

**THE SCIENTIFIC CHRONOLOGY  
OF THE YEAR 1839, A SIGN OF  
THE NEAR APPROACH OF THE  
KINGDOM OF GOD. LUKE XXI. 31**

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The Scientific Chronology of the Year 1839, a Sign of the near Approach of the Kingdom of God.  
Luke XXI. 31 by William Cunninghame

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**WILLIAM CUNNINGHAME**

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THE  
SCIENTIFIC CHRONOLOGY  
OF THE YEAR  
**1839.**

(COMPUTED AS ENDING ON THE DAY AFTER THE VERNAL  
EQUINOCTIAL NEW MOON, APRIL 3D, 1840.)

A SIGN  
OF  
THE NEAR APPROACH  
OF  
THE KINGDOM OF GOD.

LUKE XXI. 31.

By WILLIAM CUNINGHAME, Esq.  
OF LAINSRAW, IN THE COUNTY OF Ayr.

"THE SAINTS OF THE MOST HIGH SHALL TAKE THE KINGDOM."  
DAN. VII. 18.

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## P R E F A C E.

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THE present Work is the last of a series on the Chronology of the Scriptures, which have occupied the Author since the beginning of the year 1834.

In the first of the series, on the Jubilean Chronology of the Seventh Trumpet of the Apocalypse, he established the fact, that the interval from the Exodus to the year 1792, which had, in his former writings, been fixed as the era of the Seventh Trumpet, and the termination of the 2300 and 1260 years of Daniel, is measured by the period of 70 Jubilees, or 3430 years; and he also gave some account of the remarkable discoveries of Mons. Chesaux, that these two great periods of Prophecy are Cycles in Astronomy, and their difference 1040 years, the most perfect of Cycles.

I may here observe that these periods are marked by other characters, distinguishing them from common numbers. The 2300 years are the centurial multiple of the first three trinal fractions  $3 + 7 + 13 = 23$ : and thus divided, we have from B. C. 509, the beginning of the 2300 years, to the death of the Emperor Commodus, A. C. 192, the period of 700 years. Thence, 1300 years bring us to 1492, the date of the discovery of the West Indies by Columbus, and 300 years more to 1792. Again, if we add to the 2300 years, the difference between Daniel's 1260 and 1335 years = 75, we get the number of 2375 years, or the Metonic Cycle of 19, multiplied by the

cube of 5 = 125,\* and adding 1 year, it becomes the Cycle of 2376 years, the measure of period 54 in the following Table. (See p. 33.) Moreover, 2300 years is the only centurial number, which is an original Cycle in Astronomy, for though we have a Cycle of 5200 years, it is only as the multiple of the perfect one of 1040 by 5.

The number 1260 is remarkable, as being 7, the week of years, multiplied by 12, and again by 15, and  $1260 \times 4$  is equal to 5040, or 35 squares of 12. This great period of  $1260 \times 4 = 5040$  years, is, moreover, the measure of the following Mundane ages:—

1. From the death of Lamech, B. C. 3252, to the French Revolution of 1789.

2. From the death of Methuselah, B. C. 3223, to the evacuation of France by the allied armies, 1818.

3. From the penultimate year of the Antediluvian world, when the Ark was finished, (as it must have taken 1 year to store it with provisions, and arrange all things within,) B. C. 3219, to the end of Daniel's 1290 years in 1822.

4. From the Deluge, B. C. 3217, to the accession of Charles X. of France, (149 Jubilees, or 7301 years from Creation,) 1824.

5. From the birth of Arphaxad, B. C. 3215, to the election of the last Protestant Parliament of England, 1826.

The object of the second of the series of Works above referred to, was to establish the Chronology of the whole period from the Exodus to the destruction of Jerusalem by the Romans; and in the Preface, a summary of it was carried up to Creation, which was placed, as in my present Tables, in B. C.

\* These facts appear to prove unanswerably, that the 1260 and 2300 years are not to be separated from each other, as they are by those writers on Prophecy, who make them terminate at different points of time. But in that case, the 75 years added, not only deprives the 1260 years, now become 1335, of their Astronomical character, but they also do not become a component part of any other period bearing this character; whereas, if added to the 2300 years, the whole period of 2375, though not a Cycle in Astronomy, preserves its Astronomical features of character, by becoming 125 Metonic Cycles.



5478. In this Work also, an error of 2 years in Dr Hales' date of the destruction of Jerusalem by Nebuchadnezzar, B. C. 586, was rectified, and that event restored to its true date, as previously given by Prideaux, B. C. 588, and a countervailing error of 2 years, in the reigns of the kings of Judah, having been detected, the times of the whole period from the Exodus, B. C. 1639, to the taking of Jerusalem, A. C. 70, were laid down in Tables wherein the birth of Christ was placed in the year B. C. 4, in deference to the common opinion of Chronologers; but a suspicion was expressed in the Preface, that its true date was in the year B. C. 3, a year later.

In the third Work, the Fulness of the Times, various series of Jubilees were established connecting the earliest with the intermediate and later ages. In the 3d Chapter, I discussed the whole question respecting the date of the birth of Christ; and on evidence which has since received aid from various unexpected quarters, I fixed it in B. C. 3. In the Appendix, I reviewed the Sacred Chronology of Mr Clinton's *Fasti Hellenici*, and stated my reasons for rejecting that part of it which rests on the generations of the Patriarchs in the Hebrew text, and also his date of the destruction of Jerusalem, B. C. 587. The Supplement was on the Chronology of the year 1836 as a great era, which it has proved to be in the Church, by the publication of the English Liturgy and the establishment of worship in Hebrew, which may be viewed as a sign of the termination of the dispensation of the Gentiles. The Supplementary Dissertation of the same Work, contains a Review of the Controversy, respecting the date of the Nativity of Christ, and an inquiry into the Chronology of Josephus, with a complete analysis of his system, showing that his Works contain a carefully veiled Chronology obscured and corrupted by fraud, but, when brought to light, differing from that contained in my Tables only the period of 6 years in the generation of Lamech. The era of Creation in the hidden Chronology of the learned Jew, is; therefore, B. C. 5472, being 6 years less than that which is established in my Works, B. C. 5478.

Of my Fulness of the Times a second and corrected edition has since been published, with a Preface containing new evidence of the Scientific structure of the Sacred Chronology, from which there are large extracts in the first Section of the present Work. The Preface has also been published separately for the sake of the purchasers of the first edition.

The fourth Work is my Synopsis of Chronology from Creation to the year 1837, with a Discourse on the Astronomical principles of the Sacred Times. The fifth and last is the Septuagint and Hebrew Chronologies, tried by their internal Scientific evidence, and on the great Periods which terminate in the year 1838.

The Tract, now sent forth, may probably fall into the hands of some who have not seen my Works above-mentioned; it is therefore necessary, for their information, that I should enter into these details; and also that I should mention, that the Chronology which is adopted by me in all these works, is founded on the Greek text of the Seventy, and not that of our Hebrew Bibles, which is followed by the English translators.

My reasons for originally receiving the Septuagint Chronology as the truth of God, and rejecting the Hebrew, are to be found in the foregoing treatises. But as very few persons are aware of the fact, *that we did not receive the present Hebrew text from the Church of God at all, but from the enemies of Christ and his Church, the unbelieving Jews of the third and fourth centuries*; moreover, as it is impossible that the real merits of this important question should be too extensively made known, I shall here insert from the Preface to my Tracts on the Septuagint and Hebrew Chronologies, and on the great Periods which expire in 1838, a summary of the whole argument in favour of the Greek and against the Hebrew Chronology,—and although, to those who possess my former Works, this recapitulation may seem unnecessary and tedious, I request they will bear with it, as well as with the details already given, for the sake of those readers of the present Work, who may never have seen any of the former:—

“ The question respecting the Chronology, resolves itself, as was stated by Bishop Stillingfleet, nearly two centuries ago, into a very narrow space. ‘ The whole controversy concerning this part of the Chronology of the world, (viz. from the Deluge to Abraham,) comes at last to this : Whether it be more probable that the Jews, who lived under the Second Temple, (who were then the trustees, to whom were committed the *oracles of God*,) whom the LXX. followed in their version, had the true reading, or the Talmudic Jews, after their dispersion and banishment from their country, when they were discarded by God himself from being his people, when he broke up house among them at the destruction of Jerusalem and the Temple.’\* ”

“ We possess two copies of the Old Testament, the Greek and Hebrew. The former was received by us from the primitive apostolic Churches, wherein it was constantly used, and in whose assemblies it was publicly read. The latter was not in hands of the primitive apostolic Churches at all, nor was the Hebrew tongue known or studied by any of the primitive bishops till the time of Origen in the third century. There can be no question, indeed, that the Apostles themselves had the Hebrew text ; but after their time, including at least a period of a century and a half to the age of Origen, it was in the exclusive custody of the Jews, who had rejected and crucified the Messiah, and were the most virulent enemies of his Church, and from them it was received by the Church in the third and fourth centuries.

“ There are two passages in the Septuagint that require correction, viz., Gen. xi. 32. which now agrees with the Hebrew in making Terah die at the age of 205 instead of 145, and for the reasons which have been stated elsewhere,† the last is the true and original reading; the other is, 1 Kings vi. 1. which contains the number of 480 years, as the length of the period from the Exodus to the foundation of the Temple,‡

\* *Origines Sæcræ*, vol. ii. p. 150.

† See *iny Fulness of the Times*, p. 35.

‡ In our copies of the LXX. the number is 440 years; but Holmes, in his