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[01] – 7000 Years; Short

The 7 days of Genesis & 7,000 years old earth view (Ps. 90:4, II Pet. 3:8)), have you heard this?

For instance (summary):

In Matthew 13, Jesus gives several related parables, about the work of a laborer, sowing in the field and then reaping. According to Holy scripture, the workweek is six days long, with one of rest at the end (Exodus 20:8-11; &c). Therein, the 'field' is identified with the "world", and the sowing of the gospel seed for those six days. The harvest is the end, but notice in St. Matthew 13:35, that Jesus speaks about the parable representing something keep secret from the beginning of the world. Isn't Jesus connecting the sowing of the seed, from Genesis 3:15, unto the end of the world, the 6 cosmic days with the Lord, Psalms 90:4; II Peter 3:8?

For instance,

Day 1 - Light, (Adam sinned, world in darkness, but Jesus gave the Gospel light) connect to Genesis 3:15; 2 Corinthians 4:4-6; 1,000 years (of Adam, dies short of 'the day' (930 years old; Genesis 2:17, 5:5))

Day 2 - Heavenly waters separated from earthly waters, as Noah and Abraham continue with the gospel (Galatians 3:6-8), as Abraham was to be made a distinct heavenly minded peoples (Genesis 15:18, 18:18, waters, Revelation 17:5), 2nd 1,000 years

Day 3 - Grass, Herbs, Trees (with seed in itself), Moses and Israel take up the Gospel, the Tree of a nation is rooted (Hebrews 4:2,6; Acts 7:38], and among the grass (Psalms 103:15; Isaiah 51:12; 1 Peter 1:24), that Nation of the line of Abraham, was brought forth from out of Egypt (a symbol of the earth [worldliness]), and Israel, was to be a fruit bearing Tree (Luke 13:6-7; John 1:48-50; Romans 11:17,24), whose seed (the Gospel and Christ; Genesis 3:15) was in itself. 3rd 1,000 years.

Day 4 - Sun, Moon, Stars - The Sun of Righteousness, Jesus Christ appears, shining among the apostles, disciples, and Church reflecting His glory (Malachi 4:2; John 1:7-9, 8:12; Revelation 1:16), 4th 1,000 years

Day 5 - Beasts from the Waters, life abundantly appears, Leviathan of the seas - The gospel goes forward into all the nations (Matthew 28:19; Mark 13:10, 16:15; Acts 1:8; Colossians 1:23,27), the Beast of the sea (Revelation 13:1-2) arises. 5th 1,000 years.

Day 6 - Beast of the Earth, perfect man, and the marriage take place - The gospel completes its mission (Revelation 10:7) in the 6th day, as God and Jesus were "finished" in the 6th day, the beast of the earth

(Revelation 13:11~) arises, 6th 1,000 years unto today. Man restored to perfection through the Gospel (Revelation 14:6-12). Jesus is marrying in Heaven right now to His kingdom (Daniel 7:31-14; Isaiah 62:4-5)

Day 7 - God rested from all His work - the Final 1,000, God's people in atonement with God, at rest from this earth, and the land rests.

In Isaiah, read, Isaiah 46:9-10. God told us the end from the beginning, just as He said in Matthew 13:35.

Have you seen this in the historical teachings of the Ante-Nicene?

[02] – 7000 Years; Long

The Everlasting Gospel:

A Sower went forth to Sow...

And he spake many things unto them **in parables**, saying, Behold, **a sower went forth to sow**; Matthew 13:3

What are the Scriptures speaking about? The Gospel, that sweet Mystery, and The Kingdom of Heaven thereof:

He answered and said unto them, Because it is given unto you to know **the mysteries of the kingdom of heaven**, but to them it is not given. Matthew 13:11

Another parable put he forth unto them, saying, **The kingdom of heaven** is likened unto a man which sowed good seed in his field: Matthew 13:24

Many have desired to hear what ye are about to hear today, to see what ye see today, and to know what ye shall know hereafter:

For verily I say unto you, **That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.** Matthew 13:17

Who is the Sower? It is Jesus Christ:

He answered and said unto them, **He that soweth the good seed is the Son of man**; Matthew 13:37

What is the Field? It is the world:

The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*; Matthew 13:38

What is the purpose of the sowing? To reap a Harvest:

Let both grow together **until the harvest: and in the time of harvest** I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. Matthew 13:30

When is the Harvest? At the end of the world:

The enemy that sowed them is the devil; **the harvest is the end of the world;** and the reapers are the angels. Matthew 13:39

What is Harvested? The souls/persons of men:

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first **the tares**, and bind them in bundles to burn them: but **gather the wheat into my barn**. Matthew 13:30

The field is the world; the **good seed are the children of the kingdom;** but **the tares are the children of the wicked one;** Matthew 13:38

The Son of man shall send forth his angels, and they shall **gather** out of his kingdom all things that offend, and them which do iniquity; Matthew 13:41

But this is a parable, that includes not merely the end of the world, but even those things that had been kept secret/hidden from the foundation of it:

That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; **I will utter things which have been kept secret from the foundation of the world.** Matthew 13:35

Therefore, there was a cycle of 6 sowing, a reaping, and the 7th was to be the Sabbath of rest, yes?

And **six** years thou shalt **sow thy land**, and shalt **gather in the fruits thereof**: Exodus 23:10

But **the seventh year thou shalt let it rest and lie still**; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard. Exodus 23:11

Six years thou shalt **sow thy field**, and **six** years thou shalt prune thy vineyard, and **gather in the fruit thereof**; Leviticus 25:3

But in **the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.** Leviticus 25:4

The Everlasting Gospel. What is it?

And **without controversy great is the mystery of godliness: God was manifest in the flesh,** justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Timothy 3:16

Now to him that is of power to stablish you according to **my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,** Romans 16:25

And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known **the mystery of the gospel,** Ephesians 6:19

But in the days of the voice of the seventh angel, when he shall begin to sound, **the mystery of God should be finished,** as he hath declared to his servants the prophets. Revelation 10:7

To whom God would make known what *is* **the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:** Colossians 1:27

The 7th Day is the time when God and man are to be in atonement!

The Gospel itself teaches it! Creation teaches it!

Notice...

The same Everlasting Gospel as is preached in **Revelation 14:6-7**, is the same Gospel as given in **Genesis 3:15**, preached by Noah [**1 Peter 1:11-12, 3:18-20**], and as given unto Abraham [**Galatians 3:6-8**] and Israel [**the peoples, that church in the wilderness; Hebrews 4:2,6; Acts 7:38**], Isaiah [**Isaiah 52:7; Romans 10:16**] and Nahum [**Nahum 1:15**], all long gone, but the Gospel was still preached unto them [**1 Peter 4:6**].

And I saw another angel fly in the midst of heaven, having **the everlasting gospel** to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Revelation 14:6

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. Revelation 14:7

Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 1 Peter 1:11

Unto whom **it was revealed, that not unto themselves, but unto us they did minister the things,** which are now reported unto you by them that have **preached the gospel unto you** with the Holy Ghost sent down from heaven; which things the angels desire to look into. 1 Peter 1:12

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God,

being put to death in the flesh, but quickened by the Spirit: 1 Peter 3:18

By which also he went and **preached** unto the spirits in prison; 1 Peter 3:19

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, **eight souls were saved** by water. 1 Peter 3:20

Even as Abraham believed God, and it was accounted to him for righteousness. Galatians 3:6

Know ye therefore that they which are of faith, the same are the children of Abraham. Galatians 3:7

And the scripture, foreseeing that God would justify the heathen through faith, **preached before the gospel unto Abraham**, *saying*, In thee shall all nations be blessed. Galatians 3:8

How beautiful upon the mountains are the feet of him that **bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation**; that saith unto Zion, Thy God reigneth! Isaiah 52:7

But they have not all obeyed **the gospel**. For Esaias saith, **Lord, who hath believed our report?** Romans 10:16

Behold upon the mountains the feet of him that **bringeth good tidings, that publisheth peace!** O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off. Nahum 1:15

For for this cause was **the gospel preached also to them that are dead**, that they might be judged according to men in the flesh, but live according to God in the spirit. 1 Peter 4:6

Go to Creation and look at the days again, and this time see the 7,000 year pattern there in relationship to the Everlasting Gospel itself!

Before beginning this, let it be made most clear that the events of Genesis 1-2 are literal, taking place as it is written, and the days thereof, are 6 consecutive literal 24hr days with evening and morning each and ending in the 7th.

Day time is 12 hours, and so too the night, for the Day is divided into light and darkness:

Jesus answered, Are there not **twelve hours in the day**? If any man walk in the day, he stumbleth not, because he seeth the light of this world. John 11:9

And God saw the light, that *it was* good: and God **divided the light from the darkness**. Genesis 1:4

And **God called the light Day**, and **the darkness he called Night**. And **the evening and the morning were the first day**. Genesis 1:5

However, there is much more in these literal days, which demonstrate for us a far grander picture

of the plan of salvation, even as the events of history which took place in the lives of Abraham and Isaac, and others throughout the Scripture, truly they also demonstrate in miniature a far greater reality. For Peter, Paul and John speak of these things in the context of Genesis. Notice with me please...

A DAY WITH THE LORD IS AS A 1000 YEARS

Now, I show another mystery... in the Light of Genesis, the Glorious Gospel...

The real literal days of Creation, but now seen in something far greater...

What happened in the 1st Day of Genesis?

1st Day - God said, "**Let there be Light...**" [Genesis 1:3], and separated the light from the darkness, and this also calling us out of darkness into his Light, and so that the children of the Day and of the Night may be made manifest [1 Thessalonians 5:5].

But let us look in the Days with the Lord, even as a thousand years [2 Peter 3:1-18, especially vs 8] ...

But, beloved, **be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.** 2 Peter 3:8

Since it is written that a day with the Lord is as a thousand years, then:

What happened in the First day "with" God?

In the first 1,000 Years, after the fall of Adam [for Adam lived just short of the full day "with" God, Genesis 5:5, 2:17], in Genesis 3:15 we see the Everlasting Gospel go forward. ... "**And God said, Let there be light: and there was light.**" [Genesis 1:3];

What Light went forward in the first 1,000 years?

It was verily:

"...the light of the glorious gospel of Christ, who is the image of God... For God, who commanded the light to shine out of darkness, hath shined in our hearts, to [give] the light of the knowledge of the glory of God in the face of Jesus Christ." [2 Corinthians 4:4-6] shone forth with blazing power to save...

And **I will** put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Genesis 3:15

And God said, Let there be light: and there was light. Genesis 1:3

In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 2 Corinthians 4:4

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 2 Corinthians 4:5

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Corinthians 4:6

The 2nd Day - God said, "**Let there be a firmament in the midst of the waters, and let it divide the waters from the waters....divided the waters which [were] under the firmament from the waters which [were] above the firmament...**" [Genesis 1:6-7]

In the Second 1,000 years, in the times of Abraham, the Gospel was made known unto him [Galatians 3:6-8], and so God called out a person who was to become **a great nation, a multitude, a nation** in whom all the earth would be blessed [Genesis 15:4-6, 18:18], calling Him and his out from Ur [Babylon], for "**...The waters...are peoples, and multitudes, and nations, and tongues.**" [Revelation 17:5], and God separated the waters, A Heavenly body of waters, from the earthly body of waters, a heavenly [spiritual] peoples, from the earthly [carnal] peoples [Acts 7:2-5], and placed a space between them, and open division, clear, and without mixture, and from this Abraham would the seed come [Genesis 15:5, 18]...

Even as Abraham believed God, and it was accounted to him for righteousness. Galatians 3:6

Know ye therefore that they which are of faith, the same are the children of Abraham. Galatians 3:7

And the scripture, foreseeing that God would justify the heathen through faith, **preached before the gospel unto Abraham, saying**, In thee shall all nations be blessed. Galatians 3:8

And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. Genesis 15:4

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. Genesis 15:5

And he believed in the LORD; and he counted it to him for righteousness. Genesis 15:6

And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, Acts 7:2

And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Acts 7:3

Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. Acts 7:4

And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child. Acts 7:5

In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given

this land, from the river of Egypt unto the great river, the river Euphrates: Genesis 15:18

Seeing that **Abraham shall surely become a great and mighty nation**, and all the nations of the earth shall be blessed in him? Genesis 18:18

And he saith unto me, **The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.** Revelation 17:5

The Third Day - God said, "**Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth: and it was so.**" [Genesis 1:11]

In the Third 1,000 years, in the time of Moses, the same Gospel was also preached [**Hebrews 4:2,6; Acts 7:38**], and among the grass [**Psalms 103:15; Isaiah 51:12; 1 Peter 1:24**], that Nation of the line of Abraham, was brought forth from out of Egypt [**a symbol of the earth [worldliness]**], and Israel, was to be a fruit bearing Tree [**Luke 13:6-7; John 1:48-50; Romans 11:17,24, etc**], whose seed [**the Gospel and Christ; Genesis 3:15**] was in itself, came forth to bear much fruit...

For **unto us was the gospel preached, as well as unto them:** but the word preached did not profit them, not being mixed with faith in them that heard *it*. Hebrews 4:2

Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Hebrews 4:6

This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us: Acts 7:38

As for man, his days are as grass: as a flower of the field, so he flourisheth. Psalms 103:15

I, *even I, am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of **the son of man which shall be made as grass;** Isaiah 51:12

For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 1 Peter 1:24

He spake also this parable; **A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon,** and found none. Luke 13:6

Then said he unto the dresser of his vineyard, Behold, these three years **I come seeking fruit on this fig tree,** and find none: cut it down; why cumbereth it the ground? Luke 13:7

Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under **the fig tree,** I saw thee. John 1:48

Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. John 1:49

Jesus answered and said unto him, Because I said unto thee, I saw thee under **the fig tree,** believest thou? thou shalt see greater things than these. John 1:50

And if some of the branches be broken off, and thou, being a **wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;** Romans 11:17

For if thou wert cut out of the olive tree which is wild by nature, and **wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?** Romans 11:24

The Fourth Day - God said, "**Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: ... let them be for lights in the firmament of the heaven to give light upon the earth... And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also.**", thus the Sun, Moon and stars shone forth...

In the Fourth 1,000 years, The Seed Himself, Christ Jesus [**Galatians 3:16**], the glorious light of the Gospel [**2 Corinthians 4:4-6**], the **Sun of Righteousness** arose [**Malachi 4:2**], the blazing True Light [**John 1:7-9, 8:12; Revelation 1:16**] and was born into the world [**Luke 3; Revelation 12:2-5**], and the moon [**the lesser light, like John the Baptist [John 1:6-8,15, 5:35]**, and the scriptures [**Psalms 119:105; John 5:39; Luke 24:27; etc**]] reflected His glory, and the true and unwandering stars shone to magnify Him [**His people; Proverbs 4:18; Matthew 5:14; Revelation 1:6, etc; John, James, Peter, Paul, Apostles, Disciples, martyrs, saints, remnant; etc**] each lighting the earth with their light, the lesser lights in submission to the Greater [**John 1:4-9**].

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to **thy seed, which is Christ.** Galatians 3:16

In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 2 Corinthians 4:4

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 2 Corinthians 4:5

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to **give the light of the knowledge of the glory of God in the face of Jesus Christ.** 2 Corinthians 4:6

But unto you that fear my name shall **the Sun of righteousness arise with healing in his wings;** and ye shall go forth, and grow up as calves of the stall. Malachi 4:2

The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, Luke 4:18

Jesus is the True Light, which lighteth every candle:

[That] was **the true Light, which lighteth every man** that cometh into the world. John 1:9

Then spake Jesus again unto them, saying, **I am the light of the world:** he that followeth me

shall not walk in darkness, but shall have the light of life. John 8:12

And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and **his countenance was as the sun shineth in his strength.** Revelation 1:16

The Messenger/Prophet of the Lord [like John the Baptist, or us] is always the lesser light, testifying to the Greater [Jesus]:

There was **a man sent from God, whose name [was] John.** John 1:6

The same came for **a witness, to bear witness of the Light,** that all [men] through him might believe. John 1:7

He was not that Light, **but [was sent] to bear witness of that Light.** John 1:8

John bare witness of him, and cried, saying, **This was he of whom I spake,** He that cometh after me is preferred before me: for he was before me. John 1:15

He was a burning and a shining light: and ye were willing for a season to rejoice in his light. John 5:35

But **the path of the just is as the shining light,** that shineth more and more unto the perfect day. Proverbs 4:18

Ye are the light of the world. A city that is set on an hill cannot be hid. Mathew 5:14

The Bible itself [OT and NT, the Law and the Prophets] is also the lesser light to point unto Jesus:

NUN. **Thy word [is] a lamp** unto my feet, and **a light** unto my path. Psalms 119:105

Search **the scriptures;** for in them ye think ye have eternal life: and **they are they which testify of me.** John 5:39

And **beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.** Luke 24:27

All prophets/messengers must be tested by what is written in Scripture:

And the spirits of the prophets **are subject** to the prophets. 1 Corinthians 14:32

Howbeit when he, **the Spirit of truth,** is come, he will **guide you into** all truth: for **he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak:** and he will shew you things to come. John 16:13

To the law and to the testimony: if they speak not according to this word, [it is] because [there is] no light in them. Isaiah 8:20

The Fifth Day [shortened] - God brought forth life from the waters and they were told to be fruitful and multiply...

In the Fifth 1,000 years, the waters of life, bring life, and multiplies and were fruitful, the Everlasting Gospel begins to spread to the whole inhabited world, every Nation... to every Creature [**Matthew 28:19; Mark 13:10, 16:15; Acts 1:8; Colossians 1:23,27, to Jew and Gentile**] and continues to fill the earth...

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Matthew 28:29

And **the gospel must first be published among all nations**. Mark 13:10

And he said unto them, **Go ye into all the world, and preach the gospel to every creature**. Mark 16:15

But ye shall receive power, after that the Holy Ghost is come upon you: and **ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth**. Acts 1:8

If ye continue in the faith grounded and settled, and *be* not moved away from **the hope of the gospel**, which ye have heard, *and* which **was preached to every creature which is under heaven**; whereof I Paul am made a minister; Colossians 1:23

To whom God would make known what *is* the riches of **the glory of this mystery among the Gentiles**; which is Christ in you, the hope of glory: Colossians 1:27

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. John 4:14

[See also Exodus 17:6; Psalms 114:8; 1 Corinthians 10:4; Jeremiah 2:13; John 4:11, 7:38; Revelation 21:6, 22:1,17, etc]

...and the "Living Water"...

"... he would have given thee living water." John 4:10;p

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. John 7:38

And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 1 Corinthians 10:4

The Beast of the Sea [Papacy], arose in the 5th 1,000 years: Revelation 13:1 KJB

The 6th Day - God made perfect and sinless man, man in His own image, and a marriage... [shortened]

In the Sixth 1,000 years, mankind created in perfection, we shall see what the Everlasting Gospel of God, Divinity combined mysteriously with Humanity, what God, Christ, who is without sin can do in sinful human flesh... God recreates His image in us, “**I will...**” in fulfillment of His promises [**Genesis 3:15; Jeremiah 31:31-34; Ezekiel 36:23-38, 37:23-28; 2 Corinthians 3:3; Hebrews 8:8-12, 10:16**], He shall have the final Generation... the Harvest of Life, and the Marriage [**Luke 12:36**]... and the “**...mystery of God should be finished...**” [**Revelation 10:7**], Jesus is the “**...author and finisher of our faith...**” [**Hebrews 12:2**], the Alpha and Omega, the Beginning and the Ending, the First and the Last...

And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Luke 12:36

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. Revelation 12:17

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. Revelation 10:7

Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Hebrews 12:2

The Beast of the Earth, arose in the 6th 1,000 years, Revelation 13:11 KJB.

Notice that in the sixth day, there was a marriage, see Daniel 7:13-14; Luke 12:36; Isaiah 62:1-5

Notice, also Psalms 90:4 [and 2 Peter 3:8 KJB] again, and see not only that a “day with the LORD” is 1,000 years, but it also says, “and” “as a watch in the night”.

When Adam sinned, darkness fell upon this world, and therefore, there are 4 Watches in the Nighttime: Mark 6:48, thus each watch is also 1,000 years, thus from Adam to Jesus is again, 4,000 years, and then it is daytime, the Sun of Righteousness arises with healing in His wings, Malachi 4:2, etc. Thus there were only “2” working days left, and even satan knew it. For he must study prophecy also [see SoP/ToJ], see Revelation 12:12, 14:15; Matthew 8:29 KJB

“... When God's **written word** was given, **Satan studied the prophecies of the Saviour's advent**. From generation to generation he worked to blind the people to these prophecies, that they might reject Christ at His coming. {DA 115.1} ...”

“... **Satan** has come down in great wrath, **knowing** that he hath but **a short time in which to work**. He will work with all deceivableness and unrighteousness. Those who in their past experience have had great light, but have not cherished that light nor purified their souls by obeying the truth, will meet with great loss. {20MR 175.5} ...”

“... When God's written word was given through the Hebrew prophets, Satan studied with diligence the messages concerning the Messiah. Carefully he traced the words that outlined with unmistakable clearness Christ's work among men as a suffering sacrifice and as a conquering king. In the parchment rolls of the Old Testament Scriptures he read that the One who was to

appear was to be "brought as a lamb to the slaughter," "His visage . . . so marred more than any man, and His form more than the sons of men." Isaiah 53:7; 52:14. The promised Saviour of humanity was to be "despised and rejected of men; a man of sorrows, and acquainted with grief; . . . smitten of God, and afflicted;" yet He was also to exercise His mighty power in order to "judge the poor of the people." He was to "save the children of the needy," and "break in pieces the oppressor." Isaiah 53:3, 4; Psalm 72:4. These prophecies caused Satan to fear and tremble; yet he relinquished not his purpose to thwart, if possible, the merciful provisions of Jehovah for the redemption of the lost race. He determined to blind the eyes of the people, so far as might be possible, to the real significance of the Messianic prophecies, [687] in order to prepare the way for the rejection of Christ at His coming. {PK 686.1} ..." - Prophets And Kings (1917); page 686.1

[Just do a small search for the words, "but a short time" in the SoP/ToJ for more references.]

However, both Peter, Paul, John etc knew this also., see 2 Thessalonians 2:3; the phrase the "last days" [refer to the last "2" days of the great cosmic week with the LORD [ie, BC 4 to today] , and the final "Day of the LORD", being the 7th.], see Acts 2:17; 2 Timothy 3:1; 2 Peter 3:3, which is why the disciples could speak of the "last days" 2,000 years ago, and it not be a mistake, nor error.

The 7th Day God rested...

The Seventh 1,000 years, all of saved humanity, is in atonement with God in Heaven... in rest...

Revelation 1:10, Hebrews 12:2; Psalms 90:4; Mark 6:48; Isaiah 46:9-10 [Declaring the End from the Beginning ... In the beginning Genesis 1:1 KJB]

The 7th Day, begins on earth, for the "dark" part of the day begins each new day, the "evening" portion, see Genesis 1, thus, since there is "no night" in heaven, it is then everlasting Day, which is the "rest" of the 7th Day [double entendre], see John 9:4; Revelation 21:25, 22:5

[03] – Short Names List, with Links

Epistle of Barnabas (between 70–132 BC) (Apocryphal; Pseudopigraphical, from the forgery, known as the 'Codex Sinaiticus') - page 146 -

<https://books.google.com/books?id=fyUMAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

Bardesanes (a (gnostic) Syrian Astronomer) (born 11 July 154) - Columnn 614 (lefthand side)

-
<https://books.google.com/books?id=49hjztGu5UwC&printsec=frontcover#v=onepage&q&f=false>

Sextus Julius Africanus (c. 160 – c. 240) - pages 130-131 - <https://books.google.co.zw/books?id=F-5YAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

pages 136-138, selected portions - <https://books.google.co.zw/books?id=F->

[5YAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false](https://books.google.com/books?id=6-1YAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false)

Hippolytus of Rome (170 – 235 AD) - page 179 - <https://books.google.com/books?id=6-1YAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

Origen (of Alexandria; a gnostic) (c. 184 – c. 253) - page 404 - https://books.google.com/books?id=7_7a5aqz3osC&printsec=frontcover#v=onepage&q&f=false

Irenaeus (died about 202) - page 557 - <https://books.google.com/books?id=fyUMAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>
page 558 - <https://books.google.com/books?id=fyUMAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

Cyprian of Carthage (c. 200 – September 14, 258 AD) - page 52,69. - <https://books.google.com/books?id=EcA7AAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

Commodianus (AD 250) - pages 451,474 (respectively) - <https://books.google.com/books?id=xN8IAQAIAAJ&printsec=frontcover#v=onepage&q&f=false>

Lactantius (c. 250 – c. 325) - pages 460-461. - <https://books.google.com/books?id=GIJPAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

Victorinus of Pettau (died 303 or 304) - pages 342,343 (respectively) - <https://books.google.com/books?id=h3PYAAAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

Julius Firmicus Maternus (lived in 306 to 337 AD) - page 109 [PDF 133] - <https://scholarship.rice.edu/bitstream/handle/1911/89943/RICE0978.pdf>
page 66 - <https://archive.org/stream/deerroreprofanar00firm#page/66/mode/1up>

Methodius (died c. 311) - pages 105.2-106.4 - <https://archive.org/details/completetestimon00andr/page/105>
page 81 - <https://books.google.com/books?id=tsIFAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>
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Hilary of Poitiers (c. 310 – c. 367) - page 186 -

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Jerome (Hieronymus) (27 March 347 – 30 September 420) - page 153 -

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Sulpitius Severus (c. 363 – c. 425) - page 71 -

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Apostolic Constitutions (375 to 380 AD) - pages 317-318 (PDF 337-338) -

[http://www.documentacatholicaomnia.eu/03d/1819-](http://www.documentacatholicaomnia.eu/03d/1819-1893,_Schaff._Philip,_1_Vol_07_Fathers_Of_The_Third_And_Fourth_Centuries,_EN.pdf)

[1893,_Schaff._Philip,_1_Vol_07_Fathers_Of_The_Third_And_Fourth_Centuries,_EN.pdf](http://www.documentacatholicaomnia.eu/03d/1819-1893,_Schaff._Philip,_1_Vol_07_Fathers_Of_The_Third_And_Fourth_Centuries,_EN.pdf)

Gaudentius of Brescia (Brixienis) (Bishop from 387 until 410) - pages 202-203. -

<https://books.google.com/books?id=-pYCAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false>

pages 96,97, paragraphs 14-16, lines 137-140, 148-154 -

<https://books.google.com/books?id=13AOAQAIAAJ&printsec=frontcover#v=onepage&q&f=false>

also

Tyconius (also spelled Tyconius or Tychonius) (active 370–390 AD) - page 56; lines 13-14 -

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page 61; lines 30-33 -

<https://archive.org/stream/bookofrulesoftyc00ticouoft#page/n188/mode/1up>

Augustine of Hippo (13 November 354 – 28 August 430) - page 426 -

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also

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Pirke De Rabbi Eliezer, Midrash (c.630 - c.1030 CE) -

<https://www.sefaria.org/sheets/3930?embed=1>

The 'venerable' Bede (672/3 – 26 May 735) - pages 39-41 -

<https://books.google.com/books?id=yFsw-Vaup6sC&printsec=frontcover#v=onepage&q&f=false>

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"The Persian writer/philosopher" (Syriac) [name unknown; unknown year] - page 67 -

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Rabbi Abraham Ibn Ezra (1089–c.1167) - page vii -

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Moses ben Maimonides (RaMBaM) (AD 1135 or 1138 - December 12, 1204) -

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David Gans (aka: "Rabbi" Dovid Solomon Ganz, David ben Shelomoh Gans (though never actually became a Rabbi) (Jewish Chronicler, Mathematician, Historian, Astronomer, etc.) (1541-1613) -

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The Summa Theologica of St. Thomas Aquinas

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Edwin Poots (born 27 April 1965), is a Northern Ireland politician. He is a member of the Democratic Unionist Party and is a Member of the Legislative Assembly for Lagan Valley. (still living) - Are Religious Politicians "nutters"? by William Crawley | 13:19 UK time, Sunday, 2 December 2007 - http://www.bbc.co.uk/blogs/ni/2007/12/are_religious_politicians_nutt.html

Chabad.org (accessed 2018) - http://www.chabad.org/library/article_cdo/aid/607585/jewish/Significance-of-the-year-6000.htm

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[05] – Full Names & Quotes & Reference List, with Links

Epistle of Barnabus (between 70–132 BC) (Apocryphal; Pseudopigraphical, from the forgery, known as the 'Codex Sinaiticus') -

"... Further, [16] also, it is written concerning **the Sabbath in the Decalogue which [the**

Lord] spoke, face to face, to Moses on Mount Sinai, "And sanctify ye the Sabbath of the Lord with clean hands and a pure heart." [17] And He says in another place, "If my sons keep the Sabbath then will I cause my mercy to rest upon them." [18] **The Sabbath mentioned at the beginning of the creation [thus]: "And God made in six days the works of His hands, and made an end on the seventh day, and rested on it, and sanctified it."** [19] Attend, my children, to the meaning of this expression, **"He finished in six days."** This implieth that the Lord will finish all things in six thousand years, for a day is [20] with Him a thousand years. And He Himself testifieth, [21] saying, **"Behold, to-day [22] will be as a thousand years."** [23] Therefore, my children, in six days, that is, in six thousand years, all things will be finished. **"And He rested on the seventh day." This meaneth: when His Son, coming [again], shall destroy the time of the wicked man, [24] and judge the ungodly, and change the sun, and the moon, [25] and the stars, then shall He truly rest on the seventh day. ..."** - The Ante-Nicene Fathers. Translations of The Writings of the Fathers down to A.D. 325. The Rev. Alexander Roberts, D.D., and James Donaldson, LL.D., Editors. American Reprint of the Edinburgh Edition. Revised and Chronologically Arranged, with Brief prefaces and Occasional Notes, by A. Cleveland Coxe, D.D. Volume I. The Apostolic Fathers. - Justin Martyr. - Irenaeus. new York: Charles Scribner's Sons. 1903, The Epistle of Barnabus - Chapter XV (15) - The False and the True Sabbath, page 146 - <https://books.google.com/books?id=fyUMAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

Bardesanes (a (gnostic) Syrian Astronomer) (born 11 July 154) - please keep in mind that this person is considered by many to be Gnostic, with varied ideas, and is therefore not to be in the same consideration as others, and that his calculations are not correct, but the reference is only cited, as some give him as a reference, citing that he held to the basic age of the earth as others, namely young, under 6,000 years old)

English (loose translation):

"... It follows that for 100 revolutions **six thousand years** were as follows:

200 revolutions of Saturn **in 6000 years.**
500 revolutions of Jupiter **in 6000 years.**
4000 revolutions of Mars **in 6000 years.**
6000 revolutions of the Sun in 6000 years.
7200 revolutions of Venus **in 6000 years.**
12000 revolutions of Mercury **in 6000 years.**
72000 revolutions of the Moon **in 6000 years.**

These are calculated as Bardesanes desired to indicate that this [present] world is only going to continue to exist for six thousand years. ..."

Latin:

"... Unde sequitur ut pro 100 revolutionibus **sex millia annorum** essent hoc modo:

200 revolutiones Saturnii **6000 annis.**
500 revolutiones Iovis **6000 annis.**
4000 revolutiones Martis **6000 annis.**
6000 revolutiones Solis 6000 annis.
7200 revolutiones Veneris **6000 annis.**
12000 revolutiones Mercurii **6000 annis.**
72000 revolutiones Lunae **6000 annis.**

Et haec ita numeravit Bardesanes cum vellet ostendere sex millia annorum tantum hunc mundum permansurum esse.

Mus. Brit. Cod. add. 12.154, f* 248 V*). ..." - **Patrologia Syriaca; Complectens Opera Omnia; SS. Patrum, Doctorum Scriptorumque Catholicorum quibus accedunt aliorum acatholicorum auctorum scripta quae ad res ecclesiasticas pertinent quotquot Syriace supersunt secundum codices praesertim Londinenses, Parisienses, Vaticanos; accurante R. Graffin, PH. AC TH. Doctore, Linguae Syriacae in Facultate Theologica Instituti Catholici Parisiensis Lectore; Pars Prima ab initiis usque ad annum 350. Tomus Secundus, Cuius textum Syriacum vocalium signis instruxerunt, Latine verterunt, notis illustraverunt.; I. Parisot, F. Nau, M. Kmosko.; Parisiis, ediderunt Firmin-Didot et Socii, via Iacob, 56; Instituti Francici Typographi; MCMVII (1907). Bardesanes. Coniunctiones Astrorum; Iuxta Bardesanem; Columnn 614 (lefthand side) -**

<https://books.google.com/books?id=49hjztGu5UwC&printsec=frontcover#v=onepage&q&f=false>

Sextus Julius Africanus (c. 160 – c. 240) - (please keep in mind, that while he believed chronologically in a less than 6,000 year old earth from Creation, his (as others) math was off due to his using of the Greek (LXX; Origen's Hexapla) inflated numbers, rather than the Hebrew texts, which would have given him 4,000 years (est.) to the birth of Christ Jesus, from Creation.)

"... [page 130] III. The Extant Fragments of the Five Books of the Chronography of Julius Africanus. I. [1] **On the Mythological Chronology of the Egyptians and Chaldeans [Babylonians].**

The Egyptians, indeed, with their boastful notions of their own antiquity, have put forth a sort of account of it by the hand of their astrologers in cycles and myriads of years; which some of those who have had the repute of studying such subjects profoundly have in a summary way called lunar years; and inclining no less than others to the mythical, they think they fall in with the eight or nine thousands of years which the Egyptian priests in Plato falsely reckon up to Solon. [2] [page 130-131]

(And after some other matter:)

For why should I speak of the three myriad years of the Phoenicians, or of the follies of the Chaldeans, their forty-eight myriads? For the Jews, deriving their origin from them as descendants of Abraham, having been taught a modest mind, and one such as becomes men, together with the truth by the spirit of Moses, have handed down to

us, by their extant Hebrew histories, the number of 5500 years as the period up to the advent of the Word of salvation, that was announced to the world in the time of the sway of the Cæsars. ..." - The Ante-Nicene Fathers. Translations of The Writings of the Fathers down to A.D. 325.; The Rev. Alexander Roberts, D.D., and James Donaldson, LL.D., Editors.; American Reprint of the Edinburgh Edition.; Revised and Chronologically arranged, with brief prefaces and occasional notes, by A. Cleveland Coxe, D.D.; Volume VI., Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius.; Authorized Edition.; New York: Charles Scribner's Sons. 1903. FRAGMENT 1; In Georgius Syncellus, Chron., p. 17, ed. Paris, 14 Venet.; pages 130-131 - <https://books.google.co.zw/books?id=F-5YAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [page 136] XVIII. [8] On the Circumstances connected with our Saviour's Passion and His Life-giving Resurrection [page 136-137] ... 4. ... But I am amazed that the Jews deny that the Lord has yet come, and that the followers of Marcion refuse to admit that His coming was predicted in the prophecies when the Scriptures display the matter so openly to our [page 137-138] view. And after something else: **The period, then, to the advent of the Lord from Adam and the creation is 5531 years ...**" - The Ante-Nicene Fathers. Translations of The Writings of the Fathers down to A.D. 325.; The Rev. Alexander Roberts, D.D., and James Donaldson, LL.D., Editors.; American Reprint of the Edinburgh Edition.; Revised and Chronologically arranged, with brief prefaces and occasional notes, by A. Cleveland Coxe, D.D.; Volume VI., Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius.; Authorized Edition.; New York: Charles Scribner's Sons. 1903.; FRAGMENT 18; In Georgius Syncellus, Chron., p. 322 or 256.; pages 136-138, selected portions - <https://books.google.co.zw/books?id=F-5YAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

Hippolytus of Rome (170 – 235 AD) -

"... And **6000 years must needs be accomplished in order that the Sabbath may come**, the rest, the holy day on which God rested from all his works. For the Sabbath is the type and emblem of the future kingdom of the saints, when they shall reign with Christ, when he comes from Heaven, as John says in his Apocalypse: **for a day with the Lord is as a thousand years. Since, then, in six days God made all things, it follows that six thousand years must be fulfilled. And they are not yet fulfilled ...**" - Commentaries on various Books of Scripture. Sect. 4, on Daniel.; The Ante-Nicene Fathers. Translations of The Writings of the Father down to A.D. 325. The Rev. Alexander Robert, D.D., and James Donaldson, LL.D., Editors, American Reprint of the Edinburgh Edition. Revised and Chronologically arranged, with Brief prefaces and Occasional Notes, by A. Cleveland Coxe, D.D., Volume V (5). Hippolytus, Cyprian, Caius, Novatian, Appendix. Authorized Edition. New York: Charles Scribner's Sons. 1903., page 179 - <https://books.google.com/books?id=6-1YAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

Origen (of Alexandria; a gnostic) (c. 184 – c. 253) -

"... Chap. XIX. After these statements, Celsus, from a secret desire to cast discredit upon the Mosaic account of the creation, which teaches that the world is not yet ten thousand years old, but very much under that, while concealing his wish, intimates his agreement with those who

hold that the world is uncreated. ..." - **The Ante-Nicene Fathers. translations of The Writings of the Fathers down to A.D. 325., by The Rev. Alexander Roberts, D.D., and James Donaldson, LL.D., Editors. American Reprint of the Edinburgh Edition. Revised and Chronologically arranged, with brief prefaces and occasional notes, by A. Cleveland Coxe, D.D., Volume IV. Tertullian, Part Fourth; Minucius Felix; Commodian; Origen, Part first and Second. Authorized Edition. New York: Charles Scribner's Sons. 1907.; - section Origen Against Celsus; Book I. Chapter XIX; page 404 -**
https://books.google.com/books?id=7_7a5aqz3osC&printsec=frontcover#v=onepage&q&f=false

Irenaeus (died about 202) -

"... and the number is six hundred and sixty-six." [5] that is, six times a hundred, six times ten, and six units. [He gives this] as a summing up of the whole of that apostasy which has taken place **during six thousand years.**

3. For in as many days as this world was made, in so many thousand years shall it be concluded. And for this reason the Scripture says: "Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon he seventh day from all His works." [6] **This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years;** [7] and in six days created things were completed: **it is evident, therefore, that they will come to an end at the sixth thousand year. ...**" - **The Ante-Nicene Fathers. Translations of The Writings of the Fathers down to A.D. 325. The Rev. Alexander Roberts, D.D., and James Donaldson, LL.D., Editors. American Reprint of the Edinburgh Edition. Revised and Chronologically Arranged, with Brief prefaces and Occasional Notes, by A. Cleveland Coxe, D.D. Volume I. The Apostolic Fathers. - Justin Martyr. - Irenaeus. New York: Charles Scribner's Sons. 1903, Irenaeus, Against Heresies; Chapter XXVIII. - The Distinction to be made between the righteous and the wicked. The future Apostasy in the time of Anti-Christ, and the end of the world.; page 557 -**
<https://books.google.com/books?id=fyUMAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

"... Thus, then, the six hundred years of Noah, in whose time the deluge occurred because of the apostasy, and the number of the cubits of the image for which these just men were sent into the fiery furnace, do indicate the number of the name of that man in whom is concentrated **the whole apostasy of six thousand years, and unrighteousness, and wickedness, and false prophecy, and deception; for which things' sake a cataclysm of fire shall also come [upon the earth]. ...**" - **The Ante-Nicene Fathers. Translations of The Writings of the Fathers down to A.D. 325. The Rev. Alexander Roberts, D.D., and James Donaldson, LL.D., Editors. American Reprint of the Edinburgh Edition. Revised and Chronologically Arranged, with Brief prefaces and Occasional Notes, by A. Cleveland Coxe, D.D. Volume I. The Apostolic Fathers. - Justin Martyr. - Irenaeus. New York: Charles Scribner's Sons. 1903, Irenaeus, Against Heresies; Chapter XXIX. - All things have been created for the service of man. The deceits, wickedness, and apostate power of antichrist. This was prefigured at the deluge, as afterwards by the persecution of Shadrach, Meshach, and Abednego.; page 558 -**
<https://books.google.com/books?id=fyUMAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

Cyprian of Carthage (c. 200 – September 14, 258 AD) -

"... [page 52] It is an ancient adversary and an old enemy with whom we wage our battle: **six thousand years are now nearly completed since the devil first attacked man.** [page 52,69] ... **the first seven days in the divine arrangement containing seven thousand of years ...**" - The Writings of Cyprian, Bishop of Carthage. Volume II. Containing the remainder of the treatises., together with The Writings of Novatian, Minucius Felix, etc. Translated by Rev. Robert Ernest Wallis, PH.D., Senior Priest Vicar of Wells Cathedral, and Incumbent of Christ Church, Coxley, Somerest. Edinburgh: T. & T. Clark, 38, George Street. London: Hamilton, Adams, & Co. Dublin: J. Robertson & Co. MDCCCLXIX. (1869); The Treatises of Cyprian. Treatise XI., Exhortation to Martyrdom, Addressed to Fortunatus., page 52,69. - <https://books.google.com/books?id=EcA7AAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

Commodianus (AD 250) -

"... [page 451] **We shall be immortal when six thousand years are accomplished.** ... [page 451]

... [page 474] **when six thousand years are completed, and the world has come to an end.** ... [page 474] " - The Ante-Nicene Christian Library: Translations of The Writings of the Fathers down to A.D. 325. Edited by the Rev. Alexander Roberts, D.D., and James Donaldson, LL.D., Volume XVIII. The writings of Tertullian, Volume III. with the extant works of Victorinus and Commodianus.; Edinburgh: T. & T. Clark, 38, George Street. MDCCCLXX. (1870); printed by Murray and Gibb, for T. & T. Clark, Edinburgh. London: Hamilton, Adams, and Co.; Dublin: John Robertson and Co.; New York: C. Scribner and Co.; The instructions of Commodianus in favour of Christian Discipline, against the gods of the heathens. (expressed in acrostics); section 35. Of the tree of life and death. & section 80. The name of the man of Gaza; pages 451,474 (respectively) - <https://books.google.com/books?id=xN8IAQAIAAJ&printsec=frontcover#v=onepage&q&f=false>

Lactantius (c. 250 – c. 325) -

"... [page 460] **Plato and many others of the philosophers, since they were ignorant of the origin of all things, and of that primal period at which the world was made, said that many thousands of ages had passed since this beautiful arrangement of the world was completed; and in this they perhaps followed the Chaldeans [Babylonians], who, as Cicero has related in his first book respecting divination, [1] foolishly say [2] that they possess comprised in their memorials 470,000 years; in which matter, because they thought that they could not be convicted, they believed that they were at liberty [3] to speak falsely. But we, whom the holy Scriptures instruct to the knowledge of the truth, know the beginning and the end of the world,** respecting which we will now speak in the end of our work, since we have explained respecting the beginning in the second book. **Therefore let the philosophers, who enumerate thousands of ages from the beginning of the world, know that the six**

thousandth year is not yet completed, [page 460-461] and that when this number is completed the consumation must take place, and the condition of human affairs be remodelled for the better, the proof of which must first be related, that the matter itself may be plain. **God completed the world and this admirable work of nature in the space of six days (as is contained in the secrets of holy Scripture), and consecrated the seventh day, on which He had rested for His works. But this is the Sabbath-day, which in the language of the Hebrews received its name from the number, [1] whence the seventh is the legitimate and complete number. For there are seven days, by the revolutions of which in order the circles of years are made up;** and there are seven stars which do not set, and seven luminaries which are called planets, [2] whose differing and unequal movements are believed to cause the varieties of circumstances and times.

Therefore, since all the works of God were completed in six days, the world must continue in its present state through six ages, that is, six thousand years. For the great day of God is limited by a circle of a thousand years, as the prophet shows, who says, [3] "In Thy sight, O Lord, a thousand years are as one day." And as God laboured during those six days in creating such great works, so His religion and truth must labour during these six thousand years, while wickedness prevails and bears rule. And again, since God, having finished His works, rested the seventh day and blessed it, at the end of the six thousandth year all wickedness must be abolished from the earth, and righteousness reign for a thousand years; and there must be tranquility and rest from the labours which the world now has long endured. We have often said that lesser things and things of small importance are figures and previous shadowings forth of great things; as this day of ours, which is bounded by the rising and the setting of the sun, is a representation [4] **of that great day to which the circuit of a thousand years affixes it limits.** [5] [page 461] ... - Ante-Nicene Christian Library: Translations of the Writings of the Fathers down to A.D. 325.; Edited by the Rev. Alexander Roberts, D.D., and James Donaldson, LL.D., Volume XXI., The Works of Lactantius., Volume I. Edinburgh: T. & T. Clark, 38, George Street., MDCCCLXXI. (1871); Printed by Murray and Gibb, For T. & T. Clark, Edinburgh.; London: Hamilton, Adams and Co.; Dublin: John Robertson and Co.; New York: C. Scribner and Co. - Lactantius; Chap. XIV. - Of the first and last times of the world.; pages 460-461. -

<https://books.google.com/books?id=GIJPAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

Victorinus of Pettau (died 303 or 304) -

"... [page 342] that that true and just Sabbath should be observed in the seventh millenary of years. Wherefore to those seven days the Lord attributed to each a thousand years; for thus went the warning: "In Thine eyes, O lord, a thousand years are as one day." [9] Therefore in the eyes of the Lord each thousand of years is ordained, for I find that the Lord's eyes are seven. [10] Wherefore, as I have narrated, that true Sabbath will be in the seventh millenary of years, when Christ with His elect shall reign. [page 342] ...

... [page 343] The day, as I have above related, is divided into two parts by the number twelve -- by the twelve hours of day and night; and by these hours too, months, and years, and seasons, and ages are computed. Therefore, doubtless, there are appointed twelve

angels of the day and twelve angels of the night, in accordance, to wit, with the number of hours. For these are the twenty-four witnesses of the days and nights [9] [9. Rev. iv. 4.] which sits before the throne of God, having golden crowns on their heads, whom the Apocalypse of John the apostle and evangelist calls elders, for the reason that they are older both than the other angels and than men. [page 343] ..." - **The Ante-Nicene Fathers.; Translations of The Writings of the Fathers down to A.D. 325.; The Rev. Alexander Roberts, D.D., and James Donaldson, LL.D., Editors.; American Reprint of the Edinburgh Edition.; Revised and Chronologically Arranged, with Brief Prefaces and Occasional Notes, by A. Cleveland Coxe, D.D., Volume VII.; Lactanius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies. Authorized Edition., New York: The Christian Literature Company. 1896. - Victorinus, On the creation of the world. [1]; pages 342,343 (respectively) -**

<https://books.google.com/books?id=h3PYAAAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

Julius Firmicus Maternus (lived in 306 to 337 AD) - Some have said that Julius Firmicus Maternus said something similar. He was once an astrologer, supposedly turned 'Christian'. I cite this, only for those that look for this more difficult to find, or obscure, reference, and not that I would include it in the same category or listing as those previous. I personally would not include this reference, as it is rather vague, but here it is:

"... **For after a long time, in the most recent space of time, that is like the last week of the ages**, the Word of the Lord united itself with a human body, in order to redeem men, to conquer death, and to unite the frailty of the human body with divine immortality. ..." -

Julius Firmicus Maternus: De Errore Profanarum Religionum (The Error of the Pagan Religions). Introduction, Translation and Commentary by Richard E. Oster, Jr., A Thesis Submitted in Partial Fulfillment of the Requirements of the Degree of Master of Arts, Thesis Director's Signature: William R. Murdock, Houston, Texas, May, 1971; Rice University, page 109 [PDF 133] -

<https://scholarship.rice.edu/bitstream/handle/1911/89943/RICE0978.pdf>

Latin:

"... **Nam post multa tempora novissimis temporum spatiis, id est novissima paena saeculorum ebdomade**, verbum dei humano se miscuit corpori, ut hominem liberaret, ut mortem vinceret, ut fragilitatem humani corporis cum divina immortalitate coniungeret. ..." -

- Iuli Firmici Materni V.C., De Errore Profanarum Religionum, Edidit Konrat Ziegler, Adiectae Sunt Duae Tabulae Phototypicae - Lipsiae in Aedibus B.G. Teubneri, MCMVII (1907), Chapter XXV, paragraph 3, lines 7-11, page 66 -

<https://archive.org/stream/deerroreprofanar00firm#page/66/mode/1up>

Methodius (died c. 311) -

"... This 'father' wrote about A. D. 308, and suffered martyrdom in A. D. 312. A considerable portion of his writings have come down to our time, but in them all I find not one mention of the first day of the week. He held to the perpetuity of the ten commandments, for he says of the beast with ten horns:- { 1873 JNA, TFTC 105.2 }

"Moreover, the ten horns and stings which he is said to have upon his heads are the ten opposites, O virgins, to the decalogue, by which he was accustomed to gore and cast down the souls of many, imagining and contriving things in opposition to the law, 'Thou shalt love the Lord thy God,' and to the other precepts which follow." - Banquet of the Ten Virgins, Discourse viii. chap. xiii. {1873 JNA, TFTC 105.3}

In commenting on the feast of tabernacles (Lev.23:39-42) he says:- {1873 JNA, TFTC 105.4}

"These things being like air and phantom shadows, foretell the resurrection and the putting up of our tabernacle that had fallen upon the earth, which at length, in the seventh thousand of years, resuming again immortal, we shall celebrate the great feast of true tabernacles in the new and indissoluble creation, the fruits of the earth having been gathered in, and men no longer begetting and begotten, but God resting from the works of creation." Discourse ix. chap.1. {1873 JNA, TFTC 105.5}

Methodius understood the six days of creation, [106] and the seventh day sanctified by the Creator, to teach that at the end of 6000 years the great day of joy shall come to the saints of God:- {1873 JNA, TFTC 105.6}

"For since in six days God made the heaven and the earth, and finished the whole world, and rested on the seventh day from all his works which he had made, and blessed the seventh day and sanctified it, so by a figure in the seventh month, when the fruits of the earth have been gathered in, we are commanded to keep the feast to the Lord, which signifies that, when this world shall be terminated at the seventh thousand years, when God shall have completed the world, he shall rejoice in us." Discourse ix. chap. i. sect. 4. {1873 JNA, TFTC 106.1}

In the fifth chapter of this discourse he speaks of the day of Judgment as "the millennium of rest, which is called the seventh day, even the true Sabbath." He believed that each day of the first seven represented one thousand years, and so the true Sabbath of the Lord sets forth the final triumph of the saints in the seventh period of a thousand years. And in his work "On Things Created," section 9, he refers to this representation of one day as a thousand years, and quotes in proof of it Ps.90:2,4. Then he says:- {1873 JNA, TFTC 106.2}

"For when a thousand years are reckoned as one day in the sight of God, and from the creation of the world to his rest is six days, so also to our time, six days are defined, as those say who are clever arithmeticians. Therefore, they say that an age of six thousand years extends from Adam to our time. For they say that the Judgment will come on the seventh day, that is, in the seventh thousand years." {1873 JNA, TFTC 106.3}

The only weekly Sabbath known to Methodius was the ancient seventh day sanctified by God in Eden. He does not intimate that this divine institution has been abolished; and what he says of the ten commandments implies the reverse of that, and he certainly makes no allusion to the [107] festival of Sunday which on the authority of "custom" and "tradition" had been by so many elevated above the Sabbath of the Lord. {1873 JNA, TFTC 106.4} ..."
- John Nevins Andrews, The Complete Testimony of the Fathers of the First Three

Centuries Concerning the Sabbath and First Day; Chapter 10; Testimony of Methodius, Bishop of Tyre, pages 105.2-106.4 -

<https://archive.org/details/completetestimon00andr/page/105>

"... Moreover, the ten horns and stings which he is said to have upon his heads are the ten opposites, O virgins, to the decalogue, by which he was accustomed to gore and cast down the souls of many, imagining and contriving things in opposition to the law, 'Thou shalt love the Lord thy God,' and to the other precepts which follow." ... - **Ante-Nicene Christian Library: Translations of the Writings of the Fathers, Down to A.D. 325. Edited by the Rev. Alexander Roberts, D.D., and James Donaldson, LL.D. Vol. XIV. The Writings of Methodius etc. Edinburgh: T. & T. Clark, 38, George Street. MDCCCLXIX. (1869), - Banquet of the Ten Virgins, Discourse viii. chap. xiii. - page 81 -**

<https://books.google.com/books?id=tsIFAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

"... These things being like air and phantom shadows, foretell the resurrection and the putting up of our tabernacle that had fallen upon the earth, **which at length, in the seventh thousand of years, resuming again immortal, we shall celebrate the great feast of true tabernacles in the new and indissoluble creation**, the fruits of the earth having been gathered in, and men no longer begetting and begotten, but God resting from the works of creation." ... - **Ante-Nicene Christian Library: Translations of the Writings of the Fathers, Down to A.D. 325. Edited by the Rev. Alexander Roberts, D.D., and James Donaldson, LL.D. Vol. XIV. The Writings of Methodius etc. Edinburgh: T. & T. Clark, 38, George Street. MDCCCLXIX. (1869) - Banquet of the Ten Virgins, Discourse ix. chap.1. - page 93 -**

<https://books.google.com/books?id=tsIFAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

"... For **since in six days God made the heaven and the earth, and finished the whole world, and rested on the seventh day from all his works which he had made, and blessed the seventh day and sanctified it**, so by a figure in the seventh month, when the fruits of the earth have been gathered in, we are commanded to keep the feast to the Lord, which signifies that, **when this world shall be terminated at the seventh thousand years, when God shall have completed the world, he shall rejoice in us.**" ... - **Ante-Nicene Christian Library: Translations of the Writings of the Fathers, Down to A.D. 325. Edited by the Rev. Alexander Roberts, D.D., and James Donaldson, LL.D. Vol. XIV. The Writings of Methodius etc. Edinburgh: T. & T. Clark, 38, George Street. MDCCCLXIX. (1869), - Banquet of the Ten Virgins, Discourse ix. chap. i. sect. 4. - page 93 -**

<https://books.google.com/books?id=tsIFAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

"... **the millennium of rest, which is called the seventh day, even the true Sabbath.** ..." - **Ante-Nicene Christian Library: Translations of the Writings of the Fathers, Down to A.D. 325. Edited by the Rev. Alexander Roberts, D.D., and James Donaldson, LL.D. Vol. XIV. The Writings of Methodius etc. Edinburgh: T. & T. Clark, 38, George Street. MDCCCLXIX. (1869), - Banquet of the Ten Virgins, Discourse ix. chap. V. - The Mystery of the Tabernacles - page 100 -**

<https://books.google.com/books?id=tsIFAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

"... For when **a thousand years are reckoned as one day in the sight of God, and from the creation of the world to his rest is six days, so also to our time, six days are defined,** as those say who are clever arithmeticians. **Therefore, they say that an age of six thousand years extends from Adam to our time. For they say that the Judgment will come on the seventh day, that is, in the seventh thousand years. ...**" - Ante-Nicene Christian Library: Translations of the Writings of the Fathers, Down to A.D. 325. Edited by the Rev. Alexander Roberts, D.D., and James Donaldson, LL.D. Vol. XIV. The Writings of Methodius etc. Edinburgh: T. & T. Clark, 38, George Street. MDCCCLXIX. (1869), - Extracts from the works of things created, section IX. - page 182 -

<https://books.google.com/books?id=tsIFAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

Hilary of Poitiers (c. 310 – c. 367) -

"... **the honor of the heavenly Kingdom is prefigured in the unfolding of six thousand years. [12] [12. This is the number of the world's duration according to tradition reflected in Cyprian, Exhort. ad Mart., praef. 2; Lactantius, Inst. 7.14. See Sur Matt. II.63, n.6.] ...**" - The Fathers of the Church, St. Hilary of Poitiers, Commentary on Matthew; Translated by D.H. Williams; The Catholic University of America Press, Washington, D.C., copyright 2012; Chapter Seventeen, section 2, page 186 -

<https://books.google.com/books?id=2398ZZ9dIQoC&printsec=frontcover#v=onepage&q&f=false>

Jerome (Hieronymus) (27 March 347 – 30 September 420) -

"... **I think it is on the basis of this passage [Ps. 89:4 (LXX) (Psalms 90:4 HOT)] and ... Peter's epistle that it has become customary for 1000 years to be called a day ... so that since the world was created in six days, it is thought that it will last 6000 years, after which will come the number 7 and the ogdoad where the celebration of the true sabbath will take place and the true circumcision. [64] [64. 'Ego arbitror ex hoc [Ps. 89:4] et ex Epistola ... Petri, mille annos pro una die solitos appellari: ut scilicet quia mundus in sex diebus fabricatus est, sex millibus annorum tantum credatur subsistere et postea venire ...': Jerome, Ep. 140, 8 (PL 22, c.1172 [Patrologia Latina 22, column 1172, Epistola CXL]) ...] ...**" - The Use and Abuse of Escatology in the Middle Ages, editorial board: Prof. Dr. W. Lourdaux, Prof. Dr. Daniel Verhelst, Prof. Dr. Andries Welkenhuysen, Dr. Werner Verbeke, Series I/Studia XV; (Katholieke Universiteit Leuven Instituut Voor Middeleeuwse Studies Leuven (Belgium)) Leuven University Press 1988, ISBN 90-6186-259-0; page 153 -

<https://books.google.com/books?id=89frds8lRqkC&printsec=frontcover#v=onepage&q&f=false>

"... St. Jerome, in the fifth century, commenting on those words of holy David, "A thousand years in Thy sight are as yesterday which is past," writes thus, **"I think that a thousand years are here said to be but one day, to signify that as the world was created in six days, so it will last six thousand years, after which will follow the seventh and eighth**

number, in which a true sabbatism will take place." [2] [2. **Ego arbitror ex hoc loco mille annos pro una die solitos appellari, ut scilicet quia mundus in sex diebus fabricatus, sex milibus tantum annorum credatur subsistere; et postea venire septenarium wt octonarium numerum, in quo verus exerceatur sabbatismus. (In Epistolari Explicat. Psalmi 89, ad Cyprian.)**] ... - **The End of the World; or, The Second Coming of Our Lord and Saviour Jesus Christ.; by the very Rev. John Baptist Pagni. London: Charles Dolman, 61, New Bond Street; and 22, Paternoster Row. 1855., page 202.** - <https://books.google.com/books?id=-pYCAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false>

Latin: (J.P. Migne, PL 22, c. 1172 (Patrologia Latina 22; column 1172)):

"Epistola CXL (i) AD CYPRIANUM PRESBYTERUM ... [right column, 1172] ... 8. ... 1056 ... **Ergo arbitror ex hoc loco, et ex Epistola quae (e) nomine Petri Apostoli inscribitur, mille annos pro una die solitos appellari: ut scilicet quia mundus in sex diebus fabricatus est, sex milibus annorum tantum credatur subsistereL et postea venire septenarium numerum, et octonarium, in quo veus exercetur sabbatismus, et circumcisionis puritas redditur. ...**"

"... (e) Alteram Petri epistolam innuit, quae primis Ecclesiae saeculis non ab omnibus Ecclesiis pro Canonica excepiebatur: ut in Catalogo, << secunda, inquit, a plerisque ejus esse negatur propter styli cum priore dissonantiam.>> Ex ejus autem epistolae loco indicato baud pauci ex antiquis omenm praesentis saeculi **durationem sex mille annorum apatio concluserunt. Videndus Irenaeus lib. 5. cap. 28. et Origenes I. 2. contra Celsum, Lactantius 1. 7. c. 14., et Augustinus de Civit. Dei, I. 20. c. 7. quanquam in enarratione in hunc Psalmi locum, eam opinionem,** quam antea probabilem dixerat, omnino non probet, Gregor. Nissenus exposit. in Psal. VI. aliique." - **PL 22, c. 1172, aka: Patrologiae Cursus Completus, sive Bibliotheca Universalis, Integra, Uniformis, Commoda, Oeconomica, Omnium SS. Patrum, Doctorum Scriptorumque Ecclesiasticorum, qui Ab Aevo Apostolico Ad Innocentii III Tempora florurunt; Recusio Chronologica Omnium quae Exstitere Monumentorum Catholicae Traditionis per duodecim priora Ecclesiae Saeculi ... Series Prima in qua proderunt Patres, Doctores Scriptoresque Ecclesiae Latinae A Tertulliano Ad Gregorium Magnum. Accurante J. P. Migne ... Patrologiae Tomus XXII. S. Hieronymi Tomus Primus., Excudebatur et venit apud editorum, in via dicta D'Amboise, prope portam lutetiae Parisiorum Vulgo D'Enfer nominatum, sue petit-montrouge. 1845., column 1172 [PDF 648] - <https://archive.org/stream/patrologiaeкурс165unkngoog#page/n648/mode/1up/>**

Sulpitius Severus (c. 363 – c. 425) -

"... **The world was created by God nearly six [1] thousand years ago, as we shall set forth in the course of this book ... [1. Sulpitius follows the Greek [LXX] version, which ascribes many more years to the fathers of mankind than does the original Hebrew.]**" - **Nicene and Post-Nicene Fathers; Second Series Volume XI; Sulpitius Severus, Vincent of Lerins, John Cassian; Edited by Philip Schaff & Rev. Henry Wallace; Cosimo Classics, New York; 1894; ISBN 978-1-60206-527-7; The Sacred History of Sulpitius Severus, Book I. Chapter II. Paragraph 1.; page 71 - <https://books.google.com/books?id=LjafWkK9O3QC&printsec=frontcover#v=onepage&q>**

&f=false

Apostolic Constitutions (375 to 380 AD) -

"... Therefore let the philosophers, who enumerate thousands of ages from the beginning of the world, know that the six thousandth year is not yet completed, and that when this number is completed the consummation must take place, and the condition of human affairs be remodelled for the better, the proof of which must first be related, that the matter itself may be plain. God completed the world and this admirable work of nature in the space of six days, as is contained in the secrets of Holy Scripture, and consecrated the seventh day, on which He had rested from His works. But this is the Sabbath-day, which in the language of the Hebrews received its name from the number, [1385] whence the seventh is the legitimate and complete number. For there are seven days, by the revolutions of which in order the circles of years are made up; and there are seven stars which do not set, and seven luminaries which are called planets, [1386] whose differing and unequal movements are believed to cause the varieties of circumstances and times. [1387]

Therefore, since all the works of God were completed in six days, the world must continue in its present state through six ages, that is, six thousand years. For the great day of God is limited by a circle of a thousand years, as the prophet shows, who says [1388] "In Thy sight, O Lord, a thousand years are as one day." And as God laboured during those six days in creating such great works, so His religion and truth must labour during these six thousand years, while wickedness prevails and bears rule. And again, since God, having finished His works, rested the seventh day and blessed it, at the end of the six thousandth year all wickedness must be abolished from the earth, and righteousness reign for a thousand years; and there must be tranquillity and rest from the labours which the world now has long endured. But how that will come to pass I will explain in its order. We have often said that lesser things and things of small importance are figures and previous shadowings forth of great things; as this day of ours, which is bounded by the rising and the setting of the sun, is a representation [1389] [1389. Ps. xc. 4; see also 2 Pet. iii. 8.] of that great day to which the circuit of a thousand years affixes its limits. [1390] ..." - Apostolic Constitutions, Book VII (7), Chapter XIV (14) - Of the First and Last Times of the World, by Philip Schaff; ANF07. Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies; pages 317-318 (PDF 337-338) - http://www.documentacatholicaomnia.eu/03d/1819-1893,_Schaff,_Philip,_1_Vol_07_Fathers_Of_The_Third_And_Fourth_Centuries,_EN.pdf

Gaudentius of Brescia (Brixiensis) (Bishop from 387 until 410) -

"... St. Gaudentius, Bishop of Brescia, thus writes in the tenth century: **"We are in expectation of that truly holy day of the seventh thousand which will follow after these six days, namely, after these six thousand years; which being completed, there will be a rest to real sanctity and to the true believers in the resurrection of Christ. For then there will be no fight or struggle against the Devil, who will be kept bound in the infernal abyss."** [3] [3. **Expectamus illum vere sanctum septimi millesimi anni diem, qui adveniet post istos sex dies, sex millium videlicet annorum [page 202-203] saeculi, quibus completis requies erit verae sanctitati, et fideliter credentibus in resurrectione Christi. Nam nulla erit ibi pugna contra diabolum, qui tunc ubique detinebitur suppliciiis religatus. (In Tractatu 10.) ...**" - **The End of the World; or, The Second**

Coming of Our Lord and Saviour Jesus Christ.; by the very Rev. John Baptist Pagani. London: Charles Dolman, 61, New Bond Street; and 22, Paternoster Row. 1855., pages 202-203. - <https://books.google.com/books?id=pYCAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false>

The Latin of "**Pagani**" slightly differs than the Latin of "**Glueck**", but the general translation or understanding basically remains unchanged:

"... [page 96; paragraph 14; line 137] **septimum iam vocatum futurum dicit sanctum [page 96-97], septimum millesimum scilicet annum, de quo ait propheta ad dominum: Quoniam mille anni ante oculos tuos sicut dies unus.** [page 96-97; paragraphs 14-15; lines 137-140] ..."

"... [page 97; paragraph 15; line 148] **expectamus etiam illum vere sanctum diem, septimi millesimi anni diem, qui adveniet post istos sex dies, sex millium quippe annorum saeculi, quibus completis requies erit vera sanctis et fideliter credentibus in resurrectione Christi. Nam nulla erit ibi pugna contra diabolum, qui tunc utique tenebitur supplicii religatus** [page 97; paragraphs 15-16; lines 148-154] ..." - ["v" (generally) = English "u"] *Corpus Scriptorum Ecclesiasticorum Latinorum; Editum Consilio Et Impensis; Academiae Litterarum Vindobonensis.; Volume LXVIII (68): S. Gavdenti Tractatus.; Recensuit Ambrosius Glueck.; Vindobonae., Hoelder-Pichler-Tempsky A.G.; Lipsiae., Akademische Verlags-Gesellschaft M.B.H.; MCMXXXVI. (1936). S. Gavdenti Episcopi Brixiensis Tractatus. Ad Fidem Codicis, Recensuit; Ambrosius Glueck.; Vindobonae., Hoelder-Pichler-Tempsky A.G.; Lipsiae., Akademische Verlags-Gesellschaft M.B.H.; MCMXXXVI. (1936). Tractatus X, De Exodi lectione VIII.; pages 96,97, paragraphs 14-16, lines 137-140, 148-154 - <https://books.google.com/books?id=13AOAQAIAAJ&printsec=frontcover#v=onepage&q&f=false>*

Tyconius (also spelled Tyconius or Tychonius) (active 370–390 AD) -

English (loose translation):

"... **the age of the world is given in the six days, that is six thousand years. ...**"

Latin:

"... **sex dies sunt mundi aetas, id est sex milia annorum. ...**" - *Texts and Studies; contributions to Biblical and Patristic Literature, edited by J. Armitage Robinson B.D.; Hon. PH.D. Gottengen; Hon. D.D. Halle; Norrisian Professor of Divinity; Volume III., No. 1. The Rules of Tyconius; Cambridge at the University Press. 1894. London: C.J. Clay and Sons, Cambridge University Press Warehouse, Ave Maria Lane. Glasgow: 263, Argyle Street.; Cambridge: Deighton, Bell and Co., Leipzig: F. A. Brockhaus.; New York: Macmillan and Co.; The Book of Rules of Tyconius, Newly Edited from the MSS with an Introduction and an Examination into the Text of the Biblical Quotations by F. C. Burkitt, M.A., Cambridge at the University Press., 1894.; V. De Temporibus; page 56; lines 13-14 - <https://archive.org/stream/bookofrulesoftyc00ticouoft#page/n183/mode/1up>*

English (loose translation):

"... **As the world works for six days, so the spiritual world, which is the church, at work for six thousand years, then ceasing, He blessed the seventh day, making it eternal. ...**"

Latin:

"... **sicut enim mundum istum sex diebus operatus est, ita mundum spiritalem, qui est Ecclesia, per sex milia annos operatur, cessaturus die septimo quem benedixit, fecitque aeternum. ...**" - Texts and Studies; contributions to Biblical and Patristic Literature, edited by J. Armitage Robinson B.D.; Hon. PH.D. Gottengen; Hon. D.D. Halle; Norrisian Professor of Divinity; Volume III., No. 1. The Rules of Tyconius; Cambridge at the University Press. 1894. London: C.J. Clay and Sons, Cambridge University Press Warehouse, Ave Maria Lane. Glasgow: 263, Argyle Street.; Cambridge: Deighton, Bell and Co., Leipzig: F. A. Brockhaus.; New York: Macmillan and Co.; The Book of Rules of Tyconius, Newly Edited from the MSS with an Introduction and an Examination into the Text of the Biblical Quotations by F. C. Burkitt, M.A., Cambridge at the University Press., 1894.; V. De Temporibus; page 61; lines 30-33 - <https://archive.org/stream/bookofrulesoftyc00ticouoft#page/n188/mode/1up>

Augustine of Hippo (13 November 354 – 28 August 430) - (while at one time believing the same as others, **changed his mind)**

"... Chap. 7. - What is written in the Revelation of John regarding the two resurrections, and the Thousand Years, and what may reasonably be held on these points.

The evangelist John has spoken of these two resurrections in the book which is called the Apocalypse, but in such a way that some Christians do not understand the first of the two, and so construe the passage into ridiculous fancies. For the Apostle John says in the foresaid book, "And I saw an angel come down from heaven . . . Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, **[left column to right column]** and shall reign with Him a thousand years." [1] Those who, on the strength of this passage, have suspected that the first resurrection is future and bodily, have been moved, among other things, specially **by the number of a thousand years, as if it were a fit thing that the saints should thus enjoy a kind of Sabbath-rest during that period, a holy leisure after the labors of the six thousand years since man was created**, and was on account of his great sin dismissed from the blessedness of paradise into the woes of this mortal life, so that this, **as it is written, "One day is with the Lord as a thousand years, and a thousand years as one day,"** [2] **there should follow on the completion of six thousand years, as of six days, a kind of seventh-day Sabbath in the succeeding thousand years; and that it is for this purpose the saints rise, viz., to celebrate this Sabbath. And this opinion would not be objectionable, if it were believed that the joys of the saints in that Sabbath shall be spiritual, and consequent on the presence of God; for I myself, too, once held this opinion.** [3] [1. Rev. XX. 1-6. The whole passage is quoted.; 2. 2 Pet. iii. 8.; 3. Serm. 259.; 4. Milliar.ii.; 5 [Agustin, who had formerly himself entertained chiliastic hopes, revolutionized the prevailing anti-Nicene view of the Apocalyptic millennium by understanding it of the present reign of Christ in the Church. See Schaff, Church History,

vol. ii. 619. --P.S.] ...] ..." - **A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church.; Edited by Philip Schaff, D.D., LL.D., Professor in the Union Theological Seminary, New York. in connection with a number of Patristic Scholars of Europe and America. Volume II. St. Augustin's City of God and Christian Doctrine.; New York: Charles Scribner's Sons. 1887.; The City of God; Book XX; Chapter 7; page 426 -**

<https://books.google.com/books?id=tzwwAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

Latin:

"... [VII] De his duabus resurrectionibus idem Iohannes euangelista in libro, qui dicitur apocalypsis, eo modo locutus est, ut earum prima a quibusdam nostris non intellecta insuper etiam in quasdam ridiculas fabulas uerteretur. Ait quippe in libro memorato Iohannes apostolus: Et uidi angelum descendentem de caelo, habentem clauem abyssi et catenam in manu sua. Et tenuit draconem illum serpentem antiquum, qui cognominatus est diabolus et satanas, <et> alligauit illum mille annis et misit illum in abyssum; et clusit et signauit super eum, ut non seduceret iam gentes, donec finiantur mille anni, post haec oportet eum solui breui tempore. Et uidi sedes et sedentes super eas, et iudicium datum est. Et animae occisorum propter testimonium Iesu et propter uerbum Dei, et si qui non adorauerunt bestiam nec imaginem eius, neque acceperunt inscriptionem in fronte aut in manu sua, et regnauerunt cum Iesu mille annis; reliqui eorum non uixerunt, donec finiantur mille anni. Haec resurrectio prima est. Beatus et sanctus est, qui habet in hac prima resurrectione partem. In istis secunda mors non habet potestatem; sed erunt sacerdotes Dei et Christi et regnabunt cum eo mille annis. Qui propter haec huius libri uerba primam resurrectionem futuram suspicati sunt corporalem, **inter cetera maxime numero annorum mille permoti sunt, tamquam oporteret in sanctis eo modo uelut tanti temporis fieri sabbatismum, uacatione scilicet sancta post labores annorum sex milium, ex quo creatus est homo** et magni illius peccati merito in huius mortalitatis aerumnas de paradisi felicitate dimissus est, ut, **quoniam scriptum est: Vnus dies apud Dominum sicut mille anni, et mille anni sicut dies unus, sex annorum milibus tamquam sex diebus impletis, sequatur uelut septimus sabbati in annis mille postremis, ad hoc scilicet sabbatum celebrandum resurgentibus sanctis. Quae opinio esset utcumque tolerabilis, si aliquae deliciae spirituales in illo sabbato adfuturæ sanctis per Domini praesentiam crederentur. Nam etiam nos hoc opinati fuimus aliquando ...** - **De Civitate Dei, Liber XX. Cap. vii [PDF, 449.450] -**

<https://archive.org/stream/OEXV6RES/OEXV6#page/n449/mode/1up>

<https://archive.org/stream/OEXV6RES/OEXV6#page/n450/mode/1up>

Further he said:

"... Chapter 10 - Of the falseness of the History which allots many thousand years to the world's past. ...

... They are deceived, too, by those highly mendacious documents which profess to give the history of many thousand years, though, reckoning by the sacred writings, **we find that not 6000 years have yet passed.** [5] [5. Agustin here follows the chronology of Eusebius ...] ..." - **A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church.; Edited by Philip Schaff, D.D., LL.D., Professor in the Union**

Theological Seminary, New York. in connection with a number of Patristic Scholars of Europe and America. Volume II. St. Augustin's City of God and Christian Doctrine.; New York: Charles Scribner's Sons. 1887.; **The City of God; Book XII; Chapter 10; page 232 -**

<https://books.google.com/books?id=tzwwAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

Latin:

"... [X] Fallunt etiam eos quaedam mendacissimae literae: quas perhibent in historia temporum multa anorum milia continere, cum ex literis sacris ab institutione hominis **nondum completa annorum sex milia computemus. ...**" - **De Civitate Dei, Liber XII. Cap. x. [PDF 247]** - <https://archive.org/stream/OEXV6RES/OEXV6#page/n247/mode/1up>

He further said:

"... Chapter 12--How these persons are to be answered, who find fault with the creation of man on the score of its recent date ...

... As to those who are always asking why man was not created during these countless ages of the infinitely extended past, and came into being so lately that, **according to Scripture, less than 6000 years have elapsed since He began to be**, I would reply to them regarding the creation of man, just as I replied regarding the origin of the world to those who will not believe that it is not eternal, but had a beginning, which even Plato himself most plainly declares, though some think his statement was not consistent with his real opinion. [2] [**left column to right column**] If it offends them that the time that has elapsed since the creation of man is so short, and his years so few according to our authorities, let them take this into consideration, that nothing that has a limit is long, and that all the ages of time being finite, are very little, or indeed nothing at all, when compared to the interminable eternity. Consequently, if there had elapsed since the creation of man, I do not say five or six, but even sixty or six hundred thousand years, or sixty times as many, or six hundred or six hundred thousand times as many, or this sum multiplied until it could no longer be expressed in numbers, the same question could still be put, Why was he not made before? ..." - **A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church.;** Edited by Philip Schaff, D.D., LL.D., Professor in the Union Theological Seminary, New York. in connection with a number of Patristic Scholars of Europe and America. Volume II. St. Augustin's City of God and Christian Doctrine.; New York: Charles Scribner's Sons. 1887.; **The City of God; Book XII; Chapter 12; page 233 -** <https://books.google.com/books?id=tzwwAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

Latin:

"... Quod autem respondimus, cum de mundi origine quaestio uerteretur, eis, qui nolunt credere non eum semper fuisse, sed esse coepisse, sicut etiam Plato apertissime confitetur, quamuis a nonnullis contra quam loquitur sensisse credatur: hoc etiam de prima hominis conditione responderim, propter eos, qui similiter mouentur, cur homo per innumerabilia atque infinita retro tempora creatus non sit tamque sero sit creatus, **ut minus quam sex**

milia sint annorum, ex quo esse coepisse in sacris litteris inuenitur. Si enim breuitas eos offendit temporis, quod tam pauci eis uidentur anni, ex quo institutus homo in nostris auctoritatibus legitur: considerent nihil esse diuturnum, in quo est aliquid extremum, et omnia saeculorum spatia definita, si aeternitati interminae comparentur, non exigua existimanda esse, sed nulla. Ac per hoc si non quinque uel sex, uerum etiam sexaginta milia siue sescenta, aut sexagens aut sescentiens aut sescentiens miliens dicerentur annorum, aut itidem per totidem totiens multiplicaretur haec summa, ubi iam nullum numeri nomen haberemus, ex quo Deus hominem fecit: similiter quaeri posset, cur ante non fecerit. ..." - **De Civitate Dei, Liber XII. Cap. xii. [PDF 248]** - <https://archive.org/stream/OEXV6RES/OEXV6#page/n248/mode/1up/>

Pirke De Rabbi Eliezer, Midrash (c.630 - c.1030 CE) -

"The Midrash in Pirke De-Rabbi Eliezer comments:

Six eons for going in and coming out, for war and peace. The seventh eon is entirely Shabbat and rest for life everlasting.[3]" - <https://www.sefaria.org/sheets/3930?embed=1>

The 'venerable' Bede (672/3 – 26 May 735) -

"... 10. THE WEEK OF THE WOLRD AGES [107]

The eighth kind of week, unvarying and unique in that it does not come back again to its beginning, is composed of the unstable Ages of this [page 39-40] world and follows in all respects the pattern of the first week. For on the first day, light was created, and in the First Age man was placed in the beauties of paradise. When light was divided from darkness, evening was made, and evil came about when the sons of God were separated from [their] seed. Not long after, when the giants were born, the whole earth was corrupted; at that point the Creator, regretting that He had made man, determined to destroy the world by a flood.

On the second day, the firmament was suspended in the midst of the waters; in the Second Age, the Ark was borne up in the midst of the waters, at once carried aloft on the fountain of the deep, and deluged by the cataracts of heaven. The evening of this day was when the sons of Adam, making their way from the east, conspired to build the tower of vainglory; they were punished by the division of languages, and scattered from one another.

On the third day, when the waters were gathered together, dry land appeared, adorned with woods and grasses; and in the Third Age, when the nations were rooted in the worship of demons, Abraham the patriarch, leaving his people and his homeland, was made fruitful in the seed of the saints. The evening came when /311/ the Hebrew people, beset by wicked men, acted against the will of God and demanded a king of their own, who, as soon as he was set upon the throne, butchered the priests of the Lord and the Prophets. Afterwards, he and all his clan perished by the sword of the foreigners.

On the fourth day the heaven was adorned with lights; in the Fourth Age this people, renowned for its heavenly faith and glorying in the rule of David and Solomon, won fame throughout the whole world for the splendor of its most holy Temple. But it too had its evening; because sin increased that realm was shattered by the Chaldeans, the Temple demolished and the whole nation carried off to Babylon.

On the fifth day the fishes and birds came forth from the water; the former remained in their native waves, while the latter flew over air and land. In the Fifth Age the people of Israel multiplied in Chaldea; some of them sought out Jerusalem, fledged in the plumage of heavenly yearnings, and others abode amongst the rivers of Babylon, lacking all powers of flight. The evening arrived when, with the Saviour's advent imminent, the Jewish people was made tributary to the Romans because of the magnitude of their wicked deeds, and moreover was oppressed by foreign-born kings.

On the sixth day the earth was filled with its living creatures, and the [page 40-41] first man was made in the image of God; subsequently, woman was fashioned from a rib taken from his side while he slept. in the Sixth Age, as the Prophets foretold, the Son of God appeared, who would recreate man in the image of God. [108] As he slept upon the Cross, water and blood flowed from his side, from which he would consecrate the Church to himself. The evening of thi Age, darker than all the others, will come in Antichrist; persecution. [109] /312/

On the seventh day, when his labours were ended, God rested, blessing that day, he bade it be called "sabbath", and we do not read that it had an evening. in the Seventh Age the souls of the righteous, when the excellent labours of their lives are finished, will rest forever in another life which will never be blemished by any sorrow, but rather will culminate in the greater glory of the Resurrection. For man, this Age began when the first martyr Abel, his body having been laid to rest in the earth, entered in spirit into the sabbath of perpetual rest. it will be complete when the saints, having received their bodies [back], shall possess a double measure in their land, [110] and everlasting joy shall be theirs. This is the Eighth Age, [111] concerning which the sixth Psalm was written. [112] I believe that in the Six Ages of this world we ought to pray for the Seventh or Eighth Age of the world. Because the just shall receive joy, but the wicked punishment, the Psalm concerning this Age begins, proceeds and ends in great fear: O Lord, rebuke me not in thine anger, etc. ..." - **Bede, The Reckoning of Time, Translated, with introduction, notes and commentary by Faith Wallis; Liverpool University Press; Senate House, Abercromby Square, Liverpool, L69 3BX (1999) - ISBN 0-85323-693-3; pages 39-41** - <https://books.google.com/books?id=yFsw-Vaup6sC&printsec=frontcover#v=onepage&q&f=false>

In Latin:

"... Caput X. De Hebdomada Aetatum Seculi.

Octava species hebdomadis uniformis, et sola sine circuitu revolutionis extans, ad figuram per omnia primae hebdomadis labentibus hujus seculi conficitur aetatibus. Prima enim die facta est lux, et prima aetate homo in paradisi amoenitate locatur. Divisa luce a tenebris factum est vesperum, et separatis Dei filiis a semine nequam, non longe post natis Gigantibus corrupta est monis terra, donec Creator poenitens se hominem fecisse, mundum diluvio perdere disponeret. Secunda die firmamentum in medio libratur auarum: secunda aetate arca in media fertur aquarum, hinc fonte abyssi supportata, illinc coeli cataractis compluta quae habuit vesperam, quando filii [page 166-167] Adam pedes ab Oriente moventes, qui in construenda superbiae turre convenerant, linguarum divisione multati, et ab invicem sunt dispersi. Tertia die aquis in congregationem unam coactis apparuit arida, sylvis herbisque decora: et tertia aetate firmatis in cultu daemonum nationibus, Abraham patriarcha cognationem patiramque deserens, sanctorumque semine foecundatur. Advenit et vespera quando gens Hebraea malis coacta

prementibus contra Dei voluntatem regem sibi petit, qui mox ordinatus primo Domini sacerdotes Prophetasque trucidat, postmodum ipse cum tota gente gladio periit Allophylorum. Quarto die coelum luminaribus ornatur: quarta aetate gens illa coelesti fide incluta, regno David et Solomonis gloriosa, templi etiam sanctissimi altitudine totum nobilitatur in orbem. Sed accepit et vesperam, quando crebrescentibus peccatis regnum illud a Chaldaeis dissipatum, templum dirutum, et tota gens est Babyloniam translata. Quinta die pisces avesque aquis eductae, hi patriis manent undis, illae aera terramque pervolant: quinta aetate multiplicatus in Chaldaeae populus Israel, par coelestium desideriorum pennis fulta Hierosolymam petunt, pars volatu destituta virtutum inter Babyloniae fluentia resident. Successit et vespera, quando imminente jam Salvatoris adventu gens Judaea propter scelerum magnitudinem Romanis tributaria facta, insuper et alienigenis est regibus pressa. Sexta die terra suis animantibus impletur, et homo primus ad imaginem Dei creatur, moxquw ex ejus latere dormientis sumpta costa foemina fabricatur: sexta aetate praeconantibus prophetis filis Dei in carne, qui hominem ad imaginem Dei recrearet, apparuit, qui obdormiens in cruce, sanguinem et aquam de latere, unde sibi ecclesiam consecraret emanavit. Hujus aetati vespera caeteris obscurior in Antichristi est persecutione ventura. Septima die consummatis operibus suis Deus requievit, eamque [page 167-168] significans sabbatum nuncupari praecepit, quae vesperam habuisse non legitur. Septima aetate justorum animae post optimos hujus vitae labores in alia vita perpetuo requiescunt, quae nulla unquam tristitia maculabitur. Haec aetas hominibus tunc coepit, quando primus martyr Abel, corpore quidem tumulum, spiritu autem sabbatum perpetuae quietis intravit. Perficietur autem, quando receptis sancti corporibus in terra sua duplicia possidebunt, laetitia sempiterna erit eis, et ipsa est Octava, pro qua VI Psalmus inscribitur, credo quia in sex hujus seculi aetatibus pro septima vel octava illius seculi aetate est supplicandum. In qua quia justis gaudia, sed reprobi sunt supplicia percepturi, Psalmus hic ingenti pavore incipit, currit, finitur: Domine ne in ira tua arguas me, & ..." - **The Miscellaneous Works of Venerable Bede, in the Original Latin, collated with the manuscripts, and various printed editions, accompanied by a New English Translation of the Historical Works, and A Life of the Author. by the Rev. J. A. Giles, D.C.L. Late Fellow of C.C.C., Oxford. Volume VI. Scientific Tracts and Appendix. London: Whittaker and Co., Ave Maria Lane. MDCCCXLIII. (1843); pages 166-168 [PDF 190-192] -**
<https://archive.org/stream/miscellaneouswo00gilegoog#page/n190/mode/1up>
<https://archive.org/stream/miscellaneouswo00gilegoog#page/n191/mode/1up>
<https://archive.org/stream/miscellaneouswo00gilegoog#page/n192/mode/1up>

(Latin AM 3952) -

"... A.M. 3952 [A.D.1.] Anno Caesaris Augusti XLII, a morte vero Cleopatrae et Antonii, quando et Aegyptus in provinciam versa est, anno XXVII, Olympiadis CXCI anno tertio: ab urbe autem condita anno DCCLII, id est, eo anno, quo compressis cunctarum per orbem terrae gentium motibus, firmissimam verissimamque pacem ordinatione Dei Caesar composuit, Jesus Christus filius Dei sextam mundi aetatem suo consercravit adventu. Anno imperii Augusti XLVII Herodes, morbo intercutis aquae, et scatentibus tot corpore vermibus, miserabiliter et digne moritur, pro quo substitutus ab Augusto filius ehus Archelaus regnavit annis IX, id est, usque ad ipsius Augusti finem. Tunc enim non ferentibus ultra, sed accusantibus apud Augustum ferocita- [page 300-301] tem ejus Judaeis, in Viennam urbem Galliae relegatur, et ad minuendam Judaici regni potentiam, insolentiamque domandam, quatuor fratres ejus pro eo sunt Tetrarchae creati, Herodes, Antipater, Lysais et Philippus: quorum Philippus et Herodes, qui Antipas prius nuncupabatur, etiam viente Archelao Tetrarche fuerant ordinati. ..." - **The Miscellaneous Works of Venerable Bede, in the Original Latin, collated with the**

manuscripts, and various printed editions, accompanied by a New English Translation of the Historical Works, and A Life of the Author. by the Rev. J. A. Giles, D.C.L. Late Fellow of C.C.C., Oxford. Volume VI. Scientific Tracts and Appendix. London: Whittaker and Co., Ave Maria Lane. MDCCCXLIII. (1843); pages 300-301 [PDF 324-325] -

<https://archive.org/stream/miscellaneouswo00gilegoog#page/n324/mode/1up>

<https://archive.org/stream/miscellaneouswo00gilegoog#page/n325/mode/1up>

See also - **Venerabilis Bedae presbyteride temporibus siue de ser aetatibus huius seculi Liber Incipit.** [left hand margin, "3952"]-

https://archive.org/stream/venerabilisbedae00bede_0#page/n41/mode/1up

See also (introduction) -

<https://books.google.com/books?id=YQjHoQAZKX0C&printsec=frontcover#v=onepage&q&f=false>

"The Persian writer/philosopher" (Syriac) [name unknown; unknown year] -

"Chap2. On this that the Persian writer saith, that on the accomplishment of 6000 years this world will come to an end. ..." - Syriac Miscellanies; or Extracts relating to the First and Second General Councils, and various other quotations, Theological, Historical, & Classical. Translated into English from MSS. in the British Museum and Imperial Library of Paris. With Notes by B.H. Cowper.; Williams and Norgate, 14, Henrietta Street, Convent Garden, London; and 20, South Frederick Street, Edinburgh. MDCCCLXI. (1861); Extracts from Christian Authors. George, An Arabian Bishop. [61], From the Reply to the nine questions of Jesus Habishi (the recluse), a Presbyter of the town of Banab. Chapter 2, page 67 -

<https://books.google.com/books?id=74gOAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [page 108; "Observations"] [61] George, it seems, lived in the earlier part of the 8th century, and appears to have been a Bishop among the Arabs. He addresses the treatise from which the extracts are taken, to a friend who resided at Banab or Banabe, which was in Mesopotamia, near the Euphrates (see Ptolemy v.18). This treatise has been printed by Dr. de Lagarde, and is taken from a volume containing more by the same writer (Add. MSS. 12145. See also 12144, 12165). The style is prolix, but the author says some things at least in which the Chronological student will be interested. His notices of "the wise Persian," whom I take to be Jacob of Nisibis, are by no means unimportant; and his account of Gregory the Armenian is positively valuable, so absolutely have his followers encumbered his history with fables. I have merely given the headings of the last four chapters. For the Mar Jacob alluded to on p. 67, see also p. 83. [page 108;

"Observations"] ..." - **Syriac Miscellanies; or Extracts relating to the First and Second General Councils, and various other quotations, Theological, Historical, & Classical. Translated into English from MSS. in the British Museum and Imperial Library of Paris. With Notes by B.H. Cowper.; Williams and Norgate, 14, Henrietta Street, Convent Garden, London; and 20, South Frederick Street, Edinburgh. MDCCCLXI. (1861); Observations [notations], page 108 -**

<https://books.google.com/books?id=74gOAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>

Rabbi Abraham Ibn Ezra (1089–c.1167) (I could not locate as available online the original source; Abraham Ibn Ezra commentary on the Pentateuch; Genesis 1:15) -

"... **There is a secret meaning to the midrashic statement to the effect that the world will exist for 6,000 years.** (I.E. (Abraham Aben Ezra) on Genesis 1:15, Volume 1, page 33.) ..." - **Ibn Ezra's Commentary on the Pentateuch: Deuteronomy (Devatim) by Abraham ben Meir Ibn Ezra, edited by H. Norman Strickman, Arthur M. Silver, page vii -**

https://www.google.com/search?biw=840&bih=429&tbm=bks&ei=H45sW4zqEY7z0wKO2LDQCw&q=%22There+is+a+secret+meaning+to+the+midrashic+statement+to+the+effect+that+the+world+will+exist+for+6%2C000+years.%22&oq=%22There+is+a+secret+meaning+to+the+midrashic+statement+to+the+effect+that+the+world+will+exist+for+6%2C000+years.%22&gs_l=psy-ab.3...42321.42710.0.42918.3.3.0.0.0.102.102.0j1.1.0...0...1c.1.64.psy-ab..2.0.0....0.ltrSqFiJDIE

or -

<https://books.google.com/books?id=LjglAQAAIAAJ&dq=%22There+is+a+secret+meaning+to+the+midrashic+statement+to+the+effect+that+the+world+will+exist+for+6%2C000+years.%22&focus=searchwithinvolume&q=secret+meaning>

or **Abraham ibn Ezra's "Yesod Mora", by: H. Norman Strickman; [PDF page 25] -**
<http://www.hakirah.org/vol%2012%20strickman.pdf>

Florentius of Worcester (Wigorniensi) (died 1118) (or John of Worcester (died c. 1140), some sources say this was the author) & Marianus Scotus (1028–1082 or 1083) -

"... **Quia ergo antea 3952. anni, id est, septem magni cicli & 228. anni ab Adam usque ad Nativitatem Domini secundum Hebraeos, teste Beda, fuerant, fiunt, 4182. anni ...**" - **Chronicon ex Chronicis, ab initio mundi usque ad annum Domini. 1118. deductum, Auctore Florentio Wigorniensi monacho. Accessit etiam continuation usque; ad annum Christi. 1141. per quendam eiusdem coenobii eruditum. Nunquam antehac in lucem eitur. Londoni, Excudebat Thomas Dautonus, pro Ricardo Watkins. 1592. (based on Marianus Scotus (1028–1082 or 1083)); page 8 -**
<https://archive.org/stream/chroniconexchron00flor#page/8/mode/1up>

Moses ben Maimonides (RaMBaM) (AD 1135 or 1138 - December 12, 1204) -

"... 16. We have already stated that the calculations that we explain in these laws are intended solely to determine the visibility of the [new] moon. Therefore, we have established the starting point from which we will always begin these calculations: the eve of Thursday, 19 the third of Nisan, of the present year, the seventeenth year of the 260th [nineteen-year] cycle - i.e., **the year 4938 since creation²⁰ - which is the year 1489 with regard to contracts,²¹ and 1109 years after the destruction of the Second Temple.** This is the year that will be referred to as the starting point in these calculations. ...

טזכבר אמרנו שאלו הדרכים שאנו מבארים בהלכות אלו אינן אלא לחשבון ראיית הירח בלבד. לפיכך עשינו העיקר שממנו מתחילין לעולם לחשבון זה מתחילת ליל חמישי שיומו יום שלישי לחדש ניסן משנה זו שהיא שנת י"ז ממחזור ר"ס. שהיא שנת תתקל"ח וארבעת אלפים ליצירה. שהיא שנת תפ"ט ואלף לשטרות. שהיא שנת ק"ט ואלף לחרבן בית

... שני. וזו היא שאנו קוראים אותה שנת העיקר בחשבון זה

... (Notation) 20.

This year corresponds to 1178 C.E. There are several other dates cited within the Mishneh Torah with regard to the composition of that text. ..." - **Moses ben Maimonides (RaMBaM), the Mishneh Torah, Sefer Zemanim, Kiddush HaChodesh - Chapter 11, translated by Eliyahu Touger; webpage -**
https://www.chabad.org/library/article_cdo/aid/947929/jewish/Kiddush-HaChodesh-Chapter-Eleven.htm

"... Also, [the Geonim] composed [texts recording] the decisions of Torah law regarding what is permitted and what is forbidden, when one is liable and when one is free of liability, with regard to subjects that were necessary at the time, so that they would be accessible to the grasp of a person who could not comprehend the depths of the Talmud.³⁴ This is the work of God, which was performed by all the Geonim of Israel from the completion of the Talmud until the present date, 1108 years after the destruction of the Temple, 4937 years after the creation of the world.³⁵

ועוד חיברו הלכות פסוקות בענין איסור והיתר וחייב ופטור בדברים שהשעה צריכה להם כדי שיהיו קרובים למדע מי שאינו יכול לירד לעומקה של גמרא. וזו היא מלאכת ה' שעשו בה כל גאוני ישראל מיום שחזרה הגמרא ועד זמן זה שהיא שנה שמינית אחר מאה ואלף לחרבן הבית, והיא שנת ארבעת אלפים ותשע מאות ושלושים ושבע לבריאת עולם: ...

... 22.

Thus, according to the Rambam, the approximate date of the composition of the Jerusalem Talmud was the year 4025 (365 C.E.). ...

... 25.

Thus, according to the Rambam, the approximate date of the composition of the Babylonian Talmud was 4125 (465 C.E.). ...

... 35.

This corresponds to the year 1177 C.E. Apparently, the Rambam composed the Mishneh Torah over a number of years, constantly revising his work. Thus, in Hilchot Kiddush HaChodesh 11:16, he mentions the date of the composition of the text as 4938, one year later, and in Hilchot Shemitot V'Yovalot, he mentions the date 4936, one year earlier. ..." - **Moses ben Maimonides (RaMBaM), the Mishneh Torah, translated by Eliyahu Touger; webpage -**
https://www.chabad.org/library/article_cdo/aid/901656/jewish/Introduction-to-Mishneh-Torah.htm

"... 4

It follows that the year in which the [Second] Temple was destroyed, [more precisely, the year] beginning from Tishrei that was approximately two months after the destruction¹⁴ - for the

reckoning of Sabbatical and Jubilee years begins in Tishrei - was the year following the Sabbatical year. It was the fifteenth year of the ninth Jubilee cycle.¹⁵

According to this reckoning, this year which is the 1107 year after the destruction, which is the 1487th year according to the reckoning of legal documents,¹⁶ which is 4936th year after the creation,¹⁷ is a Sabbatical year and it is the 21st year of the Jubilee cycle.¹⁸ ...

דנמצאת למד שהשנה שחרב בה הבית באחרונה שתחלתה מתשרי שאחר החרבן כשני חדשים שהרי מתשרי הוא המנין לשמיטים וליובלות אותה השנה מוצאי שביעית היתה ושנת ט"ו מן היובל התשיעי היתה ולפי חשבון זה שנה זו שהיא שנת אלף ומאה ושבע לחרבן שהיא שנת שמנים ושבעה ואלף וארבע מאות למנין שטרות שהיא שנת שש ושלושים ותשע מאות וארבעת אלפים ליצירה היא שנת שמיטה והיא שנת אחת ועשרים מן היובל ...

... 17.

This corresponds to 1176 C.E. This date is interesting in another context, for it gives us some insight into the Rambam's writing and editing of the Mishneh Torah. In his Introduction to the Mishneh Torah, the Rambam mentions the date of the composition of the work as 4937, and in Hilchot Kiddush HaChodesh 11:16, he speaks of the date 4938. Thus it is apparent that he worked on the text for several years, wrote the Introduction in 4937, and then edited and added to the work in 4938.

18.

I.e., that date is 1121 years after the last Jubilee observed before the destruction of the Second Temple. Thus if that figure is divided by fifty, 21 years are left over. Hence, it is a Sabbatical year. ..." - **Moses ben Maimonides (RaMBaM), the Mishneh Torah, Sefer Zeraim, Shemita - Chapter 10, translated by Eliyahu Touger; webpage -**
https://www.chabad.org/library/article_cdo/aid/1007174/jewish/Shemita-Chapter-10.htm

Thomas Aquinas (1225 – 7 March 1274) -

[He begins by rebutting and refuting Augustine] "...by the "evening" and the "morning" ... But, according to Basil (Hom. ii in Hexaem.), the entire period takes its name, as is customary, from its more important part, **the day**. And instance of this is found in the words of Jacob, "The days of my pilgrimage," where night is not mentioned at all. But the evening and the morning are mentioned as being the ends of the day, since day begins with morning and ends with evening, or because evening denotes the beginning of night, and morning the beginning of day. It seems fitting, also, that where the first distinction of creatures is described, divisions of time should be denoted only by what marks their beginning. And the reason for mentioning the evening first is that as the evening ends the day, which begins with the light, the termination of the light at evening precedes the termination of the darkness, which ends with the morning. But Chrysostom's explanation is that thereby it is intended to show **that the natural day** does not end with the evening, but with the morning (Hom. v in Gen.). ...

Reply to Objection 7. The words "one day" are used when day is first instituted, to denote that **one day is made up of twenty-four hours**. Hence, by mentioning "one," the measure of **a natural day is fixed**. Another reason may be to signify that a day is completed by the return of the sun to the point from which it commenced its course. And yet another, **because at the completion of a week of seven days**, the first day returns..." - **Thomas Aquinas, Summa Theologica, Question 74, Article 3, Reply to Objection 6 and 7** [*The Summa Theologica of*

St. Thomas Aquinas

Second and Revised Edition, 1920

Literally translated by Fathers of the English Dominican Province

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Nihil Obstat. F. Innocentius Apap, O.P., S.T.M., Censor. Theol.

Imprimatur. Edus. Canonicus Surmont, Vicarius Generalis. Westmonasterii.

APPROBATIO ORDINIS

Nihil Obstat. F. Raphael Moss, O.P., S.T.L. and F. Leo Moore, O.P., S.T.L.

Imprimatur. F. Beda Jarrett, O.P., S.T.L., A.M., Prior Provincialis Angliæ

MARIÆ IMMACULATÆ - SEDI SAPIENTIÆ] -

<http://www.newadvent.org/summa/1074.htm>

Let us see what Thomas Aquinas [Summa Theologica] himself says how it came to be that the Roman Catholic church observes the 'first [day] of the week'; aka, Sunday, and He says that it was not God - not Jesus, not even the Apostles that changed the day from the 7th Day to that of the first, but He clearly says it was "...by the institution of the Church and the custom of Christian people..." and he also says that the Sabbath Commandment of the Decalogue is that which "...describes the exterior worship of God as the sign of a universal boon that concerns all." and the "...sign of this we are commanded to keep holy seventh day..." and "the reason for it is given: "For in six days the Lord made heaven and earth . . . and rested on the seventh day."".

So even Thomas Aquinas understood that the 7th Day Sabbath Commandment points out the Creator of All and was given for All [not just Jew; for he says, "a universal boon"], and directly cited Exodus 20:11:

"I answer that, ...Now the precepts of the decalogue are, so to speak, first and common principles of the Law, and consequently the third precept of the decalogue **describes the exterior worship of God as the sign of a universal boon that concerns all.** This **universal boon** was the work of the Creation of the world, from which work God is stated to have rested on the seventh day: and **sign of this we are commanded to keep holy seventh day**--that is, to set it aside as a day to be given to God. Hence after the precept about **the hallowing of the Sabbath the reason for it is given:** "For in six days **the Lord made heaven and earth** . . . and **rested on the seventh day.**" ..."

"...Reply to Objection 4. In the New Law the observance of the Lord's day **took the place** of the observance of the Sabbath, **not by virtue of the precept but by the institution of the Church and the custom of Christian people.** ..." [Roman Catholic Online Summa Theologica; Thomas Aquinas; "Second Part of the Second Part "; "Question 122. The precepts of justice"; "Article 4. Whether the third precept of the decalogue, concerning the hallowing of the Sabbath, is fittingly expressed?"]

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MARIÆ IMMACULATÆ - SEDI SAPIENTIÆ] -

<http://www.newadvent.org/summa/3122.htm>

Thomas Aquinas on the Globality of the Fire to consume all things, likened unto the Globality of the Flood [sections throughout Summa Theologica, Supplement, Question 74]...

"Article 3. Whether the fire whereby the world will be cleansed will be of the same species with elemental fire? ... it is declared that **the fire of the judgment will rise as high as the waters of the deluge**; ... following **Augustine, say that "just as the deluge resulted from an outpouring of the waters of the world, so the fashion of this world will perish by a burning of worldly flames"** (De Civ. Dei. xx, 16). ... by the Divine power ... the **fire that will burn the surface of this world** will result. ..."

"...Further, a gloss on 2 Thessalonians 1:8, "In a flame of fire giving vengeance," says: "There will be **in the world a fire that shall precede Him, and shall rise in the air to the same height as did the waters of the deluge.**" But the waters of the deluge did not rise to the height of the higher heavens but only **15 cubits higher than the mountain summits (Genesis 7:20).** Therefore the higher heavens will not be cleansed by that fire. ..."

"...Reply to Objection 2. Peter explains himself to which heavens he refers. For before the words quoted, he had said (2 Peter 3:5-7): "The heavens . . . first, and the earth . . . through water . . . perished . . . which . . . now, by the same word are kept in store, reserved unto fire unto the day of judgment." Therefore **the heavens to be cleansed are those which before were cleansed by the waters of the deluge**, namely the aerial heavens. ..."

"...Further, **this final cleansing that will be effected by fire will correspond to the first cleansing which was effected by water....**"

"...the **authority of Scripture, because it is written (2 Peter 3:7) that those heavens are "kept in store unto fire," which were cleansed by water; and Augustine says (De Civ. Dei xx, 18) that "the same world which perished in the deluge is reserved unto fire."**"... [The Summa Theologica of St. Thomas Aquinas

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MARIÆ IMMACULATÆ - SEDI SAPIENTIÆ] -

<http://www.newadvent.org/summa/5074.htm>

Babylonian Talmud (1342); Sanhedrin 97A (Rabbi Katina) -

"The Talmud comments:

R. Katina said, **“Six thousand years the world will exist and one [thousand, the seventh], it shall be desolate (haruv),** as it is written, ‘And the Lord alone shall be exalted in that day’ (Isa. 2:11)... R. Katina also taught, “Just as the seventh year is the Shmita year, **so too does the world have one thousand years out of seven that are fallow** (mushmat), as it is written, ‘And the Lord alone shall be exalted in that day’ (Isa. 2:11); and further it is written, **‘A psalm and song for the Shabbat day’ (Ps. 92:1) – meaning the day that is altogether Shabbat – and also it is said, ‘For one thousand years in Your [God's] eyes are but a day that has passed.’ (Ps.90:4)** (Sanhedrin 97a).” - <https://www.sefaria.org/Sanhedrin.97a>

Martin Luther (10 November 1483 – 18 February 1546) -

"... It was not an entirely novel enterprise. Luther modified Melanchthon's reworking of Carion's Chronicon (the original had been published in German in 1532 and translated into Latin in 1537) and endorsed the Jewish calculation of the history of the world spanning 6,000 years, based on the week of creation:

Six thousand years stands the world.

Two thousand empty.

Two thousand Law.

Two thousand Messiah.

These are the six days of the week in the sight of God. The seventh day is the eternal Sabbath. (WA53.22,2-7)

Nevertheless, the Reckoning goes its own way at various points, as what is essential an annotated timeline unfolds. Luther divided the millennia somewhat idiosyncratically and even then sat quite loose on these calculations. However, this work did confirm him in his conviction that the Last Day was imminent. By his calculations the earth was 5,500 years old in 1540 and on a parallel with the shortened three days between the crucifixion and the resurrection, **[page to page]** Luther did not expect the sixth millennium to be completed (WA53.171). So once again Luther's engagement with history serves his theological concerns: there is an urgency to the gospel work he is engaged in since it will soon be followed by the return of Christ and the day of judgement. ..." - **The Oxford Handbook of Martin Luther's Theology, edited by: Robert Kolb, Irene Dingel, L'Ubomir Batka; April 24, 2014; Section V. Luther and the Use of History (2 pages) -**

<https://books.google.com/books?id=s3IPAAQBAJ&printsec=frontcover#v=onepage&q&f=false>

"I hope the last Day of Judgment is not far, I persuade myself verily it will not be absent full three hundred years longer; for God's Word will decrease and be darkened for want of true shepherds and servants of God. The voice will sound and be heard ere long: Behold, the Bridegroom Cometh..." - **The familiar discourses of Dr. Martin Luther (the great reformer), which he held with various learned men at his table, &c. on the important Doctrines of Religion; containing Histories, Prophecies, Directions, Instructions, &c. Collected first together by Dr. Antonius Lauterbach, and afterwards disposed into certain Common-places by John Aurifaber, D.D., translated from the High German into the English Tongue, by Captain Henry Bell. to which is prefixed the Life and Character of Dr. Martin**

Luther: by John Gottlieb Burckhardt, D.D. Minister of the German Lutheran Congregation at the Savoy, in London. A New Edition, revised and corrected by Joseph Kerby, V.D.M. with short Notes after each Chapter. Entered at Stationer's Hall. Sussex Press, Lewes: printed and sold by John Baxter, and Published in London, By Messers. Baldwin, Craddock, and Joy, Paternoster Row; H. Mozley, Derby; and all Booksellers. 1818.; page "7-8", [last two lines, continued in top three lines] –
<https://archive.org/stream/familiardiscours00luth#page/6/mode/2up>
<https://archive.org/stream/familiardiscours00luth#page/7/mode/1up>
<https://archive.org/stream/familiardiscours00luth#page/8/mode/1up>

"... X Christus baptisatus incipiens (ait Lucas) 30 anno. 2) t3 ... (notation, right hand column) Quartus millenarius. 4000. ..." - **D. Martin Luthers Werke; Kritische Gesamtausgabe; 53. Band; Weimar; Hermann Bohlaus Nachfolger. 1920; page 125 -**
<https://archive.org/stream/werkekritischege53luthuoft#page/125/mode/1up/>

"... 4200. [Bl. 71 [a)] Messias de domo Eliae C 4000. annus mundi se-2 cundum Iudaeos. [e] ..." - **D. Martin Luthers Werke; Kritische Gesamtausgabe; 53. Band; Weimar; Hermann Bohlaus Nachfolger. 1920; page 132 -**
<https://archive.org/stream/werkekritischege53luthuoft#page/132/mode/1up/>

"... (notation II: 1) ... page 171, bottom and main page top left column and top right column) Hoc anno (.1540.) numerus | annorum mundi praecise est 5500, | Quare sperandus est finis mundi. | Nam sextus Millenarius non complebitur | Sicuti tres dies Mortui Christi non | sunt completi, ut sic dividan: | ... 1000, 2000, 3000, 4000, 5000 ... non est completum, sed | mane surrexerat in me- | dio scilicet diei tertiae, Sicuti | in medio diei primae captus | est, Ita nunc est medium sexti | Millenarii ..." - **D. Martin Luthers Werke; Kritische Gesamtausgabe; 53. Band; Weimar; Hermann Bohlaus Nachfolger. 1920; page 171 -**
<https://archive.org/stream/werkekritischege53luthuoft#page/171/mode/1up/>

Hugh Latimer (c. 1487 – 16 October 1555) -

"... The Day of Judgment. A Sermon, Preached on the Second Sunday in Advent, 1552. Luke xxi. [page 253,261] ...

... [page 261] Therefore no doubt these are warnings wherewith the Almighty God warn us to make ready against that horrible and fearful day, which day no doubt is not far off. For the world was ordained of God to endure, as Scripture and all learned men agree, six thousand years: now of this number are gone five thousand five hundred and fifty-two, so that there is left only four hundred and fifty lacking two; and this is but a little time, and yet this time shall be shortened as Scripture plainly witnesseth, for the elect's sake. ..." - **British Reformers, Select Sermons and Letters, of Dr. Hugh Latimer, Bishop of Worcester and Martyr, 1555. First American Edition. Philadelphia: Presbyterian Board of Publication, Paul T. Jones, Publishing Agent. 1842.; pages 253,261 -**
<https://books.google.com/books?id=H9UqAAAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

Johannes Carion (22 March 1499 – 2 February 1537) & Philip Melanchthon (16 February 1497 – 19 April 1560) -

"... Tradition Domus Eliae.

Sex Millia annorum mundus, & deinde conflagratio.

Duo Millia inane.

Duo Millia Lex.

Duo millia dies Messiae. Et propter peccata nostra, quae multa & magna sunt, deerunt anni, qui deerunt [page 29-30] Hoc modo Elias de duratione generis humani vaticinatus est, & praecipuas mutationes distinxit. Duos primos millenarios nominat INANE, quod simplicissime sic interpretor, nondum homines procul dissitas regiones occupasse, ante conditam Baby Ionem. Alii dicunt, nominari Inane, quia nondum certa politia Ecclesiae constituta suit, & nondum segregate fuit Ecclesiae a caeteris gentibus. Nondum etiam erant Imperia, qualia postea in Monarchiis fuerunt. Sed quaecunquae causa est, quare sic dixerit Elias, hoc no dubium est, primam aetatum fuisse florentissimam, quia natura hominum minus languida fuit, quod ostendit longaeuitas. Et fuit excellens decus, quod sapientissimi Senes, pleni divinae lucis, simul vixerunt, & de Deo decreatione, de edita promissione testes fuerunt, & multi artes inuenerunt & illustrarunt.

Secundum tempus a Circumcisione numeratur, usque ad natum Messiam [page 30-31] ex Virgine, quod non multo minus duobus millenariis continet.

De tertio tempore significat fore, ut non compleantur duo millenarii, quia nimis crescit impietas, propter quam citius delebitur totu genus humanum, & Christus se palam ostendet in iudicio, ut inquit: Propter electos dies illi brevioreserunt. ..." - **Chronicon Carionis Latine Expositum Et Acetum multis & veteribus & recentibus Historiis, in narrationibus rerum Graecarum, Germanicarum & Ecclesiasticarum.** A Phi. Mel. Francoforti. D. Z. Volume I; by Johannes Carion, Philip Melanchthon; - Zepffelius, 1559; pages 29-31 - <https://books.google.com/books?id=e1g8AAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

Theodore Bibliander (aka: Theodor Buchmann) (1509 in Bischofszell – 26 September 1564 in Zurich) - (Bibliander is supposed to have said, "3980", but I find he said, "3979" from the Creation to the birth of Jesus Christ, and "4012" to the death of Jesus Christ, and also gave a general "3950" as an 'era' of coming to Christ.) -

"... TABULA GENERALIS TEMPORUM, Intia Sex Millenariorum Mundi ... [Column 1] 9. [Column 2] (Tabularum quindecim temporum nomina & tituli) CHRISTUS servator ... [Column 6] (Initium a condito mundo.) 3950 ... [Column 1] 15. [Column 2] (Tabularum quindecim temporum nomina & tituli) Perfecta restitutio mundi. ... [Column 5] (Initium post Christum natum) 1558 [Column 6] (Initium a condito mundo.) 5536 ..." - **Temporuma condito mundo usque ad ultimam ipsius aetatem supputatio, partitio que exactior. Universae quidem historiae divinae, ecclesiasticae & extere Latinorum, Graecorum, Aegyptiorum, Chaldaeorum, Germanorum & aliaru gentim accommodata, praecipue tamen divinis libris prophetarum & apostolorum Domini Iesu Christi. Quae scribebat THEODORUS BIBLIANDER, ecclesiae Tigurinae minister: ut res insigniores Domini nostri Iesu Christi, & ejus ecclesiae, nec non hostium, in X V Tabulis propositae rectius estimari queant, & ad usum vitae accommodari. Accessit locuples rerum & verborum memorabilium INDEX. Cum privilegio ad decennium. Basileae per 10 Annos Oporinum. Kundig. 1558; page 30 - <https://books.google.com/books?id=-2xEAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>**

"... 4012. CHRISTI IESU passio, antiquissima Christi anorum aera. Cui concurret resurrection CHRISTI, & adsumptio vel ascensio in coelum. Quam aeram Gregorius Magnus in Epistola posuit, regnante CHRISTO in aeternum.

3979. CHRISTI natalis, annus gratiae, annus salutis humanae, annus vigineti partus, & aliis nominibus appellatus. ..." - **Temporuma condito mundo usque ad ultimam ipsius aetatem supputatio, partitio que exactior. Universae quidem historiae divinae, ecclesiasticae & extere Latinorum, Graecorum, Aegyptiorum, Chaldaeorum, Germanorum & aliarum gentium accommodata, praecipue tamen divinis libris prophetarum & apostolorum Domini Iesu Christi. Quae scribebat THEODORUS BIBLIANDER, ecclesiae Tigurinae minister: ut res insigniores Domini nostri Iesu Christi, & ejus ecclesiae, nec non hostium, in X V Tabulis propositae rectius estimari queant, & ad usum vitae accommodari. Accessit locuples rerum & verborum memorabilium INDEX. Cum privilegio ad decennium. Basileae per 10 Annos Oporinum. Kundig. 1558; page 31 - <https://books.google.com/books?id=2xEAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>**

Jean Calvin (10 July 1509 – 27 May 1564) -

"... Institutes of the Christian Religion; Chapter XIV. The True God clearly distinguished in the Scripture from all fictitious ones by the Creation of the World. ...

... Therefore he hath been pleased to give us a history of the creation, on which the faith of the Church might rest, without seeking after any other God, than him whom Moses has represented as the former and builder of the world. The first thing specified in this history is the time, that by a continued series of years the faithful might arrive at the first original of the human race, and of all things. This knowledge is eminently useful, not only to contradict the monstrous fables formerly received in Egypt and other countries, but also to give us clearer views of the eternity of God, and to fill us with greater admiration of it. Nor ought we to be moved with that profane sneer, that it is marvellous that God did not form the design of creating heaven and earth at an earlier period, but suffered an immeasurable duration to pass away unemployed, since he could have made them many thousands of ages before: whereas the continuance of the world now advancing to its last end has not yet reached six thousand years. ... [page 170,171]

... [page 171] in the course of six thousand years ..." - **The Institutes of the Christian Religion., by John Calvin. Translated from the Original Latin, and collated with the Author's last edition in French, by John Allen.; in Three Volumes. Volume I., First American, from the last London Edition. New Haven: Published by Hezekiah Howe, and by Philip H. Nicklin, Philadelphia. William Fry, Printer. 1816.; pages 107,171 - <https://books.google.com/books?id=cRgwAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>**

Gerardus Mercator (5 March 1512 – 2 December 1594) (scientist, cartographer, astronomer, chronologer, etc) - (Gerardus is supposed to have said that the creation was at "**3928**" as found listed in several chronological tables of others, but I found this to **not** be so in his own work, which he said, "**3966**" to the birth of Jesus Christ from Adam, and that the baptism of Jesus was in "**3996**", and the death of Christ by Crucifixion was "**4000**".) -

"... [Section] "C." - Christus natus 3966, baptizatus 3996. crucifixus 4000. ..." - **Chronologia.**

hoc est. Temporum Demonstratio Exacatissima, ab initio Mundi, usque ad Annum Domini M. D. LXVIII. (1568) ex Eclipsibus et Observationibus Astronomicis omnium tempourm, sacris quoque Bibliis, & optimis quibusque Scriptoribus summa fide concinnata. Auctore, Gergardo Mercatore, Illustriss. Ducis Iuliae, Cliviae, Bergis, &c., Cosmographo. Coloniae Agrippinae, Apud Haeredes Arnoldi Birckmanni. Anno Christi, M. D. LXIX. (1569). Cum gratia & Privilegio Caesarea Maiest. ad decennium.; page "7" (Google Books) [section] "C." -

<https://books.google.com/books?id=9khOAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

"... Sex milia annorum mundi, & postea destructio, duo milia inane, duo milia lex, due milia Christus, & si quid ex his deerit, deerit propter peccata nostra, quae magna & innumera sunt. ..."

- Chronologia. hoc est. Temporum Demonstratio Exacatissima, ab initio Mundi, usque ad Annum Domini M. D. LXVIII. (1568) ex Eclipsibus et Observationibus Astronomicis omnium tempourm, sacris quoque Bibliis, & optimis quibusque Scriptoribus summa fide concinnata. Auctore, Gergardo Mercatore, Illustriss. Ducis Iuliae, Cliviae, Bergis, &c., Cosmographo. Coloniae Agrippinae, Apud Haeredes Arnoldi Birckmanni. Anno Christi, M. D. LXIX. (1569). Cum gratia & Privilegio Caesarea Maiest. ad decennium.; page "13" (Google Books) -

<https://books.google.com/books?id=9khOAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [4th column] (Mundi Anno veri.) 3965-3966 -- [6th column] CHRISTUS Iesus natus anno. 42 Augusti propemodu me menso. ..." - **Chronologia. hoc est. Temporum Demonstratio Exacatissima, ab initio Mundi, usque ad Annum Domini M. D. LXVIII. (1568) ex Eclipsibus et Observationibus Astronomicis omnium tempourm, sacris quoque Bibliis, & optimis quibusque Scriptoribus summa fide concinnata. Auctore, Gergardo Mercatore, Illustriss. Ducis Iuliae, Cliviae, Bergis, &c., Cosmographo. Coloniae Agrippinae, Apud Haeredes Arnoldi Birckmanni. Anno Christi, M. D. LXIX. (1569). Cum gratia & Privilegio Caesarea Maiest. ad decennium.; page 142 (Left Hand Columns, 4th and 6th columns from left) -**

<https://books.google.com/books?id=9khOAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [10th column] (Mundi Anno veri.) 3996 -- [12th column] Collatis igitur nativitate Christi, & Tiberii initio, baptizatus invenitur Christus, anno Tiberii 16. ..." - **Chronologia. hoc est. Temporum Demonstratio Exacatissima, ab initio Mundi, usque ad Annum Domini M. D. LXVIII. (1568) ex Eclipsibus et Observationibus Astronomicis omnium tempourm, sacris quoque Bibliis, & optimis quibusque Scriptoribus summa fide concinnata. Auctore, Gergardo Mercatore, Illustriss. Ducis Iuliae, Cliviae, Bergis, &c., Cosmographo. Coloniae Agrippinae, Apud Haeredes Arnoldi Birckmanni. Anno Christi, M. D. LXIX. (1569). Cum gratia & Privilegio Caesarea Maiest. ad decennium.; page 146 -**

<https://books.google.com/books?id=9khOAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

"... [4th column] (Mundi Anno vero.) 4000 -- [6th column] CHRISTUS Iesus Dominus noster mortem in cruce subiit 2. die Aprilis, feria 6. Luna 25. anno 4. Olymp. 202 Graeca supputatione. Vide 3. cap. ..." - **Chronologia. hoc est. Temporum Demonstratio Exacatissima, ab initio Mundi, usque ad Annum Domini M. D. LXVIII. (1568) ex Eclipsibus et Observationibus**

Astronomicis omnium tempourm, sacris quoque Bibliis, & optimis quibusque Scriptoribus summa fide concinnata. Auctore, Gergardo Mercatore, Illustriss. Ducis Iuliae, Cliviae, Bergis, &c., Cosmographo. Coloniae Agrippinae, Apud Haeredes Arnoldi Birckmanni. Anno Christi, M. D. LXIX. (1569). Cum gratia & Privilegio Caesarea Maiest. ad decennium.; page 147 -

<https://books.google.com/books?id=9khOAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

Joseph Justus Scaliger (5 August 1540 – 21 January 1609) -

"... Aegonos XVI anni a mundo condito 3949 ..." - Iosephi Scaligeri Iuli Caesaris F., Opus de Emendatione Temporum:, Hac postrema Editione, ex Auctoris ipsius manuscripto, emendatius, magnaue accessione auctius. Addita Veterum Craecorum, Fragmenta selecta, ... Coloniae Allobrogum, Typis Roverianis. M. DC. XXIX. (1629), Cum Privilegio Sacra Cesarea Maiestatis; page 463 -

https://archive.org/stream/bub_gb_BYcExH7cj5MC#page/n534/mode/1up/

Joseph Scaliger (speaking on the doctrine of the Ethopic church, says of them that they taught) -

"... In prima pagina) Quarta pars Computi ... Aethiopum vetus Ecclesia tempus a creatione & primo Homine, ad ... determinat annorum 7000. Haec septem millia annorum per septem centurias dividunt: quas vocant Sabbata, siue Hebdomadas Enoch. ..." - Iosephi Scaligeri Iuli Caesaris F., Opus de Emendatione Temporum:, Hac postrema Editione, ex Auctoris ipsius manuscripto, emendatius, magnaue accessione auctius. Addita Veterum Craecorum, Fragmenta selecta, ... Coloniae Allobrogum, Typis Roverianis. M. DC. XXIX. (1629), Cum Privilegio Sacra Cesarea Maiestatis; page 701 -

https://archive.org/stream/bub_gb_BYcExH7cj5MC#page/n771/mode/1up/

David Gans (aka: "Rabbi" Dovid Solomon Ganz, David ben Shelomoh Gans (though never actually became a Rabbi) (Jewish Chronicler, Mathematician, Historian, Astronomer, etc.) (1541-1613) -

Sefer Zemah David (aka: Zemach David; Tzemach David) (1592; edition 1785, pt. ii, p 12b), "Jesus the Nazarene was born in Bethlehem, a "parsah" and a half from Jerusalem, in the year 3761 from the Creation, i.e. the year 42 of Augustus Caesar. ..." -

[https://books.google.com/books?id=17hAAQAIAAJ&pg=PA880&lpg=PA880&dq=David+Gans+3761&source=bl&ots=ohOM7Vd9su&sig=c9MrE_PQ6-](https://books.google.com/books?id=17hAAQAIAAJ&pg=PA880&lpg=PA880&dq=David+Gans+3761&source=bl&ots=ohOM7Vd9su&sig=c9MrE_PQ6-Kuz0v_xHCAITIEQYw&hl=en&sa=X&ved=2ahUKEwi82cjVnqfdAhUqwlQKHRsKAOY4ChDoATAGegQIBBAB#v=onepage&q=David%20Gans%203761&f=false)

[Kuz0v_xHCAITIEQYw&hl=en&sa=X&ved=2ahUKEwi82cjVnqfdAhUqwlQKHRsKAOY4ChDoATAGegQIBBAB#v=onepage&q=David%20Gans%203761&f=false](https://books.google.com/books?id=17hAAQAIAAJ&pg=PA880&lpg=PA880&dq=David+Gans+3761&source=bl&ots=ohOM7Vd9su&sig=c9MrE_PQ6-Kuz0v_xHCAITIEQYw&hl=en&sa=X&ved=2ahUKEwi82cjVnqfdAhUqwlQKHRsKAOY4ChDoATAGegQIBBAB#v=onepage&q=David%20Gans%203761&f=false)

Heinrich Bünting (1545 – 1606) - ((He said, “[mundi ter millesimo, nongentesimo & sexagesimo septimo](#)”; meaning “[3967](#)”, plus 33 1/2 years brings one to "4000", "[exacto quart millenario mundi](#)") -

"... Virgo Maria ageret annum aetatis decimum quartum, Archangelus Gabriel annunciavit illi conceptionem Domini nostri IESU Christi, a paulo post, circa initium Aprilis, inchoante iam anno a principio mundi ter millesimo, nongentesimo & sexagesimo septimo, de Nazareth per montana Gilboa, Garizim, Hebal, & Ephraim ..." - Itinerarii et Chronici Sacrae (Secundus

Tomus) Scripturae, ex Novo Testamento, de itineribus D.N. IESU CHRISTI, SS. Matris Eius, Magorum, Apostolorum, &c, cum enarratione theologic praeciporum Locorum doctrinae de persona, officio, & benediciis filii Dei. accessit Tractatus in Iosuaam, de distributione terrae Canaan, & Libellus de Ponderibus, Mensuris & Monumentis, quae in sacris occurrunt. Monia Probatiss: Autorum testimonio, Mathematico calculo, & Cosmographitis tabulis probata atque exornata a M. Henrico Buntingo Historico. Magdaeburgi, Imprimebat Andreas Dunkerus, Sumtibus Abrosii Kirchneri. Anno M. D. XCVIII (1598). cum gratia et privilegio. &c.; page 3 -
<https://books.google.com/books?id=av49AAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

"... IESUS CHRISTUS, DEI patris & sactae Mariae Virginis filius, septagesima quinta persona ab Adamo inchoando, exacto quart millenario mundi, ..." - **Itinerarii et Chronici Sacrae (Secundus Tomus) Scripturae, ex Novo Testamento, de itineribus D.N. IESU CHRISTI, SS. Matris Eius, Magorum, Apostolorum, &c, cum enarratione theologic praeciporum Locorum doctrinae de persona, officio, & benediciis filii Dei. accessit Tractatus in Iosuaam, de distributione terrae Canaan, & Libellus de Ponderibus, Mensuris & Monumentis, quae in sacris occurrunt. Monia Probatiss: Autorum testimonio, Mathematico calculo, & Cosmographitis tabulis probata atque exornata a M. Henrico Buntingo Historico. Magdaeburgi, Imprimebat Andreas Dunkerus, Sumtibus Abrosii Kirchneri. Anno M. D. XCVIII (1598). cum gratia et privilegio. &c.; page 22 -**
<https://books.google.com/books?id=av49AAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

Christen Sørensen Longomontanus (4 October 1562 – 8 October 1647) (Danish Astronomer; "Engaged by Tycho Brahe in 1589 as his assistant in his great astronomical observatory of Uraniborg, he rendered invaluable service for eight years.") - (thus he says, "4000" year from the Creation to the death of Jesus Christ, and thus minus 33 1/2 years to the birth, being about "3966", as he further says in the second citation) -

"... sub prima mundi creatione, ac perigaeo in principio Ω [Libra], ex quo Sol primum mundum, divina opera apparuisset, hinc permutatum interim apogaum Solis, ut dixi, reperio a principio mundi ad redemptionem generis humani, seu Christi Iesu in cruce passionem, effluxisse 4000 annorum, dimidio saltim excepto, & idcirco a mundi exordio ad initium anni a Christo nato, 1588, recte nos annos Iulianos numerare 5554, tribuendo scilicet aetati Christi in hisce terris 33 annos solidos, & quod ultra a nativitate, ad tempus passionis excurrit ..." -
Astronomica Danica, Vigiliis & opera, Christiani S. Longomontani, Professoris Mathematicum, in Regia Acad. Hauniensi, elaborata, & in duas partes tributa: Quarum, Prior, Doctrinam de diurna apparente siderum revolutione super sphaera armillari veterum instaurata, duobus libri explicat: Posterior, Theorias de motibus Planetarum ad observiones D. Tychonis Brahae, & proprias, in triplici forma redintegratas, itidem duobus libris complectitur. Cum Appendice de Asscitiis Coeli Phaenomenis, Nempe, Stellis Novis et Cometis. Amsterodami, Ex Officina Typographica Guiljelmi I, Caesii. Anno M. DC. XXII. (1622).; page 49 -
https://books.google.com/books?id=f1I_AAAACAAJ&printsec=frontcover#v=onepage&q&f=false

"... Caeterum quanquam inter mundi exortum, & Christi in cruce passionem anni Solares (seu Iuliani fere) 4000. ut supra dixi, & ideo inter Epocham Mundi atque Christi incarnati anni 3966.

effluxerant: tamen Mortuum coelestium numerationi Epocham eam commodissime applicari posse video, quae ad Meridiem Kalendarum Ianuarii tertii anni currentis a mundi exordia congruit, eo quod cum Christi primo currente in bisextilitate conveniat. Numerentur itaque a Mundana Epocha ad Christianam anni duntaxat solidi Iuliani 3964, ut motibus singulis Epochis praefixis, pulchre in horum rite extrahendorum δοκιμασία [greek word 'dokimasia'; **Strong's G6020**]; versemur, velut exempla infra ostendent. ..." - **Astronomica Danica, Vigiliis & opera, Christiani S. Longomontani, Professoris Mathematicum, in Regia Acad. Hauniensi, elaborata, & in duas partes tributa: Quarum, Prior, Doctrinam de diurna apparente siderum revolutione super sphaera armillari veterum instaurata, duobus libri explicat: Posterior, Theorias de motibus Planetarum ad observiones D. Tychoonis Brahae, & proprias, in triplici forma redintegratas, itidem duobus libris complectitur. Cum Appendice de Asscitiis Coeli Phaenomenis, Nempe, Stellis Novis et Cometis. Amsterodami, Ex Officina Typographica Guiljelmi I, Caesii. Anno M. DC. XXII. (1622).; page 58 -**
https://books.google.com/books?id=f1I_AAAAcAAJ&printsec=frontcover#v=onepage&q&f=false

William Shakespeare (26 April 1564 (baptised) – 23 April 1616) -

"... Rosalind. No, 'faith, die by attorney. The poor world is almost six thousand years old ..." - **As you like it., A Comedy in Five Acts by William Shakespeare. New York: Douglas, 11 Spruce St. Publishers. 1848. page 49 [PDF 53] -**
<https://archive.org/stream/asyoulikeitacom01shakgoog#page/n53/mode/1up>

Cornelius a Lapide (1567-1637) (Jesuit) -

"... Now, from the birth of Abraham to the birth of Christ there were 2,000 years; from the death of David to Christ, 1,103 years ..." - **The Great Commentary upon the Gospels of Cornelius a Lapide. (a translation into English of the) Edited & Translated by the Rev. Thomas W. Mossman, B.A., rector of Torrington, Lincolnshire, Assisted by various Scholars. S. Matthew' Gospel.--Chaps. I. to IX. Third Edition. John Hodges, Henrietta Street, Strand, London. 1887.; page 4 -** <https://archive.org/stream/greatcommentaryo01lapi#page/4/mode/1up>

"... Behold, now is the accepted time foretold by Isaiah, now is the day of salvation, the day when heaven, which has been shut for 4,000 years, is opened, and they who will may enter into it, if indeed they will walk in the path which Christ as pointed out, the path of faith, hope, and charity, and a heavenly life, and enter into the spiritual kingdom of the Church militant, which shall have its joyful consumation in the Church triumphant." Thus Theophylact and Jansen. ..." - **The Great Commentary upon the Gospels of Cornelius a Lapide. (a translation into English of the) Edited & Translated by the Rev. Thomas W. Mossman, B.A., rector of Torrington, Lincolnshire, Assisted by various Scholars. S. Matthew' Gospel.--Chaps. I. to IX. Third Edition. John Hodges, Henrietta Street, Strand, London. 1887.; page 102 -**
<https://archive.org/stream/greatcommentaryo01lapi#page/102/mode/1up>

"... God willed that Christ should not come in the flesh until 4,000 years had elapsed. ..." - **The Great Commentary upon the Gospels of Cornelius a Lapide. (a translation into English of the) Edited & Translated by the Rev. Thomas W. Mossman, B.A., rector of Torrington, Lincolnshire, Assisted by various Scholars. S. Matthew' Gospel.--Chaps. I. to IX. Third Edition. John Hodges, Henrietta Street, Strand, London. 1887.; page 265 -**

<https://archive.org/stream/greatcommentaryo01lapi#page/265/mode/1up>

"... Symbolice multi sic explicant. q. d. Mundus stabit per sex millia annorum, quia sex diebus creatus est; dies autem unus pro mille annis apud Deum computatur: sex dies ergo nostri faciunt apud Deum sex millia annorum. Audi S. Hier. epist. ad Cyprian. ..." - **R.P.C. Cornell A Lapide e Societate Jesu, S. Scripturae Olim Lovanii, postea Romae professoris, Commentarii in Sacram Scripturam. Tomus X, complectens commentaria in Acta Apostolorum, Epistolas Canonicas et Apocalypsin, indicibus necessariis illustrata. Editio Recens, A quamplurimis mendis, quibus caeterae scatebant, diligentissime expurgata et castigata, et illustrissimo DD. A.R. Devie, Episcopo Bellicensi, Dedicata. Lugduni, Apud Pelagau et Lesne, SS. DD. Papae Bibliotypographos. M.D.CCC.XL. (1840).; section Commentaria in II. Epist. S. Petri. Cap. III. (verse 8); page 801 (right hand column) -**

<https://archive.org/stream/commentariiinsac10lapi#page/801/mode/1up>

(Cornelius a Lapide, demonstrates the heresy of Origen's mysticalizing, in Genesis ...)

"... Cum Moses his historiam mundi conscribat, patet narrationem ejus non symbolicam, non allegoricam, non mysticam, sed historicam, simplicem & planem esse; ac proinde ea quae narrat de paradisi, Adami, Evae, & rerum omnium creatione spatio sex dierum successive peracta. &c historice & proprie, ut sonant sunt accipienda. Est hoc contra Origenem, qui haec omnia allegorice & symbolice exponenda putavit, itque litteram & leteralem sensum evertit. Verum canonem nostrum tradunt omnes alii Patres, & Ecclesia, quae hic damnat allegorias Origenis. Vide contra Orig. hic disputantem S. Basilium hom. 3. & p. Hexam. Vere S. Hier. Origenes, inquit, suum ingentium fecis sacramenia ecclesiae. ..." - **Commentaria In Pentateuchum Mosis. Auctore R.P. Cornelio Cornelii A Lapide; E Societate Jesu, Olim in Lovaniensi, postea in Romano Collegio Sacrarum litterarum Professore, Dicata Sanctissimo Monino Nostro, Clementi XI, Pont. Opt. Max. [IHS] Venetiis, M.DCC. (1700) Typis, & Sumptibus Hieronymi Albricii. Superiorum Permissu, Ac Privilegio.; page 19 -**

https://archive.org/stream/bub_gb_DEzDctVJ9HgC#page/n30/mode/1up

"... [**Time Chart**] (left hand side, reading right side up) Amn ab exordio Mundi; Ab Adam (column reading down) 1 ... Ad Nativitatem Christi 3950 ... Ad finem Hebdomadum Danielis 3987; ... A Christo nato (column reading down) 1, 31, 34, 37 ... (thus the 3950 for the "Ad Nativitatem" and the 1 for "A Christo nato" line up on the chart)" - **Commentaria In Pentateuchum Mosis. Auctore R.P. Cornelio Cornelii A Lapide; E Societate Jesu, Olim in Lovaniensi, postea in Romano Collegio Sacrarum litterarum Professore, Dicata Sanctissimo Monino Nostro, Clementi XI, Pont. Opt. Max. [IHS] Venetiis, M.DCC. (1700) Typis, & Sumptibus Hieronymi Albricii. Superiorum Permissu, Ac Privilegio.; page 23 [PDF 34] -**

https://archive.org/stream/bub_gb_DEzDctVJ9HgC#page/n34/mode/1up/

Henri Spondanus (aka Henri de Sponde; Henricus Spondanus) (January 6, 1568; died at Toulouse, May 18, 1643) (Catholic jurist, historian) - (The first citation has Henri saying that Jesus Christ would be born under the reign of the Roman Emperor Augustus Octavius, who himself was born, according to Henri, "AN. 3991", and the further citations show that Henri taught "4051" from the Creation of the world to the birth of Jesus Christ, and "4084" in the crucifixion and resurrection.) -

"... [**page 480**] [**Left hand Column**] AN. 3991 ... [**Page 481**] [**Left hand Column**] VII. Natalis Octaviani Augusti. [**Left Main Column**] sub quo natus est CHRISTUS Dominus Salvator Mundi. ..." - **Henrici Spondani, appamiarum Gall. Narb. Episc. Annales Sacri et**

Ecclesiastici, A Mundi Creatione ad Christum, & a Christo ad nostra usque tempora deducti: in quinque tomos distributi. Lutetiae Parisiorum, Impensis Societatis Typographicae Librorum Officii Ecclesiastici iussu Regis constitutae. M. DC. LX. (1660). Cum Privilegio Christianissima Maiestatis.; pages 480,481 -

<https://books.google.com/books?id=spWq8IUhQGgC&printsec=frontcover#v=onepage&q&f=false>

"... [page 508] [Top Row] Mundi 4051 Annales VI. Ae T. 605. [Far Right Hand Column] NATIVITAS DOMINI IESU CHRISTI. [Right hand Main Column] ... ex quo Monarchiam seu Imperium Romanum de Senatus Populique Romani voluntate ac consensu retinere coepit, vigesimo quinto: Dominus Noster IESUS-CHRISTUS, tot ante praedictionibus promissus, & figuris praesignificatus, cunctisque Gentibus desideratus, natus est in Bethleem civitate Iudae ..." - **Henrici Spondani, appamiarum Gall. Narb. Episc. Annales Sacri et Ecclesiastici, A Mundi Creatione ad Christum, & a Christo ad nostra usque tempora deducti: in quinque tomos distributi. Lutetiae Parisiorum, Impensis Societatis Typographicae Librorum Officii Ecclesiastici iussu Regis constitutae. M. DC. LX. (1660). Cum Privilegio Christianissima Maiestatis.; page 508 -**

<https://books.google.com/books?id=spWq8IUhQGgC&printsec=frontcover#v=onepage&q&f=false>

"... [page 526] [Top Row] Mundi 4084 Annales VI. Ae. T. 628 ... [Page 527] [Left hand Main Column] Quod vero Ioannes dicit fuisse hora quasi sextam quando Pilatus sedit pro tribunali ut condemnaret Christum; Marcus autem hora tertia fuisse Christum crucifixum ... Christus expiravit ... [Right hand Main Column] ... qua dixit Christum surrexisse a mortuis primitias dormientium. ..." - **Henrici Spondani, appamiarum Gall. Narb. Episc. Annales Sacri et Ecclesiastici, A Mundi Creatione ad Christum, & a Christo ad nostra usque tempora deducti: in quinque tomos distributi. Lutetiae Parisiorum, Impensis Societatis Typographicae Librorum Officii Ecclesiastici iussu Regis constitutae. M. DC. LX. (1660). Cum Privilegio Christianissima Maiestatis.; pages 526,527 -**

<https://books.google.com/books?id=spWq8IUhQGgC&printsec=frontcover#v=onepage&q&f=false>

Johannes Kepler (December 27, 1571 – November 15, 1630) -

"... A Creatione ad Ch. 3992 ..." - **Joannis Kepleri; Astronomi; Opera Omnia; Edidit, Dr. Ch. Frisch; Volumen VI. Francofurti A.M. et Erlangae. Heyder & Zimmer. MDCCCLXVI. (1866); page 598 [PDF 611/612] -**

<https://archive.org/stream/joanniskeplerias06kepl#page/n611/mode/1up>

"... Earumque effectus est iste, ut ad certum temporis momentum quod est ante initium Annorum Christi 3992 et quantum de 3993 currit a 24 Julii (die Lunae Sole oriente in India) ad finem anni ..." - **Johannes Kepler Gesammelte Werke; Herausgegeben Im Auftrag Der Deutschen Forschungsge Meinschaft Under Der Bayerischen Akademie Der Wissenschaften; Unter Lietung Von Walther Von Dyck + Und Max Caspar; C.H. Beck'sche Verlagsbuchhandlung; Munchen; section 977. Kepler an Paul Guldin in Wien, Linz, 28. Marz 1624; Graz, Universi tatsbibliothek, Cod. 158, Bl. 202b. Eigenhandig; page 173 [PDF 172] [lines 51-53] - <http://ocurahominum.userweb.mwn.de/vol18.pdf>**

Matthieu Brouard (aka: Matthieu Brouart or Béroalde and (in Latin) as Mattheus Beroaldus)

(died 1576) - (Matthieu is supposed to have said "3927", but I have found him to say, "3928" from the Creation to the birth of Jesus Christ.) -

"... [page 481]

INDEX IN CHRONICON MAT. BEROALDI cuius singulae paginae annos triginta continent.

Temporum, quae hoc Indice continentur summaria partitio.

Ab orbe condito, ad diluvium, sunt anni - 1656.

A diluvio, ad discessum Abrahami ex Carris urbe Mesopotamiae, anni sunt - 427.

Ab eo tempore usque ad Legem promulgatam a Deo, in monte Horeb, anni sunt - 430.

A Legis promulgatione, ad fundatum templum Salomonicum, anni sunt - 480.

A fundato Salomonico templo, ad transmigracionem Babylonis, anni sunt - 408.

A transmigracione, ad reditum populi Dei in terram Iuda, anni sunt - 70.

A liberatione Babylonica, ad Christi Domini natalem diem, anni sunt - 457

Summa horum annorum est 3928.

Anato Domino, ad haec tempora numerantur anni - [page 481-482] - 1575.

Summa annorum ab orbe condito, ad annum Domini 1575. est 5503.

Ab orbe condito ad diluvium ita numerantur anni 1656. a Sacra Scriptura. ..." - **Chronologia hoc est Supputatio Temporum ab initio mundi ex Eclipsibus & observationibus Astronomicis & sacrae scripturae firmissimis testimoniis, demonstrata; Gerardus Mercatore & Mathaeo Beroaldo authoribus. Accessit & Isidori Hispanensis Epi. Chronologia ex quinto & sexto Originum libris sumpta. Basileae per Thomam Guarinum M. D. LXXVII. (1577).; pages 481-482 -**

https://books.google.com/books?id=QWF9bWs__CIC&printsec=frontcover#v=onepage&q&f=false

Christoph Helvig (1581-1617) -

"... [Top Left 3rd Column/Row] Ante Christum [Left hand 3rd Column running downward] Vera a CHRISTO nato aera a Calena. Ianuarii, cujus annos Scaliger intelligit, usque ad Octobr, quo tempore natus fuit Chritus anno Mundi 3947. aut 3948 initio. Nam anni Mundi incunt ab autumnno. ..." - **Christophori Helvici viri clarissimi, Theatrum Historicum et Chronologicum, Aequalibus Denariorum, Quinquagenariorum & Centenariorum intervallis; cum assignatione Imperiorum, Regnorum, Dynastiarum, Regum, Electorum, Principu., Pontificum Romanorum, nec non et Turcicorum Imperatorum, Aliorumque Virorum illustrium, celebrium, Prophetarum, Theologorum, Jureconsultorum, Medicorum, Philosophorum, Oratorum, Historicorum, Poetarum, Haereticorum, Rabbiorum, Conciliorum, Synodorum, Academiarum, &c. itemque usitatorum, Epocharum, digestum, & Nunc de novo reonitum, plurimis in locis auctum, emenfatum, &, adjectis hujus Temporis Eventis memorabilibus & Historiis observatus digniotibus, continuatum, Johanne-Iusto Winkelmanno, Consiliario & Historiographo Hass. & Oldenburgico. Opus ad omnium Facultatatum studia ita accommodatum, ut universsa Temporum & Historiarum series a primo Mundi Exordio as Annum M. DC. LXVI (1666).**

quasi in speculo videri, & mente complectis possit. Editio Quinta. M. DC. LXVI. (1666) Francofurti ad moenum, Sumptibus vid. CHRISTIANI KLEINII, Typis Balthaesaris-Christoph. Wustii.; page 82 -

https://archive.org/stream/bub_gb_2NwQL1bAglgC#page/n113/mode/1up

"... [Top Left Main Row] IV. MONARCHIA ROMANA. IMPERATORES, Dyn. 5 HISTORICA & viri Celebres [Left hand 3rd Main Column Bottom] CHRISTUS NAT. Luc. 2. anno Mundi 3947. ..." - Christophori Helvici viri clarissimi, Theatrum Historicum et Chronologicum, Aequalibus Denariorum, Quinquagenariorum & Centenariorum intervallis; cum assignatione Imperiorum, Regnorum, Dynastiarum, Regum, Electorum, Principu., Pontificum Romanorum, nec non et Turcicorum Imperatorum, Aliorumque Virorum illustrium, celebrium, Prophetarum, Theologorum, Jureconsultorum, Medicorum, Philosophorum, Oratorum, Historicorum, Poetarum, Haeticorum, Rabbiorum, Conciliorum, Synodorum, Academiarum, &c. itemque usitatorum, Epocharum, digestum, & Nunc de novo reonitum, plurimis in locis auctum, emenfatum, & adjectis hujus Temporis Eventis memorabilibus & Historiis observatus digniotibus, continuatum, Johanne-Iusto Winkelmanno, Consiliario & Historiographo Hass. & Oldenburgico. Opus ad omnium Facultatatum studia ita accommodatum, ut universsa Temporum & Historiarum series a primo Mundi Exordio as Annum M. DC. LXVI (1666). quasi in speculo videri, & mente complectis possit. Editio Quinta. M. DC. LXVI. (1666) Francofurti ad moenum, Sumptibus vid. CHRISTIANI KLEINII, Typis Balthaesaris-Christoph. Wustii.; page 83 -

https://archive.org/stream/bub_gb_2NwQL1bAglgC#page/n114/mode/1up

James Ussher (4 January 1581 – 21 March 1656) -

"... 1a AM, 710 JP, 4004 BC ..." - The Annals of the World by James Ussher, Archbishop of Armaugh Church of Ireland, London: printed by E. Tyler, for F. Crook, and G. Bedell, 1658.; [page PDF 11] -

<https://archive.org/stream/AnnalsOfTheWorld/Annals#page/n11/mode/1up/>

"... 3999b AM, 4709 JP, 5 BC ..." - The Annals of the World by James Ussher, Archbishop of Armaugh Church of Ireland, London: printed by E. Tyler, for F. Crook, and G. Bedell, 1658.; [page PDF 1084] -

<https://archive.org/stream/AnnalsOfTheWorld/Annals#page/n1084/mode/1up>

"... 6039. ... John was conceived ... 6040. Christ was thus conceived ..." - The Annals of the World by James Ussher, Archbishop of Armaugh Church of Ireland, London: printed by E. Tyler, for F. Crook, and G. Bedell, 1658.; [page PDF 1095] -

<https://archive.org/stream/AnnalsOfTheWorld/Annals#page/n1085/mode/1up>

"... 4000a AM, 4709 JP, 5 BC ... 6057. Jesus Christ and Son of God, in the fullness of time was born ... 6059. The child [Jesus] was circumcised on the eighth day after his birth and his name was called Jesus ... 4000b AM, 4710 JP, 4 BC ..." - The Annals of the World by James Ussher, Archbishop of Armaugh Church of Ireland, London: printed by E. Tyler, for F. Crook, and G. Bedell, 1658.; [page PDF 1088,1089] -

<https://archive.org/stream/AnnalsOfTheWorld/Annals#page/n1088/mode/1up>

<https://archive.org/stream/AnnalsOfTheWorld/Annals#page/n1089/mode/1up>

"... & 4000. Mundi anno, impletis diebus quibus Virgo ... erat paritura, Christus in perfecta carne, cujus Templum fuerat typus, hominibus primum apparuit & manifestatus est. Unde ad annos aerae Christianae 4. additis, & ab annis ante eandem totidem detractis pro communi & vulgata, vera & germana obtinebitur Nativitatis Christi epocha. ..." - **Annales veteris et Novi Testamenti, A Prima Mundi Origine Deducti. una cum rerum Asiaticarum et Aegyptiacarum Chronico. A Temporis Historici Principio usequ ad extremum templi et reipublicae Judaicae Excidium Product. Jacobo Usserio, Archiep. Armachano et Hiberniae Primate; Digestore. Accedunt Tria Ejusdem Opuscula, I. De Chronologia Veteris Testamenti, II. De Macedonum et Asianorum anno solari. III. De Symbolis. Quibus omnibus praefixa est, Jacobi Usserii vita, a Th. Smitho S.T.D. conscripta. Editio Nova, in qua Annales nunc primum manu Auctoris emendatiores & auctiores prodeunt: una cum Indicibus Rerum & Locorum: quibus addita est Annorum Mundi cum Annis Olympiadum & Urbis Conditae Collatio. Genevae, Apud Gabrielem De Tourne et Filios. M. DCC. XXII. (1722) [page PDF 23] -**

https://archive.org/stream/bub_gb_SZhmF6hGrQC#page/n22/mode/1up

"... & 6000. annis inregrum praesentis seculi spatium definiebant: quae recepta fuerat apud Hebraeos, Graecos & Latinos opinio; ut in Barnabe tributa epistola, dicto illo domus Eliae apud Talmudicos celebri, Cabalistico authore libri ... in primum Geneseos verticulum, Lactanio lib. 7. cap. 14. Tiehoiuo in Regula s. & aliis videre licet. ..." - **Annales veteris et Novi Testamenti, A Prima Mundi Origine Deducti. una cum rerum Asiaticarum et Aegyptiacarum Chronico. A Temporis Historici Principio usequ ad extremum templi et reipublicae Judaicae Excidium Product. Jacobo Usserio, Archiep. Armachano et Hiberniae Primate; Digestore. Accedunt Tria Ejusdem Opuscula, I. De Chronologia Veteris Testamenti, II. De Macedonum et Asianorum anno solari. III. De Symbolis. Quibus omnibus praefixa est, Jacobi Usserii vita, a Th. Smitho S.T.D. conscripta. Editio Nova, in qua Annales nunc primum manu Auctoris emendatiores & auctiores prodeunt: una cum Indicibus Rerum & Locorum: quibus addita est Annorum Mundi cum Annis Olympiadum & Urbis Conditae Collatio. Genevae, Apud Gabrielem De Tourne et Filios. M. DCC. XXII. (1722); [page PDF 878] -** https://archive.org/stream/bub_gb_SZhmF6hGrQC#page/n877/mode/1up

Denis Petau (aka Dionysius Petavius; Jesuit historian & theologian) (August 21, 1583 – December 11, 1652) -

"... Quocirca annos ab orbe condito ad aeram Dionysianam fluxisse credimus 3983. Quam opinionem nostram alteri quoque ante nos in mentem venisse postea comperimus. Munsterus enim in Computo Hebraeorum, pag. 7. cum varias de mundi conditu sententias percenset, Carolum quendam Bouillum ait annos numerre 3984. Intervalia porro ita describimus. Ab orbis initio ad Diluvium anni 1656. A Diluvio ad Abraami ortum 292. Hinc ad Israelitarum migrationem ex Aegypto, anni 505. fiunt ab orbe condito ad Exodum anni 2453. Deinceps ab Exodo Salomonici Templi Fabricationem, annos numeramus 520. ubi communi ab sententia necessario discedimus. A conditu Templi usque ad laxatam Babylonicam servitutem, anni 474. Hinc ad Christum, 536. Fiunt ab orbe condito ad Christi Natlem, anni completi 3983. cum mensibus tribus: it ut Natalis in 3984. incurrat, si annorum caput ab Annorum repetatur. ...

... Diximus Natalem Christi communem ex ratiociniis nostris incidere in annum mundi 3983. ... **[left hand column to right hand column]** ... Natalis vero Christi 3983. exiens sin est ut mundi conditum ad Autuminum referas, indidemque annos ordiare, mundus quidem anno 730. creatus est; Christus vero anno 3984 ineunte natus. At si annorum caput in Januariarum Kalendas

conferas, mundus creatos erit anno exeunte 730. Christus anno 3983. natus, itidem exeunte. ..." - **Dionysii Petavii Aurelianensis, E Societate Jesu; Opus De Doctrina Temporum, auctius in hac, Nova Editione, Tomus Secundus: in quo Temporum ... Disputantur, tum Doctrinae usus atque fructus Chronico Libro traditur. Antwerpiae, Apud Georgium Gallet. M. DCCIII. (1703).; Caput VI. De conditu mundi, & annorum inde ad nos numero, ac putandi varietate. autumno creatum esse mundum; page 10 -**
<https://books.google.com/books?id=IDxkAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

Louis Cappel (aka Ludovicus Capellus, Ludovici Capelli) (15 October 1585 - 18 June 1658) - page 249 - (Many copied chronological tables have listed Cappel as saying "4005", but this is not the case, and according to his own work, he said, "4066-4069" (4067 avr.) from the Creation to the birth of Jesus Christ, and "4100-4104" (4102 avr.) to the death of Jesus Christ, 33 ½ years later, and "4172" to the destruction of the Temple in Jerusalem.) -

"... [Chart] [6th Column] (Anni Mundi.) 4066-4069 [9th Column] HERODES M. sub quo Christus natus est, R. annos 37. ..." - **Lud. Cappelli, Chronologia Sacra, A Condito Mundo ad Eundem reconditum per Dominum N. I. Christum, atque inde ad ultimam Iudaeorum per Romanos Captivitatem deducta. Ex Sola Scriptura Sacra perpetua serie concinnata, certis και τηάίους ex ea deductis, quantum fieri potest firmissime comprobata. Aliquot Tabulis, cum earum probationibus comprehensa. Parisiis, Apud Edmundum Martinum, via Iacobaea, sub Sole aureo. M. DC. LV. (1655). Cum Privilegio Regis. A.; page 249 -**
https://books.google.com/books?id=f_anq4n1EC&printsec=frontcover#v=onepage&q&f=false

"... [Chart] [6th Column] (Anni Mundi.) 4100-4104 [9th Column] Antipater Herodia F. a patre cotam Varo accusatus in carcerem conjicitur, & mox necatur. DOMINUS N. IESUS CHRISTUS, sub finem anni ultimi Herodis natus, vixit annos 33 cum dimidio. ..." - **Lud. Cappelli, Chronologia Sacra, A Condito Mundo ad Eundem reconditum per Dominum N. I. Christum, atque inde ad ultimam Iudaeorum per Romanos Captivitatem deducta. Ex Sola Scriptura Sacra perpetua serie concinnata, certis και τηάίους ex ea deductis, quantum fieri potest firmissime comprobata. Aliquot Tabulis, cum earum probationibus comprehensa. Parisiis, Apud Edmundum Martinum, via Iacobaea, sub Sole aureo. M. DC. LV. (1655). Cum Privilegio Regis. A.; page 250 -**
https://books.google.com/books?id=f_anq4n1EC&printsec=frontcover#v=onepage&q&f=false

"... in qua secundus Darii Nothi annus est undi annus 3682: annus autm quo eversa est Ierosolyma, sive septuagesimus a Christo nato annus, est mundi 4172, aquo se deducas 3682, restant anni 490 intermidii ..." - **Lud. Cappelli, Chronologia Sacra, A Condito Mundo ad Eundem reconditum per Dominum N. I. Christum, atque inde ad ultimam Iudaeorum per Romanos Captivitatem deducta. Ex Sola Scriptura Sacra perpetua serie concinnata, certis και τηάίους ex ea deductis, quantum fieri potest firmissime comprobata. Aliquot Tabulis, cum earum probationibus comprehensa. Parisiis, Apud Edmundum Martinum, via Iacobaea, sub Sole aureo. M. DC. LV. (1655). Cum Privilegio Regis. A.; page 274 -**
https://books.google.com/books?id=f_anq4n1EC&printsec=frontcover#v=onepage&q&f=false

Giovanni Battista Riccioli (17 April 1598 – 25 June 1671) (Jesuit & Italian Astronomer) –

"... [Table] Nos ex Hebraica, & Vulgata. - Anni

A Mundi exordio ad finem Diluvii. - 1656

a Diluvii fine ad Sacrificium Abrahae, & Dei repromissionem iuratam de benedicendis Gentibus omnibus in semine Abrahae, qui est Christus. - 506

a repromissione dicta ad Exodus. - 430

ab Exodo ab fundamenta Templi. - 580

a fundam, Templi ad Captiuit. solutam. - 476

a Captiuit soluta ad Christum. - 536

Summa - 4184. ..." - **Chronologiae Reformatae et ad certs conclusiones redactae, Tomus Primus, continenes doctrinam temporum, auctore R. P. IO. Baptista Ricciolio, Ferrariensi, Societatis Ieus, Illustissimi Collegii Parmensis Nobilum Convictoribus Dedicatus, (Geminis. est. unus. odor.) Bononiae, M.DC.LXIX. (1669). Ex Typographia Haeredis Dominici Barberii. Superiorum permissu.; page 292 [PDF 316] -**

https://archive.org/stream/bub_gb_-_hf-N4eY-kC#page/n316/mode/1up

"... [Table] II. Tabula Annorum Mundi, usque ad Epocham CHRISTI.

(Anni) 4184 (Auctores) Nosex Vulgata, * Hebraica editione. ..." - **Chronologiae Reformatae et ad certs conclusiones redactae, Tomus Primus, continenes doctrinam temporum, auctore R. P. IO. Baptista Ricciolio, Ferrariensi, Societatis Ieus, Illustissimi Collegii Parmensis Nobilum Convictoribus Dedicatus, (Geminis. est. unus. odor.) Bononiae, M.DC.LXIX. (1669). Ex Typographia Haeredis Dominici Barberii. Superiorum permissu.; page 292 [PDF 317] -** https://archive.org/stream/bub_gb_-_hf-N4eY-kC#page/n317/mode/1up/

"... Caput II. De probabiliore numero Annorum Mundi, usque ad CHRISTUM, tuxta Hebraicam, & Vulgatum editionem, & determinis, intra quos certo consistunt.

CONCLUSIO II.

Ex Historica Divina Secundum Vulgatuam, & Hebraicam editionem, & Humana probabilius est, ab initio Mundi ad initium Epochae Christi fuisse Annos 4184. Cerum vero est non fuisse in hac hypothesi plures quam 4330. Nec pauciores quam 3705.

I. Prima pars Conclusionis pendet ex probatis iam libro 6. ubi cap. I. ostendimus ex Vulgata, & Hebraico Codice, colligi ab exordio Mundi ad Diluvium, absolutum annos 1656. & a fine Diluvii ad ortum Abrahae annos 302. & cap. 3. ac 5. ab ortu Abrahae ad Repromissionem a Deo factam Abrahae, quando ipsum vidit promptissimum ad sacrificandum Isaacum annos 125. & cap. 6. a Repromissione facta Abrahae, iurataq; a Deo, usque ad Exodum annos 430. atque; adeo ab ortu Abrahae ad Exodum fuisse annos 555. sed a Diluvii fine ad dictam Repromissionem annos 506. & cap. 8. ab Exodo ad fundamenta Templi Salomonici annos fuisse 580. & c. 9. a fundamentis Templi Salomonici, ad ejus excidium per Nabuchonosorem annos 425. At libro 5. cap. 7. & lib. 6. cap. 11. ab hoc excidio ad solutam per Cyrum Captivitatem fuisse annos 51. ideoque a fundamentis Templi ad Captivitatem solutam, fuisse annos 476. & eodem lib. 5. c. 7. a solutione captivitatis ad communem Epocham CHRISTI fuisse annos 536. Sanctis igitur annis praedictis, ut vi- [CHART] des in hoc laterculo, euadit summa ab initio Mundi ad Epocham Christi annorum 4184. supponendo minus periculum errandi esse si Anni numerati in Historia, utrq; summantur pro integris, aut defectum in aliquibus compensari fere

ex aequo per aliorum excessum in aliquot mensibus, & diebus.

[CHART]

[Events followed by "Anni"]

Ab initio Mundi ad finem Diluvii - 1656

inde ad Repromissionem Abrahae - 506

hinc ad Exodum - 430

ad Exodo ad fundam. Templi. - 580

a fundam. Templi a Captivit. solutam. - 476

a Captivit. soluta ad Christum. - 536

Summa - 4184. ..." - **Chronologiae Reformatae et ad certs conclusiones redactae, Tomus Primus, continenes doctrinam temporum, auctore R. P. IO. Baptista Ricciolio, Ferrariensi, Societatis Ieus, Illustissimi Collegii Parmensis Nobilum Convictoribus Dedicatus, (Geminis. est. unus. odor.) Bononiae, M.DC.LXIX. (1669). Ex Typographia Haeredis Dominici Barberii. Superiorum permissu.; page 293 [PDF 318] -**

https://archive.org/stream/bub_gb_-_hf-N4eY-kC#page/n318/mode/1up/

John Lightfoot (29 March 1602 – 6 December 1675) -

"... He [Jesus Christ] was born in the year of the world 3928, about the close of September ..." - **The Whole Works of the Rev. John Lightfoot, D.D., Master of Catherine Hall, Cambridge. Edited by the Rev. John Rogers Pitman, A.M.; Alternate Morning Preacher at Belgrave and Berkeley Chapels; and alternate Evening Preacher at the Foundling and Magdalen Hospitals. Volume I. Containing the various prefaces, &c. of former editions; indexes of places, subjects discussed, Talmudic and Greek words; together with a tract, entitled "Battle with a Wasp's Nest." London: Printed by J. F. Dove, St. John's Square: Sold by Hatchard and Son, Piccadilly; W. Clarke, New Bond Street; Rivington's, St. Paul's Churchyard, and Waterloo Place; Baynes and Son, Paternoster Row; R. Priestly, High Holborn; Lloyd and Son, Harley Street; J. Booth, Duke Street, Portland Place; R. Baynes, Paternoster Row; J. Parker, Oxford: Deighton and Sons; and J. Hatt, Cambridge. MDCCCXXV (1825).; page 218 (right hand column) -**

<https://archive.org/stream/wholeworksjohnl00lighgoog#page/n344/mode/1up>

"... Fulness of time, why so called; it denotes Christ's birth, which was anno mundi, 3928, &c. iv. 97. ..." - **The Whole Works of the Rev. John Lightfoot, D.D., Master of Catherine Hall, Cambridge. Edited by the Rev. John Rogers Pitman, A.M.; Alternate Morning Preacher at Belgrave and Berkeley Chapels; and alternate Evening Preacher at the Foundling and Magdalen Hospitals. Volume I. Containing the various prefaces, &c. of former editions; indexes of places, subjects discussed, Talmudic and Greek words; together with a tract, entitled "Battle with a Wasp's Nest." London: Printed by J. F. Dove, St. John's Square: Sold by Hatchard and Son, Piccadilly; W. Clarke, New Bond Street; Rivington's, St. Paul's Churchyard, and Waterloo Place; Baynes and Son, Paternoster Row; R. Priestly, High Holborn; Lloyd and Son, Harley Street; J. Booth, Duke Street, Portland Place; R. Baynes, Paternoster Row; J. Parker, Oxford: Deighton and Sons; and J. Hatt, Cambridge. MDCCCXXV (1825).; page 229 (right hand column) -**

<https://archive.org/stream/wholeworksjohnl00lighgoog#page/n355/mode/1up/>

John Lightfoot is also to have said that the beginning was anno mundi 3960, but this is not the case, but what he said was that the year of Christ's crucifixion was 3960 from the beginning, which if taken into account of John Lightfoot's calculation of A.M. 3928 + 33 1/2 years for Jesus' life, from birth until death, would come to about 3960. -

"... Upon this day was the blowing of Trumpets, Levit. XXIII. 24. and persons were sent out to give notice of the beginning of the year, on this day began the year of the world 3960. in the middle of which year, Christ was Crucified. ..." - **The Works of the Reverend & Learned John Lightfoot D.D. Late Master of Katherine Hall in Cambridge. The Second Volume, In two Parts. Part I. containing Horae Hebraicae & Talmudicae, Hebrew and Talmudical Exercitations upon the four Gospels, the Acts of the Apostles, some Chapters of the Epistle of S. Paul to the Romans, and the first Epistle of the same Apostle to the Corinthians, translated into English. Published by the Care and Industry of John Strype M.A. London, printed by William Rawlins, for Richard Chiswell at the Rose and Crown in St. Paul's Church-Yard, MDCLXXXIV (1684). Chap. VII., Verse. II.; page 544 -**
<https://archive.org/stream/worrever02ligh#page/n586/mode/1up/search/>

Jose Ben Halafta (2nd Century AD) – (see also Franciscus Mercurius van Helmont (baptised 20 October 1614 – 1698 or 1699) - <http://www.digital-brilliance.com/kab/karr/VanHelmont/fmvhSOLam.pdf>) -

"... 59. Mille enim anni sunt apud Dominum ut dies unus, & dies unus ut mille anni, ut habetur in Psalmo 90. & confirmatur a Petro Apostolo, Epistola 2. 3.

60. Septimum vero uniuscujusque Septimanae mundi millenium, istius mundi Sabbatum est.

61. Ergo & hic quoque noster mundus annis constat septem mille, cujus quoque Septimum millennium mundi nostri est Sabbatum, aut Sabbatismus, prout habetur Heb:4. ..." - **Seder Olam, sive Ordo Seculorum, Historica; Enarratio Doctrinae, Anno 1693.; page 19 [PDF 25]** - <https://archive.org/stream/ned-kbn-all-00002452-002#page/n25/mode/1up/>

"... quae masculum peperit, immunda fuit 7. die & die octavo masculus ille circumcidebatur, die autem hic octavus glorificationem corporis mortalis transactis 7000. annis, hoc est, in principio millenii octavi clare significat. ..." - **Seder Olam, sive Ordo Seculorum, Historica; Enarratio Doctrinae, Anno 1693.; page 24 [PDF 30]** - <https://archive.org/stream/ned-kbn-all-00002452-002#page/n30/mode/1up/>

"... 84. Vera autem mundi chronologica, quae in scripturis habetur, annos continet a mundo condito ad Christi Salvatoris crucifixionem --- 3996 1/2

a Christi crucifixo ad ejus finem annos ---- 3003 1/2

h.e. a mundi initio as finem annos integros ---- 7000.

85. Quod autem Christus Salvator crucifigendus esset & a morte in vitam revocandus in sine quarti millenii a condito mundo variae rationes clare evincunt. I. Analogia 6 Dierum fabricationis mundi cum 6 milleniis ipsius mundi, miranda enim analogia, primus dies cum primo millenio concordat, secundus cum secundo, tertius cum tertio, quartus cum quarto, quintus cum quinto, sextus cum sexto, & septimus denique, qui Sabbati est, cum septimo mundi

millenio, quod Sabbatum quoque est mundi. ..." - **Seder Olam, sive Ordo Seculorum, Historica; Enarratio Doctrinae, Anno 1693.; pages 30-31 [PDF 36-37]** - <https://archive.org/stream/ned-kbn-all-00002452-002#page/n36/mode/1up/>
<https://archive.org/stream/ned-kbn-all-00002452-002#page/n37/mode/1up/>

"... fuerat diei festi tabernaculorum, nam per regulam trium ut 7000 anni ad 3996 ita 365 dies ad dies 208, si autem dies 508 continet dies sex mensium, ab aequinoctio vernali ad diem 22 septimi mensis, hoc est, dies 187 & 21, qui simul conficiunt dies 208.3. Confirmatur hoc ipsum ex divisione temporis a mundo condito ad Christi resurrectionem, tradita libro. 2. Esdrae cap. 34., facta est autem haec divisio in duodecim partes, quarum partium decem cum dimidio partis elapsea essent, cum Esdrae Prophetae ista tradebat angelus, quam quoque divisionem temporis Christus fecit in duodecim horas a condito mundo & illud ipsum tempus quo esset in carne duodecimam horam appellavit, dicens Judaeis, am non sunt duodecim horae in die, operamini, quo ad diem habetis, clare innuens istud tempus fuisse duodecimam horam a condito mundo. Quot annos vero hora diei aut noctis contineat ex Psalmo isto mystico 90 plane habetur versu 4. mille anni in conspectu tuo dies hesternus & ut vigilia noctis; Vigilia autem noctis continet 3 horas, si ergo mille anni ut vigilia noctis, sive ut 3 horae, una hora erit tertia pars mille annorum h. e. anni 33 1/3 Chrsitus autem a morte resurrexit in fine horae duodecimae quod 3996 annis a condito mundo respondet, nam 333 per 12 multiplicatus dat numerum 3996. Et certe nulla alia divisio convenire potest tempori Esdrae, cum [page 32-33] illi angelus ea annuntiaret, haec autem divisio optime respondet, decem enim partes cum dimidio annos faciunt 3496, cum ista angelus annuntiaret hoc est 500 annos ante mortem Christi & 56 annos post captivitatem. Et ideo locus iste Esdrae lib. 2. Cap. 7. v. 28 29 de 400 annis ab eo tempore ad mortem Christi legendus est 500. ..." - **Seder Olam, sive Ordo Seculorum, Historica; Enarratio Doctrinae, Anno 1693.; pages 32-33 [PDF 38-39]** - <https://archive.org/stream/ned-kbn-all-00002452-002#page/n38/mode/1up/>
<https://archive.org/stream/ned-kbn-all-00002452-002#page/n39/mode/1up/>

"... verum nimirum tempus ab exordio captivitatis ad mortem & resurrectionem Christi, a mundi autem exordio anni 3996 1/3. ..." - **Seder Olam, sive Ordo Seculorum, Historica; Enarratio Doctrinae, Anno 1693.; page 35 [PDF 41]** - <https://archive.org/stream/ned-kbn-all-00002452-002#page/n41/mode/1up/>

"... 87. Sequuntur nunc ut particularis uniuscujusque periodi chronologia e Scripturi exhibeatur. Periodos autem a condito Adamo ad mortem & resurrectionem Christi invenimus elle sex, nimirum.

Ab Adamo ad diluvium sunt anni. --- 1656
Deinde ad Nativitatem Abrahami. --- 381
Deinde ad exitum Israelis ex Aegypto --- 505
Deinde ad fundamentum Templi --- 480
Deinde ad Captivitatem Babylonicam --- 418
Deinde ad mortem & resurrectionem Chrsiti --- 556

3996 ..." - **Seder Olam, sive Ordo Seculorum, Historica; Enarratio Doctrinae, Anno 1693.; page 36 [PDF 42]** - <https://archive.org/stream/ned-kbn-all-00002452-002#page/n42/mode/1up/>

"... Periodus a condito Adamo ad mortem Christi sit annorum 3996 1/2. quod supra probatum est. ..." - **Seder Olam, sive Ordo Seculorum, Historica; Enarratio Doctrinae, Anno 1693.;**

page 37 [PDF 43] - <https://archive.org/stream/ned-kbn-all-00002452-002#page/n43/mode/1up/>

"... 89. Porro ex Chronologia praedicta anni a condito mundo ad Captivitatem Babylonicam sunt 3440. ut in margine exhibetur, quibus si addantur 2300, ille anni ab angelo Danieli traditi Dan. 8. 14. per dies [page 40-41] prophetice designati, conficiunt numerum annorum 5740, a condito mundo, ad quem annum, cum adventum sit, Sanctuarium purgabitur, hoc est, incipiet felix illud Sabbati millenium, addito deinde millenio praedicto & 260 annis porro additis, conficitur numerus 7000 annorum, qui constituunt integram totius hujus mundi aetatem a condito Adamo ad finem, Anni autem 260 praedicti sunt parvum illud tempus a Johanne in Apocalypsi memoratum cap. 20 quod exordium suum capit post transactum millenium, et ideo ipsum millenium Sabbaticum incipit 260 annos, prius quam sextam mundi millenium finiatur.

[Numerical Chart (Right hand column)]

1656

381

505

480

418

3440

2300

5740

1000

260

7000 ..." - **Seder Olam, sive Ordo Seculorum, Historica; Enarratio Doctrinae, Anno 1693.; pages 40-41 [PDF 46-47] -**

<https://archive.org/stream/ned-kbn-all-00002452-002#page/n46/mode/1up/>

<https://archive.org/stream/ned-kbn-all-00002452-002#page/n47/mode/1up/>

"... Anima, quae a primordio mundi veniebant in mundum, duodecimam suam & ultimam revolutionem habebant circa annum M. 3996. ..." - **Seder Olam, sive Ordo Seculorum, Historica; Enarratio Doctrinae, Anno 1693.; page 76 [PDF 86] -**

<https://archive.org/stream/ned-kbn-all-00002452-002#page/n86/mode/1up/>

John Bunyan (November 30, 1628 – August 31, 1688) -

"... [page 424; lefthand column] Chap. II.

Ver. 3. 'And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.'

The seventh day did signify ...

... or the keeping of a sabbath, 'to the people of God:' ver, 9 read also ver. 4-11. Which sabbath, as I conceive, will be the seventh thousand of years, which are to follow immediately after the world hath stood six thousand first: for as God was six days in the works of creation, and rested the seventh; so in six thousand years he will perfect

his works and providences that concern this world. As also he will finish the toil and travel of his saints, with the burthen of the beasts, and the curse of the ground; and bring all into rest for a thousand years. A day with the Lord, is as a thousand years: wherefore this [left column to right column] blessed and desireable time is also called 'a day,' 'a great day,' 'that great and notable day of the Lord,' Ac. ii. 20. which shall end in the eternal judgment of the world. [page 424,456] ...

... [page 456; lefthand column] Adam therefore, as a type of Christ, reigned in the church almost a thousand years. The world therefore beginning thus, doth shew us how it will end; namely, by the reign of the second Adam, as it began with the reign of the first.

These long-lived men therefore shew us the glory that the church shall have in the latter day, even in the seventh thousand years of the world, that sabbath when Christ shall set up his kingdom ..." - The Works of John Bunyan. with an Introduction to each Treatise, Notes, and a sketch of his life, times, and contemporaries. Volume Second.; Experimental, Doctrinal, and Practical. Edited by George Offor, Esq.; Blackie and Son: Queen Street, Glasgow; South College Street, Edinburgh; and Warwick Square, London. MDCCCL. (1850); pages 424,456 (respectively) - <https://books.google.com/books?id=uYYxAQAIAAJ&printsec=frontcover#v=onepage&q&f=false>

Aegidius Strauch II (aka Strauchius) (21 February 1632 - 13 December 1682) -

"... Summa annorum ab orbe condito usque ad passionem Christi 3961 ..." - Dissertation Chronologica, de Aetate Mundi, quam in Inclyta Academia Wittebergensi, Sub Praesidio, Tri Plurimum-Reverendi, Amplissimi atque Excellentissimim Dn. Aegidii Strauchii, S. S. Theol. Doct. Mathew. Infer. Prof. Publ. nec non Historiarum Substituti celeberrimi, Dn. Patroni, Praeceptoris ac Hospitis Sui summe devenerandi, placidae disquisitioni subjicit ad diem 24. Dececmbr. cIo Ioc LXII. (1662). in Auditorio Majori, Henricus Hieronymi. Wittebergae, Typis Christiani Schrodteri, Acad. Typ. Anno M.DC.XCI. (1691).; page [PDF 8] - https://archive.org/stream/bub_gb_LUrx7fcd41oC#page/n8/mode/1up

"... intervallum inter Epocham mundi conditi & Christi, quod non nisi 3949. ..." - Dissertation Chronologica, de Aetate Mundi, quam in Inclyta Academia Wittebergensi, Sub Praesidio, Tri Plurimum-Reverendi, Amplissimi atque Excellentissimim Dn. Aegidii Strauchii, S. S. Theol. Doct. Mathew. Infer. Prof. Publ. nec non Historiarum Substituti celeberrimi, Dn. Patroni, Praeceptoris ac Hospitis Sui summe devenerandi, placidae disquisitioni subjicit ad diem 24. Dececmbr. cIo Ioc LXII. (1662). in Auditorio Majori, Henricus Hieronymi. Wittebergae, Typis Christiani Schrodteri, Acad. Typ. Anno M.DC.XCI. (1691).; page [PDF 14] - https://archive.org/stream/bub_gb_LUrx7fcd41oC#page/n14/mode/1up

Friedrich Spanheim the Younger (1 May 1632 – 18 May 1701) -

"... Ep. IX. From the beginning of the government of the Maccabees to the birth of Christ, 161 years. Total number of years 4004. ..." - Ecclesiastical Annals from the Commencement of Scripture History to the Epoch of the Reformation, By Frederick Spanheim, D.D. Professor of Divinity in the University of Leyden in which the Geography of Palestine is summarily described, and the Sacred History, the propagation and vicissitudes of

Christianity, the several Councils and eminent writers, and the increase of rites and ceremonies and the innovation of the church of Rome in each century, are succinctly narrated. Translated, Compressed, and Illustrated with Notes, the Elements of Chronology, and Chronological Tables, By the Rev. George Wright, incumbent curate of Nun Monckton, and curate of Askam Bryan, in the county of York. Cambridge: Printed by J. Smith, Printer to the University, for T. Stevenson; C. & J. Rivington, Baldwin & Cradock, and Hatchard & Son, London; and A. Barclay, York. M.DCCC.XXIX (1829).; page 3 -

<https://books.google.com/books?id=wxYuOoB1D1cC&printsec=frontcover#v=onepage&q&f=false>

"... TABLE OF THE NINE EPOCHS ... IX. From Judas Maccabeus to the birth of Jesus Christ ... (number of years) 163 (A.M.) 4004 (Julian Period) 4714 ... Total ... 4004 ..." - **Ecclesiastical Annals from the Commencement of Scripture History to the Epoch of the Reformation, By Frederick Spanheim, D.D. Professor of Divinity in the University of Leyden in which the Geography of Palestine is summarily described, and the Sacred History, the propagation and vicissitudes of Christianity, the several Councils and eminent writers, and the increase of rites and ceremonies and the innovation of the church of Rome in each century, are succinctly narrated. Translated, Compressed, and Illustrated with Notes, the Elements of Chronology, and Chronological Tables, By the Rev. George Wright, incumbent curate of Nun Monckton, and curate of Askam Bryan, in the county of York. Cambridge: Printed by J. Smith, Printer to the University, for T. Stevenson; C. & J. Rivington, Baldwin & Cradock, and Hatchard & Son, London; and A. Barclay, York. M.DCCC.XXIX (1829).; page 30 -**

<https://books.google.com/books?id=wxYuOoB1D1cC&printsec=frontcover#v=onepage&q&f=false>

Sir Isaac Newton (25 December 1642 – 20 March 1726/27) -

"... Thence (u) to the first Year after the Birth of CHRIST ... Which was the Year of the World - 4009. ..." - **Animadversions upon Sir Isaac Newton's Book, intituled The Chronology of ancient Kingdoms amended. By Arthur Bedford, M.A., Rector of Newton St. Lee in the County of Somerset, and Chaplain to the Haberdasher's Hospital at Hoxton, near London. London: Printed by Charles Ackers in Great-Swan-Alley, St. John's-street; and Sold by R. Knaplock at the Bishop's-Head in St. Paul's Church-Yard; F. Fayram at the South Entrance of the Royal-Exchange; and J. Hooke at the Flower-de-luce in Fleet-street. MDCCXXVIII. (1728); page 147 -**

<https://archive.org/stream/animadversionsup00bedfuoft#page/147/mode/1up>

"... From the Year of CHRIST 1, to the Year 1689 is - 1688 ..." - **Animadversions upon Sir Isaac Newton's Book, intituled The Chronology of ancient Kingdoms amended. By Arthur Bedford, M.A., Rector of Newton St. Lee in the County of Somerset, and Chaplain to the Haberdasher's Hospital at Hoxton, near London. London: Printed by Charles Ackers in Great-Swan-Alley, St. John's-street; and Sold by R. Knaplock at the Bishop's-Head in St. Paul's Church-Yard; F. Fayram at the South Entrance of the Royal-Exchange; and J. Hooke at the Flower-de-luce in Fleet-street. MDCCXXVIII. (1728); page 171 -**

<https://archive.org/stream/animadversionsup00bedfuoft#page/171/mode/1up>

Humphrey Prideaux (3 May 1648 – 1 November 1724) -

"... This Year in which Christ was born is according to the exact Computation (that of Archbishop Usher) the four thousandth from the Creation, which falls in exactly with the time, where an old Tradition of the Jews placeth the beginning of the days of the Messiah: For (z) it faith, that the World was to last six thousand Years, of which two thousand Years were before the Law, and two thousand Years under the Law, and the last two thousand Years were to be under the Messiah. This Tradition is said to be of great Antiquity, and is still retained with great Veneration among that people as one of the most authentical of this sort. ... [page 922-923] ... However since the Jews give such credit thereto, as to place it among the most Authentic of their Traditions, it serves against them, first to prove the time when according to their own doctrine the Messiah was to come; 2dly, to convict them of this gross and most perverse infidelity, in that whereas Christ having been born in the four thousandth year of the Creation, from which according to their Tradition the time of his appearance was to begin, they have now suffered above seventeen hundred Years to pass, and have not yet acknowledged him. In answer hereto (b) they confess, that the four thousandth year of the Creation was the time, from whence the days of the Messiah were to begin, and that this was the very time which was pointed at by the Prophecies of the old Testament for the time of his coming; but (b) say, that the fulfilling of them hath been delayed by reason of their Iniquities. But this is contrary to a general received doctrine among them. For they (c) hold, that when God foretels them of evil to come, he doth not always bring it to pass; For on repentance of sinners he often repents of the evil denounced against them; (d) as in the case of the Ninevites, and remits his threats, and pardons the offenders. But that when he foretels good things to come, he never fails of their performance. And for this reason (e) in the Trial of a Prophet, if the good which he foretels be not exactly accomplished, but not so in a prophecy of evil Things: For they say, that God often abates of his threats, but never of his promises. ..." - **The Old and New Testament connected in the History of the Jews and Neighbouring Nations, from the Declension of the Kingdoms of Israel and Judah to the Time of CHRIST. By Humphrey Prideaux, D.D. Dean of Norwich. Part II. Volume. IV. The Eleventh Edition. London: Printed for J. and R. Tonson and S. Draper in the Strand, and H. Lintot. MDCCXLIX (1749).; pages 922-923**
- <https://archive.org/stream/oldandnewtestam02pridgoog#page/n411/mode/1up/>
<https://archive.org/stream/oldandnewtestam02pridgoog#page/n412/mode/1up/>

Thomas Wilson (1661) -

"... [page 141] 'One Day as 1000 Years] ... 2 Pet. 3.8. Such as draw this to prove the continuance of the world to be but 6000 years, according to the number of dayes in the Week, do willingly dote. ..."

"... [page 143] the six thousand years since the Creation of the world. ..."

"... [page 571] SERPENT ... 2. Satan, for his deep wiliness and craft likened to a Serpent. Rev. 12.9. That old Serpent: To the wiliness of his nature, (being exceeding crafty) Satan hath joyned the experience of some 6000 years; therefore called an old Serpent, Gen. 3.13,15. ..."

"... [page 617] Star-gazers ... the world having not (as yet) seen neer six thousand years ..." - **A Complete Christian Dictionary: wherein the Significations and several Acceptations of All the Words mentioned in the Holy Scriptures of the Old and New Testament, are fully opened, expressed, explained. ... Begun by that famous and worthy Man of God, Mr. Thomas Wilson, Minister of the Word at St. Georges in Canterbury, and one of the Six**

Preachers there. Continued by Mr. John Bagwell; London: Printed by E. Cotes, and are to be sold by Thomas Williams at the Bible in Little-Britain without Aldergate, M.DC.LXI. (1661); pages 141, 143, 571, 617 respectively -
<https://books.google.com/books?id=UVFEAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

Antoine Augustin Calmet (26 February 1672 – 25 October 1757) -

"... The Aera of the birth of Jesus Christ, A.M. 4000, three years at least before our vulgar Aera, wherein we reckon the year 1800; whereas if we take exactly the Aera of our Saviour's birth, we should reckon it 1804, or at least 1803. ..." - **Calmet's Dictionary of the Holy Bible: Historical, Critical, Geographical, and Etymological; wherein are explained the proper names in the Old and New Testaments; the natural productions, animals, vegetables, minerals, stones, gems, &c, the antiquities, habits, buildings, and other curiosities of the Jews. with A Chronological History of the Bible, The Jewish calendar, tables of the Hebrew coins, weights, measures, &c., Fourth Edition, Revised, Corrected, and Augmented: with an extensive series of plates, explanatory, illustrative, and ornamental: under the direction of Charles Taylor. In Five Volumes: Volume I. - Dictionary, A-J. London: Published by the Late C. Taylor, and sold by B. J. Holdsworth, 18, St. Paul's Church-Yard. 1827.; page [PDF 77] -**
<https://archive.org/stream/in.ernet.dli.2015.83650/2015.83650.Calmets-Dictionary-Of-The-Holy-Bible-Vol-I#page/n77/mode/1up/>

"... The sixth age, from the Babylonish captivity to the birth of Jesus Christ, A.M. 4000, the fourth year before the vulgar era ..." - **Calmet's Dictionary of the Holy Bible: Historical, Critical, Geographical, and Etymological; wherein are explained the proper names in the Old and New Testaments; the natural productions, animals, vegetables, minerals, stones, gems, &c, the antiquities, habits, buildings, and other curiosities of the Jews. with A Chronological History of the Bible, The Jewish calendar, tables of the Hebrew coins, weights, measures, &c., Fourth Edition, Revised, Corrected, and Augmented: with an extensive series of plates, explanatory, illustrative, and ornamental: under the direction of Charles Taylor. In Five Volumes: Volume I. - Dictionary, A-J. London: Published by the Late C. Taylor, and sold by B. J. Holdsworth, 18, St. Paul's Church-Yard. 1827.; section "Ages of the world" (right hand column); page [PDF 80] -**
<https://archive.org/stream/in.ernet.dli.2015.83650/2015.83650.Calmets-Dictionary-Of-The-Holy-Bible-Vol-I#page/n80/mode/1up/>

"... Epoch, a term in chronology, signifying a fixed point of time, from which to begin computation. EPOCHS OF SACRED HISTORY (A.M.) The first Epoch is the creation of the World, of the Julian period 710 (ante A.D.) 4000 ... (A.M.) 4000 The eighth Epoch, the birth of Jesus Christ. (ante A.D.) 4 ..." - **Calmet's Dictionary of the Holy Bible: Historical, Critical, Geographical, and Etymological; wherein are explained the proper names in the Old and New Testaments; the natural productions, animals, vegetables, minerals, stones, gems, &c, the antiquities, habits, buildings, and other curiosities of the Jews. with A Chronological History of the Bible, The Jewish calendar, tables of the Hebrew coins, weights, measures, &c., Fourth Edition, Revised, Corrected, and Augmented: with an extensive series of plates, explanatory, illustrative, and ornamental: under the direction of Charles Taylor. In Five Volumes: Volume I. - Dictionary, A-J. London: Published by the Late C. Taylor, and sold by B. J. Holdsworth, 18, St. Paul's Church-Yard. 1827.; section "EPOCH"; page**

[PDF 516] - <https://archive.org/stream/in.ernet.dli.2015.83650/2015.83650.Calmets-Dictionary-Of-The-Holy-Bible-Vol-I#page/n516/mode/1up/>

"... Jesus Christ was born ... according to our computation, he was born A.M. 4000. ..." -

Calmet's Dictionary of the Holy Bible: Historical, Critical, Geographical, and Etymological; wherein are explained the proper names in the Old and New Testaments; the natural productions, animals, vegetables, minerals, stones, gems, &c, the antiquities, habits, buildings, and other curiosities of the Jews. with A Chronological History of the Bible, The Jewish calendar, tables of the Hebrew coins, weights, measures, &c., Fourth Edition, Revised, Corrected, and Augmented: with an extensive series of plates, explanatory, illustrative, and ornamental: under the direction of Charles Taylor. In Five Volumes: Volume I. - Dictionary, A-J. London: Published by the Late C. Taylor, and sold by B. J. Holdsworth, 18, St. Paul's Church-Yard. 1827.; page [PDF 660] -

<https://archive.org/stream/in.ernet.dli.2015.83650/2015.83650.Calmets-Dictionary-Of-The-Holy-Bible-Vol-I#page/n660/mode/1up/>

"... JOAZAR, high-priest of the Jews, successor to Matthias son of Theophilus, A.M. 4000, the year of Jesus Christ's birth. ..." - **Calmet's Dictionary of the Holy Bible: Historical, Critical, Geographical, and Etymological; wherein are explained the proper names in the Old and New Testaments; the natural productions, animals, vegetables, minerals, stones, gems, &c, the antiquities, habits, buildings, and other curiosities of the Jews. with A Chronological History of the Bible, The Jewish calendar, tables of the Hebrew coins, weights, measures, &c., Fourth Edition, Revised, Corrected, and Augmented: with an extensive series of plates, explanatory, illustrative, and ornamental: under the direction of Charles Taylor. In Five Volumes: Volume I. - Dictionary, A-J. London: Published by the Late C. Taylor, and sold by B. J. Holdsworth, 18, St. Paul's Church-Yard. 1827.; page [PDF 756] -**

<https://archive.org/stream/in.ernet.dli.2015.83650/2015.83650.Calmets-Dictionary-Of-The-Holy-Bible-Vol-I#page/n756/mode/1up/>

"... TABLE CHRONOLOGIQUE DU 1er. TOME DE L'HISTOIRE UNIVERSELLE. (Ans du monde.) 1. Creation du monde (Ans avant la naissance de J.C.) 4000. ..." - **Historire Universelle, Sacrae et Profane, depuis le commencement du monde, jusqua nos jours, Par le R.P. Dom Augustin Calmet, Abbe de Senones et President de la congregation, de S. Vanne et de S. Hidulphe; Tome Premier; A Strasbourg. Chez Jean Renauld Doulssecker; M. DCC. XXV (1735), Avec Approbation.; page [PDF 46] -**

https://archive.org/stream/bub_gb_g8lkkSnc1pEC#page/n46/mode/1up

"... (notation right hand column) I. Creation du monde, An du monde I. avant J.C. 4000 ..." - **Historire Universelle, Sacrae et Profane, depuis le commencement du monde, jusqua nos jours, Par le R.P. Dom Augustin Calmet, Abbe de Senones et President de la congregation, de S. Vanne et de S. Hidulphe; Tome Premier; A Strasbourg. Chez Jean Renauld Doulssecker; M. DCC. XXV (1735), Avec Approbation.; page [PDF 62] -**

https://archive.org/stream/bub_gb_g8lkkSnc1pEC#page/n62/mode/1up/

Isaac Watts (17 July 1674 – 25 November 1748) -

"Bishop Fowler cites some notable traditions of the Jewish Rabbies to this purpose [that is proving the pre-existence of the Messiah]; one in an ancient book amongst the Jews called Pesikta, viz. That "after God had created the world, he put his hand under the throne of his

glory, and brought out the soul of the Messiah, with all his attendants, and said unto him, Wilt thou heal and redeem my sons after **6000 years**? He answered, I am willing so to do ..." [Page 201] - <http://archive.org/stream/gloryofchristasg00watt#page/201/mode/1up>

Samuel Clarke (11 October 1675 – 17 May 1729) -

"... the Apostles could not entertain such Opinion of the World's coming to an End in Their days, is much more probable; For, the Jews, before and in the Apostles times, had a very ancient and general [page 215-216] Tradition, that the World was to continue at least six thousand Years, whereof no less than two Thousand were to be Days of the Messais; And St Peter himself, in the passage before-mentioned, seems to refer to it, when, in order to show that the Lord is not slack concerning his Promise, as some men count Slackness, he bids us not be ignorant of this one thing, (alluding, as some think, to the six Days creation,) that one day is with the Lord as a thousand years, and a thousand years as one day: And St Paul in several of this Epistles foretels expressly things that were to happen after a long period of time, concerning perilous Times in the last days, and great Corruptions of Manners, and a Man of Sin to be revealed after the Destruction of the Roman Empire: And our Saviour himself, even in the earliest Times of the Gospel, before his own Sufferings, and before the Apostles could have entertained any prejudice about the World's coming quickly to an End, and in that very Prophecy from whence that prejudice itself is supposed to have arisen, [page 216-217] Luke. xxi. 24. ..." - **Sermons on the Following subjects' viz. ... by Samuel Clarke, D.D. late rector of St James's, Westminster. Published from the Author's Manuscript, by John Clarke, D.D. Dean of Sarum. Volume. IX. The Second Edition. London, Printed by W. Botham, for James and John Knapton, at the Crown in St. Paul's Church-yard. MDCCXXXI. (1731); pages 215-217 -**
<https://books.google.com/books?id=VN1aAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

William Sherwin (1676) -

"... But because the first 6000 years appear to be also appointed by him [Christ Jesus] for the carrying on of his Design for that state in the seventh Millennium, and therefore to run parallel with the said decreed great work of the Redemption of the World, viz. both of Men and Creatures, (as we said) we shall upon this third Particular, respecting Christs carrying it on in the six first Millenniums to the seventh, consider, what proof and evidence we find from the word of God for the same, which may double the strength of the said farther remaining Proofs which we are to proceed to speak of; therefore we shall first manifest the reality thereof from scripture warrant, before we proceed to the other proofs thereof, (which will include much also of the condition of that said state from first to last) first the Holy Ghost excellently expoundeth them by his resembling of them to the six dayes of Creation, before God rested the seventh day, and to the Type of the Israelites rest in Canaan under Joshua's conduct, signifying thereby, that after 6000 years should be Christs Sabbatisme of rest from such his great work of Redemption: as the Spirit of God explains both, Heb. 3, and 4 ch. which our Saviour likewise confirmeth by his most sure Revelation interpretation thereof, and none like it.

And 2dly, this is also done by God's Spirit comparing 1000 years to one day; as first from Psal. 90. where 1000 years which God are said to be as yesterday, which the Apostle Peter, 2 Epist. 3. 8. sets forth with great Emphasis, and declares it to be a great point, which he would not have Christians ignorant of, that one day with the Lord, [Christ] (whose coming he there speaks of) is

as 1000 years; and he puts it both ways, saying, and 1000 years as one day; viz. in reference to his said coming, to be **[left hand column to right hand column]** at the end of the sixth Millennium; and our Saviour also most exactly determineth that Sabbatisme of the seventh Millennium accordingly, by 1000 years six times over, Rev. 20. 2,3,4,5,6,7. of which more afterwards, &c.

3. Christ's carrying on that said work of Redemption for his Universal True Church, as that work which his Father gave him to do, in that respect, in his execution of his three great Offices in the time of his Mediatorship in the World, which was first in his eminent Prophetical Office in 4000 years to his first coming; and secondly in his eminent Priestly Office in the New Testament, in the next 2000 years, before the period of his eminent Kingly Office for his said Universal true Church will begin, in that following state in that world to come: (as is largely proved in our Treatise on Gen. 3. 15). ... " - **Euangellion Aionuon Tes Oukoumenes Tes Mellouses: or the Saints First Revealed and Covenanted Mercies, Shortly Approaching.** by **William Sherwin, Minister of the Gospel., London, Printed in the Year 1676.; section The Introduction to our Scheme or short Prospective View on the most strong and clear evidence of the blessed state of the 1000 years, Rev. 20. as is manifest in our late Works. Shewing; page (3) -**

<https://books.google.com/books?id=ag03AAAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

Richard Challoner (Roman Catholic Bishop; reviser of the Douay Rheims (Jesuit) Bible and noted commentator) (1691–1781) -

"... the world has not yet lasted six thousand years ..." - **Think Well On't or Reflections on the Great Truths of the Christian Religion, for every day in the month., by Bishop Challoner, and Thirty Days' Prayer; Clepton, Bristol. Printed and Published by G. Bowen. Sold also by S. Gilbert, 26, Paternoster Row; F.A. Little, Henrietta Street, Covent Garden; Rockliff & Ellis, Liverpool; Spencer, Bath; Clark, Southampton; Lellim Newport, Isle of Wight; and all Booksellers. MDCCCXLI. (1841)- page 52 -**

<https://books.google.com/books?id=J6M0AQAIAAJ&printsec=frontcover#v=onepage&q&f=false>

John Gill (23 November 1697 – 14 October 1771) -

"... However, the numerous rock layers that are the supposed proof for these ages, were mainly laid down by Noah's flood. In Exo_20:11 we read of a literal six day creation. No gaps, not even for one minute, otherwise these would not be six normal days. Also, in Rom_5:12 we read that death is the result of Adam's sin. Because the rock layers display death on a grand scale, they could not have existed before the fall of Adam. There is no direct evidence that the earth is much older than six thousand years. However, we have the direct eyewitness report of God himself that he made everything in six days. Tracing back through the biblical genealogies we can determine the age of the universe to be about six thousand years with an error of not more than two per cent. ..." - **John Gill's Exposition of the Entire Bible, section Genesis 1:2; [PDF page 7] -**

<https://ia600204.us.archive.org/23/items/JohnGillsCommentaryOnTheBible.doc/John%20Gill%27s%20Commentary%20on%20the%20Bible.doc.pdf>

"... among the Jews, that, answerable to the six days of creation, the world will continue six

thousand years. It is a tradition of Elias (u), an ancient Jewish doctor, that

"the world shall stand six thousand years, two thousand void, two thousand under the law, and two thousand, the days of the Messiah."

And Baal Hatturim (w) observes, there are six "alephs" in the first verse of this chapter, answerable to the six thousand years the world is to continue: and R. Gedaliah says (x), at the end of the sixth millennium the world shall return without form and void, (to its former condition, "tohu" and "bohu",) and the whole shall be a sabbath: and very particular is another writer (y) of theirs concerning these six days of the creation, who having spoken of the day of judgment, the resurrection of the dead, and the world to come, observes, that the six days' work is an intimation and sign of these things: on the sixth day man was created, and the work was perfected on the seventh; ..." - **John Gill's Exposition of the Entire Bible, section Genesis 1:31; [PDF page 32] -**

<https://ia600204.us.archive.org/23/items/JohnGillsCommentaryOnTheBible.doc/John%20Gill%27s%20Commentary%20on%20the%20Bible.doc.pdf>

"... Thus they say (a),

"in the time to come, which is in the last days, on the sixth day, which is **the sixth millennium**, when the Messiah comes, for **the day of the holy blessed God is a thousand years.**"

And a little after,

"the Lord hath created a new thing in the earth, a woman shall compass a man". This is in the time of the Messiah which is in the sixth day."

And elsewhere (b),

"the sixth degree is called the sixth day, the day of the holy blessed God is a thousand years. And in that day the King Messiah shall come, and it shall be called the feast of gathering, for the holy blessed God will gather in it the captivity of his people."

So they call the sabbath, or seventh day, the seventh millennium, and interpret (c).

"the song for the sabbath day", Psalm 92:1 title, for **the seventh millennium, for one day of the holy blessed God is a thousand years.**"

To which agrees the tradition of Elias, which runs thus (d);

"it is the tradition of the house of Elias, that the world shall be six thousand years, two thousand years void (of the law), two thousand years the law, and two thousand years the days of the Messiah;"

for **they suppose that the six days of the creation were expressive of the six thousand years in which the world will stand; and that the seventh day prefigures the last millennium, in which will be the day of judgment, and the world to come;** for

"the six days of the creation (they say (e)) is a sign or intimation of these things: on the sixth

day man was created; and on the seventh his work was finished; so the kings of the nations of the world (continue) five millenniums, answering to the five days, in which were created the fowls, and the creeping things of the waters, and other things; and the enjoyment of their kingdom is a little in the sixth, answerable to the creation of the beasts, and living creatures created at this time in the beginning of it; and the kingdom of the house of David is in the sixth millennium, answerable to the creation of man, who knew his Creator, and ruled over them all; and in the end of that millennium will be the day of judgment, answerable to man, who was judged in the end of it; and the seventh is the sabbath, and it is the beginning of the world to come."

(z) Bereshit Rabba, sect. 8. fol. 7. 3. Vajikra Rabba, sect. 19. fol. 160. 2. Bemidbar Rabba, sect. 14. fol. 216. 1. Shirhashirim Rabba, fol. 20. 1. Zohar in Exod. fol. 60. 1. Tzeror Hammor, fol. 157. 1. & Nishmet Chayim Orat. 1. c. 5. fol. 12. 1.((a) Zohar in Gen. fol. 13. 4. (b) Ib. fol. 16. 1.((c) Bartenora in Misn. Tamid, c. 7. sect. 4. (d) T. Bab. Sanhedrin, fol. 97. 1. & Avoda Zara, fol. 9. 1.((e) Ceseph Misna in Maimon. Hilchot Teshuva, c. 9. sect. 2." - http://biblehub.com/2_peter/3-8.htm

Edward Gibbon (Bible skeptic, religious critic, records the almost universally accepted belief of the 6 millenniums) (8 May 1737 – 16 January 1794) -

"... The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ. As the works of the creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed to six thousand years. [i.] BY the same analogy it was inferred, that this long period of labour and contention, which was now almost elapsed, [j.] would be succeeded by a joyful sabbath of a thousand years; and that Christ, which the triumphant band of the saints and the elect who had escaped death, or who had been miraculously revived, would reign upon earth till the time appointed for the last and general resurrection. So pleasing was this hope to the mind of the believers, that the New Jerusalem, the seat of this blissful kingdom, was quickly adorned with all the gayest colours of the imagination. A felicity consisting only of pure and spiritual pleasure would have appeared too refined for its inhabitants, who were still supposed to [page 93-94] possess their human nature and senses. A garden of Eden, with the amusement of the pastoral life, was no longer suited to the advanced state of society which prevailed under the Roman empire. A city was therefore erected of gold and precious stones, and a supernatural plenty of corn and wine was bestowed on the adjacent territory; in the free enjoyment of whose spontaneous production, the happy and benevolent people was never to be restrained by any jealous laws of exclusive property. [k.] The assurance of such a Millennium was carefully inculcated by a succession of fathers from Justin Martyr [L.] and Irenaeus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. [m.] Though it might not be universally received, it appears to have been the reigning sentiment of the orthodox believers; and it seems so well adapted to the desires and apprehensions of mankind, that it must have contributed in a very considerable degree to the progress of the Christian faith. ..." - **The History of the Decline and Fall of the Roman Empire. by Edward Gibbon, Esq. In Eight Volumes. Volume II. London: Printed for T. Cadell; C. and J. Rivington; J. Cuthell; J. Nunn; Longman, Rees, and Co.; J. and W. T. Clarke; J. and A. Arch; J. Richardson; J. M. Richardson; Jeffery and Son; W. Ginger; Hatchard and Son; S. Bagster; R. Scholey; Baldwin and Cradock; J. Bohn; W. Joy; Hamilton, Adams, and Co.; J. Duncan; G. B. Whittaker; W. Mason; Simpkin and Marshall; Parbury, Allen, and Co.; Saunders and Hodgson; Lloyd and Son; J. A. Hessey;**

T. Holdsworth; T. Bumpus; Black, Young, and Young; W. J. and J. Maynard; Whitmore and Fenn; J. Bain; R. Templeman; J. Wicksteed; R. Steel; W. H. Ainsworth; T. Griffiths; R. Mackie; J. Parker, Oxford; and J. and J. Deighton, Cambridge: and A. Black, and J. Fairbarin, Edinburgh. 1828.; pages 93-94 -

https://books.google.com/books?id=MQo_AQAAMAAJ&printsec=frontcover#v=onepage&q&f=false

Robert Clayton (1751) -

"... However when we speak of these Events in general, and in round Numbers, we may suppose they will come to pass about the 6000th Year of the Age of the World. Which wonderfully coincides with an ancient Tradition that prevailed among the Jews above the 1700 Years ago. Which Tradition is to be found in the Talmud, under the Head Rosch Haschana, and in the Section that begins Tom Tob, and is to this Purpose: That * this World is to last 6000 Years, in its present State, and after one millinary more, it shall be destroyed; as it is said, and the Lord alone shall be exalted in that Day, that is, in the seventh Millinary. According to which Tradition the Jews then asserted that the Messiah was to come at the End of 6000 Years from the Creation of the **[page 37-38]** World, that the Manner in which God is said by Moses to have created the World, by making it in six Days, and appointing the seventh to be a Sabbath of Rest to Man and Beast; also his appointing every seventh Year to be a Sabbath of Rest unto the Land, in which they should neither plow nor sow; and every seventh Sabbath of Years, to be a * Jubilee, in which Liberty should be proclaimed throughout all the Land, unto all the Inhabitants thereof, was a Type of this seventh Millinary. Which + Tradition the Jews then made use of in Argument against the Christians, when these last upon the Destruction of the Temple of Jerusalem, by Titus, and the actual ceasing of the Oblation and Sacrifice, insisted upon it, that according to the Prophecies contained in the Hebrew Bible, the Messiah must be come. To which the Jews thought it sufficient to reply, that the World was not yet 6000 Years old.

Whence it appears that the Jews had a Tradition of the Coming of the Messiah at **[page 38-39]** the End of 6000 Years. But if we consider they disposed of these six thousand Years, we shall then find that they had also a Tradition that the Messiah was to come at the End of four thousand Years. Which Tradition is to be found in the Talmud, under the Head Shanedrim, Section Helec; as also in Havoda Zara, Section Liphne Edehen, to this Purpose, that * this World is to last six thousand Years, two thousand Years of which may be reckoned as the Age of Vanity or rather of Inanity; two thousand the Age of the Law; and two thousand the Age of the Messiah.

Whence it is plain that according to this Tradition the Messiah ought to have been come above 1700 Years ago, or even according to the Calculations of the Jews themselves above + 1500 Years ago. And therefore in order to reconcile these two Traditions, we are not to suppose there are to be two Mes- **[page 39-40]** siah's, as some of the Jews have vainly imagined, for the Scriptures positively declare that there shall be but one Messiah; for thus faith the Prophet Ezekiel, when speaking in the Name of God, || I will set up ONE Shepherd over them, and he shall feed them, even my Servant David, he shall feed them, and he shall be their Shepherd.

And therefore since it is manifest that the Prophet * Isaiah speaks of the Messiah as in a State of Affliction and Distress, we may suppose these two thousand Years of the Day of the Messiah, which the Tradition reckons as Part of the six thousand Years, to be his State of Humiliation; since it is allowed on all Hands both by Jews and Christians, that the Messiah hath not yet

appeared in his State of Exaltation.

And correspondent thereto is the Tradition of Rabbi Abija, in that Part of the Talmud before quoted, viz. in Rosch-Haschana, in the Section that begins Tom Tob. Wherein he asserts that after two Millinaries then shall come one of Refreshing, in Proof of which he quotes the Prophet Hosea, where he says, + After two Days he will revive us, in the [page 40-41] third Day he will raise us up, and we shall live in his Sight. Which undoubtedly alludes to the two Millinaries of Years, during which Time the Kingdom of the Messiah is to be in its depressed State, whereas in the third it shall be raised into a State of Glory. And therefore the Probability is that the grand Jubilee of the seventh Millinary will be honoured by the Appearance of the Messiah in a State of Triumph and Glory; when the Kingdom and Dominion, and the Greatness of the Kingdom under the whole Heaven, shall be given to the People o the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him. Which, says the Prophet Daniel, is the End of the Matter. ..." - **An Enquiry into the Time of the Coming of the Messiah, and the Restoration of the Jews: in a Letter from Robert, Lord Bishop of Clogher, to an Eminent Jew. London: Printed for J. Brindley, Bookseller to His Royal Highness the Prince of Wales, in New-Bond-Street. 1751; pages 37-41** - <https://books.google.com/books?id=BqgOAAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

Adam Clarke (b. 1760–1762, d. August 28, 1832) -

“... [Daniel 2:45 commentary] 9. The duration of the kingdom of the mountain upon earth. The world has now lasted nearly six thousand years, and a very ancient tradition has predicted its termination at the close of that period. Its duration has been divided into three grand periods, each comprising two thousand years, which should be closed by a period without terminating limits; and these have been supposed to have their types in the six days’ work of the creation, and the seventh day, called Sabbath or rest.

1. There have been two thousand years from the creation without any written revelation from God; this was called the patriarchal dispensation.
2. There have been two thousand years under the law, where there has been a written revelation, a succession of prophets, and a Divine ecclesiastical establishment. This has been termed the Mosaic dispensation.
3. One thousand eight hundred and twenty-nine years have passed since the true epoch of the nativity of our blessed Lord; and this is called the Gospel or Christian dispensation, which is now within one hundred and seventy-one years of closing its two thousand!

According to the ancient tradition there were,

1. Two thousand years void; that is, without the law.
2. Two thousand years under the law. And,
3. Two thousand years under the Messiah.

And at the termination of the third the endless Sabbath should commence. The comments on this ancient tradition go on to state, that at the termination of each day’s work of the creation it was said, The evening and the morning were the first, second, third, fourth, fifth, and sixth day;

but when the Sabbath is introduced, and God is said to rest from his work, and to have hallowed this day, there is no mention of the evening and the morning being the seventh day. That is left without termination; and therefore a proper type of the eternal Sabbath, that rest which remains for the people of God.

And are we indeed so near that time when the elements of all things shall be dissolved by fervent heat; when the heavens shall be shrivelled up like a scroll, and the earth and all it contains be burned up? ...” - **The Holy Bible, containing the Old and New Testaments. The Text carefully printed from the most correct copies of the present Authorized Translation. Including the Marginal Readings and Parallel Texts. with a Commentary and Critical Notes, designed as a help to a better understanding of the Sacred Writings. By Adam Clarke, LL.D. F.S.A. M.R.I.A., Volume IV. New York: Printed and Published by Abraham Paul, No. 72 Nassau-Street. 1825.; Daniel 2:45 Commentary -**
<https://books.google.com/books?id=h2U7AQAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

Eliphalet Nott (June 25, 1773 – January 25, 1866) -

"... But though these concessions are made, and tho it is also conceded, as Peter asserts, that great changes have already taken place, it does not appear that those heavens and this earth, which, after the lapse of six thousand years, still display so much magnificence, and shine in so much glory, will, in little more than a thousand years, have grown old as doth a garment, and become unfit for use. Till this, however, shall be the case, this earth will continue the residence of the righteous, who, according to divine promise, are to dwell in it, in peace, forever--to all generations, even as long as the sin and moon endureth.

What ideas does this article give us of the designs of Deity in creation and redemption! How august appears the character, how complete the victory of Jesus! Where once stood his cross now stands his throne. And the same world which once saw the transitory triumph of his adversary, now sees his own abiding triumph, and pays to his divinity a perpetual homage. This glorious period the death of Christ principally respects. All previous conquests are unimportant. Those subdued by his grace during six thousand years, will be few compared with the number who shall crown his final triumph. How great that number will be I dare not even conjecture. ..." - **A Sermon preached before the General Assembly of the Presbyterian Church in the United States of America; by Appointment of their standing committee of missions, May 19, 1806. Published at their request. By Eliphalet Nott, D.D., President of Union College in the State of New York; Philadelphia. Printed by Jane Aitken, No. 62, North Third Street. 1806.; page 18 -**
<https://books.google.com/books?id=ytpLAAAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

Henry Fynes Clinton (1781-1852) -

"... § 5. SCRIPTURE CHRONOLOGY.

Before we proceed to the Gospel Chronology, it will be convenient to survey the whole subject of Scripture Chronology, as it is set forth in the first volume of the *Fasti Hellenicis*. It is there shewn that the Hebrew notation gives 1656 years from Adam to the Flood, and 352 from the Flood to the birth of Abraham; that 505 years are marked in Scripture from the birth of Abraham

to the Exode; that from the Exode to the Temple were 612 years. Then followed the last 37 years of Solomon, and 389 from the death of Solomon to the destruction of the Temple, which happened in the 587th year before the Christian era. Reckoning upwards from this point, we obtain from these collected numbers B.C. 2130 for the birth of Abraham, B.C. 2482 for the Flood, and B.C. 4138 for the creation of Adam. ..." - **An Epitome of the Civil and Literary Chronology of Rome and Constantinople, from the death of Augustus to the death of Heraclius.** by Henry Fynes Clinton, Essq. M.A. Late Student of Christ Church. Edited by the Rev. C. J. Fynes Clinton, M.A. Rector of Cromwell, and Vicar of Orston, Notts. Oxford: at the University Press. M.DCCC.LIII. (1853).; page 297 - <https://archive.org/stream/epitomeofcivilli00clinuoft#page/297/mode/1up>

John Blair (died 24 June 1782) -

"... It is the primary object of the following tables, to place these numbers in juxta-position to each other. To the adjustment of the Chronology of the Old, by the numbers supplied by the New Testament, no possible objection can be raised. no unauthorized years are added. But a single year, which Usher, in his collation of the reigns in Israel and Judah appear to have passed, has been taken from the computation of Mr. Clinton. These 101 years then ascend through, and are added to every date from 'the Division,' to the Creation, when archbishop Usher's date is raised from 4004 to B.C. 4105. ..." - **Blair's Chronological and Historical Tables, from the Creation to the Present Time: with Additions and Corrections from the most authentic writers, including the Computation of St. Paul, as connecting the Period from the Exode to the Temple.** London: printed for Longman, Brown, Green, and Longmans, Paternoster Row. 1844.; page 7 - <https://archive.org/stream/blairschronologi00blairich#page/n15/mode/1up/>

"... Chronological And Historical Tables

(Jul. Period.) 714 (Centuries Before Christ) XLth CENTURY -- 4000 + 4 (THE PATRIARCHS TO THE BIRTH OF ABRAHAM) 4004 THE CREATION--Adam--Fall of Man, according to Abp. Usher Computation ascending from the Period by St. Paul, B.C. 4 (Jul. Period) 714 (CENTURIES BEFORE CHRIST) XXth CENTURY -- 2000 (THE BIRTH OF ABRAHAM TO THE EXODE) 1996 BIRTH OF ABRAHAM Genesis XI. -- 27 21st Cent. B.C. 2097 ..." - **Blair's Chronological and Historical Tables, from the Creation to the Present Time: with Additions and Corrections from the most authentic writers, including the Computation of St. Paul, as connecting the Period from the Exode to the Temple.** London: printed for Longman, Brown, Green, and Longmans, Paternoster Row. 1844.; pages No I. and No. II. - <https://archive.org/stream/blairschronologi00blairich#page/n19/mode/2up/>

"... [center of page] SCRIPTURE PERIODS. B.C. 4105-587 THE CREATION y. B.C. 4105. ..." - **Blair's Chronological and Historical Tables, from the Creation to the Present Time: with Additions and Corrections from the most authentic writers, including the Computation of St. Paul, as connecting the Period from the Exode to the Temple.** London: printed for Longman, Brown, Green, and Longmans, Paternoster Row. 1844.; page [PDF 51] - <https://archive.org/stream/blairschronologi00blairich#page/n51/mode/1up/>

William Miller (Baptist, originally) (February 15, 1782 – December 20, 1849) -

"... [page 22] **This will take place in the acceptable year of the Lord, the antitypical**

year of release. {1842 WiM, LTSGJ 18.1}

III. This day is typified by the seventh-day sabbath. Let us first notice how the seventh-day sabbath was instituted. **"In six days God made the heavens and the earth, and rested from his labors on the seventh day."** He, therefore, hallowed the day and blessed it, and gave it to his people and the world as a sign, token or type, that the world, although filled with sin, and cursed by man's transgression, yet the world, and the people who are counted worthy to obtain the same inheritance or rest, should in six days be made new, by the great Mediator who is to make all things new. And when the world and the inhabitants therein are purified by the immersion of fire, then would this typical sabbath end, and the last typified sabbath commence. {1842 WiM, LTSGJ 22.1}

This is certainly evident from Paul's reasoning in the fourth chapter of Hebrews: as also from his expression in Col.ii.16,17. That the sabbath typifies time as well as rest, is as plain to me as that light follows the rays of the sun, or shadows discover the form of [23] the substance. If, then, the seventh day was a rest in the first creation, so must the seventh day in the new creation be a day of rest to the people who are created in Christ Jesus to inherit the new heavens and new earth. Then, if by any means we can find out how long a day is in the sight of the Lord, and can tell how long the world has stood since the fall of man, we can tell as well when **the great sabbath will commence, and as easily, as we can tell when our common sabbath will commence, after six days labor and toil. For the whole creation groaneth and travaileth in pain together until now, waiting for the redemption of the day of rest which remains for the people of God.** And now let us see if there is any clue by which we can discover these two points. {1842 WiM, LTSGJ 22.2}

1. **What length of time with us, is a day with the Lord? The first evidence I shall bring is in Ps.xc.4: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."** Let the reader read the whole Psalm, and he will discover that the inspired penman has a prophetic view of the power of death, and destruction of the present race of men on the earth, [24] their afflictions and sorrows, under the wrath of God against sin. He then shows the return of God to our earth, the establishment of his mercy upon the same forever, and that his work and glory should appear unto his servants. It would be natural for those who felt an interest in this work, to inquire how long before this work of mercy would be completed. In order to answer all reasonable inquiries, **he shows us that a thousand years, in the sight of God, is but as yesterday, or one day with us. Then, by reasoning from analogy, the saint of God might come to a just conclusion, that as in six days God made the heavens and earth, so in six thousand years he will create, by Jesus Christ, the new heavens and new earth. Again, in 2Peter iii.8,9: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."** In this text we are plainly told not to be ignorant of this one thing, that one day with the Lord is as a [25] thousand years with us; and gives us the reason, that he may be long-suffering to usward, that we may come to repentance. He will give us six thousand years to repent in, and then will come the day of the Lord, when we shall live in his sight; or as John expresses it, Rev.xx.6: **"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."** These texts to me are sufficient testimony, that a

day, in the work of the new creation, is a thousand years. And now, if we can show what age we live in since the work of redemption began, we may come to a satisfactory result when that work will be finished. {1842 WiM, LTSGJ 23.1}

It is said by our chronological writers, that the world was 4004 years old at our era for the birth of Christ. But I think they are not right, into more than 150 years; and I think I can prove by the Bible they are not. In the one article of chronology, for the time of the judges' rule, from Joshua to Samuel, or to the death of Eli, our chronologers have given but about 295 years, when the Bible, in the history of the judges, gives us 448 years; Paul, in [26] Acts xiii.20, gives us about the space of 450; and Josephus, the Jewish historian, gives us for judges 451 years. Now, I ask, in all human probability, who is right - our late writers, who only give 295 years, or the history of the judges, which gives us 448 years, corroborated by Paul and Josephus's testimony? Surely all must agree, that the weight of testimony is in favor of that chronology which makes the year of Christ's birth, according to our computation, 4157 years after the creation or fall of man. Then, by adding 1843, **we have our 6000 years up to the commencing of the day of rest, or the beginning of the seven thousandth year, or the great sabbath**, of which our seventh day is but a shadow. What strong evidence is this, **that we are now living at the end of the 6000 years, in which the work of redemption must be completed, and the glory of God be revealed in the face of Jesus Christ at his appearing and his kingdom!** Let me notice one other circumstance: from the foundation of the world to the confusion of tongues, **under Patriarchal government, was 2000 years, or two days; from the confusion of tongues, to the time the Roman kingdom became mistress of the world, [27] through the reign of the Babylonian empire, 2000 years more; and from the rise of the Roman empire to the commencement of Christ's universal kingdom under the whole heaven, will be 2000 years more**, in the year 1843. {1842 WiM, LTSGJ 25.1} ... " - **A Lecture of the Typical Sabbaths and Great Jubilee. By William Miller, of Low Hampton, New York. Boston: Published by Joshua V. Himes, 14 Devonshire Street. 1842.; pages 22-27 -**

https://archive.org/stream/WilliamMillerALectureOnTheTypicalSabbathAndGreatJubilee1842/1842_miller_lectureOnTheTypicalSabbathsAndGreatJubilee#page/n11/mode/1up
https://archive.org/stream/WilliamMillerALectureOnTheTypicalSabbathAndGreatJubilee1842/1842_miller_lectureOnTheTypicalSabbathsAndGreatJubilee#page/n12/mode/1up
https://archive.org/stream/WilliamMillerALectureOnTheTypicalSabbathAndGreatJubilee1842/1842_miller_lectureOnTheTypicalSabbathsAndGreatJubilee#page/n13/mode/1up
https://archive.org/stream/WilliamMillerALectureOnTheTypicalSabbathAndGreatJubilee1842/1842_miller_lectureOnTheTypicalSabbathsAndGreatJubilee#page/n14/mode/1up

Theophilus Ransom Gates (1787-1846) -

"... It was the tradition of the Hebrews, and the opinion of the ancient fathers, that the world would continue seven thousand years: for God made the world it is said in six days, and all the things therein, and appointed the seventh day for a day of holiness and rest; and St. Peter speaking concerning the [page 273-274] end of the world, tells us, that one day with the Lord is as a thousand years, and a thousand years as one day. -- St. Barnabas, who travelled with the apostle Paul, and is said in the scriptures to be a man full of the holy Ghost, speaketh expressly of these things, as follows: "And God made in six days the work of his hands; and he finished them on the seventh day, and he rested the seventh day and sanctified it." Consider, my children, (saith he,) what that signifies, "he finished

them in six days." The meaning of it is this; that in six thousand years the Lord God will bring all things to an end. For with him one day is a thousand years; as himself testifieth, saying, "behold this day shall be as a thousand years." Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished. And what is that he saith, "and he rested the seventh day." He meaneth this; that when his Son shall come, and abolish the season of the wicked one, and judge the ungodly; and shall change the sun, and the moon, and the stars, then he shall gloriously rest in that seventh day. He adds lastly, "thou shalt sanctify it with clean hands and a pure heart." ... I have the [page 274-275] fullest confidence in these things: the work of the creation of the world, being an emblem of the work of redemption in the hearts of the children of men. if this be so, we may then suppose, that as the work of creation was rendered more and more complete from the time it commenced, till the sixth day, when it was completed; so the work of redemption in the hearts of the children of men, will be rendered more and more complete, from the time of its commencement, till perfected at the end of the six thousand years -- and that the thousand year which then follow, will be as much superior in holiness and rest, to the other six thousand years, as the sabbath is to the other days of the week. The gracious dispensation of redemption, first dawned in the promise, that the seed of the woman should bruise the serpent's head; and it has continued to shine brighter and brighter, (a few partial eclipses only having taken place,) and display its salutary effects more and more fully in the hearts of mankind, till the present day; and it will be completed or perfected, in redeeming them from all sin and unrighteousness, to the glory of God and the happiness of his creatures, when the six thousand years from the creation of the world shall have expired--this is the joy and rejoicing of my heart. I may also add--as the light of grace and work of redemption take place in the hearts of men, they will see things in a more spiritual view, and realize the commandments of God, as more exceedingly broad. ..." - **The Life and Writings of Theophilus R. Gates, Second Edition, with Additions ... Philadelphia: Printed by David Dickinson, for the Author. 1818.; pages 273-275, selected portions** - <https://books.google.com/books?id=UbQ-AAAAYAAJ&printsec=frontcover#v=onepage&q&f=false>

Albert Barnes (December 1, 1798 – December 24, 1870) -

"... Compare Dan_2:34; Dan_12:11; 2Th_2:3, 2Th_2:8. The anticipation that the Lord Jesus was about to come; that the affairs of the world, in the present form, were to be wound up; that the reign of the saints would soon commence; and that the permanent kingdom of righteousness would be established, became almost the current belief, of the Reformers, and was frequently expressed in their writings. Thus, Luther, in the year 1520, in his answer to the pope's bull of excommunication, expresses his anticipations: "Our Lord Jesus Christ yet liveth and reigneth; who, I firmly trust, will shortly come, and slay with the spirit of his mouth, and (destroy with the brightness of his coming, that Man of Sin" (Merle D'Aubig., vol. ii. p. 166). After being summoned before the Diet at Worms, and after condemnation had been pronounced on him by the emperor, he fell back for comfort on the same joyous expectation. "For this once," he said, "the Jews, as on the crucifixion day, may sing their paean; but Easter will come for us, and then we shall sing Hallelujah" (D'Aubig., vol. ii. p. 275). The next year, writing to Staupitz, he made a solemn appeal against his abandoning the Reformation, by reference to the sure and advancing fulfillment of Daniel's prophecy. "My father," said he, "the abominations of the pope, with his whole kingdom, must be destroyed; and the Lord does this without hand, by the Word alone. The subject exceeds all human comprehension. I cherish the best hopes" (Milner, p. 692).

In 1523 he thus, in a similar strain, expresses his hopes: "The kingdom of Antichrist, according to the prophet Daniel, [page 344-345] must be broken without hands; that is, the Scriptures will be understood by and by; and every one will preach against papal tyranny, from the Word of God, until the Man of Sin is deserted of all, and dies of himself" (Milner, p. 796). The same sentiments respecting the approach of the end of the world were entertained by Melancthon. In commenting on the passage in Daniel relating to the "little horn," he thus refers to an argument which has been prevalent: "The words of the prophet Elias should be marked by every one, and inscribed upon our walls, and on the entrances of our houses. Six thousand years shall the world stand, and after that be destroyed; two thousand years without the law; two thousand years under the law of Moses; two thousand years under the Messiah; and if any of those years are not fulfilled, they will be shortened (a shortening intimated by Christ also, on account of our sins)."

The following manuscript addition to this argument has been found in Melancthon's hand, in Luther's own copy of the German Bible: "Written 1557 a.d., and from the creation of the world, 5519; from which number we may see that this aged world is not far from its end." So also the British Reformers believed. Thus, Dr. Latimer: "Let us cry to God day and night ... Most merciful Father, let thy kingdom come! Paul saith, The Lord will not come until the swerving from the faith cometh 2Th_2:3; which thing is already done and past. Antichrist is already known throughout all the world. Wherefore the day is not far off." Then, reverting to the consideration of the age of the world, as Melancthon had done, he says, "The world was ordained to endure, as all learned ones affirm, 6000 years. Now of that number there be past 5552 years, so that there is no more left but 448 years. Furthermore, those days shall be shortened for the elect's sake. Therefore, all those excellent and learned men, whom without doubt God hath sent into the world in these last days to give the world warning, do gather out of sacred Scripture that the last day cannot be far off." ... - **Notes, Explanatory and Practical, on the Book of Revelation. by Rev. Albert Barnes., with preface by Rev. E. Henderson, D.D., London: printed and published by Knight and Son, 11, Clerkenwell Close. 1852. Commentary on Revelation 10:6; pages 344-345 -**

<https://books.google.com/books?id=bBZMOjM3LdQC&printsec=frontcover#v=onepage&q&f=false>

Richard Cunningham Shimeall (1803-1874) -

"... III. In proof that the year A.M. 4132, is the true date of the Nativity, besides that the links in the columns of years of the Egyptian, Babylonish, Medo-Persian, Grecian, and Roman dynasties harmonize, to a year, with that of the Sacred, he may select, miscellaneously, any one of the hundreds of combinations of the years A.M. and B.C., in the different columns, and, by adding them together, he will find that they give a corresponding total with the above, of 4132 years. Take for example, in the column,

1. Of Sacred Chronology, the year A.M. 2083, with B.C. 2049 = 4132.
2. of Egypt " 2514, " 1618 = 4132.
3. Of the Assyrio-Babylonian . " 3347, " 785 = 4132.
4. Of the Medo-Persian " 3600, " 532 = 4132.
5. Of the Grecian " 3812, " 320 = 4132.
6. Of the Roman " 3897, " 235 = 4132.

and so of ALL the others. ..." - **Our Bible Chronology, Historic and Prophetic, Critically**

Examined, and Demonstrated, and Harmonized with the Chronology of Profane Writers: embracing an examination and refutation of the theories of modern Egyptologists. accompanied with extensive chronological and genealogical tables, from the earliest records to the present time; a map of the ancients; a chart of the course of empires; and various pictorial illustrations. On a plan entirely New. designed for the use of Universities, Colleges, Academies, Bible Classes, Sabbath Schools, Families, etc. by the Rev. R. C. Shimeall, a member of the Presbytery of New York: Author of an Illuminated Scriptural Chart; A Chart of Ecclesiastical History; Dr. Watt's Scripture History, Enlarged; A Treatise on Prayer; End of Prelacy; etc., etc. New York: A. S. Barnes & Co., 111 & 113 William Street., Corner of John Street. 1867.; page 8; Preface -
<https://archive.org/stream/cu31924029283863#page/n13/mode/1up/>

"... According to the Hebrew test, as corrected in this work, it is ... 4132 years. ..." - **Our Bible Chronology, Historic and Prophetic, Critically Examined, and Demonstrated, and Harmonized with the Chronology of Profane Writers: embracing an examination and refutation of the theories of modern Egyptologists. accompanied with extensive chronological and genealogical tables, from the earliest records to the present time; a map of the ancients; a chart of the course of empires; and various pictorial illustrations. On a plan entirely New. designed for the use of Universities, Colleges, Academies, Bible Classes, Sabbath Schools, Families, etc. by the Rev. R. C. Shimeall, a member of the Presbytery of New York: Author of an Illuminated Scriptural Chart; A Chart of Ecclesiastical History; Dr. Watt's Scripture History, Enlarged; A Treatise on Prayer; End of Prelacy; etc., etc. New York: A. S. Barnes & Co., 111 & 113 William Street., Corner of John Street. 1867.; page 15; Part I. Chapter I. Right hand column -**
<https://archive.org/stream/cu31924029283863#page/n30/mode/1up/>

"... It is here to be specially borne in mind, that the calculations herein made are in accordance with their proximate position to the current chronology of the Hebrew version, as given by Archbishop Usher, of 4004 years as the date of the Nativity from the creation. it has hence been deemed unadvisable to alter them in adaptation to the standard date for the Nativity of 4132 years, as adopted in this work, for the reason that the same results follow the application of the difference as arising from the twenty-seven degrees of precession to the true as to the false dates. ..." - **Our Bible Chronology, Historic and Prophetic, Critically Examined, and Demonstrated, and Harmonized with the Chronology of Profane Writers: embracing an examination and refutation of the theories of modern Egyptologists. accompanied with extensive chronological and genealogical tables, from the earliest records to the present time; a map of the ancients; a chart of the course of empires; and various pictorial illustrations. On a plan entirely New. designed for the use of Universities, Colleges, Academies, Bible Classes, Sabbath Schools, Families, etc. by the Rev. R. C. Shimeall, a member of the Presbytery of New York: Author of an Illuminated Scriptural Chart; A Chart of Ecclesiastical History; Dr. Watt's Scripture History, Enlarged; A Treatise on Prayer; End of Prelacy; etc., etc. New York: A. S. Barnes & Co., 111 & 113 William Street., Corner of John Street. 1867.; page 41-**
<https://archive.org/stream/cu31924029283863#page/n56/mode/1up/>

"... than to compute them backward from A.M. 4132, as the true epoch of the Nativity, as demonstrated in this work, instead of A.M. 4004. ..." - **Our Bible Chronology, Historic and Prophetic, Critically Examined, and Demonstrated, and Harmonized with the Chronology of Profane Writers: embracing an examination and refutation of the theories of modern**

Egyptologists. accompanied with extensive chronological and genealogical tables, from the earliest records to the present time; a map of the ancients; a chart of the course of empires; and various pictorial illustrations. On a plan entirely New. designed for the use of Universities, Colleges, Academies, Bible Classes, Sabbath Schools, Families, etc. by the Rev. R. C. Shimeall, a member of the Presbytery of New York: Author of an Illuminated Scriptural Chart; A Chart of Ecclesiastical History; Dr. Watt's Scripture History, Enlarged; A Treatise on Prayer; End of Prelacy; etc., etc. New York: A. S. Barnes & Co., 111 & 113 William Street., Corner of John Street. 1867.; page 49 -
<https://archive.org/stream/cu31924029283863#page/n64/mode/1up/>

"... Second. That, during the sixty-nine of the seventy weeks, reckoning from their commencement, transpired, 1st, the birth of Christ, A.M. 4132; and, second, His manifestation to Israel, A.M. 4162. And,

Third. That with the last week of the seventy, closed the 490 years, A.M. 4169, which period includes, first, the crucifixion of Christ in th midst of the week; and second, the opening of the gospel door to the Gentile world at is termination. ..." - **Our Bible Chronology, Historic and Prophetic, Critically Examined, and Demonstrated, and Harmonized with the Chronology of Profane Writers: embracing an examination and refutation of the theories of modern Egyptologists. accompanied with extensive chronological and genealogical tables, from the earliest records to the present time; a map of the ancients; a chart of the course of empires; and various pictorial illustrations. On a plan entirely New. designed for the use of Universities, Colleges, Academies, Bible Classes, Sabbath Schools, Families, etc. by the Rev. R. C. Shimeall, a member of the Presbytery of New York: Author of an Illuminated Scriptural Chart; A Chart of Ecclesiastical History; Dr. Watt's Scripture History, Enlarged; A Treatise on Prayer; End of Prelacy; etc., etc. New York: A. S. Barnes & Co., 111 & 113 William Street., Corner of John Street. 1867.; page 140 -**
<https://archive.org/stream/cu31924029283863#page/n155/mode/1up/>

"... All that was necessary therefore was, to deduct this thirty years from A.M. 4162. This places the Nativity 453 years "from the going forth of the commandment to restore and build Jerusalem," to the thirty-third year of Herod the Great, A.M. 4132. ..." - **Our Bible Chronology, Historic and Prophetic, Critically Examined, and Demonstrated, and Harmonized with the Chronology of Profane Writers: embracing an examination and refutation of the theories of modern Egyptologists. accompanied with extensive chronological and genealogical tables, from the earliest records to the present time; a map of the ancients; a chart of the course of empires; and various pictorial illustrations. On a plan entirely New. designed for the use of Universities, Colleges, Academies, Bible Classes, Sabbath Schools, Families, etc. by the Rev. R. C. Shimeall, a member of the Presbytery of New York: Author of an Illuminated Scriptural Chart; A Chart of Ecclesiastical History; Dr. Watt's Scripture History, Enlarged; A Treatise on Prayer; End of Prelacy; etc., etc. New York: A. S. Barnes & Co., 111 & 113 William Street., Corner of John Street. 1867.; page 142 -**
<https://archive.org/stream/cu31924029283863#page/n157/mode/1up/>

"... [TABLE: SACRED CHRONOLOGY.] (A.M.) --- (NAMES AND EVENTS)
CREATION ... (Yrs.) --- (Reference) Gen. 1:2. (B.C.) 4132. ..." - **Our Bible Chronology, Historic and Prophetic, Critically Examined, and Demonstrated, and Harmonized with the Chronology of Profane Writers: embracing an examination and refutation of the theories of modern Egyptologists. accompanied with extensive chronological and**

genealogical tables, from the earliest records to the present time; a map of the ancients; a chart of the course of empires; and various pictorial illustrations. On a plan entirely New. designed for the use of Universities, Colleges, Academies, Bible Classes, Sabbath Schools, Families, etc. by the Rev. R. C. Shimeall, a member of the Presbytery of New York: Author of an Illuminated Scriptural Chart; A Chart of Ecclesiastical History; Dr. Watt's Scripture History, Enlarged; A Treatise on Prayer; End of Prelacy; etc., etc. New York: A. S. Barnes & Co., 111 & 113 William Street., Corner of John Street. 1867.; page 186 [PDF 201] - <https://archive.org/stream/cu31924029283863#page/n201/mode/1up/>

"... (Notation at bottom of TABLE) By the addition of 10 years to the last date in the column, A.M. 5990, it will give the sum total of 6000 years from the creation and fall of man. A like result is obtained by the addition of 10 years, together with the year of the Nativity, 4132, to the last date in the column, A.D. 1858, namely, 6000 years. ..." - Our Bible Chronology, Historic and Prophetic, Critically Examined, and Demonstrated, and Harmonized with the Chronology of Profane Writers: embracing an examination and refutation of the theories of modern Egyptologists. accompanied with extensive chronological and genealogical tables, from the earliest records to the present time; a map of the ancients; a chart of the course of empires; and various pictorial illustrations. On a plan entirely New. designed for the use of Universities, Colleges, Academies, Bible Classes, Sabbath Schools, Families, etc. by the Rev. R. C. Shimeall, a member of the Presbytery of New York: Author of an Illuminated Scriptural Chart; A Chart of Ecclesiastical History; Dr. Watt's Scripture History, Enlarged; A Treatise on Prayer; End of Prelacy; etc., etc. New York: A. S. Barnes & Co., 111 & 113 William Street., Corner of John Street. 1867.; page 210 [PDF 227] - <https://archive.org/stream/cu31924029283863#page/n227/mode/1up/>

Bryce Johnston (1807) -

".. It is only when a person does not perform his promise at the promised time, that those to whom the promise was made have reason to complain that he is slack concerning his promise. When, therefore, the apostle uses these words to shew men that God is not slack concerning his promise of the millennium, it is evident, that by them he shews that the definite and determinate time in which God had promised that this kingdom of Christ's should come, is not yet arrived. Six thousand years, correspondent to the six days in which God created the world, have not yet run out; the time, therefore, typified by the seventh or sabbath, which is the promised time of the millennium, is not yet come. If that time had been past and promise not fulfilled, Christians might have had some reason to doubt, and scoffers to mock: but as that is not the case, the doubts of the one and the scoffs of the other are both unreasonable.

The manner of the apostle's expression also fixes to it the sense in which I have explained it. He [page 326-327] says, Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. By this expression, this one thing, he plainly shews, that it is not used as a general expression; for in that way it is as true, and might well be said, that one day is with the Lord as a million of years. To shew that he used the expression in a very particular sense, the apostle repeats it, "that a thousand years are as one day." It is highly probable, that it is in reference to some such divisions of time as the ages of the world into seven millennaries, and the seventh of these a sabbatim, that six days were spent in the creation of the world, and that the seventh was sanctified for a sabbath. The almighty Creator could have made the world in a moment, as easily as in six days; and for any thing which we know, another day or another proportion of time might have been as fit for a sabbath as the seventh.

By all these arguments united, I am convinced that the millennium will commence with the first year of the seventh millenary of the world, which, according to the best chronologies, will correspond to the two thousandth year of Christ. It is thus also upon principles of chronology, interwoven with the prophecies of scripture, that the true year of the birth of Christ may be ascertained. Every reader will give that assent to the **[page 327-328]** conclusion, which corresponds to the impression which these arguments make upon his mind.

This argument which fixes the commencement to the beginning of the seventh millenary of the world, as the great sabbath of the whole earth, on the same principle fixes its endurance to one thousand years. For "one day is with the Lord as a thousand years, and a thousand years as one day." ... - **A Commentary on the Revelation of St. John. In Two Volumes. By Bryce Johnston, D.D. Minister of the Gospel at Holywood. A New Edition. to which is added, a Memoir of the Life of the Author, by the Rev. John Johnstone, minister of Crossmichael. Volume II. Edinburgh: printed for William Creech. sold by T. Cadell & W. Davies, London. 1807 - pages 326-328 -**
<https://books.google.com/books?id=0wI3AAAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

John Cumming (10 November 1807 – 5 July 1881) -

"... In order further to show you the bearings of what I have stated, let me add there is an almost universal opinion expressed by ancient Jewish literati, by Patristic writers, and by many modern Christian writers, that the six days of creation are typical of 6000 years of the world's working week; that as God took six days to make the earth, he takes 6000 years to work the earth; that as the six days ended with a sabbath, the 6999 years will end with a thousand years' rest or the millennium. This is somewhat confirmed by what St. Paul says, "There remaineth a sabbatismos," that is, "a great sabbath-keeping for the people of God." To show, however, that the opinion is not mine only, I will read one or two extracts additional to others quoted in my previous work which strikingly confirm it. Rabbi Eleazar, quoted by Whitby in his learned **[page 185-186]** comment, refers to the common opinion of the Jews that the world shall continue 6000 years, and then a perpetual sabbath begin, typified by God's resting on the seventh day, and blessing it. Another Rabbi in the gloss of the Talmud, says: "The world will continue 6000 years." Elias, an ancient Rabbi, says: "There will be 2000 years before Christ; the world will last 6000 years as it is now; 2000 void, 2000 under the law, and 2000 days under the Messiah;" that is, years, or 6000 years. The author of the Cespar Mishna, in his Notes on Maimonides, says: "At the end of the world will be the day of judgment, the resurrection of the dead; and after that the world to come, of which we often read in the New Testament. These things are intimated to us by the six days' work; on the sixth day Adam was created, and perfected on the seventh. This is the beginning of the world to come, and the sabbatical years and the year of jubilee are the same thing." I turn to Christian writers. Barnabas, the earliest of the Fathers, in the first century, thus writes: "The Lord God will finish all things in 6000 years; in six days, id est, 6000 years, shall all things be consummated." Lactantius, the most eloquent and classic of the Fathers, whose Latin is distinguished for classic purity and idiom, says: "Because the works of God were finished in six days, it is necessary that the world should remain in this state for six ages, that is, 6000 years." Cyprian, the celebrated Bishop of Carthage, says: "In the creation of the world seven days were spent; and in those seven days 7000 years were figuratively typified." And Bishop Latimer, the great Reformer, says: "The world was ordained of God to continue, as Scripture and all learned men agree, 6000 **[page**

186-187] years." Now these testimonies, to which many others might be added, are at least remarkable for their extent and unanimity; when we connect with this the constant use of the number seven, as, for instance, six days' creation, culminating in a seventh, the sabbath; seven weeks, or seven times seven, the year of jubilee; the seven lamps, the seven candlesticks, the seven stars, the seven angels, the seven seals; seven being the symbol, the numerical symbol of perfection. Confirmatory of this we read that Adam was a figure of Christ; and there we have the key to this interpretation, and so far an evidence that it is not a fancy, but a very solid and just interpretation of Scripture; and lastly we have a hint of it in the passage; "A day with the Lord is as a thousand years;" which also has been adduced.

Supposing, now, that Daniel's great period should end in 1867, or the beginning of 1868, you naturally say, But the world has not nearly exhausted its 6000 year, because in 1860 it is nearly 140 years to the close of the 6000. But it has been ascertained since the author of the common A.D., and Usher, and other chronologists wrote, that there was a great mistake made in the computation of the patriarchal periods; and that our Christian era, that is, our 1860 years, began not when the world was 4004 years old, as is said in our bibles, but when the world was 4132 years old, when Jesus was born.

The learned Clinton gives 4138, as the time when our Christian era began, and 4132 as the year of the birth of Christ. According to this, the 6000 years end about the year 1862, that is, two years hence. Our Lord's birth took place a year before Herod began [**page 187-188**] his reign; that is, five years before Clinton's date of the Christian era. But Shimeall of New York, in his recent elaborate work on the "Chronology of Scripture," and the Rev. B. Saville, in his valuable compilation called "The First and Second Advent," have shown that the date of the Christian era, or A.D., and the true year of the birth of Christ synchronize in anno mundi 4132. If so, the 6000 years run out in 1867. ..." - **The Great Preparation; or, Redemption Draweth Nigh. by The Rev. John Cumming, D.D., F.R.S.E., Minister of the Scottish National Church, Crown Court, Covent Garden; Author of "The Great Tribulation," Etc. First Series. New York: Rudd & Carleton, 130 Grand Street. London: Richard Bentley. M DCCC LX. (1860) ; pages 185-188 - <https://books.google.com/books?id=cWtLAAAIAAJ&printsec=frontcover#v=onepage&q&f=false>**

John Eadie (9 May 1810 – 3 June 1876) -

"... And in this mercy God is rich. It has no scanty foothold in His bosom, for it fills it. Though mercy has been expended by God for six millenniums, and myriads of myriads [**page 140-141**] have been partakers of it, it is still an unexhausted mine of wealth-..." - **A Commentary on the Greek Text of the Epistle of Paul to The Ephesians. by the Late John Eadie, D.D., LL.D., Professor of Biblical Literature and Exegesis to the United Presbyterian Church. Third Edition. Edited by Rev. W. Young, M.A. Glasgow. Edinburgh: T. & T. Clark, 38 George Street. 1883.; pages 140-141 - <https://books.google.com/books?id=FqkGAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false>**

John M'Clintock (October 27, 1814 – March 4, 1870) & James Strong (August 14, 1822 – August 7, 1894) -

"... The Almighty formed Adam out of the dust of the earth, breathed into hi nostrils the

breath of life, and gave him dominion over all the lower creatures (Gen. i, 26; ii, 7), B.C. 4172 ..." - **Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature.** prepared by **The Rev. John M'Clintock, D.D., and James Strong, S.T.D.; Volume I. -- A., B.; New York: Harper & Brother, Publishers, Franklin Square. 1883. section "Adam"; page 65 (right hand column) -** https://books.google.com/books?id=b_NDAQAAMAAJ&printsec=frontcover#v=onepage&q&f=false

Bourchier Wrey Saville (1 March 1817–14 April 1888) -

"... so is the Church warranted, from the analogy of the time employed in the demiurgic creation -- from the words of St. Peter, respecting "a day with the Lord being as a thousand years" -- from the positive declaration to be found in the Epistle of St. Barnabas ... respecting the duration of the world for 6,000 years -- in believing that the six millenaries, which have elapsed since the creation, are, according to the most correct deductions from what is said in the Scripture respecting chronology, on the very eve of expiring. We have, therefore, Scriptural grounds for inferring that the end of this period will usher in that promised rest for which "the whole creation is not groaning and travailing in pain," and with it the return of Him, whom the Church of God has been so long expecting, according to the promise made to the apostles after the crucified one had ascended up into the heavens, -- "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into Heaven." [2]

For nigh 2,000 years this promise has been the bright polar star of "the Church of God." It appears to have been a source of exceeding comfort to the early Christians, as we may conclude from the writings of Justin [3] Martyr, of Tertullian [4] before he [page x-xi] embraced Montanism, of Irenaeus, [5] and other orthodox believers, who held firmly the doctrine of the Millennium. ..." - **The First and Second Advent: or, The Past and the Future with reference to The Jew, The Gentile, and The Church of God. by the Rev. Bourchier Wrey Saville, M.A.; London: Wertheim, Macintosh & Hunt, Paternoster Row & Holles Street; Judd & Glass, New Bridge Street. MDCCCLVIII. (1858); pages [preface x-xi] -** <https://archive.org/stream/firstandseconda00savigoog#page/n14/mode/1up/>
<https://archive.org/stream/firstandseconda00savigoog#page/n15/mode/1up/>

"... With regard to "the Jew." -- That the chronology of the Hebrew text is to be preferred to that of the LXX; that the chronology of the Acts of the Apostles should decide the dispute concerning the interval between the Exode and the building of the Temple; that the probable date of the creation answers to the year B.C. 4133, and that consequently, at the present time (A.D. 1858), we are about eight or nine years from the end of the 6000; ..." - **The First and Second Advent: or, The Past and the Future with reference to The Jew, The Gentile, and The Church of God. by the Rev. Bourchier Wrey Saville, M.A.; London: Wertheim, Macintosh & Hunt, Paternoster Row & Holles Street; Judd & Glass, New Bridge Street. MDCCCLVIII. (1858); page [preface xx] -** <https://archive.org/stream/firstandseconda00savigoog#page/n24/mode/1up/>

"... In conclusion, the author is desirous of expressing the great comfort and happiness he has experienced in the prosecution of this work, which, he can truly say, has proved a pleasure he is at a loss adequately to express, has been a delightful task for a brief space during his pilgrimage below, and has more than ever convinced him of the truth which it was his privilege to hold at the commencement of his undertaking, viz., of the exceeding nearness of that event for which

earth has been groaning for nigh 6,000 years, and the Church of God anxiously expecting more than eighteen centuries, the return of the heavenly Bridegroom to take His waiting Bride, and to reign in righteousness ..." - **The First and Second Advent: or, The Past and the Future with reference to The Jew, The Gentile, and The Church of God.** by the Rev. Bouchier Wrey Saville, M.A.; London: Wertheim, Macintosh & Hunt, Paternoster Row & Holles Street; Judd & Glass, New Bridge Street. MDCCCLVIII. (1858); page [preface xxviii] - <https://archive.org/stream/firstandseconda00savigoog#page/n32/mode/1up/>

"... Jerusalem destroyed A.D. 69, or A.M. 4202
 Add to the present year (1858) 1789

 5991

Consequently, according to these tables, the 6000 years would terminate nine years hence, or A.D. 1866-7, which is only a difference of four or five years from the Chronology of Clinton, framed on a different system.

This will be further seen by inserting the years between the leading events recorded in Scripture, together with the well-known periods of A.M. and B.C. :--

TABLE III

1. From Adam to the Flood	(Years) 1656 (A.M.) 1656 (B.C.) 4133 to (B.C.) 2477
2. From the Flood to the Call of Abraham	(Years) 427 (A.M.) 2083 (B.C.) 2477 to (B.C.) 2050
3. From Abraham to the Exode	(Years) 430 (A.M.) 2513 (B.C.) 2513 to (B.C.) 1620
4. From the Exode to the building of the Temple	(Years) 519 (A.M.) 3105 (B.C.) 1620 to (B.C.) 1029
5. *From the Temple to the Captivity	(Years) 421 (A.M.) 3526 (B.C.) 1029 to (B.C.) 608
6. From the Captivity to the Fall of Babylon	(Years) 70 (A.M.) 3596 (B.C.) 608 to (B.C.) 538
7. From the Fall of Babylon to Christ	(Years) 538 (A.M.) 4134 (B.C.) 538 to (B.C.)
8. A.D.	(Years) 1867 (A.M.) 6000 (B.C.)
	A.M. (Years) 6000

TABLE IV.

Another table of events connected with the history of the Jews, together with the Scripture references and other authorities in support of the following dates :--

(B.C.) 4133 (A.M.) 1 The Creation --- (Authorities) Gen. i. ..." - **The First and Second Advent: or, The Past and the Future with reference to The Jew, The Gentile, and The Church of God.** by the Rev. Bouchier Wrey Saville, M.A.; London: Wertheim, Macintosh & Hunt, Paternoster Row & Holles Street; Judd & Glass, New Bridge Street. MDCCCLVIII. (1858); page 159 - <https://archive.org/stream/firstandseconda00savigoog#page/n197/mode/1up/>

"... (B.C.) 1 (A.M.) 4133 Common date of the birth of Christ, Dec. 25th. (Authorities) Dionysius Exiguus, a Roman Abbot of the 6th Century. ..." - **The First and Second Advent: or, The Past and the Future with reference to The Jew, The Gentile, and The Church of God. by the Rev. Bouchier Wrey Saville, M.A.; London: Wertheim, Macintosh & Hunt, Paternoster Row & Holles Street; Judd & Glass, New Bridge Street. MDCCCLVIII. (1858); page 162** - <https://archive.org/stream/firstandseconda00savigoog#page/n200/mode/1up/>

"... Our chronology gives the year A.M. 4133-4 as the date of the commonly received year of the birth of Christ ..." - **The First and Second Advent: or, The Past and the Future with reference to The Jew, The Gentile, and The Church of God. by the Rev. Bouchier Wrey Saville, M.A.; London: Wertheim, Macintosh & Hunt, Paternoster Row & Holles Street; Judd & Glass, New Bridge Street. MDCCCLVIII. (1858); page 171** - <https://archive.org/stream/firstandseconda00savigoog#page/n209/mode/1up/>

"... (Notation P (p.165)) Thus 4202 years -- 69 the date of the fall of Jerusalem = 4133, the number of years, according to this calculation from Josephus, which elapsed from the creation to the vulgar era A.D. ..." - **The First and Second Advent: or, The Past and the Future with reference to The Jew, The Gentile, and The Church of God. by the Rev. Bouchier Wrey Saville, M.A.; London: Wertheim, Macintosh & Hunt, Paternoster Row & Holles Street; Judd & Glass, New Bridge Street. MDCCCLVIII. (1858); page 185** - <https://archive.org/stream/firstandseconda00savigoog#page/n223/mode/1up/>

Henry Gauntlet (1821) -

"... this may allow us to fix the commencement of the millennium somewhere about the year 2000. This date will coincide with the sentiments of a great number of judicious commentators, both ancient and modern, on the subject. This world will then have existed in its present state, since the creation of man, six thousand years; and the seventh chiliad, or the thousand years that will immediately follow the preceding six thousand, will be a glorious [page 359-360] sabbatic day of rest, and peace, and joy. This view of the subject coincides with the opinion of many ancient commentators and theologians, both Christians and Jews. All, perhaps, that can be said at present respecting it is, that it appears, on the whole, highly probable that the millennium may commence nearly at this period. ..." - **An Exposition of the Book of Revelation; being the substance of Forty-Four Discourses, preached in the Parish Church of Olney, Bucks, on evening services of the Lord's Day, in the Years 1819 and 1820. By the Rev. Henry Gauntlet, vicar of Olney. The Second Edition. London: Printed for L. B. Seeley, 169, Fleet Street; and J. Hatchard and Son, 187, Piccadilly. 1821.; page 359-360** - <https://books.google.com/books?id=9KcGAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false>

Mrs. Matilda Smith (Missionary) (1834) -

"... Seven O'clock.-- In six days God created the heavens and the earth, and rested from his work on the seventh day, and consecrated it. Neither men nor devils can abrogate that holy act, nor silence the proclamation. Generation after generation, sun, moon, and stars, have borne it witness nearly six thousand years; changed, but still hallowed by the resurrection of the Son of man, and peculiarly sanctified by the outpouring of the Holy Ghost, and it shall continue holy till the seven thousand sabbath years shall have

performed their mighty revolutions. ..." - **The Life, Religious Experience, and Missionary Labours, of the late Mrs. Matilda Smith, of Cape Town, Cape of Good Hope, translated from the original Manuscripts, written by herself in Dutch, with an attempt to describe her character, and some of her works and labours of love. By a Lady.; London: J. Hatchard & Son, 187, Piccadilly; Hamilton, Adams And Co., Paternoster Row; Lewis Smith, Aberdeen; Stevenson, Cambridge. 1834.; page 265 - <https://books.google.com/books?id=10NfAAAAcAAJ&printsec=frontcover#v=onepage&q&f=false>**

Elizur Wright (1835) -

"... In all these cases, and in ten thousand others, the lie of the "Eternity of wicked customs"--of "the invincibility of brutal prejudices," has been swept away. In the United States, it still lingers--but it is "in articulo mortis," it is at its last gasp--it dies hard, for it has had a giants strength. But the long, long night of despotism and of prejudice, is coming to an end--the morning star has arisen--the day of law has dawned. Truth is rising with healing in its wings; and the pride, and the selfishness, and the ferociousness, and the cowardice, and the cruelty, which for nearly six thousand years have made man fatten the earth with his poor brother's tears and blood, are going to have written over them:

Ichabod.--Their glory (their hateful day of sin and shame,) is departed! ..." - **The Quarterly Anti-Slavery Magazine; Volume I. October, 1835. Number I. edited by Elizur Wright; page 5 -**

<https://books.google.com/books?id=4bI0AQAAMAAJ&printsec=frontcover#v=onepage&q&f=false>

Thomas Hartree Cornish (1836) -

"... The World's Age. --- The World is supposed to have existed more than 6000 years. Its precise age, however, cannot be ascertained.

From the formation and being of Adam, to the period of the flood, it was conjectured to be 1656 years; from the year of the Flood down to the Epoch, or Birth of our Saviour, 2348 years; and from the Birth of Christ to this eventful and prophetic era of Christian history, 1835 years. The Jews, without any exception, believed a "tradition," which went to show, that as the World was made, and all the sublime and beautiful works of creative excellence completed, by ONE GREAT MASTER HAND in six days, and those six days succeeded by a seventh, or Sabbath, which was, and is, and ever shall be, kept holy, and sacred as a day of rest, by the good and faithful of the pure Apostolical Church; so the world was doomed to labour under the visible darkness consequent on the dominion of Sin, and Diabolus Apollyon, or Satan, for 6000 years; ulterior to which, the bright and illustrious reign of the GLORIOUS MESSIAH should take place, during which "spiritual illumination" the Earth was to enjoy rest for 1000 years. I have considered it my duty to quote the texts of Scripture, which, in some measure, testify or asservate this ancient tradition of the Forefathers of the long-degraded, unhappy, and expatriated Jews. -- ED.

"But , beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter, iii. 8. "And I saw an Angel come down from heaven, having the key of the bottomless pit, and a great chain, in his hand. And he laid hold on

the Dragon, that Old Serpent, which is the Devil, and Satan, and bound him for a thousand years, and cast him into the [page 7-8] bottomless pit, and shut him up, and set a seal upon him, that he should not deceive the nations any more, till the "thousand years" should be fulfilled: and after that--he must be loosed a little season." Rev. xx. v. 1-3. ..." - **The Volume of the Affections; or Bridal Offering. by Thomas Hartree Cornish, author of "The World," A Poem in Six Books; "British Melodies;" "Songs of the Loire," &c. Editor of "The Young Gentleman's Book" and "My Daughter's Book."**; London: Sherwood, Gilbert, and Piper, Paternoster Row. 1836.; pages 7-8 -

<https://books.google.com/books?id=bnoBAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false>

M. C. Best (c. 1844) -

"... Nearly six thousand years have elapsed since the in- [page 13-14] fluence of the sun was first felt on this terrestrial globe, since the motion of the planets began, and days, and months, and years commenced their course. For almost that space have the two great lights shone forth at their respective periods; the sun, the greater light, never filing on the return of each successive morning to gild the radiant east, while the lowly moon, attended by myriads of stars, supplies his absence during the continuation of the darksome night. In order to render the study of the celestial bodies more in accordance with the conception of my readers, we will consider briefly that bright and glorious page which the starry sky unfolds. The Sun, as the centre of the system, stands alone in his own unclouded majesty. "His going forth is from the end of heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof." Psalm xix.6. This in few words we behold the universal action of this great luminary, dispensing everywhere light, and life, and heat. Its appearance in the heavens is as a ball of intense light, too great for the human eye to bear unless screened by artificial means. ..." - **Six Thousand Years Ago: or, The Works of Creation Illustrated. by Mrs. Best, Authoress of the well-known "Tracts on the Parables," "Tracts on Old Testament Histories," &c. &c.; Bath: Binns and Goodwin. London: Simpkin, Marhsall, & Co. M.DCCC.XLIV. (1844); pages 13-14**

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<https://books.google.com/books?id=wdQDAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false>

S. Peacock (and edited by Alfred Edersheim) (1880) -

"... 3. The 6,000 years from the Creation terminate about 1890.

It has been an old belief that the world would have a week of 6,000 years' work, and then a rest of 1,000 years--a Millennial Sabbath!

But it may be argued that A.D. 1890 would not be 6,000 years, only 5,894, if the birth of Christ were in the year of the world 4,004, as usually stated in Reference Bibles, because 1,890 added to 4,004 [left hand column to right hand column] only amounts to 5,894. ...

It may never have occurred to our readers that the passage in 2 Peter iii. 8, "One day is with the Lord as a thousand years, and a thousand years as one day," singularly bears out the theory of 6,000 years. Thus a day=1,000 years--6 days=6,000 years; or, on the other hand, 1,000 years=one day--6,000 years=6 days, or the world's week. ..." - **Israel's**

Watchman & Prophetic Expositor; and The Prophetic News; edited by Alfred Edersheim; W. W. Partridge & Co.; 56 Paternoster Row. London. January, 1880; section Is the close to be about 1890? by Rev. S. Peacock, Barrowden, Rutland, page 239 –

<https://books.google.com/books?id=UgIFAAAAQAAJ&printsec=frontcover#v=onepage&q&f=false>

Cambridge Greek New Testament on 2 Peter & Jude (1916) –

"... 8. ἡμέρας, emphatic, opposed to αὐτούς in 2 Peter 3:5. [page 30-31]

[page 31] Not only are the mockers mistaken as to the immutability of the world: they forget also (but you must not) that time is nothing in God's sight. He delays His vengeance in mercy, but it will come.

μία ἡμέρα κ.τ.λ. **The words go back to Psalms 90:4 χίλια ἔτη ἐν ὀφθαλμοῖς σου ὡς ἡ ἡμέρα ἡ ἐχθὲς ἤτις διήλθεν, καὶ φυλακὴ ἐν νυκτί.**

The writer does not apply the words in a sense which very usually attached to them among Jews and Christians. The belief arose (we cannot exactly trace by what steps), that since the world had been created in six days, and since a day and a thousand years are in God's sight the same, so it would last six thousand years; and, as at creation the seventh day of rest followed, so the six thousand years would be succeeded by a seventh thousand of Sabbatical rest, the Millennium, as it is commonly called. We cannot dwell upon the importance of the belief in a Millennium: but the text before us was constantly invoked in support of that belief. ..." - Cambridge Greek Testament For Schools and Colleges, General Editor: R. St John Parry, B.D., Fellow of Trinity College; The Second Epistle General of Peter and the General Epistle of Jude; 1916, pages 30-31 -

<https://books.google.com/books?id=8xg0swEACAAJ&printsec=frontcover#v=onepage&q&f=false>

The Expositor's Greek Testament (September 12 1960 stamp) -

"... [2 Peter 3:8] **Ver. 8. μία ἡμέρα, κ. τ. λ. Cf. Psalms 40:4. The literal application of this statement to the story of creation, employed by patristic writers, in which one day is interpreted as 1000 years, and therefore the creation in six days really means 6000 years, is of course absurd. On the other hand, it can scarcely be said that the writer of 2 Peter has attained to the conception that the category of time does not exist for the Divine Mind. Rather the meaning is that infinite compassion overrides in the Divine Mind all finite reckoning. Cf. Barnabas, 15, Justin, Dialogue, 81. ..."** - The Expositor's Greek Testament; Edited by the Rev. W. Robertson Nicoll, M.A., LL.D., Editor of "The Expositor," "The Expositor's Bible," Etc.; Volume V.; Hodder and Stoughton Limited; London, New York, Toronto; (section) II; The Second Epistle General of Peter; by the Rev. R. H. Strachan, M.A.; on 2 Peter 3:8; page 144 (right hand column) -

<https://archive.org/stream/expositorsgreek05nico#page/144/mode/1up/>

Edwin Poots (born 27 April 1965) -

"... We had a little spat on Sunday Sequence this morning between the Times columnist Matthew Parris and Northern Ireland's culture minister, after the latter, Edwin Poots, **made it**

clear that he is a young earth creationist and an opponent of the theory of evolution. We were talking about Tony Blair's claim that he didn't reveal his personal religious views while in government in case people wrote him off as "a nutter".

...

William Crawley: How old is the earth?

Edwin Poots: My view on the earth is that it's a young earth. My view is 4000 BC. ... - Are Religious Politicians "nutters"? by William Crawley | 13:19 UK time, Sunday, 2 December 2007 - http://www.bbc.co.uk/blogs/ni/2007/12/are_religious_politicians_nutt.html

We had a little spat on Sunday Sequence this morning between the Times columnist Matthew Parris and Northern Ireland's culture minister, after the latter, Edwin Poots, made it clear that he is a young earth creationist and an opponent of the theory of evolution. We were talking about Tony Blair's claim that he didn't reveal his personal religious views while in government in case people wrote him off as "a nutter". Here's an edited version of part of the conversation:

William Crawley: (To Edwin Poots) You talk about your faith in public meetings.

Edwin Poots: I would talk about it when I'm asked about it, but I don't generally seek to impose it upon people. And I think where Tony Blair is wrong -- and I personally came through this when I was a lad at school, in that I hid my faith whenever I was in secondary school ... It wasn't until I left school and went to college that I was prepared to stand up and tell people that I was a Christian and I found that I didn't grow in my Christianity until I was able to tell others in a confident way that I was a Christian ...

William Crawley: What about when you become a minister, representing the government? Does your role then change, and the things you can talk openly about then change? Is that a new dynamic you've faced?

Edwin Poots: I haven't found that to be the case. In fact, since I've been a minister, I've been questioned in public fora about it, and I've responded to those questions. Interestingly enough, in Armagh, I was actually approached after one such forum, and this guy says, "I'm a Roman Catholic. I'm from Newry. I send my kids to Irish language schools. If there was a vote for a united Ireland in the morning, we'd be voting for a united Ireland. But, he says, we're actually depending on you guys to stand up for the moral issues in Northern Ireland.

Then, when the conversation turned to Richard Dawkins' claim that religious believers are "mentally ill", the culture minister intervened:

Edwin Poots: He [Dawkins] wants to indoctrinate everyone with evolution. And whenever people suggest that you can teach something other than evolution, and that there might be others theories about how this earth actually came to be, such as intelligent design, Richard doesn't want children to have the option of actually hearing those things and making their own minds up. So it's very interesting that evolutionists are very dictatorial in what they suggest.

William Crawley: Matthew Parris ... you've just heard the culture minister in Northern Ireland

speaking, Matthew. Would a politician in Britain ever use words like that? A minister in government?

Matthew Parris: Absolutely not. No. And I would use the word "nutter" -- not of Edwin, obviously. But I do use the word 'nutter' of people who think that what informs them religiously entitles them to say that evolution is a form of indoctrination. I mean, there's absolutely no question where science points, and it can only be some feeling that you've got a direct line with revelation with the Almighty that could lead you to stop wanting children to be taught that evolution is the best available explanation of where we are now.

Edwin Poots: Matthew, you're telling me that cosmic balls of dust gathered and there was an explosion. We've had lots of explosions in Northern Ireland and I've never seen anything come out of that that was good. And you look at this earth and you tell me that there was a big bang and all of a sudden all that is good about this earth came out of it?

Matthew Parris: Good heavens! You're the culture minister and you don't believe in evolution?

Edwin Poots: Yes, absolutely. And you're telling me that all of this evolution took place over billions of years, and yet it's only in the last few thousand years that Man could actually learn to write?

William Crawley: How old is the earth?

Edwin Poots: My view on the earth is that it's a young earth. My view is 4000 BC.

You can listen again to the entire debate on whether our politicians should talk openly about their religious beliefs on the Sunday Sequence website. Also talking part: Al Hays, an American professor of politics currently working at Queen's University, and Ruth Yeo, the recently appointed Humanist Chaplain at Queen's University.

Chabad.org (accessed 2018) -

"**The Talmud** tells us that this world, as we know it, will **last for six thousand years, with the seventh millennium ushering in the cosmic Shabbat, the Messianic Era**. Six days a week we work, and on the Shabbat we rest and enjoy the fruits of our labor; the same is true with millennia." - http://www.chabad.org/library/article_cdo/aid/607585/jewish/Significance-of-the-year-6000.htm

Wikipedia (Current; 2018) -

"According to classical Jewish sources, **the Hebrew year 6000** (Gregorian year 2239) marks the latest time for the initiation of the Messianic Age. **The Talmud,[2] the Midrash,[3] and the Kabbalistic work, the Zohar,[4] state that the 'deadline' by which the Messiah must appear is 6,000 years from creation**. According to tradition, the Hebrew calendar started at the time of Creation, placed at 3761 BCE.[5] The current (2013/2014) Hebrew year is 5774." - http://en.wikipedia.org/wiki/Year_6000

Joshua V. Himes (1805-1895) -

"...The ordinance of the Sabbath had an ultimate reference to "the rest that remaineth for the people of God." This we have settled by the unerring testimony of the Holy Spirit. "For he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his works." "There remaineth, therefore, a rest to the people of God." Heb.-iv. 4, 9. Two things are particularly notable concerning the six days of labor, and the seventh of rest. First, God's work of creation, "For, in six days, the Lord made heaven and earth, the sea, and all things therein, and rested the seventh day." Ex. xx. 11. Secondly, the six days of man's labor and toil, and the seventh of man's rest: "Six days shall thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord, thy God; in it thou shall not do any work." Ex. xx. 9, 10, The Sabbath was a shadow of things to come. Col. ii. 16. 17. **The work of creation was designed to be illustrative and typical of the new creation in Christ Jesus. Eph. ii. 10. 2 Cor. iv. 6. And the seventh day, or Sabbath of rest, into which the author and finisher of the new creation shall enter, and which he shall enjoy with all his redeemed, Six days saw the work of creation going forward, and all things spoken into being by the word of God's power, and the seventh beheld all finished, and pronounced "very good:" but we have not yet beheld the completion of the Lord's work in the new creation.** Anxious to enter into that rest, and to be delivered from this labor and toil, in the bondage of corruption, we inquire when shall that glorious Sabbath come, when freed from sin, sorrow, and death, "The morning stars shall sing together, and all the sons of God shout for joy?" To this our "earnest expectation" and inquiry, the apostle intimates that **"One day is with the Lord as a thousand years, and a thousand years as one day."** **2 Peter iii. 8.** {May 1, 1841 JVHe, HST 19.8}

We have seen six days, or six thousand years nearly past, during which the new creation work has gone forward, and are warranted to expect the seventh day, or one thousand years of a glorious Sabbath, as at hand; when the Lord Jesus Christ shall rest with his redeemed. Rev. xx. 4, 6 When the Lord God had completed his work of creation, and formed man in his own image and likeness, he led him forth into paradise, and on the Sabbath, he granted unto him a share in the enjoyment of his rest. And when Jesus shall complete his new creation, and appear in all his glories, as our redeeming God, we shall appear in his image and his likeness, freed from sin, and the bondage of corruption, and shall be led forth by him to a still more glorious Eden, and enjoy with him the full bliss and happiness of the paradise of God. 1 John iii. 2. Isa. li. 3. Rev. xxii. 2. While man was in the garden of Eden, and enjoyed with God the Sabbath of rest, there was no sin, no curse, nothing that could mar his happiness: so, in the rest that remaineth, and the Sabbath which is at hand, there shall be no sin no more curse, no sorrow nor pain, but the works of his hands shall appear glorious in holiness, and beautified with the divine likeness. Jer. xxxi. 23, Rev. xxii. 3, 4. **The one thousand years shall be a seventh day, or Sabbath;** during which no manner of work shall be done. The new creation shall be complete; and its author and finisher, as the Sun of Righteousness, shall shine visibly in all the glories of his Godhead, and his saints shall arise and shine with him, as the stars, or as the sun, for ever and ever. The Sabbath of the Lord and his church, will not be a day of conversion, but of rest: **six days have been the labor of a God, but on that day, all is finished, all is perfect and complete.** When the Sabbath of the Lord, with man in Eden was over, satan, the adversary, was permitted to enter, and to seduce man from his allegiance. But even after that direful apostacy, the Lord was pleased to continue the Sabbath to man, not such as he enjoyed in paradise, free from sorrow and from sin, but one that should be a witness to the people of God, of his gracious designs towards them, in granting, at an appointed time, an eternal Sabbath, unto all who look for and hasten that day. **So when the Sabbath or thousand years are expired, satan shall make an attempt to effect the ruin of the restored world, and to blast the glories of that kingdom, which shall appear in all the beauties of the garden of the Lord; but his efforts shall be in vain; for God has covenanted with his people an eternal Sabbath. Rev. xx. 6--10.** {May 1, 1841 JVHe, HST

19.9} ..." - **Signs of the Times and Expositor of Prophecy [Himes], Volume 2, (April 1, 1841 to March 15, 1842), May 1, 1841; Volume III - No.3 Boston, Whole No. 27, The Sabbath; pages 19.8-19.9**

Thomas Motherwell Preble (1810-1907) (citing an "S. Bliss") -

"... In the Address to the "Lord's Day Convention," holden in Baltimore in 1844,--of which John Quincy Adams was President,-- we find this remark in recommending the observance of the Christian Sabbath:-- "It is a law of God, co-eval with creation. It is one of the selected few of the ten commandments, that brief but comprehensive expression of his will." {1845 TMP, TSSD 9.1}

By these extracts, we see that the fourth commandment is acknowledged to be new binding upon us. Oh! that men were consistent. Reader, will you be? God grant that you may. {1845 TMP, TSSD 9.2}

On the title page of the "Second Advent Library, No. xxxviii," written "By S. Bliss," on "The Chronology of the Bible," etc, we read thus:

"One day is with the Lord as a thousand years.--St. Peter.

"The seventh Day is the Sabbath of the Lord thy God.--Ex. xx. 20.

"I gave them my Sabbaths to be a sign between me and them.--Ex. xx. 12.

Which are a shadow of things to come."--St. Paul.

See what an acknowledgement this is, by Br. Bliss! ..." - A Tract, Showing that the Seventh Day Should be Observed as the Sabbath, Instead of the First Day - pages 9.1-9.3

Ellet Joseph Waggoner (1855-1904) -

"... "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter iii. 8. {December 20, 1894 EJW, PTUK 804.8}

God "inhabiteth eternity." The flight of time makes no difference with His plans. Compared with His eternity, **the entire six thousand years of earth's existence is but a span. Says the Psalmist, "For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night." Ps. xc. 4.** Therefore the apostle concludes that "the Lord is not slack concerning His promise, as some men count slackness." That which seems to men forgetfulness of the promise, is only a kindly delay to allow dilatory men to secure the promise. **In God's reckoning, it is only as the three days' grace which men allow for the payment of a promissory note.** {December 20, 1894 EJW, PTUK 804.9}

It should not be forgotten that while [805] a thousand years is with the Lord as one day, one day is as a thousand years. This is too often overlooked. While He may take a thousand years for the fulfilment of a promise, and then it will be the same as though performed the next day, He can do in one day the work of a thousand years. Therefore there is no warrant for settling down to carnal ease, thinking that it will necessarily be a long time yet before the work of God on earth can be accomplished. "For He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." Rom. ix. 26. {December 20, 1894 EJW, PTUK 804.10} ..." - **The Present Truth [UK] Articles (1887-1904); Volume 10 (1894); December 20, 1894; pages 804.8-804.10**

Charles Fitch (1805-1844) -

"... Peter, when speaking of the approach of these mighty events, says, "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one

day." In six days God completed the creation, and rested on the seventh, and said to the Israelites, "ye shall keep my sabbaths for they are a sign unto you." {1841 CF, LJJ 44.2}

Each of these days, I believe to be a sign of a thousand years, and that God will be [45] six thousand years in completing his new creation in Christ Jesus, and that the seventh thousand years, will be the rest that remaineth for the people of God. ... - Letter to Rev. J(osiah) Litch, on the Second Coming of Christ, page 44.2-3

William Miller (1782-1849)

"... 6th. Our reign with him, the third day "live in his sight." To live in his sight, means something more than to live in sight of the spirit of God; for this we do now, and have never been without his sight in this sense; but it means his personal presence. "But if I go away, I will come again, and receive you to myself that where I am there ye may be also." Before this he had told them, that when he went away, he would send the holy ghost upon them etc. We see then, that it must mean to live personally with him; for during the two days they would enjoy the spirit of God, to heal and bind up the wounds they would receive. {1833 WiM, ESH 38.4}

But this third day they would live in his sight, in his personal presence. This brings us to consider what these three days mean. Are we to understand any definite time? And if so, what? Is it expressed as definite time, by saying two days, and in the third day etc.? And it would require some stretch of faith and more evidence to believe it indefinite than I can find in the word of God, unless our minds were swayed by prejudice, and then we believe almost [39] any thing to get rid of a conclusion which we fancy, it is not our interest to believe. {1833 WiM, ESH 38.5}

That common days is meant, is improbable, or even years, for facts are stubborn things; for the church has been more than two days, or even years in this third state, and three days, and even years, have long since passed away, and Christ has not yet come the second time; and yet, this is promised in the third day in the text. There remaineth, therefore, but one bible way to explain day, and that is a thousand years; which is the meaning I am forced to attach to the passage we are considering, not only because it is our last resort for a scripture rule, but the third day spoken of in the passage, is evidently the same day John mentions in the 20th of Rev. "And they lived and reigned with Christ a thousand years." Also in 2nd Peter 3:8, We are commanded not to be ignorant, "That one day is with the Lord, as a thousand years, and a thousand years as one day." And again 90 Psalm, a thousand years is said to be as one day in the sight of the Lord. {1833 WiM, ESH 39.1}

It is very evident that Peter and John were talking about the same day, that Hosea calls the third day, and would it not be reasonable and more than probable, that the prophet Hosea, had a view of this thousand years reign, when he said "and we shall live in his sight." And if so, then the other two days, being coupled with this thousand, must be understood to be of the same length each which brings me to the following conclusion. That the church, or people of God, would be wounded, smitten and persecuted by the Roman, or fourth kingdom, with his great iron teeth, two thousand years, and the third thousand, would be the reign of Christ with his people. ... - Evidences from Scripture and History of the Second Coming of Christ ... page 38.4-39.2