THE

CHRONOLOGY OF SACRED HISTORY,

FROM THE CREATION OF ADAM

TO THE FINAL DESTRUCTION OF JERUSALEM BY TITUS;

ACCORDING TO

THE TEXT OF THE AUTHORIZED VERSION OF THE

OLD AND NEW TESTAMENTS, IN OUTLINE;

WITH EXPLANATORY EXTRACTS FROM

JOSEPHUS, AND SIR ISAAC NEWTON'S PROPHECIES OF DANIEL.

An entirely Original and Independent Calculation.

BY ROBERT KING.

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HOULSTON AND WRIGHT, 65, PATERNOSTER ROW.
1860.
(The author reserves the right of translation.)
107.6. 230.
PREFACE.

It is nearly twenty years since the Work, of which an outline is now presented to the reader, was commenced. The objects of this work are:—1st. To save the time of the student of Scripture Chronology, by leading him to a direct reference to the text of one Version, as the more safe, satisfactory, and expeditious course, rather than that of endeavouring to reconcile the perplexing discrepancies between Chronologists who follow various Versions.—2nd. By commencing from the creation of Adam, and allowing that geological facts are not contrary to the Mosaic account of the Creation, to treat the Chronology of Scripture in such manner as to remove the erroneous impression, that our planet and its contents, together with our first parents, as well as the whole material universe, were all created within a period of six days of twenty-four hours.—3rd. To furnish the means (in the smallest possible compass) of comparing sacred history, as recorded in our authorised version, with secular history; and to lead to the devout study of fulfilled and unfulfilled Prophecy in connection with the events which occurred at the date of its delivery; and also to lead to a connected view of the Scriptures of the Old and New Testaments, in order of date.

Although the Author's views, with regard to the call of Abraham, on account of confining himself to one Version, and in some minor points, may be thought by some to be peculiar, yet he is gratified at
finding his calculations confirmed by repeated examinations (which prove the general consistency of the Version followed), and at being able fearlessly to invite the unprejudiced reader to the closest comparison of this Work with the authorised Version of the Holy Scriptures, and with the most accurate records of the periods of secular history referred to.

The arrangement is such, that the student can test any portion of the calculation, without waste of time, by a direct reference to the authority quoted, and need take no statement for granted.

The marginal dates in our Bibles, generally, are not easily tested, and are often so placed as to mislead rather than assist. Most tabular statements are confusing, and some are not independent calculations, vouched by texts, &c., in a manner calculated to satisfy the student, but arbitrary and compiled.

This Work was originally prepared with much more explanatory matter, and also with full quotations of most of the Scripture texts referred to; but being found too bulky for publication in that state, it has been repeatedly tested and condensed, and written the third time in its present form. The Author hopes, however, that the time may come when a complete edition of the Holy Scriptures in chronological order, and suited for general use, will be produced at a moderate price.

ROBERT KING.

FULHAM, Dec. 1859.
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INTRODUCTION.

Reasons for reckoning from the Creation of Adam, and not from the Creation of the World.

General Remarks on the connexion between the Old and New Testament Chronology, and the Period subsequent to the Ascension of our Lord.

THE OUTLINE,
DIVIDED INTO FIVE PERIODS.

FIRST PERIOD,
From the Creation of Adam, to the death of Moses.

SECOND PERIOD,
From the death of Moses, to the anointing of David in Hebron, as King of Judah.

THIRD PERIOD,
From the anointing of David in Hebron, to the destruction of the Temple built by Solomon.

FOURTH PERIOD,
From the destruction of the Temple built by Solomon, to the year 1 before the Advent of our Lord, or the commencement of the New Testament History.

FIFTH PERIOD,
From the year 1 before the Advent of our Lord, to the destruction of the last Temple and of the City of Jerusalem.
INTRODUCTION.

REASONS FOR RECKONING FROM THE CREATION OF ADAM, AND NOT FROM THE CREATION OF THE WORLD.

The Author believes that the evidences furnished by the researches of Geological Science leave no room to doubt that we should interpret the "days" of creation, referred to in the first chapter of Genesis, as periods beyond the power of our calculation to define, during which this planet of ours was gradually fitted, by a series of progressive changes in itself, and in the animal and vegetable kingdoms upon it, for the occupation of mankind.

This interpretation does no real violence to the meaning of the sacred text, since the term "day," in Scripture, does not invariably signify a period of twenty-four hours duration; and such a rendering removes all difficulty in reconciling in this respect the perfect harmony (which we must always acknowledge to exist) between the word and works of God.

Whatever may be the opinions of the reader with regard to the Geological "difficulty," as it is called by some, there can be no objection to our reckoning from the Creation of Adam; while there must be every objection, in the minds of others, against reckoning from the Creation of the World.*

GENERAL REMARKS ON THE CONNEXION BETWEEN OLD AND NEW TESTAMENT CHRONOLOGY, AND THE PERIOD SUBSEQUENT TO THE ASCENSION OF OUR LORD.

In a chronological point of view we find the New Testament Scriptures to contain a detailed account of some of the most important events foretold in the Old Testament, a confirmation of the Prophecies

* See Professor Hitchcock on the "Religion of Geology," Lectures 1, 2, and 5. Also, Whiston's "Theory of the Earth," London, 1722; Lib. 1, pp. 3, 17, 52, &c.; Lib. 2, cap. 3; and Lib. 4, cap. 1, sec. 5-7, &c.; in which he makes years of the days of Creation, &c.
not then fulfilled, and also further Prophecies, reaching (like some of the Prophecies of the Old Testament) to the end of time, and including the consummation of all things. But, above all, in the New Testament is manifested the great Author of our Salvation, who, "in the fullness of time," was "made flesh," and dwelt among us, that He might proclaim liberty to the captive, and suffer, and die, and rise again for the recovery of mankind from the consequences of the fall. The first-fruits of the outpouring of the Holy Spirit also are here recorded, together with the infallible promises of His full out-pouring, when all shall know and love the Lord from the least to the greatest—when Satan's kingdom shall be destroyed—when He shall reign whose right it is: And, having destroyed all rebel powers (1 Cor. xv. 24—28), will proclaim the completion of His work by sounding the last trumpet, and pronouncing judgment upon all,—when the last "enemy shall be destroyed." Then the marriage-supper of the Lamb shall be celebrated, and the new-creation shall make glad for ever the whole family of God in heaven and earth; and it will be seen that Satan (so far from having really marred the work of God) has only been an instrument in His Almighty hand to work out His glory, and the everlasting and far more exceeding bliss of the children of God.*

Between the close of the Old Testament and the opening of the New, however, there is a gap to be filled up with historical details, which, although not essential to be recorded in the Scriptures themselves, are, nevertheless, deeply interesting and important in a work of this kind, since they show more fully the truth of the sacred records: the same may also be said respecting the period subsequent to the close of New Testament history; and, therefore, no apology is considered necessary for the quotations from secular history, as recorded by Josephus and others, so abundantly confirming Scripture truth.

* Dan. vii. 13, 14, and 21—27. Acts i. 9—11; ii. 14—21. 1 Thess. iv. 16—18. Rev. i. 7, 13, and 18; x. 1—7; and xx. (the whole.)
OUTLINE
OF THE
CHRONOLOGY OF SACRED HISTORY.

FIRST PERIOD,
FROM THE CREATION OF ADAM TO THE DEATH OF MOSES;
2708 YEARS.

EVENTS AS THEY OCCURRED IN THE STREAM OF TIME.

<table>
<thead>
<tr>
<th>Years from Adam</th>
<th>Years before Christ</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 Adam created. Gen. i. 26–28, and Gen. ii. 7.</td>
<td>4163</td>
</tr>
<tr>
<td>The first promise of the Saviour, That the seed of the woman should bruise (or crush) the head of the Serpent. Gen. iii. 15.</td>
<td></td>
</tr>
<tr>
<td>The murder of Abel by his brother Cain; and Cain, driven from society with the curse of God upon him, dwelt in the land of Nod, east of Eden. Gen. iv. 3—16.</td>
<td></td>
</tr>
<tr>
<td>130 Seth born</td>
<td>4033</td>
</tr>
<tr>
<td>Lived 105 years and begat Enos. Died 912 years old. Gen. v. 3—8.</td>
<td></td>
</tr>
<tr>
<td>235 Enos born</td>
<td>3928</td>
</tr>
<tr>
<td>Lived 90 years and begat Cainan. Died 905 years old. Gen. v. 6—11.</td>
<td></td>
</tr>
<tr>
<td>325 Cainan born</td>
<td>3838</td>
</tr>
<tr>
<td>Lived 70 years and begat Mahalaleel. Died 910 years old. Gen. v. 9—14.</td>
<td></td>
</tr>
<tr>
<td>395 Mahalaleel born</td>
<td>3768</td>
</tr>
<tr>
<td>Lived 65 years and begat Jared. Died 895 years old. Gen. v. 12—17.</td>
<td></td>
</tr>
</tbody>
</table>
EVENTS AS THEY OCCURRED

<table>
<thead>
<tr>
<th>Years from Adam</th>
<th>Years before Christ</th>
</tr>
</thead>
<tbody>
<tr>
<td>460 Jared born</td>
<td>3703</td>
</tr>
<tr>
<td>622 Enoch born</td>
<td>3541</td>
</tr>
<tr>
<td>Lived 65 years and begat Methuselah. Lived altogether 365 years. “And Enoch walked with God, and he was not, for God took him.” Gen. v. 18—24</td>
<td></td>
</tr>
<tr>
<td>687 Methuselah born</td>
<td>3476</td>
</tr>
<tr>
<td>Lived 187 years and begat Lamech. Died 969 years old. Gen. v. 21—27. Methuselah appears to have died before the deluge; to the date 687 add 969, and the result is the year of the deluge, 1656.</td>
<td></td>
</tr>
<tr>
<td>874 Lamech born</td>
<td>3289</td>
</tr>
<tr>
<td>930 Adam died</td>
<td>3233</td>
</tr>
<tr>
<td>987 Enoch translated</td>
<td>3176</td>
</tr>
<tr>
<td>1042 Seth died</td>
<td>3121</td>
</tr>
<tr>
<td>1056 Noah born</td>
<td>3107</td>
</tr>
<tr>
<td>Lived 502 years and begat Shem,*</td>
<td></td>
</tr>
<tr>
<td>Who was 100 years old when he begat Arphaxad, two years after the flood, which came in the 600th year of Noah’s life. Nota.—To 1056 add 502 and 98, and the result is 1656, the year of the deluge. Gen. v. 28, 29, and xi. 10—12.</td>
<td></td>
</tr>
<tr>
<td>1140 Enos died</td>
<td>3023</td>
</tr>
<tr>
<td>1235 Cainan died</td>
<td>2928</td>
</tr>
<tr>
<td>1290 Mahalaleel died</td>
<td>2873</td>
</tr>
<tr>
<td>1422 Jared died</td>
<td>2741</td>
</tr>
<tr>
<td>1536 Noah began to build the Ark and to preach repentance. Gen. vi. 3.</td>
<td></td>
</tr>
<tr>
<td>1558 Shem born</td>
<td>2605</td>
</tr>
<tr>
<td>Lived 100 years and begat Arphaxad, “two years after the flood.” Died 600 years old. Gen. vi. 11, and Gen. xi. 10, 11.</td>
<td></td>
</tr>
</tbody>
</table>

*See Note to Gen. v. 32 in annotated paragraph Bible of Religious Tract Society.
<table>
<thead>
<tr>
<th>Years from Adam</th>
<th>Years before Christ</th>
</tr>
</thead>
<tbody>
<tr>
<td>1651</td>
<td>Lamech died</td>
</tr>
<tr>
<td>1656</td>
<td>Methuselah died</td>
</tr>
<tr>
<td>1656</td>
<td>The deluge, in the six hundredth year of Noah's Life. 2507</td>
</tr>
<tr>
<td></td>
<td>Gen. vii. 8—11, &amp;c.</td>
</tr>
<tr>
<td>1657</td>
<td>The earth dried from the deluge. Gen. viii. 13—16. 2506</td>
</tr>
<tr>
<td>1658</td>
<td>Arphaxad born, two years after the flood, when his father was 100 years old. 2505</td>
</tr>
<tr>
<td></td>
<td>Lived 35 years and begat Salah. Died 438 years old.</td>
</tr>
<tr>
<td></td>
<td>Gen. xi. 10—13:</td>
</tr>
<tr>
<td>1693</td>
<td>Salah born</td>
</tr>
<tr>
<td></td>
<td>Lived 30 years and begat Eber (or Heber). Died 433 years old. Gen. xii. 12—15.</td>
</tr>
<tr>
<td>1723</td>
<td>Eber (or Heber) born</td>
</tr>
<tr>
<td>1757</td>
<td>Peleg born (in his days was the earth divided)</td>
</tr>
<tr>
<td></td>
<td>Lived 30 years and begat Reu. Died 239 years old. Gen. xi. 16—19, also Gen. x. 25.</td>
</tr>
<tr>
<td>1787</td>
<td>Reu born</td>
</tr>
<tr>
<td></td>
<td>Lived 32 years and begat Serug. Died 239 years old. Gen. xi. 18—21.</td>
</tr>
<tr>
<td>1819</td>
<td>Serug born</td>
</tr>
<tr>
<td>1849</td>
<td>Nahor born</td>
</tr>
<tr>
<td>1878</td>
<td>Terah born</td>
</tr>
<tr>
<td></td>
<td>Lived 70 years and begat Abram, Nahor, and Haran. And Haran begat Lot. Terah died 205 years old in Haran. Gen. xi. 24—32.</td>
</tr>
<tr>
<td>1948</td>
<td>Abram born</td>
</tr>
<tr>
<td></td>
<td>Lived 100 years and begat Isaac. Died 175 years old. Gen. xi. 26; Gen. xxi. 5; and Gen. xxv. 7, 8.</td>
</tr>
</tbody>
</table>

Note.—The opinion that Abram was a younger son, born only 75 years before the death of Terah, and which Dr. B 2
Kitto has advocated in his "Pictorial History of Palestine," (Art. Abraham, Lib. 1. Cap. 2, and Notes). I cannot endorse. Albert Barnes (by the Rev. S. Green), in his excellent Note on Acts vii. 2—7, seems inclined to adopt the same view, but acknowledges the difficulties connected with determining the birth and call of Abram, and the sojourn in Egypt; referring to the passages in Genesis, xi. and xii. (the birth and call of Abram); Exodus xii. 40, (the sojourn of the children of Israel in Egypt); iii. Gal. 17, (the four hundred and thirty years expiring at the giving of the law); and Josephus, Antq. Lib. 2, Cap. 15. p. 2. (In Whiston's, four hundred and thirty years from the time Abraham came into Canaan, and only two hundred and fifteen years after Jacob removed into Egypt: But Bradshaw's Josephus, in Antq. Lib. 2, Cap. 14, renders it four hundred and fifteen, and two hundred and thirty years.) Albert Barnes, however, refers to the opinion of Kuinoel: "The Jews unanimously affirm that Terah relapsed into idolatry before Abraham left Haran; and this they denominate death, or a moral death;" and Barnes adds himself, "It is certain, therefore, that from some cause, they were accustomed to speak of Terah as dead, before Abraham left him. Stephen only used language which was customary among the Jews, and would use it, doubtless, correctly, though we may not be able to see precisely how it can be reconciled with the account in Genesis."

Now I am more satisfied to adopt the suggestion of Kuinoel, for the following reasons:—To take the words of Stephen literally, we must do violence to the plain and simple meaning of the authorized version in Gen. xi. 26—32, and xii. 1—5; also that the account of Stephen is only one of many examples we find in the New Testament of quotations in round numbers; and perhaps, from the Samaritan Pentateuch, or from the Septuagint, in a manner which forbids our taking such quotations literally. Again, the text in Gen. xi. 26, states that Terah lived seventy years, and begat three sons; and places Abram first in order. The subsequent statements that Terah died in Haran, two hundred and five years old, and that Abraham was seventy-five years old when he departed out of Haran, are not inconsistent with the opinion that he was born when Terah was seventy years old, or that he departed from Haran sixty years before Terah's death; indeed Josephus states this plainly; that Terah (Thares) begat Abraham in his seventieth year, and that Abram was born two hundred and ninety-two years after the flood; which agrees with my calculation. Bradshaw's Josephus, Antq. Lib. 1, cap. 5, and Whiston's Antq. Lib. 1, cap. 6, p. 5; although Josephus assigns to each patriarch, except Terah, a much longer period of life to the birth of their eldest son. Again, the passage in EXOD. xii. 40, speaks distinctly of the sojourn of the children of Israel (not of Abraham), who dwelt in Egypt (not elsewhere) "was four hundred and thirty years." And, again, the passage in Gal. iii. 16, 17, may signify "four hundred
and thirty years after" the entrance of Jacob and his family
(as the seed of Abraham) into Egypt, much rather than after
the birth, or call of Abraham, or his departure from Haran.
Indeed, as to Abraham, this passage refers to the promises
made to him, and "confirmed" to his seed; and the four
hundred and thirty years does not (I think) apply to any
period in the life of Abraham, but to the entrance of
Jacob and his family into Egypt; so also, the passage in
Genesis xv. 12-14, "Know of a surety that thy seed shall be
a stranger," &c.; and the "four hundred years" to be
about the period of their affliction in Egypt; which appears
to me consistent with Exod. i. 1-14, and Exod. xii. 41.
I do not think Abram could rightly be said to leave his
kindred and his father's house, if he waited until Terah's
death; but if Terah had become an idolater, there was
the more reason for Abraham leaving in Terah's lifetime.
In following the narrative of the birth and call of Abram, I
read in Gen. xi. 26-31 inclusive; then the first four verses
of the chap. xii.; and, lastly, the 32nd verse of the chap. xi.

1996 Peleg died . . . . . . . . . . . . . . . . . . . . 2167
1997 Nahor died . . . . . . . . . . . . . . . . . . . . 2166
2006 Noah died, 950 years old. Gen. ix. 28 . . . . . 2157
2023 Abram, when 75 years old (being called of God),
departed with his wife and household, and his nephew
Lot, and came into Canaan, and passed through to
the plain of Moreh. Gen. xii. 1—6.

2026 Reu died . . . . . . . . . . . . . . . . . . . . 2137
2033 Hagar, the Egyptian bond-woman, given to Abram
by her mistress Sarai, after Abram had dwelt ten years
in Canaan. Gen. xvi. 3.

2034 Ishmael born of Hagar when Abram was 86 years old.
Ishmael died 137 years old. Gen. xvi. 7—12 and
15, 16, and Gen. xxv. 17.

2047 The Lord made the covenant with Abram when he
was 99 years old, and enjoined circumcision. Isaac
promised. The names of Abram and Sarai changed.
Gen. xvii.

2048 Isaac born . . . . . . . . . . . . . . . . . . . . 2115
Lived 60 years and begat Jacob and Esau: died 180
<table>
<thead>
<tr>
<th>Years from Adam</th>
<th>Years before Christ</th>
</tr>
</thead>
<tbody>
<tr>
<td>2049 Serug died</td>
<td>2114</td>
</tr>
<tr>
<td></td>
<td>Sarah died at Hebron 127 years old, and was buried by Abraham in the cave of Machpelah. Gen. xxiii.</td>
</tr>
<tr>
<td>2083 Terah died</td>
<td>2080</td>
</tr>
<tr>
<td>2089 Isaac, when 40 years old, married Rebekah, daughter of Bethuel the Syrian and sister of Laban, Gen. xxv. 20</td>
<td></td>
</tr>
<tr>
<td>2096 Arphaxad died</td>
<td>2067</td>
</tr>
<tr>
<td>2108 Jacob and Esau born. Gen. xxv. 26.</td>
<td>2055</td>
</tr>
<tr>
<td></td>
<td>Jacob lived 90 years and begat Joseph of Rebekah. Gen. xli. 46; Gen. xlv. 19; and Gen. xlvii. 9—28. Jacob died 147 years old in Egypt, Gen. xlvii. 28. Esau was the father of Edom or the Edomites. Gen. xxxvi. 1—9.</td>
</tr>
<tr>
<td>2123 Abraham died, and was buried by his sons Isaac and Ishmael in the cave of Machpelah. Gen. xxiii.; Gen. xxv. 7—9; and Gen. l. 13.</td>
<td>2040</td>
</tr>
<tr>
<td>2126 Salah died</td>
<td>2037</td>
</tr>
<tr>
<td></td>
<td>Esau sold his birthright to Jacob for a mess of pottage. Gen. xxv. 29—34. Esau, when 40 years old, married Judith and Bathshemath, daughters of the Hittites, which was a grief to his parents. Gen xxvi. 35—45.</td>
</tr>
<tr>
<td>2148</td>
<td>2015</td>
</tr>
<tr>
<td>2158 Shem died</td>
<td>2005</td>
</tr>
<tr>
<td>2171 Ishmael died</td>
<td>1992</td>
</tr>
<tr>
<td>2183 Isaac on his death bed, being deceived by Jacob and Rebekah, pronounced the blessing on Jacob instead of Esau. Gen. xxvii. and Gen. xxviii. 1—5 and 10.</td>
<td>1980</td>
</tr>
<tr>
<td>2183 Jacob, advised by his mother, fled from home for fear of Esau, to Laban his mother’s brother, at Haran. Gen. xxvii. 42—46; Gen. xxviii. 1—5 and 10. and</td>
<td>1979</td>
</tr>
<tr>
<td>2184 Jacob, in his way to Haran, had the vision of the ladder whose top reached to heaven, and the angels of God ascending and descending upon it. Gen. xxviii. 11—22. Jacob arrived at the dwelling of Laban and agreed to serve him seven years for his daughter Rachel.</td>
<td>1976</td>
</tr>
<tr>
<td>2187 Eber died</td>
<td>1976</td>
</tr>
</tbody>
</table>
### IN THE STREAM OF TIME.

<table>
<thead>
<tr>
<th>Years from Adam</th>
<th>Years before Christ</th>
</tr>
</thead>
<tbody>
<tr>
<td>2191</td>
<td>1972</td>
</tr>
<tr>
<td>After Jacob had served Laban seven years for Rachel, Laban gave him Leah instead; and the cheat being detected, Laban caused Jacob to serve him seven years more for Rachel. Gen. xxix. 20—28.</td>
<td></td>
</tr>
<tr>
<td>2198</td>
<td>1965</td>
</tr>
<tr>
<td>Joseph, the first-born of Rachel and eleventh son of Jacob, born. Gen. xli. 46; Gen. xlvi. 6—11; and Gen. xlvii. 9 and 28.</td>
<td></td>
</tr>
<tr>
<td>At the end of the year, Jacob reminded Laban of the fulfilment of his term of service of fourteen years; but Laban persuaded him to remain, and Jacob fed Laban's flocks. Gen. xxx. 25—36.</td>
<td></td>
</tr>
<tr>
<td>2204</td>
<td>1959</td>
</tr>
<tr>
<td>After six years more had passed, Jacob left Laban to go to Canaan, and on his way the angels of God met him; and the night before he met with his brother Esau, the angel of God wrestled with him until break of day; and Jacob prevailing, his name was changed to Israel. Gen. xxxi. and xxxii. Jacob met his brother Esau, and Esau returned on his way to Seir, and Jacob journeyed to Succoth and came to Shechem. Gen. xxxiii.</td>
<td></td>
</tr>
<tr>
<td>2215</td>
<td>1948</td>
</tr>
<tr>
<td>Joseph, when seventeen years old, was sold into Egypt by his brethren. Gen. xxxvii. 2—28.</td>
<td></td>
</tr>
<tr>
<td>2228</td>
<td>1935</td>
</tr>
<tr>
<td>Isaac died</td>
<td>1935</td>
</tr>
<tr>
<td>2228</td>
<td>1935</td>
</tr>
<tr>
<td>Joseph interpreted Pharaoh's dream of the full and thin ears of corn, and of the fat and lean kine, when Joseph was 30 years old; and Pharaoh set him over all the land of Egypt. Gen. xli. 1—46.</td>
<td></td>
</tr>
<tr>
<td>2235</td>
<td>1928</td>
</tr>
<tr>
<td>The first year of the famine in and around Egypt, predicted by Joseph.</td>
<td></td>
</tr>
<tr>
<td>2238</td>
<td>1925</td>
</tr>
<tr>
<td>Israel, when 130 years old, went down from Beersheba into Egypt in the beginning of the third year of the famine, or in the tenth year after Joseph, his son, interpreted Pharaoh's dream.</td>
<td></td>
</tr>
</tbody>
</table>

It appears clear that two years of famine had been fulfilled, from the text, "for these two years hath the famine been;" and that Israel entered Egypt in the early part of the third year of the famine. Gen. xxv. 26; Gen. xlv. 6—11; Gen. xlvi. 6; and Gen. xlvii. 9—28.
Jacob died in Egypt 147 years old, and was embalmed and buried by order of his son Joseph. Gen. xlvi. 28. The Egyptians mourned for Jacob seventy days, and buried his remains in the field of Machpelah in Canaan. Gen. i. 1—13. Joseph returned to Egypt after burying his father, and forgave and comforted his brethren. Gen. i. 14—21.

Joseph died in Egypt 110 years old, and was embalmed. Before his death, Joseph took an oath of the children of Israel, saying: "GOD WILL SURELY VISIT YOU, AND YE SHALL CARRY UP MY BONES FROM HENCE." See years from Adam 2023, 2047, and 2668; also p. 12, years 2740 to 3104.

The children of Israel increased so greatly in Egypt, that the Egyptians feared lest they should rise and overcome them. And the king of Egypt, who "knew not Joseph," set task-masters over the Israelites to afflict them, and reduce them with grievous burdens. Exod. i. 7—22.

Aaron born. Exod. vii. 7, and Numb. xxxiii. 38, 39. Moses born. Exod. ii. 1, 2; Exod. vii. 7; Exod. xii. 40, 41; and Numb. xxvi, 59.

Moses drawn out of the water of the Nile, and adopted by Pharaoh's daughter. Exod. ii. 3—10.

Moses left Pharaoh's house, after killing an Egyptian, and went to Jethro the priest of Midian, and married his daughter Zipporah. Exod. ii. 15—21.

In the course of this year (probably the latter part), Moses being 80 years old and Aaron 83, both Moses and Aaron stood before Pharaoh at the command of God, and demanded that His people should leave Egypt to serve Him in the wilderness, which Pharaoh, in an impious manner, refused; whereupon God sent ten plagues upon the Egyptians, while Goshen (where Israel dwelt) was excepted. Exod. vi. 28—30; Exod. vii. 1—7; and Exod. vii. from ver. 8 to the end of Exod. x.
The Exodus from Egypt...

On the first institution and celebration of the Passover, when all the first-born of the Egyptians were slain by the tenth and last plague, Pharaoh arose at midnight, and called for Moses and Aaron, and commanded them in haste to depart with the children of Israel, and their flocks and herds; and they went out on the fifteenth day of the first month; “At the end of 430 years, on the same day.” Gen. xv. 13—15; Exod. vi. 2—9; year from Adam 2238, Exod. xii. 21—41; and Gal. iii. 17, 18.*

The Israelites journeyed from Rameses to Succoth, about 600,000 men, besides children; and a mixed multitude went with them, and very much cattle. Exod. xii. 37—39.† And Moses took with him the bones of Joseph. Exod. xiii. 19, and year from Adam 2308. The Israelites then journeyed from Succoth to Etham, and encamped there at the edge of the wilderness. And the Lord went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light. Exod. xiii. 20, 21; Numb. xxxiii. 6. And the Israelites encamped before Pihahiroth, between Migdol and the sea, over against Baal-zephon. Exod. xiv. 2; Numb. xxxiii. 8. Pharaoh having repented of letting the Israelites go, pursued after them with his hosts into the midst of the Red Sea, and was overwhelmed with them. Thus the Lord saved Israel that day out of the hand of the Egyptians, whom Israel saw dead upon the sea-shore. Exod. xiv. and Exod. xvi. 1—21. Quails sent, and the manna given in the wilderness. Exod. xv. 22—27, and Exod. xvi.

Moses commanded by God to preserve an omer of the manna. Exod. xvi. 32—36.

After Joshua had discomfited Amalek, the Israelites came to Sinai in the third month after leaving Egypt.

* Usher places the Exodus 1491 B.C. † Numb. xi. 21.
Exod. xix. 1, 2. The idolatry under the direction of Aaron. Exod. xxxii. The Law given by God through Moses, and the ten commandments written on two new tables like the first, which Moses had broken. The Tabernacle and its furniture prepared; also the holy garments. Exod. xxxv. to xl.

The Tabernacle reared in the first month of the second year after leaving Egypt. Exod. ix. 17; see also 2709 to 2740.

By command of the Lord, Moses sent forth the spies from the wilderness of Paran, and they returned after forty days, and brought of the fruit of the land: But all, except Caleb and Joshua reported evil, and the people murmured: And the Lord spake, saying, after the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, &c. Num. xiii.; Joshua xiv. 6, 7; and Num. xiv. 1—38.

In the first month of the fortieth year after leaving Egypt, the children of Israel came to the desert of Zin, and the people abode in Kadesh, and Miriam died there. Numb. xx. 1; Numb. xxxiii. 36, 37.

Moses and Aaron reminded by God that they were not to enter the promised land. And Moses did as the Lord commanded, and went up into Mount Hor in the sight of all the congregation, and stripped Aaron of his garments, and put them upon Eleazar his son: and Aaron died there in the top of the mount, and Israel mourned for Aaron thirty days. Numb. xx. 23—29, and Numb. xxxiii. 38.

Aaron died in the first day of the fifth month of the fortieth year from leaving Egypt, when he was 123 years old. Aaron was born in the year from Adam 2585; add his age (83 years) when he stood before Pharaoh, and 40 years more, and the result is 2708.

Moses, when he was 120 years old, did as the Lord commanded, and took Joshua and set him before
IN THE STREAM OF TIME.

2708 Eleazar the priest, and before all the congregation, and laid his hands upon him and gave him a charge. Numb. xxvii. 12—23; Deut. i. 3; Deut. iii. 23—29; Deut. xxxi. 1—8 and 30.

Moses' "Song" spoken in the ears of all the congregation; and in the same day the Lord commanded him to go up to Mount Abarim and die there, as Aaron died in Mount Hor. So Moses died there in the land of Moab, and the Lord buried him in a valley in the land of Moab: And Moses was 120 years old when he died, and in full vigour: And Israel mourned for him thirty days. Joshua succeeded him. Deut. xxxi. 30; Deut. xxxii. 1—47; Deut. xxxii. 48—52; Deut. xxxiv. 5—12.

END OF THE FIRST PERIOD.

SECOND PERIOD.

FROM THE DEATH OF MOSES TO THE ANOINTING OF DAVID IN JERUSALEM AS KING OF JUDAH.—396 YEARS.

2709 Israel crossed the Jordan (the same time of year as they left Egypt, Exod. xii. 2, 3, and 29—31, and 40, 41), and came into the promised land, being led by Joshua according to the command of the Lord, in the time of harvest, passing over on dry land, as they had before crossed the Red Sea. Twelve stones set up in the midst of Jordan, where they passed, and twelve stones set up in the plains of Jericho for memorials. This took place in the tenth day of the first month (Abib or Nisan). Joshua iii. and iv. See also Exod. xii. 3.

2709 Joshua made war a long time with all those kings: There was not a city that made peace with the children of Israel save the Hivites, the inhabitants of Gibeon. So Joshua took the whole land, according to all that the
Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war. Joshua xi. 15-23. And the whole congregation of the children of Israel assembled at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them. Joshua xviii. Then Joshua gathered all the tribes of Israel to Shechem, and rehearsed what the Lord had done, and warned them against departing from His commandments, and against idolatry. And Joshua the son of Nun died, 110 years old, and they buried him in the border of his inheritance in Timnath-serah, which is in Mount Ephraim, on the north side of the hill Gaash. Joshua xxiii. and xxiv., and Judges ii. 8, 9.

Note.—The spies were sent to search the promised land in the year 2670. Caleb was then 40 years old, and he was 85 years old when he had Hebron given to him for an inheritance, (see Joshua xiv. 6-15). And Joshua died at the age of 110 years. Though Joshua is supposed to have been older than Caleb, he may have lived to a greater age; perhaps 25 years after he had allotted Hebron to Caleb. Therefore, if we deduct 40, from 110 (the age of Joshua at his death), the remainder will be 70 years, to be added, to ascertain the year when Joshua died (2740).*

FROM THE DEATH OF JOSHUA TO THE COMMENCEMENT OF DAVID'S REIGN IN JERUSALEM, BEING CHIEFLY
THE TIME OF THE JUDGES.

And Israel served the Lord all the days of Joshua, and all the days of the elders who outlived Joshua: AND THE BONES OF JOSEPH WHICH THE CHILDREN OF ISRAEL BROUGHT UP OUT OF EGYPT, BURIED THEY IN SHECHEM, in the parcel of ground which Jacob bought of the sons of Hamor. And Eleazar

* See Acts xiii. 19, 20, and Barnes' note on that passage. From the division of Canaan, which I fix about the year 2714, to the anointing of Saul, in the year 3064, the interval is 350 instead of 450 years; but Moses from the Exodus, and Samuel to his death, acted as Judges; and if the original of Acts xiii. 19, 20, would allow them to be included in the period, the difference would be considerably reduced.
the son of Aaron died; and they buried him in the
hill that pertaineth to Phinehas his son, which was
given him in Mount Ephraim. Joshua xxiv. 31—33,
and Judges ii. 6, 7.

And also that generation were gathered unto their
fathers: and there arose another generation who knew
not the Lord, nor yet the works which he had done
for Israel. And the children of Israel did evil in the
sight of the Lord, and served Baalim: And they
forsook the Lord God of their fathers, who brought
them out of the land of Egypt, and followed other
gods, of the gods of the people who were round about
them, and bowed themselves unto them, and provoked
the Lord to anger. Nevertheless the Lord raised up
judges, who delivered them out of the hands of those
who spoiled them. And yet they would not hearken
unto their judges, but went a whoring after other
gods, and bowed themselves unto them.

Note.—In reckoning the period of time which elapsed
between the death of Joshua and the death of Samuel, we
must not take into account all the years that Israel served
their enemies and the time the land is said to have "had
rest," as well as the time of the judges' rule; for these do not
appear in the Book of Judges to be referred to as distinct and
separate periods altogether, but as running parallel with each
other. We are convinced of this by the text in 1 Kings vi. 1,
which states that it was 480 years from the Exode to the fourth
year of Solomon's reign, when the temple at Jerusalem was
commenced.

The Exode took place in the year . . . . 2668
Add 480

The Temple of Solomon's building was therefore
begun in the year . . . . 3148
Deduct the date of the year when Joshua died . . . . 2740

And there remain the years that elapsed from the death
of Joshua to the fourth year of Solomon's reign . . . 408
Deduct, further, four years of Solomon's reign and
forty years for the reign of David (see 1 Kings ii. 11,
and 1 Chron. xxix. 26—27.) . . . . 44

And we have the remainder of . . . . 364
years; which must be the period that elapsed from the death
of Joshua to the commencement of David's reign over Judah
in Hebron. 2 Sam. v. 1—5, and 1 Chron. xxix. 26, 27.
Samson succeeded Abdon, and judged Israel, in the days of the Philistines, 20 years, (Judges xv. 20, and xvi. 31). Eli, the priest, succeeded Samson, and judged Israel 40 years; and as Eli was 98 years old when he died, he must have lived 58 years before the death of Samson, and was 38 years old when Samson began to judge Israel, (1 Sam. iv. 18.) During the life-time of Eli Samuel was born in answer to the prayer of Hannah his mother the wife of Elkanah an Ephrathite; and, being dedicated by his mother, he ministered to the Lord before Eli the priest: and the Lord called Samuel when a child, and made known to him what He would do with the house of Eli; and the Lord revealed Himself again to Samuel in Shiloh, (1 Sam. i. to iii.) After the death of Eli, Samuel judged Israel all the days of his life, and went from year to year in circuit to Bethel, Gilgal, and Mizpeh; and his return was to Ramah, for there was his house; and there he judged Israel; and there he built an altar unto the Lord. 1 Sam. vii. 3—17.

When Samuel was old, the elders of Israel came to him in Ramah, and said, Make us a king to judge us like all the nations. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them; howbeit protest solemnly unto them, and shew them the manner of the king: who shall reign over them. 1 Sam. viii. Samuel was directed by God to anoint Saul, the son of Kish, of the tribe of Benjamin, king over Israel.

And Saul was shown to be the chosen of the Lord, as king, in Mizpeh. 1 Sam. ix. and x.

Saul being beset by the Philistines, offered the burnt offering himself instead of waiting for Samuel's arrival; and Samuel foretold his fall and the raising up of another in his stead. 1 Sam. xiii. 1—15.
Again the word of the Lord came to Saul by Samuel, utterly to destroy the Amalekites; but Saul suffered the people to destroy only the vile and refuse, and to fly upon the spoil: "And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine better than thou." And Samuel hewed Agag in pieces before the Lord in Gilgal. And Samuel went to Ramah, and Saul went up to his house to Gibeah of Saul. And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul; and the Lord repented that he had made Saul king over Israel. 1 Sam. xv.

David anointed by Samuel. 1 Sam. xvi. 1—13. The spirit of the Lord departed from Saul and an evil spirit troubled him. David taken from the sheepfold, to play on the harp before Saul, to drive away the evil spirit. 1 Sam. xvi. 14 to end. David killed Goliath, and was set over Saul's men of war. David and Jonathan made a covenant with each other. Saul's jealousy excited against David because the women had sung that Saul had slain his thousands, and David his ten thousands; and from that time Saul continued to persecute David and to seek his life. 1 Sam. xvii., xviii. Samuel died, and all Israel assembled and mourned for him, and buried him in his house at Ramah. 1 Sam. xxv. 1.

The Philistines again assembled their armies to fight with Israel; and Saul, being forsaken by God, consulted the witch of Endor, when he was again told that the Lord had rent the kingdom from him and given it to David, and that the Lord would deliver Israel, on the morrow, into the hands of the Philistines, and that he and his sons should be slain. 1 Sam. xxviii., xxix., and xxx. Saul and his sons slain, and the men of Israel fled before the Philistines, who came and dwelt in their cities. But the inhabitants of
EVENTS AS THEY OCCURRED

<table>
<thead>
<tr>
<th>Years from Adam</th>
<th>Years before Christ</th>
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<tbody>
<tr>
<td>2740</td>
<td>1423</td>
</tr>
<tr>
<td>Jabesh-Gilead rescued the bodies of Saul and his sons, and burned them, and took their bones, and buried them under a tree at Jabesh, and fasted seven days. 1 Sam. xxxi.</td>
<td>to</td>
</tr>
<tr>
<td>3104</td>
<td>1059</td>
</tr>
<tr>
<td>David made king over Judah when he was 30 years old. 2 Sam. ii. 4, and 2 Sam. v. 4.</td>
<td>1059</td>
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</tbody>
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END OF THE SECOND PERIOD.

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THIRD PERIOD.

FROM THE ANOINTING OF DAVID IN JEBUS, AS KING OVER JUDAH, TO THE DESTRUCTION OF SOLOMON'S TEMPLE AT JERUSALEM BY NEBUCHADNEZZAR, KING OF BABYLON; COMPRISING THE TIME OF THE KINGS OF JUDAH AND ISRAEL, AND BEING A PERIOD OF 473 YEARS.

3104 David made king over Judah . . . . . . . . 1059
Ish-bosheth, the son of Saul, made king over Israel when he was 40 years old. 2 Sam. ii. 8—10.
A long war between the house of Saul and that of David.
Ish-bosheth slain, and his head brought to David in Hebron; and David had it buried in the sepulchre of Abner in Hebron. 2 Sam. iii. 4.

3111 JUDAH AND ISRAEL UNITED IN ONE KINGDOM UNDER DAVID. “David was 30 years old when he began to reign, and he reigned forty years: In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.” 2 Sam. ii. 11, and 2 Sam. v. 1—5.
David took the stronghold of Zion, and brought the ark of the Lord into the city of David with rejoicing, after it had continued in the house of Obed-edom
three months, and set it in the midst of the tabernacle that David had pitched for it. 2 Sam. v. 6—25, and
2 Sam. vi. 1—15.

David purposed building a house for the Lord, and the word of the Lord came to him by Nathan the prophet approving the design. 2 Sam. vii.

David having sinned in the matter of Uriah, was reproved by the prophet Nathan, and convicted by the parable of the ewe lamb. "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin: thou shalt not die." But the child died. 2 Sam. xi. and xii. 1—23. See also Psalm li.

Solomon, the son of David and Bathsheba, born. 2 Sam. xii. 24, 25. Amnon, having enticed his sister Tamar, was killed by Absalom, who was banished on that account by David, but afterwards brought back through the mediation of Joab, and remained two full years in Jerusalem before seeing his father's face.

Then Absalom conspired against his father, and after four (not forty*) years, Absalom obtained leave of the king to go to Hebron, on pretence of performing a vow, but really for the purpose of establishing himself as king in Hebron. David hearing thereof fled; but Zadok and Abiathar returned with the Ark of God to the city. And David went up by the mount of Olives, and worshipped God, on his way, at the top of the mount. 2 Sam. xiii. 14—16; 2 Sam. xv. 7; Psalm xli. 9; see also Matthew xxvi. 30, 31; and Mark xiv. 26, 27.

Absalom then came to Jerusalem, and lay with his father's concubines on the house-top. Thus was ful-

* 2 Sam. xv. 7. This is believed to be a transcriber's error. See Annotated Paragraph Bible, of Religious Tract Society; and Josephus (Bradshaw's) Antiq. Lib. 7, Cap. 7; or Whiston's, Lib. 7, Cap. 8; also, 2 Sam. xiii. 33—39.
3111 filled the word of the Lord by Nathan, after David's sin with Bathsheba. 2 Sam. xvi. 15—23; xii. 10—12; and xviii. 14.

3144 The battle between David's men, and Absalom and the men of Israel; when Absalom and twenty thousand men were slain; and the king mourned for Absalom with great lamentation; but Joab, by threats and entreaties urged the king to come forth and comfort his servants; and the king returned, "and all the people of Judah conducted the king, and also half the people of Israel." 2 Sam. xviii., and xix. 1—40.

The men of Israel and the men of Judah quarrelled concerning the restoration of David; and the men of Israel left David and followed Sheba the son of Bichri, a Benjamite; but the men of Judah followed David. Joab and Abishai pursued after Sheba, and besieged him at Beth-maachah; and the people of the city cut off his head, and threw it out to Joab, and Joab returned to Jerusalem, to the king. 2 Sam. xx.

A famine of three years for Saul and his house, because he slew the Gibeonites. David gathered the bones of Saul and Jonathan, and of those who were hanged, and buried them in the sepulchre of Kish. And God was entreated for the land. 2 Sam. xxii. 1—14.

War again with the Philistines, when the giant-champions were slain. And David, being delivered from all his enemies, rejoiced in the Lord. 2 Sam. xxii. 15 to end, and chap. xxiii.; also Psalm xviii.

The anger of the Lord kindled by the sin of David in numbering the people; and seventy thousand men died. THIS WAS IN THE TIME OF THE PROPHET GAD. 1 Sam. xxiv.; also 1 Sam. xxii. 5.

David being old, and near death, Adonijah, with the assistance of Joab and Abiathar the priest, sought to be made king; but Zadok the priest, and Benaiah, and Nathan the prophet, and Shimei, and Rei, and the mighty men of David were not with Adonijah. And Nathan spake to Bathsheba, the mother of
Solomon to speak to the king for Solomon; and Nathan also came in unto the king; and informed him what had taken place. Then the king commanded, and Nathan, Zadok, Benaiah, and the Cherethites and Pelethites caused Solomon to ride on the king's mule, and brought him to Gihon. And Zadok the priest anointed Solomon: and they blew the trumpet; and all the people said, "God save king Solomon." And Solomon commanded Adonijah to go home to his house. 1 Kings i.

Having given Solomon a charge, and once more foretold the coming of the Messiah, David died, after a reign of forty years. 1 Kings ii. 1—11; 2 Sam. xxiii. 1—7; 1 Chron. xxix. 26, 27; and Psalms ii. lxxii. and cx.

Solomon on the throne of David, reigning king over Judah and Israel. 1 Kings ii. 12.

Adonijah's petition presented through the king's mother, but rejected; and Adonijah slain by order of the king: Abiathar thrust out from the priesthood, according to the word of the Lord concerning the house of Eli; and Joab and Shimei slain. The kingdom established in the hands of Solomon. 1 Kings ii. 24—46.

Solomon made affinity with Pharaoh king of Egypt, and took his daughter to wife. 1 Kings iii. 1—3.

The Lord appeared in Gibeon to Solomon in a dream by night; and he said, "Ask what I shall give thee:" and because Solomon asked for wisdom, the Lord gave him his request, and added both riches and honour, and renewed with Solomon the covenant he had made with David his father. 1 Kings iii. 4—15.

The wisdom of Solomon shown in deciding the cause of the harlots; and all Israel heard thereof, and feared the king, seeing that God was with him. 1 Kings iii. 16—28.

Solomon having become very great, and being settled in his kingdom, made preparations for building
the temple of the Lord at Jerusalem. 1 Kings, 4, 5; vi. 1—36; and vii. 13—51.

3148 In the fourth year of the reign of Solomon, and the four hundred and eightyeth year after the Exode, the foundation of the house of the Lord was laid, and in the eighth month of the eleventh year it was completed. Solomon also built his own house, which was finished in thirteen years; and he built the house of the forest of Lebanon. 1 Kings vi. 1, and 37, 38.

Note.—The foregoing periods to this date may be summed up as follows:—

From the Creation of Adam to the Deluge ... 1656
Arphaxad born after the flood ... 2
Arphaxad begat Salah at the age of ... 35
Salah begat Eber " ... 30
Eber begat Peleg " ... 34
Peleg begat Reu " ... 30
Reu begat Sereg " ... 32
Sereg begat Nahor " ... 30
Nahor begat Terah " ... 29
Terah begat Abram " ... 70
Abram begat Isaac " ... 100
Isaac begat Jacob " ... 60
Jacob went down into Egypt with his family, at the age of ... 130

The Israelites sojourned in Egypt ... 430

Date of the Exode ... 2668

From the Exode to the fourth year of Solomon's reign ... 480

The Temple at Jerusalem begun in the year ... 3148

See also year from Adam 3577.

3148 At the end of twenty years, when Solomon had built the house of the Lord, and his own house, he gave to Hiram, king of Tyre, twenty cities in the land of Galilee. And Pharaoh, having taken Gezer and burnt it, and killed the Canaanites who dwelt in it, gave the city for a present to his daughter, Solomon's wife. And Solomon built Gezer and Beth-horon the nether, and Ba-alath, and Tadmor in the wilderness. 1 Kings
ix. 10—19; also 1 Kings vi. 37, 38, and vii. 1; and 2 Chron. viii. 1.

Solomon also made a navy of ships in Ezion Geber, on the shore of the red sea in the land of Edom; and Hiram sent his servants with the servants of Solomon, and they brought gold from Ophir. 1 Kings ix. 25–28.

And Solomon loved many strange women, and turned from the Lord to worship idols. And the Lord was angry, and said, "I will surely rend the kingdom from thee, and will give it to thy servant." And the Lord stirred up against Solomon Hadad the Edomite, and Rezin the son of Eliadah, who dwelt at Damascus; and Jeroboam the son of Nebat, Solomon's servant, lifted up his hand against the king. The prophet Ahijah, having met him alone, took his new garment and rent it into twelve pieces, and gave ten pieces to Jeroboam, saying, "Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel." 1 Kings xi. 1—32.

Solomon died, after a reign of forty years. 1 Kings xi. 42, 43.

THE KINGDOM DIVIDED.

Rehoboam, son of Solomon by Naamah the Ammonitess, reigned over Judah (according to the prophecy of Ahijah) when he was forty years old; and reigned seventeen years. 1 Kings xi. 29—33; xii. 1—17; and xiv. 21.

Jeroboam, the son of Nebat, made king over the ten tribes of Israel (according to the prophecy of Ahijah), and he set up golden calves in Bethel. 1 Kings xi. 29—33; xii. 20; and 2 Kings xii. 26—30.

In the fifth year of Jeroboam, Shishak, king of...
<table>
<thead>
<tr>
<th>Years from Adam</th>
<th>Years before Christ</th>
</tr>
</thead>
<tbody>
<tr>
<td>3180 Egypt, came up against Jerusalem, and took all the treasures, and all the shields of gold which Solomon had made.</td>
<td>974</td>
</tr>
<tr>
<td>3201 Rehoboam died, after reigning seventeen years in Jerusalem, at the age of fifty-eight. 1 Kings xiv. 21 and 32; and xv. 1. Abijam, the son of Rehoboam, reigned over Judah, in Jerusalem, in the eighteenth year of Jeroboam.</td>
<td>962</td>
</tr>
<tr>
<td>3204 Abijam died, after a reign of three years. 1 Kings xv. 1—3. Asa, the son of Abijam, reigned in Jerusalem over Judah, in the twentieth year of Jeroboam. 1 Kings xv. 8. And there was war between Asa, and Baasha king of Israel, all their days. 1 Kings xv. 16, 17. Jeroboam died, after a reign of twenty-two years. 1 Kings xiv. 19, 20. Nadab, the son of Jeroboam, began to reign over Israel in the second year of Asa king of Judah, and reigned two years; and Baasha the son of Ahijah, of the house of Issachar, conspired against him, and slew him, in the third year of Asa. 1 Kings xv. 25, 26.</td>
<td>959</td>
</tr>
<tr>
<td>3207 Baasha, the son of Ahijah, began to reign over all Israel in Tirzah, in the third year of Asa king of Judah. 1 Kings xv. 33, 34. Baasha died after a reign of twenty-four years, and was buried in Tirzah. 1 Kings xvi. 5, 6. Elah, the son of Baasha, began to reign over Israel in Tirzah in the twenty-sixth year of Asa king of Judah. 1 Kings xvi. 8. Elah was killed by his servant Zimri, who reigned over Israel seven days. 1 Kings xvi. 10—18. After the death of Zimri, Israel was divided into two parts, one half followed Omri and the other Tibni; but Omri prevailed, and Tibni died at the end of four years from the death of Elah. Omri, captain of Elah's host, began to reign in the</td>
<td>957</td>
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</table>
twenty-seventh year of Asa, and reigned twelve years, of which he reigned six years in Tirzah. 1 Kings xvi. 15, 21—23, and 29.

3242 Omri died, after reigning twelve years. 1 Kings xvi. 28, 29.

Ahab succeeded Omri in the thirty-eighth year of Asa. 1 Kings xvi. 29.

3245 (end) Asa died, after a reign of forty-one years. 1 Kings xv. 9, 10.

3246 Jehoshaphat succeeded Asa in the fourth year of Ahab king of Israel, when he was thirty-five years old. 1 Kings xxii. 41, 42.

3246 After many calamities resulting from the idolatry of Israel, and the sins of Ahab and Jezebel, the Prophet Elijah was sent to Ahab; and he summoned the king and the prophets of Baal to mount Carmel. The trial of the false prophets, and their failure; the acceptance by God of Elijah’s offering; the verdict of the people who witnessed the trial; and the slaughter of the prophets of Baal at the brook Kishon. The rain came, according to the prophecy of Elijah, and he fled to Horeb, having heard that Jezebel sought his life. 1 Kings xviii. and xix. 1—8.

3264 Ahab died in battle with the Assyrians after reigning twenty-two years in Samaria. 1 Kings xvi. 29, and xxii. 40.

Ahaziah, son of Ahab, began to reign over Israel in Samaria in the seventeenth year of Jehoshaphat, and reigned two years. 1 Kings xxii. 51.

Jehoram commenced reigning with his father Jehoshaphat over Judah, seven years before Jehoshaphat died. (See Jehoram, or Joram, son of Ahab, below.)

3266 Ahaziah died by a fall through the lattice of his window. 2 Kings i. 1, 2.

Jehoram, or Joram, son of Ahab, began to reign over
Israel in the second year of Jehoram the son of Jehoshaphat, i.e. in the second year that Jehoram was "pro rex." 2 Kings i. 17; 2 Chron. xx. 3, & xxi. 1—5; 2 Kings viii. 15.

3271 Jehoshaphat king of Judah died after a reign of twenty-five years in Jerusalem, at the age of sixty, having reigned with his son seven years. 1 Kings xxii. 42; 2 Chron. xx. 31, and xxi. 1—5.

Edom and Libnah revolted against Judah, and made a king over them. 2 Kings viii. 20—22.

3271 Jehoram succeeded Jehoshaphat as king of Judah, in the fifth year of Joram or Jehoram the son of Ahab. 2 Kings viii. 16.

3276 Elisha the prophet commanded one of the 'sons of the prophets' to go to Ramoth Gilead and anoint Jehu king of Israel. And Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. 2 Kings ix. 1—14.

3278 Jehoram the son of Jehoshaphat died, after a reign of eight years in Jerusalem. 2 Kings viii. 16, 17; 2 Chron. xxi. 1—5.

3278 Jehoram, or Joram, the son of Ahab died after a reign of twelve years by the hand of Jehu, and was thrown into the possession of Naboth the Jezreelite. 2 Kings ix. 17—25.

Jezebel also was killed; being thrown from a window of the palace at Jezreel and eaten by dogs. 2 Kings ix. 30—37.

3278 Ahaziah began to reign alone (having reigned as viceroy to his father) in the twelfth year of Joram the son of Ahab, when he (Ahaziah) was forty-two years old, and reigned one year; and his mother's name was Athaliah, daughter of Omri king of Israel. 2 Kings ix. 29.

He went to war with Joram against Hazael king of Assyria. 2 Kings viii. 25—27.
3278  Ahaziah died by the hands of the servants of Jehu at Megiddo. 2 Kings ix. 25—28.
     Athaliah the mother of Ahaziah began to reign over Judah, and killed all the king’s sons except Joash, or Jehoash, (who was hid with his nurse in the bed-chamber of Jehosheba, the daughter of king Joram, sister of Ahaziah, and was with her in the house of the Lord six years.) 2 Kings xi. 1—3.

3278  Jehu began to reign over Israel. 2 Kings xii. 1.

3285  Athaliah the mother of Ahaziah was slain by command of Jehoida the high priest, who crowned and anointed Jehoash king of Judah in the temple, when he was seven years old, and destroyed the house and altars of Baal. This took place in the seventh year of Jehu. 2 Kings xi. and xii. 1; also 2 Chron. xxiv. 1.

3306  Jehu died after a reign of twenty-eight years. 2 Kings x. 35, 36.

3308  Jehoahaz, son of Jehu, began to reign alone in the twenty-third year of Jehoash, or Joash, king of Judah, having been anointed in the twentieth year of Joash. 2 Kings xiii. 1.

(Anointed three years before his reign commenced.)

Jehoïada the high priest collected money in the temple, and caused the temple to be repaired after the twenty-third year of Jehoash. 2 Kings xii. 6.
Jehoïada the high priest died, 130 years old, and Zechariah succeeded him. 2 Chron. xxiv. 15.

3322  Jehoahaz died after a reign of seventeen years (from his anointing), and was buried in Samaria. 2 Kings xiii. 1 and 9.

Jehoash, son of Jehoahaz, began to reign over Israel in Samaria in the thirty-seventh year of Joash king of Judah. 2 Kings xiii. 10.

3324  Jehoash or Joash king of Judah was slain by his servants in the house of Millo, after a reign of forty
Events as They Occurred

<table>
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<th>Years from Adam</th>
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years in Jerusalem, when he was forty-seven years old, 2 Kings xi. 1, and 17—21; also 2 Chron. xxiv. 1.

Amaziah, son of Joash, or Jehoash, began to reign in Jerusalem when he was twenty-five years old, in the second year of Joash or Jehoash king of Israel, and reigned twenty-nine years. 2 Kings xiv. 1, and 2 Chron. xxv. 1.

Amaziah was defeated in battle by Jehoash. 2 Kings xiv. 7—15.

3325 Jeroboam began to reign over Israel as regent with his father Jehoash, at the commencement of the Syrian wars. (See Uzziah, and marginal note in Oxford Bible, and references before and after.)

Hosea commenced his Prophecies. Hos. i. 1.

3338 Jehoash or Joash king of Israel (son of Jehoahaz) died, after a reign of sixteen years. 2 Kings xiii. 10.

3339 Jeroboam, son of Jehoash, began to reign alone in Israel in the fifteenth year of Amaziah king of Judah, and reigned forty-one years. 2 Kings xiv. 23.

The prophet Elisha died.

3352 Amaziah king of Judah died, after a reign of twenty-nine years; having lived fifteen years after the death of Jehoash son of Jehoahaz. 2 Kings xiv. 2—17. (This must be the end of the year 3352: see Uzziah.)

3352 Uzziah, or Azariah, son of Amaziah, began to reign over Judah when he was sixteen years of age, in the twenty-seventh year of Jeroboam king of Israel, (from his partnership with his father in the kingdom) and reigned fifty-two years in Jerusalem. 2 Kings xiv. 21, and xv. 1.

3380 Jeroboam king of Israel died, after a reign of forty-one years in Samaria. 2 Kings xiv. 23.

3390 After an inter-regnum of ten years 773

Zachariah, son of Jereboam, began to reign over Israel in Samaria in the thirty-eighth year of Uzziah king
IN THE STREAM OF TIME.

Years from Adam.

3390 of Judah, and reigned six months only. 2 Kings xiv. 23, and xv. 8.

3391 Shallum, son of Jabesh, conspired against Zachariah and slew him, and reigned in his stead a full month in Samaria, in the thirty-ninth year of Uzziah king of Judah. 2 Kings xv. 10—13.

Menachem, son of Gadi, went up from Tirzah and slew Shallum in Samaria, and reigned in his stead; he began to reign in the thirty-ninth year of Uzziah king of Judah, and reigned ten years in Samaria. (See below.)

3402 Menahem died after a reign of ten years, in the fiftieth year of Uzziah. 2 Kings xv. 22, 23.

Pekahiah, son of Menahem, succeeded his father in the fiftieth year of Uzziah king of Judah, and reigned two years over Israel in Samaria. 2 Kings xv. 23.

3404 Pekahiah died by the hand of Pekah;

Pekah, son of Remaliah, captain of Pekahiah’s host, having conspired against the king and killed him in the palace of Samaria, with Argob and Arieh, in the fifty-second year of Uzziah king of Judah, he succeeded Pekahiah, and reigned in his stead twenty years in Samaria. 2 Kings xv. 25—27.

Uzziah, or Azariah, died, sixty-eight years old, (a leper, for assuming the priest’s office,) after a reign of fifty-two years. 2 Kings xvi. 1, 2; and 2 Chron. xxvi. 1—3.

THE PROPHECIES OF ISAIAH COMMENCED in the time of Uzziah king of Judah. Isaiah xi.

The vision of Isaiah the prophet, “in the year that king Uzziah died.” Isaiah vi. 1—13.

Jotham, son of Uzziah, began to reign over Judah when he was twenty-five years old, and he reigned sixteen years in Jerusalem. 2 Chron. xvii. 8.

3412 ROME FOUNDED. See year 3629; observations on Daniel’s prophecy of the seventy weeks.

3420 Jotham king of Judah died, after a reign of sixteen years. 2 Kings xv. 2.
At this time the Lord began to send against
Judah, Rezin the king of Assyria and Pekah the
son of Remaliah. 2 Chron. xv. 37.

MICAH PROPHESIED in the days of Jotham,
Ahaz, and Hezekiah, concerning Judah and Israel.
Micah i. 1, and Jer. xxvi. 18.

3421 Ahaz began to reign over Judah when he was twenty
years old, in the seventeenth year of Pekah king of
Israel, and reigned sixteen years in Jerusalem.
2 Kings xvi. 1, 2.

"Then Rezin king of Syria, and Pekah son of
Remaliah, king of Israel, came up to Jerusalem to
war; and they besieged Ahaz, but could not over-
come him," &c. 2 Kings xvi. 5—9.
Then the Lord sent the prophet Isaiah to king
Ahaz, to encourage him and to promise deliverance.
Isaiah vii. 1—9.


The Messiah again foretold by the prophet Isaiah;
also the restoration of the Jews.

Pekah died by the hand of Hosea the son of
Ela, who reigned in his stead, in the twentieth year
(from the commencement) of Jotham's reign.
2 Kings xv. 30; also, xviii. 1; (the third and fourth
of Ahaz.)

Shalmanezer king of Assyria took Samaria in the
ninth year of Hoshea, which was the twelfth year
of Ahaz king of Judah; and carried Israel away
captive into Assyria, and placed them in Halah,
and in Habor by the river Gozan, and in the cities
of the Medes. 2 Kings xvii. 1—6.

THE END OF THE KINGDOM OF ISRAEL.
3437 Ahaz king of Judah died, after a reign of sixteen years. 2 Kings xvi. 1, 2.
   In this year the prophet Isaiah foretold the destruction of Babylon and the restoration of the Jews. Isaiah xiii. and xiv.; also, xiv. 28, and years 3628 and 3630.
   Hezekiah began to reign in the room of his father Ahaz, at the age of twenty-five years, and reigned twenty-nine years in Jerusalem: And the Lord was with Hezekiah; and he rebelled against the king of Assyria, and served him not; and smote the Philistines as far as Gaza, and the borders thereof. 2 Kings xviii. 1—8, and 2 Chron. xxix. 1.
   The conquest of Egypt, the destruction of Moab, of Petra, Damascus, and of Ethiopia foretold by the prophet Isaiah. Isaiah xix. and xx.
   The prophecies by Isaiah concerning the "Desert of the Sea," concerning Idumea (or Edom) the "valley of vision," concerning Tyre, &c. Isaiah xi. to xxiii.
   The destruction of Edom again foretold by Isaiah. Isaiah xxxiv.

3451 Sennacherib king of Assyria came up against all the fenced cities of Judah in the fourteenth year of Hezekiah, and took them. "At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria." 2 Kings xviii. 13—16.

3451 And Sennacherib sent Tartan and Rabsaris and to Rabshakeh from Lachish with a great host against Jerusalem: And Rabshakeh defied Hezekiah and the Lord: And when Hezekiah heard thereof he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord, and prayed unto the Lord: And the prophet Isaiah was sent to say that the king of Assyria should not shoot an arrow there, but return by the way he came. And it came to pass
in the night that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred four score and five thousand: and Sennacherib departed and returned and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead. 2 Kings xviii. 17—37, and xix.; also, Isaiah xxxvi. and xxxvii.

"In those days was Hezekiah sick unto death." And the prophet Isaiah was sent to him with a message from the Lord, to set his house in order, and prepare for death: And the king prayed unto the Lord, and the Lord promised to add to his life fifteen years; and gave him the sign that the shadow on the dial of Ahaz should go backwards ten degrees. 2 Kings xx. 1—11.

Berodach-baladan king of Babylon hearing of Hezekiah's recovery, sent him letters and a present; and Hezekiah hearkened to the messengers of the king of Babylon, and shewed them all his treasures. And the prophet Isaiah came to him, and said, "Behold, the days come, that all that is in thine house, and that which thy fathers have laid in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord." &c. And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead. 2 Kings xx. 12—17; and Isaiah xxxix.

The promulgation of the Gospel, the preaching of John the Baptist, and the Apostles, and the Redeemer's kingdom generally foretold by Isaiah. Isaiah xl. to xlv.

The prophecies of Hosea closed during Hezekiah's reign. Hosea i. 1.
3466 Manasseh, son of Hezekiah, began to reign in the twelfth year of his age, and reigned fifty-five years in Jerusalem. And Manasseh did evil in the sight of the Lord. And the Lord spake by his servants the prophets, saying, "Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish," &c: 2 Kings xxi. 1—17.

3521 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza. 2 Kings xxi. 2—18.

Amon, the son of Manasseh, began to reign when he was twenty-two years old, and reigned two years in Jerusalem. And he did evil in the sight of the Lord. And the servants of Amon conspired against him, and slew the king in his own house. But the people of the land slew all those who had conspired against king Amon. 2 Kings xxi. 24.

3523 Josiah, the son of Amon, began to reign when he was eight years old, and reigned thirty-one years in Jerusalem; and he did right in the sight of the Lord. 2 Kings xxii. 1, 2.

3536 THE PROPHECIES OF JEREMIAH commenced in the thirteenth year of the reign of Josiah. Jeremiah i.

ZEPHANIAH also prophesied of the captivity, in the days of Josiah. Zeph. i. 1.

3541 Josiah, in the eighteenth year of his reign, sent to Hilkiah the high-priest, to sum up the silver, and deliver it to the workmen to repair the breaches of the house of the Lord. And Hilkiah found the book of the law in the house of the Lord; and Shaphan, the scribe, read it before the king: and when he heard the words of the book, he rent his clothes, and commanded enquiry to be made of the Lord; and they went to Huldah the prophetess, who dwelt in the
suburbs, and she replied that the Lord would bring all the evil written in the book upon the place and people, because they had forsaken the Lord, and followed idols. In the days of Josiah, Pharaoh-Nechoh, king of Egypt, went up against the king of Assyria, to the river Euphrates; and king Josiah went against him, and was slain at Megiddo; and his servants carried him in a chariot, dead, from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre, after a reign of thirty-one years. 2 Kings xxii. 1; and 2 Kings xxiii. 24—30.

And the people of the land took Jehoahaz, the son of Josiah, and anointed him, and made him king in his father’s stead. He was twenty-three years old when he began to reign, and reigned three months in Jerusalem. And Pharaoh-Nechoch put him in bonds at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of a hundred talents of silver and a talent of gold. 2 Kings xxiii. 31—33.

And Pharaoh-Nechoch made Eliakim, the son of Josiah, king in the room of Josiah, and changed his name to Jehoiakim; and took Jehoahaz away; and he came to Egypt, and died there. Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. And he did evil in the sight of the Lord. 2 Kings xxiii. 34—37.

In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years; then he turned and rebelled against him. And the Lord sent against Jehoiakim bands of the Chaldees, of the Syrians, of the Moabites, and of the children of Ammon, according to the word of the Lord by his servants the prophets.

Nebuchadnezzar besieged Jerusalem in the third year of Jehoiakim: and the Lord gave the king into his
3558 hand, with part of the vessels of the house of God, which he carried into the land of Shinar, to the house of his god; and he brought the vessels into the treasure-house of his god.*

DANIEL, Hananiah, Mishael, and Azariah were selected from among the captives: "AND DANIEL CONTINUED EVEN UNTO THE FIRST YEAR OF KING CYRUS." 2 Kings xxiv. 1, 2; and Daniel i.

3558 The duration of the seventy years' captivity foretold by Jeremiah in the fourth year of Jehoiakim, which was the first year of Nebuchadnezzar: "And the whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years. And it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations," &c. Jer. xxv. 1—15; and Dan. ix. 2. See also year 3629.

3559 The dream of Nebuchadnezzar, which he had in the second year of his reign, concerning the great image, interpreted by Daniel. Dan. iii. See also Sir I. Newton on Daniel.

3559 Jehoiakim died, after a reign of eleven years. 2 Kings xxiv. 1—6.

3560 Jehoiachin, the son of Jehoiakim, began to reign when he was eighteen years old, and he reigned in Jerusalem three months. "And he did that which was evil in the sight of the Lord, according to all that his father had done." 2 Kings xxiv. 8, 9.

3560 Then Nebuchadnezzar, in the eighth year of his reign, came up against Jerusalem, and besieged it when Jehoiachin had reigned but three months; and Nebuchadnezzar took with him ten thousand captives to Babylon, including the king Jehoiachin, and his mother, and the princes, and the mighty men of

* This was the commencement of the seventy years' captivity.
3566 valour, seven thousand; and all the treasures of the
house of the Lord also. 2 Kings xxiv. 10—16; and
Micah v. 5, 6.
This was the second captivity. See year 3558.
And the king of Babylon made Mattaniah king,
instead of Jehoiachin (who was the nephew of Matta-
niah), and changed his name to . . . . . .
3566 Zedekiah. And Zedekiah was twenty-one years old when
he began to reign, and he reigned eleven years in
Jerusalem. And he did that which was evil in the
sight of the Lord; and he rebelled against the king of
Babylon. 2 Kings xxiv. 17—20.
Nebuchadnezzar having declared war against Zede-
kiah, Zedekiah sent to the prophet Jeremiah for
counsel: And the Lord replied that they should not
succeed in resisting the Chaldeans, but Jerusalem
should be destroyed, and those only who were taken
captive should be saved alive. Jer. xxi. 1—14.
3570 The false prophecy of Hananiah, in the fourth year
of Zedekiah: And Hananiah died according to the
prophecy of Jeremiah. And Jeremiah sent a letter
from Jerusalem to the captives in Babylon, urging
them to seek the peace of the city of their captivity,
and to settle themselves for the seventy years; and
promising them release at the end of that period.
Shemaiah reproved for rebellion and misleading the
The final return of Israel and the restoration of
See also Mr. Wilson’s works, “Our Israelitish Origin,”
and “The Book of Inheritance.”
3571 THE VISION OF THE PROPHET EZEKIEL, when he
was by the river Chebar, in the thirtieth year of the
prosperity of Babylon, which was the fifth year of
Jehoiachin’s captivity. Ezek. i. and ii.
The sign of the siege, and 390 and 40 days for 390
years and 40 years. Ezek. iv. 1—8.
Ezekiel's vision of the chambers of imagery, in the sixth year of Jehoiachin's captivity. Ezek. viii.

The further warning from God, by Ezekiel, in the seventh year of Jehoiachin's captivity. Ezekiel xx. 1—8.

The prophet Ezekiel instructed by God, in the ninth year of the captivity of Jehoiachin, to record the day when the king of Babylon set himself against Jerusalem. Ezek. xxiv. 1.

The siege of Jerusalem commenced by Nebuchadnezzar in the ninth year of Zedekiah; and the siege lasted until the eleventh year of Zedekiah, when the king was taken; and, after his sons were slain before his eyes, his own eyes were put out. And Nebuzaradan came up in the fifth month of the nineteenth year of Nebuchadnezzar (3577), and burnt the house of the Lord, and all the chief houses of the city with fire, and brake down the wall of the city; and he took away the remnant of the people captive, leaving only the poor of the land to be vine-dressers and husbandmen. Jer. lii. 1—4; 2 Kings xxv. 1—30; 2 Chron. xxxvi. 19—23; and Jer. xxxix.

And Jeremiah was in the court of the prison when Jerusalem was taken. Jer. xxxvii. 11—21; and xxxviii. 28.

Gedaliah was made governor over those who remained in Jerusalem; but Gedaliah being slain soon after, the people who were with him fled to Egypt, notwithstanding they were warned not to do so. 2 Kings xxv. 23—30. See also Josephus Antiq. 20, cap. 8.

END OF THE THIRD PERIOD.
FOURTH PERIOD.

FROM THE DESTRUCTION OF THE TEMPLE BUILT BY SOLOMON, AND OF THE CITY OF JERUSALEM, BY NEBUCHADNEZZAR IN THE YEAR 3577, TO THE YEAR 1 BEFORE THE ADVENT OF OUR LORD (THE COMMENCEMENT OF THE NEW TESTAMENT HISTORY) IN THE YEAR 4162, AND BEING 585 YEARS.

3577 Nebuchadnezzar king of Babylon destroyed Jerusalem in the eleventh year of king Zedekiah, by Nebuzar-adan his chief captain, nineteen years after the commencement of the seventy years' captivity, which took place in the year 3558, and which was the first year of Nebuchadnezzar. 2 Kings xxiv. and xxv.; 2 Chron. xxxvi. 11—21; Ezek. xxxiii. 21; Jer. li. 56—64; and lii. 1—7.

Note.—Josephus makes it 3535½ years from the creation (of Adam) to this period, being only 41½ years less than this calculation: but he differs much more with respect to other periods. Bradshaw's Josephus, Antiq. 10, cap. 8.

Ezekiel's prophecy concerning Tyre in the eleventh year; and concerning Egypt in the same year, and in the twelfth year. Ezek. xxvi. 1—7; xxxi. 1—8 and 11; and xxxii.

Sundry prophecies by Ezekiel concerning mount Seir, the restoration of Israel, the destruction of Gog, &c. Ezek. xxxiii. to xxxix. inclusive.

3691 Ezekiel's vision in the beginning of the twenty-fifth year, when he received a description of the temple, of the division of the land, of the waters that issued from the threshold of the house of the Lord, and of the portions of the twelve tribes. Ezek. xl. to xlviii. inclusive.

3593 Ezekiel's prophecy in the twenty-seventh year, concerning Egypt, that it should be given to Nebuchadnezzar.

The date of this prophecy is the thirty-fifth year of Nebuchadnezzar; and soon after, or 569 years B.C., Egypt was over-run by Nebuchadnezzar and his hosts, and an immense quantity of moveable treasure carried off; and about 44 years
afterwards it fell a prey to the conquering hordes under Cyrus, and remained from that time a distant colony of Persia, until Persia was conquered by Alexander the Great.

3603

In the thirty-seventh year of the captivity of Jehoiachin, Evil-merodach, king of Babylon, brought Jehoiachin out of prison, and spake kindly to him and changed his prison garments, and gave him a portion for his diet daily until the day of his death. 2 Kings xxv. 25—28; and Jer. lii. 31—34.

Jehoiachin was taken captive during the year 3566, which was the eighth year of Nebuchadnezzar; the thirty-seventh year of Jehoiachin's captivity would therefore fall in the year 3603; which appears, by Jer. lii. 31, to be the first year of Evil-merodach, the son and successor of Nebuchadnezzar.

Nebuchadnezzar reigned about forty-five years; deduct, therefore, one year from that number to allow for the period that elapsed between the first month of his reign and the commencement of the seventy years' captivity (or the year 3558), and there will remain 44 years for the reign of Nebuchadnezzar, leaving 26 years to be added to make up the remainder of the seventy years captivity in Babylon, which includes the reigns of Evil-merodach, Neriglissar, Laborsarehod, and Belshazzar; the last of whom was slain the same night of the feast when Daniel interpreted the handwriting on the wall, and Cyrus took Babylon, and gave the kingdom into the charge of Darius the Mede. The next year is called the first of Cyrus, because it was the first year of his reign over Babylon; but it was about the twenty-first year of his reign over the Medes and Persians, after the conquest of his grandfather Astyages the Mede, and supposed to be the father of "Darius the Mede," and who received the kingdom of Babylon from his nephew Cyrus: that also was the year when Cyrus issued his decree for the re-building of the Temple at Jerusalem, and when the predicted punishment of Babylon commenced. 2 Chron. xxxvi. 21—23; Jer. xxv. 12; and Dan. ix. 1.

3603


3628

The visions of Daniel, at Shushan, in the third year of Belshazzar. Dan. viii. (see also Dan. i., and year from Adam 3558.)
Belshazzar's feast at Babylon: the hand-writing on the wall, and the interpretation by Daniel: and in the same night Belshazzar was slain. And Darius the Mede took the kingdom. Dan. v.

It is important to bear in mind that "Darius the Mede" took the kingdom of Babylon at the age of sixty-two years, after Belshazzar was slain in the capture of Babylon by Cyrus (Dan. v. 31. and Micah v. 6.); and that he must not be confounded with Darius the son of Hystaspes, who succeeded Cambyses the son of Cyrus, (after the nine months' reign of the Magus Smerdis.) Herodotus relates clearly that Darius the son of Hystaspes, was only about twenty-one years old after the conquest of Babylon, and at the same time Cyrus had started for the war against Tomyris, queen of the Massagetæ, shortly before his death (Cary's Translation of Herodotus, Clío 1, 209 and 210.) Therefore Darius "the Mede," or Darius "the son of Ahasuerus," who was sixty-two years old when Cyrus took Babylon, is proved to have been he who received the kingdom of Babylon, and was the uncle of Cyrus, and son of Astyages the grandfather of Cyrus. Jehoiachin was fifty-five years old in the first year of Evil-merodach, for he was taken captive in the eighteenth year of his age; and as Daniel was taken captive eight years earlier, he must have been somewhere about ninety years of age when he died; being a youth when taken captive in the year 3558, and living beyond the taking of Babylon by Cyrus. The account of the taking of the city by Cyrus as given by Herodotus is very interesting. Cary's Herod., Clío 1, 190 and 191.

Daniel appointed by Darius as chief of the presidents over the hundred and twenty princes, who conspired against him; but their conspiracy was overruled by God to their own confusion and destruction, Daniel being saved from the lions. Dan. vi.

The decree of Cyrus for the return of the captives to Jerusalem, and for the re-building of the Temple, when about fifty thousand returned from Babylon to Jerusalem headed by Zerubbabel, and Nehemiah went with them. Ezra i. and ii. But Ezra went seventy-nine years afterwards, or the seventh year of Artaxerxes Longimanus.
On arriving at Jerusalem the returned captives made immediate preparations for re-building the Temple. Ezra iii. 1—7.

Daniel’s vision of the seventy weeks of years, in the first year of Darius. Dan. ix.

It must have been shortly before his death, that this wonderful revelation was made by the Almighty to the prophet Daniel, whose predictions (together with those of St. John in the Apocalypse) confirm those of preceding prophets, and point to the end of time. Sir Isaac Newton, in his work on the prophecies of Daniel, has done much towards explaining the book. Newton on Daniel, edit. by P. Borthwick, Esq., London, 1831.

I think the best authorities agree that Cyrus took Babylon in the twenty-first year of his reign over the Medes and Persians, and that he began to reign in the 55th Olympiad, in the 195th year of Rome,* and 18th of Tullus Hostilius; and Herodotus states also that when Cyrus was killed in the battle with Queen Tomyris, he had reigned twenty-nine years; this revelation was therefore made to Daniel seventy-nine years before Ezra and his company went up to Jerusalem by the decree of Artaxerxes Longimanus, to “restore and re-build Jerusalem” (in the year 3707–8), in the seventh year of his reign: the seventy weeks, or 490 years, are not therefore, to be reckoned from the decree of Cyrus in the year 3629, but from the seventh year of Artaxerxes Longimanus, or 3707, and ending with the crucifixion of our Lord in the year 4197; while the threescore and two weeks must be reckoned from the twenty-eighth year of Artaxerxes Longimanus, or 3729, which brings us down to the year 4163, which I reckon to be the date of the birth our Lord. Dan. ix. 24, 25. See also Sir I. Newton on Daniel, cap. 10. The seven weeks or forty-nine years in Dan. ix. 25, appear (according to Sir I. Newton) to refer to the second coming of

* Rome founded in year from Adam . . . . . 3412
Cyrus began to reign over the Medes and Persians in the year of Rome . . . . . . . . . . . 195
Babylon taken in the year of his reign . . . . . 21
(or 21 years after, or year of Rome 216) 3628

The following year was the first of Darius.
Christ, as he is there spoken of as "Messiah the Prince;" and the threescore and two weeks (Dan. ix. 25, 26), or four hundred and thirty-four years, being reckoned from the year 3729, make the date of the birth of our Lord 4163; and agrees with the statement in verse 26 of Dan. ix., that after sixty-two weeks, or 434 years, Messiah should be cut off; and also with the statement in verse 27, that in the midst of the week He should cause the sacrifice and oblation to cease, which he did at his crucifixion.

The twenty-first year of Cyrus was the end of the seventy years' captivity in Babylon . . . . 3628
Add the remainder of the reign of Cyrus . . . . 8
The reign of Cambyses and the Magus Smerdis . 8
The reign of Darius Hystaspes . . . . . . . 36
The reign of Xerxes . . . . . . . . . . . . . 21
Part of the reign of Artaxerxes I., or Longimanus, at the expiration of which year Ezra went to Jerusalem by his command . . . . . . . 6

3,707

Sir. I Newton on Daniel, cap. 10; and Lemprière's Classical Dictionary.

Note.—Ezra went down on the first day of the first month, in the seventh year of Ahasuerus (or Artaxerxes Longimanus) as will be shown further. Ezra vii. 9.

The foregoing remarks on the seventy weeks of Daniel, according to the arguments of Sir Isaac Newton, may be summed up as follows:

The end of the sixth year of Artaxerxes Longimanus was the year . . . . . . . 3707
The seventy weeks of years to the Crucifixion . . . . . . 490
Making the date of the Crucifixion . . . . . . . 4197
Deduct the supposed age of our Lord at that time . . . . . . 34
And the remainder shows the date of His birth . . . . . . . 4163

Daniel ix. 24; and Ezra vii. 1—9.
Or we may reckon thus:
The twenty-eighth year of Artaxerxes Longimanus 3729
Add "threescore and two weeks" of years, or . . . 434
And we have the same result . . . . . . . 4163

Daniel ix. 25; and Nehemiah vi. 15.
The preceding remarks are confirmed by the following extract taken from chap. 10 of the work already referred to, viz., "Observations of Sir Isaac Newton upon the Prophecies of Daniel; a New Edition, with the Citations translated, and Notes, by P. Borthwick, Esq., published by J. Nisbet, London, 1831."—"'Seventy weeks are cut out upon thy people, and upon thy holy city, to finish transgression,' &c. Here, by putting a week for seven years, are reckoned 490 years from the time that the dispersed Jews should be re-incorporated into a people* and a holy city, until the death and resurrection of Christ; whereby 'transgressions should be finished, and sins ended, iniquity be expiated, and everlasting righteousness brought in, and this vision be accomplished, and the prophet consummated,' that prophet whom the Jews expected; and whereby the Most Holy should be anointed, he who is therefore in the next words called the Anointed, that is, the Messiah, or the Christ. For by joining the accomplishment of the vision with the expiation of sins, the 490 years are ended with the death of Christ. Now the dispersed Jews became a people and city when they first returned into a polity or body politic; and this was in the seventh year of Artaxerxes Longimanus, when Ezra returned with a body of Jews from captivity, and revived the Jewish worship; and, by the king's commission, created magistrates in all the land, to judge and govern the people according to the laws of God and the king, Ezra vii. 25. There were but two returns from captivity, Zerubbabel's and Ezra's; in Zerubbabel's they had only commission to build the temple, in Ezra's they first became a polity or city by a government of their own. Now the years of this Artaxerxes began about two or three months after the summer solstice, and his seventh year fell in with the third year of the eightieth Olympiad; and the latter part thereof, wherein Ezra went up to Jerusalem, was in the year of the Julian Period 4257. Count the time from thence to the death of Christ, and you will find it just 490 years. If you count in Judaic years, commencing in autumn, and date the reckoning from the first autumn after Ezra's coming to Jerusalem, when he put the king's decree in execution, the death of Christ will fall on the year of the Julian Period 4747, Anno Domini 34; and the weeks will be Judaic weeks, ending with Sabbatical years; and this I take to be the truth: but if you had rather place the death

* See Isaiah xxiii. 13. (also Jeremiah xxv. 11, 14.)
of Christ in the year before, as is commonly done, you may take the year of Ezra's journey into the reckoning. 'Know also and understand, that from the going forth of the commandment to cause to return and to build Jerusalem, unto the Anointed the Prince, shall be seven weeks.' The former part of the prophecy related to the first coming of Christ, being dated to his coming as a Prophet; this being dated to his coming to be Prince or King, seems to relate to his second coming. There the prophet was consummate, and the most holy anointed; here, he that was anointed comes to be Prince and to reign. For Daniel's prophecies reach to the end of the world; and there is scarce a prophecy in the Old Testament concerning Christ, which doth not in something or other relate to his second coming. If divers of the ancients, as Irenæus,* Julius Africanus,† Hippolytus the Martyr, and Apollinaris, Bishop of Laodicea, applied the half-week to the times of Antichrist; why may not we, by the same liberty of interpretation, apply the seven weeks to the time when Antichrist shall be destroyed by the brightness of Christ's coming?

"The Israelites in the days of the ancient prophets, when the ten tribes were led into captivity, expected a double return; and that at the first the Jews should build a new temple, inferior to Solomon's, until the time of that age should be fulfilled; and afterwards they should return from all places of their captivity, and build Jerusalem and the temple gloriously, Tobit xiv. 4, 5, 6: and to express the glory and excellence of this city, it is figuratively said to be built of precious stones, Tobit xiii. 16, 17, 18; Isaiah liv. 11, 12; Rev. xi., and called the New Jerusalem, the Heavenly Jerusalem, the Holy City, the Lamb's Wife, the City of the Great King, the City into which the kings of the earth do bring their glory and honours. Now while such a return from captivity was the expectation of Israel, even before the times of Daniel, I know not why Daniel should omit it in his prophecy. This part of the prophecy being therefore not yet fulfilled, I shall not attempt a particular interpretation of it, but content myself with observing, that as the seventy and the sixty-two weeks were Jewish weeks, ending with Sabbatical years; so the seven weeks are the compass of a Jubilee, and begin and end with actions proper for a Jubilee, and of the highest nature for which a Jubilee can be kept:

* Iren. 1, 5. Hoer. c. 25. † Apud Hieron. in h. 1.
and that since the commandment to return and to build Jerusalem, precedes the Messiah the Prince 49 years; it may perhaps come forth not from the Jews themselves, but from some other kingdom friendly to them, and precede their return from captivity, and give occasion to it; and lastly, that this rebuilding of Jerusalem and the waste places of Judah is predicted in Micah vii. 11; Amos ix. 11, 14; Ezek. xxxvi. 33, 35, 36, 38; Isaiah liv. 3, 11, 12; lv. 12; lxi. 4; lxv. 18, 21, 22; and Tobit xiv. 5; and that the return from captivity and coming of the Messiah and his kingdom are described in Daniel vii.; Rev. xix.; Acts i.; Matthew xxiv.; Joel iii.; Ezek. xxxvi., xxxvii.; Isa. lx., lxii., lxiii., lxv., and lxvi., and many other places in scripture. The manner I know not. Let time be the interpreter.

"Yet threescore and two weeks shall it return, and the street be built and the wall, but in troublesome times: and after the threescore and two weeks the Messiah shall be cut off, and it shall not be his; but the people of a prince to come* shall destroy the city and the sanctuary," &c. Having foretold both comings of Christ, and dated the last from their returning and building Jerusalem; to prevent the applying that to the building of Jerusalem by Nehemiah, he distinguishes this from that, by saying that from this period to the Anointed shall be, not seven weeks, but threescore and two weeks, and this not in prosperous but in troublesome times; and at the end of these weeks the Messiah shall not be the Prince of the Jews, but be cut off; and Jerusalem not be his, but the city and sanctuary be destroyed. Now Nehemiah came to Jerusalem in the twentieth year of this same Artaxerxes, while Ezra still continued there, Nehem. xii. 36, and found the city lying waste and the houses and wall unbuilt, Nehem. ii. 17; vii. 4; and finished the wall the twenty-fifth day of the month Elul, Nehem. vi. 15, in the twenty-eighth year of the king, that is, in September in the year of the Julian Period 4278. Count now from this year threescore and two weeks of years, that is 434 years, and the reckoning will end in September in the year of the Julian Period 4712, which is the year in which Christ was born, according to Clemens Alexandrinus, Irenæus, Eusebius, Epiphanius, Jerome, Orosius, Cassiodorus, and other ancients. And this was the general opinion, till Dionysius Exiguus invented the vulgar account, in which

* Titus, son of Vespasian.—Auth.
Christ's birth is placed two years later. If with some you reckon that Christ was born three or four years before the vulgar account, yet his birth will fall in the latter part of the last week, which is enough. How after these weeks Christ was cut off, and the city and sanctuary destroyed by the Romans, is well known.

"Yet shall he confirm the covenant with many for one week." He kept it, notwithstanding his death, till the rejection of the Jews, and calling of Cornelius and the Gentiles in the seventh year after his passion.

"And in half a week he shall cause the sacrifice and oblation to cease;" that is, by the war of the Romans upon the Jews: which war, after some commotions, began in the thirteenth year of Nero, A.D. 67, in the spring, when Vespasian with an army invaded them; and ended in the second year of Vespasian, A.D. 70, in Autumn, September 7, when Titus took the city, having burnt the temple 27 days before: so that it lasted three years and a half.

"And upon a wing of abominations he shall cause desolation, even until the consummation, and that which is determined be poured upon the desolate." The prophets, in representing kingdoms by beasts and birds, put their wings stretched out over any country for their armies sent out to invade and rule over that country. Hence a wing of abominations is an army of false gods: for an abomination is often put in scripture for a false god; as where Chemosh is called the abomination of Moab, and Molech the abomination of Ammon.* The meaning therefore is, that the people of a prince to come shall destroy the sanctuary and abolish the daily worship of the true God, and overspread the land with an army of false gods; and by setting up their dominion and worship, cause desolation to the Jews, until the times of the Gentiles be fulfilled. For Christ tells us that the abomination of desolation spoken of by Daniel was to be set up in the times of the Roman Empire, Matt. xxiv. 15.

"Thus have we, in this short prophecy, a prediction of all the main periods relating to the coming of the Messiah; the time of his birth, that of his death, that of the rejection of the Jews, the duration of the Jewish war whereby he caused the city and sanctuary to be destroyed, and the time of his second coming: and so the interpretation here given is more full and complete and adequate to the design than if we

* 1 Kings xi. 7.
should restrain it to his first coming only, as interpreters usually do. We avoid also the doing violence to the language of Daniel, by taking the seven weeks and sixty-two weeks for one number. Had that been Daniel's meaning he would have said sixty and nine weeks, and not seven weeks and sixty-two weeks, a way of numbering used by no nation. In our way the years are Jewish lunisolar years, as they ought to be; and the seventy weeks of years are Jewish weeks ending with Sabbatical years, which is very remarkable. For they end either with the year of the birth of Christ, two years before the vulgar account, or with the year of his death, or with the seventh year after it; all which are Sabbatical years. Others either count by lunar years, or by weeks not Judaic: and, which is worst, they ground their interpretations on erroneous chronology, excepting the opinion of Funckius about the seventy weeks, which is the same with ours. For they place Ezra and Nehemiah in the reign of Artaxerxes Mnemon, and the building of the temple in the reign of Darius Nothus, and date the weeks of Daniel from those two reigns."

Sir Isaac Newton then furnishes the grounds of the chronology followed, which closes chap. 10. The interesting preface to the work just quoted is also well worthy the attentive perusal of all students of prophecy in general.

The preparations for building the Temple, under the direction of Zerubbabel. Ezra iii.

The prophecy of Haggai concerning the New Temple. Haggai i. and ii.

The vision of Daniel in the third year of Cyrus's rule over Babylon. Daniel x. (for the purpose of the vision see ver 20.)

The building of the Temple hindered until the second year of Darius (Hystaspes), king of Persia. Ezra iv. 1—5, and 24.

Tatnai, the Persian satrap, enquired concerning the re-building of the Temple, and the wall; and sent a letter to Darius (Hystaspes,) who caused a search to be made for the decree of Cyrus; and, having found it, he confirmed the same, and gave further instructions to Tatnai and his companions, not only to let the work of God alone, but also to assist the Jews with supplies:
And the Temple was finished in the sixth year of Darius (Hystaspes). Ezra v. and vi.

Fifty-seven years after the building of the Temple was completed, at the end of the sixth year of Artaxerxes Longimanus, Ezra obtained leave from the king, and went up with others from Babylon, on the first day of the first month following, with gifts of gold and silver, and with authority to appoint magistrates and judges; from which time the "seventy weeks" of Daniel are to be reckoned. Sir Isaac Newton on Daniel.

And Ezra and his company arrived on the first day of the fifth month. Ezra vii. and viii.

Ezra called on the people to assemble in the ninth month, and to confess their sin in mixing with the heathen, and to separate from them. Ezra ix. and x.

Nehemiah, in the twentieth year of Artaxerxes, obtained leave of the king to go up to Jerusalem, and also obtained letters to the governors beyond "the river." Nehem. i., ii., and iii.

And the wall was built in troublous times, and afterwards the city, according to the prophecy of Daniel. Nehem. iv.

Nehemiah was governor from the twentieth to the thirty-second year of Artaxerxes.* Nehem. v. 14; to xiii. 7.

The prophecy of Malachi (who is considered to have been contemporary with Nehemiah,) concerning John the Baptist, and the coming of Christ; the judgments to come on those who departed from God and refused to return, and the blessings in store for those who repent. Mal. iii. and iv.

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* Leprière says Artaxerxes reigned 39 years, and died B.C. 425.

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END OF THE OLD TESTAMENT HISTORY.
We now turn to general history for the details of events during the period up to the Advent of our Saviour, and find that all authorities, and especially Josephus, confirm the events foretold by Isaiah, Jeremiah, Daniel, and other inspired prophets of the Lord.

Herodotus informs us that Babylon was taken a second time by Darius, with the assistance of Zopyrus, when the walls were demolished, and the gates carried away. Herod: Thalia iii. 150—159.

No reference to Nineveh and its fall has been made here, as the bare mention of Mr. Layard's valuable work, is thought sufficient. The student might also, in relation to this period, consult "Prideaux's Connexion of the Old and New Testaments," and "Dr. Keith's Evidence," with advantage.

The following narrative is abridged from Dr. Thos. Bradshaw's translation of the works of Josephus:—*

Reference is also made to Whiston's translation, for the convenience of those who prefer it to Bradshaw's.

THE OVERTHROW OF THE PERSIAN DOMINION.

Pausanias having murdered Philip, king of Macedon, that prince was succeeded by his son Alexander; who, passing the Hellespont, gained a great victory over the army of Darius (II., or Nothus,) by the river Granicus. After a subsequent engagement, in which Darius was defeated, and obliged to flee for his life, Alexander marched into Syria, captured Sidon and Damascus, and besieged Tyre: He now wrote to the High Priest of the Jews, claiming the assistance heretofore given to Darius: The High Priest replied that they had sworn not to bear arms against Darius during their lives. This answer enraged Alexander, and caused him to vow vengeance against the High Priest and his people: Alexander, having conquered Tyre and Gaza, proceeded, after some months, to Jerusalem: And Jaddus, the High Priest, was perplexed how to act,

after what had passed; but having had a dream that night, in which he was instructed to adorn the city with garlands and flowers, to open the gates, and to cause the people, dressed in white, to go out to meet Alexander, himself and the other priests preceding them in their proper habits, acted accordingly: The result was, that Alexander, seeing them thus, advanced alone, paid homage to the name of God inscribed on a gold plate on the forehead of Jaddus, and complimented the high priest. This behaviour of Alexander astonished the rulers who were with him: But he explained that he worshipped not the man, but his God; adding: Some time since I saw this very person, in the same habit, at Dion, in Macedonia; I was debating how to conquer Asia, when he bade me conduct my army over the river, and I should reduce the empire of Persia, &c. The king then saluted Jaddus, and he advanced to the Temple and offered sacrifice. Alexander paid great respect to the High Priest, who afterwards shewed him a prophecy of Daniel, which predicted that, in future time, a Greek should conquer Persia. Dan. vii. 6; viii. 3—8, and 20, 21; also xi. 3. Alexander went away highly gratified with what he had seen and heard, and granted to the Jews at Jerusalem freedom from tribute, and to possess the same privileges as the Jews at Media and Babylon.

The city of Sichem, near mount Gerizim, was at this time the metropolis of the Samaritans. The Samaritan Temple having been built by Sanballat, on Mount Gerizim, and Manasseh, his son-in-law, (and brother of Jaddus,) appointed High Priest, with the sanction of Darius. Antiq. lib. xi. cap. 4, to end; and Whiston’s, lib. xi. cap. 8, secs. 1—6.

Alexander died, after having obtained an entire conquest over the Persian empire, and established divers regulations in Jerusalem, and his kingdom was divided among the chiefs of his army: * Antigonus

* See Lempriere—"Alexander III., surnamed the Great," and Dr. Wm. Smith’s Dictionaries.
assumed the command of Asia; Seleucus (or Nicator,) that of Babylon and the bordering countries; the Hellespont was under Lysimachus; Cassander reigned over Macedon; and Ptolemy, the son of Lagus, over Egypt.* These princes severally aimed at universal sovereignty, and the consequence was a war of long duration, in the course of which great numbers of people were sacrificed, and many capital cities utterly destroyed. Dan. viii. 6—8, & 20—22. About this time Jaddus died, and Onias his son took the high priesthood. The country of Syria was particularly affected by these contentions during the reign of Ptolemy, who, under pretext of religious motive, obtained admittance to the city of Jerusalem on the Sabbath, (when the Jews could not fight) and gained possession of the place without opposition. Ptolemy made captives of a great number of Jews from Jerusalem, Samaria, and Mount Gerizim, and transplanted them into Egypt. Having sworn the Jews to fidelity to himself and his successors, Ptolemy entrusted them to defend several places of strength, appointed them to offices of considerable trust, and admitted them to the same privileges in Alexandria which were enjoyed by the Macedonians.

ORIGIN OF THE "SEPTUAGINT" TRANSLATION, AND THE TEMPLE AT JERUSALEM DEFILED BY ANTIOCHUS EPYPHANES.

Philadelphus† succeeded his father Ptolemy in the government of Egypt, and, wishing to add to his library a Greek translation of the books and records of the Jews, applied to Eleazar the High Priest, who

* Compare Dan. viii. 8 and 22, where four only are mentioned; but the descendants of Antipater, the father of Cassander, were conquered by the successors of Antigonus, who reigned in Macedon.

† Whiston's Josephus states that when Alexander had reigned twelve years Ptolemy Soter reigned (after him) forty years, and then Philadelphus thirty-nine years. Antiq. lib. xii. cap. 2. sec. 1.
sent six elders of each tribe to Philadelphus, with the Hebrew books for the purpose, and the work was completed at Alexandria in 72 days. On that occasion Philadelphus restored to liberty 120,000 Jews who were captives in Egypt, and made many valuable presents to the Temple at Jerusalem. Antiq. lib. xii. cap. 1, &c.; and Whiston’s Antiq., lib. xii. cap. 2.*†

Some time after, Antiochus Epiphanes, being driven from Egypt by the Romans, proceeded with his army to Jerusalem; and, having gained over a party in the city, the gates were thrown open to him, when he plundered it, put great numbers to the sword, and repaired to Antioch with the treasure: The people were forbidden to offer the daily sacrifices, the city was levelled to the ground, and most of the inhabitants—men, women, and children,—were either killed or made prisoners: The enemy built a tower in the city, commanding a view of the Temple, which they fortified, and filled with Macedonians and apostate Jews: They built an altar in the Temple, on which they sacrificed hogs, in derision of the Jews, whom they utterly distressed, because they would not renounce the true God: Orders were likewise given to destroy the Holy Scriptures, and that no person should possess them on pain of death:

The Samaritans now no longer claimed affinity to the Jews nor spoke of the Temple at Gerizim as that of God; but said that they were descended from the Medes and Persians, and dedicated their Temple to Jupiter. Josephus Antiq. lib. xii. cap. 3; and Whiston’s, Antiq. lib. xii. cap. 5.

* In the department of Manuscripts, in the British Museum, is a volume of the celebrated Codex Alexandrinus, containing the Greek text, on thin vellum, in uncial letters. It is said to be one of the earliest copies known to exist, and written probably at the commencement of the fifth century. Presented to King Charles I. by Cyril, Patriarch of Constantinople. See Catalogue.

† For an account of the origin of the Septuagint, see also “Dr. Davidson’s Biblical Criticism,” and “Horne’s Introduction.”
THE MACCABEES.

At this period Matthias, a priest, lived at Modim, a village of Judæa; he had five sons, named Johanan (or John, called also Gaddir), Simon, Judas, Eleazar, and Jonathan. Matthias would frequently lament to his sons the wretched state of the Jews, and used to say how much more noble it would be to sacrifice their lives in defence of their country, religion, and laws, than live in so base and servile a state. Matthias resisted the king's officers, and found himself at last at the head of a considerable army; so as to be able to destroy the idol altars, to put to the sword such apostates as could be found, to order the circumcision of children, and to drive off such of the king's officers as were appointed to restrain the practice. At the end of a year from this period Matthias died, after having addressed his sons in an appropriate manner; and soon after his burial at Modim, "in the one hundred and forty-sixth year from Seleucus the First," the administration of affairs was placed in the hands of his son Judas, otherwise called Maccabæus.

The brothers of Judas gave him such aid that they soon drove the enemy from their country, destroyed the principal delinquents, and cleared the land from all defilements. Antiq. lib. xii. cap. 4.

Judas, having defeated Lysias, proceeded with his forces to Jerusalem, where they found the gates burnt, the temple abandoned, and weeds overspreading the courts. He then ordered his people to attack the citadel, while he attended to the cleansing of the temple, which he furnished with utensils, and an altar of incense, all of pure gold.

This purification of the temple took place on the twenty-fifth of the month Casleu, just three years after it had been profaned by Antiochus: "Thus it was purified in the one hundred and forty-eighth year
of the Olympiad, agreeable to a prediction of the prophet Daniel.” Antiq. lib. xii. caps. 4 and 5; also Whiston’s Antiq. lib. xii. cap. 7.

Whiston has it on the twenty-fifth of the month Casleu, called by the Macedonians Apelleus. And that the desolation happened to the temple in the 145th year (of the kingdom of the Seleucids), on the 25th of the month Apelleus, and on the 153rd Olympiad; but was dedicated anew on the same day, the 26th of the month Apelleus, in the 148th year, and in the 154th Olympiad. The desolation according to the prophecy of Daniel, given 408 years before. Antiq. lib. xii. cap. 7. sec. 6.

After this Antiochus Epiphanes (king of Syria) died, and his son Antiochus Eupator was proclaimed in his stead by Lysias the commander-in-chief of the army. In the meantime the Macedonians and some apostate Jews who were stationed in Jerusalem sallied forth and attempted to prevent the worship in the temple, when Judas prepared to attack them; but Antiochus rallied his troops, and soon collected a large army: Judas met him in various engagements, and the temple was obstinately defended; but the king and Lysias, his general, hearing that the government was usurped by Philip, who was marching from Persia towards him, resolved to abandon the siege, and proposed to allow the Jews the use of their religion and laws. Contrary, however, to his engagements to protect the Jews in the enjoyment of their rights, as soon as they gave up possession of the temple he levelled the walls with the ground, and carried the high-priest Onias with him to Antioch. Onias was afterwards slain by order of Antiochus at Beerhoea, and succeeded by Alcimus (or Jacimus) in the high-priesthood. About this time Demetrius, the son of Seleucus, having fled from Rome, seized Tripolis, and assumed the crown; and Antiochus Eupator and Lysias becoming his prisoners were ordered by him to instant death; and Alcimus the high-priest, at the
end of four years of his priesthood, dropped down dead suddenly while giving orders for pulling down the old wall of the sanctuary.

The people then unanimously chose Judas to succeed him. The new high-priest was disposed to enter into a league with the Romans, which was agreed to. The terms of the league were, That no people subject to the Romans should hereafter make war on the Jews, or supply their enemies with money, shipping, corn, &c., and that the Jews should be held to the same terms, in case the Romans should be attacked; and that if the Jews demanded any further alteration in this agreement the consent of the whole people should be necessary to ratify it: Eupolemus the son of John, Jason the son of Eleazar, Judas the high-priest, and Simon his brother and commander of the army, registered this resolution of the senate. This was the first alliance made between the Jews and the Romans. *Antiq. lib. xii. caps. 7—9; and Whiston's, lib. xii. caps. 9 and 10.*

Demetrius, hearing of the death of Nicanor and of the defeat of his army, despatched Bacchides again to Judæa with fresh troops, consisting of twenty-two thousand foot and two thousand horse; while Judas had only a thousand men, of which two hundred deserted him. After a severe contest Judas was killed and his troops fled; but his brothers Simon and Jonathan prevailed upon the enemy to give up his body, which they carried to Modim, where it was interred with great pomp in the family sepulchre. *Antiq. lib. xii. cap. 10; and Whiston's, cap. 11.*

Jonathan, the next brother, was betrayed by Tryphon and put to death, after having governed, as prince and high-priest, four years.* He also was,

* Whiston has a note on this passage to the effect that Jonathan governed for a longer period; so also Dr. Bradshaw, who refers to Scaliger, who makes it eighteen years.
ultimately, interred in the family sepulchre at Modim. 430
Antiq. lib. xiii. caps. 1—6; and Whiston’s, lib. xiii. to
4162 cap. 6.
Simon succeeded, and, in his first year, relieved the people from the tribute heretofore paid to the Macedonians; he obtained sundry victories over the common enemy, and levelled the citadel of Jerusalem with the ground, and dug away the mountain on which it was built, so that the temple was left on the higher ground. Antiq. xiii. cap. 6; and Whiston’s, lib. xiii. cap. 6.
After Simon had held the government of Judæa eight years, he was invited to an entertainment by Ptolemy, his son-in-law, and there cruelly murdered by him: Ptolemy made prisoners of the wife and two sons of Simon, and employed ruffians to surprise and kill John, who was called Hyrcanus, but he received timely information of the treachery, and fled to Jerusalem, where he was kindly received and protected.*
Ptolemy retired to the castle of Dagon near Jericho.
As the successor of his father, Hyrcanus assumed the pontifical dignity; he marched to attack the castle to which Ptolemy had retreated, but his resolution was shaken by the cruel treatment of his mother and brothers on the battlements in sight of all, and he was ultimately induced to protract the siege until the sabbatical year, which put an end to the war, when Ptolemy put the mother and brothers of Hyrcanus to death, and retreated in safety to Philadelphia. Antiq. lib. xiii. caps. 7 and 8; Whiston’s, lib. xiii. caps. 7 and 8.
After this, Antiochus, in the fourth year of his reign, and first of Hyrcanus, made an incursion into Judæa, and having committed great devastation obliged Hyrcanus to take refuge within the city. In the end Hyrcanus was compelled to evacuate the city,

and Antiochus preventing their retreat to the open
country, many of the Jews perished for want of food:

Hyrcanus then requested that they might be permitted
to live agreeable to their established laws and customs,
to which Antiochus consented on condition of the
Jews laying down their arms; ceding Joppa and other
other cities as a tribute, and admitting a garrison into
Jerusalem. The garrison was objected to, but the
Jews made an offer of five hundred talents instead,
and hostages for the due performance of the treaty;
three hundred talents were paid in part, and the
hostages delivered. Hyrcanus caused the sepulchre
of David to be opened, and took thence three thousand
talents, whereby he was enabled to hire re-inforce-
ment to his army. Antiq. lib. xiii. cap. 9; and
Whiston's, cap. 8.

Hyrcanus then made alliance with Antiochus, and
is said to have accompanied him to the Parthian war,
and to have subdued the Parthian army under Indates.
Whiston's Antiq. lib. xiii. cap. 8.

Antiochus being slain in battle with Alsaces, king
of the Parthians, was succeeded by his brother Demet-
trius: Hyrcanus, hearing of the death of Antiochus,
led his army into Syria, and subdued Madaba,
Samaga, and other places: after which he proceeded
to conquer Sichem, Gerizim, and the land of the
Chuthites; he also subdued Adora, Marissa, and
other strong places in Idumea; and having at last
subdued the whole province, he issued a procla-
mentation enjoining the departure of those who would not
submit to circumcision; but the people submitted
and were reckoned as Jews.

Hyrcanus, who was high priest, now despatched an
embassy to the Senate of Rome, with letters requesting
a renewal of the league of amity, which was satisfac-
torily concluded. Antiq. lib. xiii. caps. 9 and 10; and
Whiston's, cap. 9.
Hyrcanus afterwards attacked and utterly destroyed to
Samaria. Antiq. lib. xiii. cap. 11. (Samaria was however rebuilt, and called Sebaste, by Herod.)

The Jews in Jerusalem, Alexandria, Cyprus, and other places were now in a most prosperous condition; and Hyrcanus, having put down a faction raised against him by the Pharisees, enjoyed uninterrupted peace and happiness, and died in the thirty-first year of his government, leaving five sons. Antiq. lib. xiii. cap. 11; and Whiston’s lib. xiii. caps. 9 and 10.

Hyrcanus predicted that his two eldest sons would not long enjoy the government; and the prophecy was verified: Hyrcanus determined to abolish the principality and to establish an absolute government; and the period at which he effected this was four hundred and eighty-one years after the emancipation of the Jews from captivity in Babylon. (See year 535 B.C., deduct from 535, 481, and the remainder is 54 B.C.) Aristobulus, the eldest son, succeeded his father, and allowed his brother Antigonus some share in the government; but ordered his mother, and three younger brothers, to close confinement. He starved his mother in prison, and caused Antigonus to be murdered in a dark passage under the castle of Antonia, while on his way to the temple to pray for his brother’s recovery from sickness. Aristobulus, having suffered severely from a tormenting conscience as well as from disease, expired suddenly, having reigned only one year. Antiq. lib. xiii. cap. 12; and Whiston’s, lib. xiii. cap. 11.

Salome,* who was called also Alexandra by the Greeks, restored the three remaining brothers of Aristobulus to liberty; and she raised to the throne Jannæus, otherwise called Alexander, who was the eldest, and of a less violent disposition than the others.

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Alexander caused one of his brothers to be put to death for conspiring against him, but made a generous provision for the other, who was content with a private station. He was afterwards defeated by Ptolemy Lathurus, the son of Cleopatra; when from thirty to fifty thousand were slain, and Judea ravaged. A rebellion then ensued which lasted six years, when not less than fifty thousand lives were lost: at last the assistance of Demetrius Eucerus was obtained against him, but he defeated Demetrius, after great slaughter on both sides; and, subsequently, at a treat given to his concubines at Jerusalem, he caused eight hundred Jews to be crucified, and the throats of their wives and children to be cut, for the entertainment of his guests. After the insurrection had been quelled he lived in peace for a time. Towards the conclusion of his reign he became violently addicted to intemperance, and his excesses, together with the cares of his station, brought on premature death, in the forty-ninth year of his age, and the twenty-seventh year of his sovereignty. Antiq. lib. xiii. caps. 13—15; also Whiston's, lib. xiii. caps. 12—15.

Alexander left two sons, the elder of whom was named Hyrcanus and the other Aristobulus; but the royal dignity he bequeathed to his queen Alexandra. Whiston's, lib. xiii. caps. 15 and 16; and Wars, lib. i. cap. 5.

ALEXANDRA QUEEN OF THE JEWS.

The disapprobation which the Queen expressed of the administration during the life of her husband, obtained for her the favour of the people: she appointed Hyrcanus to the office of high priest, which he entered upon in the third year of the Olympiad one hundred and seventy-seven, Hortensius and Quintus Metellus Creticus being Consuls. But although the government was conducted under her authority she
was a mere instrument of the Pharisees. She considerably augmented her own troops, and had a mercenary army in constant pay. (She reigned nine years, and lived seventy-three. Antiq. lib. xiii. cap. 16, and lib. xiv. cap. 1; Whiston's, lib. xiii. cap. 16, and lib. xiv. cap. 1.}

Alexandra being seized with a dangerous illness, the other son, Aristobulus, took the opportunity to depart, and made himself master of twenty-two castles in the course of fifteen days; and soon assembled a large army with the view of obtaining the kingdom. Hyrcanus and the Elders, being alarmed, requested directions from the Queen; who replied that she was totally incapable of the cares of government, and left the matter in their hands, adding that there was no deficiency of men or money; and having uttered these words she expired, in the ninth year of a peaceful reign. Antiq. lib. xiii. cap. 16.

After a severe battle the two brothers mutually agreed that the government should be secured to Aristobulus, while Hyrcanus should enjoy his private fortune in a manner most agreeable to himself. Antiq. lib. xiii. cap. 16; lib. xiv. cap. 1; and Wars, i. cap. 4; also, Whiston's, lib. xiv. cap. 1.

THE RISE AND PROGRESS OF ANTIPATER AND HIS FAMILY.

Among the adherents of Hyrcanus was a certain Idumean, named Antipater,* who was a mortal foe to Aristobulus: he was a man of fortune and of an active and litigious disposition. This Antipater succeeded in fomenting the dispute between the two brothers, which was ultimately brought before Pompey.

* Antipater, and Aretas king of Arabia, conspired with Hyrcanus against Aristobulus, entered Judæa with 50,000 men, and besieged Jerusalem; but the city was relieved by Scaurus the Roman general. Wars, lib. i. cap. 5; and Antiq. lib. xiv. cap. 1; and Whiston's, Antiq. lib. xiv. cap. 2.
at Damascus; who, hearing the arguments on both sides, dismissed the parties for a time, promising to consider the matter further, and enjoining them to behave peaceably. Aristobulus, however, did not regard what Pompey had promised, but departed to Delion, and thence to Judæa; which so exasperated Pompey that he pursued him with his legions, and they met at Jericho, where Aristobulus, regretting his former conduct, went out to meet Pompey and agreed to terms: Pompey then despatched Gabinius to the city with some troops to receive the offered money; but the gates were shut, and it was urged that the soldiers would not abide by the stipulation. This behaviour so enraged Pompey that, after giving orders to guard Aristobulus in the strictest manner, he advanced to Jerusalem. Antiq. lib. xiv., cap. 1—4; and Wars, lib. i. cap. 5; also Whiston's Antiq. lib. xiv. caps. 2 and 3; and Wars, lib. i. cap. 6.

At last Pompey's army was admitted into the city, and the attack made upon the temple, Hyrcanus supplying him with necessaries.

When the siege had continued about two months, the temple was taken, on a fast-day, in the hundred and seventy-ninth Olympiad, during the consulship of C. Antonius and M. T. Cicero. On entering the place the enemy made a general massacre, which did not deter those at the altar from proceeding with their devotions. About twelve thousand Jews fell in this action, though but few of the Romans. Pompey did not allow the vessels, &c., in the temple to be removed, deeming them sacred; and directed the officers of the place to cleanse the temple on the following day, and offered sacrifices in the accustomed manner. He reinstated Hyrcanus in the high priesthood, and caused the incendiaries who promoted the war to be executed, and rewarded those who had behaved valiantly in the attack. He rendered Jerusalem
tributary to the Romans, and reduced to allegiance those towns in Cœlo-Syria which were possessed by the Jews, whom he confined to their ancient boundaries. He assigned the government of Cœlo-Syria to Scaurus, with whom he left two legions of Roman troops; departing himself to Rome, taking with him Aristobulus with his sons Alexander and Antigonus, and two of his daughters, prisoners. Alexander effected his escape. Antiq. lib. xiv., cap. 5; and Wars, lib. i., cap. 5; also, Whiston's Antiq. lib. xiv., cap. 4; and Wars, lib. i., cap. 7.

Aristobulus escaped also from Rome to Judea, but was pursued by Gabinius and brought back to Rome a prisoner the second time, with his son Antigonus. The senate, on the representation of Gabinius, set the children of Aristobulus at liberty, and sent them back to Jerusalem, according to promise made to their mother. Gabinius afterwards proceeded to Egypt to restore Ptolemy, and subdued Alexander the son of Aristobulus. Some time after, the temple was plundered by Crassius of eight thousand talents; he took likewise a bar of gold of three hundred minas weight, each mina being computed at two pounds and a half, and stripped the temple. Antiq. lib. xiv., cap. 6 and 7; and Wars, lib. i., cap. 6; also, Whiston's Antiq. lib. xiv., cap. 6 and 7; and Wars, lib. i., cap. 8.

After this, Cæsar, having conquered Rome, gave Aristobulus his freedom, placed two legions under his command, and sent him into Syria to keep that country in subjection: but the adherents of Pompey poisoned him, and his body, which was kept for some time in honey, was sent at last by Antony for interment in the royal vault. Antiq. lib. xiv., cap. 8; Wars, lib. i., cap. 7; also, Whiston's Antiq. lib. xiv., cap. 7; and Wars, lib. i., cap. 9.
The influence of Antipater in Judaea was very great: After the conquest and death of Pompey, by the advice of Hyrcanus, he rendered important service to Cæsar during his war in Egypt; and, after the war was over, Cæsar went by sea to Syria, paying all possible respect to Hyrcanus and Antipater; the former of whom he confirmed in the office of high priest, and made the latter a freeman of Rome. Antigonus, the son of Aristobulus, having represented to Cæsar that his father had been poisoned, that Scipio had cut off his brother's head, that he himself was disinherited, and accusing Hyrcanus and Antipater with having injured him in particular, and with having violated the rights of the people in general; after Cæsar had heard both his statement, and the reply of Antipater, he confirmed Hyrcanus again in the high priesthood, and offered Antipater the choice of any command, and made him governor of Judæa.

The walls of Jerusalem being at this time in the state of ruin in which Pompey had left them, Hyrcanus solicited Cæsar's permission to rebuild them, which, with every token of respect, he readily granted; and he likewise dispatched an express to the Consuls at Rome to enter on the Records of the Capitol his resolution for that purpose. This happened in the month Panemus, in the ninth year of Hyrcanus' office as high priest and prince. Antiq. lib. xiv., cap. 9; and Wars, lib. i. cap. 8; also, Whiston's, Antiq. lib. xiv., cap. 8; and Wars, lib. 1, cap. 10.

Cæsar, having dispatched his affairs in Syria, returned immediately by sea to Jerusalem, taking with him Antipater; who, on his arrival, gave immediate orders for repairing the walls which Pompey had thrown down, Antipater, likewise, made a tour through the province, exhorting a turbulent people to peace and quietness. Antiq. lib. xiv., cap. 9; and Wars, lib. i., cap. 8; also, Whiston's Antiq. lib. xiv., cap. 9.
HYRCONUS being of an easy disposition, Antipater seized the opportunity of promoting his sons, Phasael and Herod, to posts of eminence: To the former he gave the government of Jerusalem and the adjacent country, and to the latter that of Galilee. Herod, at this time, was only fifteen years of age, but of a genius so great and enterprising that he sought every opportunity to distinguish himself. Phasael was likewise inspired by his example to seek for popularity: He was a man of patriotic disposition, calculated for business, of admirable address, temperate in the use of power, and never abusing it.

The wealth, power, and grandeur of Antipater, the dignity of his family, and the veneration in which the people held him, and his children, together with the vast revenue he received from Hyrcanus, caused him to be viewed with an eye of jealousy by the principal Jews, especially when they found that he was a favourite with the emperor as well as with the common people of Rome: They insinuated that he received money of Hyrcanus for the use of the Romans, and took the credit of it to himself, as if he had advanced it: But the people were chiefly chagrined at the ambitious disposition of Herod, which induced them to complain to Hyrcanus.

Hyrcanus was at last moved to appoint a day when a bench of judges should determine between Herod and his accusers; at which time Sextus Caesar wrote to Hyrcanus (who was extravagantly fond of Herod,) with threats if he were not acquitted: No one was found to accuse Herod at the trial but Sameas, who at the bar, condemned his bold and vain conduct, and concluded with an appeal to the people. As it now appeared to Hyrcanus that Herod was in danger, he adjourned the court until the following day, and ad-
vised him to save himself by a precipitate retreat: to
Hereupon Herod retired to Damascus, under pretence of being in fear of Hyrcanus; and, in conference with Sextus Caesar, declared that he would disclaim the jurisdiction of the court if ever he should be again summoned. This enraged the judges, who told Hyrcanus that his ruin was concerted; but, though the matter was evident, and himself convinced of it, yet he had not courage to take the necessary advantage of the circumstance.

By this time Herod was safe in the protection of Sextus Caesar, and had purchased part of the government of Celo Syria. Hyrcanus now saw the danger that might be dreaded. Herod enraged at being exposed to a trial, drew forth an army, and would have attacked Jerusalem, but for the entreaties of his father and brother. On their intercession, however, he abstained from further violence to the man who had raised him to fortune and honor.

By this time Caesar had returned to Rome, and prepared for an expedition into Africa against Scipio and Cato, having been congratulated on his way by ambassadors from Hyrcanus, who solicited with success the renewal of the ancient leagues of friendship.

A violent sedition now happened in Syria; Cecilius Bassus engaging in a plot against the life of Sextus Caesar, procured him to be murdered, withdrew his troops from the province, and took possession of it. To this succeeded a war on the borders of Apamia. The friends of Caesar marched against Bassus, and were joined by Antipater and his sons, who deemed themselves bound to avenge the murder of their friend.

Antiq.: lib. xiv. caps. 10 and 11; and Wars, lib. i. cap. 8; also, Whiston's Antiq. lib. xiv. caps. 9, 10, and 11; and Wars, lib. i., cap. 10.
During the progress of this war, Marcus offered himself to succeed Sextus; and, in the interim, Cæsar was murdered in the senate house by Brutus, Cassius, and their fellow conspirators, after having governed three years and a half. *Antiq. lib. xiv., cap. 11; and Wars, lib. i. cap. 9. Cæsar died, pierced with twenty-three wounds, the 15th of March, B.C. 44, in the 56th year of his age.* Cæsar being dead, dreadful commotions happened among the principal men of Rome, and a civil war was the result. Cassius took possession of the army in Syria, and induced Marcus and Bassius to join him; and, proceeding from place to place, collecting arms, money, and men, he imposed on Judæa a rate of between seven and eight hundred talents of silver, oppressing that district beyond any other.

During this period Antipater committed the care of levying part of this money to his two sons, while Malichus (who was secretly his enemy,) was concerned with others in collecting the rest. Herod gave Cassius an early proof of his zeal by valuable presents collected in Galilee; but cities under the command of other governors, not being equally ready, were publicly sold by order of Cassius to the best bidder. Malichus at this time concerted a plot against the life of Antipater, and Marcus, the governor of Syria, hearing of his designs, would have put him to death, but he was saved by the mediation of Antipater.

The pardon of Malichus procured the destruction of Antipater. Marcus and Cassius having collected an army, committed the command of it by sea and by land to Herod, whom they appointed to the government of Lower Syria, with the promise of that of Judæa, when a war in which they were engaged with Antony, and the younger Cæsar (afterwards Augustus), should be ended.

* One of the monthly volumes of the Tract Society furnishes an excellent account of the life and death of Julius Cæsar; quoting the best authorities.
The advancement of Herod so excited the jealousy of Malichus against Antipater, that he bribed Hyrcanus’s butler to poison him while he was at dinner with his master, and took possession of the city with a guard of soldiers. Herod, however, after a time, under pretence of inviting Malichus to a treat, while on his way to Tyre, sent out a party of officers, who slew him with their daggers; and thus Herod fulfilled the command of Cassius, to take vengeance on the murderer of his father. Antiq: lib. xiv., cap. 11; and Wars, lib. i. cap. 9; also, Whiston’s Antiq: lib. xiv. cap. 11; and Wars, lib. i., cap. 11.

Cassius having quitted Syria, great commotions happened in Judæa; but Phasael overcame the troops in Jerusalem who were under the command of Felix, and Herod re-took the places that had been reduced by him. Herod also routed Antigonus, the son of Aristobulus, (who had raised an army by the assistance of Fabius,) and re-took the garrisons he had seized. Herod then returned to Jerusalem in triumph, where Hyrcanus and all the people treated him with every respect. Antiq: lib. xiv., cap. 12; and Wars, lib. i., cap. 10; also, Whiston’s Antiq: lib. xiv., cap. 11 and 12; and Wars, lib. i., cap. 12 (beginning).

HEROD’S MARRIAGE WITH MARIAMNE.

Herod was now on the point of marriage with Mariamne, the daughter of Alexander, by whom he had three sons, and two daughters. Antipater, his eldest son, was by the daughter of Dories, a former wife of his own country. Antiq: lib. xiv., cap. 13; and Wars, lib. i., cap. 10; also, Whiston’s Antiq: lib. xiv., cap. 12; and Wars, lib. i., cap. 12.

Antigonus subsequently succeeded in buying the assistance of the Parthians against Herod and his adherents; and, at last, Pacorus, (son of the king of Parthia,) entered the city with a small party, and succeeded in decoying away Hyrcanus and Phasael.
Years from Adam.  | Years before Christ.
3733 to a station near the sea side, where they were made prisoners; but Herod escaped to Resa, in Idumea, with his mother, sister, and Mariamne: and, having placed his relations, with the women and children (about eight hundred in all,) in the castle, with sufficient provisions, he proceeded to Petra, the chief city of Arabia.

The next morning the Parthians ravaged the city and palace, and the adjacent country, and totally demolished the city of Marissa.

The king of Parthia having given the government to Antigonus, Hyrcanus and Phasael were delivered to him as prisoners; and he ordered the ears of Hyrcanus to be cut off, to incapacitate him for the office of high priest, presuming that the people might otherwise restore him at some future period. Phasael, finding that he was destined to death, his hands being fettered, dashed out his brains against the wall of his prison: It was said he did not hurt himself mortally, but the surgeons employed by Antigonus to attend upon him, dressed his wounds with poison to put a period to his life. Antiq: lib. xiv., cap. 15; and Wars, lib. i., cap. 11; also, Whiston's Antiq: lib. xiv., cap. 13; and Wars, lib. i., cap. 13.

Having been repulsed by Malichus, king of Arabia, Herod passed through Egypt (where Cleopatra entertained him magnificently,) to Rome; and there related his troubles to Antony, who had an enmity against Antigonus, considering him a dangerous man, and a foe to Rome. Augustus seconded the views of Antony in favor of Herod, partly on account of family acquaintance, and partly because his father and Antipater had been fellow-soldiers in Egypt, and partly from a wish to gratify Antony.

HEROD MADE KING OF JUDEA.

Herod was presented to the senate of Rome, who were recommended by Antony to appoint him king of
IN THE STREAM OF TIME.

3733 Judea; and, at the end of seven days, Herod was sent from Italy in the exercise of his new dignity. This took place in the consulship of C. Asinius Pollio, in the 184th Olympiad. Antiq: lib. xiv., cap. 15 and 16; and Wars, lib. i., cap. 11; see also Death of Herod, p. 79; also, Whiston’s Antiq. lib. xiv. cap. 14; and Wars, lib. i. cap. 14.

In the course of time, Herod advanced to Jerusalem, and stationed himself (where Pompey had done before,) in that part of the city next the temple; and, having made all preparations for the siege, he went to Samaria to conclude his marriage with Mariamne. Soon after the marriage of Herod, Sosius* dispatched a large body of horse and foot, which he soon followed himself, taking the road through Phœnicia. In the meantime the king returned from Samaria, with a body of about thirty thousand men, and the whole army, being united, advanced towards the north walls of the city. Herod and Sosius were the commanding officers; the latter being employed by Antony to assist in the war.

At the end of forty days, the first wall was mounted; and in fifteen more days the second wall was taken, and a number of the galleries round the temple set on fire, which Herod attributed to Antigonus. The lower town, and outer quarter of the temple being taken, the Jews retired to the upper part of the city, and to the middle of the temple. Herod having allowed the besieged to bring in as many beasts as they required for the sacrifices, a delay ensued; but finding the Jews still more zealous in the cause of Antigonus, he immediately attacked the city with his whole force, and made a conquest of it by assault. The delay that had occurred exasperated both the Romans and the Jews in Herod’s service; so that they put all they met with to the sword indiscriminately, and even the temple was no longer a sanctuary for those who took refuge

* A Roman captain, in Judea.
within it. The scene of blood and slaughter exceeded description: Herod, however, did all in his power to put a stop to the carnage, but all his orders and persuasions passed equally unheeded. At this time Antigonus descended from the tower, and threw himself at the feet of Sosius, who ordered him to be put in irons, and to be placed under a strong guard. Having conquered his enemies, Herod found the greatest difficulty in keeping his own forces in subjection, and preventing their getting into the temple: However, he behaved so liberally to the common soldiers, as well as to the officers, besides making sumptuous presents to Sosius, that he wholly redeemed the city; and, in the end, all parties appeared perfectly satisfied.

This event took place in the 185th Olympiad, in the third month, and on the day of a solemn fast, being the anniversary of the taking of the city by Pompey, twenty-seven years before; Marcus Agrippa and Canidius Gallus being consuls. Antiq. lib. xiv. caps. 17 and 18; and Wars, lib. i. cap. 13; also, Whiston’s Antiq. lib. xiv. caps. 15 and 16; and Wars, lib. i. cap. 15—17.

All things being thus settled, Sosius dedicated a golden crown to God, and then departed from Jerusalem, taking with him his prisoner Antigonus, in chains, to present him to Antony; but Herod, fearing that Antony might spare the life of Antigonus, bribed Antony with a large sum of money to put him to death privately: And this being done, Herod became easy in his mind.

The Asmonæan family was extinguished by the death of Antigonus:* This family had possessed the government one hundred and twenty-six years; was rendered famous by the long continuance of the priesthood therein; and not less illustrious by the signal

* Josephus subsequently relates that Antigonus was beheaded at Antioch.
services rendered to the public by a long line of ances-
tors. Antiq. lib. xiv. cap. 18; also Whiston's Joseph.,
Antiq. lib. xiv, cap. 16; and Wars, lib. i. cap. 18.

Herod had no sooner taken possession of the city
than he gave orders for the collection of all the royal
furniture, together with such valuable treasure in gold,
silver, and effects, as had been secreted by the more
wealthy of the citizens; and this he directed to be
conveyed to the palace, and out of it he made a most
sumptuous present to Antony, gratifying, with the re-
mainder, such friends and adherents as had been most
faithful to his interest.

He now gave orders that forty-five of the most zea-
lous friends of Antigonus should be put to death.

At this period Hycanus was a prisoner in the hands
of the Parthians, and hearing of Herod's advancement
to the sovereignty, he was very solicitous to obtain his
liberty, and his return from Babylon, where he had been
-treated with great consideration by Phrases, king of
Parthia, and by the Jews who dwelt in the city. Herod
also sent him a letter, requesting his return, and de-
siring him to request Phrases and the Jews to consent.
At length Phrases gave a dismissal to Hycanus; and
the Jews in Babylon having supplied him with money,
and all other necessaries for his journey, he repaired
to Jerusalem, where every respect was paid him on
his arrival. Antiq. lib. xv. caps. 1 and 2; also
Whiston's, lib. xv. caps. 1 and 2.

Instead of confirming Hycanus in the high priest-
hood, Herod sent to Babylon for Ananeel, a person
of inferior degree, and caused him to be promoted to
the office. Antiq.: lib. xv., cap. 2; also, Whiston's
Antiq.: lib. xv., cap. 2.

The wife of Hycanus was Alexandra, the widow of
Alexander, the son of Aristobulus, by whom he had
a son, likewise called Aristobulus, after his grand-
father; and a daughter, named Mariamne, married to
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Herod, and a woman of most distinguished beauty. 

Antiq: lib. xv., cap. 2; also, Whiston's Antiq: lib. xv., cap. 2.

Ananeel was afterwards deposed by Herod, who appointed Aristobulus in his stead, but afterwards caused him to be drowned while bathing in a pool at Jericho. Antiq: lib. xv., cap. 3; also, Whiston's Antiq: lib. xv., cap. 3.

Alexandra, the mother of Aristobulus and Mariamne, then sent to Cleopatra to inform her of what had taken place: Antony, being repeatedly urged by Cleopatra to execute justice upon the murderer, sent for Herod; who, being too sensible of his guilt to trust to the merit of his cause, determined to repair to Antony; leaving to his uncle Joseph the care of the government, and instructing him if Antony should put him to death, to doom Mariamne to the same fate. Joseph incautiously revealed the secret to Mariamne and Alexandra, during Herod’s absence.

Herod succeeded in gaining the friendship of Antony, and, on his return, being accused by Mariamne of giving the instructions to Joseph respecting her, Herod gave instant orders for Joseph to be put to death, and directed that Alexandra, as the authoress of all the mischief, should be committed to prison. Whiston’s Antiq. lib. xv., cap. 3.

**HYRCANUS PUT TO DEATH BY HEROD.**

After the defeat of Antony by Augustus, at the battle of Actium, Herod meditated the destruction of Hyrcanus, who was the only surviving branch of the royal family: Hyrcanus having been urged by his daughter to write to Malchus, the governor of Arabia, to receive him under his protection, and Herod having discovered their plans, directed that Hyrcanus should be put to death. Antiq. lib. xv., cap. 5—8; also, Whiston’s Antiq. lib. xv., cap. 6.
Having got rid of Hyrcanus, Herod proceeded to wait upon Caesar at Rhodes, leaving his mother, sister, and other relations at the castle of Massada, and his wife Mariamne, to reside with her mother Alexandra at Alexandrion, the animosities existing between his wife and his own mother and sisters being so great that it would be highly imprudent to allow them to reside together.

Herod returned from his visit to Caesar with a far greater degree of reputation and splendour than he had left; so that the Jews, who had considered him a ruined man on leaving, were now astonished, and looked upon him as one whom Providence protected in a peculiar manner, and turned to his advantage all those circumstances which appeared to lead only to disgrace and danger. Antiq. lib. xv., cap. 9; also, Whiston’s, lib. xv., cap. 6.

When Herod returned to his kingdom, he found his family in the greatest disorder, and his wife and mother-in-law greatly chagrined at their situation; having learned from Sohemus (of Iturea) the orders Herod had given respecting them, which produced such an effect on the mind of Mariamne that she could treat Herod in no other manner than with the most unreserved indifference and neglect. This produced a restless anxiety in the mind of Herod, which was increased to the utmost extent by his mother, and by his sister Salome. At this time news was brought of the death of Antony and Cleopatra, and of Egypt being in the possession of Caesar; when Herod proceeded to join Caesar, leaving his family in the before-named disorder.

MARIAMNE PUT TO DEATH BY ORDER OF HEROD.

On his return to Jerusalem, Herod found Mariamne the same as when he left; and things continued thus for a year from his return, when Salome, having watched her opportunity, caused the butler to inform
Herod that Mariamne had solicited his assistance to prepare poison for the king. The result was, the immediate execution of Sohemus for revealing the secret entrusted to him, and, subsequently, the execution of Mariamne also. *Antiq.* lib. xv., cap. 10.

After the death of Mariamne, Herod's conscience tormented him to such a degree that the agonies of his mind were insupportable; and, being unable to divert his melancholy, he resigned the care of his government for a time, and retired to a country seat in Samaria, where he became so much worse that his physicians were obliged to leave him to his own management.

At this time Alexandra, who was at Jerusalem, took advantage of Herod's state of health to endeavour to make herself mistress of some of the strong forts; which being made known to Herod, he gave immediate orders that she should be put to death without loss of time.

Herod recovered with great difficulty; but his disposition produced an extraordinary effect upon his mind and body. His disposition was totally altered, and he became so extravagantly cruel and fierce that the least trifle that ruffled his temper incited him to acts of singular barbarity; and friends and foes were equally objects of his vengeance. *Antiq.* lib. xv., cap. 10; also, Whiston's, lib. xv., cap. 7.

The life of Herod the Great, as related by Josephus, is noticed in detail thus far, on account of the many important events therein, connected with general history; we now, however, pass on to quote the account of the restoration of the Temple at Jerusalem, and the close of Herod's reign, after which he was succeeded by Archelaus his son, soon after the birth of our Lord, and immediately following the commencement of the New Testament history. *Matt.* ii. 16.
THE RE-BUILDING OF THE TEMPLE AT JERUSALEM
BY HEROD.

Herod having now signalized himself by a number of very distinguished actions, and completed many buildings of uncommon pomp and magnificence, conceived an idea, in the eighteenth year of his reign, of erecting a temple to the honour of God, which he proposed should be a much larger and more splendid building than the former.

Lest the people should conceive that the proposed plan would be too difficult for execution, he caused them to be summoned, and addressed them on the subject: while they were revolving this business in their minds, the king, finding what gave them uneasiness, desired them not to indulge their anxiety any longer, for they might rest assured that the old temple should remain altogether in its present situation until the materials for the new one should be provided; and in this circumstance his performance fulfilled his promise.

For the completion of this work a hundred carriages were provided to remove stones and other materials: of handicraftsmen of all sorts there were ten thousand artists, and of those the best of each kind that could possibly be procured; and, for the superintendence of them, a thousand priests who understood the business of masonry and carpentry; and these priests were supplied with robes and vestments at the king's expense.

When the workmen were engaged, and the stones, timber, and other materials all provided, the first work they began upon was to clear the old foundation, and lay a new one in its stead, and on this they elevated the superstructure of a temple, the length of which was a hundred cubits, and the height one hundred and twenty; but as it happened afterwards that the odd twenty cubits sunk, it fell so much short

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of the original design, that (says Josephus) "our forefathers, in the time of Nero, had an intention of supplying the defect."

The whole building was composed of durable white stone, each stone being eight cubits high, twelve broad, and twenty-five in length. The principal front of this extraordinary building had very much the appearance of a palace; the centre front of which was much higher than the sides. The prospect it afforded towards the fields was extremely agreeable, extending into the country several furlongs: nor was the view of the building less pleasing to those residing opposite or travelling towards it. The porch of the temple was a curiosity no less singular than the rest of the building, the upper part being adorned with an abundance of the richest tapestry, a variety of beautiful purple flowers and pillars appearing to be interwoven: round the pillars a golden vine crept and entwined itself, from the branches of which were suspended clusters of grapes that descended in elegant negligence from the cornices of the room; the whole exhibiting a piece of workmanship no less valuable for the materials with which it was formed, than for the admirable skill with which it was executed.

Having described the galleries and walls, and the fort at one of the angles on the north side, Josephus proceeds:

Before the middle enclosure was placed the altar, where the priests offered up the sacrifices; this place was so sacred that even Herod himself durst not enter into it, as he was not a priest: for this reason Herod committed the care of this part of the sacred work to the priests; and they completed it in the space of eighteen months; whereas Herod himself, in superintending the completion of the rest, was employed no less than eight years.* The temple being thus restored,

* This account appears to differ from John ii. 20; but see Barnes' note on the passage.
the event was celebrated by every demonstration of the sincerest joy: on this occasion three hundred oxen were sacrificed on the king’s account, and a proportionate number for persons of all ranks and degrees, so that the whole of the sacrifices exceeded in number what could possibly be imagined.

There was a very great degree of solemnity in this dedication of the temple, and this solemnity was increased by its happening on the very day of Herod’s accession to the throne. Close of lib. xv. of Antiq.; also Whiston’s, lib. xv., cap. 11.*

Josephus says that Herod the Great died in the thirty-seventh year after he had been declared king of the Jews by the Romans; therefore this dedication of the temple must have occurred about nine years before the birth of our Lord; for it was commenced in the eighteenth year of Herod’s reign, and the whole took eight years in building (though the temple itself was built by the priests in a year and six months); and Archelaus succeeded him in about two years after the birth of our Lord. Antiq. lib. xvii., cap. 7; Wars, lib. i., cap. 21; Matt. ii. 16. Also, list of Roman Emperors.

Thus the temple was completed, and dedicated, which stood in the time of our Saviour. Now, before we follow Josephus in relating the account of the close of Herod’s mortal career, we pause, to fix our attention upon the advent of a far more glorious Being, and upon His fore-runner, John the Baptist.

The Assyrian and Egyptian captivities, and the protracted wars in which the Jews had been engaged, had dispersed them far and wide among the various nations of the earth, as stated by Luke in speaking of the day of Pentecost, (Acts ii. 5). The knowledge of the scriptures of the Old Testament was thus exten-

* This was the third temple. See Note in Whiston’s Josephus (on Antiq. lib. xv., cap. 11,) on this, and referring to the (fourth,) more glorious one, described by Ezekiel.
### EVENTS AS THEY OCCURRED

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<th>Years from Adam</th>
<th>Years before Christ</th>
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The general peacefulness of this period also tended (with other circumstances) materially to the advancement of learning, and to the contemplation of the sacred scriptures among the nations where the descendants of Israel were dispersed. Hence we find that the expectation of the Messiah’s advent was not confined to the seed of Jacob, but that other nations also looked forward with fear or joy to his coming.

In about the thirty-fifth year of the reign of Herod the Great, and the thirty-first year of the reign of Augustus Cesar, the fulness of time had arrived when He, of whom Moses and the prophets wrote, should come into the world and be born, that He might dwell in our midst, proclaim the glad tidings of His salvation, and suffer, and die, and rise again (the first-fruit of those who sleep in Him), and crush the head of the old serpent; destroying his works who had brought sin and its curse into the world.

On this period see Eusebius lib. i. cap. 6, “about the time of our Lord, agreeably to prophecy,” &c. Translation by the Rev. C. F. Cruse. Bagster, London, 1838.

**END OF THE FOURTH PERIOD.**

**FIFTH PERIOD.*  
FROM THE YEAR 1 BEFORE THE ADVENT OF OUR LORD TO THE DESTRUCTION OF THE LAST TEMPLE AND THE CITY OF JERUSALEM.—71 YEARS.**

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The angel Gabriel appeared to Zacharias in the temple, and foretold the birth of John the Baptist. Luke i. 5—23.

Six months after the angel Gabriel had appeared to Zacharias, he appeared also to Mary, to announce the birth of our Lord. Luke i. 26—38.

The visit of Mary to her cousin Elisabeth: Elisabeth, being filled with the Holy Ghost, saluted Mary, and blessed her as the mother of our Lord: Mary's rejoicing and return home after a stay of three months. Luke i. 39—56.

The birth and circumcision of John the Baptist, when Zacharias had his speech restored to him, and he prophesied, being filled with the Holy Ghost. Luke i. 57—80.

The angel of the Lord appeared to Joseph in a dream, that he might not fear to take to him Mary, his espoused wife. Matt. i. 18—25.

The birth of our Lord Jesus Christ in the time of the Roman Emperor, Augustus Cæsar, and about the thirty-first year of his reign, when, by his order, the census was taken by Cyrenæus, who afterwards became governor of Syria. Luke ii. 1—7. See list of Roman Emperors.

Note.—Luke ii. 2, is read thus:—"This enrolment, or census, was taken by Cyrenæus, who afterwards became governor of Syria." Barnes’s Notes on the Gospels, and Whiston’s Josephus, Antiq. lib. xviii., cap. 13, sec. 5; lib. xviii., cap. 1, sec. 1; cap. 3, sec. 3; and Wars, lib. vii. cap. 8, sec. 1: but some doubt the propriety of such reading; see note on the passage in Alford’s Greek Testament, also Eusebius, lib. i. cap. 5.

An angel appeared to the shepherds, who went to Bethlehem, and found Mary and Joseph, and the infant Jesus; and they published what they had seen and heard. Luke ii. 8—20.

The circumcision of Jesus and His presentation in the temple: Simeon, inspired by the Holy Spirit, blessed the Lord Jehovah for the gift of a Saviour; he also blessed Mary and Joseph: Anna the prophetess, likewise, at the same time, gave thanks, and spake of Him to all who were looking for the Messiah. Luke ii. 21—38.

The Magi came from the east to enquire for Jesus and to worship him. Herod the Great sought the
life of Jesus: the flight into Egypt: Herod's disappointment and rage, and cruel edict for the slaughter of the innocents. Matt. ii. 1—18; and Luke ii. 29—38.*

Herod's life was now drawing to a close, and his illness was such that it was universally deemed a judgment on him for the excess of his crimes: So extraordinary were his sufferings, that men of skill, philosophy, and religion united in the opinion that he was visited by the immediate hand of God. Nor did his crimes cease on the approach of death: amongst other remedies he tried the hot baths of Calirrhoe, the waters of which make their way into the Lake Asphaltites, but to no purpose: on his return to Jericho, having caused all the Jews of the greatest distinction to be shut up together within the circus, he had them executed; and finding his life advancing hastily to a period, he left orders to doom others to destruction, taking effectual care that the whole nation should mourn for him, since, in obedience to his commands, it must happen that at least one in each family would fall a sacrifice to the rigid order: what added to the infamy of this proceeding was, that the parties had offered no provocation, and intended no injury to the king.

While giving his final orders to those around him, his ambassadors returned from Rome with a reply to his letters to Cæsar, the purport of which was, that Acme had been put to death for having held a correspondence with Antipater, but the Emperor left the punishment of Antipater to the king, his father. After hearing this news with satisfaction, Herod became worse; and having persuaded his attendants to give him a knife and an apple, he attempted to stab himself, but was prevented by his nephew Achab: the cries of Achab, and the noise occasioned, led the court to suppose that Herod was dead, which Antipater

* This cruel edict of Herod, and his wretched end, are noticed by Eusebius, in lib. i. cap. 8.
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<th>Year of our Lord</th>
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<td>4164 believed to be the case, and urged his keeper to set him at liberty, in the hope of obtaining possession of the throne; but the keeper went at once and informed the king, who instantly gave orders to one of his guards to go and dispatch Antipater, and that his body should be buried privately in the castle of Hyrcania. Before his death Herod gave orders for an alteration in his will, by which he gave the kingdom to Archelaus; and having in his former will declared that Antipas should succeed to the government, he now appointed him Tetrarch of Galilee and Perea. He gave to his son Philip, the brother-in-law of Archelaus, the provinces of Trachon and Gaulon with those of Batanea and Panias under the denomination of a tetrarchy. To his sister Salome he gave Jamnia, Azotos, and fifty thousand pieces of coined money; and to his other relations he bequeathed money or land as legacies. He also bequeathed valuable legacies to Cæsar, to the Empress Julia, and to her friends.</td>
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<td>4165 Herod died in the thirty-seventh year after, he had been declared by the Romans king of the Jews: thirty-four years after Antigonus had been expelled, and five days after the death of Antipater. Herod caused his sons Aristobulus and Alexander to be strangled some time before his death. Josephus, Antiq. lib. xvii., cap. 6, 7; and Wars, lib. i., cap. 21; also, Whiston's, lib. xvii., caps. 6—8; and Wars, lib. i., cap. 33.</td>
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<td>4165 Disorder and confusion followed the death of Herod, in the midst of which Archelaus and Antipas both repaired to Cæsar; who at length declared that Archelaus should succeed to the half of Herod's dominion under the title of an Euthnarch, though not of king; but yet that he should come into possession of the kingdom when his merits should entitle him to the honour: the other half of the kingdom was</td>
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4165 divided between Philip and Antipas, the other two sons of Herod. Antiq. lib. xvii., cap. 7; also, Whiston’s, lib. xvii., cap. 11; and Wars, lib. ii., cap. 6.


4175 Jesus went up to Jerusalem with His mother and Joseph to the Passover, and disputed with the doctors of the law, when he was twelve years old, and returned to Nazareth. Luke ii. 41—52.

The genealogies of our Lord; in His human extraction according to Matthew and Luke;* and His Divine extraction according to John. Matt. i. 1—17; Luke iii. 23—38; John i. 1—18. See also Gen. iii. 15; Jerem. xxiii. 5; Psalm cxxxiii. 10, 11; Acts xiii. 23; John vii. 42; and Barnes on Matt. i.

4193 The ministry of John the Baptist, commencing in the fifteenth year of Tiberius Cesar;† and the baptism of our Lord, when He began to be about thirty years of age. Luke iii. 1—23; Matt. iii. 1—17; and Mark i. 9—11.

The Advent of our Lord, His miracles, crucifixion, and resurrection, noticed by Josephus. (Bradhaw’s) Antiq. lib. xviii., cap. 4; and (Whiston’s) Antiq. lib. xviii., cap. 3, sec. 3.

The temptation in the wilderness. Matt. iv. 1—11; Mark i. 12, 13; Luke iv. 1—13.

4193 The further testimony of John the Baptist concerning our Lord, when the Jews sent priests and Levites to ask him concerning himself. John i. 19—36.

Jesus became a guest at the marriage-feast at Cana of Galilee, and performed his first miracle, changing the water into wine. John ii. 1—11.

* By Luke, on the side of Mary; Heli being the father of Mary, and both genealogies being traced in the line of David to both Joseph and Mary. See Eusebius, lib. i. cap 7; also Lord Alfred Harvey on the Genealogy of Christ; also Tract Society’s “Harmony”

† See Eusebius, lib. i. cap. 10.
IN THE STREAM OF TIME.

After a short stay at Capernaum Jesus went up to Jerusalem to the Passover (the first passover* after the commencement of His public ministry), asserted his authority as the Son of God by driving the traders out of the temple; and foretold his crucifixion and resurrection: Many believed on Him when they saw His miracles. John ii. 12—25. See also Echard's Ecclesiastical History, lib. i., cap. 3. London, 1702.

Nicodemus came to Jesus by night, and was instructed by him in the way of salvation. John iii. 1—21.

Leaving Jerusalem, Jesus came into the land of Judæa, with his disciples, and there tarried with them and baptised, while John also was baptising in Ænon near to Salim; for John was not yet cast into prison.

The further testimony of John the Baptist concerning Jesus, when John's disciples questioned him.

And when the Lord knew how the Pharisees had heard that He had made and baptised more disciples than John, (though Jesus Himself baptised not, but his disciples,) He left Judæa, and departed again into Galilee. John iii. 22—36; and iv. 1—3.

The conversation between Jesus and the woman of Samaria, when He was on His way to Galilee; where He arrived, after abiding two days in Samaria. John iv. 1—44.

The nobleman's son healed, while Jesus was at Cana of Galilee. John iv. 45—54.

Note.—Since all the circumstances in the life of our Lord, from the commencement of His public ministry to His crucifixion, appear to show that he celebrated four anniversaries of the Passover, and since three only are specifically mentioned in the gospels, some explanation of the difficulty is required. The first is plainly described in John ii. 12—17. The second, however, is that which requires closer exami-

* Sir Isaac Newton says this passover was in the sixteenth year of Tiberius. See cap. xi.
nation. While the woman of Samaria was gone into the city, and when the disciples of Jesus brought Him food to eat, Jesus said to them, "Say not ye there are yet four months, and then cometh harvest?" &c. John iv. 28—35. And in John v. 1, we read, "After this there was a feast of the Jews, and Jesus went up to Jerusalem," &c. Now, since the harvest-season of Palestine takes place in April and May, we suppose that our Lord's words to His disciples prove that the conversation with the woman of Samaria was about three months before the second passover, and the "feast" mentioned in John v. 1, was the second passover. The third passover is mentioned in John vi. 4; and the fourth passover in John xi. 55, 56, (as well as in the other gospels,) after mention being made of the feast of tabernacles, and the feast of the dedication preceding the last passover. These events are also carefully detailed by Sir Isaac Newton, in cap. ii. "Of the times of the birth and passion of Christ;" but Sir Isaac Newton makes five passovers, while Dr. Edward Robinson of New York makes four, or a ministry of about three years-and-a-half. The latter authority appears more consistent with the accounts of the Evangelists, and is the basis of the Tract Society's "Harmony," (see Preface to that work.)

John* cast into prison by Herod Antipas, having reproved Herod for taking to him Herodias, his brother Philip's wife: Jesus, when he heard thereof, departed into Galilee. Matt. iv. 12; Mark i. 14; Luke iii. 19, 20;

Jesus preached in the synagogue of Nazareth, and, being thrust out of the city, came to Capernaum: Simon Peter, Andrew, and James and John the sons of Zebedee, gave up their occupation, as fishermen, to follow Jesus. Luke iv. 16—32; Matt. iv. 13—22; Mark i. 16—20; and Luke v. 1—11.

Jesus and his disciples went from Capernaum throughout Galilee, teaching and preaching, and casting out evil spirits; and His fame spread through all Syria. Matt. iv. 23—25; Mark i. 23—39.

The twelve apostles chosen by Jesus from among His disciples, and ordained to preach the Gospel.

* The Baptist.
The sermon on the mount. Matt. v.—vii.; x. 2—4; Mark iii. 13—19; and Luke vi. 12—49.

John the Baptist, in prison, hearing of the works of Jesus, sent two of his disciples to Him: the testimony of Jesus concerning John and himself, and the manner in which both were received: woe pronounced on unbelievers. Matt. xi. 1—26; Luke vii. 17—35.

Jesus invited to the Pharisee's house to eat bread, and there anointed by the woman who had been a sinner. Luke vii. 36—50.

The beheading of John the Baptist in prison by order of Herod Antipas; who, hearing of the fame of Jesus, said that he was John the Baptist risen from the dead: Jesus, on hearing thereof, departed into a desert place: the people followed him, and in the evening he fed five thousand with five loaves and two fishes. Matt. xiv. 1—21; Mark vi. 16—44; and Luke ix. 7—17. John mentions also the Passover* as near at hand when this miracle was performed. John vi. 1—13.

After the five thousand were fed miraculously, the people sought to take Jesus by force to make him a king; but he withdrew himself to a mountain apart, and his disciples having sailed in the evening for the opposite side of the sea, Jesus walked to them on the water, in the fourth watch of the night; Peter attempted to walk on the sea to Jesus. The people astonished to find Jesus arrive with his disciples in the vessel in which his disciples had departed alone. Jesus taught that he was the bread of life eternal: many disciples turned from following Jesus: Peter's profession of faith. Matt. xiv. 22—36; Mark vi. 47—56; John iii. 14—71, and vii. 1.

Note.—Luke narrates only what passed between Jesus and his disciples before they embarked, and then passes over seven days to the transfiguration, which he states took place about the eighth day after. Luke ix. 18—28.

* The third passover during our Lord's ministry.
The four thousand miraculously fed: the Pharisees desired a miracle: the disciples warned of the conduct of the Pharisees, and exhorted to the exercise of faith. Matt. xv. 29—39, and xvi. 1—12; Mark viii. 1—21.


Jesus went up to the Feast of Tabernacles,* and finally left Galilee: was refused reception at a village in Samaria. The seventy appointed, instructed, and sent out by two and two to every city where Jesus Himself would come. Jesus, at the first, taught in the temple: the people wondered at Him, and Jesus, answering them, declared Himself to be come from God: the Pharisees and chief-priests sent officers to take Him, but the officers returned without fulfilling their mission, declaring, "never man spake like this man." John vii. 2—46; Luke ix. 51—62, and x. 1—24.

Jesus at Bethany, in the house of Martha and Mary. Luke x. 38—42.

Jesus in the Temple at the Feast of the Dedication, declared himself to be the Son of God, and one with Him: the Jews took up stones again to stone Him, but were restrained; and sought again to take him, but He escaped from them. John x. 19—42.

The raising of Lazarus at Bethany: many believed on Jesus, but some went to the Pharisees and told them; and the Pharisees and chief-priests held a council against Him, when Caiaphas (who was the high priest that year) advised that Jesus should be put to death at the Passover, which was then drawing near: the prophecy of Caiaphas, and the command given to seize Jesus. Jesus, therefore, withdrew himself to a city called Ephraim, where He continued with His disciples. John xi. 1—54.

Jesus departed from Galilee, and came into the coasts of Judæa beyond Jordan: great multitudes

* See Introductory Note to Part 6 of the Tract Society's "Harmony."

Jesus again foretold His betrayal, death, and resurrection: the ambitious request of the mother of James and John, the sons of Zebedee, and the reply of Jesus: Jesus and his disciples passed through Jericho, and He gave sight to the blind: the visit to Zaccheus: Matt. xx. 17—34; Mark x. 32—52; Luke xviii. 31—43, and xix. 1—28; John xi. 55—57.

Jesus entered into Jerusalem publicly, riding on an ass, and the people received Him with acclamations, spreading their garments and branches of trees in the way: Jesus, drawing near to the city, wept over it, and foretold its destruction. When Jesus came to the Temple, He again cast out those who bought and sold there, and overthrew the tables of the money-changers. Matt. xxi. 1—17; Mark xi. 1—11; Luke xix. 29—48; John xii. 12—19.

On leaving the Temple, Jesus foretold its destruction; also great calamities, the persecution of His disciples, and the signs of His second coming. Matt. xxiv. 1—44; Mark xiii.; Luke xxi.

The coming of Christ at the judgment-day foretold. Matt. xxv. 31—46.

Six days before the Passover, Jesus came to Bethany, and Mary anointed His head in the house of Simon the leper. Matt. xxvi. 6—13; Mark xiv. 3—9; and John xi. 1, 2, and xii. 1—9.*

Two days before the last Passover in the period of our Lord's ministry He forewarned his disciples of his betrayal: the conspiracy of the chief-priests, scribes,

* Matthew and Mark say his His head was anointed, and John says His feet. Barnes suggests there is no contradiction, supposing Mary did both. See Barnes on the passage in Matthew, and Tract Society's "Harmony," in loc.
and elders against Jesus. Judas Iscariot agreed to betray Him for thirty pieces of silver: Jesus gave directions to his disciples to prepare for the celebration of the Passover, and at the last supper pointed out Judas Iscariot as the traitor: the institution of the "Lord's Supper:" Peter's declaration that he would not deny his Lord, and the reply of Jesus. Matt. xxvi. 1—35; Mark xiv. 1—31; Luke xxii. 1—38; John xiii. 1—38.

Jesus comforted his disciples, promised the Holy Spirit, and foretold persecution, for his sake: his last prayer with his disciples. John xiv. to xvii.

Note.—This occurred 1529 years (according to this calculation) after the first institution of the Passover in Egypt; and it is here reckoned to be in the beginning of the thirty-fourth year of our Lord, supposing him to have been born three months before the feast of the Passover. See year from Adam 2668, and Luke ii. 41—52.

Thus Christ our Passover was sacrificed for us (1 Cor. v. 7), the antitype generally of all the sacrifices slain, and the antitype in particular of the lamb offered annually from the first institution of that highly significant festival.*

As the Sabbatic periods were typically significant, so was the feast of the passover, and remarkable for its connexion with important events; and it is not unlikely that prophecies yet unfurnished may be accomplished at similar seasons: e.g., Dan. xii. 10—12; Matt. xxiv. 15—21; Mark xiii. 14—27; Luke xxii. 15, 16; Rev. i. 7; and Rev. xi. Without, however, attempting here any particular interpretation of unfilled prophecy, let us look back on the past.

The first institution and celebration of the passover followed the chastisement of Egypt by miraculous plagues, and witnessed the last plague of the death of the first-born of the Egyptians, while the Israelites were preserved; and witnessed also the spoiling of the former and the deliverance of the latter (with a high hand,) after a long night of bondage; and was succeeded by the miraculous passage of the Israelites

* We are here reminded of the destroying angel, and the angel of the covenant. Compare these passages with Gen. xxxii. 24—30; xlviil. 15—20; Exod. iii. 1—6; Mal. iii. 1, &c.
through the Red Sea, when their pursuers were overwhelmed. Exod. xii. 1—6; and 28—42. And thus the Israelites “passed over” from bondage to freedom.

Again, after an interval of forty years, the passage through the Jordan in like manner, and the entry into the promised land, took place at the passover. Joshua iii. 14—17; iv. 19; and v. 10. And thus the Israelites “passed over” from pilgrimage to rest—the rest typical of heaven.

It was at the passover that the new temple, built in the time of Ezra, was dedicated, having been finished on the third day of the month Adar. Ezra vi. 15—20. And thus the Jews “passed over” from a suspension to a restoration of temple-worship.

It was at a similar period, in the month Nisan, in the twentieth year of Artaxerxes, that Nehemiah obtained leave of the king to restore the city, and to build the wall, while Ezra still continued there, after the returns under Zerubbabel and Ezra. Nehemiah ii. 1—8; and Sir Isaac Newton on Daniel, chap. x. Thus the Jews “passed over” from suspended to restored nationality.

Also, from the time it is supposed our Saviour was born, (though it is not positively known,) the Annunciation would fall at the passover. The “passing over” or transition of a more glorious kind, under the kingdom of the Prince of princes,—the Seed of the woman,—the Root and Offspring of David,—the bright and morning Star of the new dispensation.

Again, the period of the crucifixion was that of the passover, and witnessed the presentation of the great Sacrifice, offered once for all, which had been prefigured by all the sacrifices under the law (and especially by the paschal lamb), but which sacrifices were thus abolished under the gospel dispensation; and this seems to prove the accomplishment of the primary jubilee-period referred to in Daniel’s vision of the seventy weeks; while the resurrection on the third day, the ascension after forty days, and the out-pouring of the Spirit on the day of Pentecost, may also have reference to future periods, as the Millennium, and the final judgment, with concurrent events. Matthew xxvi. and xxvii.; Mark xiv. and xv.; Luke xxii. and xxiv.; John xiii. to xix.; Dan. vii. 13—28; Ezek. xxxvi. 23—38; Isaiah liv.; lxv. 17—25; lv. 12, 13; Rev. i. 7—16; xiii. and xiv.; &c. Here we have a still more glorious transition, or “passing over” from the Mosaic to the Gospel dispensation, and introductory to the
everlasting kingdom of Christ, and the utter destruction of
that of Satan.

It was also at the passover, when Titus had arrived with
his army to besiege Jerusalem, and the Roman camp was
pitched before the city (Josephus, by Whiston, Wars, lib. v.,
cap. 13, sec. 7); and the Romans having been repulsed for
a while, the sedition was revived; and, at the celebration of
the feast in the temple, John defiled it by committing great
slaughter among the worshippers, and seized upon the inner
temple (Josephus, by Whiston, Wars, lib. v. cap. 2; and
cap. 3, sec. 1. When the Jews had filled up the measure of
their iniquity,* and "passed over" from the fulness of their
sin to the fulness of its punishment; the blood of Christ
being, (as impiously invoked,) in dreadful retribution, on
them, and on their children;—not for deliverance, as of old,
at the first institution of the passover, but for punishment,
as of the Egyptians, and of the heathen generally, whose
idolatry they had adopted in rejection of the true God, whose
power and love they had known; and, like the husbandmen
in the parable, who conspired to slay the heir to the inheritance
they occupied, and might have partaken of with the king's
son (as the repentant thief on the cross), but were miserably
destroyed.

It is worthy of remark, with regard to the siege of Jeru-
salem, that while so many prophecies were being fulfilled at
the coming destruction of the city, and temple, and inhabi-
tants, the apostle John (who is said to have been still living,
it is supposed at Ephesus,) was just about to receive the re-
velation of future events to the end of time, and final con-
summation of all things,—in the Isle of Patmos, where he
was banished during the second general persecution under
Domitian.†

Other events, occurring at the time of the passover, might
he noticed; as the siege of the temple by Aretas, king of
Arabia, (Josephus, by Whiston. Antiq: lib. xiv., cap. 1,
sec. 4; and cap. 2, sec. 1;) and the remarkable premonitory
signs indicating the coming destruction of Jerusalem (Wars,
lib. vi., cap. 5, sec. 3); but the foregoing instances are suffi-
cient for our purpose.

* Primarily, not entirely. See Rev. vii. 4—10; and
caps. 13 and 14.

† The date of the Apocalypse is a disputed point: see
Stuart, Barnes, &c., on the Revelations. But see also,
Eusebius, lib. iii. cap. 23, by which it appears that after
Domitian was dead, John came from Patmos to Ephesus.

Jesus led away to Annas, who sent him bound to Caiaphas the high priest; and when brought before Caiaphas in the assembly of the Sanhedrim, He declared Himself to be the Christ: Peter disowned his Lord: Jesus was condemned, mocked, and led away to Pilate, the Roman governor. Matt. xxvi. 57—68, and xxvii. 1, 2; Mark xiv. 53—72, and xv. 1—5; Luke xxii. 54—71, and xxiii. 1—5; John xviii. 13—38.


Pilate sought to release Jesus, but the Jews demanded the release of Barabbas* instead: Pilate then delivered up Jesus to death, and he was mocked and scourged. Matthew xxvii. 15—30; Mark xv. 6—19; Luke xxiii. 13—55; John xviii. 38—40, and xix. 1—3.

Pilate again sought to release Jesus, but finally gave way to the Jews, and delivered him up to be crucified. John xix. 4—16.

Judas Iscariot repented of having betrayed Jesus, and went and hanged himself. Matt. xxvii. 3—11.

Jesus led away to be crucified. Matthew xxvii. 31—34; Mark xv. 20—23; Luke xxiii. 26—33; John xviii. 16, 17.

The crucifixion of our Lord. The soldiers parted his garments: the salvation of the dying thief: the Jews mocked Jesus: Jesus commended his mother to John, and John to his mother. Darkness prevailed from the sixth to the ninth hour (or from about noon until three o’clock): Christ gave up his life on the cross: the vail of the Temple rent asunder; the graves

* A vagabond Jew, nicknamed thus; the name signifying “Son of his father.”
opened: the testimony of the centurion: the three Marys and John at the cross. Dan. ix. 27; Matt. xxvii. 35—56; Mark xv. 24—41; Luke xxiii. 33—49; John xix. 16—30; also, Psalm xxii. 13—19.

Sir I. Newton, on the Prophecies of Daniel, cap. 11, "of the times of the birth and passion of Christ," in which he alludes to the various opinions held on the subject, and furnishes his own computation of the periods in which the several events fell, during the public ministry of our Lord, concludes thus:—"Now Tiberius reigned 22 years and 7 months, and died March 16, in the beginning of the year of Christ 37; and the feast of the Passover fell on April 20 following, that is 35 days after the death of Tiberius: so that there were about 36 or 38 days for the news of his death to come from Rome to Vitellius at Jerusalem; which, being a convenient time for that message, confirms that the feast, which Vitellius and Herod now went up to, was the Passover. For had it been the Pentecost, as is usually supposed, Vitellius would have continued three months ignorant of the Emperor's death, which is not to be supposed. However, the things done between this feast and the Passover which Vitellius was at before, namely, the stirring up a sedition in Parthia, the quieting that sedition, the making a league after that with the Parthians, the sending news of that league to Rome, the receiving new orders from thence to go against the Arabians, and the putting those orders in execution, required much more time than the fifty days between the Passover and Pentecost of the same year; and therefore the Passover which Vitellius first went up to was in the year before. Therefore Pilate was deposed before the Passover A.C. 36, and by consequence the passion of Christ was before that Passover; for he suffered not under Vitellius, nor under Vitellius and Pilate together, but under Pilate alone.

"Now it is observable that the high-priesthood was at this time become an annual office, and the Passover was the time of making a new High-Priest. For Gratus, the predecessor of Pilate, saith Josephus, made Ismael High-Priest after Ananus; and a while after, suppose a year, deposed him, and substituted Eleazar, and a year after Simon, and another year Caiaphas; and then gave way to Pilate. So Vitellius at one Passover made Jonathas successor to Cai-
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Year of our Lord.

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phæs, and at the next Theophilus to Jonathas. Hence Luke tells us, that in the fifteenth year of Tiberius, Annas and Caïphas were High Priests, that is, Annas till the Passover, and Caïphas afterwards. Accordingly John speaks of the high-priesthood as an annual office: for he tells us again and again, in the last year of Christ's preaching, that Caïphas was High Priest for that year. John xi. 49, 51; xviii. 13. And the next year Luke tells you that Annas was High Priest. Acts iv. 6. Theophilus was therefore made High Priest in the first year of Caius, Jonathas in the twenty-second year of Tiberius, and Caïphas in the twenty-first year of the same Emperor: and therefore, allotting a year to each, the passion, when Annas succeeded Caïphas, could not be later than the twentieth year of Tiberius, A.C. 34.

"Thus there remain only the years 33 and 34 to be considered; and the year 33 I exclude by this argument. In the Passover, two years before the passion, when Christ went through the corn, and his disciples plucked the ears, and rubbed them with their hands to eat: this ripeness of the corn shews that the Passover then fell late; and so did the Passover A.C. 32, April 14; but the Passover A.C. 31, March 28th, fell very early. It was not, therefore, two years after the year 31, but two years after 32 that Christ suffered. Thus all the characters of the passion agree to the year 34; and that is the only year to which they all agree."

The body of Jesus taken down from the cross: the burial, and the watch at the sepulchre. Matt. xxvii. 57—66; Mark xv. 42—47; John xix. 31—42.

The morning of the resurrection: when Mary Magdalen, and Mary, the mother of James, and Salome, the wife of Zebedee, visited the sepulchre while it was yet dark: the earthquake: Mary ran to the city to tell His disciples that the Lord had risen, and she found Simon Peter and John, who both came immediately to the sepulchre, and Mary followed them: while they were gone, the angels appeared to the other women, and told them to inform His disciples that He had risen: Mary the mother of James, and Salome the wife of Zebedee, were absent: Mary Magdalen, and John, and Peter came to the sepulchre;
and Peter and John, finding the grave clothes left in the sepulchre, and that the body of Jesus was gone, believed that He had risen, and returned home; but Mary remained outside the sepulchre weeping; and, looking in, saw the two angels in the sepulchre, and spoke to them: Mary, turning round, saw the Lord, who made Himself known to her, calling her by name; and told her to inform His disciples that He had risen. Matt. xxviii. 1—10; Mark xvi. 1—11; Luke xxiv. 1—12; John xx. 1—18.

The report of the watch, who were bribed by the chief priests to propagate a lie, stating that the body of Jesus had been stolen while they slept. Matt. xxviii. 11—15.

Jesus shewed Himself to Peter, and then to two disciples on the way to Emmaus: He afterwards appeared, in the midst of the apostles, while Thomas was absent, and then again in their midst when Thomas was present; and Jesus convinced Thomas that He had indeed risen from the dead. Mark xvi. 12—14; Luke xxiv. 13—49; John xx. 19—31.

Jesus again appeared to the apostles at the Sea of Tiberias: He exhorted Peter to feed the lambs of His flock, and foretold the martyrdom of Peter: conclusion of the Gospel according to John. John xxi.

Jesus appeared to the eleven on a mountain in Galilee, where he had appointed to meet them: the commission to preach the Gospel to every creature. Matt. xxviii. 16—20; Mark xvi. 15—18.

The Ascension of Jesus from the Mount of Olives, in the presence of all the apostles, at the expiration of forty days after His resurrection; after having been seen by above five hundred brethren, as well as the apostles. Mark xvi. 19, 20; Luke xxiv. 49—53; Acts i. 1—14.
The testimony of the apostle Paul. 1 Cor. xv. 1—27.

At the suggestion of Peter, who remembered the prophecy of David concerning Judas Iscariot, and of the filling up of his office, the assembly, of about a hundred and twenty disciples, appointed two candidates for the vacant apostolate, who had heard, and attended upon the Lord from the days of John the Baptist, and had been also witnesses of His resurrection; and the lot fell upon Matthias, who was thenceforth numbered with the eleven apostles. Acts i. 15—26.

Portions of the Psalms applicable to Judas Iscariot and referred to by Peter. Ps. xli. 9; Ps. lxix. 21—28; and Ps. cix. 6—19.

At the expiration of fifty days from the time when Jesus celebrated the last Passover with His disciples (ten days after His ascension), the day of Pentecost having arrived, the disciples were assembled together with one accord; and the Holy Spirit came upon them with a mighty rushing sound from heaven, and there was the appearance of cloven tongues of fire upon each of them; and they were enabled to proclaim salvation by Jesus Christ to the multitudes who were then assembled at Jerusalem, from the various countries mentioned by Luke, in their own languages; and about three thousand converts were that day added to the church. Acts ii.

The prophecy of Joel referred to by Peter: Joel ii. 28—32. And the prophecy of David: Psalm xvi. 8—10; and Psalm cx.

The lame man healed in the Temple, when Peter embraced the opportunity to preach Jesus to the assembled multitude: the jealousy and anger of the priests, of the captain of the Temple, and of the
Sadducees, aroused by Peter's exhortation; and Peter and John placed in custody until the next day, when they were brought before a full assembly of the Sanhedrin, and enquiry made concerning the miracle. Peter ascribed the glory to the Lord Jesus Christ, and preached salvation by Him alone; also the resurrection from the dead; and the man who was healed standing by, the council was confounded, and, having consulted together, determined merely to threaten them; but Peter and John boldly replied that they would obey God rather than man: and they went to their own company; and, when they had prayed, the place was shaken, and there was a fresh out-pouring of the Holy Spirit, and they were enabled to speak the word of God with boldness; and their love to each other was increased; so that the rich distributed of their abundance to their poorer brethren, and there were none who suffered want. Acts. iii.

The words of Moses referred to by Peter. Deut. xviii. 15—19.

The sin of Ananias and Sapphira punished with death; great multitudes added to the church; many signs and wonders performed by the apostles; the malignity of the High Priest, and the Sadducees with him, aroused, and the apostles confined by them in the common prison: but the angel of the Lord opened the prison doors, and, setting them free, instructed them to go and preach in the Temple; and, in obedience to the heavenly command, they entered into the Temple and taught, before the High Priest and council were aware of their being set free: but when they knew what had taken place, they sent for the apostles, without violence, and accused them with "filling Jerusalem with their doctrine;" when Peter and the other apostles answered that they ought to obey God rather than man; stating that He, whom they had killed, God had exalted a Prince and a
Saviour, to give repentance to Israel, and forgiveness
of sins: then the council were cut to the heart, and
sought to slay the apostles; but Gamaliel, by mild
persuasion, induced them to let the apostles go, which
they did, after beating them, and commanding them
not to speak again in the name of Jesus; but the
apostles, being set free, rejoiced in being counted
worthy to suffer, and taught daily in the Temple,

The original appointment of the office of deacon,
when Stephen, and six others, were chosen as such:
Stephen, “full of faith and power,” performed many
miracles: the conspiracy against Stephen, when he
was accused of blasphemy; Stephen’s address in reply,
recounting the history of the children of Jacob from
the call of Abraham, and showing the rebellion and
unbelief of the Jews throughout; and above all their
rejection and crucifixion of the Lord Jesus, whom the
prophets, as well as Moses, foretold: the council,
convicted, gnashed upon him with their teeth, and
furiously driving him out of the city, stoned Stephen,
who, although he was in the agonies of a violent
death, kneeled down, and prayed that the sin of his
murderers might not be laid to their charge; and then
fell asleep in Jesus. Saul, who then made havoc of
the church, was consenting to the death of Stephen;
and there was a great persecution, so that the
Christians were scattered abroad everywhere, preaching
the word. Acts vii.; and viii. 1—4.

Philip went to Samaria and preached, casting out
evil spirits, and healing the sick; caused great joy in
the city: Simon the sorcerer, amongst others, be-
lieved; and when the apostles heard that Samaria
had received the word they sent Peter and John, who
prayed, and laid their hands on them, and the Holy
Spirit was given: Simon the sorcerer reproved for his
wicked thought and request, and exhorted to repen-
tance: Philip sent down to the south, towards Gaza,
to instruct and baptize the Ethiopian eunuch: Philip transported by the Spirit to Azotus, from whence he travelled to Cæsarea, preaching in all the cities on his way. Acts viii.

The conversion of Saul at Damascus, and his baptism; after which he preached Christ boldly: the Jews and Grecians sought to kill him, but the disciples took him away, brought him down to Cæsarea, and sent him to Tarsus; and the churches had rest in Judæa, Galilee, and Samaria. Acts ix. 1—31.

Peter came to Lydda, and healed Eneas of the palsy; and thence went to Joppa, where he raised Dorcas from the dead; and he stayed at Joppa many days with "one Simon, a tanner." Acts ix. 32—43.

An angel appeared to Cornelius, a devout man, dwelling at Cæsarea, who was a centurion of the "Italian band," to tell him to send to Joppa for Peter, that he might come and counsel him, in answer to his prayers to God for direction in the way of salvation: Peter's vision on the next day at noon, when the messengers from Cornelius drew near to Joppa: Peter, by direction of the Spirit, received the men, and lodged them that night; and started with the messengers and some of the brethren for Cæsarea on the next day, and were joyfully received by Cornelius and his friends: Peter related his vision: the Holy Spirit given, and the converts baptized. Acts. x. The apostles and brethren at Jerusalem hearing that the Gentiles had received the word of God, accused Peter of going to the uncircumcised and eating with them: but Peter rehearsed the whole matter, and they held their peace, and glorified God that He had granted repentance to the Gentiles also.

The persecution that arose about Stephen caused the propagation of the Gospel in and beyond Phenice,
Cyprus, and Antioch: Barnabas sent to Antioch by the church at Jerusalem: Barnabas then proceeded to Tarsus, and brought Saul with him thence, to Antioch, where they assembled with the church for a whole year, and taught many people.

The disciples first called "Christians" at Antioch.

At that time there were prophets who came from Jerusalem to Antioch; and one, named Agabus, foretold by the Spirit a great dearth, which came to pass in the days of Claudius Caesar: then the disciples of Antioch sent relief to their brethren in Judæa by the hands of Barnabas and Saul. Acts xi. 19—30. See also Albert Barnes' Note on verses 27 and 28.

The following list of the Roman Emperors from Augustus to Vespasian, will show the correspondence of the duration of their reigns with the texts relating to our Saviour's birth and baptism, to the famine foretold by Agabus, and, further, to the year of our Lord 70, when Jerusalem was destroyed. Augustus Caesar is said to have died at Nola in the 76th year of his age, on the 19th August, A.D. 14, after he had held the sovereign power 44 years:

Therefore . . . . . . . A.D. 1 is = 31 of Augustus.

Add years to the end of the reign of Augustus . . . 13 . 13

A.D. 14 44 of Augustus.

Tiberius died at Misenum 16th March, A.D. 37, in the 78th year of his age, after a reign of 22 years 6 months and 26 days 22 7 . 22 7

Caligula was murdered on 24th January, in his 29th year, after a reign of 3 years and 10 months; A.D. 41 . . . 3 10 . 3 10

Claudius was poisoned on 13th October, in his 63rd year, A.D. 53, after reigning 13 years . . 13 . 13

Nero killed himself A.D. 67, in the 32nd year of his age, after a reign of 13 years and 8 months 13 8 . 13 8

Forward . . 67 1 . 97 1
Galba reigned 8 months (slain)
Otho " 3 " (stabbed himself)
Vitellius " 12 " less 12
days (slain) . . . . . 1 11.. 1 11
Vespasian had reigned one year
when the destruction of Jerusalem was completed by his
son Titus . . . . . 1 . . 1

A.D. 70 = 100

We say, therefore, that the destruction of Jerusalem took place in the year of our Lord 70, and in the year 100 from the first year of the reign of Augustus Caesar. So the beginning of the reign of Claudius was, in the years of our Lord 40 and 41, or from Adam 4203 and 4204. The prediction of Agabus is supposed to have taken place soon after the conversion of Saul, or about the year 4198. See Lemprière’s Dictionary, Echard’s Ecclesiastical History, and Sir I. Newton’s on Daniel, cap. x. p. 150; also cap. xi., and page 90 of this work.

The persecution of the Christians by Herod Agrippa the grandson of Herod the Great, who killed James the brother of John with the sword; and, because he saw it pleased the Jews, he proceeded to take Peter also, at the feast of the Passover.

The miraculous deliverance of Peter from prison by an angel: the removal of Herod to Cesarea, where he died miserably; after which the word of God grew and multiplied: the return of Barnabas and Saul (or Paul) from Jerusalem, after they had brought relief to the brethren in Judæa, in the time of the famine foretold by Agabus. Acts xii.

Josephus has furnished an account of the last days of Herod Agrippa, the substance of which is as follows:

Agrippa now divested Matthias of the office of High Priest, which he bestowed on Elionæus, the son of Clithæus. In the third year of his reign over all
Judea Agrippa made a journey to Caesarea, formerly known by the name of Straton's tower, where a great number of the nobility and other persons of rank assembled from all parts of the province, to be present at a solemnity of games and shows which he instituted in honor of Caesar. Early in the morning of the second day of this festival Agrippa went into the Theatre habited in a silver stuff of so rich and singular a texture that the eyes of the people were dazzled by the reflection of the beams of the rising sun upon the robe: the rays of light emitted therefrom appeared to the vulgar to have something divine in them, and inspired them equally with ideas of fear and veneration; and, on this occasion, a fawning crew of contemptible flatterers extolled him as a deity, and, in a formal manner, entreated him to pardon the sins arising from their ignorance, when they thought he was a mere mortal; whereas they were now convinced that he was a being of superior rank, and something more than human. Gratified in a high degree by this odious flattery, he sought not to suppress it, as he should have done; but while, in the pride of his heart, he was contemplating his superior dignity, and lifting his eyes towards heaven, he beheld an owl over his head, sitting on a rope, which he considered as the forerunner of mischief, as a similar circumstance had heretofore been of good fortune: nor was he mistaken, for he instantly felt a violent pain at his heart and convulsions in his bowels. In the extremity of his torments he addressed his surrounding friends, saying, "Now behold your god is sentenced to death; by this inevitable fate I shall prove the absurdity and impiety of flattery, and, by my death, convince the world that I am not immortal: the will of heaven be done! I have had no reason during my life to envy the happy of any prince existing; but ambition has been my ruin." He was then removed into the palace, and his
extreme pain continued unabated from that time to the end of five days, when he died; in the seventh year of his reign, and the fifty-fourth of his age.

During the first four years of his reign he governed under Caius the Emperor, Philip being Tetrarch during the first three years, and, in the fourth, Herod being joint Tetrarch with him. Claudius was Emperor during the remaining three years, and, exclusive of the government of Judæa, the Emperor had bestowed on him those of Cæsarea and Samaria.

Agrippa's surviving family consisted of a son of his own name, aged seventeen years, and three daughters, of whom the eldest, Berenice, when sixteen years old, was married to her uncle Herod: the second, Mariamne, was ten years old; and the youngest, Drusilla, six years. Mariamne was contracted to Julius Archelaus, son of Chalcias, and her sister to Epiphanes, son of Antiochus, king of Comagena. Antiq. lib. xix. cap. 5; and Whiston's, lib. xix. cap. 8. See also note under this passage in Whiston's translation.

See Acts xviii., command by Claudius for all Jews to depart from Rome.

Passing over the remainder of the book of the Acts of the Apostles, which contains the early history of the Church to about the year of our Lord 62, when Paul at Rome is said by Luke to have "dwelt two whole years in his own hired house, and received all who came unto him; preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him;" which was therefore about eight years before the final destruction of Jerusalem and the Temple, and about the ninth year of the reign of Nero; and passing over also the persecution of the Christians in the time of Nero, finding the previous prophecies, of the destruction of Jerusalem, to have been confirmed.
IN THE STREAM OF TIME.

THE DESTRUCTION OF THE CITY AND TEMPLE OF JERUSALEM.

After relating the dreadful slaughter effected by the Idumeans, aided by the zealots, Josephus says:—The conquest of Jerusalem being an object which the Roman officers considered as of the utmost importance, they thought that a better opportunity of carrying it into execution would never happen than during the distracted situation of public affairs; wherefore they made application to Vespasian their general, requesting that he might improve the present occasion, before the Jews would have time to recollect themselves; representing that they would be weary of the present contest, repent of it, or agree among themselves; in either of which cases they (the Romans) would have to renew all their former operations. They further added that these very factions appeared evidently a singular providence in behalf of the Romans. Vespasian delivered his opinion, and advised more temperate measures: the officers perfectly coincided with him, and the sequel will make it evident that they were right in so doing, for soon afterwards great numbers of the Jews deserted to him, not a day passing but some made their escape, though by what means seems incredible; for the passes were all guarded, and those who were taken were put to the sword, unless indeed, they had money to purchase their liberty; and this never failed of effecting it; so that the poor were sufferers, while the rich compounded
for their freedom. However, this massacre was so prodigious that the dead bodies were piled on each other in the roads; while many within the city, who were not disposed to abscond, chose to remain and perish there, in the hope that they should at least be covered with their parent earth. At length the barbarity of these monsters was carried to such a height that they denied the rites of sepulture equally to those within and without the city; and, as if professed enemies to every sentiment of humanity and devotion, they permitted the bodies to lie rotting above ground, thereby offending the Creator as well as his creatures. Wars, lib. v., caps. 1 and 2.

At this period the city of Jerusalem was oppressed by the aggravated misfortunes of war, tyranny, and sedition. The populace, imagining that war was the most insupportable of all calamities, fled from their habitations to seek protection among strangers; and afterwards found that the protection which they could not obtain from each other was to be met with among the Romans. A fourth misfortune, not less destructive to the Jews than any of the former, immediately succeeded them. Within a small distance from Jerusalem was situated the Castle of Massada, which was equally celebrated for its antiquity, strength, and magnificence: it had been erected by our ancient kings, who considered it as a royal treasury, a magazine for all the implements and necessaries of war, and a retreat which might be used in cases of imminent danger. At this time it was in possession of a set of abandoned miscreants called Sicarii, whose numbers were sufficient to have totally destroyed and ravaged the country, though the acts that they had hitherto done were the effects of surprise and treachery. At this period it happened that the Roman army was lying in absolute inaction; while the Jews, divided among themselves, were distressing each other by
every possible means; and, on this occasion, the assassins made a more vigorous attempt than they had ever done before: the feast of unleavened bread now came on: on the night of this festival the insurgents surprised the town of Engaddi, into which they entered, and conquered the people before they could have recourse to their arms; they drove them furiously out of the town, and, in the pursuit, killed above seven hundred of them, chiefly women and children; they then stripped their houses and carried the plunder to Massada, depopulating the towns, villages, and castles in their way, and laying waste the country: a multitude of abandoned people constantly coming in to join these depredators, their numbers were daily increased: until this period Judæa had remained in ease and quiet, but on this irruption the whole country became the scene of every kind of violence and irregularity. Wars, lib. v. cap. 3.

Being determined to attack Jerusalem on every side Vespasian erected a fort at Jericho, and another at Abida; in each of which he placed garrisons, consisting of Romans and auxiliary forces: this being done, he dispatched Lucius Annius to Gerasa with a party of cavalry and infantry, and, on the first attack, the place was reduced by storm. With regard to those who were in Jerusalem, it was impossible for them to quit the city, for they who were friends to the Romans were strictly watched by the Zealots; nor did the Zealots themselves dare to venture out, lest they should fall into the hands of the enemy, who surrounded the city on every side.

Vespasian, having returned to Cæsarea, was making preparation for the main body of his army to advance to the attack of Jerusalem, when he received an account of the death of Nero, after a reign of thirteen years and eight days.*

* Josephus should have said eight months.
On receiving this information, Vespasian suspended his preparations for the expedition towards Jerusalem; and finding that Galba was destined to succeed to the empire, he thought it would not be a prudent measure to take so important a step without express orders for so doing; whereupon he immediately dispatched his son Titus to wait on Galba, at once to congratulate him on his accession to the supreme command, and to take his directions how to act in the present exigency of affairs.

King Agrippa being desirous to embark with Titus on this interesting occasion, they set sail in the same vessel; but while they were on their voyage, and near Achaia, they received intelligence that Galba was slain, after having governed seven months and one week, and that Otho succeeded him, who reigned only three months. This change in affairs did not prevent Agrippa from continuing his journey to Rome; but Titus, as if impelled by a Divine power, sailed from Achaia to Syria, and thence retired, in happy time to his father in Cæsarea.

This sudden revolution caused such an amazing change in public affairs that the empire appeared to be shaken to its foundation: the Jewish war was now no longer thought of; nor could the Romans turn their attention to the extension of their empire, when it was almost torn to pieces by intestine commotions and broils. Wars, lib. v. cap. 5; also, Whiston's, lib. iv. cap. 9.

On the occasion of the Roman revolution a fresh war broke out in Jerusalem, with a man named Simon, a native of Gerasa, whom the High Priest Ananus for a time compelled to take refuge among the Sicarii at Massada. Having raised a considerable army, Simon, thinking himself not yet equal to an attack on Jerusalem, began with Idumæa, which he at first attacked with an army of twenty thousand
men in vain; but having obtained reinforcements he succeeded in taking it without bloodshed: he also took Chebron, the oldest city in the province; and, advancing from thence through the whole country of Idumæa, followed by above forty thousand people exclusive of his regular forces, he destroyed towns and villages, and depopulated the whole country in his progress. The Zealots, fearing to engage in an open war with Simon, contented themselves with occasional surprises; and having succeeded in taking his wife, with a number of his domestics, hurried them away to Jerusalem, thinking by that means to bring him to terms; but were compelled to restore them to him on his advance to the gates of Jerusalem, and threatening an assault. Wars, lib. v. cap. 6; also, Whiston's, lib. iv. cap. 9, secs. 1—8.

The civil war now became more extensive, not being confined to the district of Judæa, for its baneful influence spread even into Italy. Otho having succeeded to the empire, Vitellius was elected in opposition to him by the German legions; and, in consequence of this election, he disputed the title with him, and two battles were fought near Bebriacum in Lombardy: on the first day the advantage was on the side of Otho, but on the second it was in favour of Vitellius; and the intelligence being brought to Otho, he stabbed himself with a dagger, after a reign of only three months and two days.

In the interim, Vespasian having formed a design of making a complete conquest of Judæa, by reducing such parts of it as refused to submit to the Roman authority, he quitted Cæsarea on the fifth day of the month Decius.

Having begun his operations on the mountains, he made a complete conquest of the Toparchies of
Gophnis and Acrabetana; and afterwards took possession of the cities of Ephraim and Bethel, placing garrisons in each of them: this being done, he removed towards Jerusalem, on his way to which he slew a great number of the Jews, and took many prisoners.

While these transactions were going forward, Cerealis, one of the chief commanders, ravaged the country of Upper Idumæa with a body of cavalry and infantry, took the castle of Caphetra, and burnt it to the ground, and besieged the well-fortified town of Capharis, which it was thought would have been able to make a vigorous defence; but, contrary to expectation, the inhabitants opened their gates, gave up their town, and submitted themselves to the mercy of the conqueror. Cerealis having been successful thus far, advanced to Chebron, an ancient town on the mountains (not far from Jerusalem), of which mention has before been made. This place he attacked, and it surrendered without offering to make any defence; on which he pillaged and burnt the city, and put all its inhabitants to the sword. Massada, Marchærus, and Herodion were now the only castles which remained in the hands of the faction; and after those, the taking of Jerusalem by Vespasian seemed to be the only circumstance necessary to the putting a total end to this horrid and destructive war. Wars, lib. v. cap. 7; also, Whiston's, lib. iv. cap. 9, secs. 9, 10; and Luke xxi. 20—24.

Dreadful cruelties practised under the leaderships of John and Simon: John rejected, and Simon admitted into the city as governor: Simon, assaulting the temple, is repulsed with great slaughter by the Zealots. Wars, lib. v. cap. 8; also, Whiston's, lib. iv. cap. 9, secs. 11, 12.

While these disturbances were going forward in
Jerusalem, a civil war broke out at Rome: Vespasian having ravaged all the country in the neighbourhood of Jerusalem, now returned to Cæsarea, where he received the disagreeable intelligence of the disorders which had arisen at Rome, and that Vitellius had been elected to the dignity of Emperor.

While Vespasian was debating in his mind the propriety of giving up the prosecution of foreign wars and returning to Rome, meetings were held among the military people, at first in secret, but as their increasing numbers gave them courage, they came to the unanimous determination to make choice of Vespasian as Emperor. The more anxious Vespasian was to avoid this office, the more earnestly did the military people press his acceptance of it; till at length, on his repeated refusal, they advanced to him with drawn swords, and threatened his destruction if he longer refused an honour of which he was so deserving. Still, however, he for a while refused them, but at length yielded to an importunity not to be resisted. Wars, lib. v. cap. 9; also, Whiston's, lib. iv. cap. 10, secs. 1—4.

The government of the empire had no sooner been accepted by Vespasian, than Mucianus and the other officers who had urged him to accept the dignity, joined with the whole body of the army to solicit that he would march his forces against Vitellius; but Vespasian thought it would be more proper to attempt, in the first place, the conquest of Alexandria, as Egypt, on account of the immense quantity of corn which it produced, was deemed one of the most important branches of the empire. Vespasian had likewise a view to make the district of Egypt a place of retreat in case of any disagreeable turn of fortune: this course being resolved upon, he informed the governor, Tiberius Alexander, that the importunity of his soldiers having prevailed on him to take the government into his own hands, he thought he could
not act more prudently than to request the favour of his advice and assistance in the office of administration: this intimation was conveyed by a letter, which Alexander had no sooner read, than, with the utmost freedom and goodwill, he administered an oath of fidelity to Vespasian, to the legions, and to the inhabitants: this oath was taken with every possible demonstration of joy and esteem, for they were previously apprised of the good intentions of the new Emperor, and confided in his virtue and honour. Wars, lib. v. cap. 10; also, Whiston's, lib. iv. cap. 10, secs. 5, 6.

On his way, Vespasian was met by ambassadors from Syria and other provinces with addresses and congratulations, among whom was Mucianus, the governor of Syria.

THE LIBERATION OF JOSEPHUS.

Everything undertaken by Vespasian having now succeeded to the utmost extent of his ambition, he began seriously to reflect that such an amazing occurrence of apparent accidents in his favour had less the appearance of chance than the immediate effect of a disposing Providence; and there occurred to his mind several prophetical hints which had happened in the course of his life, all tending to the same end; among the rest he could not but recur to the circumstance of Josephus having, while he remained a prisoner and during the life of Nero, hailed him with the title of Emperor. This singular predictive speech had great influence on the mind of Vespasian (Wars, lib. iii. cap. 11), and the greater because the party was still his prisoner: wherefore, sending for Mucianus and others of his officers, he spoke of the singular courage and bravery of Josephus, and how gallantly he had behaved at the siege of Jotapata, and several other
particulars respecting him; and at length adverted to the subject of his predictions. He then restored Josephus to full liberty, and, at the suggestion of his son Titus, caused his fetters to be broken, as a sign that he was innocent of the charges on which he had been imprisoned. Wars, lib. v. cap. 11; also, Whiston's, lib. iv. cap. 10, sec. 7.

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Vespasian having dispatched the ambassadors who had attended on him, and committed the care of all his governments to officers of tried and approved fidelity, he changed his original intention of going to Alexandria, and repaired to Antioch, determining to go from thence to Rome; for by this time Alexandria was reduced to a state of peace and safety; while Rome, being exceedingly disturbed by Vitellius, there was the greater occasion for his attendance at the latter place. Having determined on this plan, he dispatched Mucianus overland, through Cappadocia and Phrygia, into Italy, with a large army of infantry and cavalry, being afraid to trust his troops by sea during the winter-season.

After relating the circumstances connected with the conflicts between the adherents of Vitellius and Vespasian, Josephus proceeds to state:—The whole army of Vitellius, amounting to thirty thousand two hundred men, fell on this occasion; and of the merchants and townspeople great numbers were sacrificed: four thousand five hundred of the men whom Antony had brought out of Mysia were likewise slain: but Antony gave Cecinna (the leader of the army of Vitellius) his liberty, and dispatched him to Vespasian with an account of the victory: Vespasian received him with all imaginable honour and respect, which was deemed a counterpoise to the disgrace he had incurred by deserting his former commander. No
sooner was Sabinus, the brother of Vespasian, informed that Antony was on his march towards Rome, than he was inspired with fresh courage: wherefore, on the same night he assembled the city-guards, and seized on the Capitol: on the following day great numbers of persons of distinguished rank came in and joined his party; among them was his nephew Domitian, who took a principal part in the glorious enterprise in agitation. Vitellius paid little regard to the proceedings of Antony, his resentment being directed principally against Sabinus, and others who had joined with him in the revolt; and being by nature of a savage and ferocious disposition, but particularly towards those of distinguished rank, he dispatched a body of his own troops to attack the Capitol. In this enterprise singular instances of bravery were exhibited betwixt the assailants and those in the temple; but, in the end, the Germans made themselves masters of the hill, their numbers being too great for those of their opponents.

Domitian and other Romans of the first rank escaped in a manner almost miraculous; the greater part of the people were totally destroyed: the soldiers first plundered the temple, and then set it on fire. With regard to Sabinus, he was made prisoner, and conducted to Vitellius, who commanded that he should be instantly put to death. On the following day, Antony arrived with his army, when a desperate battle ensued between him and the Vitellians. The encounter was in three different parts of the city, and the Vitellians were all slain.

The action being ended, Vitellius came out of his palace in a fit of intoxication, for he was much addicted to excess both in eating and drinking: here-upon he was seized, dragged through the streets, calumniated with every possible term of degradation, and at length stabbed to death in the centre of the city.
When the fury of the carnage had in some degree subsided, the people apprehending no further danger, would accept of no other governor than Vespasian, whom they extolled with the loudest acclamations; and on this occasion was celebrated, at the same time, both their deliverance from the tyranny of Vitellius, and the happy advancement of Vespasian to the supreme command. Wars, lib. v. cap. 12.

When Vespasian arrived at Alexandria he heard a particular account of all that had happened at Rome; and received great numbers of addresses to congratulate him on his advancement to the dignity of Emperor.

TITUS DESPATCHED TO JERUSALEM BY VESPASIAN.

The Roman empire being now adjusted and settled, the inhabitants of it in a state of ease beyond their former expectation, and the winter being ended, Vespasian thought of considering the state of Judæa, and then making preparation for his journey to Rome. Having adjusted all things at Alexandria he despatched his son Titus, with the best of his troops, on an expedition against Jerusalem. Wars, lib. v. cap. 13; also, Whiston’s, lib. iv. cap. 11.

Having passed the deserts situated between Egypt and Syria, as we have already related, Titus repaired to Cæsarea, where he determined to assemble his people, and make the necessary arrangements for forming his army in the most advantageous manner.

THE THREE FACTIONS IN JERUSALEM.

During the time that Titus remained at Alexandria with his father, issuing orders respecting the government of the empire which the Almighty had been pleased to commit to his charge, the malcontents at Jerusalem divided themselves into three distinct parties, and severally opposed each other; and this divi
sion was considered as a favourable rather than an unhappy circumstance; since, by engaging in an opposition, the promoters of public mischief seemed to be labouring to procure their own destruction.

One faction was headed by Eleazar, son of Simon, which took possession of the interior part of the temple, and applied both sacred and profane things equally to their own use.

The second faction, headed by John of Gisehala, was considerably more powerful than that of Eleazar, but in an inferior position: John, however, yielding to his animosity, made repeated assaults upon Eleazar; and thus the temple was defiled with dead carcasses and the blood of the slain.

The third faction was headed by Simon, the son of Gorias, chosen by the people, and in possession of the whole of the upper, and the greater part of the lower town.

Eleazar and his faction, who had charge of the first-fruits and oblations, were frequently in a state of intoxication; and they made repeated assaults upon John, who attacked Simon as well as the people who supplied Simon with provisions, thereby the better enabling him to withstand the other two factions.

When John was attacked by Simon and Eleazar at the same time, he divided his forces, and annoyed the former with darts discharged from the tops of the porches; and against the latter he directed his engines for casting stones and arrows. Through the intoxication or fatigue of Eleazar and his people, they allowed John frequent intervals; and he, availing himself of these opportunities, made more powerful assaults upon Simon, whom he compelled to retire; and in the pursuit set fire to storehouses, granaries, habitations, and other buildings, regardless of what they contained; and the like conduct was adopted by Simon, when John was under the necessity of returning
to his quarters. In short they destroyed all that was necessary for the defence of the city; and had they been actually engaged in a conspiracy for betraying the place into the power of the Romans, they could not have pursued a more certain means for effecting that purpose: all that surrounded the temple was entirely consumed by fire. There was a stock of grain and other necessaries of life sufficient for the maintenance of the inhabitants during a siege of several years; but nearly the whole of this supply being burnt, a famine ensued, which produced the utter destruction of the city. Being at the same time besieged by the Romans, and distracted by internal divisions, Jerusalem resembled a body exposed as a prey to savage and ferocious beasts: the women and ancient men put forth prayers for the success of the Romans, hoping to be relieved by a foreign enemy from the intolerable calamities of civil discord.

Having assembled one part of his army, and commanded the remainder to march to Jerusalem, Titus repaired to Cesarea. Wars, lib. vi. cap. 1; also, Whiston's, lib. v. cap. 1.

THE ADVANCE OF THE ROMAN ARMY UNDER COMMAND OF TITUS.

Titus led his army into the country of the enemy in the following order: The auxiliaries marched first; they were followed by the pioneers, to whom succeeded the troops appointed to mark out the ground where the camp was to be formed; next came the baggage of the officers attended by a convoy; and then followed Titus, escorted by his guards and other chosen troops, and attended by the ensign-bearers; these were succeeded by the tribunes and other officers with a number of selected men under their
command; the next in course was the Roman eagle, surrounded by the ensigns of the legions, and preceded by trumpets; then marched the body of the army in rank and file, the men being drawn up six in front, and followed by the domestics with their baggage: the rear was formed by the victuallers, artizans, and other mercenaries, escorted by their guard.

Thus, according to the military discipline of the Romans, Titus led his army by the way of Samaria to Gophna, which Vespasian had formerly subdued, and therein established a garrison.

On the following morning Titus proceeded towards a place called by the Jews the Valley of Thorns, situated near thirty furlongs from Jerusalem, and adjacent to the village of Gabbath Saul, or the Valley of Saul, where he arrived and encamped the same evening.

Titus now led a body of six hundred select cavalry towards Jerusalem, in order to take a view of that city and inform himself of the situation of the Jews; and, in so doing, he was hemmed in by a body of them who issued from the city: on this occasion Titus put every man to the sword who opposed his progress, and trampled great numbers of the enemy under his horse's feet. The surprising exploits performed by Titus inflamed the Jews with additional rage; and they exhorted each other to exert their utmost efforts for effecting his destruction, as the only means of interrupting the success of the Roman arms. The Jews pressed upon Titus both in flank and rear; but wherever he turned the enemy fled before him; and his people kept close to him, and behaved with great resolution. Titus and his party now conceived that there remained no probable means of escape but by forcing a passage through the adverse army, and this desperate exploit they attempted.
In the action two of Titus's friends were slain, and the horse of one of them killed, and that of the other seized by the enemy: but the general, and the remaining part of his company, gained the camp without receiving a wound or being otherwise injured. Wars, lib. vi. cap. 2; also, Whiston's, lib. v. cap. 2, secs. 1, 2.

The legion from Emmaus joined Titus that night, and early on the following morning he directed his march towards Scopos, situated seven stadia from Jerusalem on the north side.

Titus ordered two legions to use all possible expedition for an encampment; and the legion, which was greatly fatigued by performing a tedious march during the night, he appointed to form their camp at the distance of three stadia further from the enemy. The tenth legion which then arrived from Jericho, Titus ordered to encamp at six stadia eastward of Jerusalem and the Mount of Olives, which is opposite the city; they being separated by the valley of Cedron.

The appearance of the Roman army proved a circumstance highly alarming to the three seditious parties, who now divested themselves of the animosity they had entertained against each other, and united to oppose the common enemy. Wars, lib. vi. cap. 3; also, Whiston's, lib. v. cap. 2, secs. 3, 4.

We now pass over the details of the siege as related by Josephus (Wars, lib. vi. cap. 3 to lib. vii. cap. 7), to the account of the destruction of the temple and of the city.

Two of the legions having completed their platforms, Titus directed his battering-rams to be placed against
the western gallery of the outward* temple, on the eighth day of the month Lous. For the space of six days successively he played his best piece of battery against this place, but without effect; for the engines could make no impression on the work. In the interim some of the troops were employed in sapping the foundations on the north side; but after prodigious labour, they found that they could only move the outward stones, the porch still remaining firm: wherefore finding that mines and batteries were ineffectual to answer the purpose, the Romans had recourse to the use of their scaling-ladders.

On the whole, the Romans sustained a very considerable loss in the attack; especially in those contests which happened for the defence or recovery of their colours.

Their opponents of the faction, who had behaved well on former occasions, lost not their character for intrepidity; and Eleazar, the nephew of the tyrant Simon, was distinguished by his courage.

Titus now finding that his own men were only devoted to ruin, by his wishes to spare the temple of the enemy, he issued orders that his troops should set fire to the gates without loss of time.

At this juncture two deserters from the Jews repaired to Titus, flattering themselves that their abandoning the faction at the time they had some advantage in their favour, would secure them the better reception: one of these deserters was Archeclus, the son of Magadathes, and the other Ananus of Emmaus, one of Simon's guards, and deemed the most inhuman of all his attendants. The character of these men for cruelty was so well known to Titus that he entertained some thoughts of putting them both to death, notwithstanding their pretended attachment to his interest. He thought that those who had first

* Whiston has it the "inner" temple.
inflamed their country, and then abandoned it, were unworthy to live; but having reflected more seriously on the affair, he came to a resolution to spare them.

By this time the gates of the temple were burning furiously; the timbers being all on fire, and the silver-work above the gates melted; while the flames extended even to the adjacent galleries.

The Jews were so much surprised by this unexpected event, that, finding themselves encompassed by the flames, they regarded each other with looks of astonishment, not even attempting to preserve what yet remained uninjured, or affecting any concern for what was already destroyed. In a word, they were totally dispirited for any kind of enterprise, so that the fire continued to increase all that day and the succeeding night, till, at length, the galleries were totally burnt to the ground. On the following day, Titus issued orders for the suppression of the fire, and that the roads might be levelled for the march of his troops. His next step was to summon a council of his general officers, to concert the best mode of proceeding. Of these, some recommended a strict adherence to the laws of arms; saying, that while the temple remained, and the Jews continued their frequent associations in it, they would never desist from their opposition. Others gave their votes for sparing the temple, on the condition that the Jews should abandon it, and that it should no longer be considered as an object of contention, but that, if possession of it should be acquired by dint of the sword, in this case they should not hesitate to burn it; not considering it as a temple, but as a castle; since the blame would then rest with those who compelled the burning it, not with those whom necessity urged to the deed. Hereupon Titus gave his opinion, saying, "If the obstinacy of the Jews will convert the temple into a citadel, shall I take vengeance on their per-
verseness, by wreaking my wrath on the stones of the building, and burn to ashes the most magnificent structure in the world on their account? Indeed, I am of opinion that the robbing the empire of so distinguished an ornament would be a disgrace to the characteristic majesty of Rome."

But it seemed evident that Divine Providence had originally destined this place to be destroyed by fire, and that the period was at length arrived; that is to say, the tenth day of the month Lous; being the return of that day on which it had been heretofore burnt by Nebuchadnezzar, king of Babylon.

Of this last conflagration, however, the Jews themselves were the evident occasion; for no sooner had Titus left them at their repose, than the insurgents made a violent sally on his guards, while they were engaged by their general's order in extinguishing the fire. But on this occasion the Romans routed the Jews, and compelled them to retreat to the temple for refuge. Wars, lib. vii. cap. 8.

An event happened at this period, which took rise from the conduct of a private soldier, who thought himself actuated by a divine impulse, without pretending to any other authority for what he did. Having got on the shoulders of one of his comrades, he threw a firebrand into the golden window that was opposite the apartments on the north side of the temple. This action was no sooner done, than the place was in flames; which occasioned so violent a tumult among the Jews, that their countrymen hastened as fast as possible to their relief; for the present juncture, when everything dear to them was at stake, was not a period in which to think of saving their lives or indulging themselves.

Titus was just then lying down to repose himself in his tent, after the fatigue of the action, when intelligence of the conflagration was brought to him;
on which he immediately arose, and ordering his chariot, proceeded to the temple, to use all his authority towards the extinction of the fire. He was followed by his principal officers, and the legions, but in a confused manner, as may be supposed of such an immense number who had not received regular orders for their proceeding. Titus exerted himself to the utmost of his power, both by words and signs, in giving directions to stop the progress of the flames; but all his efforts were vain. The lesser noise was lost in the greater; nor were his words more heard than the signs and motions of his hand attended to. The soldiers were not to be governed by commands or threatenings; but, following the impulse of their rage, some were trodden on and pressed to death by the crowd, while others were suffocated by the smoke arising from the ruins of the galleries over the porches. The common soldiers, who were in the temple, urged, in excuse of their neglect of their general's orders, that they could not hear what he said; while those who followed them gave orders that they should throw fire. In a word, the faction had no way to prevent what happened; and which way soever they turned, destruction stared them in the face. The poor people, the sick, and the unarmed, were destroyed by the sword wherever they were found. Numbers of unhappy wretches were left streaming in their own blood; dead bodies were piled in heaps around the altar; and the stairs were floated with deluges of blood.

The fury of the soldiers had now arisen to such a height, that Titus, finding it impossible to restrain it, and that the fire continued to make additional ravages every day, he immediately proceeded, with some of his officers of the first rank, into the interior of the temple; where, on a careful survey of the place, he found that its splendour and magnificence greatly exceeded what
common fame had reported, and were at least equal to the account propagated even by the Jews. Titus having now remarked that the fire had not reached the sanctuary, and being of opinion that it might not yet be too late to preserve the holy place, he instantly exerted himself, and entreated the soldiers in the most earnest manner to use their utmost endeavours to stop the progress of the flames; at the same time issuing strict orders to Liberalis, a centurion of the guard, to urge the accomplishment of this business, and to punish those who refused their assistance. But so violent was the rage of the soldiers for revenge, that they were not restrained within the bounds of their duty, either by motives of respect or fear. There were great numbers of those whose avarice prompted them to seek for plunder, as they entertained no doubt that the inside of the place was filled with hidden treasure, the very doors of which were plated with gold.

At the same time that Titus was exerting his utmost endeavours to preserve the temple, one of the soldiers set fire to several of the door-posts; on which Titus and his officers were obliged to retire to such a distance that their services could no longer avail: so that, in the end, the temple was destroyed, notwithstanding every generous effort was put forth by Titus for its protection.

"It is not a little remarkable (as hath been already mentioned) that this conflagration should happen on the same month and day as the former, in the time of Nebuchadnezzar. From the commencement of the first temple by Solomon, to the destruction of this, in the second year of Vespasian, we reckon a period of eleven hundred and thirty years, seven months, and fifteen days (a); and we account six hundred and thirty-nine years and forty-five days from that of Haggai, in the second year of king Cyrus." (b). Bradshaw's
Josephus, Wars, lib. vii., cap. 9; also Whiston's, lib. vi., cap. 4. See also fourth year of Solomon's reign, in this calculation, or year from Adam 3148; making a difference (as compared with this statement of Josephus) of about 46 years (a); and year from Adam 3629 and 30; making a difference of about 35 years (b), if Josephus refers to the first year of Cyrus over Babylon; or a greater difference if he considers the prophecy of Haggai to have been delivered in the first year of Cyrus over the Medes and Persians. In this calculation, it is to be observed, that the second year of the reign of Vespasian is not included, as these event are supposed to have happened in the commencement only of that year. Ezra, i. 1; Dan. v. 31; and Haggai, i. 1. See also note at foot of page 39; and note at foot of page 130.

During the time the temple was in flames, the soldiers seized every person they could find; and having first plundered, they slew them, without paying the least attention to age, sex, or quality. The slaughter on this occasion was immense. The old, the young, the priesthood, and those of the laity, persons of all ranks, and all degrees, whether suing for quarter or otherwise, were all involved in the general calamity of the war.

As the fire continued to increase, the noise of the flames was heard intermixed with the groans of persons in the agonies of death; and, to those at a distance, the whole city appeared to be on fire, owing to the extent of the conflagration, and the depth of the hill. The confusion and disorder occasioned by this event were so great, that it is not in the power of language to describe them.

The Roman legions made the most horrid outcries. The rebels, when they found themselves at the mercy of the fire and sword, screamed in the most dreadful manner; while the unhappy wretches, enclosed be-
tween the enemy and the fire, lamented their situation in the most pitiable complaints. Those on the mountain, and those in the city, seemed mutually to return the groans of each other. Those who were already on the point of expiring through famine, acquired fresh spirits to deplore their misfortunes, when they saw the dreadful effects of the raging flames. The complaints and lamentations from the city were repeatedly echoed from the adjacent mountains, and places beyond Jordan; but the calamities exceeded in reality all that could be expressed by the wailings of the sufferers. See Luke xxi. 21—24.

The flames were so violent and impetuous that the mountain on which the temple stood resembled one large body of fire, even from its foundation. The blood of the sufferers flowed in proportion to the raging of the flames, for the number of the slain exceeded that of their executioners. Dead bodies strewn the ground on every side, and the Roman soldiers trampled on the bodies of the slain in pursuit of their survivors.

At length, however, a body of the insurgents repelled the Romans; and, having forced a passage into the outward temple, effected their escape into the city, while the outward porch was gained by the remainder of their number.

Many of the priests who had escaped in this contest with the Romans, made use of the spits belonging to the temple, instead of darts; and, in the place of stones, they threw their seats, which had lead in them; but, at length, finding all their resolution fruitless, and that the fire pursued wherever they attempted to fly, they took refuge for some time under a thick wall not less than eight cubits in breadth. Among the principal persons who exerted themselves on this occasion were Meirus, the son of Belgus, and Joseph, the son of Dalæus, who might have preserved
their own lives if they would have taken part with the Romans; but they rather chose to adhere to their associates; and, plunging themselves into the fire, were buried in the conflagration that destroyed the temple.

The Romans now finding the temple was reduced to ashes, were less anxious for the preservation of any particular buildings; wherefore they set fire to most of the gates and galleries at the same time, sparing only one on the east side, and another on the south; but, in a short time afterwards these underwent the fate of the former. They likewise burnt the treasury and the wardrobe, containing an immense treasure in jewels and money, and rich habits, to a very large amount; for the Jews had made this place a repository of everything they deemed most valuable.

There was yet standing one gallery on the outside of the temple, to which had resorted a very great number of women and children, with a variety of persons who had fled from the multitude; the whole amounting to about six thousand. The soldiers, enraged to the utmost degree of fury, set this place on fire before Titus had an opportunity of giving any directions concerning it; and they continued their operations against it with such vehemence, that not a single person escaped with life; numbers throwing themselves precipitately from the ruins, and all the rest being consumed by the flames. This melancholy event happened through the artifices of an impostor, who, on that day, pretended to be commissioned by the Almighty to declare His will; which was that they should immediately go up to the temple; and he accompanied this order with an assurance that the Divine favour and protection would be manifested by an infallible sign. It was no unusual custom with the faction to pretend to have received revelations of the will of God, in order to prevent their people from
deserting, and to induce them to encounter every kind of danger. Wars, lib. vii., cap. 10; also, Whiston's, lib. vi., cap. 5, secs. 1, 2.

With what readiness did these enthusiastic wretches give credit to impostors, counterfeiters, and false reports; while admonitions flowing from the lips of truth, and confirmed by prodigies, and other prognostics of their approaching ruin, made no impression on them. On these occasions they seemed to be deprived of the faculties proper to make a right application of the events; and, of course, they paid no regard to them. This may be instanced by the following singular examples:—A comet, which bore the resemblance of a sword, hung over the city of Jerusalem for the space of a whole year. A short time before the revolt a most remarkable and extraordinary light was seen about the altar. This spectacle, which continued for about half an hour, gave a light equal to that of day, and happened about the eighth of the month Xanthiscus, at the ninth hour of the night preceding the celebration of the feast of the passover. Ignorant persons considered this unusual and wonderful appearance as a happy omen; but those of superior judgment averred that it was a prediction of approaching war; and their opinion was fully ratified by the event.

At the time of the festival above mentioned, another singular prodigy occurred. As the proper persons were leading a cow to the altar to be sacrificed, she was delivered of a lamb in the midst of the temple. Solid brass composed the eastern gate of the interior temple, and this gate was of such immense weight that it was the labour of twenty men to make it fast every night; it was secured with iron bolts and bars, which were let down into a large cavity dug out of one entire stone. About the fifth hour of the night this gate opened without any human assistance; and imme-
iate notice of this event being given to the officer on duty, he lost no time in endeavouring to restore it to its former situation, but it was with the utmost difficulty he accomplished it. There were not wanting those who deemed this event to be a second good omen; but persons of superior discretion were of a contrary opinion, and concluded the destruction of the city, and the success of the enemy, were predicted by the opening of the gate.

On the twenty-first day of the month Artemisiaus, not long after the festival was ended, a vision of so extraordinary a kind made its appearance, that I should be scrupulous in venturing to relate it, but that the events which it foretold have already actually happened; and I could yet produce several witnesses to testify to its truth. Before the setting of the sun, chariots and armed men were seen in the air, in various parts of the country, passing round the city among the clouds.

While the priests were going to perform the duties of their function, according to custom, in the inner temple, on the feast of Pentecost, they at first heard an indistinct murmuring, which was succeeded by a voice, repeating in the plainest and most earnest manner, "Let us be gone, let us be gone."

But the most extraordinary story of the whole remains to be related. About four years before the commencement of the war, and when the city appeared to be in the most perfect peace, and abounded in plenty, there came to the feast of Tabernacles a simple countryman, named Jesus, the son of Ananus; and who, without any previous intimation, exclaimed in the following manner:—"A voice from the east, a voice from the west, a voice from the four quarters of the world; a voice to Jerusalem, and a voice to the temple, a voice to men and women newly married, and a voice to the nation at large." In
this manner did he continue his exclamations night 
and day in various places, through all the streets of 
the city. Some persons of eminence in the govern-
ment were so offended at the freedom of the ill-omened 
exclamation, that they directed that the man should 
be apprehended, and whipped severely. He bore his 
sufferings, however, not only without complaint of 
their injustice, but without saying a word in his 
defence; but his punishment was no sooner ended 
than he proceeded, as before, with his denouncing 
exclamations. When sent by the magistrates to 
Albinus, the governor of Judæa, and whipped by his 
order until his bones appeared, he neither wept nor 
supplied; but, in a voice of mourning, he repeated, 
after each stroke, "Woe, woe, to Jerusalem;" and, 
on being interrogated as to his character and con-
duct, no reply could be obtained from him. At last 
he was dismissed, as a man out of his senses. In 
this manner he continued to proceed for the space 
of seven years and five months; nor did his voice or 
strength appear to fail him, until his predictions were 
verified by the siege of Jerusalem. When this event 
had taken place, he went for the last time on the wall, 
and exclaimed in a more powerful voice than usual, 
"Woe, woe to this city, this temple, and this peo-
ple;" and concluded his lamentation by saying, 
"Woe, woe be to myself!" He had no sooner 
spoken these words, than, in the midst of his predic-
tions, he was destroyed by a stone thrown from an 
engine. Wars, lib. vii., cap. 11; also Whiston's, 
lib. 6, cap. 5, secs. 3, 4.

By this time the insurgents had fled into the city, 
while the temple, and all its adjacent parts continued 
on fire. The Roman army now placed their ensigns 
against the eastern gate, where they made sacrifices
of thanksgiving, and proclaimed Titus emperor, with every possible demonstration of joy. So large a treasure in gold was now obtained in Syria, that it was reduced to half its accustomed value.

The famine now raged to such a degree at Jerusalem, that violent contentions arose respecting the coarsest and most loathsome food. Such was the situation of the upper town, on crags and precipices, that Titus thought it would be an impossibility to get possession of it without the erection of new mounts; wherefore he ordered that these works should be commenced on the twentieth day of the month Lous. Wars, lib. vii., caps. 12—14. At the end of eighteen days the erection of the mounts was completed, on the seventh day of the month Gorpiæus (answering to September) at which time the Romans advanced with the engines for battery. The tyannical leaders of the opposition were, eventually, the occasion of their own destruction, by abandoning those forts of their own accord which could never have been taken unless the besieged had been starved out. Thus the Romans became masters of those impregnable forts which they could never have acquired in any other manner; for these three towers were absolutely proof against battery of every kind.

No sooner had Simon and John, influenced by the impulse of a judicial frenzy, abandoned the towers above mentioned, than they hurried away to the vale of Siloah, where they reposed themselves for a short time after the fatigue they had undergone. Having refreshed themselves they assaulted the new wall; but their efforts were so feeble that they were easily repulsed by the guards; for their misery, despair, and fatigue had so reduced them that they had no strength remaining, and were glad to creep away with their adherents, and conceal themselves in vaults and caverns.
The walls being now in possession of the Romans, they hoisted their colours on the towers, and exulted with the most cheerful acclamations. By this time the soldiers had spread themselves into every part of the city, ranging through the streets with drawn swords, and sacrificing to their rage every one they saw without distinction. They set fire to the houses, and burnt them, with all their contents, to the ground: in many houses into which they entered in search of plunder they found every person of the families dead, and the houses in a manner filled with the bodies of those who had perished through hunger.

The conflagration of the city ended on the eighth day of the month Gorpiaeus.

Titus employed himself in taking a survey of the ruins of this distinguished city; and having done so, he expressed himself as follows: "If our military operations had not been aided by the immediate interposition of Heaven, it would have been impossible that we should have possessed ourselves of these fortresses: in a word, it was God who fought for and aided us against the Jews; for a deed has been accomplished which the hands of men could never have effected." He then restored to liberty all those prisoners whom the oppressors had left in the towers. This being done, and the razing and demolition of the city completed (the towers alone excepted) he gave orders for sparing the towers as a memorial of his good fortune and success. Wars, lib. vii. cap. 15; also, Whiston's, lib. vi. from cap. 6, sec. 1, to cap. 9, sec. 2, inclusive.

In the war of which we are speaking no less than ninety-seven thousand persons were made prisoners, and the number of those who lost their lives during its progress was eleven hundred thousand: of these far the greater part were Jews, though not born in
Judæa; and as the event happened at a time when they had assembled from all parts of the country to celebrate the feast of the passover at Jerusalem, many of them were engaged in the war without any such intention.

The multitude collected together on this occasion was so immense, and they were so crowded, that the confined air occasioned a pestilence, and this calamity was soon followed by a famine; yet, if the calculation of Cestius may be relied on, the city was quite large enough to have afforded accommodation to this amazing concourse of people.

John was committed to prison for life, and Simon reserved to grace the triumph: soon after this the Romans demolished the walls, and burnt the rest of the city. Wars, lib. vii. cap. 16; also, Whiston’s, lib. vi. cap. 9, secs. 3, 4.

It was in the second year of the reign of Vespasian, and on the eighth day of the month Gorpæus that Jerusalem was finally taken and absolutely destroyed. Whiston’s Josephus, Wars, lib. vi. cap. 10. See also page 55; also, statement above, at the “time of the passover.”

Titus gave orders that the city and temple should be reduced to a level with the ground, and to leave no building standing except the three distinguished towers, called Hippocós, Phasæl, and Mariamne, and a part of the wall to the westward of the city on which he intended to erect a garrison. This order was executed with the utmost strictness, and the rest of the city totally demolished, so that it scarcely appeared to have been the residence of human creatures. The next proceeding was to offer sacrifices, and return thanks for the victory; and Titus feasted his officers at his own expense for three days: Soon after this the troops were dismissed to their respective quarters, and the tenth legion, which had been brought from
the Euphrates, took possession of the city. Wars, lib. vii., cap. 17.*

Titus returned after his father to Rome, where the triumph was celebrated with great magnificence and joy: amongst the spoils were the golden table and the golden candlestick (or rather lamp-stand), the latter of which had never been used.

Amongst the trophies exhibited by the Romans was the code of the Jewish laws, which was followed by figures of ivory and gold, intended as emblematical representations of victory; and the procession was closed by Vespasian, Titus, and Domitian, all mounted on fine horses, and proceeded together to the temple of Jupiter Capitolinus, and thus the procession closed.

Simon Gorias was then put to death, according to the Roman custom; and the event being made known in the usual manner, the very air was rent with the shouts and acclamations of the multitude. Vespasian and his son then returned to the palace, where they gave a magnificent entertainment. Wars, lib. vii. caps. 17—22; also, Whiston’s, lib. vii. caps. 1—5 inclusive.

Thus the Romans accomplished and celebrated the destruction of Jerusalem; being at the same time mere instruments in the hand of God for the purpose; which Titus himself acknowledged while

* Although Josephus (Bradshaw’s, Wars, lib. vii. cap. 17) states that Nebuchadnezzar laid Jerusalem waste after it had been built 1368 years, 8 months, and 6 days, which appears quite inconsistent with scripture chronology, yet he states that it was 1179 years between the reign of David in Jerusalem, and the destruction of the city by Titus, which shews a difference of only 50 years between his statement and this calculation. See page 121.
taking a survey of the ruins of the city, as related by Josephus. Having now fulfilled the promise given in the title of this work,—to furnish an outline of sacred chronology to the destruction of Jerusalem,—it may not be out of place to quote the celebrated Epistle of Pliny the younger, addressed to the Emperor Trajan, during the third general persecution of the Christians:

Epistle of Pliny to Trajan, and Trajan's reply, respecting the persecution of the Christians.

PLINY TO TRAJAN.

From Nicomedia, A.U.C. 856.

Trajan 7.

It is, Sir, a rule which I prescribe to myself, to consult you upon all difficult occasions: for who can better direct my doubts, or instruct my ignorance? I have never been present at the resolutions taken concerning the Christians; therefore I know not for what causes, or how far they may be objects of punishment, or to what degree our complaints may be carried on against them. Nor have I hesitated a little in considering whether the differences of ages should not make some variation in our procedures, or whether the weaker and the more robust should be equally punished. Are those who repent to be pardoned? Or is it to no purpose to renounce Christianity, after having once professed it? Must they be punished for the name, although otherwise innocent? Or is the name itself so flagitious as to be punishable? In the mean time, I have pursued this method with those Christians who, as such, have been brought before me: I have asked them if they were Christians, and to those who have avowed the profession, I have put the same question a second and a third time, and have enforced it by threats of punish-
ment. When they have persevered, I have put my threats into execution. For I did not in the least doubt that whatever their confession might be, their audacious behaviour, and immovable obstinacy, required absolute punishment. Some, who were infected with the same kind of madness, but were Roman citizens, have been reserved by me to be sent to Rome.

Soon afterwards, the crime, as it often happens, by being pursued, became more diffusive, and a variety of matters of fact were specified to me. An information without a name was put into my hands, containing a list of many persons who deny that they are or ever were Christians; for repeating the form of invocation after me, they called upon the gods, and offered incense, and made libations to your image, which upon this occasion I had ordered to be brought out with the statues of our deities; and they uttered imprecations against Christ, to which no true Christian, as they affirm, can be compelled by any punishment whatever. I thought it best, therefore, to release them.

Others of them, who were named to me by an informer, have said that they were Christians, and have immediately afterwards denied it, by confessing that they had been of that persuasion, but had now entirely renounced the error; some three years, some more, and some even above twenty years. All these worshipped your image, and the images of the gods; and they even vented imprecations against Christ: they affirmed that the sum total of their fault or of their error, consisted in assembling upon a certain stated day before it was light, to sing alternately among themselves hymns to Christ as to a god; binding themselves by oath not to be guilty of any wickedness, not to steal, nor to rob; not to commit adultery, nor to break their faith when plighted, nor
to deny the deposits in their hands whenever called upon to restore them. These ceremonies performed, they usually departed, and came together again to take a repast, the meat of which was innocent, and eaten promiscuously: but they had desisted from this custom since my edict, wherein, by your commands, I had prohibited all public assemblies.

From these circumstances I thought it more necessary to try to gain the truth, even by torture, from two women who were said to officiate at their worship. But I could discover only an obstinate kind of superstition, carried to great excess. And, therefore postponing any resolution of my own, I have waited the result of your judgment. To me an affair of this sort seems worthy of your consideration, principally from the multitude involved in the danger. For many persons of all ages, of all degrees, and of both sexes are already, and will be, constantly brought into danger by these accusations. Nor is this superstitious contagion confined only to the cities, it spreads itself through the villages and the country. As yet I think it may be stopped and corrected. It is very certain that the temples, which were almost deserted, now begin to fill again; and the sacred rites, which have been a long time neglected, are again performed. The victims, which hitherto had few purchasers, are now sold everywhere. From hence we may easily infer what numbers of people might be reclaimed if there was a proper allowance made for repentance.

TRAJAN TO PLINY.

From Rome, A.U.C. 856.

Trajan 7.

You have exactly pursued the method which you ought, my Secundus, in examining the several causes
of those persons who, as Christians, were brought before you. For in an affair of this general nature it is impossible to lay down any settled form. The Christians need not be sought after. If they are brought into your presence and convicted, they must be punished; but with this reservation, that if any one of them has denied himself to be a Christian, and makes his assertion manifest by an invocation to our gods, although he may have been suspected before, his repentance must entitle him to a pardon. But anonymous informations ought not to have the least weight against any crime whatever. They would not only be of dangerous consequence, but are absolutely against the maxim of my government. Letters of Pliny the younger, by John, Earl of Orrery. London, 1751. Vol. ii. book 10.

This one record of the persecution of the Christians, is selected from many, as a sample, to show that even the heathens themselves are indisputable witnesses, not only to the existence, but also to some of the main principles of Christianity: and although these persecutors thought to destroy the work of God, we are now, in the nineteenth century, permitted to witness the great agencies at work for the universal spread of the Gospel; and think we can see, in present events, strong indications of the fulfilment of important prophecies yet unaccomplished.

FINIS.
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ON PROPHECY,—ITS INTERPRETATION AND FULFILMENT.

It was not intended or promised, in the scheme of this work, to do more than record, in chronological order, the principal events that occurred from the creation of Adam, to the year of our Lord 70, when Jerusalem was destroyed by the Romans; noticing merely, as they were delivered, some of the chief prophecies, and their primary accomplishment during that period.

But, since the interpretation and progressive fulfilment of prophecy involves so much that is both interesting and instructive to us at this eventful crisis of the world's history, and to future generations, also, to the end of time, I cannot forbear a brief notice of the subject.

The most cursory readers of the sacred scriptures, as well as the most determined opponents of the study of prophecy, can hardly fail to observe that God has been pleased to make certain revelations to us respecting future events; and that some of the most important of those revelations (while verified to some extent by partial fulfilment,) have a further and fuller signification in connexion with events yet to come; and which will more gloriously vindicate the Divine knowledge, power, and government, until the final triumph of Christ over the powers of darkness shall be accomplished; in which triumph the Christian soldier hopes to share.

Though the subject is vast and difficult, it is of universal interest and importance, and every way worthy the contemplation of the biblical student, as connected with our brightest hopes and highest duties; for, "if children, then heirs; heirs of God, and joint-heirs with Christ," (Rom. viii. 17); and, if not children, we all ought to be, and may be so; for God "commandeth all men everywhere to repent," (Acts xvii. 30); and He has not commanded in vain, or (like man,) to condemn us for what we are unable to perform; but justly holds us responsible, as the possessors of His revealed word, and endowed with free-will to accept or reject His truth. God, also, with the commandment to repent and believe, having given to all men everywhere power to lay hold on the hope set before them in the gospel, will reward in proportion to the improvement of talents bestowed, and grant grace upon grace, or punish for neglect;* and He, who cannot lie, has said, "Whosoever cometh unto me, I will in no wise cast out."

Although many have deliberately shunned the study of prophecy in general, by reason of indolence and desire to avoid the labour of investigation,—many by reason of mistaken views arising from defective instruction as to the purposes for which prophecy has been given,—many because they question the propriety of attempting the investigation of unfulfilled prophecy,—and many by reason of the vague and inconsistent writings of some professed interpreters,—yet the fact remains, that God has revealed, at various successive periods, (though in dark sayings,) not only what shall happen in the future, but how and when it shall

* See parable of the talents.
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happen. It becomes, therefore, both our privilege and duty (rather than closing the eyes of our minds,) devoutly to investigate such revelations, and the purposes for which they have been made by God; carefully comparing them with historical facts, and seeking His Spirit to explain the meaning of what He has revealed by His prophets, and by His Son; and so, discerning the signs of the times, which prove that the Lord reigneth, our faith and hope may be increased, we may in our sphere perform His will, see Him in history, appreciate the glorious things which He has prepared for those who love Him, and learn ourselves to escape the wrath to come, and to warn others therefrom.

It cannot be sinful, presumptuous, or dangerous, to investigate in a right spirit what God Himself has revealed to us, by His inspired messengers, respecting future events, although it is abundantly clear that the whole of scripture condemns those who are unauthorized by Him, and warns of punishment to those who take heed to false prophets;* because the revelations of the former are truth, and the pretended messages of the latter are either pure falsehoods or garbled truth, presented to us (as to Eve by the Serpent,) for the purpose of accomplishing our ruin, and promoting rebellion against God and His government of the universe. See 1 John iv. 1; "Beloved, believe not every spirit, but try the spirits," &c.; and Acts xxii. 11; "These were more noble than those in Thessalonica," &c. Astrology, necromancy, and witchcraft, were for the same reasons strictly forbidden and denounced by the law of Moses; and while the existence of a certain degree of power, permitted to such instruments of Satan, in the inscrutable wisdom of God, is acknowledged throughout scripture, yet such power is always shown to be inferior and subject to the almighty power of God.

The law was explicit respecting such: as to witchcraft, Exod. xxii. 18; as to consulting familiar spirits, Levit. xix. 31, and Isaiah viii. 19, 20; as to the use of divination, observance of times, witchcraft, and necromancy, Deut. xviii. 1—14. And the accounts of the enchantments of the Egyptians in the time of Moses, of those employed by Balaam† at the request of Balak, of the case of Saul and the witch of Endor, and of the performances of the astrologers and necromancers of Babylon in the time of Daniel, all shew, that although the servants of Satan, who practise such arts, have, by permission merely, a certain power; yet their power is limited by the decree of God, and their followers are rebuked and punished; but the investigators of divine truth are commended and encouraged. In like manner we are cautioned in 1 Tim. iv. 1, against seducing spirits and doctrines of devils.

The more we trace this contrast, the more clearly do we perceive the antagonism subsisting between the powers of light and darkness. See Rev. Thos. Timpson on the Angels of God, London, 1845, chaps. xvi., xxiii., xxxv., &c.; and Rev. Walter Scott on Evil Spirits, London, 1845, Lect. iii. This is no digression, for

* A striking instance is given in 1 Kings xiii.

† If any doubt the real character of "Balaam, the son of Beor," whether he was a true prophet or not, let them refer to Joshua xiii. 32, where the question is set at rest.
such doctrines of devils as Popish miracles and spirit-rapping are sedulously propagated by the emissaries of Satan in our own time. While, therefore, it is sin to listen to false prophets, it is, at the same time, both our duty and privilege to listen to God, and to those whom He has sent: nay, more, it is even sinful to disregard or to shun the study of prophetic revelations given to us from God, since they are given for the glory of God, for our edification, for the increase of our faith, and for our deliverance from impending judgments.

Far be it from the writer to claim any extraordinary talent for investigating or explaining the mind of the Spirit, but he feels it his bounden duty to remind the reader that the prophetic portions of scripture are not to be slighted by any (even the humblest) enquirer after sacred truth. "All scripture is given by inspiration of God, and is profitable," &c.; 1 Tim. iii. 16, 17. "Of which salvation the prophets have enquired and searched diligently," &c.; 1 Peter i. 10—12. "Take heed lest any man deceive you," &c.; Mark xiii. 5, and Matt. xxiv. 4. The word of God encourages this investigation, and diligent search into these things revealed by God. Daniel says, in the first year of Darius, he understood by books the number of the years, &c.: and that he set his face unto the Lord God to seek, &c.; Dan. ix. 1—19; and then states, that while he was speaking in prayer, the angel Gabriel came, and informed him (Daniel) that he had come to give him skill and understanding; that even at the beginning of Daniel's supplication the commandment went forth to instruct him (in like manner as the answer to prayer for the deliverance of Peter from prison); and then follows the revelation of the seventy weeks; Dan. ix. 20—27. Again, we read in Dan. xii. 9, 10; "And he said, Go thy way, Daniel; for the words are closed up," &c.; and, "none of the wicked shall understand; but the wise shall understand." Who are the wise, but the children of God, who diligently search their Father's word, with the aid of His Spirit? Regeneration, sanctification, prayer, communion with God, and devout study of His word, are the distinguishing marks of those who are called "the wise;" and qualify such to search into and appreciate the glorious truths of prophecy, and hereafter to enjoy what prophecy reveals.

But, lest any objector to the arguments here used in favour of the study of prophecy, and of its fulfilment beyond events that have already occurred, should quote the passage in Dan. xii. 9, as to the words being "closed up and sealed till the time of the end;" or the words of our Lord, in Acts i. 7, "It is not for you to know the times or the seasons, which the Father hath put in his own power;" let me remind such of the words of our Lord, in the context of the latter passage,—"But ye shall receive power, after that the Holy Ghost is come upon you," &c.; Acts i. 8 (that is, after the day of Pentecost, and in future generations, in the case of all who should be sanctified by the Holy Spirit); and of the account given of the Revelation by John,—Rev. i. 1, 3, 5, 8, and 10—19, and v.,—showing that while even the Son Himself, (Mark xiii. 32,) in his human nature, before His ascension, knew not the times in which events foretold by prophecy should happen; and even, up to that period, the prophecies (His own prophecies included,) "were sealed," as stated in Daniel; yet Christ, after His
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ascension, had the full revelation given to Him, or rather claimed it (see Rev. v. 5—9; Phil. ii. 6—11; and John xvii. 22—26;) of the Father; and, in due time, communicated that full revelation to earth, by his servant John, in the Isle of Patmos. Again, in Rev. i. 3, John says by the Spirit, "Blessed is he who readeth, and they who hear the words of this prophecy," &c. Who opened the seven seals; but Christ Himself? but not even Christ, until then; no other being was worthy; but He was worthy; the risen Lord, returned to His glory, and but commencing the celebration of His triumph; see Rev. v.

If prophecy is to be sealed to us, and we are to shun it as beyond our comprehension, why was the command given to John, in Rev. i. 19, to write what he saw? and why was the sealed book opened? and why have we been informed of the contents of that book which the Father in due time delivered to the Son, for the express purpose of being divulged, and communicated to earth through the medium of the beloved disciple? Unless prophecy is intended for our study, its declaration must be a mockery.

"Who is wise, and he shall understand these things," &c.; Hosea xiv. 9; and, as we have already read, in Dan. xii. 10; and, "We have also a more sure word of prophecy; whereunto ye do well," &c.; 2 Peter i. 19—21; so, also, the passage in Rev. xix. 10, "For the testimony of Jesus is the spirit of prophecy."

Many other passages might be quoted to the same effect, but the foregoing are supposed to be sufficient to establish the position laid down.

There is a beautiful gradation in the prophecies, which we cannot fail to observe, if we study them in chronological order; and while the promise of the Saviour in the garden of Eden by Christ Himself (Gen. iii. 14, 15, and John i. 1,) is the germ and sum of the prophecies, and we find this promise comprises the whole duration of the contest between the powers of light and darkness, with the Lord Jesus on the one side, and Satan on the other, as leaders, to the last days, or periods, when the great battle of Armageddon is to take place, after Christ's millennial reign (Ezek. xxxviii. and xxxix.; Rev. xvi. 12—17; xix. 11—21; and xx. 1—16;) when the beast and the false prophet shall be cast into the lake of fire and brimstone, to be tormented for ever and ever. So we observe that each successive prophecy takes up the wondrous tale, with increasing development of events that shall happen, even to the end, when all enemies shall be put under His feet, when "He shall reign whose right it is," and "He shall have delivered up the kingdom to God," &c.; 1 Cor. xv. 24—28.

Similar to the promise in the garden of Eden, are the prophetic promises of God to Abraham, and the covenant made with him as father of the faithful; and in like manner comprehensive, and consolatory to the people of God, and reach to the end of time; and we find these promises renewed by God in successive periods, and referred to by Isaac, Jacob, Moses, Joshua, and all the prophets; and confirmed and enlarged by Christ Himself when on earth, and after His ascension in the Revelation by John.

The general character of all the prophecies is a gradual predictive development of the grand outlines of God's government of the universe, until time shall be
no more; each prophecy, in succession, furnishing a more distinct revelation of events to come. This must be patent to all candid students of the subject.

There are, however, certain rules to be observed in this study, the neglect of which would lead us into serious errors, and endless perplexities.

The following appear to be the most important of these rules:—

1st. The word of God must be our guide; and whatever is inconsistent with that word must be rejected. We must not "travel beyond the record."

2nd. We should, therefore, impartially and faithfully quote the prophecies, as recorded in that word, with all due regard to the period and circumstances connected with their delivery, the interpretation given at the time the prophecies were delivered, and such other prophecies, or passages of scripture, to which the prophecies under consideration may have reference; and the facts of sacred and secular history which verify the predictions already fulfilled, either wholly or in part.

3rd. We must bear in mind that what God has been pleased to reveal respecting the future, must be for His glory and our edification; and, therefore, it becomes our privilege and duty, by the teachings of His Spirit, to search and to understand His will, as revealed in prophecy, and to accomplish that will in proportion to the means which He has placed within our reach. Though units, we form a portion of the great whole for whose benefit the predictions have been delivered.

4th. We must avoid hasty conclusions and rash assertions with reference to the fulfilment of such predictions, as, at least, discreditable to ourselves, as well as being mischievous to others.

5th, and lastly. We must avoid diluting or perverting the meaning of the prophecies, yet in part or wholly unfulfilled, by too great a tendency to "spiritualize" in our attempts at interpretation.

Following the rules just named,—taking the prophecies of Daniel as our first guide, connecting them with the prophecies of our Lord when on earth as recorded in the gospels, and after His ascension as recorded in the Revelation by John, and these as confirming other prophecies,—we may trace all their main features fulfilled thus far in the events of history, from the captivity of the Jews in Babylon, and as predicted to be fulfilled to the end of time; when the great clock of the universe shall have performed its last revolution, and measured off the residue of the appointed portion of eternity called "time;" and the dead, both small and great, shall stand before God, and be judged out of the things that are written in the books, according to their works. (Rev. xx. 12—15.)

In Daniel ix. 24, 25, we read of seventy weeks being determined, &c., and to seal up the vision and prophecy, and to anoint the "Most Holy;" but in the Revelation by John, we read of the seals being opened by the "Most Holy."

In examining the prophecies of Daniel, we should first arrange the various portions of the book in order of date; thus—The first division, consisting of chaps. i. to iv., contains an account of events that occurred during the reign of Nebuchadnezzar, from the third year of Jehoiakim (see year from Adam 3658), when Daniel was taken captive, to the recovery of the king from his mental
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derangement; comprising, first, the vision of the image composed of four metals, which was originally given to and forgotten by the king, and afterwards given to and interpreted by Daniel; second, the account of the golden image set up by Nebuchadnezzar, and the delivery of Daniel and his companions from the fiery furnace, after their refusal to worship the image; and third, the vision given to the king concerning his own punishment, which came upon him at the end of twelve months, and his subsequent restoration (chap. iv. 28—37).

The second division consists of chaps. vii., viii., and v.; and contains an account of the events that occurred in the reign of Belshazzar, when Daniel had the vision of the four beasts, in the first year of the king; and the vision of the ram and he-goat, in the third year of the king; and of Belshazzar’s impious feast, and the handwriting on the wall of the palace, at the close of the king’s reign, when Cyrus conquered Babylon, Belshazzar was slain “in the same night,” and Darius the Mede took the kingdom. (Dan. v. 30, 31.)

The third division consists of chaps. ix. and vi.; the former chapter containing the account of Daniel’s vision of the seventy weeks, in the first year of Darius the Mede (see Dan. i. 21, and vi. 28); and the latter chapter containing the account of Daniel’s appointment as one of the three presidents under Darius; the conspiracy against Daniel, and his miraculous deliverance from the lions; the punishment of Daniel’s accusers; and the decree of the king, acknowledging God, the God of Daniel.

The fourth and last division consists of chaps. x. to xii., containing an account of Daniel’s vision by the river Hiddekel, in the third year of the reign of Cyrus over Babylon; in which vision it appears that the Lord Jesus himself appeared to Daniel, and revealed what should happen during the remainder of the Persian kingdom, (Dan. x. 6, and Rev. i. 12—15,) to the conquest of the Persians by Alexander the Great, and the division of Alexander’s empire into four parts (Dan. xi. 3, 4); and the following events, including the destruction of Jerusalem by the Romans (Dan. xi. 36,) to “the time of the end,” and corresponding with the latter period of the former vision, with our Lord’s prophecies in Matt. xxiv., Mark xiii., and Luke xxi.; and in the Revelation by John. For a harmony of these passages in the gospels and the book of Revelation, see an interesting work on the “Revelation of St. John, historically explained;” by John James Bachmair, M.A.; London, 1778.)

Daniel’s prophecies, as Sir Isaac Newton observes, are all related to each other, and form one grand whole. On revealing the interpretation of the first vision, Daniel became famous for wisdom and revealing secrets (as Joseph, in the court of Pharaoh, was named Zaphnath-paaneah, Gen xli. 45); Ezekiel xxviii. 3. And Daniel, he says, “was in the greatest credit among the Jews till the reign of the emperor Hadrian; and to reject his prophecies is to reject the Christian religion; for this religion is founded upon his prophecy concerning the Messiah.”*

* I cannot entirely agree with this statement of Sir Isaac Newton, for the Christian religion is based on a much broader foundation than one book of prophecies. See John v. 32—37; and Acts x. 42, 43.
The following interpretation of Daniel’s visions is according to Sir Isaac Newton:

The vision of the image composed of four metals represented a body of four great nations, which should reign over the earth successively: viz., the people of Babylonia, the Persians, the Greeks, and the Romans. “And by a stone cut out without hands,” (Luke xx. 17, 18,) “which fell upon the feet of the image, and brake all the four metals in pieces, and became a great mountain, and filled the whole earth, it further represented that a new kingdom should arise, after the four, and conquer all those nations, and grow very great, and last to the end of all ages,”—the kingdom of Christ. The head of gold signified the nations of Babylonia, which reigned first, as Daniel himself interprets—“Thou art this head of gold,” saith he to the king. These nations reigned until Cyrus conquered Babylon, and revolted to the Persians, and set them up above the Medes. The breast and arms of the image were of silver, and represented the Persians, who reigned next. The belly and thighs of the image were of brass, and represented the Greeks, who, under Alexander the Great, conquered the Persians, and reigned after them. The legs were of iron, and represented the Romans, who reigned next after the Greeks, and began to conquer them in the eighth year of Antiochus Epiphanes; for in that year they conquered Perseus, king of Macedon, the fundamental kingdom of the Greeks, and thenceforward grew into a mighty empire, and reigned with great power till the days of Theodosius the Great. Then, by the incursion of many northern nations, they brake into many smaller kingdoms, which are represented by the feet and toes of the image, composed part of iron and part of clay. “And in the days of these kings,” saith Daniel, “shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.” Dan ii. 41—45. And so it has been accomplished, as far as the first coming of Christ was concerned; for that took place in the time of the Romans.

The next vision, of the four great beasts, was given to Daniel in the first year of Belshazzar, as we read in the seventh chapter, with the interpretation given at the time: The first beast, like a lion with eagles’ wings, denoted the kingdom of Babylonia and Media, which overthrew the Assyrian empire, and divided it between them; and in this vision both empires are represented together by the two wings of the lion, while the empire of Babylonia was represented in the former vision by the head of gold. The second beast, like a bear, represented the empire of the Persians, which rose up above the Medes; and so the Babylonian empire was divided, and given to the Medes and Persians in the time of Belshazzar, at the conquest by Cyrus. (See Dan. v. 28.) The beast “like to a bear” being represented as raising itself up on one side, to signify the fall of the Medes, and rise of the Persians; and the three ribs in the mouth of the beast (Dan. vii. 5,) repre-
senting the kingdoms of Sardes, Babylon, and Egypt, which were conquered by it, but did not belong to its proper body. The third beast was the kingdom of the Greeks, which succeeded the Persian (see the vision of the Ram and He-goat, in Dan. viii. 6, 7, and 20, 21). It was like a leopard, to signify fierceness; having four heads, and four wings, showing that it should be divided into four kingdoms (Dan. viii. 22); “for it continued in a monarchical form during the reign of Alexander the Great and his brother Ariëus, and young sons Alexander and Hercules; and then brake into four kingdoms, by the governors of provinces putting crowns on their own heads, and by mutual consent reigning over their provinces: Cassander reigned over Macedon, Greece, and Epirus; Lysimachus over Thrace and Bythnia; Ptolemy over Egypt, Lybia, Arabia, Cælosyria, and Palestine; and Seleucus over Syria.” The fourth beast was the empire which succeeded the Greeks, and was the Roman. This beast was described as exceeding dreadful and terrible, with great iron teeth, and devoured, and brake in pieces, and stamped the residue with its feet. It conquered the kingdom of Macedon, with Illyricum and Epirus, in the eighth year of Antiochus Epiphanes, anno Nabonass 580 (or 167 b.c.); and inherited that of Pergarnus, anno Nabonass 615; and conquered that of Syria, anno Nabonass 679; and that of Egypt, anno Nabonass 718. And by these and other conquests it became greater and more terrible than any of the three former beasts. This empire continued in its greatness till the reign of Theodosius the great, and then brake into ten kingdoms, represented by the ten horns of this beast; and continued in a broken form, as represented in the vision, till the Ancient of days sat in a throne like fiery flame, and “the judgment was set, and the books were opened, and the beast was slain, and his body destroyed, and given to the burning flame; and one like the Son of man came with the clouds of heaven, and came to the Ancient of days,” (Dan. vii. 10—14,) and received dominion over all nations, and judgment was given to the saints of the Most High, and the time came that they possessed the kingdom.*

Sir I. Newton then says (referring to Dan. vii. 11, 12), “And therefore the four beasts are still alive, though the dominion of the three first be taken away. The nations of Chaldea and Assyria are still the first beast. Those of Media and Persia are still the second beast. Those of Macedonia, Greece, and Thrace, Asia Minor, Syria, and Egypt, are still the third. And those of Europe, on this side Greece, are still the fourth. Seeing, therefore, the body of the third beast is confined to the nations on this side the river Euphrates, and the body of the fourth beast is confined to the nations on this side Greece, we are to look for all the four heads of the third beast among the nations on this side the river Euphrates; and for all the eleven horns† of the fourth beast among the nations on

* See the rise and power of Antichrist, the millennium, the loosing of Satan after, and battle of Armageddon, and then the general judgment, described in Dan. vii. 7, 8, 11, 23—27; and Rev. xix. and xx. See also further remarks on the power of the little horn under the Romans.

† Including the little horn which came up among the ten horns, and before which three of the first horns were plucked up by the roots. Dan. vii. 8.
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this side Greece. And, therefore, at the breaking of the Greek empire into four kingdoms of the Greeks, we include no part of the Chaldeans, Medes, and Persians, in those kingdoms, because they belonged to the bodies of the two first beasts. Nor do we reckon the Greek empire seated at Constantinople among the horns of the fourth beast, because it belonged to the body of the third.”

The Romans, by the legacy of Attalus, the last king of Pergamus, anno Nabonass 615, inherited that kingdom, including all Asia Minor on this side mount Taurus. Anno Nabonass 684 and 685, they conquered Armenia, Syria, and Judea; anno Nabonass 718, they subdued Egypt. And by these conquests the little horn waxed exceeding great, towards the south, and towards the cast, and towards the pleasant land. And it waxed great, even to the host of heaven; and cast down some of the host and of the stars to the ground, and stamped upon them (Dan. viii. 9, 10); that is, upon the people and great men of the Jews. “Yea, he magnified himself even to the prince of the host,” (ver. 11,) the Messiah, the Prince of the Jews, whom he put to death, anno Nabonass 780;* “and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down,” viz., in the wars which the eastern nations, under the conduct of the Romans, made against Judea, when Nero and Vespasian were emperors, anno Nabonass 816, 817, 818. “And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and prospered,” (ver. 12.) This transgression is, in the next words, called “the transgression of desolation;” and in Dan. xi. 31, “the abomination which maketh desolate;” and in Matt. xxiv. 15, “the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place.”†

It may relate chiefly to the worship of Jupiter Olympus in his temple built by the emperor Hadrian, in the place of the temple of the Jews,‡ and to the revolt of the Jews under Barchochab occasioned thereby, and to the desolation of Judea which followed thereupon; all the Jews being thenceforward banished Judea upon pain of death. “Then I heard,” saith Daniel, “one saint speaking, and another saint” said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” (Dan viii. 13, 14.) Then in verses 16, 17, it is said a voice called on Gabriel to make Daniel understand the vision. Then Gabriel came near to where Daniel stood, and said,

* See Sir I. Newton on Daniel, chap. 9, on the kingdoms represented by the Ram and He-goat. The era of Nabonassar commenced February 26th, 747 B.C.

† The prophecies which speak of the “abomination of desolation,” or the “transgression of desolation,” seem primarily to refer to the desolation of Jerusalem by the Roman army under Titus; and, ultimately, to the short reign of Antichrist there, before the complete restoration of Judah and Israel. See p. 152.

‡ Perhaps, further, to the mosque of Omar; but I think also to Antichrist, the Satan-man, at a period yet to come.
“Understand, O son of man: for at the time of the end shall be the vision.”
(See Ezekiel xxxviii. 8, 16, 18.) Sir Isaac Newton further says, Daniel’s days are years; and these years may perhaps be reckoned either from the destruction of the temple by the Romans in the reign of Vespasian, or from the pollution of the sanctuary by the worship of Jupiter Olympus, or from the desolation of Judea, made in the end of the Jewish war, by the banishment of all the Jews out of their own country, or from some other period which time will discover.* Henceforward, the last horn of the goat continued mighty under the Romans, till the reign of Constantine the Great and his sons: and then, by the division of the Roman empire between the Greek and Latin emperors, it separated from the Latins, and became the Greek empire alone, but yet under the dominion of a Roman family; and at present it is mighty under the dominion of the Turks.

This last horn is by some taken for Antiochus Epiphanes, but not very judiciously (or, rather, without foundation). A horn of a beast is never taken for a single person: it always means a new kingdom, and the kingdom of Antiochus was an old one (long before the advent of the Messiah). Antiochus reigned over one of the four horns, and the little horn was the fifth under its proper kings. This horn was at first a little one,† and waxed exceeding great; but so did not Antiochus. His kingdom, on the contrary, was weak, and tributary to the Romans, and he did not enlarge it. The horn was a “king of fierce countenance, and destroyed wonderfully, and prospered, and practised;” that is, he prospered in his practices against the holy people; but Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews.‡ The horn was mighty by another’s power, Antiochus acted by his own. The horn stood up against the prince of the host of heaven, the prince of princes; and this is the character, not of Antiochus, but of Antichrist. The horn cast down the sanctuary to the ground, and so did not Antiochus; he left it standing. The sanctuary and host were trampled under foot two thousand three hundred days; and in Daniel’s prophecies days are put for years; but the profanation of the temple, in the reign of Antiochus, did not last so many natural days. These were to last till the time of the end, till the last end of the indignation against the Jews; and this indignation is not yet at an end. They were to last till the sanctuary which had been cast down should be cleansed; and the sanctuary is not yet cleansed.

This prophecy of the Ram and He-goat is repeated in the last prophecy of Daniel. There the angel tells Daniel, that “he stood up to strengthen Darius the Mede, and that there should stand up yet three kings in Persia (Cyrus, Cambyses, and Darius Hystaspes); and the fourth (Xerxes,) should be far richer than they all: and by his strength through his riches he should stir up all against the realm of Grecia.” (Dan. xi. 1, 2.)

* Query, rather from 434 B.C., when the “threescore and two weeks” of Daniel commenced. See page 40, and closing remarks.
† Dan. viii. 8, 9.
‡ Whiston’s Josephus, Antiq. lib. xii. cap. 5, sect. 3; and cap. 7.
This relates to the ram, whose two horns were the kingdoms of Media and Persia. Then he goes on to describe the horns of the goat by the “standing up of a mighty king, which should rule with great dominion, and do according to his will;” (Dan. xi. 3;) and by the breaking of his kingdom into four smaller kingdoms, and not descending to his own posterity. Then he describes the actions of two of those kingdoms which bordered on Judea, viz., Egypt and Syria, calling them the kings of the south and north, that is, in respect of Judea;* and he carries on the description till the latter end of the kingdoms of the four, and till the reign of Antiochus Epiphanes, when transgressors were come to the full. In the eighth year of Antiochus, the year in which he profaned the temple, and set up the heathen gods in all Judea, and the Romans conquered the kingdom of Macedon, the prophetic angel leaves off describing the affairs of the kings of the south and north, and begins to describe those of the Greeks under the dominion of the Romans, in these words: “And after him arms (the Romans,) shall stand up, and they shall pollute the sanctuary of strength,” (Dan. xi. 31.) Arms are everywhere, in these prophecies of Daniel, put for the military power of a kingdom, and they stand up when they conquer and grow powerful. The Romans conquered Illyricum, Epirus, and Macedonia, in the year of Nabonassar 580; and thirty-five years after, by the last will and testament of Attalus, the last king of Pergamus, they inherited that rich and flourishing kingdom—that is, all Asia on this side mount Taurus; and sixty-nine years after, they conquered the kingdom of Syria, and reduced it into a province; and thirty-four years after they did the like to Egypt. By all these steps the Roman arms stood up over the Greeks. And after ninety-five years more, by making war upon the Jews, “they polluted the sanctuary of strength, and took away the daily sacrifice, and,” in its room soon after, “placed the abomination which made” the land “desolate;” for this abomination was placed after the days of Christ; Matt. xxiv. 15. In the sixteenth year of the emperor Hadrian, A.C. 132, they placed this abomination by building a temple to Jupiter Capitolinus, where the temple of God in Jerusalem had stood. Thereupon, the Jews, under the conduct of Barchochab, rose up in arms against the Romans, and in that war had fifty cities demolished, nine hundred and eighty-five of their best towns destroyed, and five hundred and eighty thousand men slain by the sword; and in the end of the war, A.C. 136, they were all banished Judea upon pain of death; and from that time the land hath remained desolate of its old inhabitants.

Now, that the prophetic angel passes in this manner from the four kingdoms of the Greeks to the Romans reigning over the Greeks, is confirmed from hence, that in the next place he describes the affairs of the Christians unto the time of the end, in these words: “And they that understand among the people shall instruct many, yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help (viz., in the reign of Constantine the Great): but many shall cleave to them

with dissimulation. And some of them of understanding shall fall, to try them, and to purge them from the dissemblers, “and to make them white, even to the time of the end.” (Dan. xi. 33—35.) And a little after, the time of the end is said to be “a time, times, and half a time;” (Dan. xii. 7;) which is the duration of the reign of the last horn of Daniel’s fourth beast, and of the woman and her beast in the Apocalypse.

Having traced the prophecies of Daniel to the period of the fourth beast, we come now to consider that beast more particularly in its eight heads,* and eleven horns.†

This fourth beast is described in Dan. vii. 7, as having ten horns; and in ver. 8, the eighth, or “little horn,” is likewise mentioned, before whom three of the first were plucked up by the roots; and in this horn were “eyes like the eyes of a man, and a mouth speaking great things,” “whose look was more stout than his fellows;” and it “made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom,” (Dan. vii. 8; and 20—22.) And the interpretation (Dan. vii. 19—27,) states, that the ten horns are ten kings (or kingdoms,) that shall arise; and another shall rise after them, and shall be diverse from the first, and he shall subdue three kings, &c. Again, in Rev. xiii. 1, the beast is seen rising up out of the sea (corresponding with the fourth beast in Daniel’s vision), “having seven heads and ten horns, and upon his heads the name of blasphemy.” “And the dragon gave him his power, and his seat, and his great authority.” And power was given to him to continue forty and two months (Rev. xi. 2; and xiii. 5;) [described, also, (Dan. vii. 25; and Rev. xii. 14,) as “a time and times and the dividing of time;” and in Rev. xi. 3, and xii. 6, as “a thousand two hundred and threescore days;” all which periods are synchronical.] Then another beast (i.e., the eleventh horn,) arose out of the earth, (or bottomless pit,) having two horns like a lamb, and he spake as a dragon (Rev. viii. 11; and xvii. 8. Then, again, in Rev. xvii., we have the vision of the judgment of the great whore that “sitteth upon many waters;” and the interpretation of the mystery of the woman;† and the beast that carrieth her, having “seven heads and ten horns;” the beast that was, and is not, and shall ascend out of the bottomless pit, and go into perdition. (The primary reference being to Rome, pagan and papal, and the ultimate reference to Anti-

* Rev. xvii. 10, 11.
† Dan. vii. 7, 8; 20—27; Rev. xiii. 1, 11, 12, and 18; the last-named verse containing the name and number of the beast. Also, Rev. xvii. 10—16. Though the primary reference of the figure of a little horn, in Dan. vii. 8, and the eighth beast, which was “of the seven,” is to the papacy, there may be also an ultimate reference to Antichrist—the Satan-man. The eighth head and eleventh horn were one.
‡ The woman clothed with the sun, &c., who travailed, and brought forth the man child, represents the church of God; and the child, the man Christ Jesus; and the woman, persecuted by the dragon, or Satan. (Rev. xii.) So the opposite figure of the great whore represents paganism and popery, whose
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christ.) The seven heads are interpreted as seven mountains, on which the woman sitteth; and there are seven kings* (or successive dominions, or forms of government, of the beast); five are fallen, one is, and the other is not yet come. And when he cometh, he must continue a short space; and the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. "And the ten horns which thou sawest are ten kings," &c., which then (at the time of the Revelation,) had received no kingdom as yet, but receive (or will receive,) power as kings, one hour with the beast. These have one mind, (the ten divisions of the western empire which supported the papal power,) and shall give their power and strength unto the beast. These shall make war with the Lamb, (see the prophecy of our Lord when on earth, as recorded in Matt. xxiv. 4—13; Mark xiii. 5—10; and Luke xxii. 8—19;) and overcome them, &c. (see Rev. xi. 3, and xii. 6.) And the waters where the whore sitteth are peoples, and multitudes, and nations, and tongues. And the ten horns shall hate the whore, and make her desolate, and naked, and eat her flesh, and burn her with fire. And the woman is that great city which reigneth over the kings of the earth. Before considering the ten horns and eleventh horn, which followed the seven heads (not the eighth head, for that was identical with the eleventh horn, and arose after the first rising of the ten, but among them, in their early period), some remarks are necessary as to the date when the Revelation was given to John in the isle of Patmos.

We have seen that Jerusalem was destroyed by the Romans, A.D. 70, and a list of the Roman emperors, to the time of Vespasian, has been furnished in connexion with that event. In page 88 of the foregoing work, allusion has been made to the time when the apostle John was banished to the isle of Patmos, where the Revelation was given to him by our Lord; but as there are various opinions on the date when the apocalyptic vision was given, it may be well here to observe, in passing, the remarks on the subject by the Rev. John James Bach-

seat and power come from Satan. In like manner, also, the true and false church are typified by the children of the free woman, and children of the bond woman; and while the scattered seed of Israel and Judah shall be restored, the bastard seed will be destroyed, except such as turn and repent,—for He offers salvation to all freely, and casts out none who come, whether bond or free. (See Heb. i. 6, as to the man-child; and Gen. xvi., Rom. xi., Gal. iv. 21—30, Heb. iii. and iv., &c., as to salvation being full and free for all, whether Jews or Gentiles, who will come to God through Christ.

* The view of Ingram Cobbin on Rev. xvii. 10, I take to be the correct one; viz., that the seven kings, or powers, signify—1. the kings; 2. consuls; 3. dictators; 4. decemvirs; 5. military tribunes; 6. the emperors (which last form existed in the time of the Revelation); 7. the exarchate; and 8. the papal government, which was of the seven, i.e., Roman, but of a diverse form, or both ecclesiastical and secular. They were the seven heads of the FOURTH beast.

† The Exarchate, or part of Italy possessed by the eastern emperors, who resided at Constantinople, and governed their possessions by an exarch or governor. —Bachmair.
mair. After noticing, in his introduction, the opinions of Epiphanius, bishop of Salamis, and of Ireneæus, bishop of Lyons, in France, he says,—"In the Syrian translation of the New Testament, the book of the Revelation has this inscription,—'The Revelation of St. John the Evangelist, delivered unto him from God in the isle of Patmos, whither he was banished by the emperor Nero;'" and Mr. Bachmair further says, (page 7,)—"The name of Nero, before he was declared Caesar, and successor to Claudius, was Domitius; but after his being declared Caesar, he took the names and titles of Nero Claudius Caesar Drusus Germanicus. It is therefore probable that Ireneæus wrote Domitius, and by some fatality the name was lengthened to Domitianus. The difference is but two letters; and this changing of names may have occasioned Epiphanius to mention the name of Claudius, with this additional mistake, that St. John returned from Patmos in the reign of Claudius, instead of saying, he was banished to Patmos by Claudius, i.e., Nero." And, again,—"We know that there have been ten persecutions; the first, raised by Nero, in the year 66; the second, by Domitian, in 94; the third, by Trajan, in 105; the fourth, by Antonine the philosopher, in 167; the fifth, by Septimius Severus, in 205; the sixth, by Maximinus, in 235; the seventh, by Decius, in 251; the eighth, by Valerian, in 255; the ninth, by Aurelian, in 270; and the tenth, by Diocletian, in 303, which last continued for ten whole years." And Mr. Bachmair also says,—"The words to the church of Smyrna* plainly indicate that then was the first persecution, and, consequently, that St. John was then in the isle of Patmos." So the prophecies of our Lord, and subsequently in the Revelation, were primarily fulfilled in the persecutions of his people; while his ancient people Israel and Judah were taken captive and remain scattered until the time of the gentiles shall be fulfilled.

Sir Isaac Newton shows the ten horns† or kingdoms into which the western empire became divided at its first breaking (that is, at the time of Rome's being besieged and taken by the Goths,) to be as follows:—1. The kingdom of the Vandals and Alans in Spain and Africa, rising A.D. 407. 2. The Suevians in Spain, from 407. 3. The Visigoths, from 400. 4. The Alans in Gallia, from 407. 5. The Burgundians, from 407. 6. The Franks, from 407. 7. The Britons, from 407. 8. The Hunns, from 406. 9. The Lombards, from 389. And, 10. The kingdom of Ravenna, reckoning from the translation of the imperial seat from Rome to Ravenna, in October, A.C. 408.

Then, as to the eleventh horn, he says (after quoting the interpretation given to Daniel by the angel), "kings are put for kingdoms,"‡ "and therefore the little horn is a little kingdom. It was a horn of the fourth beast, and rooted up three of his first horns; and therefore we are to look for it among the nations of

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* Rev. ii. 6—10. See also Echard's "Ecclesiastical History," book ii. chap. 7, sec. 9; book iii. chap. 1, sec. 2; ibid, chap. 3; ibid, chap. 4; ibid, chap. 5; ibid, chap. 4, sec. 4; ibid, chap. 6, sec. 2; ibid, chap. 6 (end of sec. 4); and book iii. chap. 8.

† Chap. 6, "Observations upon the Prophecies of Daniel."

‡ Dan. vii. 8, 20, 21, 24, 25. See also Sir Isaac Newton, chap. vii. of the eleventh horn.
the Latin empire, after the rise of the ten horns.* But it was a kingdom of a different kind from the other ten kingdoms, having a life or soul peculiar to itself, with eyes and a mouth. By its eyes, it was a seer; and by its mouth speaking great things, and changing times and laws, it was a prophet as well as a king. And such a seer, a prophet, and a king, is the church of Rome."

"A seer, Ἑπισκοπὸς, is a bishop in the literal sense of the word; and this church claims the universal bishoprick."

"With his mouth he gives laws to kings and nations as an oracle; and pretends infallibility, and that his dictates are binding on the whole world; which is to be a prophet in the highest degree."

"In the eighth century, by rooting up and subduing the exarchate of Ravenna," (about A.C. 754), "the kingdom of the Lombards," (A.C. 773, 774), "and the senate and dukedom of Rome," (A.C. 790), "he acquired Peter's patrimony out of their dominions; and thereby rose up as a temporal prince or king, or horn of the fourth beast."—(Sir Isaac Newton on Daniel, chap. viii.)†

The rise of this horn was gradual, but it came to its full manifestation as an ecclesiastical power when the regicide emperor and usurper Phocas, by his edict, gave to Boniface III., then bishop of Rome, the title of Catholic (or supreme, or universal,) Bishop; Phocas having applied in vain to the bishop of Constantinople for absolution from his crime, but successfully to Boniface, who gladly complied, on the condition of being pronounced head of the whole church. This was about the year of our Lord 606.‡

And Sir Isaac Newton says (chap. vii.),—The three keys in the lap of Peter, signify the keys of the three parts of his patrimony; that of Rome, with its Duchy, those of Ravenna, with the Exarchate, and of the territory taken from the Lombards. "These were the three dominions whose keys were in the lap of St. Peter, and whose crowns are now worn by the pope; and by the conquest of which he became the little horn of the fourth beast."

When we consider the facts of history in connexion with the reformations in Germany and in England, the overturnings in the year 1848, and events now taking place on the whole continent of Europe, especially in Italy,§ we do not find

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* The scripture text shows that the eleventh horn did not rise simultaneously with the ten horns, but amongst them, and after the rise of the ten; still it was not after the period of the ten had run out, for it has now been in existence many years, and the other horns are yet in being.—See Dan. vii. 8, 24.

† Rev. xiii. 1, 5, 6, &c.; xvii. 7—12.

‡ See Robert Fleming, on the Rise and Fall of Rome Papal (Epistolary Discourse). Also, John James Bachmair, on the Revelation, pp. 81, 82. Also, Rev. Reginald Rabett, on the Name and Number of the Beast, chap. 11, p. 114; in which he refers to Cuninghame on the Apocalypse. The name Ἀρχιερέας, referred to both by Fleming and Rabett (originally by Irenæus), seems, of all, most clearly to explain the application of the name and number in Rev. xiii. 18. It is also well known that the number 666 is contained in the title "Vicarius Filii Dei," to be seen over the door of the Vatican.

§ Gavazzi as an orator, and Garibaldi as a general, have both combined to hasten the downfall of the Papacy.
much difficulty in recognizing the fulfilment of the prophecies concerning the horns (or powers,) which were first to give their strength and support to the whore, but afterwards to strip her, to eat her flesh, and burn her with fire.

My space will not allow of attempting any analysis of the septenaries of the book of Revelation, nor is it necessary for our present purpose; therefore, in conclusion, we pass on to notice briefly the events foretold in Rev. xviii. to xx.

In verses 16—18 of chapter xvii., the ten horns are described as hating the whore, &c., "for God hath put it into their hearts to fulfil His will," &c. Then, after these things, another angel came down from heaven, having great power, and cried mightily with a strong voice, saying, "Babylon the great is fallen," &c.; and another voice from heaven, saying, "Come out of her, my people." "Reward her even as she rewarded you," &c. (xviii. 1—8.) And, again, "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a great stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon" (see, also, xvii. 5,) "be thrown down, and shall be found no more at all," (20, 21.)

Then we read, in chapter xix., "after these things" there was rejoicing in heaven; and a new scene commences, which the apostle describes (from ver. 11,) as follows: "I saw heaven opened, and behold a white horse," &c.; and the armies of heaven followed Him on white horses, Him whose name is the "Word of God," and "King of kings, and Lord of lords;" and an angel cried to the fowls of heaven to gather themselves together to the supper of the great God, to eat the flesh of kings, and of captains, and of mighty men, and of horses, and of them who sat on them," &c.; and "the beast, and the kings of the earth, and their armies, gathered together to make war against him who sat on the horse, and against his army." And the beast was slain, and with him the false prophet, &c. So we learn that the beast, and false prophet, and they who receive the mark of the beast, shall be cast into the lake of fire before the reign of Christ with his saints for the thousand years. And, finally, in chapters xx. to xxii., succeeding events are foretold in the following order. An angel from heaven, with the key of the bottomless pit, and a great chain in his hand, is to lay hold on Satan, and bind him for a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, until the thousand years are fulfilled: and after that he must be loosed a little season (xx. 1—3). Then thrones are to be set (or placed), and judgment† (or authority to judge,) is to be given to them who sit upon the thrones; and the souls of them who were beheaded for the witness of Jesus, and who had not worshipped the beast or his image, nor had received his mark, are to live and reign with Christ a thousand years. But the rest of the dead live not until the thousand years are finished. This is the first resurrection (verses 4, 5).

* Christ—according to Cobbin.

† Judgment given, or committed, to the saints. See Dan. vii. 9, 22, 27, and Matt. xix. 28, referring to the thrones, or seats, of the judges being "cast down,"
APPENDIX.

The second death (mentioned in verse 14,) has no power on those who have part in the first resurrection, but they shall be priests of God and of Christ, and shall reign with him a thousand years (verse 6).

Then, when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, to gather them together to battle, whose number is as the sand of the sea.

And they are to go up on the breadth of the earth, and compass the camp of the saints about, and the beloved city: and fire is to come down from God out of heaven, and devour them. And the Devil, who deceived them, is to be cast into the lake of fire and brimstone, where the beast and false prophet shall then be,* and shall be tormented day and night for ever (verses 7—10).

Then, (and not till then,) the Judge of all the earth appears on the great white throne; and the dead, both small and great,† shall stand before God; and the books‡ be opened; and another book be opened,§ which is the book of life∥ (verses 11, 12).

And the sea, and death, and hell,¶ shall give up the dead which are in them; and all mankind be judged according to their works.** And death and hell (or Satan and his hosts, which are the procurers and powers of death and hell,) are then to be cast into the lake of fire (verses 13, 14).

Afterwards, the vision describes the new heaven, and new earth, and the holy city, “New Jerusalem,” which is to come down from God out of heaven; called, also, “the bride, the Lamb’s wife,” (xxi., xxxii.)

or, rather, “placed,” according to Boothroyd. See, also, 1 Cor. vi. 2—5. So, likewise, Mede, quoted by Faber, (“A General and Connected View of the Prophecies Relating to the Conversion, Restoration, Union, and Future Glory of the Houses of Judah and Israel,” &c., in 2 vols, 8vo, by the Rev. George Stanley Faber, London, 1809,) vol. 1, page 41, comparing this judgment by the saints to the sanhedrin, says,—“Wherein the Pater Judicis had his assessores, sitting upon seats placed semi-circle-wise before him, from his right hand to his left,” &c.

“And the Angel of days” (Pater consistorii,) “did sit,” &c.

* See Rev. xvii. 8; and xix. 19—20.

† “Both small and great,”—or rich and poor,—high and low,—both the righteous and the wicked,—“shall stand before God;”—the Lord Jesus Christ, who, with the Father, created all things; who is the Redeemer, and will also be the Judge. See John i. 3, 14; v. 22, 27.

‡ The books, or records, of good and evil thoughts, as well as actions. See Ezek. xviii.; 1 Sam. ii. 3; Mal. iii. 16. One of these books is the book of conscience.

§ || “Another book, the book of life;” the book in which the names of the redeemed shall be written. See Phil. iv. 3; Rev. iii. 5; xiii. 8; xxii. 27; xxii. 19.

¶ The sea, and death, or the grave, giving up the bodies; and hell, the spirits of the wicked, come to judgment.

** As to the resurrection, I think that we are warranted in believing that it shall take place in the following order:—At the commencement of the thousand years of Christ’s reign with the saints on earth, all the saints who have died, up
The sum of which I take to be as follows; but the reader must receive my remarks as suggestions only:

At the termination of the twelve hundred and sixty years, the scattering of the seed of Jacob (i.e., both of Israel and Judah,) shall cease, and their restoration commence, in a time of great tribulation, and of a general ingathering of converts to Christianity, preparatory to the second advent of Christ, as appears to be foretold by a multitude of prophecies; for example—Lev. xxvi. 24—45; Ezek. xx.; xxviii. 24—26; xxxvi.; xxxvii.; xxxviii.; xxxix.; compared with Dan. xi. 33—45; xii. 1—4; Zeph. iii. 8—20; Zech. xiv.; Matt. xxiv. 15—28; Mark xiii. 19—27; Luke xxi. 23—27; Rev. vii. 1—12; xi. 7—15; xii. 7—12; xiii. 11—21. See, also, Rom. xi. 15—26; Dan. vii. 6, 7; Jer. xxxi. 31—34; and Heb. viii. 8—12; &c.*

At that time, it seems that Antichrist, the Satan-man, will be manifested, who is destined to undertake an expedition, with his hosts, into Palestine, against the camp of the saints, (Dan. xi. 35—45; xii. 1—4; Ezek. xxxviii. and xxxix.;) and there perish (Rev. xix. 19—21). And this “time of the end,” mentioned by Daniel, seems to denote more particularly the period of seventy-five years, which commences at the expiration of the twelve hundred and sixty years, and ends at the beginning of the millennium. (See Zech. xiv., and Dan. xii. 7—12; thus—from 1260 to 1290—30; and from 1290 to 1335—45; the thirty and forty-five “days,” or years, making together seventy-five; and the words, “Blessed is he who waiteth,” &c., seeming to point to the beginning of the millennium. See, also, Faber, vol. 1, pp. 91—116, and notes.) And the apocalyptic period answering to this representation, appears to be that of the seventh vial, when the beast, the false prophet, and the kings of the Roman world, are to be routed at Armageddon: and, if Faber is correct in advocating Mr. Mede’s opinion that the pouring out of the seventh vial synchronizes with the first blast of the seventh trumpet, it would be consistent with the idea of the seventh trumpet being sounded at the commencement of the great jubilee period of the millennium.†

In Rev. xx., the millenium seems distinctly shown to follow the restoration of God’s ancient people, and the conflict with Antichrist, the Satan-man, and his hosts; and, again, the millenium, to precede the last conflict with Satan, and the

to that period, shall arise, and none of the saints shall die any more; but, at the general judgment which follows the termination of the thousand years, and the loosing and punishment of Satan, with his hosts,—the righteous and the wicked shall all be summoned, and appear before the Judge, who will then be seated on the great white throne, and judgment shall be pronounced, and finally executed. See 1 Thess. iv. 16; 1 Cor. xv. 20—23, 50—54; Rev. xx. 2—6, 11—15.

* See, also, Faber, vol. 1, preliminary statement, and pp. 83—116, as to the tribes of Israel and Judah, and the destruction of Antichrist; and as to converts from Ethiopia, see Psalm lxviii. 31; and even China referred to in Isaiah xlix. 12.

† Whether this sounding of the seventh trumpet is to take place at the termination of the twelve hundred and sixty years, or of the seventy-five years expected to follow, it seems difficult to decide. As announcing the great jubilee, the seventh trumpet may be intended to sound at the termination of the seventy-five years, preceding the millennium, after the full outpouring of the seventh vial.
APPENDIX.

Vast multitudes collected by him to war against the saints, after he is loosed for a short season from his prison; and then the general judgment is to follow, and the complete conquest of Christ over the powers of darkness will be accomplished, God's honor will be vindicated, His people's justification will be perfected, the heavenly home completed, and its inhabitants all gathered in. May both writer and reader be amongst the happy number, and "be accounted worthy to escape all these things" (or judgments), "that shall come to pass, and to stand" (justified by faith in His atonement), "before the Son of man."—Luke xxi. 34—36.

Since the foregoing remarks were written, and in the printer's hands, a suggestion has been thrown out in a letter from Mr. Fred. Fysh, of Farnham, to a daily paper,* that from the taking of Babylon by Cyrus, to the year 1864, there are 2401 years, or a jubilee of jubilees:—49 × 49=2401.

Jubilee and sabbatic periods are doubtless connected with important events in sacred history, and are, therefore, deeply interesting.

I make the year when Cyrus took Babylon, the year 3628 from Adam, or 535 B.C.† If to the year 535 B.C., we add the year of the rise of the Papacy and of Mahomedanism, (about) the year 606, and further add the 1260 days (or years,) of Daniel, and of St. John in the Revelation, we have the exact number of 2401 years; the end of which expires with the year of our Lord 1866.

If, again, we reckon from the year 434 B.C., which was the commencement of the "threescore and two weeks" of Daniel, (ix. 25; see, also, pp. 40—45 of this work;) and add the 606 and 1260 years, the end of this period will still be A.D. 1866; and will make a total of 2300 years, which corresponds with Dan. viii. 13, 14; at the end of which the sanctuary is to "be cleansed," and, therefore, the "scattering" of the seed of Jacob (both Judah and Israel,) to cease, when the land shall have enjoyed its sabbaths.

Then, again, by comparing the 1260 years with the 1290 and 1335 years of Dan xii. 11, 12,‡ we seem fairly to have arrived at a reconciliation of the last of all the great periods foretold, from the time of Daniel, when the seventy years' captivity of the Jews in Babylon ended, to the beginning of the millennium, and shewing the seventy-five years which are to be occupied from the fall of the mystic Babylon to the second advent of Christ; and to include the restoration of God's ancient people, and the manifestation and destruction of Antichrist.

I do not think we are justified in reckoning the "twelve hundred and sixty days" as years of three hundred and sixty days only, but as Julian years; for, although the pope abdicated in the end of the eventful year 1848, when Fleming expected the twelve hundred and sixty years (as "prophetic" years of three

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* "Daily Telegraph," October 13th; and also October 18th, 1860.
† See page 38 of this work.
‡ See page 152. Also, Dan. xii. 7, "When he shall have accomplished to scatter," &c. Also, Faber, vol. 1, preliminary statement.
hundred and sixty days only,) to expire, the restoration of the Jews does not yet appear to have commenced. I look, therefore, to the year of our Lord 1866 as the period of the downfall of the papacy, the rise of Antichrist, and the termination of the scattering, and the commencement of the restoration, of both Israel and Judah, preparatory to the second advent of our Lord.

A friend who has kindly read the "proof-sheets" of this work, and has offered many valuable suggestions, recommends reference to the more recent productions of Waldegrave, Mills, Godwin, Stuart, Porter, Davison, and others, to which I gladly call the attention of the student, although the views of those writers may differ from my own: but Professor Godwin's work on the Apocalypse, a new translation, published by Jackson and Walford, 1856, especially deserves careful perusal and comparison with the translation of the authorised version, and with the prophecies of the Old Testament.

Though fully aware that the subjects here dealt with require a far greater amount of scholarship and research than I can command,—and that all calculations of this nature require extreme caution,—yet, weak and imperfect as my effort has been, I trust this work may be of some use to those who (like myself,) feel the want of a convenient book of reference, calculated to save the time and labour of students of chronology and prophecy.

In considering any statements I have made, the reader will please bear in mind that my object is not to propagate dogmas, but to elicit truth.

**Fulham,**

*December, 1860.*
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