SCRIPTURE

CHRONOLOGY,

DIGESTED ON A NEW PLAN;

OR,

THE PRINCIPAL FACTS

OF

SACRED HISTORY

ARRANGED IN THE ORDER OF TIME FROM THE CREATION OF
THE WORLD TO THE DESTRUCTION OF JERUSALEM.

FOR

THE USE OF SCHOOLS AND YOUNG PERSONS.

By the Rev. I. Th. Wright.

LONDON:

Printed by A. J. Valpy, Red Lion Court, Fleet Street.

SOLD BY G. AND W. B. WHITTAKER; SHERWOOD AND
CO.; AND SIMPKIN AND MARSHALL.

1822.
So many excellent works have been already compiled with the view of facilitating the knowledge of Scripture History, that to offer to public attention another, written with the same design, might appear to denote a wish, on the part of the Author, to carry olives to Athens.

In order to obviate this objection, the compiler of the following little work has endeavoured to draw up an abstract of sacred history, on a plan differing in many respects from any of those by which it has been preceded—sufficiently simple to render it attainable by the meanest and least instructed capacity, while at the same time it is not beneath the notice of the maturer biblical scholar, and will, it is hoped, be found by all a very useful manual of Holy Writ.
The dates are for the most part given on the authority of Blair, although in many instances the arrangement of other Chronologers has been followed in preference; and lists are given of the names and order of the Judges, the Roman Procurators of Judæa, the family of the Herods, as well as an account of the various particulars in which the persons who typified our Blessed Redeemer, both before and after the law, chiefly resembled their great Antitype.¹

He now submits his work to the candor of the public, convinced that, short and unpretending as it is, it may be regarded as a complete index or compendium of the most authentic and valuable of all histories; and hoping that his labor, although it may appear in tenui, will not have been altogether in vain.

¹ In this, the Author has chiefly followed Mather on the Types, (4to. Lond. 1705.) greatly abridging his superfluous prolixity, modernizing his quaintness, and methodizing his perplexed order.
The creation of the world, and of Adam and Eve - 4004

This is the date of the Hebrew text, and the margin of our English Bible.

1 In his relation to Eve, who was formed out of his side, (Gen. ii. 21) St. Paul says to the Corinthians, "I have espoused you to one husband, that I may present you a chaste virgin to Christ," (2 Cor. xi. 2). And to the Ephesians—"We are members of His body, of His flesh, and of His bones," (Eph. v. 30, 31). Adam called his wife's name
St. Paul styles Adam the figure of Him that was to come, (Rom. v. 14). He was so in his creation—as the same apostle declares, (1 Cor. xv. 45). “The first Adam was made a living soul, the last Adam was made a quickening Spirit.” Again—Adam was the head of the first covenant, Christ of the second. Adam conveys and communicates sin and death, but Christ righteousness and life, by the resurrection of the dead—For as in Adam all die, even so in Christ shall all be made alive, (1 Cor. xv. 21, 22). In his sovereignty and universal dominion over all creatures, (Gen. ii. 19, 20; Heb. ii. 6, &c.).

The Septuagint version places the creation of the world in 5872
And the Samaritan Pentateuch in 4700
Enoch, the seventh from Adam, born 3382

Chavan, or Eve, (LXX. Zωή, life) because she was the Mother of all living, (Gen. iii. 20). So Jerusalem, which is above, that is the church, is the Mother of us all, (Gal. iv. 26).
Enoch was a type of Christ—1st. For his unparalleled holiness in a corrupt and evil generation. It is twice repeated, as worthy of special remark, that Enoch walked with God, (Gen. v. 22, 24). So Christ fulfilled all righteousness, (Matt. iii. 15).

2d. He was a most illustrious type of Christ's ascension into Heaven, and indeed the only type that existed before the law. Enoch walked with God, and he was not, for God took him, (Gen. v. 24). He was translated, that he should not see death, (Heb. xi. 5).

3d. There was in Enoch a shadow of Christ's Prophetical Office. We read of his prophecy of the day of judgment, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, &c. (1 Thess. 4, 15). This was the great subject of Christ's prophetical admonitions—he delivered most minute predictions of that awful day when the Son of Man shall come
in his glory, and all the Holy Angels with Him, &c. (Matt. xxv. 31).

Noah born - - - - 2948
The Deluge, (Gen. vii. 4.) - - 2349

In illustration of this most awful event, to the truth of which the whole face of the earth bears ample witness, Stackhouse has some excellent remarks, a part of which I cannot refrain from transcribing:—Examine the highest eminences of the earth, and they all with one accord produce the spoils of the ocean, deposited upon them on that occasion; the shells and skeletons of sea-fish, and sea-monsters of all kinds. The Alps, the Apennines, the Pyrenees, the Andes, and Atlas, and Ararat; every mountain of every region under heaven, from Japan to Mexico, all conspire in one uniform universal proof, that they all had the sea spread over their highest summits. Search the earth, and you will find the moose-deer, natives of America, buried in Ireland; elephants,
Nimrod, the Maha-Bel, or Belus of the Hindoos - - - - 2233

The kingdom of Egypt begins under Mizraim, the son of Ham - 2183

In the Hebrew Scriptures, this country is called Mizraim. The kingdom lasted about 1663 years.

The kingdom of Assyria founded by Ninus, the son of Belus - - - - 2059

Abraham, son of Terah, son of Nahor - 1996

N. B. It is not agreed among the learned for what precise reason this illustrious patriarch is called, in Genesis, (xiii. 14) Abraham the Hebrew—whether as being the sixth in lineal descent from Heber, the father of Peleg, or from the circumstance of his having passed over (יְבָלָה eber, beyond,) the Euphrates, in coming from Egypt.

Abraham called into the land of Ca-

Shem, the father of the Asiatics, Ham, the father of Canaan and the Africans, and Japheth, the father of the Europeans, the audax lapeti genus.
naan out of Haran or Charran in Mesopotamia, which country is called in Hebrew Aram-Naharaim, i.e. Syria of or between the two rivers; and sometimes Padan-Aram.

Abraham, returning from the slaughter of the four confederate kings, is met by Melchizedek, to whom he gives a portion of the spoil, and receives his benediction, (Gen. xiv).

Great are the difficulties, and various the conjectures respecting the person of Melchizedek. The Scriptures inform us that he was King of Salem (but whether of Jerusalem, is not agreed upon) and Priest of the Most High God; and St. Paul, in the 7th chapter of his Epistle to the Hebrews, argues at great length to prove his great eminence and dignity. The heresy of the Melchisedecians, which sprang up at the beginning of the third century, maintained the wild opinion that Melchizedek was a heavenly person, and
more modern heretics have still more unreasonably asserted that he was the Son of God, and that the Patriarch worshipped him as the Messiah. The Jews and Samaritans, according to Jerome and Epiphanius, have variously regarded him as Shem, Ham, and Enoch. That he was a type of Christ is clear from Ps. cx. 4. where David, addressing the Messiah, says, "The Lord hath sworn, and will not repent; thou art a Priest for ever after the order of Melchizedek." St. Paul also says of him (Heb. vii. 3.), that he was made like unto the Son of God, and abideth a Priest continually. He may be regarded as a type of Christ, in respect to the eternity and excellency of his person and office, both as King and Priest. The name Melchizedek signifies King of righteousness, and Salem signifies Peace. St. Paul styles the kingdom of God, that is, Christ, righteousness and peace, and joy in the Holy Ghost (Rom. xiv. 17.).

Scr. Chr.
He may also be regarded as a type or figure of the Redeemer, by that shadow of eternity which the Scripture casts upon him. He is there represented as a greater person than Abraham, the Father of the Faithful; but neither his birth nor death, neither his father nor mother, is mentioned. He is spoken of as without either beginning of days or end of life (Heb. vii. 3.), and as abiding a Priest continually. He is therefore a proper type or shadowy representative of Him, who dwelt in the bosom of the Father from all eternity, and who ever liveth to make intercession for them who come unto God by Him (Heb. vii. 25.).

Ishmael, son of Abraham and Hagar, born 1910

From him are descended the Bedouins, or wandering tribes of the desert, whose character, even at this day, exactly agrees with the prophetic description given of Ishmael (Gen. xvi. 12.), viz. that his hand
shall be against every man, and every man's hand against him.

Sodom, Gomorrah, and the cities of the plain, destroyed by fire from Heaven (Gen. xix.)

The covenant with Abram renewed, and his name changed from Abram, which signifies high or mighty Father, to Abraham, that is, Father of a multitude (Gen. xvii. 2, &c.),

Isaac, son of Abraham and Sarah, born 1896

— brought by his father to be sacrificed on Mount Moriah 1871

N. B. It is doubted whether this be the same mountain as that on which the temple of Jerusalem was afterwards built by Solomon (2 Chron. iii. 1.), or Mount Gerizim of the Samaritans.

Isaac marries Rebekah 1856

Abraham and Isaac were types of Christ in many important respects. Abraham may chiefly be considered as such, in regard of his absolute obedience to the will
of God; coming from his own land and
his father's house; submitting to the pain-
ful ordinance of circumcision; dismissing
Ishmael and sacrificing his only son Isaac.
There is not, in all history, sacred or pro-
fane, a higher instance of obedience, than
in Abraham, excepting only Jesus Christ,
who was obedient to his Father's will in
all things, even unto death itself (Joh.
vi. 38.; viii. 29.; x. 18.). As God tried
Abraham in his son Isaac, so will he try
every son of Abraham in what is dearest
to him. Farther—Abraham’s intercession
for Sodom, and the conditional efficacy
of it with the Lord, is some shadow and
resemblance of the prayers and interces-
sion of Christ, and their prevailing efficacy
for the salvation of the elect (Gen. xviii.
25.; Joh. xvii.).

Isaac was a more direct and evident
type of the Redeemer. 1st, In regard to
his birth, which was extraordinary and
incredible, taking place in virtue of the
promise of God. In this respect he is expressly and fully considered as a type by St. Paul (Gal. iii. and iv.). He was the seed of the promise made to Abraham, in whom all the nations of the earth should be blessed; but Christ was chiefly and principally intended in that promise (see Gal. iii. 16.), in whom alone we are truly blessed (Psal. lxxii. 17.).

Isaac was born by virtue of the promise believed on, against the ordinary course of nature; so Christ was born of the Virgin Mary, in an inconceivable manner, by the power of the Holy Ghost overshadowing her (Luke, i. 35.). Again, the birth of each was revealed by an angel, after it had been expected through a long series of years.

Isaac was also an eminent type of Christ, in respect to the manner of his death—which he, as well as our blessed Redeemer, was ready to undergo without repining or reply. Each of them was led as a lamb to the slaughter.
Isaac was to be offered alone, the servants being left behind at the foot of the hill (Gen. xxii. 5.). So Christ must tread the wine-press alone, his disciples being fled and scattered from him (John, xvi. 32.).

Isaac carried the wood whereon he was bound to Moriah (Gen. xxii. 2.). So did Christ carry the cross whereon he was nailed at Golgotha (John, xix. 17.). Thus the wood was first laid upon them both, and then they were laid upon the wood.

The place where Isaac was offered was Mount Moriah (Gen. xxii. 2.), and there was the Temple built, a type of Christ's body; and there also was he crucified, upon another part of the same mountain.

Jacob, son of Isaac, marries Leah and Rachel.

The sons of Jacob and Leah, were Reuben, Simeon, Levi, Judah, Issachar, Zebulun.

The sons of Jacob and Rachel, were Joseph and Benjamin.
The sons of Jacob and Bilhah, were Dan and Naphthali.

The sons of Jacob and Zilpah, were Gad and Asher (Gen. xxix. xxx.).

From Esau, the brother of Jacob, afterwards called Edom, descend the Edomites or Idumæans (Gen. xxxvi. 43.).

Abraham dies - - - - 1822
Joseph born - - - - 1745
Sons of Joseph, Ephraim and Manasses.

The name of Jacob, the Supplanter, is changed to Israel, the Prevailer with God (Gen. xxxii. 28.) - - - - 1782

Joseph sold to the Ishmaelites - 1729
—— interprets Pharaoh's dream - 1715

The seven years of famine begin (Gen. xl.—xlii.) - - - - 1708

Joseph was, in some remarkable particulars, a type of Christ.

1st. In his personal qualifications and endowments of wisdom and holiness. He had a prophetical light shining within him. Whence Pharaoh called him, in
the Ægyptian language, Zaphnath-paan-nehah, i.e. a clear revealer of secrets, and spoke of him to his servants in these honorable terms—Can we find such a one as this is, a man in whom is the Spirit of God? (Gen. xli. 38, 45.) So in Christ are hid all the treasures of wisdom and knowledge (Col. ii. 3.). He received the Spirit without measure (Joh. iii. 34.). He was the true light (Joh. i. 9.), the wonderful Counsellor (Isa. ix. 6.), the true Palmoni, or numberer of secrets (Dan. viii. 13.).

With regard to his other qualifications of holiness, Joseph was exposed to one of the greatest temptations to which our frail nature can be subjected, but, like the blessed Redeemer, through the grace given him from above, he resisted and overcame the tempter (Gen. xxxix.). Joseph also in his sufferings typically represented Christ. He was evil-entreated both by his own brethren, and by the Ægyptians. We read that the archers sorely grieved him,
and shot at him, and hated him (Gen. xlix. 3.); the iron entered into his soul (Ps. cv. 17.). Of Christ also it is figuratively said, that the ploughers ploughed upon his back, and made long furrows (Ps. cxxix. 3.).¹ He suffered many things from the Jews, his own brethren and countrymen, and from the Romans, those spiritual Ægyptians.

The Patriarchs, moved with envy, sold Joseph into Egypt (Acts, vii. 9.). So it is said of Christ, that Pilate knew that for envy they had delivered him (Matt. xxvii. 18.).

Joseph’s brethren conspire against him, and call him dreamer—sell him for twenty pieces of silver to the Ishmaelites, and they to the Ægyptians, by whom he is falsely accused, condemned, and put into prison.

So Judas and the Jews conspire against Christ, and call him a seducer; he is

¹ See Pearson on the Creed, p. 189.
sold for thirty pieces of silver by one of his own disciples, falsely accused, unjustly condemned, and ignominiously crucified between two malefactors, like Joseph imprisoned with Pharaoh's two servants.

Joseph also resembled Christ in his subsequent exaltation to glory. From a prison he was raised to the administration of a mighty kingdom. His dream was fulfilled, that the sun, moon, and stars should do him obeisance. For he was made next to Pharaoh, and they cried before him, bow the knee (Gen. xli. 43.). So was Jesus exalted to heaven from the dark prison of the grave, and is on the right hand of God; angels, and authorities, and powers being made subject unto him (1 Pet. iii. 22.). And at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth (Phil. ii. 10.).

Jacob and his family, amounting to seventy persons, arrive in Ægypt - 1706.
The body of Jacob carried from Goshen, and buried in Canaan - - - 1689
Joseph dies in Ægypt - - - 1635
Moses born - - - - 1571
—— slays the Ægyptian - - 1531

The book of Job supposed to have been written by Moses in the land of Midian - - - - - 1520

This is according to the margin of our English Bible. But some have imagined that it was composed by Ezekiel, to comfort the Israelites during their captivity in Babylon.

Hales, in his New Analysis of Chronology (vol. ii. p. 53.), has assigned to the history of this Patriarch a much earlier date, supposing him to have lived some time before Abraham. The argument which appears most conclusive in favor of this new arrangement, is the silence of this book respecting the Exodus, the passage of the Red Sea, the promulgation of the law, &c. &c. which took place in the vicinity of the
country of Job, and which were so apposite in his debate on the ways of Providence, that their omission seems to prove, that it was written prior to those events.¹

The Angel of the Lord appears to Moses in the burning bush 1491

The ten plagues of Egypt, &c.

The law given from Sinai (Exod. vii. ix.)

¹ Mead, in his Medica Sacra, p. 3., states the different opinions of commentators respecting the time and author of this book. He also urges the omission of these remarkable events as an argument that the book was written in an age prior to that of the Jewish Lawgiver. The argument drawn from Job (xxxii. 26.), respecting the antiquity of Zabianism, and its being, in the time of Job, a novelty deserving judicial punishment, will not appear very cogent when we consider that the judge spoken of in that passage does not, in all probability, denote any human magistrate, but God who trieth the secrets of the heart, since He is the proper vindicator of His own offended Majesty.—(Compare Ps. xlv. 20, 21.; Amos, iv. 13.; v. 95, 96.: and see Scott’s note on Job.
Passage of the Israelites through the Red Sea at Pihahiroth (i.e. the mouth of the rivers). (Exod. xiv. 1, 2.)

This sea is most probably named from the Edomites, who were settled near its borders, *Edom* signifying red; and not from beds of coral, or any other substance, which has been fancifully supposed to tinge its waters with a red hue.

The number of the children of Israel who left Egypt, was about 600,000 men, besides women, &c. Including *all*, the number could not be less than 1,500,000—a vast increase from seventy persons in about two hundred years. The Israelites left Egypt four hundred and thirty years...
after Abraham's first arrival in the land of Canaan¹ (Exod. xii. 40.).

Aaron, High Priest, and brother of Moses, dies 1452

Moses surveys the promised land from Mount Pisgah,² and dies there at the age of 120 years 1451

There are many important respects in which Christ was typified by the Jewish lawgiver. That he was intended, in the divine dispensations, to be a type of the Redeemer, is clear from Deut. xviii. 18. where the Almighty says to Moses, I will raise up unto them a Prophet from among their brethren, like unto thee: and the resemblance consists in so many striking particulars, that it can-

¹ See Bp. Tomline's Elements of Christian Theology, Vol. i. p. 161. and 171. (note.)

² Or the Mount of Vision. Nebo, Pisgah, and Abarim, were a part of the same chain of mountains in the country of Moab, over against Jericho, beyond Jordan.
not be regarded as the effect of mere chance.

The first great point of likeness is, Moses was a lawgiver and the mediator of a covenant between God and man (Gal. iii. 19. Deut. v. 5.). Christ was the Mediator of a better covenant, established upon firmer and more exalted promises.

Moses and Christ are the only persons recorded in Sacred History, who had an immediate communication with the Almighty. Other Prophets had revelations in dreams and visions; but Moses talked with God face to face. This glorious privilege distinguishes him from all the Prophets of the Old Testament, and the Saints of the New. Moses fled from his country to escape the hands of the king; so did Christ, when his parents carried him into Ægypt. Afterwards, the Lord said to Moses in Midian, Go, return into Ægypt; for all the men are dead which sought thy life (Exod. iv. 19.). So the angel of the
Lord said to Joseph, in almost the same words, *Arise, and take the young child, and go into the land of Israel; for they are dead which sought the young Child's life* (Matt. ii. 20.). Thus pointing him out as it were for that Prophet who should come into the world. Of this indeed the Jews were in a great measure convinced, after the miraculous feeding of the five thousand, a miracle that must have strongly recalled to their minds the gathering of manna by their fathers in the wilderness (see Joh. vi. 14.). Moses contended with the magicians, who were forced to acknowledge the divine power by which he was assisted; Christ ejected evil spirits, and received the same acknowledgments from them.

Moses brought darkness over the land; the sun withdrew his light at Christ's crucifixion: and as the darkness spread over Ægypt was followed by the destruction of the first-born, and of Pharaoh and his host; so the darkness at Christ's
death was the forerunner of the destruction of the Jews. Moses delivered his people from cruel oppression and heavy bondage; Christ from the far worse tyranny of Satan and of sin. Moses assured the people whom he conducted, that if they would be obedient, they should enter into the happy land of promise, which land was usually understood by the wiser Jews to be an emblem and figure of that eternal and celestial kingdom, to which the Messiah was to open an entrance. Christ brought life and immortality to light, and opened the kingdom of heaven to all believers. In the several offices of Prophet, Priest, and King, which latter title is given to him in Deut. (xxxiii. 5.) as being the supreme magistrate, although without the pomp, the crown and sceptre, Moses bore an exact and striking resemblance to his great antitype. He foretold the calamities that would befall his nation for their dis-
obedience (Deut. xxviii.); Christ predicted the same events, fixing the precise time of their accomplishment: *Verily I say unto you, this generation shall not pass away, till all these things be fulfilled* (Matt. xxiv. 34.). Moses chose and appointed 70 elders to preside over the people; Christ chose the same number of disciples. Moses sent 12 men as spies into the land that was to be conquered; Christ sent his 12 apostles into the world, to subdue it by a more glorious conquest. Moses interceded for transgressors, caused an atonement to be made for them, and stopped the wrath of God, by lifting up the brazen serpent in the wilderness; Christ was himself lifted up, and was made the atonement for the whole world (Numb. xi. 9. Joh. iii. 14.).

Moses instituted the Passover, when a lamb was sacrificed, none of whose bones were to be broken, and whose blood protected the people from destruc-
tion; Christ was himself that very Paschal Lamb. There was in Moses an admirable mixture of meekness and zeal. He was very meek, above all the men which were upon the face of the earth (Numb. xii. 3.), and yet he burns with a holy indignation when the majesty of the Lord of Hosts is profaned, as in the case of the golden calf, on which occasion we read that his anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount (Numb. xxxii. 19.). So Christ says of himself, Learn of me, for I am meek and lowly of heart (Matt. xi. 29.). Yet with zealous anger he drove the buyers and sellers from the temple. This transaction is related by all the Evangelists. St. John, who records it (cap. ii. v. 14, &c.), adds: and his disciples remembered that it was written, the zeal of thine house hath eaten me up. These are the words of David (Ps. lxix. 9.), speaking in the person of the Messiah, and
A.C.

prophetically alluding to this character of zeal and pious indignation, which should so eminently distinguish his great antitype.

The people could not enter into the land of promise till Moses was dead; by the death of Christ 'the kingdom of heaven, the spiritual Canaan, was opened to all true believers.'

As Moses a little before his death promised the people that God would raise them up a Prophet like unto him; so Christ, taking leave of his afflicted disciples, told them, 'I will not leave you comfortless; I will pray the Father, and he shall give you another Comforter.'

Moses, after his death and burial, rose again, and ascended into heaven; this may be gathered from Matt. xvii. where he is represented as appearing and talking with Christ at his transfiguration, together with Elías.

Let us search all the records of universal history, and see if we can find a per-
son so like to Moses as was Christ, and so like to Christ as was Moses. If no such is to be found, as undoubtedly there is not, then have we found him of whom Moses in the law and the Prophets did write, 'Jesus of Nazareth, the Son of God' (Joh. i. 45.).

The deeds and conquests of Joshua the son of Nun—destruction of Jericho—of the 31 kings of the Canaanites—the standing still of the sun and moon, &c. &c. from A. C. 1450 to 1427.

It is probable that the fiction of the earth losing one day's solar light in consequence of Phaëton misguiding the chariot of the sun, originated in an imperfect tradition of this miracle (Josh. x. 13.):

Joshua dies aged 110 years - 1427

The promised land was divided among the twelve Tribes, eighteen years before the death of Joshua (see the book of Joshua, chap. xiii—xvii.). After the death of Joshua, the Israelites were governed by the princes of the people, one of whom was placed over each separate tribe.

Joshua was in several respects a type of Christ. The Hebrew names of both are the same; and in two passages of the New Testament, Joshua is called Jesus (Acts, vii.45. Heb. iv.8.), that is, Saviour. The one saved the people of God from temporal, the other came to redeem all mankind from spiritual, enemies.

We read of three miracles wrought by Joshua. 1. He divided Jordan: so

See an ingenious essay towards explaining this fact, in the *Fragments to Calmet* (cliv. p. 136.).
Christ, at his baptism in the same river, divided the heavens (Matt. iii.). He commanded the winds and the seas, and walked upon the waters, as upon dry ground.

2. Aided by divine power, Joshua threw down the walls of Jericho, by the sounding of rams' horns—a weak and unlikely means for the accomplishment of so great a work. So Christ by the labors of twelve illiterate fishermen, or as St. Paul styles it, the foolishness of preaching, aided by the cooperating influence of his Holy Spirit, rendered his holy word mighty through God to the pulling down of strong holds, casting down imaginations, and every thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ (2 Cor. x. 4, 5.).

3. Joshua commanded the sun to stand still, until he had slain his enemies (Josh. x. 12, &c.), thus affording a strong
proof of the folly of the prevailing idolatry, which adored the sun and moon, and all the hosts of heaven. So when Christ expired upon the cross, and thus finished his conflict with the Prince of the power of the air, the sun withdrew his light, and there was darkness over all the land (Matt. xxv. 45.).

Joshua was a type of Christ in regard to his conquests over his enemies. We read of five kings at once subdued by him (Josh. x.), and he bids his captains tread upon their necks; and the fruit of all these glorious victories was the securing to the chosen people of God their possession of the promised land of rest (Josh. xxi. 44, 45.). So Christ by the more signal overthrow of his and our spiritual enemies, has opened to his faithful people and obedient subjects an entrance into the heavenly Canaan, the lot of their everlasting inheritance.

The government of the Israelites, from
A. C.

their departure out of Egypt to the time of Samuel was a theocracy; for although their temporal affairs were occasionally directed by Judges, yet God himself was the supreme head of their civil and religious polity—this continued for the space of 310 years.

Othniel, the first of the Judges 1405

N. B. The Judges were twelve in number, and their government continued about 300 years.

They do not appear to have succeeded each other in any regular order, but to have been appointed according to state emergencies.

There is considerable uncertainty in fixing the periods of their respective administrations.

Ehud, the Benjamite, kills Eglon, the king of Moab, and thus delivers the Israelites from their second bondage, which lasted eighteen years, about 1336

Shamgar, the son of Anath, third Judge, subdues the Philistines 1306

Scr. Chr.
The Israelites, returning to their idolatry and wickedness, are sold into the hand of Jabin, king of Canaan, who oppresses them for the space of twenty years.

Deborah, the Prophetess, the fourth Judge, delivers Israel from the tyranny of Jabin.

The Israelites are brought into subjection to the Midianites, who for the space of seven years, utterly overrun and impoverish the land, about

Gideon, the fifth Judge, delivers them from this servitude, and judges Israel from 1256 to

Abimelech succeeds Gideon

Tola, of the tribe of Issachar, succeeds Abimelech, and is succeeded by Jair, a Gileadite. The period of their administrations lasted from 1183 to

Jephtha, the Gileadite, the ninth Judge, dies

Jephtha was succeeded by Ibzan, a Bethlehemite; to him succeeded Elon, a
Zebulonite; to him Abdon, a Pirathonite; but these three last appear to have been only civil Judges to administer justice in North Israel (Jud. xii. 8.).

Samson, the son of Manoah, judges the Israelites from 1161 to 1120. Overcomes the Philistines 1141. After the death of Samson, the Ark of the Lord is taken, Eli being Judge 1118.

Samson was in several important respects a type of Christ, the Sun or Minister (םַעַש Shemesh, whence Schimeschon, a little Sun, or Samson) of righteousness (Mal. iv. 2.).

His birth, like that of our blessed Redeemer and of Isaac, had in it something miraculous, and like theirs, was foretold by an angel—and, like that of Christ, confirmed by a sign (Jud. xiii. 20. Luk. i. 36, 42.). They were likewise both Nazar-
rites from their birth. Samson, according to the Nazarites (Numb. vi. 2.), Christ, by special sanctity, fulfilling that type—
that holy thing that shall be born of thee (Luk. i. 35.), as also by the place of his residence, being born indeed at Bethlehem, but bred at Nazareth (Matt. ii. 1, 5, 23.), and thence called a Nazarene or Nazarite.

There is also an analogy or resemblance between Christ and Samson in some special actions of their lives—chiefly in their strength and victories over their enemies; especially in this circumstance, that Samson wrought his glorious deeds alone by his own personal strength, his countrymen would not stand by him (Jud. xv. 10, 11, 12.). So Christ trod the winepress alone, when all the disciples forsook him and fled (Matt. xxvi. 56.).

Samson slew a thousand men with the jaw-bone of an ass; a very weak and unlikely instrument with which to effect such a work of destruction; yet by the
spirit and aid of God it is made available to its deadly purpose. So does the power of Christ's spirit operate to render the preaching of His holy word by human instruments effectual to the great purposes for which it was designed, overthrowing the dominion and spiritual tyranny of Satan, and turning the hearts of the disobedient to the wisdom of the just.

A farther analogy between Christ and Samson, is to be found in their sufferings and death.

They were both sold for money, under pretence of love, apprehended by their enemies, led away bound, brought forth at a great feast, blinded, treated with ignominy and scorn, fastened to a pillar, offered themselves willingly to death, died amongst wicked men, and thereby destroyed the power of the enemies of God and of Christ. It is particularly said of Samson, that he slew more at his death than in his life (Jud. xvi. 30.).

Samuel, the successor of Eli, anoints.
Saul, of the tribe of Benjamin, to be the first king of Israel

The kingdom is taken from Saul, who, after a reign of forty years, is succeeded by David (1 Sam. vi.—viii.)

David was a striking type of Christ during his whole reign.

By two of the Prophets, Christ is called by the name of the Monarch of Israel. (Hos. iii. 5.) *Afterward shall the children of Israel return, and seek the Lord and David their King; and shall fear the Lord and his goodness in the latter days.* (Ezek. xxxiv. 23.) *And 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.* David was taken from the sheepfolds to be King of Israel (1 Sam. xvii. 15, &c.). So Christ is called the Shepherd and Bishop of our souls (1 Pet. ii. 25.).

David was eminent for holiness; a man who followed God with all his heart (1 Kings, xiv. 8.). So was Christ, our great High
Priest, holy, harmless and undefiled, separate from sinners (Heb. vii. 26.). David, speaking of himself, says, that thy beloved may be delivered, save with thy right hand, and hear me (Ps. lx. 5.). So the voice from Heaven testifies of our blessed Saviour, this is my beloved Son, in whom I am well pleased (Matt. iii. 17.). David had many enemies, both open and secret—Saul, Doeg, and Achitophel, treacherous dealers, types of Judas; and for open professed enemies, the Philistines and the Ammonites, &c. (2 Sam. viii. x. 6.) So had Christ the Scribes and Pharisees, the Jews, the Romans, Men and Devils for His enemies: and as David was engaged in war during almost the whole of his reign, so was Christ continually opposed and vexed by the contradiction of sinners.

David's kingdom had but small and weak beginnings. First a shepherd, then an officer in Saul's army, then an exile with a few followers, afterwards king over
Judah and Benjamin at Hebron, lastly king over all Israel at Jerusalem. So the kingdom of Christ grows from an insignificant origin. It is therefore in the Gospel of St. Matthew compared by himself to a grain of mustard-seed, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, and the fowls of the air come and lodge in the branches thereof (Matt. xiii. 31.).

And as David in the end triumphed over all his enemies, as he slew the bear, the lion, and the giant Goliah (1 Sam. xvii.), and conquered all his adversaries round about (see 2 Sam. viii. 12, 14.), as Saul and his bloody house were rooted out before him; so has the Great Captain of our Salvation triumphed over many of his most inveterate foes, planting the banner of the Cross in regions of heathenism and infidelity; and we are certainly assured that he will at length subdue all those who at first said, we will not have this man to reign.
over us; and that he will become *King of Kings and Lord of Lords*.

Solomon, son of David, anointed king — finishes the first Temple

Before this time, the Jews worshipped God in Mizpeh or Maspha (see Judges, xx. 1, &c.).

Solomon finishes the building of his palace, which, with the Temple, employed him twenty years

The reign of Solomon was by far the most brilliant period of the Jewish history. He reigned over all the kings from the river Euphrates to the border of Egypt. He had almost incredible possessions—forty thousand stalls of horses for his chariots, and ten thousand horsemen. The Arabians look upon him as a magician, and attribute supernatural influence to his ring and seal.

'Josephus assures us, that Solomon composed books of enchantments, and several manners of exorcisms. Origen speaks of the conjurations used by the
Jews in his time to expel devils, by writings which they pretended to have received from Solomon. The Orientals think he had the secret of tying up or chaining demons, and of commanding them. The Greeks quote several works under his name, as, *The Instruction of Solomon to his son Rehoboam*, *The Testament of Solomon*, *The Book of Magic*, and many others. Some impute to Solomon the Book of Job. The Orientals pretend that he was not only king of the Jews, and of the neighbouring nations, but also universal monarch of the earth. His vizier or prime minister was Asaph, to whom David addresses several Psalms. And not only all the men of the world, but also good and evil spirits, birds, and even winds, were under his direction' (Calmet—Dictionary of the Bible, Article *Solomon*).

The Scripture history of the reigns of David and Solomon is included in the chapters between 1 Sam. xvi., and 1 Kings, xi.
Solomon may be considered as a type of Christ; 1. In his very name, which signifies peaceable.

2. In his personal wisdom (1 Kings, iv. 29, 30.). So the Apostle says of Christ (Col. ii. 3.), in him are hid all the treasures of wisdom and knowledge.

3. In the glorious peace and prosperity of his kingdom, which plainly typified the dominion of the Prince of Peace, under whom the swords were to be beaten into plough-shares, and the spears into pruning-hooks; when nation should not rise against nation, neither should they learn war anymore.

Rehoboam, son of Solomon, begins to reign

The ten tribes revolt from Rehoboam, in consequence of his refusal to obey the old men's counsel, and choose Jeroboam, the son of Nebat, king (1 Kings, xii.), who sets up two golden calves, the one at Bethel and the other at Dan, the extremities of his kingdom, in order to prevent his subjects from going to Jerusalem.
to worship. The ten tribes under Jeroboam choose Samaria for their chief city, while Jerusalem is the metropolis of Judea.

N. B. There must have been a city of this name prior to that built by Omri, king of Israel, who began to reign A. C. 929. 'He bought the hill Samaria of Shemer or Someron, for two talents of silver (£684.). It took the name of Samaria from Shemer; though some think there were already some beginnings of a city; because, before the reign of Omri, mention is made of Samaria (1 Kings, xiii. 32.). Others take this for a prolepsis, or anticipation, in the discourse of the man of God, who speaks of Samaria under the reign of Jeroboam' (Calmet. Art. Samaria).

At this period commences the separation of the kingdom of Judah, which consisted of the faithful tribes Judah and Benjamin, from that of Israel, which was composed of the ten rebellious tribes.
The kings of Judah were all descendants of Rehoboam, and therefore of David, as God had promised him (2 Sam. vii. 12.). We learn from 1 Kings, xiv. 30., that there were wars between Rehoboam and Jeroboam continually.

Sesac, king of Ægypt, takes Jerusalem and carries off the treasures of the Temple and Palace (1 Kings, xiv.)

N. B. Some Chronologers place Sesostris 1400 years before Christ. Sir Isaac Newton, in his Chronology of Ancient Kingdoms amended, places the invasion of Sesac in the year A. C. 967. Blair places Sesostris in 1485 A. C., and gives to his reign a period of 68 years.

It has been imagined that Sesostris was the Sesac or Shishack of Scripture: Calmet however (Art. Sesostris) endeavours to refute this idea, which he considers to be founded on a slight mention by Herodotus of the conquests of Sesostris in Palestine.

Scr. Chr.
Names and Order of Succession of the Kings of Israel and Judah after Rehoboam.

<table>
<thead>
<tr>
<th>ISRAEL</th>
<th>JUDAH</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nadab - 954</td>
<td>Abija - 958</td>
</tr>
<tr>
<td>Baasa - 953</td>
<td>Asa - 955</td>
</tr>
<tr>
<td>Elah - 930</td>
<td></td>
</tr>
<tr>
<td>Zimri conspires</td>
<td></td>
</tr>
<tr>
<td>against Elah,</td>
<td></td>
</tr>
<tr>
<td>and reigns seven days at Tirza.</td>
<td></td>
</tr>
<tr>
<td>Omri - 929</td>
<td></td>
</tr>
<tr>
<td>Ahab - 918</td>
<td>Jehosaphat - 91</td>
</tr>
<tr>
<td>Ahaziah - 897</td>
<td></td>
</tr>
<tr>
<td>Jehoram or Joram - 889</td>
<td>(or Jo-</td>
</tr>
<tr>
<td>Jehu - 884</td>
<td>Ahaziah - 885</td>
</tr>
</tbody>
</table>
Omri builds the city of Samaria, and transfers thither the seat of government from Tirza - 924

Ahab is killed by the Syrians at the battle of Ramoth-Gilead, according to the prophecy of Micaiah (1 Kings, xxii. 28., &c.) - 897

The Moabites after this revolt.

Elijah (or Elias) destroys the prophets of Baal (1 Kings, xviii.) - 906

— taken up into Heaven, and succeeded by Elisha the son of Shaphat (2 Kings, ii.) - 896
<table>
<thead>
<tr>
<th>Year</th>
<th>King</th>
</tr>
</thead>
<tbody>
<tr>
<td>884</td>
<td>Athaliah</td>
</tr>
<tr>
<td>856</td>
<td>Jehoahaz</td>
</tr>
<tr>
<td>839</td>
<td>Joash</td>
</tr>
<tr>
<td>823</td>
<td>Jeroboam II.</td>
</tr>
<tr>
<td>809</td>
<td>Uzziah or Azariah</td>
</tr>
</tbody>
</table>

An interregnum of eleven years begins - - 784

Zachariah son of Jeroboam - - 773
Shallum - - 772

This king reigned but a month; nevertheless he
Athaliah is put to death by order of the High Priest Jehoida (2 Kings, xi.) 878

Jonah the prophet 863

The army of Hazael, king of Syria, desolates a great part of the kingdom of Judah 839

Amos, the prophet, prophesies against Moab, Judah and Israel 790

Joel prophesies God's judgments against the enemies of his people, blessings upon the church, &c. 800

Hosea, the prophet, reproves Judah and Israel, exhorts to repentance, promises forgiveness, &c. 785

He appears to have prophesied during more than fifty years.

1 It is probable that Sardanapalus was the king of Nineveh who repented at the preaching of this prophet (Jonah, iii. 6.).

2 A severe rebuke of Zabianism, or the worship of the Host of Heaven, is contained in chap. iv. 13. and v. 25, 26. of this prophecy.
was engaged in many traitorous designs—he slew his predecessor—was engaged in a conspiracy,&c. (2 Kings, xv. 15.).

Menahem - - 770
Pekaiah - - 760 Uzziah.

Pekah - - 758 Jotham - - 757
Isaiah (called by way of eminence the Evangelical prophet) begins his divine predictions of the kingdom of the Messiah, and continues to prophesy for above sixty years — 760

Nahum prophesies against the Ninevites — 758

Micah prophesies the birth of Christ, triumphs of the church, &c. — 754

Many of the Jews who inhabited the eastern side of Jordan and part of Galilee, are carried away captive by Tiglath-Pileser, son and successor of Sardanapalus 746
Anarchy in the kingdom of Judah for nine years - - 738
Hoshea - - 729 Hezekiah - - 726
From the year 721 A.C. there is no record of kings of Israel, the kingdom of Judah alone remaining.

KINGS OF JUDAH.

Manasses - - - - - 697
Samaria is taken, and Hoshea with all his subjects carried into captivity by Shalmaneser, king of Assyria, son of Tiglath-Pileser 721

Invasion of Judea by Sennacherib, whose army is destroyed in one night, to the amount of 185,000 men (2 Kings, xix.) 710

N. B. This destruction was probably effected by the Simoom, or burning blast of the desert (see v. 7.). This was the opinion of Dr. Johnson, as stated by Boswell.¹

Isaiah, the prophet, is said to have been sawn asunder by Manasses (see Heb. xi. 37.) 696

¹ See a very intelligent essay on this subject in the 'Fragments to Calmet' (1st H. F. v. pp. 12, 13.).
This monarch, for his piety and good government, has been compared to our Edward VI. He is slain at Megiddo in battle with Pharaoh Necho, king of Egypt (2 Kings, xxiii. 29.).
Esarhaddon succeeds Sennacherib in the kingdom of Assyria — — — 681

This king, who is called by Isaiah (xx. 1.) Targon, conquered Syria, Egypt, and Ethiopia, and reduced Israel and Judah. He was succeeded by Saosduchenus, the Nebuchadonosor of Scripture. 3

Manasses, king of Judah, is taken prisoner, and carried in chains to Babylon — 677

Amon is treacherously put to death by his servants — — — 641

Jeremiah predicts the captivity of the Jews under Nebuchadnezzar, their return, &c. — — — 629

Habakkuk predicts the vengeance by the Chaldeans — — — 612

(Fulfilled 2 Chron. xxxvi. 6.)

The beautiful prayer or hymn with which this prophecy concludes, was considered by the ancient fathers as allusive to the Messiah (see Townsend—Old Testament arranged, &c. vol. ii. p. 408.).

See Dr. Valpy's Poetical Chronology, p. 11. note.
Jehoiakim - - - - - 608

Jeconias, Coniah or Jehoiakim, son of Jehoiakim - - - - - 599

Zedekiah, uncle of Jeconias, originally named Mattaniah - - - 597

Siege and destruction of Tyre by Nebuchadnezzar 586 to 574

(Ithobal king),

Babylon taken by the Medes and Persians under Cyrus - - - 538

* Palætyrus—Tyre on the Continent. This city had been built by the Sidonians 240 years before the temple of Jerusalem. The siege of Tyre is one of the longest recorded in history. Its splendor and commercial importance are detailed at large in the 27th chapter of Ezekiel.
Nineveh taken and destroyed by the joint armies of Cyaxares and Nabopolassar

Daniel the prophet, called Beltishazzar at the court of Nebuchadnezzar (Dan. i. 7.), predicts the four great kingdoms, the little horn, i.e. according to most commentators, Antiochus Epiphanes (Dan. viii. &c.)

N. B. Elijah, Elisha, and Jonah, who lived in the early times of the Jewish monarchy, may all be regarded as types of the Redeemer.

With regard to the first of these eminent persons, John the Baptist, the forerunner of Christ, was to go before him in the spirit and power of Elias, or Elijah (Luk. i. 17.). Accordingly, they resembled each other as well in their outward garb and appearance, being each clothed in a hairy garment, as in their character and inward endowments, their work and office, which was to convert and recall a backsliding generation.

Scr. Chr.
But he was also in some respects an eminent type of Christ himself. 1. In his spirit of holiness, and invincible courage and activity for God. His very name signifies God the Lord. He abode with God when almost the whole of an idolatrous world bowed the knee to Baal (1 Kings, xix. 10.): he reduced and brought back the people (chap. xvii. 39.): he was a man mighty in prayer (Jam. v. 17, 18.), bold and intrepid, who feared not to stand alone against 400 false prophets, encouraged and protected by Ahab the king, and Jezebel the queen, as John the Baptist courageously reproved Herod for his sinful life and character (Luke iii. 19.).

2. Elijah resembled our Saviour in the great and wonderful miracles wrought by him. Of these, twelve are recorded in the first and second books of Kings, all tending to the glory of God and the benefit of man. One of the miracles that he wrought
consisted in raising to life the son of the widow of Zarephath. This was a power granted to none but himself, Elisha, and their great antitype, our blessed Saviour.

Elijah fasted forty days and forty nights (1 Kings, xix. 8.). In this respect both he and Moses were manifest types of Jesus Christ.

3. In his glorious ascension into heaven (2 Kings, ii. 11.), a privilege that no man ever had but himself, and Enoch before the law, and Moses who gave the law—but Moses was translated after his death. In this respect they were all three eminent types of Christ's ascent into heaven.

4. In his commissioning successors after him to carry on the work of God when he was gone (1 Kings, xix. 15, 16.): Elisha to be Prophet in his stead, and Jehu to be king of Israel. So Christ sent forth his Apostles and Ministers to carry on the great work of reforming and con-
vertiting the world. 'Go ye,' he says to them, 'into all the world, and preach the gospel to every creature' (Mark, xvi. 16.).

Elisha, called in the New Testament Eliseus (Luk. iv. 27.), was a type of Christ in three respects. 1. Inasmuch as Elisha, in respect of Elijah, was, as it were, a continuation of the same person. For he rose up completely in the same spirit. This was immediately discerned by the prophets, who said, the spirit of Elijah doth rest upon Elisha, and they bowed themselves to the ground before him (2 Kings, ii. 15.). So when Christ departed from the world, he left the Comforter in his stead (Joh. xvi.), and commissioned the Apostles and Ministers to carry on His work, pouring forth his Spirit upon them for that end.

2. In regard to the remarkable vengeance and destruction that came upon his wicked enemies. The children that mocked him were devoured by two bears
(2 Kings, ii. 23, 24.); Gehazi, his treacherous servant, was smitten with leprosy (2 Kings, v. 27.).

So shall the despisers of Jesus Christ and his Gospel, be punished with remarkable and dreadful destruction. Behold, ye despisers, and wonder, and perish, for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you (Acts, xiii. 41.). And we know what dreadful destruction came upon Judas the Traitor, the unfaithful servant of Christ (Acts, i. 18.).

3. In regard to his miracles, which were great and many, they are recorded in 2 Kings, chap. ii. to vii., and one more in chap. xiii. They were, about one and twenty in all, and many of them were more particularly fulfilled and answered by the antitype, as that of feeding an hundred men with twenty loaves, and leaving a remnant after they were satisfied. Thus Christ fed five thousand men with five
loaves and two small fishes, and twelve baskets full of fragments were left (Matt. xiv. 21.); and at another time, four thousand with seven loaves and a few fishes, when seven baskets full were taken up (Matt. xv. 38.). His raising the dead to life, as in the case of the Shunamite's son, and the man buried in his grave. These were types and pledges of what Christ should do in resuscitating the dead—as in raising Lazarus, Jairus' daughter, the widow's son of Naim, his own body from the grave, and many saints that arose with him, and those which the Apostles raised in his name. Finally, the raising all his elect unto eternal life, and all the sons of men unto judgment at the great day.

The last type remaining to be considered is Jonah. To this our Saviour himself expressly refers, when he says to the people, *This is an evil generation, they seek a sign, and there shall no sign be given*
it, but the sign of the Prophet Jonas. For as Jonas was a sign to the Ninevites, so shall also the Son of Man be to this generation (Luk. xi. 29, 30.). The several particulars in which Jonas was a type of Christ, may be considered as follows.

1. In his death. He offered himself willingly unto death to assuage the storm (Jon. i.), upon which he is cast into the sea, and devoured by a whale. So Christ presented himself a willing sacrifice to appease the tempest of God's wrath. And as upon Jonah's being cast into the sea, it ceased from its raging (chap. i. 15.), and the seamen were saved from destruction; so upon the death of Christ, God's wrath is pacified, and believers are saved from the wrath to come.

2. He was a type of Christ in his burial. For as he lay three days and three nights in the belly of the whale, so was Christ during the same space of time in the heart of the earth (Matt. xii. 40.).
3. He was also a sign or type of our Saviour in his resurrection. For as Jonah overcame all the dangers by which he was surrounded, and came forth alive out of the whale, so did Christ come out of the grave within three days.

4. The resemblance between Jonah and Christ appears also in this, viz. that they both preached after their resurrection. Jonah, when he was risen from the dead, exhorted the Ninevites to repent, and that with great success and efficacy; for the whole body of the people assumed the outward garb of contrition and humiliation, and many of them doubtless repented with godly sorrow and sincerity of heart, and so were saved from present temporal destruction and from future and eternal condemnation. And Jonah preached to the Israelites also, as well as to the Ninevites; as appears from 2 Kings (xiv.15.), but which was first the Scripture does not express. So Christ when he was
risen from the dead, preached by his Spirit in his Apostles and Ministers; and not only to the Jews, but to the Gentiles, such as those Ninevites, to the conversion and salvation of multitudes of them, as was foretold of him (Ps. xxii. 22.), and to the deeper condemnation of unbelievers (Matt. xii. 41.), because a greater than Jonas is here.

Zephaniah, the prophet, exhorts the Jews to repent, predicts the judgments of the Philistines, the utter desolation of Nineveh, &c. - - - - 625

Jehoiakim and his subjects are carried captive into Babylon by Nebuchadnezzar (2 Chron. xxxvi. 11., &c.) - - 588

This captivity continues seventy years, according to the prediction of Jeremiah (xxv. 11.).

Jerusalem taken and destroyed by Nebuchadnezzar, upon the revolt of Zedekiah, after a siege of eighteen months - -

The Temple burnt, &c. - -
Obadiah prophesies the destruction of Esau or the Edomites, salvation and victory of Jacob - 587

Ezekiel the prophet sees visions, &c. - 600

Haggai the prophet predicts the glory of the second temple, &c. - 520

At the completion of the seventy years, the Jews return from captivity, having been permitted to do so by Cyrus - 518

The number who first returned was 42,360, and 7,337 servants.

The Temple is rebuilt by order of Artaxerxes Longimanus, or Darius the son of Hystaspes, and solemnly dedicated - 515

This monarch is called Ahasuerus in the book of Esther—his reign extended from 521 to - 509

Zechariah predicts the restoration of the Jews—kingdom of the Messiah—his triumphant entry into Jerusalem (ix. 9., &c.)—the betraying of Christ for thirty pieces of silver¹ (xi. 9., &c.) - 520

¹ This prophecy is attributed by St. Matthew (xxvii. 9.)
Malachi, the last of the prophets, predicts the advent of the Messiah, and his preaching in the temple—the coming of John the Baptist, the forerunner of Christ—reproves the priests and people, &c.

Alexander the Great besieges new Tyre, on the Island, and takes it after a severe and memorable siege of seven months—causes 2,000 prisoners to be crucified.

This in all probability was the burden of Tyre, foretold by Isaiah (chap. xviii.) and Ezekiel (xxvi.—xxviii.).

The battle of Arbela gained by Alexander over Darius, which puts an end to the Persian Monarchy.

Alexander marches on to Jerusalem, and is met by Jaddua, the High Priest, in his pontifical robes, who disarms his resentment, shews him the prophecies in

to Jeremy the Prophet. It is probable that the Evangelist wrote the Prophet, and that the name was inserted afterwards.
Daniel (v. 21. xi. 3.) foretelling the destruction of the Persian Empire by a Grecian king, and obtains from Alexander many important concessions in favor of the Jews.¹

Alexander the Great dies at Babylon, April 21st

His Empire is divided among his four generals—predicted by Daniel (viii. 8.), under the image of four notable horns which came up toward the four winds of heaven, instead of the broken horn of the he-goat. Ptolemy was the southern or Egyptian; Cassander, the western, Macedonian or Grecian; Lysimachus the northern or Thracian; Seleucus the eastern or Syrian.

Babylon is taken by Seleucus—hence the æra of the Seleucidæ

Simon the Just, High Priest —— dies, and is succeeded by his brother Eliezer

¹ See Prideaux—Connection, &c. p. 696.
The Greek Version of the Scriptures by the LXX interpreters, completed by the authority of Ptolemy Philadelphus.

Antiochus IV. surnamed Epiphanes, the Illustrious, or in derision, Epimanes, the Madman, harasses Judea, makes a dreadful massacre of the Jews, profanes the Temple at Jerusalem in the most abominable manner, pillages the sacred vessels and the treasure contained in the Gazo- phylacæum, &c. &c. —

— dies in exquisite torments (see the Books of the Maccabees, particularly b. i. chap. 1. 11.)

The government of Judea under the Asmonean family, or that of the Maccabees, begins

N. B. Authors are not agreed concerning the origin of this term; some think it was derived from the town of Assamon in Judah, from which the family might come. Others maintain that this was a title of honor given to Mattathias, and from him

Scr. Chr.
derived to his descendants. But the opinion of Josephus is more generally followed: he relates that Mattathias was the son of John, the grandson of Simon, and great grandson of Asmonæus; whereas others make him the son of John, and grandson of Hesenai (Calmet, Art. Asmonæans).

Herod the Great, son of Antipater and Cypros, Governor of Galilee, and Cælosyria, born

Pompey enters Judea, takes Jerusalem, and profanes the Holy of Holies

Jerusalem taken by Sosius and Herod the Great, which finishes the Asmonean family

Herod rebuilds, or, more properly, repairs in a magnificent manner, the second Temple, begun by Zerubbabel, and dedicates it

—is seized with a most dreadful and ulcerous disease, similar to that of Antiochus Epiphanes, the Roman tyrant Maximianus, and Philip the II. of Spain.
The hand of divine Providence may be clearly traced in the similarity which marked the end of these four furious persecutors of the people of God, and the church of Christ; for the disposition of Herod was not less cruel and sanguinary than that of the other three monsters, who by their deeds disgraced humanity. The keeping of Herod's birth-day by the Jews at Rome, is mentioned by Persius (Sat. v. 180.):

Herodis venere dies, unctaque fenestra
Disposita pinguum nebulae vomuere luce."nnBut whether this be meant of the first Herod, commentators are not agreed.

From this illustrious family, the sect of Herodians took their rise. Some believe that they looked upon Herod as the Messiah; but they are divided in opinion as to which of the Herods was so taken. The testimony of Persius, mentioned above, seems to point out Herod the Great as being the person; since he appeared at
a time when all the world were in expectation of the Messiah. He was powerful, brave, and warlike. He is moreover said to have caused the genealogical memoirs of the house of David to be burnt, in order to prevent its being proved from them that he was not of that family, from which it was well known that the Messiah was to spring.

What their particular doctrines were, distinct from those of the Pharisees and Sadducees, cannot be exactly ascertained; but in all probability they were much the same as those held by Judas Gaulonites, or the Galilaean, the leader of a turbulent faction, who held that political obedience was due to God only, and that true Israelites, being the people of God, were to be subject to no human governors. (See Calmet, Art. Herodians.)

The other Jewish and early Christian sects and factions, which existed in the time of our Saviour and his Apostles,
were the Scribes, Pharisees, Sadducees, Nazarites, Galilæans, Publicans, Essenes, Proselytes, Karaites, Zealots, Nicolaitans, Gnostics, Cerinthians, Ebionites. A full account of these, and their various heretical opinions, is given by Calmet, Prideaux, Bp. Tomline, and various other well-known authors, to whom the reader is referred for farther information, which does not come within the scope of this work.

Herod Archelaus, son of Herod the Great, called Ethnarch, succeeds to a portion of his father's territories, is banished by Augustus to Vienne in Gaul, and dies there.

Herod, called Philip by St. Mark (vi. 17.), and St. Luke (xxx. 1.), son of Herod the Great and Mariamne, daughter of Simon the High Priest, marries Herodias, grand-daughter of Herod the

---

St. John is by some imagined to have written his Gospel in refutation of the errors of this sect respecting the creation of the world.
Great, by whom he has Salome, whose dancing is mentioned by St. Matthew (chap. xiv.).

Herod Antipas; brother to Philip, made tetrarch of Galilee; marries Herodias, his brother's wife; and at her instigation beheads John the Baptist (Matt. xiv.).

Herod Agrippa, son of Aristobulus, brother to Herodias, and grandson to Herod the Great; his ostentatious vanity and lamentable end, are related by St. Luke (Acts, xii. 21.)

It was before his son, called king Agrippa, that St. Paul pleaded his cause (Acts, xxv.).

Herod, king of Chalcis, brother to Agrippa, son of Aristobulus, and grandson to Herod the Great, dies

This prince is not mentioned in the Sacred Writings.
ROMAN PROCURATORS

OR

GOVERNORS OF JUDEA.

The first Governor sent into Judea after the banishment of Archelaus, was

A. D.
6 (1.) Coponius, a Roman knight, who governed till A. D. 10. At the same time Publius Sulpicius Quirinius was governor of Syria.

10 (2.) Marcus Ambibucus, or Ambivius, succeeded Coponius, and governed probably till about A. D. 13.

13 (3.) Annius Rufus succeeded Ambivius, and governed a year or two.

15 or 16 (4.) Valerius Gratus succeeded Rufus, and governed to A. D. 26 or 27.

26 or 27 (5.) Pontius Pilate succeeded Gratus, and governed till A. D. 36.

36 (6.) Marcellus, sent by Vitellius, go-
A. D.

Governor of Syria, to govern Judea instead of Pilate.

37 The first year of the Emperor Caius Caligula, Judea returned to its former state, and was given with the title of a kingdom, to Agrippa.

44 After his death, Judea was again reduced into a province. The Emperor Claudius sent thither,

46 (7.) Cuspius Fadus, as governor.

48 (8.) Tiberius Alexander, son of Alexander, Alabarch or chief of the Alexandrian Jews, forsook his religion, and was made governor of Judea.

52 (10.) Ventidius Cumanus.

60 (11.) Felix, the Emperor Claudius' freedman.

62 (12.) Porcius Festus, sent A.D. 60. died in Judea A.D. 62.

64 or 65 (13.) Albinus.

---

1 Juv. i. 129. ——inter quas ausus habere

Nescio quos titulos Egyptius, aut Alabarches.
A.D. 65 or 66. Gessius Florus: he was the fourteenth and last governor of Judea: his ill conduct began the war there. It is not known what became of him after A.D. 66.

70 Jerusalem is taken and destroyed by Titus. The prediction of Hosea (iii. 4.), that the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim, still continues to receive its completion, which was first proved to be the sure word of prophecy, by the utter extinction of the civil and religious polity of the Jews, which followed the destruction of Jerusalem. It is calculated, upon the authority of Josephus, that 1,300,000 Jews perished in the whole course of this war of extermination. Eleven hundred thousand are computed to have been slain in the siege alone, ninety-seven thousand were made prisoners of war, and vast
A. D.

numbers were sent into Ægypt to work as slaves, or distributed in the neighboring provinces to fight with beasts for the diversion of the people.

In the course of this dreadful and memorable siege, which is detailed at great length by Josephus (de Bell. Jud. ii.), and by Crevier (Rom. Emp. vol. vi. b. xvi.), several remarkable prophecies were fulfilled, besides that of Hosea, especially the wonderfully minute prophetical description delivered by Moses, in the 28th chapter of Deuteronomy, 1450 years prior to the events which it details; and that of our blessed Saviour (Matt. xxiv. Mark xiii. Luke xxi.).

THE END.
CORRECTIONS.

18. 7. for Gen. xxii. 2. read Gen. xxii. 6.
19. 17. for Gen. xi. read Gen. xii.
21. 2. read Gen. xlix. 23.
read Ps. cv. 18.
24. 9. for Exod. vii. ix. read Exod. xix.
31. 12. for Numb. read Exod.
36. 8. for Matt. xxv. read Matt. xxvii.
39. ult. for Luk. i. 35. 42. read Luk. i. 31, &c.
42. 5. for 1 Sam. vi.—viii. read 1 Sam. xv. 28.—xvi. 13.
58. 4. for Targon read Sargon.
61. 3. for Beltishazzar read Belteshazzar.
68. antepenult. for 2 Kings xiv. 5. read 2 Kings xiv. 25.
70. ult. for Zech. xi. 9. read Zech. xi. 12.
71. 12. for Isa. xviii. read Isa. xxiii.
72. 1. for Dan. v. 21. xi. 3. read Dan. xi. 3.
77. 17. for Luk. xxx. 1. read Luk. iii. 1.
78. 16. for Acts xxv. read Acts xxvi.