part of the architect, but also distinguishes his work from the idolatrous temples of

site tables of Theban marble" (*Professor Greaves, 1638*).—
 "The arts of quarrying and of masonry, manifested by the marvellous bulk of granite blocks, the perfection of their shaping, and the fineness of their polished surfaces, were as advanced in Egypt at the date of the Pyramids as at any subsequent period, or as they are now practised with the aid of gunpowder and of steam machinery in the granite quarries and works at Aberdeen" (*Professor Owen, in the Leisure Hour for 1876, p. 325*).

† *Pyramid Facts and Fancies*, pp. 7, 8.

Egypt and Babylon, which were either built indifferently, or at the greatest possible angle from this position; and it further agrees with our tradition which requires all places of Public Worship, as well as all regular Masonic Lodges, to be so situated.

Orator.—Bro. J.D., In what position in the Lodge do you place the candidate for initiation after he has been restored to the light?

J.D.—In the

Orator.—Yes; because it is customary to lay the foundation stone of all stately and superb edifices in that position; and therefore we find the French Academicians, in 1797, seeking for the site of the foundation stone of this building—the noblest the hand of man has reared—at the spot where it was most likely to be found. At the N.E. angle they found a socket hole sunk in the rock to receive the corner stone, and this proved to be of greater dimensions than those afterwards discovered at the other angles.

From these measuring points the original base lines of the building were obtained, and the original height was afterwards ascertained by the discovery, in 1887, of two of the original casing stones *in situ*, but buried beneath the surrounding *debris*.

The Masons who reared this building appear to have laboured under an injunction somewhat similar

to that still retained by us, as no inscription of any sort is to be found within the building which tells of its purpose or design.

The work, therefore, must be measured, and if it be that of a Master Mason it will prove itself such.

Orator.—W.M., With what do we measure our work?

W.M.—The 24-in. gage.

Orator.—Nevertheless, in our traditions we speak of a cubit, and this cubit is that sacred cubit of Israel which was their true and proper standard of measurement even before their forefathers went down into Egypt.

By this cubit the measures of the Tabernacle and the Temple were determined, and the prophet Ezekiel uses it in giving the dimensions of that Temple which has not yet been built; carefully distinguishing between it and the profane cubit in common use by speaking of it as the cubit, which is a cubit and a hand's breadth.

This cubit Sir Isaac Newton regarded as the sacred, or secret, cubit of the Jews, and from such information as he was able to obtain calculated its length as nearly 25 inches. To such a cubit the two-foot rule of the Gothic nations approaches the most nearly of all measures in common use.

But this is not sufficient to prove a parallel.

Orator.—W.M., How do we apply the 24-in. gage in Speculative Masonry?

W.M.—The 24-in. gage represents, &c. [*from explanation of working tools in First Degree.*]

Orator.—Thus our measure is a day symbol, and the origin of this will be found in the measures which determined the base lines of this building.

In describing a Masonic Lodge we speak of it as extending from the surface to the centre of the earth, and even as high as the heavens. This is to teach not only the universality of the science but also that a Masons' Lodge should be in harmony with the work of T. G. A. O. T. U.

It is from this line from the surface to the centre of the earth—the one and only true line in a globe—that the 25-in. cubit is derived, being its one ten-millionth part,* and such a cubit is, according to Sir John Herschel, the “purest and most ideally perfect” standard measure imaginable. It was with such a cubit that this work was measured, and its length is five times that of the face of the boss here indicated [*the boss over the entrance to the ante-chamber*].

You will also observe that it is the perfect ex-

* On this see Mr. Proctor's *Myths and Marvels of Astronomy*, p. 68, for confirmation of Taylor and Smyth's theory.

pression, or square, of the number 5, so peculiarly a symbol of Israel, and still retained by us. When Joseph presented his brethren before Pharaoh, he took some of the men, *even 5*; and when that great deliverance took place to which we refer in our lecture on the Second Tracing Board it was by 5 in a rank that Israel marched when they went out of Egypt with a high hand, itself the symbol of 5.

Orator gives the h..... s..... of a F.C. Freemason, and asks—Bro. J.W., How is a F.C. Lodge opened?

J.W.—On the.....

Orator.—What are the peculiar objects of research in this degree?

J.W.—The hidden mysteries of nature and of science.

Orator.—It is for this reason that in this degree we adore T. G. A. O. T. U. as T. G. G. O. T. U.

Being then in possession of this perfect standard measure and being fully cognizant of its virtues, the architect of this building laid out its base lines on a square of such a size that it had for its side lengths just so many cubits as there are days in a year, viz. : 365·242. Hence the cubit's length symbolised a day, and the use here made of it presents a perfect parallel with our present symbolical application of the 24-in. gage.

Having thus fixed the base lines, the height of the structure was determined at such an angle that it should be to the perimeter of the base as the radius of a circle is to its circumference.

This height raised by 10 in its 9th power gives the distance of that sun round which the earth runs its yearly course; and the distance so given is 91,840,000 miles, a distance considerably less than that generally received at the time the symbolism was first noticed, but now in exact accord with the results of the most recent methods of scientific observation.*

Further, the sum of the diagonals of the base gives 25,827, a number likewise given by the circuit measurement of the Pyramid at the King's Chamber level. To this King's Chamber I shall have to refer later, but here you will note that this number 25,827 gives the solar years required to make one year of the heavens and to accomplish the precession of the equinoxes.

The combination of such geometric truths and the expression of now well-known, but long-forgotten, natural laws, in a building which is itself a practical solution in many ways of the old problem of "the squaring of the circle," not only proves that the

* Mr. Stone (Astronomer-Royal at the Cape) obtained a distance of 91,940,000 from the Venus transit observations of 1874. Mr. Proctor, in the *British Encyclopædia*, gave the distance as 91,400,000, but has since assigned a distance of nearly 92,000,000 miles as the probable actual distance.

master builder had been instructed in deep mysteries, but also explains why Masonry and Geometry were in early days synonymous terms, and why the art of building was held peculiarly sacred by the Egyptian hierarchs.

It further proves that the science of Geometry is indeed, as its name implies, based upon the laws which T.G.G.O.T.U. has himself established; and when it is borne in mind that every angle and passage length is governed by the same immutable geometric laws, the harmony of the Creation work with that Divine plan which shall in due course accomplish the desired end of Masonry—"when peace, love, and harmony" shall reign on earth—becomes more and more apparent.

No F.C. Freemason, therefore, can regard this agreement between a geometrically-determined building and the universe itself as a matter of coincidence only, since the very nature of the instruction he receives should prepare him to look for such agreement, and enable him to understand the principle involved when the question is asked, "Are all these things chance?"

Orator.—Bro. J.W., Standing in position as a F.C. Freemason, what have you discovered?

J.W.—The s..... s.....

Orator.—Where is it situated ?

J.W.—In the c..... of the building.

Orator.—To whom does it allude ?

J.W.—To T.G.G.O.T.U.

Having already explained the reasons which induced the founders of our Order to adore this particular attribute of the Deity in this degree, let me now direct your attention to the chamber situated in the centre of the building. This is that King's Chamber to which I have already alluded, and here, and in the ante-chamber by which it is approached, are again set forth those geometric laws which govern the entire structure, and which enable the modern investigator to arrive at the exact quantities used by the architect.

Thus—the ante-chamber floor length is 116·26 inches, 103·033 of which are granite. Now the area of a square with 103·033 for its side lengths is equal to the area of a circle which has 116·26 for its diameter.*

- *(1.) $103\cdot033 \times 5 = 515\cdot165$; solid diagonal of King's Chamber.
- (2.) $103\cdot033 \times 50 = 5151\cdot65$; the side of a square whose area is equal to that of the direct vertical section of the Pyramid.
- (3.) $116\cdot260 \times \pi = 365\cdot242$; the number of days in a year, and of cubits in the base side, or,
- (4.) $116\cdot260 \times \pi \times 5 \times 5 = 9131\cdot05$; the length of the base in inches.
- (5.) $116\cdot260 \times 50 = 5813$; the height of the Pyramid.

The length of the King's Chamber is 412·132, and this as the side of a square represents an area equal to that of a circle with a radius of 232·52—the Great Pyramid's height in cubits. But 412·132 as the diameter represents also a circle equal in area to a square, having for its side lengths 365·242—the Great Pyramid's base lines in cubits.*

This chamber may well be described, in the words of our lectures, as an oblong square in length from E. to W. and in breadth from N. to S. In it stands

* Mr. James Simpson, of Edinburgh, was the first to call attention to a series of commensurabilities of squares in very Pyramid numbers. Taking half the breadth, 103·033—or, as he more closely defined it, 103·0329—as a special unit of division, he found :—

Breadth	= 2·	whose square	= 4
Height	= 2·236	„	= 5
Length	= 4·	„	= 16

Total of squares of linear measure = 25 or 5².

End diagonal	= 3·	whose square	= 9
Floor do.	= 4·472	„	= 20
Side do.	= 4·582	„	= 21

Total of squares of plane diagonals = 50 or 5² × 2

Solid diagonal = 5· whose square = 25

The sum of the three totals thus equals 100, of which number of stones the walls of the chamber are composed.

The length of the chamber multiplied by 5 × 5 yields 10303·29, or the same row of figures, with the decimal point differently placed, as Mr. Simpson's unit of division; and if it be asked what further significance this number has, then it may be replied that the area of the square base of the Pyramid is equal to the area of a circle whose diameter equals 10303·30.

a granite coffer, chest, or sarcophagus, which also is remarkable for its geometric properties and its earth commensurability; and more particularly for the double solution therein given of the problem of the "duplication of the cube"—a problem held by the ancients as one of the chiefest among their mysteries—and the origin of that reverence for the "double cube" which still obtains among some nations.

Taking its exterior measures, the whole cubical contents are double those of the interior, and the solid volume equals its capacity, while the solid contents of its sides are double those of its bottom.

This coffer also sets forth the mean density of the earth as 5·70—a scientific fact, ridiculed when first announced, but now confirmed by independent scientific observation.

The capacity measure of this coffer is 71,250 inches; and is equal to that of the old and now disused English measure of the "chaldron," the fourth part or "quarter" of which is still our standard measure for corn. This coffer also equals in capacity the Ark of the Covenant, and the brazen lavers of King Solomon's Temple, which contained 4 homers, proving that the "homer" of Israel and the "quarter" of the English are identical measures; but it is not to be presumed therefore that the Ark of the Covenant, or even this coffer, was constructed of a certain size to perpetuate a standard measure, but

simply ought we to learn therefrom that all the works of wise and rightly instructed Masons are in harmony with the universe.

Being then commensurable by the homer in capacity, we find that it must be in true proportion to that molten sea which our M..... H..... cast for the Temple. Comparison of cubical capacities gives us that proportion as the 1-50th part, for we are able to arrive at the measure of the sea from the particulars given, viz.: "ten cubits from the one brim to the other; it was round all about, and his height was 5 cubits; and a line of 80 cubits did compass it about and it was a hand-breadth thick it contained 2,000 baths."

But although it is possible to regard this coffer as a sacred symbol, yet the whole building itself does much more claim our attention in this behalf. Its form—that of the perfect pentagon with its 5 sides and 5 points—was early revered, and though the use of it as a symbol soon degenerated into idolatry, its governing number 5 is still the symbolical expression of perfect science or perfect knowledge, and it is on the of F..... that our F.C.'s are raised to the s..... d..... of M.M.

Orator salutes the W.M. with the p..... s..... of a M.M., and asks—Bro. J.W., How is a M.M. L..... opened?

J.W.—On the c.....

Orator.—What is a c..... ?

J.W.—That point within a c..... from which every point of the c..... is equally distant.

Orator.—Where do you then look to find the lost s..... of a M.M. ?

J.W.—With the

Orator.—Why with the ?

J.W.—Because that is a point from which a M. M. cannot err.

Orator.—Here at first sight appears a paradox. The occupying such a peculiar position, it necessarily follows that there is no other point within a from which it is possible to go equally astray. What, then, is the particular circle here alluded to ? Taking its connection with a Masons' Lodge, and remembering the extent of that Lodge in its symbolic interpretation, it is evident that we have here an allusion to the spherical form of the earth, which among Masons has never been completely forgotten. The c..... alluded to would then be that c..... which may be described from any given point on the surface of a globe, and our response then to the question, "Why with the ?" would be the equivalent of the common truism "It is impossible for a man to stray from the centre of the earth."

Where every point is therefore geometrically a centre, it is evident that the point indicated as "the

centre" must be entitled to such designation on other grounds. As the science of geometry deals with the earth as a solid, so does the science of geography treat of its surface.

The Great Pyramid which, as we have seen, contains secrets of a high order, is then "on the centre" thus:—On its line of longitude there is a greater extent of land surface than on any other line of longitude, and therefore it is now being advocated as a common line of longitude for all nations. On its parallel of latitude there is also a greater extent of land surface than on any other. By equal surface projection it is in the centre of the habitable land surface of the globe; while politically and commercially it stands in the central land of Egypt, the birthplace of the nations and the earliest home of civilisation.

It has therefore a position on the earth which may well be described as "the centre;" and now, leaving for a while its terrestrial symbolisms, let us note what is recorded thereby of the celestial spheres, since this also is important in Masonry, as is apparent by the nature of the globes which surmounted the two pillars at the entrance or porchway of King Solomon's Temple.

Not only is the canopy of a Lodge emblematic of the starry heavens, but we find that the ancient Egyptians were wont to adorn their temples with representations of those constellations which at or

about the time of the building of this monument were first configurated.*

* In his article on the origin of the Constellation Figures, which first appeared as one of a series in *Belgravia*, 1877, which have been re-issued quite recently under the title of "Myths and Marvels of Astronomy," Mr. Richard A. Proctor seeks to determine the origin of exact Astronomy by a method which he considers less uncertain than any other. This he does by calculating the period at which the Southern Pole would be central with regard to the old Southern Constellations. He proceeds thus:—"Now it is a matter of no difficulty whatever to determine the epoch when the Southern Pole of the Heavens was thus placed. Between 2,100, and 2,200 years before the Christian era, the Southern Constellations had the position described, the invisible Southern Pole lying at the centre of the vacant space of the star-sphere, or rather of the space free from constellations. It is noteworthy that for other reasons this period, or rather a definite epoch within it, is indicated as that to which must be referred the beginning of exact astronomy." And, again, he says, "It seems to me highly probable that the date to which all inquiries into the origin of the constellations and the zodiacal signs, seems to point, namely, 2170 B.C.—was the date at which the Chaldean astronomers definitely adopted the new system—the luni-solar instead of the lunar division of the zodiac and of time."

The difficulties, which Mr. Proctor finds in assigning the actual origin of Astronomy to the 2170 B.C. date, disappear when we regard that era as specially selected for monumentalising knowledge and taking measures for transmitting to and securing for posterity that knowledge which in the long period of strife and confusion which was coming upon the earth, would be sunk for a time in oblivion, and remembered only by the Sons of Light, who clung to the truths committed to them by their fathers. It was, then, at or about this time, that the Chaldean astronomers who had come down into Egypt painted figuratively in the heavens those ancient constellations which



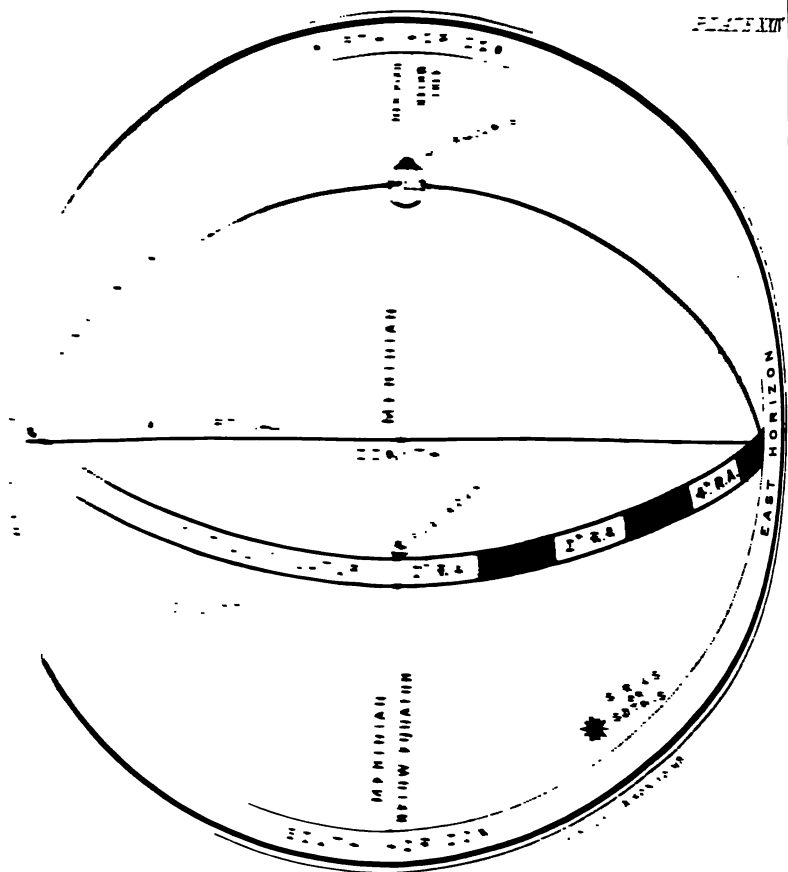


FIGURE PLAIN OF THE
 SKY ABOVE THE GREAT PYRAMID AT ITS EPOCH
 OF FOUNDATION AT THE ONSET OF AUTUMNAL EQUINOX
 2570 B. C.
 DECLINATIONS ON MERIDIAN BELOW POLE AT ENTRANCE PASSAGE ANGLE:
 AND PLACE ON MERIDIAN ABOVE POLE IN O. R. A.:
 COINCIDENTLY WITH VERNAL EQUINOX.

At or about the time of the building of this Pyramid, because at no other period—before or since—have the stars been in such positions as to give the constellation figures their true and natural appearance; wherefore the origin or formulating of exact science is contemporary with this monument, which was erected 2,170 years before our present era and in the year of Light 2,020.*

in their order of procession so forcibly associate themselves with that dread catastrophe—

. . . . "When raging ocean burst his bed,
O'ertopt the mountains, and the earth o'erspread.

Dr. Hales refers to this subject in his great work on Chronology, and ascribes—though I believe wrongly—the origin of the constellation figures representing the Deluge to the rebellious followers of Nimrod.

* The date of the Great Pyramid is by no means a simple matter to determine, and were it not for a number of remarkable phenomena pointing to a particular epoch, it would indeed be still involved in obscurity. True, Egyptologists are pretty generally agreed in assigning it to the Fourth Dynasty, but since they differ some 2,500 years in their calculations as to the date of such Dynasty, but little help is to be derived from them. At the same time, it is but due to the memory of the late Mr. William Osburn, as Professor Smyth points out, to state that he ascribed the duration of the Fourth Dynasty to the years 2228 to 2108 B.C., within which period the now accepted Great Pyramid date of 2170 B.C. falls.

The Rev. Dr. Nolan fixed the limits of the building of the Great Pyramid at from 2171 to 2123 B.C., a calculation which inclines me to think that he was acquainted with the chronology of the Western Jews, between which and Great Pyramid chronology I have recently discovered a remarkable agreement

Orator.—Bro. J.W., when were you made a Mason?

J.W.—When the s....., &c.

Orator.—M..... L..... in this country being usually held in the evening, how do you account for what at first sight appears a paradox?

J.W.—The s..... being, &c.

Orator.—Thus, according to Masonic tradition, the hour of is associated with the raising of those mortal temples which it is the calling of Masonry to beautify and adorn with all moral and social virtues; and in the consecration of our Lodges the hour of, or, is also observed; at the same time it hath ever been customary for Lodges of Masons to meet in the evening.

On both points we shall find a perfect parallel existed at the erection of this building, and that the architect, though labouring in the evening, sought to commemorate an event occurring at noon-day.

Among the most important of our Masonic symbols are those seven stars which form the constellation

to exist. Any way, there is the strange coincidence that Dr. Nolan has fixed for his limits, dates which strangely agree with the Great Pyramid reckoning of the birth of Abraham, 2170 B.C., and the confusion of Babel, 2122 B.C. It appears to have been on this reckoning of Dr. Nolan's, that Sir John Herschel at the request of Colonel Vyse calculated the place of the then Polar Star.

called the Pleiades, and which, in all ages, have been regarded as peculiarly connected with the fates of men.* They are alluded to by the patriarch Job, who was himself contemporary with the building of the Pyramid; and they also occupied a place in the dome-like canopy of the Egyptian temples—where

* In all the range of traditionary knowledge there is, perhaps, no belief — superstition some may call it — more remarkable for the world-wide unanimity which attaches to it, than that which ascribes to the “Seven Stars” some mysterious influence on the fate of the human race. Such a belief must have originated before our common ancestors spread themselves over the world from their central home, and “the sweet influence of the Pleiades” must then have had a direct application to some well-known fact. Hence we find Bro. R. G. Haliburton tracing this primeval knowledge among the *origines* of almost all nations, and among many unaltered savage tribes still. Perplexed by many of the wonders he met with in his researches, he laboured on, and ultimately found the solution of many of the mysteries veiled in the allegories of the Sacred and Royal Art.

We do not then invent any new theory when we attach no little importance to the position which the “Seven Stars” occupied in the heavens in the year of the founding of the Great Pyramid, 2170 B.C., “the year of the Pleiades.” It was in this year of the foundation of the Great Pyramid that at midnight of the Autumnal Equinox, when *a Draconis* was on the meridian below the Pole, that *Alcyone*, the central star of the Pleiades group, and, according to the Rev. Hugh Macmillan, who gives as his authority, M. Mädler, of Dorpat, the centre of the whole universe, was on the meridian above the Pole, and therefore in that year also coincident with the Vernal Equinox. Thus we have the year 2170 B.C. specially marked by astronomical phenomena which would not repeat themselves until 25,827 years had run their course.

were portrayed :—

“The starry lights that heaven’s high convex crown’d,
 The Pleiades, Hyads, and the northern beam,
 And great Orion’s more refulgent beam—
 To which around the cycle of the sky
 The Bear revolving points his golden eye—
 Still shines exalted.”—While
 “The scaly horror of a dragon coil’d
 Full in the central field, unspeakable,
 With eyes oblique retorted that ascant
 Shot gleaming fire.”

With these “seven stars,” moreover, the ancients, and some savage races still existing, associate the beginning of the year, dating the same from the Spring Equinox, therefore the origin of this custom must have been at a time when the Spring Equinox was coincident with the noon-culmination of the seven stars—that is, when the sun and the seven stars were on the meridian at the same moment; such was the noon-day of the Spring Equinox in the year of the building of this Pyramid—when the centre of the earth; the sun, the centre of our solar system; and Aloyone, the reputed centre of the universe, were on a line.

This important astronomical fact was recorded by the architect by reference to the heavens at midnight of the Autumnal Equinox, when the star *a* of “the Dragon” being the pole star, and at the instant that it crossed the meridian below the pole, and in a line with this entrance passage, the “seven stars” were

crossing the meridian above the pole.*

Such, Brethren, are the leading parallels which may be traced between the events occurring at and the method of the building of this Pyramid, and the ritual observed in opening and closing our Lodges in the three degrees, but there are yet other matters on which I would be permitted to address you, though I do so with the greater diffidence because in their nature they are speculative only and do not refer to problems of physical science.

I called this building a temple, and yet we have no evidence that it was ever used for public worship—indeed, the inference is against such an idea, from the nature of its internal arrangements; and,

* Professor Piazzi Smyth draws attention to this subject, pointing out that what is generally called "the Vernal Equinox" is incorrectly so termed if we consider only the best time for observing it. For whereas it is impossible to see what stars the sun is amongst at noon, as the Greeks vainly attempted, yet the Architect of the Great Pyramid secured the same results by observing "the anti-sun, or the point of the heavens *opposite* to the sun at midnight. Wherefore his *time of the year* for making his observations of those Taurus stars (the Pleiades) which the sun is amongst in spring is evidently in the autumn."

Masons will therefore observe that although the exigencies of the case required that the master builder of this wondrous pile should work at night to study the mysteries of the plan of the Great Architect of the Universe, yet there were reasons for giving to that invisible noon culmination of the Pleiades in the spring, greater importance than its midnight crossing of the meridian in the autumn.

although some have held that the chambers and passages—from the dark subterranean cavern to the King's Chamber and its mysterious coffer—were used in the initiation and instruction of novitiates in the ancient mysteries, the sealing of the passages and the care taken to preserve their secrecy, precludes the acceptance of the theory.

But a temple may be neither of these, and yet be really and truly a temple—that is, a building raised to the honour and glory of God—and the word temple in itself has reference to something with inclined sides, and it is in connection with angles that other derivatives of this word temple are used.

Now, there are throughout the Volume of the Sacred Law many references to some particular temple as a type. In some instances it is used as a type of the Creation work, but it is most frequently employed to explain the perfection and unity of the spiritual temple.

In both cases, however, it is to be noticed that the building is remarkable for having one chief corner-stone, which is also the head-stone.

In Job xxxviii. 4—7. we read—

Where wast thou when I laid the foundations of the earth ?

Declare, if thou hast understanding.

Who hath laid the measures thereof, if thou knowest ?

Or who hath stretched the line upon it ?

Whereupon are the foundations thereof fastened? [or,
 Wherein are the sockets thereof made to sink?]
 Or who hath laid the corner-stone thereof,
 When the morning stars sang together,
 And all the sons of God shouted for joy?"

Then in Psalm cxviii. 22, Matt. xxi. 42, and Acts iv. 11:—"The stone which the builders refused is become the head-stone of the corner." In reference to this the Jews have a tradition that when their Temple was in course of construction there was sent from the quarries a stone of so peculiar a form that the masons could find no place for it, and therefore cast it aside; but when the Temple approached completion the head-stone was lacking, and lo! it was the stone for which no place had been before to be found.

Again, in the Epistle to the Ephesians, we read:—
 "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the *chief corner-stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord.*"

Such a temple finds its true and only original in one possessing the properties of the Great Pyramid, for in no other four-square building is there one chief corner-stone in which and by which the whole is per-

fect, and which is a type, perfect in itself, of the whole building of which it is the head.

Let me now ask you to direct your attention to the passages, which are three in number, viz.: the descending entrance passage; the first ascending passage, which is continued to a small chamber situated midway between the subterranean chamber and the King's Chamber; and the Grand Gallery. These will correspond with the three degrees of Masonry, as they may both be regarded as symbolical of the three Dispensations under which men have been instructed—the Patriarchal, the Mosaic, and the Christian—having for their masters and law-givers respectively Noah, Moses, and Christ, under whom the moral law was in turn developed and perfected.

We have seen how the Pyramid sets forth the Divine plan and geometrical design of the universe, but there is another characteristic of the Deity to which as yet no reference has been made. God declares Himself T.G.A.O.T.U., science shows Him also to be T.G.G.O.T.U., but He condescends to prove Himself the Most High who ruleth in the kingdoms of men.*

* In shape, in place, in date, we have seen a marvellous agreement with Masonic tradition,—tradition which, like all other, must have had its rise in matters of fact. Events originate tradition, though tradition often, in course of time, so misplaces and transforms the memory that it becomes useless. But what is the use of Masonry if it does not preserve a true tradition? Can we not picture to ourselves how valueless it

This great truth is symbolised by the chronological teaching of the Great Pyramid passages, in which the duration of the great epochs of time are set forth on the scale of an inch to the year, and if we carefully

would be. The life-blood would be drained from the ritual. It would become a mere form, an empty show, a meaningless mummery. How then does this view of Masonry affect the rise and existence of the Order? Does it run counter to the views of the great Masonic writers who have found pleasure and honour in the study of the history of the Craft. I think not. It rather harmonises and blends theories which appear opposed in one complete whole. There are who speak slightly of what they term the exaggerated claims of Freemasonry, yet who is there, acquainted with history and not blinded by prejudice, who cannot conceive an unwritten memory of the Past being treasured through succeeding ages by men who told of the wonderful things that God did in their time and the old time before them?

To such a theory of Masonry the Pyramid origin lends not only probability but absolute certainty. The connection of Speculative and Operative Masonry is placed on a satisfactory basis, and the latter proved to be the means of preserving the former, until the day is fully come when nothing shall be taught in secret that shall not be proclaimed publicly, and nothing hid that shall not be revealed. Little by little the darkness of the world has fled before the Light, and the Fatherhood of God and the Brotherhood of Man ceased to be a doctrine treasured in secret by a few who still preserved a glimmering of the truth.

In these days of wide-spread knowledge and multiplication of books there is a tendency to forget the times when the oral tradition formed the learning of the people. Nor could it be well otherwise when manuscripts were scarce and costly. Yet many of the older records are but written traditions more or less true. Some even would have it that the Scriptures

compare the lengths so given with the chronological genealogies of the Sacred Volume, we shall find that there are just so many inches between the northern commencement of the entrance passage and certain

themselves are but the traditions of a nation, and valuable only as such, and as containing clearer and more highly developed views of morality and philosophy. Traditions in truth they are, but their record is true, and the Sons of Light have ever jealously guarded them from corruption.

We have seen how the master-builder of the Pyramid was guided in his work by the understanding of geometric truth, and thus sought to glorify God the Creator by reference to his works as T.G.G.O.T.U., and utterly refute the idea of Chance being a factor in the creation work by showing that the Universe itself was subject to certain established laws and bore evidence of preconceived plan and design. Thus it was not without reason that those instructed in the deep mysteries of the science which had ruled the proportions of this early monument, should have attached a sacred import to the art of building, and hence the reason that the memory of the early work was handed on in connection with the Mason's craft.

"God in Nature," the summation of the religion of the so-called Aryan races, does not, however, constitute a full revelation of the Divine Being. It lacks what is called the Semitic teaching of "God in History." We know the early Egyptian faith centred on the great doctrines of the resurrection, and of future rewards and punishments. The Rev. E. B. Zincke calls this the Aryan faith,—an instinct which clings to the whole Aryan family, and from the influence of which its members cannot escape. But even this is not enough, and though we were inclined to receive the teachings of the theory which classes all the great races of the earth under the term Aryan as entirely distinct from the Semitic families, we could not as Masons accept a revelation which omitted to teach reverence and love for the Creator, not only as the Almighty

finely ruled lines drawn on either side of the passage, as there were years between the Flood and the Birth of Abraham, and just so many inches from those finely ruled lines to the point of intersection of the floor-line by the first ascending passage as there were years from the Birth of Abraham to the Birth of Moses; while the Birth of Christ is marked by the commencement of the Grand Gallery in which the height of the previous galleries is increased sevenfold.

Now, from this point measuring back to the finely ruled lines before described the distance is 2,170 inches, wherefore if this symbolism be correct the event here indicated will synchronise with the building of the Pyramid, which, as already has been stated, was founded 2,170 years before our present era, and that date will therefore apply to the Birth of Abraham,

Father, but also as the Supreme Director of the affairs of men; which gave to its believers no trust in an All-Good Providence; nor taught the dependence of earthly authority upon the "Most High who ruleth in the kingdoms of men."

This is the highest conception of the Deity and the unending theme of the Prophets of Israel; as it was also the great truth which their nation was destined to manifest to the world. By the very nature of the case, this doctrine constitutes a subject for higher mysteries than those which I have endeavoured to illustrate by Great Pyramid Science. Its proof being found in history must have given rise to other and later traditions than are found in the E.A., F.C., and M.M. degrees, and being but acquainted with the ritual and tradition thus far and no further, I cannot, even if it were permitted me, so handle the subject as to make the references direct and intelligible to the instructed.

and give for the Birth of Moses 1542 B.C., and for the Flood 2528 B.C.

This reckoning is not in agreement with the dates at present received, and as we are not able to arrive at any decisive yet independent corroboration for the earlier events, we must see how this system of chronology, which must either stand or fall as a whole, will bear the test of modern research at the later periods.

80 years from the Birth of Moses occurred that great deliverance in the accomplishment of which he was the chief agent employed, and therefore the Exodus date would be early in the year 1461, a date as late as the Scripture narrative will allow and as early as the contemporary history of Egypt will permit.

Now, from the Exodus to the Building of King Solomon's Temple there were 479 complete years, for the foundation was laid in the 480th year after the going up out of Egypt. This gives the Temple date as 982 B.C., or 80 years later than the received date, and, of course, this displaces the dates of the reigns of the kings down to and including that of Zedekiah, in whose days came Nebuzar-adan, the captain of the guard, a servant of the King of Babylon, to Jerusalem, and burnt the house of the Lord; and for this destruction of the Temple we have the date 555-6—a variation of from 80 to 83 years—which makes the return at the close of the 70 years synchronise with the first year of Xerxes, who completed the

restoration of the nation of the Jews, the rebuilding of the Temple having been already accomplished during the years following the accession of "Cyrus the Persian." This "Cyrus the Persian" is at present confounded with his predecessor Cyrus I., hence the confusion of the dates.

There are yet other remarkable characteristics of this chronology which are of interest to Masons, to whom the symbolical use of numbers is neither unknown nor unimportant.

David, a prince and ruler in Israel, was born in the year 1056 b.c., and at the close of 33 times 33 years the great Son of David completed his earthly pilgrimage, which was thus the 33rd period of 33 years from his royal ancestor's birth.*

In the year 1019, Jerusalem became the capital of the united kingdom of Judah and Israel, and there David ruled over Israel 33 years, but at the close of 33 times 33 years Titus destroyed the last vestiges of our great Temple, and the polity of Judah ceased from among the nations.

In the year 1026 David began his 7 years' reign over Judah alone, and at the close of 7 times 7 times

* The period of 33 years is further still closer connected with our Temple traditions, for it was at the close of 33 years from its completion by King Solomon that the Temple was despoiled for the first time by Shishak, King of Egypt, in the fifth year of Rehoboam.

7 years the captivity of Judah began under Sennacherib (689).

In the year 945 Israel revolted from the house of David, and made for their king Jeroboam the son of Nebat who made Israel to sin, and after 216 years' apostacy— $6 \times 6 \times 6$ —Israel's captivity began under Tiglath Pileser in the days of Pekah, from which to the year of their Redeemer were 729 years, or 9 times 9 times 9.

And now, lest some among you may think this reckoning purely fanciful, let me ask you to note that it is proving itself in perfect agreement with the now, for the first time, recoverable authentic records of Nineveh and Babylon.* But the details of this

* We are so accustomed to reckon Ancient History according to the years before Christ, that we are liable to pass over lightly the earlier reckonings which must have been in common use.

Let it now be understood that I am claiming nothing for Freemasonry beyond the preservation by its means of certain traditions which from time to time may from various causes have been in danger of falling into oblivion, or through the prevalence of other teaching have been abandoned as untenable. Such a view is neither preposterous nor founded on exaggerated ideas of Masonic teaching. We simply say that a traditional history must have lingered in the minds of men, and that in succeeding generations the more earnest and enlightened men may have sought to preserve such particular truths as appeared to them important by means of a process of initiation of disciples who were sworn to be true to the trust given them to hand on. Ancient History affords ample proof that such was indeed the case, and therefore it is not unrea-

matter are too lengthy for explanation in a lecture, and require special study.

sonable to believe that Freemasonry in its modern form may have had its rise in such a necessity.

Now the merest tyro in Masonic literature must be aware that whatever traditions may linger in the Craft, they are pre-eminently of an Israelitish character, and although referring remotely to a previous connection with Egypt, are associated with a great event in the national history of Israel. It therefore follows that the original retailers of the traditions must have been Israelites, for on no other ground can we account for the prominence given to events which would fail to interest people of another race. Indeed it is of this people only that we have direct evidence that their artificers and skilled workmen engaged in a particular work were *free*, for we are told that "of the children of Israel did Solomon make no bondmen."

Now the era from which the foundation of the Temple was reckoned was that of the Exodus, and the next era that we find in general use among the scattered families of Israel is that of the Captivity of the Ten Tribes in the days of Hoshea. Mr. Bosanquet places this event in the year 696 B.C., while Great Pyramid reckoning gives 690 B.C. Now the year of the invasion, 692 B.C., was 729 years after the entrance under Joshua, while the first year of Hoshea was the 729th year before our Lord began to manifest forth His power in the 30th of His life. Such a coincidence could not have failed to impress Christian Israelites of the Captivity, for the period of 729 years lends itself very easily to that love of symbolism which is said still to characterise the use of figures in the East, for $9 \times 9 \times 9 = 729$, and thus afforded an easy means of keeping the number in mind.

Here, however, it is to be noted that it is quite possible an earlier date than 690 B.C. was adopted as the era of the Captivity of Israel, and one which would lend itself even more closely to this $9 \times 9 \times 9$ reckoning. Thirty years before Shalmaneser completed the deportation of the Ten Tribes, their

Having thus proved the Pyramid dates, it is necessary to note the characteristics of the times and the state of mankind at the era of the building.

Noah, with whom tradition has associated its building, having repressed the growing tendency to

captivity had commenced in the days of Pekah, who conspired against Pekahiah and warred against Judah. Pekahiah succeeded to the throne in 729 B.C., and it was at this time that Tiglath-Pileser, King of Assyria, "took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphthali, and carried them captive to Assyria." This was really the first *blow* that fell on Israel, and Dr. Oliver therefore misapplies this term by using it with reference to the invasion of Shalmaneser.

Having now shown why I believe the question of dates to be one with which traditions might have readily been connected, the difficulty which has next to be met is as to the errors which have crept into the received reckoning. Are they the result of ignorance or falsification? I am not prepared to answer this definitely. So far as I can learn there appears to have been a wilful falsification of dates during the dark ages; but, whether this be so or not, the corruption of the text of Josephus—for it is hard to believe that he inserted six or eight different reckonings himself—together with the prevalence of corrupt traditions elevated to the dignity of history, will sufficiently account for the adoption of the conventional dates, for convinced as all may ultimately become of their incorrectness, there can be no doubt that they were the best which could be used to make an apparent agreement with so-called history.

If, then, through the prevalence of error on this subject, *Truth* has been compelled to hide for a time its head, and to seek refuge from the world until such time as light should shine in the darkness, and the facts of History be revealed, the memory of that truth ought still to survive among the Sons of Light.

idolatry manifested by his descendants, gathered them together on the centre to give them that instruction in the arts and laws necessary for the existence of civilised communities. Being in possession of the old knowledge, it is not surprising that the civilisation of Egypt so commenced manifested itself in a sudden blaze of glory and perfection, and that the earliest traces of its existence give no signs of a gradual development.

Previous to his death he gave instructions to his son Shem, and made preparations for the building of this temple, which was to stand as an everlasting monument and type of the unity that existed on earth while the brotherhood of man was remembered, and as a promise of the days when that unity should be restored and nations war no more.

It was thus the symbol of unity and order—the house founded upon the rock—which should stand when the work of the builders of Babel—the authors of division and confusion—had fallen in the dust.*

Here again is a parallel with our later Temple, and the counterpart of this “golden age” and its preced-

* It is worthy of note that though some of the old charges of the English Masons appear to refer to the building of Babel for the origin of Masonry, they contain internal evidence which points to a yet earlier event. They are, moreover, unanimous in ascribing the development of the science to a skilled geometrician whose services were enlisted by the King of Egypt, and are corroborative of the Egyptian traditions re-

ing and succeeding eras, is to be found in Israel's history—that wonderful history which is a synopsis of the days past and the times to come.

The reign of our R. G. M. King Solomon is the ideal "golden age" of Israel. The material prosperity of the people was at its height, but their religious excellence was superficial only.

As the family of Noah survived the deluge which overthrew the wicked nations of old, so did Israel pass safely through the waters which destroyed the hosts of Pharaoh, the King of that Egypt which was then the symbol of the world that knew not God.

As the family of man abided for a time under the patriarchal rule, so was Israel led by Moses and Joshua.

As the families of men received their appointed stations in the earth, so did the tribes of Israel receive their allotments.

As men lived for a time forgetful of God and of the brotherhood that should have united them, so did Israel do "every man that which was right in his

lating to the builders of the Pyramid—the settlers from the East—when stripped of the corruptions and evident additions which make them apparently so absurd. The existence of a Masonic erection previous to the attempt of the Babel-builders might be maintained from these old charges alone, and is fully in harmony with the sacred narrative.

own eyes," and the tribes ceased to act as one nation, and often warred against each other.

As Noah regathered his tribes into one nation in the valley of the Nile, so did David reunite the tribes of Israel under one head ;

And as Shem the " Prince of Peace " built a Temple to the Lord, so did Solomon the " Prince of Peace " build the House of the Lord in Jerusalem ;

And, finally, as men rebelled against the authority of Noah, exercised by Shem, so did Israel rebel from the house of David ; and as men were given over to their own devices, so was Israel given up into the hands of their enemies and scattered in far countries.

But even as God has declared that He will stretch forth His hand to gather together His people from the four winds of heaven, so also has He declared that He will raise up a kingdom on the earth which shall embrace all living, and which shall have no end—for His kingdom is an everlasting kingdom, and His dominion that which shall not pass away.

You will observe that I have not attempted to deal with the period of time represented by the Grand Gallery. That noble gallery symbolises the present dispensation, and its secrets [like those of the third degree] are not yet fully disclosed.* But it approaches

* It will be seen that the theory of the historical import of the passages requires that human history, or such part

completion; the great step which coincides with the close of Israel's times of punishment has been sur-

thereof as may be there referred to, should be divided into three grand epochs; the first covering a period of 985; the second, 1542 years; and the third, 1881½ nearly. On these *data* and in the confusion prevailing in ancient chronology, Professor Smyth and his fellow workers and believers in Great Pyramid truths have adopted a chronology which I have ventured to dispute as neither consistent with history nor agreeable with those Scriptures to the truth of which they maintain the Pyramid was intended as a witness. Yet it does not necessarily follow that because they may be, and I believe are, mistaken in applying the *data* in the manner they do, therefore the theory of chronological signification in the passages is wrong also. On the measurements of the passages, there is of course agreement; the Professor's careful measures being accepted and corroborated. But it is the application of those measures to the historical events, which they have hitherto been assumed to indicate, that I have called in question, and shown that the Scriptures themselves point to a different application. For, whereas the first length of 986 inches is divided by the lines ruled on the sides of the passage into two lengths of 358 inches and 628, there were also, to follow the *text* of the Scriptures literally, 358 years from the Flood to Abraham, and 628 years from Abraham to Moses; and the next length of 1542 inches would therefore require to represent a like number of years between Moses and Christ. The next length would then cover a period on the verge of completion, and mark 1881.2 as the beginning of a new dispensation. On this point much misrepresentation has been made of Pyramid teaching, and its believers are most falsely credited with following Mother Shipton in an insane belief that the end of the world is at hand, or that the millenium is about to commence. Neither the one nor the other may take place. The years may pass by, and the signs of the times be apparent only to a few. But this is not the place to discuss the subject, even were I so

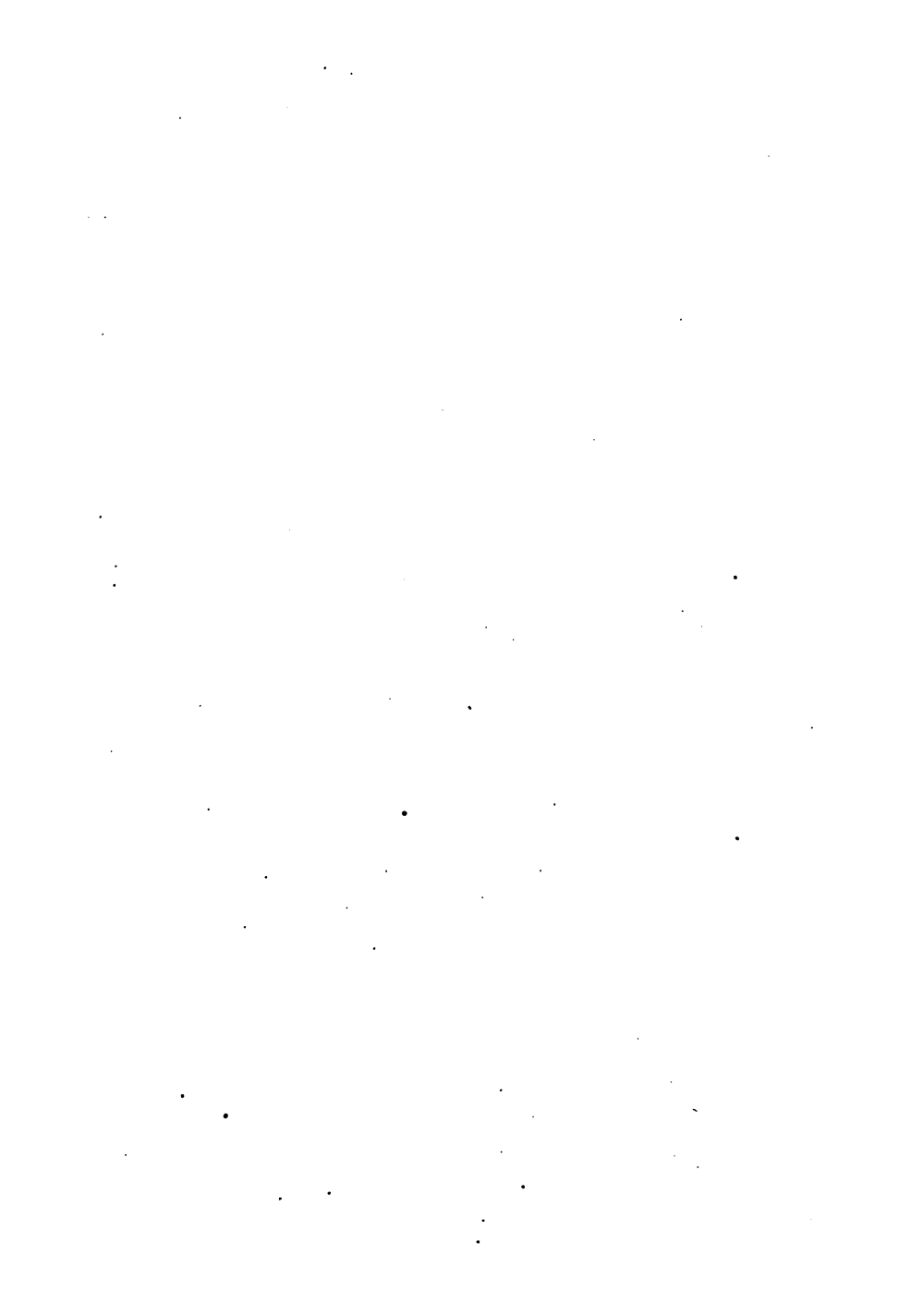
mounted. A period of rest, unexampled prosperity and increase, has followed, and now there are signs of an approaching change and the omens are growing more and more significant. But the revelation of the hidden secrets—the higher mysteries which the future may reveal—must be awaited by the true Mason in perfect peace and faith, knowing well that his duty in this life is to bear in mind and act according to the laws of our Divine Creator, so that when he shall be summoned from this sublunary abode, he may ascend to the Grand Lodge above, where the world's Great Architect lives and reigns for evermore.

inclined. I would not have referred to it, but that the theory requires that the last length of 1881·4 inches should also mark an epoch and typify a new turning-point in the world's history. Suffice it for us that Providence is over all, and that whatsoever is hidden in the counsels of God shall be revealed in His own good time. For nearly eighty years was Israel ignorant of the mission of Moses, and for thirty years was the world unaware of the life of Him we own as Lord. Not for us then is it to say "this shall be" or "that shall occur." Of what is in the future may be a subject for faith and hope; but of what lies in the past only can we expect to possess knowledge.



S. BOWBOTTOM AND SON, ALFRETON.





APPENDIX.



SACRED CHRONOLOGY.

NOTE.

The Author hopes to be able shortly to publish in a more extended form, and supported by ample historical proofs, the following system of Chronology, which he has already put forth in abstract in "The Mystery of the Bible Dates Solved by the Great Pyramid." Difficulties still beset the chronologist in dealing with the Era of the Rebuilding of the Temple, but the labours of the late Mr. J. W. Bosanquet, F.R.A.S., have done much to clear up many obscurities, and the perfect solution cannot be far distant. Already the evidence is sufficient to completely discredit the old system (which no longer accomplishes the purpose for which it is to be presumed the compilers designed it), and open up the way for a far truer arrangement of the historical records.

Those B.C. dates which appear in italic are not fixed by the Sacred Writings, and are not essential parts of the Chronology.

W.R.

OLD TESTAMENT
CHRONOLOGY

REVISED AND CORRECTED :

IN CONFORMITY WITH THE AUTHORISED VERSION
OF THE HEBREW SCRIPTURES ;

IMMUTABLY FIXED AT THE GREAT EPOCH DATES
BY INDEPENDENT EVIDENCE OF HIGH ANTIQUITY
AND DIVINE AUTHORITY ;

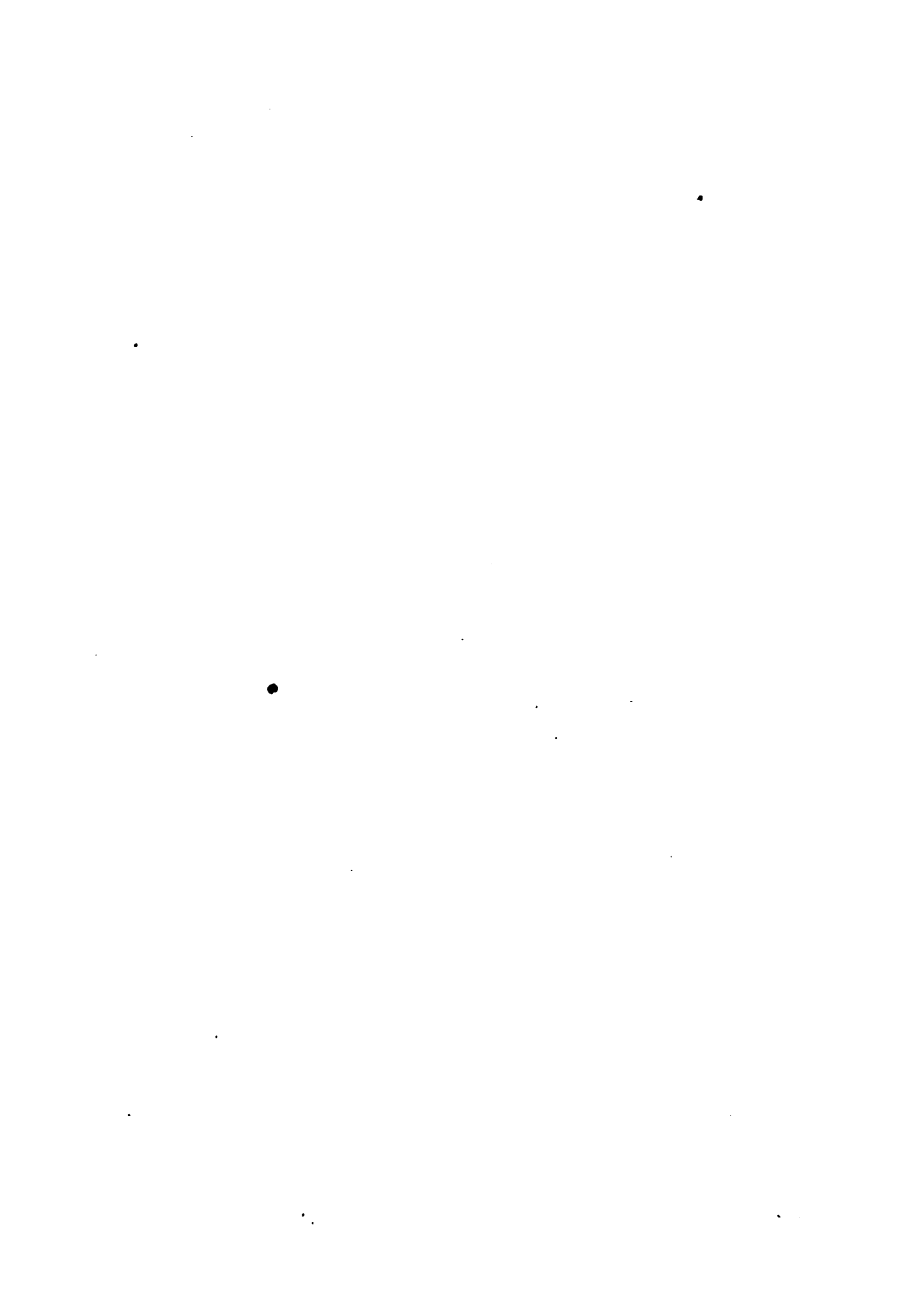
AND IN AGREEMENT WITH THE PUREST TRADITIONS
OF ISRAEL,
AND THE SCULPTURED RECORDS OF CONTEMPORARY
NATIONS.

COMPILED BY

W M. R O W B O T T O M,

*Member of the Society of Biblical Archæology ;
Author of "The Mystery of the Bible Dates Solved by the Great Pyramid."*

ALFRETON : 1880.



SACRED CHRONOLOGY

ACCORDING TO THE TEXT OF THE AUTHORISED
VERSION OF THE SCRIPTURES.

THE RECORD BY GENERATIONS IN THE BOOK OF GENESIS.

—◆—
CHRONOLOGY OF GENESIS V.

B.C.		A.M.
—	THE WEEK OF CREATION.	—
4190	ADAM CREATED.	1
4060	Birth of SETH. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth.	131
3954	Birth of ENOS. And Seth lived an hundred and five years, and begat Enos.	237
3863	Birth of CAINAN. And Enos lived ninety years, and begat Cainan.	328
3792	Birth of MAHALALEEL. And Cainan lived seventy years, and begat Mahalaleel.	398
3727	Birth of JARED. And Mahalaleel lived sixty and five years, and begat Jared.	464
3564	Birth of ENOCH. And Jared lived an hundred sixty and two years, and he begat Enoch.	627

GENESIS V.—CONTINUED.

B.C.		A.M.
3498	<p>Birth of METHUSELAH. And Enoch lived sixty and five years, and begat Methuselah.</p>	693
3310	<p>Birth of LAMECH. And Methuselah lived an hundred eighty and seven years, and begat Lamech.</p>	880
3260	<p>Death of ADAM at the age of 930. And all the days that Adam lived were nine hundred and thirty years; and he died.</p> <p>Seth second patriarch 112 years.</p>	931
3199	<p>Translation of ENOCH at the age of 365. And all the days of Enoch were three hundred sixty and five years. And Enoch walked with God: and he was not; for God took him.</p>	992
3148	<p>Death of SETH at the age of 912. And all the days of Seth were nine hundred and twelve years; and he died.</p> <p>Enos third patriarch 99 years.</p>	1043
3128	<p>Birth of NOAH 1062 years 9 months from the creation of Adam. And Lamech lived an hundred eighty and two years, and begat a son, and he called his name Noah.</p>	1063
3049	<p>Death of ENOS at the age of 905. And all the days of Enos were nine hundred and five years; and he died.</p> <p>Cainan fourth patriarch 96 years.</p>	1142
2953	<p>Death of CAINAN at the age of 910. And all the days of Cainan were nine hundred and ten years; and he died.</p> <p>Mahalaleel fifth patriarch 55 years.</p>	1238
2897	<p>Death of MAHALALEEL at the age of 895. And all the days of Mahalaleel were eight hundred ninety and five years; and he died.</p>	1293

GENESIS V. VII. VIII. AND XI.

B.C.		A.M.
	Jared sixth patriarch 133 years.	
2765	Death of JARED at the age of 962. And all the days of Jared were nine hundred sixty and two years; and he died.	1426
	Methuselah seventh patriarch 236 years.	
2625	Birth of SHEM. And Noah was five hundred years old; and Noah begat Shem, Ham, and Japheth.	1566
2533	Death of LAMECH at the age of 777. And all the days of Lamech were seven hundred seventy and seven years; and he died.	1657
2529	Death of METHUSELAH at the age of 969. And all the days of Methuselah were nine hundred sixty and nine years; and he died.	1662
	Noah eighth patriarch [<i>2 Peter ii. 5</i>] 350 years.	
2528	THE DELUGE commenced in the 600th year of Noah's life, in the second month, the seventeenth day of the month. The pouring out of the waters upon the earth continued for forty days and forty nights, and the waters prevailed upon the earth one hundred and fifty days. [<i>Genesis vii.</i>] At the end of these five months the waters were abated, so that on the seventeenth day of the seventh month the ark rested upon the mountains of Ararat, but it was not until the twenty-seventh day of the second month, in the 601st year of Noah's life, that he and his family went forth of the ark. [<i>Genesis viii. 3—19.</i>]	1663
2527	God's Covenant with Noah.	1664
2525	Birth of ARPHAXAD. These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood.	1666

GENESIS IX. AND XI.

B.C.		A.M.
2489	<p>Birth of SALAH. And Arphaxad lived five and thirty years, and begat Salah.</p>	1702
2459	<p>Birth of EBER. And Salah lived thirty years and begat Eber.</p>	1732
2424	<p>Birth of PELEG. And Eber lived four and thirty years, and begat Peleg.</p> <p>Division of the earth among the families of man. And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided.</p>	1767
2424	Rise of early Egyptian civilisation.—Rawlinson.	
2400	<i>circa</i> —Elamite conquest of Chaldea.	
2393	<p>Birth of REU. And Peleg lived thirty years and begat Reu.</p>	1798
2360	<p>Birth of SERUG. And Reu lived two and thirty years, and begat Serug.</p>	1831
2330	<p>Birth of NAHOR. And Serug lived thirty years and begat Nahor.</p>	1861
2300	<p>Birth of TERAH. And Nahor lived nine and twenty years and begat Terah.</p>	1891
2184	<p>Death of PELEG at the age of 239. And Peleg lived after he begat Reu two hundred and nine years.</p>	2007
2181	<p>Death of NAHOR at the age of 148. And Nahor lived after he begat Terah an hundred and nineteen years.</p>	2010
2178	<p>Death of NOAH at the age of 950. And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years.</p>	2013

GENESIS XI. AND XII.

B.C.	Shem patriarch.	A.M.
2170	<p>Birth of ABRAHAM. Terah's age 130. — [Compare <i>Genesis xi. 32</i> and <i>Genesis xii. 4</i>, given below.]</p> <p>Era of the Great Pyramid.</p> <p>Era of the Origin of Exact Science.—<i>Proctor</i>.</p> <p>The "Seven Stars" or the Pleiades made their noon culmination at the Spring equinox.</p> <p>Era of JOB.</p>	2021
2154	<p>Death of REU at the age of 239. And Reu lived after he begat Serug two hundred and seven years.</p>	2037
2135	The call of Abraham out of Ur, and migration of all his father's house to Haran.	
2130	<p>Death of SERUG at the age of 230. And Serug lived after he begat Nahor two hundred years.</p>	2061
2122	THE CONFUSION OF TONGUES and complete dispersion of mankind consummated thereby. Abraham's age 48. [<i>Jewish Reckoning</i>].	
2107	Salem or Jerusalem built by Melchizedec. [<i>Josephus Wars of the Jews vi. 10</i>].	
2095	<p>Death of TERAH at the age of 205. And the days of Terah were two hundred and five years: and Terah died in Haran.</p> <p>Abraham leaves Haran and journeys into Canaan.</p> <p>Now the Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: So Abram departed as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.</p>	2096

GENESIS XII.—XXV.

B.C.		A.M.
2095	ABRAHAM'S Entrance into Canaan. [<i>Gen. xii.</i>]	2096
	Abraham visits Egypt, and afterwards returns to Bethel, whence he removes to Mamre, which is in Hebron. [<i>Gen. xiii.</i>]	
	Battle of the four Kings against five.	
	Chedorlaomer, king of Elam.	
	Arioch, king of Ellasar.	
	Abraham rescues Lot and his household.	
	Melchizedec blesses Abraham and brings forth to him bread and wine. [<i>Gen. xiv.</i>]	
2087	Death of ARPHAXAD at the age of 438. And Arphaxad lived after he begat Salah four hundred and three years.	2104
2085	The Covenant of the Pieces. [<i>Gen. xv.</i>]	
2084	Birth of ISHMAEL.	2107
2071	The Covenant of Circumcision established. [<i>Gen. xvii.</i>]	2120
	Destruction of the Cities of the Plain.	
2070	Birth of Isaac. And Abraham was an hundred years old when his son Isaac was born to him.	2121
	Abraham sojourns in the land of the Philistines many days. [<i>Gen. xx. and xxi.</i>]	
2056	Death of SALAH at the age of 433. And Salah lived after he begat Eber four hundred and three years.	2135
	Death of SARAH, and purchase of the cave at Macpelah. [<i>Gen. xxiii.</i>]	
2080	Marriage of Isaac. [<i>Gen. xxv. 20.</i>]	2161

GENESIS XXV.—XXXV.

B.C.		A.M.
2025	Death of SHEM at the age of 600. And Shem lived after he begat Arphaxad five hundred years.	2166
2010	Birth of JACOB and ESAU . [<i>Gen. xxv. 26.</i>] “And Rebecca his wife conceived. . . . And when her days to be delivered were fulfilled, behold, there were twins in her womb. . . . And Isaac was threescore years old when she bare them.”	2181
1995	Death of ABRAHAM at the age of 175. “And these are the days of Abraham’s life which he lived, an hundred threescore and fifteen years.”	2196
1995	Death of EBER at the age of 464. And Eber lived after he begat Peleg four hundred and thirty years.	2196
1947	Death of ISHMAEL at the age of 137.	2244
1933	Jacob goes to Padan Aram (or Haran), and for 40 years is absent from his father’s house. It was during these 40 years that the twelve patriarchs were born, but only the dates of Joseph and Benjamin are determinable.	
1919	Birth of JOSEPH . For the first 20 years Jacob lived with Laban , and for the second 20 led the life of a Bedouin sheik—first in Shechem and afterwards at Bethel . On the journey from Bethel to Hebron Rachel died, and was buried in the way to Ephrah , which is Bethlehem .	2272
1893	Birth of BENJAMIN , and the close of the 40 years’ sojourning of Jacob , at which time also God renewed His covenant and promise with him under his princely name of Israel . [<i>Gen. xxxv. 9–15, and Gal. iii. 17.</i>]	

GENESIS XXXV.—XLI.

B.C. 1893	The return of Jacob to Hebron, "where Abraham and Isaac sojourned," was the return in the fourth generation [<i>Gen. xv. 16</i>] whereof God had spoken to Abraham. It was an earnest of the future return, and was literally in the days of the fourth generation from Abraham when at Hebron were assembled round Isaac the sons and grandsons of Jacob and Esau [<i>Gen. xxv. 29</i>], all the descendants of the promised seed. It was from the vale of Hebron [<i>Gen. xxviii. 14</i>] that Joseph was sent in search of his brethren, whom he followed from Sechem to Dothan, where he was sold to the Midianites.	A.M.
1891	JOSEPH sold into Egypt at the age of 28. It is from this event that THE 430 YEARS' SOJOURNING OF THE CHILDREN OF ISRAEL date. Joseph was not only the forerunner of his brethren, but also, by virtue of the birthright blessing bestowed upon him, their representative. In the year following occurred	2300
1890	The Death of ISAAC at the age of 180. Joseph's life in Egypt was marked by great vicissitude, and though the term of it is generally reckoned at 12 years, the two full years which are stated to have elapsed before the dreams of Pharaoh [<i>Gen. xli. 1</i>] should cover the period of his life in Potiphar's household (which was probably of very short duration) and his term of imprisonment; otherwise there is a break in the chronological record, for it is evident that the dreams of Joseph in connection with which his age is stated as 17 [<i>Gen. xxxvii. 2</i>] occurred long prior to his being sold into Egypt.	2301
1889	Joseph called before Pharaoh, being 80 years of age. [<i>Gen. xli. 46.</i>] He interprets the king's dreams and is made ruler of the whole land.	2302

GENESIS XII.—L.

B.C.		A.M.
1888	The first year of plenty.	2303
1882	The seventh year of plenty.	2309
1881	The first year of famine.	2310
1880	The second year of famine.	2311
	ARRIVAL OF JACOB IN EGYPT at the age of 130. [<i>Gen. xlvii. 9</i>].	
1863	Death of JACOB at the age of 147. [<i>Gen. xlvii. 28</i>].	2328
1861	The 400 years of bondage begin. "Know of a surety that thy seed shall be a stranger in a land which is not their's, and shall serve them; and they shall afflict them 400 years." [<i>Gen. xv. 13</i>].	2330
	A change of dynasty in Lower Egypt.	
1809	Death of JOSEPH at the age of 110. [<i>Gen. l. 26</i>].	2382
1777	Final expulsion of the Shepherd Kings by AMOSIS or AAHMES.	
1650	<i>circa</i> —THOTHMES III., of Dynasty XVIII., erects the obelisk known as Cleopatra's Needle at Heliopolis.	
1629	<i>circa</i> —RAMESES I., the founder of the XIXth Dynasty, establishes his power in Lower Egypt.	
	XVIIIth and XIXth Dynasties contemporary to their close.	
1606	SETI I. reigns for 59 years.	

THE RECORD BY THE JOURNEYINGS IN THE BOOKS OF
EXODUS, NUMBERS, DEUTERONOMY, AND JOSHUA.

CHRONOLOGY OF EXODUS I. VII. AND XII.

B.C.		A.M.
1547	Reign of ARMAIS.	
1545	Birth of AARON.	2646
1543	Reign of RAMESES.	
1542	Birth of MOSES 985 years after Noah's going forth from the Ark.	2649
	Accession of RAMESES II., SISOSTRIS the Great, called by Manetho ARMESSES MIAMMOUN.	
1502	Flight of Moses into Midian. [<i>Acts vii.</i>]	2689
1462	Moses stands before Pharaoh at the age of 80. "And Moses was fourscore years old, and Aaron fourscore and three years old, when they spoke unto Pharaoh." [Exodus vii. 7.]	2729
	The Plagues of Egypt.	
1461	The Exodus of Israel. The Passover instituted in the first month, on the 15th day of the month, 430 years after Joseph had been sold into Egypt. "This month shall be unto you the beginning of months: it shall be the first month of the year to you. Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." [Exodus xii.]	2730

EXODUS XII.—LX. NUMBERS I.—XXXIII. DEUT. I.

B.C.		A.M.
1461	<p>The passage of the Red Sea and destruction of the hosts of Egypt.</p> <p>End of Dynasty XIX.</p> <p>Israel journeys to the mount of God.</p> <p>Defeat of the Amalekites.</p> <p>The promulgation of the Law.</p> <p>The preparation of the Tabernacle and its furniture.</p>	2730
1460	<p>The Tabernacle erected in the wilderness of Sinai.</p> <p>“And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. [Exodus xl. 17.]</p> <p>The men of Israel numbered and their military organization completed. [Num. i. & ii.]</p> <p>The march to the Promised Land commenced.</p> <p>The report of the spies and the rebellion of the people. [Num. xiv.]</p> <p>The wanderings in the wilderness begin from Kadesh Barnea on the borders of Edom, to which place they return after 38 years' wanderings. [Compare Num. xiii. 26; xv. 1 & 14—22; xxviii. 36—39; Deut. i. 1—3.]</p>	2731
1422	<p>Death of MIRIAM.</p> <p>“Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.” [Num. xx. 1.]</p>	
1422	<p>Death of AARON at the age of 123.</p> <p>“And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom. And Aaron the priest went up into mount Hor at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month. And Aaron was an hundred and twenty and three years old when he died in mount Hor.” [Num. xxxiii.]</p>	2769

DEUTERONOMY I.—XXXIV. JOSHUA IV. XIV. AND XXIV.

B.C. 1422	Eleszer appointed high priest.	A.M. 2769
	<p>Israel encamps on the East of Jordan in the plains of Moab. The recapitulation of the Law, and final commands of Moses given in the 11th month of the 40th year after the departure out of Egypt. Joshua appointed leader. Israel again numbered.</p> <p>“And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them.” [Deut. i. 3].</p>	
	<p>Death of MOSES at the age of 130, and 40 years after he stood before Pharaoh.</p> <p>“So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated.” [Deut. xxxiv. 5-7.]</p>	
1421	The Entry into Canaan.	2770
	<p>“And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.” [Josh. iv. 19.]</p>	
1415	The division of the Land after 6 years' warfare. Hebron claimed by Caleb.	2776
	<p>“Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnes to espay out the land. . . . And now, lo, I am this day fourscore and five years old.” [Josh. xiv. 7-10.]</p>	
1396	Death of JOSHUA at the age of 110 [and, according to Josephus, 25 years after his appointment as leader].	
	<p>“And it came to pass after [these things, that Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old. And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord,] that he had done for Israel.” [Josh. xxiv. 29-31.]</p>	

**THE RECORD SUSPENDED DURING THE ANARCHIAL
PERIOD OF THE JUDGES.—circa B.C. 1396—1066.**

Although many chronologists, accepting the longer periods of Josephus and the very doubtful reading of Acts xiii. 20, 21, have declared in favour of reckoning the years of the Judges and the servitudes as consecutive periods, and have discarded the reckoning in 1 Kings vi. 1, the tendency of modern criticism is to bring this period within the narrowest possible limits and to support the opinions of those who regard the Judges as holding authority over some section of the tribes only and never ruling the whole land. Two or even three Judges might thus be in part contemporary, but it is impossible to determine with any degree of certainty the extent of this overlapping. The Judges and periods of servitude were as follow :—

<i>JUDGES.</i>	<i>SERVITUDES.</i>
OTHNIEL	Under Cushan, 8 years
EHUD and SHAMGAR	Peace, 40 years
DEBORAH and BARAK	Under Moab, 18 years
GIDEON	Peace, 80 years
ABIMELECH, 3 years	Under Jabin, 20 years
TOLA, 23 "	Peace, 40 years
JAIR, 22 "	Under Midian, 7 years
JEPHTHAH, 6 "	Peace, 40 years
IBZAN, 7 "	Under Ammon, 18 years
ELON, 10 "	Under the Philistines, 40 years
ABDON, 8 "	
SAMSON, 20 "	
ELI and SAMUEL.	

THE RECORD BY THE REIGNS OF THE KINGS IN THE
BOOKS OF SAMUEL, KINGS, AND CHRONICLES.

CHRONOLOGY OF II. SAMUEL II.—V. I. CHRON. XI.—XXIX.

B.C.		A.M.
1066	<p>THE MONARCHY ESTABLISHED. SAUL king.</p> <p>“And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.” [Acts xiii. 21.]</p>	3125
1056	<p>Birth of DAVID.</p> <p>“David was thirty years old when he began to reign, and he reigned forty years.” [2 Sam. v. 4, and 1 Chron. xxix. 27.]</p>	3135
1026	<p>DAVID proclaimed king in Hebron.</p> <p>“And the time that David was king in Hebron over the house of Judah was seven years and six months.” [2 Sam. ii. 11.]</p> <p>War between the House of Saul and the House of David.</p>	3165
1021	<p>ISH-BOSHETH made king of “all Israel.”</p> <p>“But Abner the son of Ner, captain of Saul’s host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim; and made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. Ish-bosheth Saul’s son was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.” [2 Sam. ii. 8—10.]</p>	3170
1019-18	<p>DAVID king over “all Israel” and Judah.</p> <p>“So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel. In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.” [2 Sam. v. 3-5.]</p>	3172-73

I. KINGS VI. I. CHRON. XI. XXIX. II. CHRON. III. IX.

B.C.		A.M.
1019-	Jerusalem taken and made the capital.	3172-
18	<p>“And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land. . . . And David dwelt in the castle, therefore they called it the city of David. And he built the city round about, even from Millo round about: and Joab repaired the rest of the city.” [1 Chron. xi. 4—8.]</p> <p>The empire extended from the river of Egypt to the Euphrates.</p> <p>Temporary decline of the Assyrian power.</p>	73
985	<p>SOLOMON king, 1542 years after the Deluge.</p> <p>“Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him.” [1 Chron. xxix. 28.]</p>	3206,
982	<p>The Temple begun in the 4th year of Solomon, and the 480th from the Exodus.</p> <p>“Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite. And he began to build in the second day of the second month, in the fourth year of his reign.” [2 Chron. iii. 1, 2.]</p> <p>“And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord.” [1 Kings vi. 1.]</p>	3209
975	<p>The Temple finished.</p> <p>“In the fourth year was the foundation of the house of the Lord laid, in the month Zif: and in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.” [1 Kings vi. 37, 38.]</p>	3216
974	The Temple dedicated.	3215
961	SHESHONK I. (OR SHISHAK), king of Egypt.	
945	<p>Death of SOLOMON.</p> <p>“And Solomon reigned in Jerusalem over all Israel forty years. And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.” [2 Chron ix. 30, 31.]</p>	3246

JUDAH. II. CHRONICLES X. XII. XIII. AND XIV.

B.C.	THE KINGDOM DIVIDED.—JUDAH.	A.M.
945	<p>Rebellion of "all Israel."</p> <p>And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king. . . . And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents. But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent Hadoram that was over the tribute: and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. And Israel rebelled against the house of David to this day. [1 Kings xii. 1—20; 2 Chron. x. 1—10.]</p>	3246
945	<p>REHOBAM.</p> <p>Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there. [1 Kings xiv, 21; 2 Chron. xii, 13.]</p>	3246
941	<p>Invasion of SHISHAK. The Temple despoiled.</p> <p>And it came to pass that in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem. . . . And he took the fenced cities which pertained to Judah, and came to Jerusalem. . . . So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made. [1 Kings, xiv, 25, 26; 2 Chron. xii, 2—9.]</p>	3250
928	<p>ABIJAH (OR ABIJAM).</p> <p>In the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah. Three years reigned he in Jerusalem. [1 Kings xv, 1; 2 Chron. xiii, 1, 2.]</p>	3263
925	<p>ASA.</p> <p>In the twentieth year of Jeroboam king of Israel reigned Asa over Judah. And forty and one years reigned he in Jerusalem. [1 Kings xv, 9, 10.]</p> <p>"In his days the land was quiet ten years."</p> <p>Defeat of TERAH, the Ethiopian.</p>	3266

B.C. THE KINGDOM DIVIDED.—ISRAEL. A.M.

945

JEROBOAM I.

3246

The days which Jeroboam reigned were two and twenty years; and he slept with his fathers, and Nadab his son reigned in his stead. [1 Kings xiv, 20.]

Apostacy of Israel.

924

NADAB.

3267

Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years, and Baasha the son of Ahijah, of the house of Issachar, conspired against him, and Baasha smote him at Gibbethon, even in the third year of Asa did Baasha slay him, and reigned in his stead. [1 Kings xv, 21.]

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B.C. 923	BAASHA.	A.M. 3268
	<p>In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years. . . . And he did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin. [1 Kings xv, 33, 34.]</p>	
900	ELAH.	329
	<p>In the twenty and sixth year of Asa, king of Judah, began Elah the son of Baasha to reign over Israel in Tirzah, two years. And his servant Zimri, captain of half his chariots, conspired against him, And smote him and killed him in the twenty and seventh year of Asa, king of Judah, and reigned in his stead. [1 Kings xvi, 8, 9.]</p>	
899	ZIMRI.	3292
	<p>In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people were encamped against Gibbethon, which belonged to the Philistines.</p>	
	<p>OMRI proclaimed king by the army before Gibbethon.</p>	
	<p>And the people that were encamped heard say, Zimri hath conspired, and hath also slain the king; wherefore all Israel made Omri the captain of the host, king over Israel that day in the camp. And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died.</p>	
	<p>War between the rival factions of OMRI and TIBNI.</p>	
	<p>Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri, but the people that followed Omri prevailed against the people that followed Tibni: so Tibni died, and Omri reigned.</p>	
895	<p>OMRI, in the fifth year of his reign, succeeds to the sole rule in Israel on the death of his rival Tibni, and builds Samaria, which becomes the capital of Israel. From this circumstance the Kingdom of Israel, or Samaria, derived the name of the House of Omri, found in the Nineveh inscriptions.</p>	3296
	<p>In the thirty and first year of Asa, king of Judah, began Omri to reign over Israel, twelve years; six years reigned he in Tirzah. [1 Kings xvi, 16—23.]</p>	

JUDAH. II. CHRONICLES XV. XVI. AND XVII.

B.C.		A.M.
891	<p>35th year of the reign of Asa. There was no more war unto the five and thirtieth year of the reign of Asa. [2 Chron. xv, 19.]</p>	3300
887	<p>39th year of Asa. Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians. . . . And Asa slept with his fathers, and died in the one and fortieth year of his reign. [2 Chron. xvi, 12, 13.]</p>	3304
885	<p>JEHOSHAPHAT. And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. [1 Kings xxii, 41.] Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. [2 Chr. xx, 31.] Also in the third year of his reign he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah. And with them he sent Levites. . . . And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people. And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat. . . . And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store. He had much business in the cities of Judah; and the men of war, mighty men of valour, were in Jerusalem. [2 Chron. xvii, 7—13.]</p>	3306

I. KINGS XVI.—XXII. II. KINGS III. ISRAEL.

B.C.		A.M.
891	3rd year of OMRI as sole king.	3330
888	<p>AHAB.</p> <p>In the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel : and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. Ahab the son of Omri did evil in the sight of the Lord above all that were before him. [1 Kings xvi, 29, 30.]</p>	3303
	<p>War with BEN-HADAD, king of Syria.</p> <p>Alliance with Syria.</p> <p><i>SHALMANESER II. defeats combined armies of Ben-hadad and Ahab.</i></p>	
868	<p>AHAZIAH raised to the throne in the 17th year of JEHOSHAPHAT = 21st of AHAB.</p> <p>Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. [1 Kings xxii, 51.]</p>	3323
867	<p>JEHORAM (or JORAM), regent on the death of AHAB during illness of AHAZIAH.</p> <p>Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. [2 Kings iii, 1.]</p>	3324

JUDAH.

II. CHRONICLES XXI. AND XXII.

B.C. 866	2nd year of Regency of JEHORAM.	A.M. 3325
863	<p>JEHORAM conjointly with JEHOSEPHAT. 5th year of JORAM as Regent.</p> <p>And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign. Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem. [2 Kings viii, 16, 17; 2 Chron. xxi, 5.]</p>	3328
860	<p>Death of JEHOSEPHAT.</p>	3331
855	<p>AHAZIAH. 12th of JORAM as Regent, and 11th from his reign alone.</p> <p>In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign. Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. [2 Kings viii, 25, 26; 2 Chron. xxii, 2.]</p> <p>In the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah. [2 Kings ix, 29.]</p>	3336
854	<p>AHAZIAH slain by JEHU. Usurpation by ATHALIAH.</p> <p>But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah. But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the high priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not. And he was with them hid in the house of God six years; and Athaliah reigned over the land. [2 Chron. xxii, 10-12; 2 Kings xi.]</p>	3337

B.C.
866

Death of AHAZIAH.

So he died according to the word of the Lord which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah ; because he had no son. [2 Kings i, 17.]

JORAM alone.

War with HAZAEL, king of Syria.

A.M.
3325

854 JORAM slain by JEHU.

JEHU.

The time that Jehu reigned over Israel in Samaria was twenty and eight years. . . . In those days the Lord began to cut Israel short : and Hazael smote them in all the coasts of Israel ; from Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Arcer, which is by the river Arnon, even Gilead and Bashan. [2 Kings ix, 32—36.]

3337

Shalmaneser II., in his 18th year, received tribute from Jehu.

B.C.
848

JEHOASH.

And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, and they went about in Judah, and gathered the Levites and the chief of the fathers of Israel and they came to Jerusalem. . . . Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king. . . . And they came through the high gate into the king's house, and set the king upon the throne of the kingdom. And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword. [2 Chr. xxiii, 1-21; 2 Kings xi.]

In the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. [2 Chron. xxiv, 1; 2 Kings xii, 1.]

The Temple repaired.

808

AMAZIAH.

In the second year of Joash son of Jehoahas king of Israel reigned Amaziah the son of Joash king of Judah. He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. [2 Chron. xxv, 1; 2 Kings xiv, 1, 2.]

JEHOASH, of Israel, takes AMAZIAH captive and spoils Jerusalem.

A.M.
3343

3363

B.C. 848	7th year of JEHU.	A.M. 3343
826	<p>JEHOAHAZ.</p> <p>In the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years. [2 Kings xiii, 1.]</p>	3365
812	<p>JEHOASH conjointly with his father.</p> <p>In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years. [2 Kings xiii, 10.]</p>	3379
809	<p>JEHOASH king on the death of his father.</p>	3382
793	<p>Death of JEHOASH.</p> <p>JEROBOAM II.</p> <p>In the fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years. [2 Kings xiv, 23.]</p>	3398

507

76

JEROME'S MARGINALIA

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745

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781

KRUZZI-YAHU-YAHU-KRUZZI-UZZIAH pays tribute
 to Tylath-Pileser.

B.C. 778	16th year of JEROBOAM II.	A.M. 3413
752	<p>Death of JEROBOAM II.</p> <p><i>Interregnum. During this time it appears probable that Samaria was ruled by governors under Pul, or Phul, king of Chaldea.</i></p>	3439
741	<p>ZACHARIAH, the son of JEROBOAM, the son of JOASH, the son of JEHOAHAZ, the son of JEHU, king of Israel:</p> <p>In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months. . . . And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead. . . . This was the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass. [2 Kings xiv, 8-12.]</p>	3450
740	<p>SHALLUM.</p> <p>Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria. For Menahem, the son of Gadi, went up from Tirzah; and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead. [2 Kings xv, 13, 14.]</p>	3451
740	<p>MENAHEM.</p> <p>In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria. [2 Kings xv, 17.]</p>	3451
738	<p>Tiglath-Pileser, in his 8th year, receives tribute from MENAHEM.</p>	

JUDAH.

II. CHRON. XXVI.—XXVIII.

B.C.		A.M.
729	50th year of AZABIAH.	3462
727	<i>TIGLATH-PILESER and SHALMANESER, kings of Assyria.</i>	
	JOTHAM Regent during the later years of his father. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the Lord: and Jotham his son was over the king's house, judging the people of the land. . . . And they buried him with his fathers in the field of the burial which belonged to the kings; for they said, He is a leper: and Jotham his son reigned in his stead. [2 Chron. xxvi, 21—23.]	
726	JOTHAM. In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign. Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. [2 Chron. xxvii, 1—8; 2 Kings xv, 32.]	3465
	Invasions of Judah by PEKAH and REZIN king of Syria.	
711	AHAZ. In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign. Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem. [2 Chron. xxviii, 1; 2 Kings xvi, 1, 2.]	3480
	AHAZ seeks aid from TIGLATH-PILESER.	
708	<i>SABACO, or SO, king of Egypt.</i>	
	<i>SHALMANESER and SENNACHERIB, kings of Assyria.</i>	
705	<i>1st year of Sennacherib's supremacy.</i>	

B.C. 729	PEKAHIAH.	A.M. 3462
	In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years. [2 Kings xv, 23.]	
	Conspiracy of PEKAH.	
	But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieah, and with him fifty men of the Gileadites: and he killed him, and reigned in his room. [2 Kings xv, 25.]	
727	PEKAH.	3464
	In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria and reigned twenty years. [2 Kings xv, 27.]	
	FIRST CAPTIVITY OF ISRAEL.	
	In the days of Pekah king of Israel came Tiglath-Pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria. [2 Kings xv, 29.]	
	<i>TIGLATH-PILESER, SHALMANESER, and SARGON, kings of Assyria.</i>	
707	PEKAH slain by HOSHEA.	3484
	And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah. [2 Kn. xv, 30.]	
	Anarchy in Israel and oppression by Assyria.	
700	HOSHEA reigns as tributary of Assyria.	3491
	In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. . . . Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents. [2 Kings xvii, 1-3.]	
698	HOSHEA reigns independently. His 3rd year = 1st of HEZEKIAH.	3498

B.C.
605

HEZEKIAH.

A.M.
3496

Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign. Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. [2 Chron. xxix, 1; 2 Kings xviii, 1, 2.]

HEZEKIAH proclaims a Passover.

683 TIRHAKAH king of Egypt.

FIRST CAPTIVITY OF JUDAH.

681 SIEGE OF JERUSALEM.

3510

And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake. [2 Kings xx, 6; Isaiah xxxviii, 5, 6.]

Destruction of the Assyrian army.

Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead. [Isaiah xxxvii, 36—38.]

681 Sennacherib slain.

And if the king Sennacherib had slain any, when he was come, and fled from Judea, I buried them privily (for in his wrath he killed many). . . . And there passed not five and fifty days before two of his sons killed him, and they fled into the mountains of Ararath, and Sarchedonus his son reigned in his stead. [Tobit i. 18—21.]

B.C.		A.M.
695	<p>3rd year of HOSHEA nearly completed.</p> <p>And the king of Assyria found conspiracy in Hoshea; for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year. [2 Kings xvii, 4.]</p>	3496
692	<p>Samaria besieged.</p> <p>And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it. . . . Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. [2 Kings xviii, 9; xvii, 5.]</p>	3499
690	<p>Samaria taken.</p> <p>FINAL CAPTIVITY OF ISRAEL.</p> <p>And at the end of three years they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken. . . . In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods. . . . Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. [2 Kings xviii, 10; xvii, 6—18.]</p>	3501

END OF THE KINGDOM OF ISRAEL.

JUDAH.

II. CHRON. XXXIII.—XXXVI. II. KINGS

B.C.		A.M.
681	<i>ESARHADDON king of Assyria.</i>	
666	MANASSEH. Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. [2 Chron. xxxiii. 1; 2 Kings xxi. 1.]	3525
611	AMON. Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jotbah. . . . And the servants of Amon conspired against him, and slew the king in his own house. And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead. [2 Chron. xxxiii. 21; 2 Kings xxi. 19—24.]	3580
609	JOSIAH. Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. [2 Chron. xxxiv. 1; 2 Kings xxii. 1.]	3582
592	The Temple repaired in the 18th year of JOSIAH. The Book of the Law found, and religious reforms instituted.	3599
585	<i>Eclipse of Thales. Astronomically fixed epoch date.</i>	
578	JOSIAH slain at Megiddo. In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him. [2 Chron. xxxv. 20; 2 Kings xxiii. 29].	3613
	JEHOAHAZ. Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. . . . And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; . . . And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there. [2 Chron. xxxvi. 2—4; 2 Kings xxiii. 31—34.]	

B.C.
578

JEHOIAKIM.

A.M.
3613

Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. [2 Chron. xxxvi. 5; 2 Kings xxiii. 36.]

In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. [2 Kings xxiv. 1.]

Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon. Nebuchadnezzar also carried of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon. [2 Chron. xxxvi. 6, 7.]

And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt. [2 Kings xxiv. 7.]

573 *NEBUCHADNEZZAR king of Babylon.*572 *Nebuchadnezzar's 1st year in Judea.*

[Both these regnal years are used by Jeremiah.]

Battle of Carchemish.

567

JEHOIACHIN.

3624

Jehoiachin was eighteen [or eight] years old when he began to reign, and he reigned in Jerusalem three months. . . . At that time the servants of

Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. [2 Chron. xxxvi. 9; 2 Kings xxiv. 8—11.]

566

THE GREAT CAPTIVITY.

3625

JEHOIACHIN carried captive.

And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the Lord, and made Zedekiah his brother king over Judah and Jerusalem. [2 Chron. xxxvi. 10.]

And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. 2 Kings xxiv. 12—17.]

This is the people whom Nebuchadnezzar carried away captive: in the seventh year three thousand Jews and three and twenty. [Jer. lii. 28.]

JUDAH. II. CHRON. XXXVI. II. KINGS XXIV. AND XXV.

B.C.		A.M.
566	<p>ZEDEKIAH.</p> <p>Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. [2 Chron. xxxvi, 11; 2 Kings xxiv. 18.]</p>	3625
557	<p>Jerusalem besieged by NEBUCHADNEZZAR.</p> <p>And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. [2 Kings xxv. 1.]</p>	3634
555	<p>Surrender of Jerusalem.</p> <p>And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden. [2 Kings xxv. 2—4.]</p>	3636
	DESTRUCTION OF JERUSALEM.	
	THE TEMPLE BURNT.	
	<p>And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years. [2 Chron. xxxvi. 19—21; 2 Kings xxv. 8—12.]</p> <p>Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, which served the king of Babylon, into Jerusalem. [Jer. lii. 12.]</p> <p>In the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred thirty and two persons. [Jer. lii. 29.]</p>	
550	<p>The Remnant removed.</p> <p>In the three and twentieth year of Nebuchadnezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons. [Jer. lii. 30.]</p>	3641

◆

END OF THE KINGDOM OF JUDAH.

THE RECORD IN THE BOOKS OF DANIEL, EZRA, NEHEMIAH,
HAGGAI, AND ZECHARIAH DEPENDENT ON POSITIVE
CONTEMPORARY HISTORY.

*New Arrangement of Events with Dates suggested by the researches
of the late Mr. J. W. Bosanquet.*

B.C. 513	CYRUS the Second, king of Babylon. DANIEL at Babylon. The Return under Zerubbabel. The building of the Temple stopped by Ahasuerus and suspended until the 2nd year of Darius.
505	BELSHAZZAR revolts ; reigns as king of Babylon.
497	Xerxes sent as vassal king of Egypt ; Palestine probably under his rule.
493	DARIUS (<i>Hystaspes</i>) finally subjugates Babylon. HAGGAI and ZECHARIAH prophesy.
491	The vassal kingdoms abolished and Palestine brought under the direct rule of Darius. The Rebuilding of the Temple continued.
485	XERXES king of Persia. The Temple Finished and Dedicated.
485	End of the Seventy Years' Desolation. The Return under EZRA. NEHEMIAH goes up to Jerusalem.

ALFRETON:
S. ROWBOTTOM AND SON,
1880.

Demy 8vo., Cloth Extra, 2/6.

BY THE SAME AUTHOR,

*The MYSTERY of the BIBLE DATES
SOLVED by the GREAT PYRAMID.*

BRETHREN who may desire to become further acquainted with the course of reasoning that first led the author to seek in Great Pyramid symbolism fixed data on which to found a system of sacred chronology will find the subject treated in progressive steps in this work; and although the identity of Cyrus the Persian with Xerxes, therein maintained, has been since found untenable, this does not invalidate the fact of the first year of Xerxes coinciding with the termination of the Seventy Years' Desolation of Jerusalem. The difficulties besetting this era would be, in fact, almost sufficient reason for maintaining the present system were it not that that system has become untenable at other and more definite points.

Of the at present accepted system, the late Mr. J. W. BOSANQUET wrote:—

“The common Bible Chronology, which still lingers on in Schools and Colleges, is based upon the manifest untruths—that Cyrus, the founder of the Persian Empire, and father of Cambyses king of Persia and Babylon, in conjunction with

“Darius, son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans,” took the throne of Babylon after a long siege in the year B.C. 538; that “Darius the Mede,” so called by Daniel, then reigned at Babylon for two years, organising the affairs of that kingdom, and dividing his great empire into 120 provinces, with Daniel as his chief minister; and that he was succeeded by Cyrus, who reigned over Babylon for seven years, from B.C. 536 to 530. . . . I have no hesitation in saying that this chronological arrangement is purely fictitious.”—*Transactions of the Society of Biblical Archæology*, Vol. V., part 1, page 226.

Professor PIAZZI SMYTH, F.R.S.E., F.R.A.S.,
Astronomer-Royal for Scotland, says, in his third
edition of *Our Inheritance in the Great Pyramid*:—

“The introduction of new reference events for the measures of the Great Pyramid already adopted, is, I need hardly say, perfectly competent for Mr. W. Rowbottom, or any one else who can bring forward better reasons for them, than what are produced for the older assumed events both in this, and other recent, Pyramid publications. But Mr. R. much strengthens his attempted reformation of those events by showing its complete application to an improved system of Biblical dates worked out by himself from the Scriptural text. This system neither agrees with the short chronology of Usher (hitherto often printed, though without authority, in many English Bibles), nor with the longer chronology of Hales, chiefly derived from the Septuagint text,—but comes between them; and further includes a most important inquiry as to who was the Cyrus of Scripture; *that* Cyrus having been a personage most highly approved by God, speaking through Daniel and other prophets—but yet a totally distinct individual in date from the ordinarily acknowledged Cyrus of Greek profane history.”



PRESS NOTICES.

"The received traditions of Freemasonry place the origin of the Fraternity at the building of King Solomon's Temple, and notwithstanding the fact that literal archæologists and iconoclasts deride this as pure fiction, others have not been deterred from finding an even earlier origin for the Craft, viz. : at the building of the Great Pyramid of Egypt. Not a few modern savants would persuade us that this wonderful structure was erected for divers weighty reasons, such as, for example, to monument a divine standard of weights and measures. Bro. Wm. Rowbottom is the latest interpreter of the meaning of the Pyramid, and he finds it to be a chronological monument, indicating events both past and future, and erected by the first organised Fraternity of Freemasons. He has stated his views, somewhat briefly, in a well-written work just published, entitled 'The Mystery of the Bible Dates solved by the Great Pyramid.' . . . This volume will interest Freemasons, and all students of the Bible. The coincidences to which it invites attention are certainly remarkable, and if they are only fancies, they are philosophic fancies, which lend a charm to the most remarkable edifice in the world, and one which is now attracting anew the attention of scientists, scholars, and Freemasons."—*The Keystone (Philadelphia)*, Sept. 14th, 1878.

"When the Great Pyramid was actually built may be still a matter of grave doubt, but we cannot accept the suggestions for many reasons, that it was either previous to or contemporaneous with the Tower of Babel. It may have had an astronomical import, and probably had, but we are much more inclined to see in it a witness of the old Egyptian mysteries. But when we have said all this we do not for one moment deny Bro. Rowbottom's abstract and concrete right to propound his own views, as he does ably and very clearly, and as opinions always widely differ in this world, and there are two sides to every question, much may be said *pro* and *con*. the very interesting subject he has broached in his recent work. We beg to call the attention of all Masonic students to it, as it will repay studious thought and careful perusal."—*Freemason*.

"Of recent years the 'Great Pyramid' has been most prominently brought before the reading public; and, to say the least, it is very remarkable that so many men of more than average intelligence have entered so enthusiastically into what we may term the science and literature of this wonderful monument of the long by-gone ages. There is

evidently an amazing amount of fascination in the studies connected with this, confessedly ancient and mystical structure; and if the students of its supposed scientific form and dimensions have not enlisted the cordial sympathy and concurrence of the masses, the failure is not due to lack of industry and zeal on their part. Mr. Rowbottom, the author of the small book before us, is an ardent advocate of those mysterious pyramid revelations of which we hear so much now-a-days; and has adopted, as his special department of study the vexed question of Bible Chronology. The subject is beset with immense difficulties; and, notwithstanding all the aid which recent discoveries have afforded, and all the important additional light which has been cast upon it by ancient Egyptian and Assyrian records, the chronology of Scripture is still in a very unsatisfactory state, and we fear is likely to remain so for some time to come. Mr. Rowbottom insists that the Bible narrative has been forced into a wrong place in history; that the present sacred chronology is altogether faulty and defective; and that, according to his system, based on certain pyramid dates, the text of Scripture and the events recorded will exactly correspond with the history of other nations at the points where they come in contact. Whatever we may think of the bases of his calculations, there can be no doubt whatever of the earnestness, and, we should add, the utility of the patient and laborious efforts he has made to reconcile and harmonize the dates of prominent and important events of the world's history, as they are narrated by sacred and profane writers. To all who sympathise with the author, the clear style, the honest purpose, and earnest convictions of his well-written book must be most acceptable."—*The Schoolmaster*.

"We find the book is full of interest to a certain class of Masonic enquirers, who cannot fail to be attracted both by the subject and the Author's method. We have very little doubt respecting the relations that once intimately existed between the Great Pyramid and those rites which, in addition to the study of Divine worship, inculcated the study and application of human science. Whether Mr. Piazzi Smyth and his followers have dropped upon a curious collection of coincidences, or whether a genuine key has been found, as Mr. Rowbottom claims, in Pyramid *data*, to the "mysteries" of Biblical chronology, readers of this volume who have time and inclination for the task of verification must determine for themselves."—*Derby Mercury*.

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