Deed Book L. R. 5.1

Deed Book (Deed) 16 p. 2

Samuel & Mary P. Rixey

4-1-1839

Manassas, Va

Clerks Office

RIXEY Bible

From the estate of
Mrs. Jean Rixey Pitzer
Executrix: Miss J. R. Keyser
8320-26th Avenue
Adelphi, Maryland
Zip-20783

9th Chapter of [illegible] Esdras

There you do [illegible] Inquire how the drafted [illegible]

[illegible] that [illegible] the righteous sho[illegible]

73588

THE

HOLY BIBLE:

CONTAINING THE

Old and New Testaments:

TOGETHER WITH THE

APOCRYPHA:

Translated out of the Original Tongues,

AND

WITH THE FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED;

WITH

MARGINAL NOTES AND REFERENCES, AND THE EXPLANATORY NOTES OF OSTERVALD.

TO WHICH ARE ADDED,

AN INDEX;

AN ALPHABETICAL TABLE

OF ALL THE NAMES IN THE OLD AND NEW TESTAMENTS, WITH THEIR SIGNIFICATIONS;

TABLES OF SCRIPTURE WEIGHTS, MEASURES, AND COINS:

JOHN BROWN's CONCORDANCE, &c. &c. &c.

EMBELLISHED WITH MAPS, AND A NUMBER OF ELEGANT HISTORICAL ENGRAVINGS.

NEW-YORK:

PRINTED AND SOLD BY COLLINS, PERKINS, AND CO.

1807.

ADVERTISEMENT TO THE SECOND EDITION.

THE reputation acquired by the former edition of the Quarto Bible, printed and published by ISAAC COLLINS, at Trenton, and the importance given to it by printers,* in this country, who have adopted it as their standard for correctness, have naturally excited enquiry respecting the means that were used to render it worthy of such distinguished preference. A brief statement of these, it is believed, will not, in this place, be improper, nor unacceptable to the publick.

Perceiving that the different European copies of the Bible, even those printed at the Universities of Oxford, Cambridge, and Edinburgh, often varied, and sometimes in the use of important words, the publisher deemed it an object of the first magnitude to ascertain, if possible, which text was the most correct.

With this view, several characters, eminent for their piety and biblical learning, were appointed, by their respective religious societies, to superintend the work. Among these were the late President Witherspoon, his successor President Smith, James F. Armstrong, a clergyman of Trenton, and Dr. Samuel Jones. Some of these persons, James F. Armstrong, in particular, being near the press, assisted also in reading and correcting the proof-sheets. During the necessary collation of the text, recourse was had to the most authentic copies of the Bible in the original languages, and to the best English versions. Such unwearied assiduity could have been requited only by the complete success with which it was crowned. The number of variations, or errors, which the persons above mentioned were able to detect and rectify, far exceeded every previous expectation. The book, now in the possession of Isaac Collins, in which these variations are registered and preserved, has often attracted the attention of the learned; and been viewed by them with interest and satisfaction.

A new Preface, or Address "to the Reader," from the pen of Doctor Witherspoon, was substituted for the dedication to king James, which is still retained in the English, and in most of the American editions: and also, by the same person, "an account of the dates or time of writing the books of the New Testament." These two articles follow this Advertisement.

The accuracy of that edition, as it respects its typography, is chiefly to be ascribed to the unwearied labours of the publisher and his family; few books have ever been printed in this country, or, perhaps, in any other, upon which greater care was bestowed in the correction of the press.

With regard to this second edition, it is only necessary to state, that the former copy has been adopted as the standard, and that no exertions have been spared to render it equally worthy of public patronage. It has been executed by the same printer, and corrected by several of the same proof-sheet readers. In regard to paper and type it may claim a decided superiority. In the latter especially, which has been cast expressly for the work, competent judges will perceive a considerable improvement.

Brown's excellent Concordance will be bound with every copy.

The Notes of Ostervald, also, which were introduced into the former edition, being held in high estimation by many, are retained.

The admirers of engravings in their bibles, will be pleased with those introduced into this edition. The great price paid for the engravings, the plan of procuring a single plate from each of the first artists of our country, and some from an eminent engraver lately from London, and the exciting a competition by the reward of a gold medal for the best, have produced a set of plates, which may be regarded as a specimen of the degree of perfection to which the art of line engraving has advanced in the United States.

As some persons may prefer their bibles without plates, copies may be had without them.

The same regard to the accommodation of individuals will also be observed with respect to the Apocrypha, and the Notes of Ostervald.

To conclude. Should the attempt of the publishers, to render this edition of the Bible worthy of the expectations, which have been raised, prove unsuccessful, they must console themselves with the reflection, that they have exerted the best of their abilities to render it deserving the patronage of the publick.

TO

* Mathew Carey, Wm. Durell, &c.

TO THE

READER.

As the Dedication of the English translation of the BIBLE to king James the first of England seems to be wholly unnecessary for the purposes of edification, and perhaps on some accounts improper to be continued in an American edition, the Editor has been advised by some judicious friends to omit it, and to prefix to this edition a short account of the translations of the Old and New Testaments from the original Hebrew and Greek in which they were written.

To the Jews were first committed the care of the sacred Writings, and for many ages they were in a manner confined to that chosen people. There was then no need of translations into other languages; yet was the providence of God particularly manifest in their preservation and purity. The Jews were so faithful to their important trust, that, when copies of the law or the prophets were transcribed, they observed the most scrupulous exactness: they not only diligently compared the one with the other, but even counted the number of letters in each book, and compared and recorded the numbers.

The first translations that were made of the Old Testament were after the Babylonish captivity. They are called the Targums, which word in the Chaldean language signifies Translations. They are also often called the Chaldee Paraphrases; some of them are exact translations of different parts of Scripture; others are properly paraphrases, containing enlargements, explanations, and even additions. Several of them are yet extant, and they are often mentioned by the ancient fathers of the Christian church. Some have affirmed that the five books of Moses and that of Joshua were translated into Greek before the days of Alexander the Great. But the most remarkable translation of the Old Testament into Greek is called the Septuagint, which, if the opinion of some eminent writers is to be credited, was made in the reign of Ptolemy Philadelphus, about 260 years before the Christian era. At any rate it is undoubtedly the most ancient that is now extant, and on many accounts deserving notice, though not to be put on a level with the Hebrew text, as has been sometimes done.

The New Testament was originally written in Greek, and no sooner was the gospel spread through the nations than it was found necessary to translate the inspired Writings for each into its proper tongue. Some translations of the Old Testament, different from the Septuagint, were made into Greek from the year of Christ's birth 128 to 200. It is generally believed that the church of Antioch was favoured with a Syrian translation of the Bible as early as the year 100. The Ethiopians of Abyssinia have a version of the Bible, which they ascribe to Frumentius, of the fourth century. Chrysostom, who lived in the end of the fourth, and Theodoret, who lived in the middle of the fifth century, both inform us that they had the Syrian, Indian, Persian, Armenian, Ethiopic, and Scythian versions. The ancient Egyptians had the Scriptures translated into their language. The Georgians have a version in their ancient language. The most ancient German translation is supposed to have been made by Ulphilas, A. D. 360. The Old Testament of all these translations, except the Syrian, is taken from the Septuagint, and not immediately from the Hebrew text.

We will now give some account of the translations of the Bible into the English language. There have been some who have affirmed that Adelme, Bishop of Sherburn, who lived in the beginning of the eighth century, translated the Psalms into the Saxon tongue. That however is uncertain, as some of the best historians make no mention of it; yet it is possible, as he was a man of great parts, and of great learning for those times, and said to be the first Englishman who wrote in the Latin language. About the same time, or a little

a little after, Bede, commonly call the venerable Bede, translated some parts of the New Testament, some say the whole Bible, but that is not probable. Near 200 years later king Alfred translated the Psalms into the same language. In 1382 Wicklif finished his translation of the Bible, which is yet extant; that is to say, there are copies of it in some publick and private libraries. All these translations were made from the Vulgate. In the reign of Henry the eighth several editions of the Old and New Testaments were published in English; one of the most remarkable is that of William Tyndal in 1530. The translation of the New Testament was made from the original Greek, but probably the Old Testament either from the Latin of the Vulgate, or the Greek of the Septuagint. This was soon followed by the improvements of Coverdale and Mathews. By order of the king, Tonstal, Bishop of Durham, and Heath, Bishop of Rochester, made a new translation, which was published in 1541: but, not pleasing Henry, was suppressed by authority. In the reign of king Edward the sixth another translation was made, two editions of which were published, one in 1549, and the other in 1551. In the reign of queen Elizabeth another translation was made, which, being revised by some of the most learned of the Bishops, went by the name of the Bishops' Bible. This professed to be translated from the Hebrew of the Old Testament, and the Greek of the New, though in some instances, when there was a difference, it preferred the Septuagint to the Hebrew.

This last circumstance, with some others, induced king James the first to select fifty-four persons, eminent in learning, and particularly well acquainted with the original languages in which the Old and New Testaments were written, to make a new translation of the whole Bible. In the year 1607, forty-seven of those persons, the other seven probably having died, assembled together, and arranged themselves into committees, to each of which a portion was given to translate. They were favoured not only with the best translations, but with the most accurate copies, and the various readings of the original text. After about three years assiduous labour, they severally completed the parts assigned them. They then met together, and while one read the translation newly formed, the rest had each a copy of the original text in his hand, or some one of the ancient versions, and when any difficulty occurred they stopped, till by common consultation it was determined what was most agreeable to the inspired Original. This translation was first published A. D. 1610, and is the one which has been ever since that time printed by publick authority, and generally used in the British dominions. It may be added with safety, that it has been generally approved by men of learning and piety of all denominations, of which its having never been superseded by any other, for one hundred and eighty years, is a sufficient proof.

The publisher has only further to add, that he has made the following impression from the Oxford edition of 1784 by Jackson and Hamilton—and has been particularly attentive in the revisal and correction of the proof-sheets with the Cambridge edition of 1668 by John Field—with the Edinburgh edition of 1775 by Kincaid, and, in all variations, with the London edition of 1772 by Eyre and Strahan—that where there was any difference in words, or in the omission or addition of words, among these, he followed that which appeared to be most agreeable to the Hebrew of Arias Montanus, and to the Greek of Arias Montanus and Leusden, without permitting himself to depart from some one of the above-mentioned English copies, unless in the mode of spelling, in which he has generally followed Johnson.

ACCOUNT

DESIGNED & ENGRAVED FOR COLLINS'S QUARTO BIBLE, SECOND EDITION.

L. Simond del. W. S. Leney sc.

She saw the Child ..... and she had compassion on him.

Exod. C. II. V. 6.

New-York Published by Collins, Perkins & Co. 1807.

ENGRAVED FOR COLLINS'S QUARTO BIBLE, SECOND EDITION.

Moses *presenting the Tables of Testimony.*

Exod. XXXIV. 29

New-York Published by Collins, Perkins & Co. 1807.

Engraved for Collins's Quarto Bible Second Edition
36° Longitude East from London
CANAAN
from the time of
JOSHUA
to the
BABYLONISH CAPTIVITY
Persian Parasangs
Greek Stadium
English Miles
Royal Cities
Levitical Cities
Cities of Refuge
GREAT ZIDON
TYRE
Old Tyre
Zarephath
Mount Lebanon
Mount Hermon
MAACHATHI
Part of Dan
Sea of Chinnereth
Mt Carmel
Part of Manasseh
SHARON
Descendants of Lot by his youngest Daughter
Descendants of Abraham by Hagar
Descendants of Lot by his eldest Daughter
Mountains of Gilead and Bashan
Valley of Mizpeh
Joppa
Gath
Ashdod
Askelon
Gaza
Hebron
Kirjath Arba
Sodom
Gomorrah
Bela Zoar
Kirharaseth
R. Jordan
Tirzah
Shechem
Mount Ephraim
Gilgal
Tappuah
Antipatris
Gezer
Ajalon
Gibeon
Gibbethon
Eglon
Lachish
Libnah
Debir
Jattir
Holen
Arad
Mahanaim
Golan
Ashtaroth
Edrei
Kedesh
Rehob
Cabul
Achshaph
Megiddo
Jezreel
Ramoth
Beth Shemesh

Designed & Engraved for Collins's Quarto Bible, Second Edition.

Wm. Lency Del.t et Sculp.t

Elijah *raising the Widow's Son.*

1. Kings, Ch. 17.

New-York Publishd by Collins Perkins & Co. 1807.

FAMILY RECORD.

BIRTHS.

Samuel Rixey
24 of June 1780

Francis D. Rixey
29th May 1779 and died
the 25th of March 1827 Sunday
Evening.

Mary Ann Catharine
Rixey 2d April 1810
monday ~~Sun rise~~ Sun rise

Presley Mord. Rixey
was Born 7th June 1812
Sunday Sun rise

Rich.d Lewis Rixey
April 2d 1814
Saterday 8 o'clock.

Francis Jane Elizabeth
Rixey 13th December 1815
Wednesday ~~the 30th day of September~~ 4th August 1823
died aged friday the 30th day of ~~September~~ ~~December~~

Samuel Turner
Rixey 19 of October
1817
Sunday, and died
the 26th of May 1827 Saterday Morning

DEATHS.

Lt. William Hunton Rixey
was born 31st of August 1819

Benjamin, Franklin Rixey
was born the 3d of October
1821 —

Thomas, Cornet Rixey the Son of Presley Mord. Do
was born 15 of March —
1814

Catharine Mildred Rixey Do
was born 23d October —
1815

James Rich.d Rixey Do
was born 1st day September
1817

Margaret, Ann, Rixey Do
Was born 24th December
1820 —

Mary P. Rixey departed this life 1835
Allen, Rixey May 27 — 1834 —
Samuel Rixey 4th July 1836

FAMILY RECORD.

DEATHS.

Frances D Bixey
Departed this life
the 25th of March 1827.

Samuel Turner Bixey
Departed this life the
26th of May 1827 –

Frances E. of Eastham
Departed this life the
30 of August 1833 –

Mary P Bixey
Departed this life
the 26th of June 1839

Mary Ann C. Bixey Departed
this life 24th November 1841 –

Richd. L Bixey departed
this life the 11th of August 1846

Alice P Jones
Departed this life on the
9th Day of Jan – 1862

Lillian W. Bixey
departed this life
Jan 6. 1873.

Samuel Bixey died
at 3 o'clock Monday
Dec 31. 1883. Aged 47
years, 6. Mo. & 27 days.

DEATHS.

Sallie Rogine Bixey
wife of Samuel Bixey Jr
daughter of Thomas & Mary H Jeffries
Born November 3rd 1842
Married March 5th 1863
Died January 7th 1864
Had issue –
Mary Alice Bixey
Who was
Born December 25th 1863
& Died March 3rd 1866 of
Congestion of the lung, caused
by whooping Cough & measles
together.

Saml Bixey Senior
Died Aug 11th 1866
Chronic inflammation of the
stomach, aged 86 years

B. Franklin Bixey
departed this life
Friday. Aug 29. 1884.

Dr. Wm. Hanton Bixey
departed this life
July. 2. 1875.

FAMILY RECORD.

MARRIAGES.

Samuel Riley and Sarah Downing Moore was married the 8th of June 1824 —

Samuel Riley and Mary P. Thomas was married the 26th of December 1834

Frances J. E. Riley was married to Lamson Eastham the 21st of May 1839

Alice Philip Riley was married to Wm R. Jones on the 20th day of Sept 1853

MARRIAGES.

Samuel Riley Jr and Pallie Rozine Seffris Married March 5th 1863

Paul Riley jr & Mary Fanny Wise Married Feb 26th 1867

Randolph Picton Riley son of above born 5 o'clock Wed Morn Jan 22d 1868

Samuel Francis Riley was born Friday, Feb. 14. 1870.

Lillian Wise Riley was born Tue. Mar. 5. 1872.

Annie Lewis Riley was born Tue. Nov 25. 1873.

Bettie Laeta Riley was born Saturday July 29. 1876.

Janie Hinton Riley was born Thursday Oct. 3. 1878.

FAMILY RECORD.

BIRTHS.

~~Yallone Jr~~ ~~about~~ 1770

~~Thomas Chase born 1743~~

~~Ann Chase~~

~~about 1752~~

~~about 1782~~

was March 1789

~~about 1793~~

Moses 1794

~~1796~~

July 5th 1794

~~about 1790~~

~~George Lane~~ — October 1804

~~Rebecca~~ — about 1790

~~Rebecca Dudley Chase~~ January 1812

~~the 6th October 1814~~

Solimon — 14th February 1812

~~Martha 20th December 1813~~

Westley 15th July — 1814

~~Eleazer 28 November 1815~~

James 31 December 1815

Olga Converse

~~Benjamin Oct 30th 1817~~

Charles October 29th 1817

BIRTHS.

~~Mary Jane~~

~~November 4th — 1817~~

~~Hannah was born the 4th May — 1818~~

~~Caroline was born 15th of April 1819~~

~~Thomas was born the 29th May 1820~~

~~Melinday~~ was born November 25th 1814

Harriot was born 1820

Edmond was born Spring — 1821

Reuben was born 1822 —

Jacob was born Summer — 1822

~~Ann Caroline May~~

~~Lucy was born 2 day of October 1822~~

Frank 12th May 1818
Reubin 8th June 1822
Henry last of April 1824
Andrew July 1827
Robert June 27th 1829
Marcah Gabellier 1830
Lewis October 1832
Julia Ann ~~May~~ 1832
sold Julia Ann
Matilday 21 November 1833
Daniel August 1832
sold Daniel
Albert August 1834
William April 1837
Big Lucy April 1818 — 1818
~~Lucy~~ about 1780
Lucd about 1776
Nancy about 1821
Nelo about 1823
~~Betty about 1794~~
~~Fanney about 1766~~
~~Fanney Lays first 1839~~
~~Charles Dr March 1841~~
~~Martha Ehl 1841~~
Betsa Harriets first December 1842
Burges November 1843
~~Mary Jane Lays child 1843~~
Louisa Harriets first July 15th 1844 Carolluesa Louisa
~~Eliza Lewis first July 1844~~
Henry Harriets child January 1846
Judy Harriets first November 1847
~~Lucy first July 1848~~
Turner July 1848
Sally Aug 20 1850
Caroline Dec 15 1851
Edna Nov 10 1853 Fanny (colored) 1852

~~Mary born 17th July 1776~~

Grant 12 May 1810 –

~~Charlotte 4 April 1821~~

Caroline 8 June 1823 –

Henry last April 1824

Andrew July 1827 –

Robert June 27 1829

Marcus Isabella 1830

Lewis – October 1832

Albert born May 1832

Matilda 2 November 1833

Daniel August 1832

Jongom & Albert August 1834 –

big Lucy – about April 1810

Lucy about 1780

Hale about 1776

Flora – about 1821

Hale about 1823

1794 –

Bartley

Quamney – – 1784 –

~~Williams Apl 1807 –~~

~~Betsy born August 1830~~

~~Charles born 1830~~

Jemima big Girl born in 1829

Charles Do March 1841 –

~~Martha born Apl 1840~~

Betsy & Marcus Girls Twins

Bartley's house child November

1796
24
70

1794
24
20

Mary Jane Lucy, child
was born 1843

Louisa a South Girl
was born July 15th 1844 –

1818
26

Book of Acts.

Mary Jane (Harriet's child) June 15th 1833

Albert (Harriet's child) March 16 1858

Richard (H. Smith's) April 8th 1860

Maria (L. Lewis's) 7th Jan 1862

Major - Mar 21st 1862

DESIGNED & ENGRAVED FOR COLLINS'S QUARTO BIBLE, SECOND EDITION.

St. MATTHEW.

New-York Published by Collins, Perkins, & Co. 1807.

ENGRAVED FOR COLLINS' QUARTO BIBLE, SECOND EDITION.

Engraved by Peter Maverick

HOLY FAMILY.

ublished by Collins, Perkins & Co. 1807.

A C C O U N T

OF THE

DATES OR TIME OF WRITING THE BOOKS

OF THE

N E W T E S T A M E N T.

	Years from the death of Christ.	Years from the birth of Christ.
MATTHEW's Gospel, -	6	39
Mark's Gospel, - -	10	43
First Epistle of Peter, - -	19	52
Paul's 1st and 2d Epistles to the Thessalonians, - -	19	52
Luke's Gospel, - - - - -	23	56
Paul's Epistle to the Galatians,	23	56
— two Epistles to the Corinthians, and that to the Romans, - - - - -	24	57
— to the Philippians, to Philemon, Colossians, Ephesians, and Hebrews, -	29	62
Acts of the Apostles by Luke,	30	63
Paul's two Epistles to Timothy, the one to Titus, and the 2d Epistle general of Peter, -	30	63
John in the Isle of Patmos wrote the Revelation, - - - - -	61	94
— Gospel, - - - - - -	63	96
— three Epistles near the end of his life, - - - - -	65	98
N. B. The times of writing the Epistle of James and that of Jude not so certainly known, but supposed, - -	33	66

LIST OF MAPS AND HISTORICAL ENGRAVINGS.

1. PROVIDENCE. Frontispiece.
2. Moses in the bulrushes, to face Exodus, Chap. 1.
3. Moses and Aaron [illegible]fore the Israelites, to face Exod. Chap. 34.
4. Map of Canaan, [illegible] beginning of the Book of Joshua.
5. Elijah raising the [illegible]idow's son, the 17th Chap. of I. Kings.
6. The Holy Family, Frontispiece to New Testament.
7. St. Matthew, to face the beginning of Matthew.
8. St. Mark, the beginning of Mark.
9. St. Luke, the beginning of Luke.
10. St. John, the beginning of John.
11. Map of the country travelled by the Apostles, the beginning of the Book of Acts.
12. St. Paul, the beginning of his Epistle to the Romans.

The NAMES *and* ORDER *of all the* BOOKS *of the* OLD *and* NEW TESTAMENTS, *and of the* APOCRYPHA, *with the Number of their Chapters.*

The BOOKS *of the* OLD TESTAMENT.

GENESIS hath Chap.	50	II. Chronicles	36	Daniel	12
Exodus	40	Ezra	10	Hosea	14
Leviticus	27	Nehemiah	13	Joel	3
Numbers	36	Esther	10	Amos	9
Deuteronomy	34	Job	42	Obadiah	1
Joshua	24	Psalms	150	Jonah	4
Judges	21	Proverbs	31	Micah	7
Ruth	4	Ecclesiastes	12	Nahum	3
I. Samuel	31	The Song of Solomon	8	Habakkuk	3
II. Samuel	24	Isaiah	66	Zephaniah	3
I. Kings	22	Jeremiah	52	Haggai	2
II. Kings	25	Lamentations	5	Zechariah	14
I. Chronicles	29	Ezekiel	48	Malachi	4

The BOOKS *called* APOCRYPHA.

I. ESDRAS	9	Wisdom	19	The Story of Susanna.	
II. Esdras	16	Ecclesiasticus	51	The Idol Bel, and the Dragon.	
Tobit	14	Baruch, with the Epistle of Jeremiah	6	The Prayer of Manasses.	
Judith	16	The Song of the three children.		I. Maccabees	16
The rest of Esther	6			II. Maccabees	15

The BOOKS *of the* NEW TESTAMENT.

MATTHEW	28	Ephesians	6	To the Hebrews	13
Mark	16	Philippians	4	The Epistle of James	5
Luke	24	Colossians	4	I. Peter	5
John	21	I. Thessalonians	5	II. Peter	3
The Acts	28	II. Thessalonians	3	I. John	5
The Epistle to the Romans	16	I. Timothy	6	II. John	1
I. Corinthians	16	II. Timothy	4	III. John	1
II. Corinthians	13	Titus	3	Jude	1
Galatians	6	Philemon	1	Revelation	22

Anno DOMINI 33.

42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

f Dan. 12 2 John 5 29

46 And [f] these shall go away into everlasting punishment: but the righteous into life eternal.

CHAP. XXVI.

1 *The rulers conspire against Christ.* 7 *The woman anointeth his head.* 14 *Judas selleth him.* 17 *Christ eateth the passover:* 26 *instituteth his holy supper:* 36 *prayeth in the garden:* 47 *and being betrayed with a kiss,* 57 *is carried to Caiaphas,* 69 *and denied of Peter.*

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

a Mark 14 1 Luke 22 1 John 13 1

2 [a] Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

b John 11 47

3 [b] Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him.*

5 But they said, Not on the feast-*day*, lest there be an uproar among the people.

c Mark 14 3 John 11 1

6 ¶ [c] Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster-box of very precious ointment, and poured it on his head as he sat *at meat.*

8 But when his disciples saw *it*, they had indignation, saying, to what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

d Deut. 15 11

11 [d] For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

e Mark 14 10 Luke 22 3

14 ¶ [e] Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ [f] Now the first *day* of the *feast of* unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? (f Mark 14 12 Luke 22 7)

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 [g] Now when the even was come, he sat down with the twelve. (g Mark 14 18 Luke 22 14)

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me. (John 13 21)

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, [h] He that dippeth *his* hand with me in the dish, the same shall betray me. (h Psal. 41 9)

24 The Son of man goeth, as it is written of him: but wo unto that man by whom the Son of man is betrayed! it had been good for that man, if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, [i] Jesus took bread, and ‖ blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. (i 1 Cor. 11 23 24 ‖ Many Greek copies have *gave thanks.*)

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an ‖ hymn, they went out into the mount of Olives. (‖ Or, *psalm.*)

31 Then saith Jesus unto them, [k] All ye shall be offended because of me this night: for it is written, [l] I will smite the shepherd, and the sheep of the flock shall be scattered abroad. (k Mark 14 27 John 16 32 l Zech. 13 7)

32 But after I am risen again, [m] I will go before you into Galilee. (m Mark 14 28 and 16 7)

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, [n] Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. (n John 13 38)

35 Peter said unto him, Though I should die with thee, yet will not I deny thee. Likewise also said all the disciples.

36 ¶ [o] Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. (o Mark 14 32 Luke 22 39)

37 And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And

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3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.

8 All these *are* the beginning of sorrows.

c Chap. 10 17 Luke 21 12 John 16 2

9 [c] Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.

d Mark 13 14 e Dan. 9 27

15 [d] When ye therefore shall see the abomination of desolation, spoken of by [e] Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,)

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the house-top not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And wo unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath-day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

f Mark 13 21 Luke 17 23

23 [f] Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 [g] For wherresoever the carcase is, there will the eagles be gathered together.

29 ¶ Immediately after the tribulation of those days, [h] shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, [i] and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 [k] And he shall send his angels ‖ with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, *even at* the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 [l] Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 [m] For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away: so shall also the coming of the Son of man be.

40 [n] Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 ¶ [o] Watch therefore; for ye know not what hour your Lord doth come.

43 [p] But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

45 [q] Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?

46 Blessed *is* that servant, whom his lord, when he cometh, shall find so doing.

47 Verily I say unto you, that he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My Lord delayeth his coming;

49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken;

50 The Lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And

g Luke 17 37 h Isaiah 13 10 Ezek. 32 7 Joel 2 31 Mark 13 24 Luke 21 25 i Rev. 1 7

k 1 Cor. 15 52 1 Thes. 4 16

‖ Or, *with a trumpet, and a great voice.*

l Mark 13 31

m Gen. 7 Luke 17 26

n Luke 17 36

o Mark 13 35

p Luke 12 39 1 Thes. 5 2 Rev. 16 15

q Luke 12 42

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3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandise.

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding-garment:

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into utter darkness: there shall be weeping and gnashing of teeth.

b Chap. 20 16

14 [b] For many are called, but few *are* chosen.

c Mark 12 13 Luke 20 20

15 ¶ [c] Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man:* for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

‖ *In value seven pence halfpenny;* Chap. 20 2 ‖ Or, *inscription.*

19 Shew me the tribute-money. And they brought unto him a ‖ penny.

20 And he saith unto them, Whose *is* this image, and ‖ superscription?

d Rom. 13 7

21 They say unto him, Cesar's. Then saith he unto them, [d] Render therefore unto Cesar, the things which are Cesar's; and unto God, the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

e Mark 12 18 Luke 20 27 f Acts 23 8 g Deut. 25 5

23 ¶ [e] The same day came to him the Sadducees, [f] which say that there is no resurrection, and asked him,

24 Saying, Master, [g] Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren; and the first, when he had married a wife, deceased; and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

h Exod. 3 6

32 [h] I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

i Mark 12 28

34 ¶ [i] But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

k Deut. 6 5 Luke 10 27

37 Jesus said unto him, [k] Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

l Lev. 19 18

39 And the second *is* like unto it, [l] Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

m Mark 12 35 Luke 20 41

41 ¶ [m] While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

n Psal. 110 1

44 [n] The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any *man*, from that day forth, ask him any more *questions*.

CHAP. XXIII.

1 *Christ admonisheth the people to follow the good doctrine, not the evil examples of the scribes and Pharisees:* 5 *His disciples must beware of their ambition.* 13 *He denounceth eight woes against their hypocrisy and blindness;* 34 *and prophesieth of the destruction of Jerusalem.*

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat.

3 All therefore whatsoever they bid you observe, *that* observe and do: but do not ye after their works: for they say, and do not.

4 [a] For

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5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the good-man of the house,

|| Or, *have continued one hour only.*

12 Saying, These last || have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? is thine eye evil because I am good?

a Chap. 19 30

16 [a] So the last shall be first, and the first last: for many be called, but few chosen.

b Mark 10 32 Luke 18 31

17 ¶ [b] And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death,

c John 18 32

19 [c] And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* and the third day he shall rise again.

d Mark 10 35

20 ¶ [d] Then came to him the mother of Zebedee's children, with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, [e] Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. Anno DOMINI 33. e Luke 22 25

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the [f] Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. f Phil. 2 7

29 [g] And as they departed from Jericho, a great multitude followed him. g Mark 10 46

30 ¶ And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David. Luke 18 35

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

CHAP. XXI.

1 *Christ rideth into Jerusalem upon an ass,* 12 *driveth the buyers and sellers out of the temple,* 17 *curseth the fig-tree,* 23 *putteth to silence the priests and elders,* 28 *and rebuketh them by the similitude of the two sons,* 33 *and the husbandmen who slew such as were sent unto them.*

AND [a] when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, a Mark 11 1 Luke 19 29

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her, loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 [b] Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. b Isaiah 62 11 Zech. 9 9 John 12 15

6 [c] And the disciples went, and did as Jesus commanded them, c Mark 11 2

7 And brought the ass and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: blessed *is* he that cometh in the name of the Lord: Hosanna in the highest.

10 [d] And when he was come into Jerusalem, all the city was moved, saying, Who is this? d Mark 11 15 Luke 19 45 John 2 13

11 And

Anno DOMINI 32.

CHAP. XVIII.

1 *Christ warneth his disciples to be humble and harmless,* 7 *to avoid offences, and not to despise the little ones:* 15 *teacheth how we are to deal with our brethren when they offend us,* 21 *and how oft to forgive them;* 23 *which he setteth forth by a parable of the king that took account of his servants,* 32 *and punished him who shewed no mercy to his fellow.*

a Mark 9 33 Luke 9 46 AT [a] the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

b Chap. 19 14 1 Cor. 14 20 3 And said, Verily I say unto you, [b] Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name, receiveth me.

c Mark 9 42 Luke 17 1 2 6 [c] But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Wo unto the world because of offences! for it must needs be that offences come; but wo to that man by whom the offence cometh!

d Chap. 5 30 Mark 9 45 8 [d] Wherefore, if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire.

10 Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

e Luke 19 10 11 [e] For the Son of man is come to save that which was lost.

f Luke 15 4 12 [f] How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

g Lev. 19 17 Luke 17 3 h Deut. 19 15 John 8 17 2 Cor. 13 1 Hebr. 10 28 15 ¶ Moreover, [g] if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee, then* take with thee one or two more, that in [h] the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an [i] heathen man and a publican.

i 1 Cor. 5 9 2 Thes. 3 14

18 Verily I say unto you, [k] Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

k John 20 23 1 Cor. 5 4

19 Again I say unto you, That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? [l] till seven times?

l Luke 17 4

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand ‖ talents.

‖ *A talent is 750 ounces of silver, which after five shillings the ounce, is 187 pounds and 10 shillings.*

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and ‖ worshipped him, saying, Lord, have patience with me, and I will pay thee all.

‖ *Or, besought him.*

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred ‖ pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

‖ *The Roman penny is the eighth part of an ounce, which, after five shillings the ounce, is seven pence halfpenny.*

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Anno DOMINI 32.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

k Gen. 6 5 & 8 21 19 [k] For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

l Mark 7 24 21 ¶ [l] Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

m Chap. 10 6 24 But he answered and said, [m] I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

n Mark 7 31 29 [n] And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

o Isaiah 35 5 6 30 [o] And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

p Mark 8 1 32 ¶ [p] Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, besides women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAP. XVI.

1 *The Pharisees require a sign.* 6 *Jesus warneth his disciples of the leaven of the Pharisees and Sadducees.* 13 *The people's opinion of Christ,* 16 *and Peter's confession of him.* 21 *Jesus foresheweth his death,* 23 *reproving Peter for dissuading him from it:* 24 *and admonisheth those that will follow him, to bear the cross.*

THE [a] Pharisees also and the Sadducees came, and, tempting, desired him that he would shew them a sign from heaven. a Mark 8 11 Luke 12 54

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to-day: for the sky is red and lowering. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 [b] Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? b Chap. 14 17

10 [c] Neither the seven loaves of the four thousand, and how many baskets ye took up? c Chap. 15 34

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, [d] Whom do men say that I the Son of man am? d Mark 8 27 Luke 9 18

14 And they said, Some *say that thou art* John the Baptist: some Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, [e] Thou art the Christ, the Son of the living God. e John 6 69

17 And Jesus answered and said unto him, Blessed art thou, Simon-Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And

ENGRAVED FOR COLLINS'S QUARTO BIBLE; SECOND EDITION.

From Bartholomeo pinxit. *Scoles sculp.*

St. MARK.

New-York, Published by Collins, Perkins, & Co. 1807.

Designed & Engraved for Collins's Quarto Bible, Second Edition.

W. S. Leney Del.t et Sculp.t

St. Luke.

New-York Published by Collins, Perkins & Co. 1807.

Dominichino pinx.t

St. JOHN THE EVANGELIST.

ENGRAVED FOR COLLINS'S QUARTO BIBLE, SECOND EDITION.

ENGRAVED FOR COLLINS'S QUARTO BIBLE, SECOND EDITION.

Tiebout Sculp.t

St. PAUL.

New-York Published by Collins, Perkins & Co. 1807.

AN

INDEX TO THE HOLY BIBLE;

Or, an Account of the most remarkable passages

In the Books of the OLD and NEW TESTAMENTS: pointing to

the Time wherein they happened, and to the Places of Scripture wherein they are recorded.

Before CHRIST	Genesis	
		The first Age of the World.
4004.	I, & II.	IN the beginning God created the heaven and the earth, &c. and last of all man after his own image.
	III.	Man falls from his first state, but is promised a Saviour of the seed of the woman.
4003.	IV. 1.	The world first peopled after Adam and Eve had left paradise.
3875.	8.	About this time Cain and Abel offer sacrifice, and Abel is murdered by his brother.
3874.	V. 3,	Seth born.
3769.	6.	Enos born.
	IV. 26.	About this time men begin to call upon the name of the Lord.
3679.	V. 9,	Cainan born.
3609.	12,	Mahalaleel born.
3544.	15,	Jared born.
3382.	18,	Enoch, the seventh from Adam, born.
3317.	21,	Methuselah born.
3130.	25,	Lamech, the father of Noah, born.
3074.	5,	Adam dieth, aged 930 years.
3017.	23, 24,	Enoch in the 365th year of his age taken up to God.
2962.	8,	Seth dieth, aged 912 years.
2948.	28,	Noah, the father and patriarch of the new world after the flood, born.
2864.	11,	Enos, the third from Adam, dieth, aged 905 years.
2769.	14,	Cainan dieth, aged 910 years.
2714.	17,	Mahalaleel, the fifth from Adam, dieth, aged 895 years.
2582.	20.	Jared, the sixth from Adam, dieth, aged 962 years.
2469.	VI. 3. 1 Pet. III. 20.	God commands Noah to preach repentance, and to build the ark 120 years before the flood.
2448.	2 Pet. II. 5.	To Noah, aged 500 years, is born Japheth, and two years after, Shem.
2353.	G. V. 32. X. 21. V. 31.	Lamech, the ninth from Adam, dieth, aged 777 years. He is the first man whom the Scriptures mention to have died a natural death before his father.
2349.	27.	Methuselah dieth a little before the flood, in the 969th year of his age. He was the oldest man.
	VII. 11.	The flood comes upon the earth in the 600th year of Noah's age.
		The second Age of the World.
2348.	Genesis VIII. 18, 20.	THE flood ceaseth, and Noah, with his family, and the creatures he carried in with him, comes out of the ark, and offers a burnt offering. At the same time God makes a covenant with Noah and his seed, promising never more to destroy the world by water; as a token whereof he placeth the rainbow in the cloud. The same year Noah begins to plant vines, and is drunk.
2346.	IX. 10,	Arphaxad born.
2311.	12,	Salah born.
2281.	14,	Eber born.
2247.	16.	Peleg born: so called, because in his days the earth was divided.
2234.	X. 8,	About this time Nimrod begins to exalt himself, by laying the first foundation of the Assyrian monarchy.
	11.	Nineveh, the metropolis of Assyria, built.
2233.	XI. 4, 6, 8, 9,	About this time the posterity of Nimrod begin to build the city and tower of Babel, so called from the confusion of languages which God sent among the workmen.
2217.	18.	Reu born.
2188.	Ps. CV. 23. Is. XIX. 11.	Mizraim, the grandson of Ham, leads colonies into Egypt, and layeth the foundation of a kingdom, which lasted 1663 years; whence Egypt is called the land of Ham, and the Egyptian Pharaohs boasted themselves to be the sons of ancient kings.
2185.	G. XI. 20,	Serug born.
2155.	22,	Nahor born.
2126.	24,	Terah, Abram's father, born.
2008.	19,	Peleg, the sixth from Noah, dieth.
2007.	25.	Nahor, the ninth from Noah, dieth.
1998.	IX. 28, 29.	Noah dieth, aged 950 years, 350 years after the flood.
1996.	XI. 32, 26,	Abram born, he was 75 years of age when his father Terah died, aged 205 years; so that Terah begat not Abram in the 70th year of his age, but Nahor and Haran, and in the 130th year of his age begat Abram. See *Acts* VII. 4.
1986.	29, 30. XVII. 17.	Sarai Abram's wife, (called also Iscah) Haran Abram's brother's daughter, born ten years after her husband.
1978.	XI. 21,	Reu, the seventh from Noah, dieth.
1955.	23.	Serug, the eighth from Noah, dieth.
1925.	XIV. 1, 2, 3, &c.	About this time Chedorlaomer king of Elam subdueth the kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela; who serve him 12 years.
1922.	XI. 31.	Terah with his family leaveth Ur of the Chaldeans, and dwells at Haran.
		The third Age of the World.
1921.	Genesis XII. 1, 2, 3.	ABRAM, after his father's decease, in the 75th year of his age, is commanded by

Before CHRIST		
1921.		by God to enter upon the land of Canaan, which God promiseth to give unto his seed, and that in his seed (*viz.* Christ Jesus our Lord) all the families of the earth should be blessed.
1920.	Genesis XII. 10. Gal. III. 17. Exodus XII. 40.	In the year following a famine in the land of Canaan forceth Abram with his family to go into Egypt. From this first coming into Egypt to the departure of the children of Israel out of it are reckoned 430 years.
	Genesis XIII.	Abram and Lot in this same year return into Canaan; but the land not being sufficient for both their flocks, they part asunder. Lot goeth to Sodom. God reneweth his promise to Abram; he removeth to Hebron, and there buildeth an altar.
1913.	XIV. 4,	Bera the king of Sodom, with four other kings, rebel against Chedorlaomer, but are overcome by him in the valley of Siddim. Lot being taken prisoner, Abram rescueth him, slayeth Chedorlaomer and his confederates, and in his return is blessed by Melchi-
	19,	sedec king of Salem, and priest of God, to whom Abram gives tithe. The rest of the
	20.	spoils, his partners having had their portions, he restoreth to the king of Sodom.
	XV. 2.	Abram complaineth for want of an heir: God promiseth him a son, and a multiplying of his seed. Canaan is promised again, and confirmed by a sign.
1911.	XVI. 1, 2,	Sarai, being barren, giveth Hagar her handmaid to Abram.
1910.	15.	Ishmael, Hagar's son, born.
1908.	XI. 13.	Arphaxad, the third from Noah, dieth.
1897.	XVII. 5.	God maketh a covenant with Abram, and in token of a greater blessing changeth his name into Abraham. As a seal of this covenant, Circumcision is ordained. Sarai her name also is changed into Sarah, and she is blessed. God promiseth them a son, and commandeth that his name be called Isaac; in him God promiseth to establish his covenant.
	XVIII.	Abraham entertaineth three angels, who renew the promise to him of having a son. God revealeth to Abraham the destruction of Sodom, with whom Abraham intercedes for Lot and his family. See *Gen.* xix. 29.
	XIX.	Lot is commanded, for the preservation of himself and his family, to get out of Sodom, and to flee to the mountain; but by much entreaty he obtaineth leave to go into Zoar. Sodom, Gomorrah, and all the cities in the vale of Siddim, with all the inhabitants of them, are for the most horrible sins destroyed by fire and brimstone from heaven. The Dead Sea remains a monument thereof unto this day. Lot's wife, for looking back upon Sodom contrary to God's command, is turned into a pillar of salt; and Lot himself, fearing to continue at Zoar, leaves the plain country, and betakes himself to the mountain, carrying his two daughters with him.
1896.	XXI. 2. XIX. 36.	Isaac born in the 100th year of Abraham's age. Not long after to Lot are born Moab and Ammon, his sons at the same time, and his grandsons.

Before CHRIST		
	Genesis	Hagar and Ishmael at Sarah's request are
1892.	XXI. 9.	cast forth.
1878.	XI. 15.	Salah, the fourth from Noah, dieth.
1871.	XXII.	God tempteth Abraham to offer Isaac. Abraham giveth proof of his faith and obedience.
1859.	XXIII.	Sarah dieth at Hebron in Canaan in the 127th year of her age.
1856.	XXIV.	Isaac marrieth Rebekah the daughter of Bethuel, the son of Nahor, in the 40th year of his age.
1846.	XI. 11.	Shem, the son of Noah, dieth.
1837.	XXV. 24.	Jacob and Esau born in the 60th year of their father Isaac's age.
1821.	XXV. 7.	Abraham dieth, aged 175 years.
1817.	XI. 17.	Heber, the fifth from Noah, dieth: from him Abraham and his posterity were called Hebrews. *Gen.* xiv. 13.
1796.	XXVI. 34.	Esau, aged forty years, marrieth Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite.
1773.	XXV. 17.	Ishmael dieth, aged 137 years.
1760.	XXVII.	Jacob by his mother's instruction obtaineth the blessing from Isaac his father, which was designed for Esau. Upon which he is forced to flee into Mesopotamia, to shun his bro-
	XXVIII.	ther's rage. Upon the way are foretold unto him in a vision the blessings of his posterity.
	XXIX.	At length he cometh to his uncle Laban's house, and covenanteth to serve him seven years for his daughter Rachel, but Laban deceiveth him with Leah; the marriage week being completed, Rachel also is given him to wife, upon condition of serving seven years more.
		Of Leah are born,
1758.	32,	Reuben,
1757.	33,	Simeon,
1756.	34,	Levi,
1755.	35.	Judah, from whom the Jews receive their denomination.
1745.	XXX. 23.	Rachel, having been long barren, at length beareth Joseph: Jacob, desiring to depart, is persuaded by Laban to serve six years more for some part of his flock.
1739.	XXXI.	Jacob, after he had been twenty years in Mesopotamia, sets forward on his journey homewards, without acquainting his father or
	XXXII.	his brothers in law. Rachel stealeth her father's gods, and is pursued by Laban. Jacob by his prudence is reconciled to his brother Esau. He wrestleth with an angel at Peniel, and is called Israel.
	XXXIV.	About this time Dinah, Jacob's daughter, is defloured by Sichem the son of Hamor. Simeon and Levi, Dinah's brethren, revenge their sister's quarrel, by putting all the males of Sichem to the sword; for which thing Jacob reproveth them.
	XXXV. 16.	Rachel is delivered of Benjamin on the way betwixt Beth-el, or Beth-lehem, and Ephrath, and dies in childbed. Some think that Job lived about this time.
	XXXVIII. 16.	Judah lieth with Thamar his daughter in law in disguise.
1729.	XXXVII.	Joseph is hated by his brethren, and is sold

Before CHRIST		
1729.	Genesis	sold to merchantmen, Ishmaelites and Midianites, who carry him into Egypt, where he is sold to Potiphar an officer of Pharaoh, and by him made overseer of his house.
1718.	XXXIX.	Joseph resisteth the temptations of his master's wife; he is falsely accused by her, and cast into prison.
	XL.	He interpreteth the dreams of Pharaoh's butler and baker, which come to pass according to his interpretation.
1716.	XXXV. 28.	Isaac dieth, aged 180 years, and is buried by his sons, Jacob and Esau.
1715.	XLI. 25,	Joseph interpreteth Pharaoh's two dreams; he giveth Pharaoh counsel, and is made governour of the whole land of Egypt.
	47, 50,	Here begin the seven years of plenty in the land of Egypt. About this time Manasseh and Ephraim, Joseph's two sons, are born of Asenath, the daughter of Potipherah, priest of On.
1708.	54.	Here begin the seven years of famine.
1707.	XLII. 1, 2, 3.	Jacob sendeth his ten sons to buy corn in Egypt; they are imprisoned by Joseph for spies; but are set at liberty on condition of bringing Benjamin; and Simeon is kept as a pledge.
	XLIII. XLV.	Jacob is with much difficulty persuaded to send Benjamin. Joseph maketh himself known to his brethren, and sendeth for his father by command from Pharaoh.
1706.	XLVI.	Jacob, having offered sacrifice to God for that his son Joseph is yet alive, goes with all his family into Egypt in the third year of famine, and 130th year of his age. He is seated in the land of Goshen.
1704. 1703. 1702.	XLVII.	Joseph getteth all the money, lands, and cattle, of the Egyptians for bread; only the lands belonging to the Priests he buyeth not.
1689.	XLVIII. XLIX.	Jacob adopteth Ephraim and Manasseh, and blesseth them, and all his sons: prophesieth the descent of the Messiah from Judah, and dieth, aged 147 years; 17 whereof he lived in Egypt. He is with great pomp carried into Canaan, and buried in the sepulchre of his father.
1635.	L.	Joseph on his death-bed prophesieth unto his brethren their return to Canaan; takes an oath of them to carry his bones out of Egypt, and dieth, aged 110 years.
		The book of Genesis endeth in the death of Joseph, containing the history of 2369 years: next to which in order of time the book of Job follows, written (as it is generally believed) by Moses.
1619.	Exodus VI. 16.	Levi dieth in Egypt, aged 137 years; he was grandfather to Moses and Aaron.
1577.	I. 8.	Here begins the bondage of the children of Israel, when a king rose up in Egypt, who knew not Joseph.
1574.	VII. 7.	Aaron born three years before his brother Moses, 83 years before the departure of the children of Israel out of Egypt.
1573.	I. 15, 22	Pharaoh having in vain commanded the Hebrew midwives to destroy all the males of the Israelites, sets forth an edict, charging that they be all cast into the river.
1571.	II. 1, 5.	Moses is born, who, being hid in the flags by the river's side, is found by Pharaoh's daughter; and becomes her adopted son.

Before CHRIST		
1531.	Exodus II. 11.	Moses in the 40th year of his age, having slain an Egyptian, whom he saw contending with an Hebrew, fleeth into Midian, where he marrieth Zipporah the daughter of Reuel, or Jethro, a priest, and liveth with him forty years.
1530.	Josh. XIV. 7, 10.	Caleb, the son of Jephunneh, born.
1491.	Ex. III. 1, 2, &c.	Whilst Moses keeps his father-in-law's sheep at mount Horeb, God appeareth to him in a burning bush, and sendeth him to deliver Israel.
	V.	Moses and Aaron having declared to Pharaoh the message on which they are sent unto him from God, are charged by him as heads of a mutiny, and sent away with many bad words; and more grievous labours are forthwith laid upon the Israelites.
	VII. 7.	Moses being now 80, and Aaron 83 years of age, urged thereunto by God, return again unto Pharaoh, where the magicians by their sorcery, imitating the miracles of Aaron's rod turned into a serpent, make Pharaoh more obstinate than he was before.
	Psalm LXXVIII CV.	Wherefore God by the hand of Moses lays ten plagues upon the Egyptians.

The fourth Age of the World.

1491.	Exodus XII. 11,	UPON the fourteenth day of the first month, (which was *May* the fourth, upon *Monday* with us) in the evening, the passover is instituted.
	29, 41.	Upon the fifteenth of the same month, at midnight, the first-born of Egypt being all slain, Pharaoh and his servants make haste to send away the Israelites; and they, the self-same day wherein they were let go out of bondage, being the complete term of 430 years from the first pilgrimage of their ancestors, reckoning from Abraham's departure out of Charran, take their journey, and march away, being 600,000 men, besides children, and come to Rameses, from whence by several encampings they come to the Red sea, the Lord conducting them in a pillar of a cloud by day, and in a pillar of fire by night.
	Numb. XXXIII	They carry Joseph's bones with them.
	Exodus XIV.	At the Red sea Pharaoh with his host overtakes them; Moses divides the waters with his rod, and the children of Israel pass through on dry ground unto the desert of Etham; whom, when Pharaoh and his army would needs follow, they are all overwhelmed by the waters coming together at the dawning of the day, whereby the Israelites are wholly freed from the bondage of the Egyptians; whose carcases when they see floating all the sea over, and cast upon the shore, they sing a song of praise and thanksgiving unto God.
	XV.	
	XVI.	Upon the fifteenth of the second month (our *June* the 4th, being *Thursday*) the Israelites come to the wilderness of Zin, which lieth between Elyma and Sinai, where, for want of food, they murmur against God and their leaders: about the even-tide God sends them quails, and the next morning rains upon

Before CHRIST 1491.	Exodus	on them manna from heaven; and upon that kind of bread they lived afterward by the space of forty years, even till they came to the borders of the land of Promise. An omer of it is preserved for a memorial.
	XVII. 1,	At Rephidim, which was the eleventh place of their encamping, the people murmur for want of water: Moses gives them water by striking the hard rock in Horeb with his rod.
	8, 9, &c.	The Amalekites falling upon the rear of the Israelites are discomfited by Joshua, whilst Moses holds up his hands to God in prayer.
	XX.	God publisheth his Law contained in the Ten Commandments with a terrible voice from mount Sinai.
	XXI. XXII, &c.	The people being in great fear, God gives them sundry other laws, all which being written in the book of the Covenant, Moses proposeth them to the people: which done,
	XXIV.	rising early in the morning, he builds an altar at the foot of the mountain, and sets up 12 statues, according to the 12 tribes of Israel, and sends 12 young men of the first-born (whom the Lord hath consecrated to himself as ministers of those holy things, before the Levitical Priesthood was ordained) which offer sacrifice, first for sin, and then for thanksgiving, to the Lord: and when Moses had read the Book of the Covenant, he takes the blood of the calves and goats so offered, and with water, scarlet wool, and hyssop, sprinkles the book therewith, and all the people, or those 12 statues representing them; and so performs a solemn Covenant between God and his people.
	9, 18.	Moses and Aaron, Nadab and Abihu, and 70 Men of the elders of Israel, go up into the mount, and there behold the glory of God: the rest returning, Moses with his servant Joshua abides there still, and waits six days, and upon the seventh day God speaks unto him, and there he continues 40 days and 40 nights (reckoning those six days which he waited for the appearance of the Lord) eating no meat all that while, nor drinking water; (*Deut.* IX. 9.) where he receives God's command touching the frame of the Tabernacle, the Priests garments, their consecration, sacrifices, and other things comprised in this and the six following Chapters.
	XXV. &c. XXXI. 18.	At the end of 40 days God gives Moses the two tables of the Law in stone, made by God's own hand, and written with his own finger; bidding him withal quickly to get him down, for that the people had already made to themselves a molten calf to worship.
	XXXII.	Moses by prayer pacifieth God, and goes down from the mount, and seeing the people keeping a festival in honour of their idol in the camp, he breaks the tables of the law at the foot of the mount: for which the Jews keep a solemn fast unto this day.
	20, 28.	Moses, having burnt and defaced the idol, puts 3000 of the idolaters to death by the hands of the Levites.
Before CHRIST 1491.	XXXIV.	God commands Moses to frame new Tables of stone, and to bring them with him into the mount: Moses brings them the next morning, and while he stands in the cleft of a rock, God passeth by, and sheweth him a glimpse of his glory.
	Exodus XXXIV. 10.	God renews his Covenant with his people, and upon certain conditions gives them his laws again.
1490.	XXXIX.	In the first six months of this year, the tabernacle, the ark of the covenant, the altar, the table of shew-bread, the priests' garments, the holy ointments, the candlestick, and other utensils and vessels belonging to the sacrifices, are finished in the desert at mount Sinai, and are brought unto Moses.
	XL.	The tabernacle is set up and anointed with holy oil. Aaron and his sons are consecrated for the priesthood.
	Lev. X.	Nadab and Abihu, for offering strange fire, are struck dead in the place by fire from heaven.
	Numb. VII.	The princes of the tribes present their offerings towards the dedication of the tabernacle. God speaketh to Moses from the mercy-seat.
	IX.	The second passover is instituted.
	X. 29. Exodus XVIII.	Jethro, who is also called Hobab, brings his daughter Zipporah, with her two sons, Gershom and Eliezer, which were left with him, to his son-in-law Moses: and having congratulated his and the whole people of Israel's deliverance out of bondage, he openly declares his faith and devotion towards the true God. By his advice Moses imparts the government of the people to some others, and ordains magistrates for the deciding of lesser causes.
	Numb. XI.	Moses complains to God of the over great burden of his government; God, to ease him of his charge, gives him for assistance the court of 70 Elders.
	31.	The people lust for flesh, God gives them quails in wrath; and sends withal a most grievous plague among them.
	XII.	God rebukes the sedition of Miriam and Aaron, and maintaineth Moses his right.
	XIII.	From the wilderness of Paran, near Kadesh-barnea, 12 men are sent (among whom are Caleb and Joshua) to discover the land of Canaan. Returning, they bring with them a branch of a vine, with a cluster of grapes upon it; ten of the twelve so sent speak ill of the country, declare it barren, and magnify the cities for their strength, and the giantly stature of the inhabitants.
	XIV.	The people, terrified with this relation, are about to return into Egypt, from which Caleb and Joshua endeavouring to dissuade them are like to be stoned. At this God is so provoked, that he threatens to destroy them; but is prevailed upon by Moses his prayers to spare them. Nevertheless he denounceth that all who are now 20 years old and upward (except Caleb and Joshua) shall die in the wilderness. The men who raised the evil report are all destroyed by sudden death. Some endeavouring to enter upon the promis-

ed

Before CHRIST		
1490.		ed land, contrary to the command of God, are smitten by the Amalekites and Canaanites.
1489.	Deut. I. 46.	In this place, *viz.* Kadesh-barnea, the Israelites continue many days; but that in some places they continued many years, appeareth, for that in the space of 37 years there are but 17 encampings mentioned.
	Numb. XXXIII.	To their long continuance in Kadesh, and the encampings from thence, all that we find delivered in the xvth and four next ensuing Chapters of *Numbers* seems to refer; as how
1471.	XVI.	Korah, Dathan, and Abiram, for raising a mutiny against Moses and Aaron, were swallowed alive into the earth, and 250 of their associates; and how the people, murmuring against Moses and Aaron for the calamity which had befallen their brethren, were destroyed by God to the number of 14,700
	XVII.	men; and how 12 rods being brought by 12 princes, and laid in the sanctuary, Aaron's rod only budded, and brought forth almonds, and was laid up before the Ark, for a memorial to those who should afterward be given to rebellion.
1452.	XX.	In these 37 years the Israelites by 17 encampings, having compassed the hill country of Seir and Edom, they come to the wilderness of Zin in the first month of the 40th year after their departure out of Egypt.
	1,	Here Miriam, the Sister of Moses and Aaron, dieth.
	2,	The people again for want of water murmur against Moses and Aaron, whom when God had commanded to call water out of the rock only by speaking to it, Moses, being moved in his mind through impatience and diffidence of the thing, speaks something, whatever it was, unadvisedly with his lips, and strikes the rock thrice with Aaron's
	12,	rod, and thereby draws water from it; but for transgressing God's command they are both debarred from entering into the land of Canaan.
	23, 28.	In the fifth month of this year Aaron dieth at Mosera, on the top of mount Hor, at the age of 123 years, leaving his son Eleazar his successour in the high priesthood.
	XXI. 5, 9. John III. 14. 1 Cor. X. 9.	The people murmuring are plagued with fiery serpents, whereof many die; upon their repentance God commands that a brazen serpent be made, and lifted up upon a pole, that as many as look on it may live.
	Numb. XXI.	About the latter end of this year, all those who at Kadesh-barnea mutinied against God, being wholly extinct and dead, the Israelites pass over Zared, and come to the borders of Moab at Ar, and at length they arrive at Bamoth, a valley in the country of the Moabites, and pitch at mount Pisgah.
	21,	Sihon king of the Amorites, refusing them passage through his country, is slain, and the Israelites possess his land.
	33.	Og the king of Bashan, coming out against Israel, is destroyed with all his people, not

Before CHRIST		
1451.		one left alive, and his country possessed by the Israelites.
	Numb. XXII. 1, 2, 3.	After these victories the Israelites set forward, and encamp in the plains of Moab. Balak king of Moab, considering what the Israelites had done to the Amorites, fears, lest, under pretence of passing through his country, they should possess themselves of his whole kingdom; takes counsel with the princes of the Midianites his neighbours, and
	Joshua XXIV. 9.	sends for Balaam a soothsayer out of Mesopotamia to come and curse the Israelites, promising him great rewards for his labour; purposing afterward to make war upon them.
	Numb. XXII. 7, 35.	Balaam, forewarned of God, refuseth at first to come; but being sent for a second time, he importuneth God to let him go, and goes with a purpose indeed to curse Israel;
	2 Pet. II. 15, 16.	but God, offended thereat, makes the dumb ass of this wizard, on which he rode, speaking in a man's voice, to reprove his folly.
	Numb. XXIII.	Balaam twice offers sacrifice, and would fain have cursed Israel, to gratify Balak therein; but being forced thereto by the
	Deut. XXIII. 5.	Spirit of God, instead of cursing, he blesseth them altogether; foretelling what felicity attended them, and what calamities should be-
	Joshua XXIV. 10.	fal their enemies.
	Numb. XXV. 1, 2, 3, &c.	By his advice the women of Moab and Midian are set on work to turn the Israelites away to idolatry. Wherefore God commands Moses first to take all the ringleaders of this disorder, and to hang them up before
	Deut. IV. 3.	the sun, and then gives order to the judges to put to death all such as had joined them-
	Psalm CVI. 28.	selves to Baal-peor. Last of all God sends a plague upon the people, whereof die 23,000
	Rev. II. 14.	men in one day: which added to them which were hanged and killed with the sword
	1 Cor. X. 8.	amount in all to 24,000.
	Numb. XXV.	Phinehas the son of Eleazar, by killing Zimri, the chief of his father's family, and Cozbi the daughter of Zur, a prince of the
	Psalm CVI. 30.	Midianites, appeaseth the wrath of God, and the plague ceaseth. God therefore settleth
	Numb. XXV. 13, 17.	the high priesthood for ever upon the house of Phinehas, and commands that war be made upon the Midianites.
	Numb. XXVI.	Moses and Eleazar, by God's command, in the plain of Moab, near unto Jordan, over against Jericho, number the people from twenty years old and upwards, and find them to be 601,730 men, besides the Levites, whose number, reckoning them from one month old and upwards, comes to 23,000; and then Moses receives command for the parting the land of promise among the Israelites.
	XXVII. 1, 2,	The daughters of Zelophehad have their father's land parted among them, for want of issue male; this occasions the law for succession in heritages to be made.
	12, 23. Deut. III. 26, 27, 28.	God signifies to Moses that he shall die, and Joshua is thereupon declared to be his successour; upon whom Moses lays his hands, and gives him instructions. Several laws are made.

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1451.	Numb. XXXI.	Twelve thousand of the Israelites under the command of Phinehas vanquish the Midianites, and put to the sword all the males among them with their five princes, and
	Joshua XIII. 21, 22.	among them Zur, the father of Cozbi, and Balaam the wizard; but they save the women alive; at which Moses is wroth, and commands that every male child, and all the women, except such as be virgins, be killed.
	Numb. XXXII. Deut. III. Joshua XIII, & XXII.	The lands which belonged to Sihon and Og, namely, all from the river Arnon to mount Hermon, Moses divides, and gives to the tribes of Reuben and Gad, and the half-tribe of Manasseh; so that their possessions lay on this side Jordan; nevertheless they assist the rest of the tribes in all their wars, till they have subdued the Canaanites, and possessed the promised land.
	Deut. XXVII.	Moses commands the people, that in their passage over Jordan they shall set up great stones, and engrave the Ten Commandments on them, with the form of blessing upon mount Gerizim, and of cursing on mount
	XXVIII.	Ebal; exhorting them to observe the law of God, by setting before their eyes the benefits that would ensue thereon.
	XXIX.	He also renews the covenant made by God with them and their children on mount Horeb, and again persuades them to keep that covenant by all the blessings and curses which would undoubtedly follow the keepers
	XXX.	or breakers of it: yet with a promise of pardon and deliverance, if at any time, having broken it, they shall repent them of their sin; and tells them further, that God had therefore thus declared his will unto them, to the end that none hereafter offending shall pretend ignorance.
	XXXI.	Moses, having written this law, delivers it to the priests the sons of Levi, and the elders
	XXXII.	of the people, to be kept; the same day also he writes his most excellent song, and teaches the same to the children of Israel to be sung; and having finished the book of the law, he takes order to have it laid up in the side of the ark.
	XXXIII.	Moses, now drawing near to his end, blesseth every tribe in particular by way of prophecy, save only the tribe of Simeon.
	XXXIV.	In the 12th month of this year he goes up to mount Nebo, and from thence beholds the land of promise, and there dieth, aged 120 years; the body of Moses God translates out of the place where he died into a valley of the land of Moab, over against Beth-peor, and there burieth it; nor doth any man know the place where he laid it unto this day. The Israelites mourn for him 30 days.
		Here ends the Pentateuch, or five books of Moses, containing the history of 2552 years and an half, from the beginning of the world; and the book of Joshua begins with the 41st year after the departure of the children of Israel out of Egypt.
	Josh. II.	Joshua, being confirmed in his government by God, sends forth spies from Shittim to the city of Jericho, who, being harboured by Rahab, are privily sent away, when search is made for them.
	Joshua III.	Upon the tenth day of the first month (*April* 30) to wit, the same day that the Paschal Lamb was to be chosen out of the flock, the Israelites, under the conduct of Joshua, a type of Jesus Christ, go up out of the river Jordan into the promised land of Canaan, a type of a more heavenly country. They pass through the river on dry ground, the waters being for the present divided; for a
	IV.	memorial of which miraculous passage Joshua sets up 12 stones in the very channel of Jordan, and taking 12 other stones out of the midst thereof sets them up at Gilgal, the place where they next encamp.
	V.	The day following Joshua renews the use of circumcision, which had been omitted 40 years.
	10,	Upon the 14th day of the same month, in the evening, the Israelites celebrate their first passover in the land of Canaan.
	11, 12, 13.	Next day after the passover, Manna ceaseth. Our Lord Jesus, Captain of his Father's host, appears to Joshua, the typical Jesus, before Jericho, with a drawn sword in his hand, and promiseth there to defend his people.
	VI.	Jericho, the ark of the Lord having been carried round about it, is taken the seventh day, the walls thereof falling down at the sound of the priests' trumpets; all the inhabitants are put to the sword, except Rahab and her family.
	VII.	The Israelites besiege Ai, and are smitten by their enemies, God having abandoned them for sacrilege committed by Achan; Achan's sin being discovered by the casting of lots, and himself found guilty, he is stoned to death, and, together with his children
	VIII.	and cattle, burned with fire. God being pacified hereby, Ai is taken by ambushment and utterly destroyed.
	30, 35.	On mount Ebal, according to the law made, is an altar erected, and the Ten Commandments engraven on it; the blessings and cursings are repeated on mount Ebal and mount Gerizim, and the book of the law read in the ears of the people.
	IX.	The kings of Canaan combine against Israel; only the Gibeonites craftily find a way to save their own lives, by making a league with them; but are afterwards deputed to the servile offices of the house of God.
	X.	Adoni-zedek king of Jerusalem, with the kings of Hebron, Jarmuth, Lachish, and Eglon, hearing that Gibeon is fallen off from them, join their forces together, and besiege it; but Joshua raiseth the siege, pursueth those five kings, and smiteth them as far as Azekah, the Lord in the mean-while killing more with hail-stones from heaven, than the Israelites with their swords. Joshua commands the sun to stand still over Gibeon, and the moon over the valley of Ajalon, by the

Before CHRIST		
1451.		the space almost of one whole day, until the Israelites are fully avenged of their enemies. The five kings hide themselves in a cave at Makkedah; from whence they are brought forth, scornfully used, and hanged.
1450.	Exodus XXIII. 10, 11.	From the autumn of this year, wherein, after the failing of Manna, they began to till the ground, the rise of the sabbatical years is to be taken.
1445.	Josh. XIII.	Joshua, now grown old, is commanded by God to divide all the land on the west of Jordan among the nine tribes remaining, and the other half-tribe of Manasseh. The Lord and his sacrifices are the inheritance of Levi.
	XI.	The rest of the kings, with whom Joshua had waged war for six years, resolve to set upon him with united forces: but Joshua comes upon them unawares, slays them, and possesseth their countries.
	21,	Joshua now roots out those giants, the Anakims, with their cities, out of the hill-
	XIV.	countries, out of Hebron, Debir, and Anab,
	XV.	and generally out of all the mountains of Judah and all Israel. And having gotten the whole land into his hands, he divides it among the children of Israel according to their tribes; and the land rested from war.
1444.		The first sabbatical year, or year of rest; from hence the year of Jubile, or every fifty year's space, is to be reckoned.
	XVIII.	The tabernacle is set up at Shiloh, (thought to be the same with Salem,) where it continued 328 years.
	XXII.	The Reubenites, Gadites, and the half-tribe of Manasseh, with a blessing are sent home to their possessions on the other side of Jordan.
1443.	XXIII. XXIV.	Joshua gathers together all Israel, exhorts them to obedience, briefly recites God's benefits to them, reneweth the covenant between them and God, and dieth 110 years old.
1413.	Judges II. 7.	After the decease of Joshua, and the elders who outlived him, and who remembered the wonders which God had wrought for
	III. 6, 7.	Israel, there succeeds a generation of men which forget God, and mingle themselves with the Canaanites by marriage, and worship their idols. In this time of anarchy and confusion, when every man did that which seemed right in his own eyes, all those disorders were committed, which are reported in the five last chapters of the Book of Judges; to wit, the idolatry of Micah, and the children of Dan; the war of the Benjamites, and the cause thereof. God, being highly provoked, gives them up into the hands of
	8,	Cushan king of Mesopotamia; which first calamity of theirs holds them but 8 years.
1405.	9,	Othniel, the son of Kenaz, and son-in-law to Caleb, stirred up by God as a judge and
	10,	avenger of his people, defeats Cushan, and delivers the Israelites out of bondage; and the land rested forty years after the first rest which Joshua procured for them.

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1343.	Judges III. 12,	Othniel dying, the Israelites fall again to sin against God, and are given over into the hands of Eglon king of Moab, who, joining with the Ammonites and the Amalekites, overthrows the Israelites, and takes Jericho; and this second oppression continueth 18 years.
1325.	15, 30,	Ehud the son of Gera is raised up by God to be an avenger of his people; for feigning a message to Eglon, he runs him into the belly with his dagger; then getting away, he gathers all Israel into a body on mount Ephraim, and slays 10,000 of the most valiant men of Moab: and the land resteth 40 years after the former rest obtained by Othniel.
	31.	After him Shamgar, the son of Anath, slayeth 600 Philistines with an ox-goad, and he also avengeth Israel.
1305.	IV. 1, 2, 3,	The Israelites, after the death of Ehud returning to their old sin, are given up by God into the hands of Jabin king of Canaan; and this thraldom of theirs continueth 20 years.
1285.	4.	Deborah, the wife of Lapidoth, a prophetess, who at this time judgeth Israel in mount Ephraim, and Barak of the tribe of Naphtali, being made captain of the host of Israel, in sight of Megiddo, overcome Sisera, captain of Jabin's army, whom Jael the wife of Heber the Kenite afterward kills in her own tent. For a memorial of which victory Deborah composeth a song; and the land
	V. 31.	resteth 40 years after the former rest obtained by Ehud.
1252.	VI.	The Israelites sinning again are delivered into the hands of the Midianites; which fourth thraldom lasteth 7 years. Hereupon they cry unto God for help, and are reproved by a prophet. Then Gideon the son of
1245.		Joash, of Manasseh, is by an angel from God sent to deliver them. He first overturns the altar of Baal and burns his grove, and is called Jerubbaal. He out of 32,000 men, which
	VII.	came unto him, chooseth only (God so commanding) 300; but with them he puts to flight all the host of the Midianites, whom the Ephraimites afterward pursue, and slay
	VIII.	their princes, Oreb and Zeeb. Gideon having pacified the Ephraimites, who complain that they were not called to the battle at first, passeth the river Jordan, and defeats the remainder of the Midianitish army; he chastiseth also the men of Succoth and Penuel, who had refused him victuals in his journey; and slays the two kings of the Midianites, Zebah and Zalmunna. After which great victories the Israelites offering to settle the kingdom upon him and his posterity, he refuseth it; but receiving their golden earrings, he makes thereof an ephod, which afterward proves an occasion of idolatry. The Midianites being thus vanquished, the land enjoys rest 40 years, after the former rest restored to them by Deborah and Barak.
1236.	33.	Gideon dieth, and the Israelites, falling back

Before CHRIST		
1044.	1 Chron. XVII. XXII. 2 Sam. VIII. 1 Chron. XVIII. Genesis XV. 18. Deut. XI. 24. 1 Kings IV.	prophet his purpose of building a house for God; but is answered from God, that this was a work which should be done, not by him, because he was a man of blood, and trained up in war; but by his son Solomon, a man of peace, which should be born unto him. The time which passeth from hence till the birth of Solomon is spent in wars; wherein David subdues the Philistines, Edomites, Amalekites, Moabites, Ammonites, and Syrians, and extends his kingdom to the utmost bound of that land which had been promised to the seed of Abraham, and never possessed by any of them, save only by David and his son Solomon.
1035.	2 Sam. XI. 1 Chron. XX.	At the end of this year Joab, going with the army against the Ammonites, besiegeth Rabbah, the metropolis of Ammon, whilst David takes his ease at Jerusalem, and there commits adultery with Bathsheba the wife of Uriah the Hittite, who was then in the army, whom he also procures to be slain.
1034.	2 Sam. XII.	The child so gotten in adultery is born. David is convicted by Nathan the prophet of his sin, and he repents; in testimony whereof he composeth the 51st Psalm. The child dieth.
1033.	25. 1 Chron. XXII. 9.	Bathsheba becomes now David's wife, and beareth him a son, unto whom, as unto one who should prove a man of peace, God gives the name of Solomon; and, as to one beloved of the Lord, the name of Jedidiah.
1032.	2 Sam. XIII.	Amnon, David's eldest son, defloureth his sister Thamar.
1030.	1, 23.	Absalom avengeth his sister Thamar, and killeth his brother Amnon; for which thing he fleeth to Geshur in Syria, where he continues three years with king Talmai, his grandfather by the mother's side.
1027.	XIV.	After three years exile he returns to Jerusalem, where he continues two years, before
1025.		the king his father admits him into his presence, and is reconciled to him.
1024.	XV.	This rebel son having got chariots and horses, and a guard to attend him, insinuates himself into the favour of the people, and steals away their hearts from his father David.
1023.	7.	The next year following, under pretence of a vow, he obtaineth leave to go to Hebron, where, by Ahithophel's counsel, he breaks out into open rebellion, and forceth his father to fly from Jerusalem.
	XVII.	Ahithophel, because his counsel in all matters is not followed by Absalom, hangs himself.
	XVIII.	Absalom, having lost 20,000 men, fleeth, and a bough of an oak catching hold of him, he there hangs, and is run through by Joab.
1017.	XXIV. 1 Chron. XXI.	David, tempted by Satan, commandeth Joab to number the people: God, offended thereat sends a prophet to put three plagues to his choice, *viz.* the famine, sword, or pestilence. David chooseth to fall into the hands of a merciful God, rather than into

Before CHRIST		
1017.		the hands of men. So God sends a pestilence; whereof 70,000 men die in one day. The angel being about to destroy Jerusalem, God bids him hold his hand; for he beholds David repenting in sackcloth, and entreating him to spare the innocent people, and to turn his hand upon himself, and upon his father's house.
1016.	1 Kings XIV. 21.	Rehoboam is born unto Solomon by Naamah an Ammonitish woman.
1015.	1 Kings I.	David being now 70 years of age, and broken with continual cares and wars, grows so weak and feeble, that clothes can no longer preserve heat in him. Therefore Abishag, a young virgin, is appointed to keep him warm. Adonijah, seeing his father thus declining, by the assistance of Joab and Abiathar, makes himself king: which David understanding, he presently commands Zadok the priest, and Nathan the prophet, with other great men, to anoint Solomon king. Adonijah hearing this, betakes himself to the sanctuary, and is pardoned.
	II.	David, having given instructions to his son Solomon, dieth; after he had reigned in Hebron seven years and six months, and 33 years in Jerusalem over all Israel.
	III. 1.	Pharaoh king of Egypt gives his daughter
1014.	2 Chron. VIII. 11. 1 Kings III. 5.	in marriage to Solomon. The Lord appears to Solomon in a dream, and bids him ask what he will, and it shall be given him. Solomon asketh wisdom; God gives him wisdom from above, and adds thereunto riches and honour. Of this divine wisdom Solomon makes an eminent manifestation in judging between two harlots.

The fifth Age of the World.

1012.	VI. 1. 2 Chron. III. I.	SOLOMON layeth the foundation of the temple in the 480th year after the departure of the children of Israel out of Egypt.
1005.	1 Kings VI. 38.	Solomon's temple finished in the eleventh year of his reign; having been seven years and an half in building.
1004.	VIII. 2 Chron. V, VI, VII.	Solomon this year (being the 9th Jubile, and opening the fourth Millenary of the world) with great magnificence celebrates the dedication of the temple; at which time God giveth a visible sign of his favour.
975.	1 Kings XI. 2 Chron. IX.	Solomon having, as it is with reason believed, forsaken his lusts and vanities, to which he had been too intemperately addicted, and written, as a testimony of his repentance, his book called, The Preacher, dieth. He reigned 40 years.
	1 Kings XII.	The Israelites assemble at Shechem to crown Rehoboam, Solomon's son, king over all Israel. The people by Jeroboam sue unto him for a removal of some grievances; to whom Rehoboam, by the advice of young men, returning an harsh answer, alienates the hearts of ten tribes from him, who make Jeroboam king over them, and fall at the same time from the house of David, and from the true worship of God.

Jeroboam

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1116.		ments following where-ever it went, after 7 months, by the advice of their priests, they send home the ark again with presents and gifts into the land of the Israelites, and it is brought to Beth-shemesh, where 50,070 men
	1 Sam. VII.	are smitten for looking into the ark. From hence it is carried to the house of Abinadab in Kirjath-jearim, who sanctifieth his son Eleazar to keep it.
1096.		After 20 years the Israelites, by Samuel's persuasion, solemnly repent at Mizpeh, and, upon their conversion, God by thunder from heaven delivers them from the invasion of
	13.	the Philistines, who are subdued, the hand of the Lord being against them all the days of Samuel.
1095.	VIII.	Samuel, being grown old, takes for his assistance in the government his sons; by whose ill management of affairs, the Israelites require a king to be given them;
	Hosea XIII. 10.	whereupon God gives them a king in his wrath, to wit, Saul the son of Kish, after Samuel had judged Israel 21 years. Saul is privately anointed by Samuel, and afterward publickly proclaimed king at Mizpeh. About
	1 Sam. XI. 12.	a month after Jabesh-gilead is besieged by Nahash king of the Amorites, and the siege raised by Saul: whereupon the whole congregation of Israel, coming together at Gilgal, again proclaim Saul king.
1085.	XVII. 12.	David the son of Jesse the Ephrathite, born at Beth-lehem-judah 30 years before he succeeded Saul in the kingdom. He was his father's youngest son.
1063.	XVI. 11.	God rejects Saul, and sends Samuel to Beth-lehem, there to anoint David king, whom Saul ever after extremely persecuteth.
	XVIII.	Yet Jonathan, Saul's son, loveth him, and oftentimes rescueth him from Saul's cruelty.
	XXIV. XXVI.	David having Saul twice in his power, forbears to hurt him.
1060.	XXVII.	David, fearing he may sometime or other fall into the hands of Saul, flies to Gath unto king Achish, carrying with him 600 men;
1056.		and having obtained of him the town of Ziklag to dwell in, he continueth one year and four months in the land of the Philistines: from whence he invadeth the countries of the Geshurites, Gezrites, and Amalekites, and puts to the sword all, both men and women, not leaving one alive to carry the news thereof to king Achish.
1055.	XXVIII. 1 Chro. XII.	Achish, proposing to make war upon the Israelites, takes David along with him in that expedition, to whom, whilst he is upon his march with his 600 men, repair a great many others of the tribe of Manasseh, and join with him.
	1 Sam. XXVIII.	Saul, seeing the army of the Philistines, is in great fear, and (Samuel being now dead) goes to En-dor to consult with a witch there; the woman raiseth an apparition of Samuel, and Saul receives from it that dreadful doom, The Lord will deliver Israel, together with thyself, into the hands of the Philistines.

Before CHRIST		
1055.	1 Sam. XXIX.	The princes of the Philistines growing jealous of David, he and his company early the next morning leave the army, and return to Ziklag.
	XXXI.	The armies join battle; and the Israelites are defeated; the three sons of Saul are slain, and he himself falls on his own sword.
	2 Sam. I.	Three days after an Amalekite brings Saul's crown, and the bracelet that was upon his arm, and presents them to David, professing that, finding him fallen upon his sword, he had killed him outright, and taken the crown from off his head: whereupon David causeth him to be put to death for stretching forth his hand to slay the Lord's anointed, and lamenteth the death of Saul and Jonathan his son in a funeral song.
	II.	David, having asked counsel of God, goes up to Hebron with those that are about him, where he is anointed king by the men of
	1 Chron. XII. 23.	Judah, his own tribe, in the 30th year of his age; and there he reigns seven years and six months.
	2 Sam. II. 8,	Abner, who was captain of the host to Saul, carries Ishbosheth Saul's son to Mahanaim, and there makes him king over the rest of Israel.
1053.	12.	After two years there arise frequent and mortal skirmishes between a party of men on David's side, headed by Joab, David's nephew, and another party on Ishbosheth's side, whereof Abner is chief; but the former still grows stronger and stronger.
1048.	III. 6,	Abner affronted by Ishbosheth revolteth to David, and deals with the chief men of Israel to transfer the whole kingdom unto him, and this in the hearing of the Benjamites.
	22.	He comes to David, and is kindly received; returning, he is treacherously murdered by Joab. David much laments his untimely death, and buries him at Hebron.
	IV. 2.	Baanah and Rechab murder their lord and master Ishbosheth, as he lieth resting himself upon his bed. They bring his head to David, who in detestation of their treason causeth them immediately to be put to death.
	V. 1 Chron. XI.	The captains and elders of all the tribes coming to Hebron, anoint David a third time, and make him king over all Israel.
1047.	2 Sam. V. 5, 6, 7, 9.	David with all Israel marcheth to Jerusalem against the Jebusites, and taketh the fort of Zion, and calls it the city of David, and making Jerusalem the seat of his kingdom, reigneth there over all Israel 33 years.
1045.	VI. 1 Chron. XVI. 2 Chron. I. 4.	The ark of the covenant, which in the first sabbatical year was brought from Gilgal to Shiloh, is this year, being also a sabbatical year, brought from Kirjath-jearim out of the house of Abinadab, and placed at Zion; 30,000 choice men of Israel attending it, and singing the 68th Psalm.
1044.	2 Sam. VII.	David now dwelling in his house of cedar, which he had built, and living in a full and perfect peace, imparteth to Nathan the prophet

Before CHRIST		
896.	2 Kings I. 1. III. 5. 2 Sam. VIII. 2.	Ahab being dead, the Moabites revolt from Israel, who had continued in subjection ever since king David's days.
	2 Kings I.	Ahaziah king of Israel, lying ill of a fall, sends to consult Baal-zebub the god of Ekron concerning his recovery. Elijah the prophet meeteth the messenger, and telleth him Ahaziah shall surely die; whereupon two captains over fifty men apiece are sent to apprehend him, and bring him before the king; Elijah calleth for fire from heaven, and destroyeth both them and their companies. A third captain with his fifty men being sent, and behaving himself submissively, Elijah goes along with him; the prophet certifies the king that he shall not come down from his bed alive. So Ahaziah dieth, having governed (partly by himself, and partly together with his father) two years.
	1 Kings XXII.	
	2 Kings III. 1.	Jehoram succeedeth his brother Ahaziah in the kingdom of Israel in the latter end of the eighteenth year of Jehoshaphat, and reigneth twelve years.
	II. 11.	Elijah is taken up into heaven in a fiery chariot.
892.	2 Chron. XXI. 2, 3. 2 Kings VIII. 16.	Jehoshaphat grown old gives to his sons many gifts with fenced cities in Judea; but his eldest son Jehoram he now more absolutely investeth with the throne of the kingdom in the fifth year of Jehoram king of Israel.
889.	2 Chron. XXI. 4, 5.	Jehoram now, by the death of his father, has the kingdom of Judah to himself, which he holds four years. He is no sooner settled in his throne, but he puts all his brethren to the sword, with many of the princes of Israel. At this time the Edomites, who ever since king David's time had lived in subjection to Judah, revolt, and (as it was foretold by Isaac) they for ever shake off his yoke. Libnah also, a city of the priests in the tribe of Judah, falls off from him about this time.
	Genesis XXVII. 40.	
	2 Chron. XXI. 10, 11,	
888.	12.	Jehoram following the counsel of his wicked wife Athaliah, the daughter of Ahab king of Israel, sets up in Judah, and even in Jerusalem itself, the idolatrous worship of Baal, and compels his subjects thereto; a letter which was left for him by Elijah the prophet comes to his hands, which reproves him, and denounces all those calamities and punishments which afterward befel him.
885.	2 Kings VIII. 25.	Ahaziah succeeds his father in the kingdom of Judah (having had part of the government bestowed upon him the year before) in the 12th year of Jehoram king of Israel, and reigneth one year in Jerusalem.
884.	28.	Jehoram king of Israel, and Ahaziah king of Judah, lead their armies to Ramoth-gilead against Hazael, who had newly succeeded Ben-hadad in the kingdom of Syria; Jehoram is dangerously wounded, and retires himself to Jezreel to be cured. In the mean-time Elisha sendeth a young prophet with instructions to anoint Jehu the son of
	IX.	

Before CHRIST		
884.		Jehoshaphat, the son of Nimshi, at Ramoth-gilead, king over Israel, and to open to him the will of God for the rooting out of the house of Ahab; who, being proclaimed king by the soldiers, marcheth straight to Jezreel, killeth Jehoram in the field of Naboth, and causeth Jezebel to be cast out at a window, where she is eaten by dogs. He dispatcheth letters also to Samaria, and causeth seventy of Ahab's children to be beheaded. Then taking with him Jehonadab the son of Rechab, he comes himself to Samaria, and destroys the whole family of Ahab, and all the priests of Baal. Nevertheless, having put down the worship of Baal, he departs not from the worship of Jeroboam's golden calves, but maintains that idolatry all the time of his reign, which was 28 years.
	2 Kings X.	
	IX.	Jehu proceeds farther, and executes the divine vengeance upon the idolatrous house of Judah; he pursues Ahaziah who fled towards Megiddo, and overtaking him at Gur, causeth him to be killed in his chariot. Going also to Samaria, he meeteth with 42 of Ahaziah's kinsmen, whom he causeth to be slain.
	X.	
	XI. 2 Chron. XXII. 10.	Athaliah the daughter of Ahab, seeing her son Ahaziah dead, usurps the kingdom, destroying those that had right to the succession; but Jehosheba the daughter of king Jehoram, and wife to Jehoiada the high priest, takes Jehoash, being then an infant, and son to her brother Ahaziah, and hides him in the temple, and so saves him from that massacre which was made of the rest of the blood royal.
878.	2 Kings XI. 2 Chron. XXIII.	Jehoiada the high priest brings out Jehoash, now seven years old, and anoints him king; causeth Athaliah to be slain, and restoreth the worship of the true God, destroying the house of Baal, and commanding the idolatrous priest Mattan to be killed before his altars. Jehoash, now beginning his reign in the seventh year of Jehu, reigneth 40 years in Jerusalem.
857.	2 Kings XII. 7.	Jehoash, in the 23d year of his reign, giveth order for the repair of the temple, committing the charge thereof to Jehoiada the high priest.
	XIII. 1.	Jehoahaz succeedeth his father Jehu in the kingdom of Israel, and reigneth 17 years: during all which time Hazael king of Syria oppresseth him, and exerciseth all those cruelties upon the Israelties, which Elisha the prophet had foretold.
	VIII. 12.	
841.	XIII. 10.	Jehoash, the son of Jehoahaz king of Israel, is taken into the consortship of that kingdom by his father in the 27th year of Jehoash king of Judah, and reigneth 16 years.
840.	2 Chron. XXIV.	Zechariah, the son of Jehoiada the high priest, for reproving the people of Judah that fall to idolatry after the decease of Jehoiada, is stoned to death in the court of the house of the Lord by the commandment of king Jehoash, who the next year after is murdered by some of his servants, as he lay in his bed; and Amaziah his son succeedeth him.
	2 Kings XII. 20.	

Jehoahaz

Before CHRIST		
975.	I Kings XII. 25.	Jeroboam, in the beginning of his reign, repairs Shechem, destroyed by Abimelech 258 years before, and there dwells; afterward going over Jordan he builds Penuel,
	XIV. 17.	and at length makes Tirzah the seat of his kingdom. But fearing lest his new subjects
	XII. 26.	by going to Jerusalem to worship may be induced to revolt from him, he deviseth a new form of religion, setting up two golden calves, the one at Beth-el, the other at Dan, for the seduced people to bow down unto.
	XIV. 2 Chron. XII.	From the time of this dismal rent Rehoboam reigneth over Judah and Benjamin 17 years, and Jeroboam over Israel, or the other ten tribes, 22 years.
974.	XI. 17.	The Priests and Levites, and other Israelites who feared God, stick to Rehoboam, and maintain the kingdom of Judah three years; after which time Rehoboam falls to idolatry, and walketh no more in the ways of David and Solomon.
	1 Kings XII. 32.	Jeroboam sacrificing to his calf at Beth-el, a prophet is sent unto him from God, who foretels the judgment which should one day
	XIII. 2.	be executed upon that altar, and the priests (*viz.* those whom Jeroboam had made of the lowest of the people) that served at it. Which prophecy then and there is confirmed by signs and wonders upon the king himself, and upon the altar.
971.	XIV. 25. 2 Chron. XII.	Shishak king of Egypt spoileth Jerusalem and the temple; but the king and the princes repenting at the preaching of Shemaiah the prophet, God gives them not over to utter destruction.
958.	1 Kings XV.	Abijam the son of Rehoboam succeeds his father in the kingdom of Judah, and reigns three years.
957.	2 Chron. XIII.	He obtains a great victory over Jeroboam, killeth 500,000 men in one battle, and taketh Beth-el.
955.	1 Kings XV. 8,	Asa in the twentieth year of Jeroboam succeeds his father Abijam, and reigns 41 years.
954.	25,	Nadab in the second year of Asa succeedeth his father Jeroboam in the kingdom of Israel, and reigneth not full two years.
953.	27.	Nadab at the siege of Gibbethon (a town of the Philistines) is slain by Baasha of the tribe of Issachar in the third year of Asa; and the same year having made himself king over Israel, he utterly destroyeth the whole race of Jeroboam, and reigneth 24 years. At this time lived the prophets Jehu, Hanani, and Azarias.
951.	2 Chron. XIV.	Asa destroyeth idolatry, and, enjoying ten years of peace, strengthens his kingdom with forts and a standing army.
941.	9.	Zerah the Ethiopian, with an innumerable army, invadeth Judah: Asa overcomes him, sacrificeth to God of the spoil, and maketh a solemn covenant with God. He
	XV.	also deposeth Maachah his grandmother, a great patroness of idolatry; bringeth into the temple those things which his father and himself had consecrated unto God, and enjoys a long peace.

Before CHRIST		
930.	1 Kings XVI. 6,	Elah the son of Baasha succeeds his father in the kingdom of Israel.
929.	8,	In the second year of his reign, and the twenty-seventh of Asa's, Zimri, one of his captains, conspires against him, kills him, and reigneth in his stead. As soon as he sits in the throne, he destroyeth the whole family of Baasha; but the army which then lay before Gibbethon make Omri their king, who presently besiegeth Tirzah, and taketh it; which Zimri seeing, he sets on fire the king's palace, and perisheth in the flames.
	21,	The people of Israel are now divided into two factions; one follows Tibni the son of Ginath, and endeavours to make him king:
925.	22,	the other adheres to Omri; but Tibni dying, Omri reigns alone in the 31st year of Asa.
924.	23, 24,	Omri having reigned 6 years in Tirzah, removes the seat of his kingdom to Samaria, a place which he himself had built.
918.	29.	Ahab succeeds his father in the kingdom of Israel, and reigneth 22 years in Samaria. He did evil in the sight of the Lord above all that were before him.
914.	XXII. 41. 2 Chron. XX. 31.	Jehoshaphat succeedeth his father Asa in the fourth year of Ahab king of Israel, and reigneth 25 years in Jerusalem.
912.	XVII. 7.	Jehoshaphat being settled in his kingdom, and having demolished the high places and groves, in the third year of his reign he sends Levites with the princes to instruct the people in the law. God in the mean-time subdueth his enemies under him.
901.	1 Kings XX.	Benhadad king of Syria layeth siege to Samaria, who by the direction of a prophet is beaten off, and a vast number of the Syrians slain.
899.	XXI.	Ahab, not being able to persuade Naboth to sell him his vineyard, falls sick upon it; Jezebel his wife, suborning false witnesses to accuse him of blasphemy, causeth Naboth to be stoned, and puts the king in possession of the vineyard. Whereupon the prophet Elijah denounceth judgments against Ahab and Jezebel; wicked Ahab repenting, God defers the judgment.
898.	XXII. 51.	Ahab in the seventeenth year of the reign of Jehoshaphat maketh his son Ahaziah his associate in the government of his kingdom.
	2 Kings III. 1.	Jehoshaphat also maketh Jehoram his son copartner with him; whence it is, that Jehoram the son of Ahab, who succeeded his brother Ahaziah in the kingdom of Israel, in
	I. 17.	the 18th year of Jehoshaphat king of Judah, is said to have begun his reign in the second year of Jehoram the son of Jehoshaphat.
897.	1 Kings XXII. 2 Chron. XVIII.	Ahab having got Jehoshaphat to assist him in the siege of Ramoth-gilead, before he goes, he asketh counsel of 400 false prophets, who promise him victory and success; but by Jehoshaphat's advice Micaiah, a true prophet of God, is consulted, who foretels his overthrow; and according to his word Ahab is slain at Ramoth-gilead, and buried at Samaria.

Before CHRIST		
725.	2 Kings XVII. 4.	Hoshea king of Israel, having consulted with So king of Egypt, refuseth to pay tribute to Shalmaneser; provoked hereby, and jealous of some farther design in that confe-
724.		deracy of Hoshea with the king of Egypt, Shalmaneser layeth siege to Samaria, and to-
721.		wards the latter end of the third year taketh it, and carrieth away the Israelites captive into his own country. This was the end of the kingdom of Israel, when it had stood divided from the kingdom of Judah 254 years.
713.	XVIII.	Sennacherib king of Assyria, coming up against Judah, besiegeth their fenced cities, and taketh many of them, but is pacified by a tribute.
	XX.	About this time Hezekiah falls sick, and is told by Isaiah that he shall die; but pouring out his tears and prayers unto God,
	Isaiah XXXVIII.	he recovereth his health, and obtaineth a prolongation of his life and kingdom for 15 years. For a sign whereof the sun goes ten degrees backward.
710.	2 Kings XIX. Isaiah XXXVII.	Sennacherib, not observing the articles of peace, layeth siege to Jerusalem, and sendeth a blasphemous letter to Hezekiah; which he opening, and spreading before the Lord in the temple with many tears, craves assistance from God against the Assyrians. Whereupon the prophet Isaiah assures him that God will deliver him, and defend that city. The selfsame night an angel of the Lord slays 185,000 men in the Assyrian army; and the next morning Sennacherib departeth, and returns to Nineveh; where not long after, whilst he is worshipping in the house of Nisroch his god, he is slain by his own sons.
698.	2 Kings XXI. 2 Chron. XXXIII.	Manasseh at 12 years of age succeedeth his father Hezekiah, and reigneth 55 years. He setteth up idolatry, and sheddeth much inno-
677.		cent blood. Wherefore God delivers him up into the hands of the Assyrians, who in the 22d year of his reign carry him away captive to Babylon: but upon his repentance God restores him to his liberty and kingdom.
656.	Judith XIII.	This year Nabuchodonosor king of Assyria, purposing to make himself universal monarch, sends Holofernes his general against Judea, who layeth siege to Bethulia, and there hath his head taken off by Judith, a woman of the tribe of Simeon.
643.	2 Kings XXI. 19. 2 Chron. XXXIII. 21, 22.	Amon, aged 22 years, succeedeth his father Manasseh, and reigneth 2 years. An idolater indeed, as his father, but no penitent: he is murdered by his own servants.
641.	2 Kings XXII. 1.	Josiah, a child of 8 years old, succeedeth his father Amon, and reigneth 31 years. In his time lived Jeremiah and Zephaniah the prophets, and Huldah the prophetess.
630.	2 Chron. XXXIV.	In the 12th year of his reign he begins a reformation in Judah and Jerusalem, and carries it on successfully.
624.		This year he giveth order for the repair of the temple. Hilkiah the high priest, having found a book of the law, sends it to the king, who hears it read all over to him; and there-

Before CHRIST		
624.		upon asketh counsel of Huldah the prophetess, who prophesieth the destruction of Je-
	2 Kings XXIII.	rusalem, but not in his days. Josiah calling to him the elders of Judah and Jerusalem, with the priests and prophets, causeth the book of the law to be read over before all the
	2 Chron. XXXIV.	people, and reneweth the covenant between God and his people; he burneth also dead men's bones upon the altar at Beth-el, as was foretold; and keepeth a most solemn passover.
610.	2 Kings XXIII. 29.	At this time a war breaks out between the king of Egypt and the king of Assyria. Josiah unadvisedly engageth in this war against Necho king of Egypt, and is slain in the valley of Megiddo. The good king being thus taken out of the world, whose life only
	Zechar. XII. 11.	kept off the Babylonish captivity from that nation, not only the people then living be-
	2 Chron. XXXV. 25.	wailed his death, but even in after time a publick mourning for him was kept. The prophet Jeremy also in remembrance there-
	Lam. IV. 20.	of composeth his Lamentations; wherein bewailing the calamities which were shortly to befal that people, as present before his eyes, in a most compassionate manner he points, as it were with his finger, at the death of Josiah, as the source and original of all those ensuing miseries.
	2 Kings XXIII. 2 Chron. XXXVI.	After the death of Josiah the people anoint Shallum, one of his younger sons, to be their king. After three months reign he is deposed by Pharaoh Necho, who makes Eliakim, his elder brother, king over Judah and Jerusa-
		lem, and changes his name into Jehoiakim; but Jehoahaz he carries along with him captive into Egypt, where he ends his days.
	5.	Jehoiakim, at 25 years of age, begins to reign, and he reigneth eleven years.
609.	Jerem. XXVI.	Uriah and Jeremiah prophesy against Jerusalem; the former is put to death, the latter is acquitted, and set at liberty. About this time Habakkuk also prophesieth.
607.	XXV. 1.	This year is Nebuchadnezzar the Great made by his father Nebopolazzar his associate in the kingdom of Assyria and Babylon;
606.	2 Chron. XXXVI. 6.	into whose hands God delivers up Jehoiakim, who is put in chains to be carried to Babylon; but upon his submission and promises of obedience is left in his own house, where he lives a servant to Nebuchadnezzar
	Jerem. XXV. 11. XXIX. 10.	3 years. From which entering of the king and people of the Jews into the subjection and service of Nebuchadnezzar are the 70 years of the captivity of Babylon to be reckoned, which were foretold by the prophet Jeremy.
	Daniel I. 3, 7.	Nebuchadnezzar gives order to Ashpenaz, master of the eunuchs, that he shall carry from thence of the children of Israel, both of the blood royal (as was foretold by the pro-
	Isaiah XXXIX. 7.	phet Isaiah to Hezekiah) and also of the nobility, the choicest youths both for beauty and wit that he can find; who, being educated 3 years in the language and sciences of the Chaldeans, may afterward be fit to serve

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Before CHRIST		
839.	2 Kings XIII.	Jehoahaz dieth, and Jehoash his son succeedeth in the kingdom of Israel. Not long after his father's funeral he visits Elisha the prophet, then lying sick, and with many tears asketh counsel of him, who promiseth him victory over the Syrians. A dead man is brought to life by being laid in Elisha's grave.
836.	XV. 1.	Jeroboam the second is this year taken into the consortship of the kingdom of Israel by his father Jehoash, going to war against the Syrians. This is gathered from Azariah king of Judah's beginning his reign in the 27th year of this Jeroboam.
826.	XIV. 2 Chron. XXV.	Amaziah king of Judah, growing proud upon a victory obtained against the Edomites this 14th year of his reign, provoketh Jehoash king of Israel to battle. Jehoash overcomes him, and takes him prisoner, breaks down 400 cubits of the wall of Jerusalem, and, having spoiled the temple and the king's house of a vast treasure, returns to Samaria.
825.	2 Kings XIV. 23.	Jehoash dies fifteen years before Amaziah, and Jeroboam the second, his son, reigneth in Samaria 41 years.
810.	XIV. 2 Chron. XXV. 2 Kings XV.	Amaziah, finding a conspiracy against him at Jerusalem, flies to Lachish, where he is murdered; after whom comes his son Uzziah, or Azariah, in the 27th year of Jeroboam the second, and reigneth 52 years in Jerusalem.
808.		Now is held the 13th Jubile under the two most flourishing kings; in whose times live sundry great prophets in both kingdoms; Isaiah and Joel in Judah; Jonas, Hosea, and Amos, in Israel.
	2 Kings XIV. 25. Isaiah IX. 1. Jonah III. Matth. XII. 41.	Jonas of Gath-hepher, a town belonging to the tribe of Zebulon in Galilee of the Gentiles, (observe here the blindness of the Pharisees, *John* vii. 52) was afterward sent into Nineveh, the metropolis of Assyria, where both king and people at his preaching repented.
784.	2 Kings XIV. 29.	Jeroboam king of Israel (under whom that kingdom came to its full height of glory) dieth; after his death all things fall into confusion, and the state is reduced to a plain anarchy, which lasteth 11 years and an half; for such an interregnum or vacancy the synchronism of Kings requires, that the six months of Zachariah the son of Jeroboam may answer the 38 years and one month of Shallum, who murdered him in the 39th year of Azariah, or Uzziah, king of Judah.
773.	XV. 8,	Zachariah the son of Jeroboam, the 4th and last of the race of Jehu (as was foretold) begins his reign over Israel in the 38th year of Azariah, or Uzziah, king of Judah, and reigneth 6 months.
772.	10.	Shallum the son of Jabesh, at the end of 6 months, murders him in the sight of the people, and reigns one month, in the 39th year of Uzziah king of Judah. After Zachariah's death follow those direful calamities foretold by Amos the prophet.
	Amos VII. 9.	
	2 Kings XV. 14.	Menahem the son of Gadi going from Tirzah to Samaria, killeth Shallum, wasteth Tiphsah and the borders thereof; and because the town would not open to him, he takes it, and rips up all the women with child.
771.	2 Kings XV. 19,	While Menahem in these broils labours to get the possession of the kingdom, Pul king of Assyria invadeth his country, to whom Menahem giveth 1000 talents of silver, and afterward reigneth quietly 10 years.
761.	23,	Pekahiah succeedeth his father Menahem in the 50th year of Uzziah king of Judah, and reigneth 2 years.
759.	25, 27,	Pekah, one of his captains, kills him in his own palace at Samaria, and reigneth 20 years.
758.	32.	Jotham succeedeth his father Uzziah in the kingdom of Judah at the age of 25 years, and reigneth 16 years in Jerusalem.
	2 Chron. XXVII. 5. Mic. I. 1.	Jotham subdues the Ammonites, and makes them tributary for 3 years. Under him and his two successours the prophets Micah and Hosea execute their prophetical office. About this time lived the prophet Nahum, and prophesied the destruction of Nineveh.
742.	2 Kings XVI. 1.	Ahaz succeedeth his father Jotham in the 17th year of Pekah king of Israel, and reigneth 16 years.
	2 Chron. XXVIII. 1. Isai. VII.	This year Rezin king of Syria and Pekah king of Israel are confederate against Judah, which strikes a great terrour into that nation: but unto Ahaz God, by the prophet Isaiah, sends a gracious message, with a promise of deliverance; for a sign whereof (when the incredulous king, being bid to ask a sign, refused to do it) God gives him the promise of Immanuel to be born of a virgin. Rezin and Pekah now lay siege to Jerusalem, and therein to Ahaz, but are beaten off; Ahaz is no sooner delivered from his enemies, but he forsakes God his deliverer, and falls to idolatry.
741.		Wherefore God gives him over into the hands of the king of Israel, who slays of the men of Judah 120,000 in one day, with a great many of the nobility, and carrieth away 200,000 captives; but these, by the advice of the prophet Oded, are released and sent home.
739.	2 Kings XV. 30.	Hoshea the son of Elah murders Pekah king of Israel, and gets the kingdom into his own hands; it is said, in the 20th year of Jotham, that is, from the time that Jotham first began to reign, which is the same with the 4th of Ahaz his son. Hoshea, by reason of the tumults and disorders which ensued,
730.		cannot be said to have reigned till 9 years after, the state continuing all that time in great confusion, without any form of government.
728.	XVII. 3.	Shalmaneser king of Assyria comes up against Hoshea, and makes him to serve him, and pay him tribute.
726.	XVIII. 1. 2 Chron. XXIX, XXX, XXXI.	Hezekiah succeedeth his father Ahaz in the kingdom of Judah: he destroyeth idolatry, and prospers; he also celebrates a solemn passover, and reigneth 29 years in Jerusalem; his father had made him in the last year of his reign his assistant in the government.

Before CHRIST 55[illegible]. The Babylonian Empire.

dach, and usurped his throne, succeeds in the kingdom of Babylon. In the first year of this king's reign Daniel has the vision of the four beasts, signifying the four monarchies of the world, and of God delivering over all power and sovereignty to the Son of man.

553. Daniel VIII. 1. In the third year of Belshazzar Daniel receives the vision of the ram and he-goat, betokening the destruction of the Persian monarchy, and the great misery which Antiochus should bring upon the people of God.

538. V. Jerem. XXVII. 7. This year Belshazzar makes a great feast for all his nobles, and causeth to be brought forth all the vessels of the house of the Lord, which Nebuchadnezzar his grandfather had brought away from Jerusalem, to the glory of his idols, and dishonour of the true God. In the midst of all this jollity a hand appears writing on the wall of the room in which the king and his numerous guests sit drinking. The king, greatly terrified hereat, sends for his Chaldean astrologers and wizards, and commands them to read the writing, and give him the interpretation of it; but they not being able to do either, Daniel is sent for, who reads the writing, and gives the king the interpretation of it: whereupon Daniel is publickly proclaimed the third man in the kingdom. The same night Belshazzar is slain, Babylon taken by Cyrus, and the empire translated to the Medes and Persians, as had been sundry times foretold by the prophets.

Dan. V. Is. XIII. Hab. II. Jerem. XXV. 12. L, LI. Dan. V. 31.

Cyrus having given the kingdom of Babylon to Darius the Mede, reserving some palaces in the city for himself, he returns through Media into Persia.

VI. 6. Daniel's greatness raising envy in some principal courtiers and officers, these contrive his ruin: but finding nothing in his management of affairs whereof to accuse him, they resolve to order matters so, that Daniel's piety towards God shall become an offence worthy of death. They move the king to make a decree, that for 30 days no petition shall be made to any God or man, but to himself only. Which decree Daniel breaks, by making supplication to his God, and is for doing so cast into a den of lions; but being found to have received no hurt there, Darius commands the conspirators to be cast into the same den, who are presently devoured; and the king publisheth a decree, that all persons throughout his dominions shall reverence and fear the God of Daniel.

537. Dan. IX. Jerem. XXIX. 10. Dan. IX. Towards the end of the first year of the reign of Darius the Mede, to be reckoned from the subversion of the Babylonish empire, begins the 70th year of the captivity of the Jews, which, by Jeremiah's prophecy, was to be the last year of their calamity. Upon consideration of which time so near at hand, Daniel pours out most fervent prayers to

Before CHRIST 537. The Babylonian Empire.

God for the remission of his own sins, and those of his people; and for that promised deliverance out of their captivity. To whom the angel Gabriel brings an answer not only of this, but also of the spiritual deliverance of the Church by the death of the Messiah; uttering that memorable prophecy of the seventy weeks.

536. The Persian Empire. Cyrus his father Cambyses and his father-in-law Cyaxares both dying, Persia falls to him by inheritance, and Media by contract of marriage; and so he is possessed of the whole eastern empire; from which time both Xenophon (*Inst. lib.* 8) reckons the 7 years of his reign, and the Holy Scripture out of the records of the Medes and Persians, reckons this his first year; for it teacheth us, that in this year came forth that renowned edict of his, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth, and hath charged me to build him an house at Jerusalem, which is in Judah, *&c.* At which time the 70 years of the Babylonish captivity being expired (as was foretold by Isaiah and Jeremiah, the former making mention of Cyrus by name) he gives leave to all the Jews, dwelling in all parts of his dominions, to return into their own country, and commands them immediately to fall in hand with rebuilding of the temple.

Ezr. I. 2. Isaiah XLIV. 28. XLV. 1, 13.

He restoreth also all the vessels of the house of God, which Nebuchadnezzar had brought from thence; and contributes towards the building.

Ezra I. 5, 6. The Jews therefore return into their own country; the poorer sort having allowance made them to defray their charges upon the way.

II. Nehem. VII. The number of the children of the province, or Hebrews born in Chaldea, which with their captain Zerubbabel, and their high priest Jeshua, return out of captivity, is 42,360, besides proselytes, men-servants, and maid-servants, to the number of 7,337. Now the particular sums of Ezra's catalogue being cast up amount only to 29,818; and those in Nehemiah's account make but 31,031, both which come far short of that universal sum of 42,360, which at the bottom of each catalogue is said to be the number of the whole congregation. Wherefore the Hebrews in the XXIXth Chapter of their great chronicle tell us, that to complete the full sum 42,360, we must cast in those of the other ten tribes of Israel, who came up out of the captivity with the Jews. For even till the last extirpation of the Jewish state there remained some reliques of the other ten tribes, not only in the dispersion, and at Jerusalem, and other cities of Judah; but also of those who kept still in their own seats; for Shalmaneser swept not away all out of the whole ten tribes, but left a remnant of them in their own country, who were afterward, together with the Jews,

Acts XXVI. 7. Lam. I. 1. Luke II. 36.

Before CHRIST		
606.		the king in his palace; among whom, of the tribe of Judah, are Daniel, called Belteshazzar; Hananiah, called Shadrach; Mishael, called Meshach; and Azariah, called Abednego: their names being thus changed by the master of the eunuchs.
605.		Whilst Nebuchadnezzar pursues his victories over the king of Egypt, his father dies; which coming to his knowledge, he gives order for the bringing away of the captives, and posts with a small company the nearest way to Babylon, where he is received as the lawful successour to his father's dominions.
	Dan. I. 2. 2 Chron. XXXVI. 7.	He causeth to be brought to Babylon what he thinks fit of the vessels and furniture of the temple, and placeth them in the house of his god, *viz.* Belus.
603.	2 Kings XXIV. 1. Dan. II.	Jehoiakim, having lived 3 years in subjection to the king of Babylon, falls off, and rebels against him.
		This year (being the second of Nebuchadnezzar's reign, taking it as it begun at his father's death,) Daniel recovers Nebuchadnezzar's dream, and interprets it to betoken the four chief monarchies; whereupon he and his companions are highly advanced.
600.	2 Kings XXIV. 2.	Nebuchadnezzar sends an army, consisting of Chaldeans, Syrians, Moabites, and Ammonites, against Jehoiakim; these waste the
599.	Jerem. XXII. 18. XXXVI. 30.	whole country of Judea, and carry away from thence 3023 captives: Jehoiakim also is taken prisoner; whom they put to death, cause his carcase to be drawn out at the gate of Jerusalem (as was foretold by the prophet Jeremiah) and leave it without the walls unburied.
	2 Kings XXIV. 8. 2 Chron. XXXVI. 9.	Jehoiachin (called also Conias and Jeconias) at 18 years of age succeeds his father Jehoiakim, and reigns 3 months in Jerusalem.
		Against him Nebuchadnezzar leads an army, and besiegeth Jerusalem: Jehoiachin with all his kindred and courtiers come out to meet him. Nebuchadnezzar makes them all prisoners, enters Jerusalem, and takes all the treasure he can find in the temple and the
	Isaiah XXXIX. 6. Jerem. XXIV. 1. Ezekiel XVII. 12. I. 2, 3.	king's palace, breaking in pieces all the vessels of gold and furniture which Solomon had made for the temple; he carrieth away captive to Babylon the king, his mother, wives, courtiers, magistrates, and 10,000 able men out of Jerusalem, leaving none behind but the poorer sort of people; and out of the country round about he carried also away 8000 artificers; among the captives are Mordecai, and Ezekiel the priest; Ezekiel therefore in his prophecy reckons the time all along from the beginning of this captivity.
	Baruch VI.	An Epistle, said to be Jeremiah's, is now sent to the captives, admonishing them to beware of the idolatry which they shall see in Babylon.
	2 Kings XXIV. 17.	Nebuchadnezzar before his departure from Jerusalem makes Mattaniah, Jehoiachin's father's brother, king, changing his name into Zedekiah.

Before CHRIST		
599.	2 Chron. XXXVI.	Zedekiah, beginning his reign at 21 years of age, reigneth 11 years; he, by rebelling against Nebuchadnezzar, or rather by continuing in an open rebellion (as his fathers had done) against God, brought upon Jerusalem and the whole nation of the Jews those long deserved calamities which God had so often forewarned them of by his prophets; for, in the latter end of the 11th year of Zedekiah,
588.	2 Kings XXV. Jer. I. 3. XXXIX. LII.	Jerusalem, after a long siege, is taken by Nebuchadnezzar, and his Chaldeans enter it. Zedekiah flees away by night, but, being pursued, is taken, and brought prisoner to Riblah, Nebuchadnezzar's head quarters; there having first seen his children slaughtered before his eyes, he has afterward those eyes put out, and, being loaden with chains, is carried away captive to Babylon. About a month after the taking of the city, Nebuzar-adan, captain of the guard, sent by Nebuchadnezzar, makes his entry into it, sets fire to the temple, the king's palace, and some noblemen's houses, and so layeth the whole city in ashes; the walls of Jerusalem being rased to the ground, all that were left in the city, and those that a little before had fallen to the Chaldeans, with what treasure he can find, doth Nebuzar-adan carry with him into Babylon.
	26. 2 Kings XXV. 21.	And thus was Judah carried out of her own land 468 years after David began to reign over it, 388 years after the falling off of the ten tribes, and 134 years after the destruction of the kingdom of Israel.
	Jerem. XLIX. 7. Ezek. XXV. 12.	Obadiah the prophet denounceth God's judgments against the Edomites, who now insult over the calamity of the Jews. The same do Jeremy and Ezekiel, and the author of the 79th and 137th Psalms, who wrote all about the same time.

The sixth age of the World.

569. The Babylonian Empire.	Dan. IV. 29, 33,	NEBUCHADNEZZAR, proud of his victories over Egypt, and his conquest of Judea and other countries, and boasting the magnificence of his buildings, falls distracted, and is driven from the society of men.
562.	34.	After seven years spent among the beasts of the field, his understanding returning to him, he humbly acknowledgeth the power of God, and his goodness towards him: and is restored to his kingdom. A few days after he dies, having reigned about 20 months together with his father, and 43 years by himself.
	2 Kings XXV. 27.	Evil-merodach his son succeeds him in the 37th year of the captivity of Jehoiachin, or Jeconiah, who presently gives order for the
	Jer. LII. 31.	enlargement of Jehoiachin, and two days after changeth his prison clothes, sets him above all the princes of his court, and causeth him to eat at his own table. Jehoiachin dies about two years after.
555.	Daniel VII. 1.	Belshazzar, having removed some persons who had murdered his father Evil-merodach,

Before CHRIST 415.	Luke I. 17. Matth. XI. 14. XVII. 12.	he exhorteth the people constantly to adhere to the law of Moses, till Christ the chief Prophet should appear; whose forerunner John the Baptist should come in the spirit and power of Elias, to turn the hearts of the fathers unto their children, and the disobedient to the wisdom of the just. See 1 *Mac.* IV. 46. and IX. 17.
335.	Jos. Ant. l. 11. c. 8.	ALEXANDER the Great, king of Macedonia, passeth out of Europe into Asia, and begins to lay waste the Persian Empire.
332.	Id. ibid.	Manasses, brother to Jaddus the high priest, refusing to put away his strange wife, is driven from the sacrifice: Sanaballath his father-in-law, governour of Samaria, revolteth from Darius, obtains leave of Alexander to build a temple on mount Gerizim, and makes Manasses high priest thereof: to which resort all such as are entangled in unlawful marriage, with all such offenders as think themselves not safe at Jerusalem. This was the rise of that schismatical conventicle of the Samaritans. See *John* IV. 20.
The Persian Empire.	Jos. Ant. l. 11. c. 8.	Alexander marcheth towards Jerusalem, intending to besiege it. Jaddus the high priest, hearing of it, putteth on his priestly ornaments, and accompanied with the people all in white, goeth out to meet him. Alexander, seeing his habit, falls prostrate before him, saying that, whilst he was in Macedonia, a man appeared unto him in the very same habit, who invited him to come into Asia, and promised to deliver the Persian empire into his hands. After this he goes to the temple, and offers sacrifice according to the high priest's direction. They shew him the prophecy of Daniel, That a Grecian should come and destroy the Persians; whereby he is mightily confirmed in his persuasion that he himself is the man. Lastly, he bestoweth on the Jews whatever favours they desire, and departeth.
	Daniel VIII. 7. XI. 13.	
330. The Macedonian Empire.		The Persians are overcome, Darius slain, and Alexander remains universal monarch of the eastern world.
323.	Jos. Ant. l. 12. c. 1 1 Mac. 1.	Alexander, having reigned six years and ten months, dieth; his army and dominions are divided among his captains. Antigonus makes himself governour of Asia, Seleucus of Babylon, and the bordering nations; Lysimachus hath the Hellespont; Cassander, Macedon; and Ptolemeus, the son of Lagus, gets Egypt.
320.	Jos. Ant. l. 12. c. 1.	Ptolemeus, surnamed Soter, makes himself master of Jerusalem by a stratagem; for he enters the city on a sabbath-day under pretence of offering sacrifice; and whilst the Jews suspect nothing, but spend the day in ease and idleness, he surpriseth the city without resistance, and maketh the citizens captives. He sendeth several colonies of Jews into Egypt, and puts great confidence in them.
Before CHRIST 277. The Macedonian Empire.	Jos. Ant. l. 12. c. 2.	Ptolemeus Philadelphus, son of Ptolemeus Soter, being a great favourer of learning, builds a most magnificent library at Alexandria. Demetrius Phalereus, to whom he had committed the care of procuring all sorts of books, and out of all countries, persuades him to employ 72 Jews in translating the Holy Scriptures out of the original Hebrew into the Greek tongue, which was done in the seventh year of his reign. The king also dismisseth many captive Jews, and dedicates many presents to the temple of God at Jerusalem.
177.	2 Mac. III.	One Simon, a man of the tribe of Benjamin, governour of the temple, falling out with Onias the high priest, goes to Apollonius the governour of Celosyria, and informs him that there is a vast treasure in the temple: Apollonius acquaints king Seleucus his master with it, who presently sends his treasurer Heliodorus to Jerusalem, to bring this money away. Heliodorus entering the temple, is by angels struck down in the very place, and carried from thence half dead; but by the prayers of Onias he is soon after restored to his health. Returning to Seleucus that sent him, he magnifies the holiness of the temple, and the power of God dwelling in it.
176.	1 Mac. I. 10.	Antiochus Epiphanes succeeds Seleucus in the kingdom of Syria, and reigneth 11 years, and some months.
175.	2 Mac. IV. 7.	Jason, by corrupting king Antiochus, obtaineth the office of high priest.
172.	23, 24,	Menelaus, brother to Simon the traitor, being employed by Jason to carry the money to the king, promiseth 300 talents of silver above what Jason had sent, and getteth the priesthood to himself.
170.	27.	Menelaus, not paying the money he had promised the king at his admission, is summoned to appear before Antiochus; he substituteth Lysimachus his brother in his place.
	1 Mac. I. 21, 22. 2 Mac. 5. Jos. Ant. l. 12. c. 7. Daniel XI. 28.	Antiochus taketh Jerusalem, and sacking it, pillageth the temple, destroyeth 40,000 of the inhabitants, and selleth as many more. He endeavoureth also to abolish the worship of God, and forceth many Jews to forsake their religion. The Samaritans now disown their relation to the Jews, to whom in prosperity they pretended alliance, and consecrate the temple on mount Gerizim to Jupiter.
168.	1 Mac. VIII. 5.	Perseus, having made war upon the Romans, is this year overcome by them, and the kingdom of the Macedonians ends, when from Caranus it had stood 626 years. Nevertheless the reliques of the Macedonian empire, while that of the Roman was rising, did yet survive in the Ptolemies of Egypt, and the kings of Syria.
167.	I. 45.	King Antiochus, by a publick edict, commands all nations that are subject unto him to observe the same way of divine worship, and

Before CHRIST		
536. The Persian Empire.		Jews, Benjamites, and Levites, carried away by Nebuchadnezzar into Babylon, and are now dismissed and sent back again by Cyrus.
535.	Ezra III. 8, 13.	In the second year after their return from Babylon, in the second month, they appoint Levites to oversee the work of the house of God, and lay the foundation of the temple; the old men lamenting, who 53 years before had seen the old temple standing, and the younger sort rejoicing to see the new one going up.
534.	Ezra IV. 5,	The Samaritans by the means of certain courtiers about Cyrus, whom they had bribed for that purpose, disturb the Jews in their work of the temple.
529.	6.	In the beginning of the reign of Artaxerxes (called in profane story Cambyses) the Samaritans, who, whilst Cyrus lived, had secretly undermined the Jews, now openly frame a direct accusation in writing against the inhabitants of Judah and Jerusalem, and present it to the king, who presently forbids the Jews to proceed in the building.
520.	V. 1.	In the second year of king Darius Hystaspes (the same with Ahasuerus) Zerubbabel and Jeshua, incited by the prophets Haggai and Zechariah, set forward the building of the temple.
	Hag. II. 1, 9.	Haggai prophesieth that the glory of this second temple shall be greater than that of the former; not as being a more magnificent structure, but in regard the blessed Messiah shall one day honour it with his presence, and from thence propagate peace to all nations.
	Zech. I. 1, 6.	About this time Zechariah the prophet exhorteth the Jews to repentance.
519. 518.	Est. I, II.	Ahasuerus puts away queen Vashti his wife, and not long after espouseth Esther, the niece of Mordecai the Jew.
515.	Ezra VI.	In the sixth year of Darius, or Ahasuerus, the temple is finished; the dedication whereof is celebrated with great joy and abundance of sacrifices, the Priests and Levites, every one in his place, attending on the ministry of the temple. The passover also is celebrated.
510.	Est. III.	Haman an Agagite, of the race of the Amalekites, a great favourite of king Ahasuerus, offended at Mordecai, because he falls not down and adores him, as others do, resolves to be revenged of the whole nation of the Jews, (which was ever averse to his) and to root it out; for the executing of which purpose that he may find a successful time, he causeth Pur, that is, the Lot, to be cast before him, for to know the day and month wherein the Jews shall be destroyed, and the lot falls on the twelfth month Adar.
	Deut. XXV. 19.	
	Est. IV.	Haman obtains an edict from the king, that all Jews, without respect to sex or age, upon the thirteenth day of the month Adar be put to death in all the provinces of the king's dominions. Hereupon Mordecai, Esther, and all the Jews, humble themselves before the Lord by fasting and prayer.
Before CHRIST 510.	Esth. VI.	Ahasuerus hearing it read in the chronicles, that a conspiracy had been discovered to him by Mordecai, commandeth that he be publickly honoured, and that by Haman himself, his deadly enemy.
	VII.	Esther, entertaining the king and Haman at a banquet, maketh suit for her own life, and her people's, and accuseth Haman. The king, understanding that Haman had provided a gallows for Mordecai, causeth him to be hanged thereon. In memory of this great deliverance the two days of Purim are made festival.
509.	IX.	
467.	Ez. VII.	Ezra the priest, a man skilled in the law of Moses, obtains a large commission from king Artaxerxes, to settle the Jewish commonwealth, and to reform the church at Jerusalem.
	VIII.	In the seventh year of Artaxerxes, Ezra, with a great multitude of Jews, sets out from Babylon.
455.	IX, X. Neh. II.	Ezra obligeth those who had taken strangers to wife to send them back.
	Dan. IX. 24.	In the twentieth year of king Artaxerxes, Nehemiah a Jew, one of his cup-bearers, being made governour of Judea, obtains leave to build the walls of Jerusalem, and finish that great work. Here begin Daniel's 70 weeks to be fulfilled before the passion of our Saviour.
442.	Neh. V. 14.	Nehemiah, having governed Judea 12 years, returns to the king of Persia.
415.	XIII. 6.	This year is the 21st Jubile, the last that ever the prophets of the Old Testament saw: for that place in Nehemiah, Chap. XII. 22, is not to be understood of the last Darius, but of Darius Nothus, who now reigns in Persia; the full history of Nehemiah ending with the time of Artaxerxes Longimanus, father of this Darius Nothus.
		Hitherto (saith Eusebius in his Chronicle, to the 32d year of Artaxerxes) the Divine Scriptures of the Hebrews contain the annals of the times. But those things which were done among them afterward we must deliver out of the books of the Maccabees, and out of the writings of Josephus, who have delivered a general history of the Jewish affairs from thence down to the times of the Romans.
		That Malachi, the last of the prophets, was contemporary with Nehemiah, appears from hence, that he no where exhorts the people to the building of the temple, as Haggai and Zachary did; but, the temple being now built, he reproves those disorders, which Nehemiah at his second return with a new commission from Babylon saith he found in his absence to have crept in among the Jews; as marriage with strange women, with-holding of tithes, and abuses in the worship of God. And because a succession of prophets was not to be expected, as before,
	Nehem. XIII.	
	Malachi IV. 4.	

he

Before CHRIST 146. The Macedonian Empire.	1 Mac. XI.	marrieth her to Demetrius. Alexander having been driven from Antioch, the inhabitants of that place make offer of the kingdom to Ptolemeus; but he refuseth it, and persuadeth them to accept of Demetrius for their king.
145.		Alexander returns with a great army. Ptolemeus and Demetrius unite their forces, and overcome him in a pitched battle; but Ptolemeus dies of the wounds which he received, after he had seen the head of Alexander sent to him by Zabdiel an Arabian prince. Jonathan besiegeth the citadel at Jerusalem, held by a garrison of Macedonians. Complaint hereof being made to Demetrius, Jonathan appeaseth him by presents, and obtaineth new favours for the Jews. Demetrius incurreth the hatred of his soldiers by abridging their pay in time of peace.
	1 Mac. XI. 54. Jos. Ant. l. 13. c. 9.	Tryphon, with some soldiers that revolted from Demetrius, undertakes to establish Antiochus, the son of Alexander Balas, in the kingdom of Syria.
144.	1 Mac. XI. 55.	Demetrius is vanquished by young Antiochus, and made to fly into Seleucia. Great honours are by Antiochus conferred on Jonathan, who assists him against Demetrius.
	XII. Jos. Ant. l. 13. c.	Jonathan renews his alliance with the Romans and Lacedemonians, and fortifies Jerusalem.
143.	9. c. 10.	Tryphon contrives how he may quit himself of Antiochus, and reign in his stead: but fearing Jonathan's opposition, he invites him to come to Ptolemais, and bring with him some few of his soldiers, promising to deliver that city into his hands. Jonathan, suspecting no treachery, comes only with 1000 men to Tryphon at Ptolemais; but as soon as he is entered the city, Tryphon commands the gates to be shut. Jonathan is taken prisoner, and all his men put to the sword.
	1 Mac. XIII. Jos. Ant. lib. 13. c. 10, 11.	The Jews hereupon make choice of Simon Maccabeus for their general in the place of his brother Jonathan. Tryphon leads an army against Simon. He promiseth for 100 talents of silver to release Jonathan; the money being paid him, he breaks his promise, and puts Jonathan to death. Simon erects a stately monument for his father and his brethren.
	1 Mac. XIII. 31, 32.	Tryphon murders the young king Antiochus, and puts the crown on his own head.
	Jos. Ant. l. 13. c. 12	The Romans and Lacedemonians renew their leagues with Simon, and write them in tables of brass.
142.	1 Mac. XIV. 18. Jos. Ant. l. 13. c. 13	Simon has the government and high priesthood settled on him and his heirs: the Jews are by his means discharged from all manner of tribute to any foreign prince. He takes Sion, the fortress of Jerusalem, drives out of the city all idolaters, clears the houses of their idols, and placeth in the city such as are true worshippers of God.
Before CHRIST 139. The Macedonian Empire. 138.	Jos. Ant. l. 13. c. 12	Tryphon's vices render him so odious to his soldiers, that they submit themselves to Cleopatra, Demetrius's relict. She marrieth Antiochus Soter, Demetrius's brother, and causeth him to be crowned king. Antiochus drives Tryphon out of Syria, besiegeth him in Dora, whence he flies to Apamea, where he is taken and slain.
135.	1 Mac. XVI. Jos. Ant. l. 13. c. 14	Simon the high priest traversing the cities of Judea, and taking care for their orderly government, comes down with his two sons Mattathias and Judas to Jericho; Ptolemeus, the son of Abubus, Simon's son-in-law, invites them to a castle which he had fortified, called Dochus, and there, whilst he entertains them at a banquet, barbarously murders them. John Hircanus succeeds his father in the high priesthood.
		Here ends the first book of Maccabees, containing the history of forty years.
130.	Jos. Ant. l. 13. c. 17.	John Hircanus takes Shechem, and demolisheth the temple on mount Gerizim 200 years after it had been built by Sanaballat.
107.	Jos. l. 1. Bell. c. 3 Ant. lib. 13. c. 19. & lib. 20. c. 8.	Judas, eldest son of Hircanus, otherwise called Aristobulus, and surnamed Philellen, succeeds his father in the government and the high priesthood; he was the first of any, that after the return from the captivity of Babylon set a crown upon his head, and changed the state into a monarchy.
88.	Luke II. 37.	Anna the prophetess, daughter of Phanuel, of the tribe of Aser, this year becoming a widow, departs not from the temple, but serveth God with fasting and prayer night and day, for 84 years together, until such time as she sees Christ in the temple.
63.	Jos. Bell. c. 5. Ant. lib. 14. c. 8.	Jerusalem is this year taken by Pompey; who meddles not with any of the treasure which was in the temple, but makes the Jews tributary to the Romans.
49. The Roman Empire.		*Here begins the empire of the Roman Cesars, when Julius Cesar, having overthrown Pompey at the battle of Pharsalia, was made perpetual dictator.*
40.	Jos. I. 14 c. 25.	Herod, the son of Antipas, or Antipater, an Idumean, is this year by the Romans declared king of Judea.
38.	Id. ibid. c. 28. l. 1. Bell. c. 13.	Herod, assisted by Sosius the Roman general, lays siege to Jerusalem, and takes it; the soldiers fill all corners of the city with blood, rapine, and cruelty. Antigonus, the prince and high priest, is by Sosius carried away prisoner to Rome, and Herod put in full possession of the kingdom.
37.		
31.		About this time Hillel, a Babylonian, descended from David, flourished at Jerusalem; one of whose disciples was Jonathan, the son of Uzziel, the famous author of the Chaldee paraphrase.
28.		Cesar Octavianus, nephew to Julius Cesar, in his fifth consulship, with the assent of the

Before CHRIST 167. The Macedonian Empire.		and laying aside their peculiar customs, to profess the same religion with the Grecians; the punishment of death being threatened unto such as shall be disobedient; and he appoints overseers over every people and nation who shall compel them hereunto. Of the Jews many choose rather to undergo the most cruel torments, than to offer sacrifice unto idols; all which martyrdoms, with those glorious sufferings of the seven Maccabean brethren, are recorded in the two Books of Maccabees.
	1 Mac. II. 2 Mac. VI. Jos. Ant. l. 12. c. 8.	Mattathias, a priest, with his five sons, slay those that are sent by king Antiochus to compel them to offer abominable sacrifices, and after betake themselves to the desert. They are followed by many others, of whom a great number are stifled in their caves, because they would not defend themselves on the sabbath-day. Mattathias abolisheth that superstition, and exhorts his sons to assert their privileges, and deliver their country from bondage.
166.	1 Mac. III. 2 Mac. VIII. Jos. Ant. l. 12. c. 9.	Mattathias dies, and Judas Maccabeus takes upon him the management of this affair. He delivers his country, and purgeth it from the abominations which had been committed in it.
	1 Mac. III. Jos. Ant. l. 12. c. 10	Apollonius, governour of Samaria, having raised an army among the Gentiles and Samaritans, falls upon the Jews; but is discomfited and slain by Judas Maccabeus.
	1 Mac. III. 13. Joseph. ut supra.	Seron also, governour of the lower Syria, musters up all the forces under his command, and invades Judea; him Judas Maccabeus encounters, slays 800 of his men on the place, and puts the rest to flight.
165.	1 Mac. III. 27. Jos. Ant. l. 12. c. 11.	Judas Maccabeus defeats a great army, which Antiochus sent against the Jews. Lysias returns with a greater power; Judas kills 5000 of his men, and causeth him to retreat. He purifieth the temple, and setteth it in order, after it had lain desolate three years; and buildeth a wall about Sion.
164.	1 Mac. VI. 2 Mac. IX. 9. Jos. Ant. l. 12. c. 13	Antiochus is taken with a violent pain in his bowels, and such a rottenness seizeth his flesh, that worms breed in it; he confesseth that he is plagued for the wrong done to Jerusalem, and dieth in the 149th year of the kingdom of the Grecians. His son Antiochus Eupator, a child about nine years old, succeeds him. He maketh peace with the Jews, but quickly breaketh it: he puts to death Menelaus the high priest, and confers that honour upon Alcimus, or Jacimus.
163.		
162.	2 Mac. XIII. Jos. Ant. l. 12. c. 15	Onias, the son of Onias III, retires into Egypt, where Ptolemeus Philometor, and Cleopatra his wife, permit him to build a temple at Heliopolis in imitation of that at Jerusalem, and they constitute him high priest there.
	1 Mac. VII.	Demetrius Soter, the son of Seleucus, escapes from Rome, and comes into Syria, where he causeth himself to be crowned king, and putteth to death Antiochus and Lysias.

Before CHRIST 161. The Macedonian Empire.	2 Mac. XIV. Jos. Ant. l. 12. c. 17.	Demetrius, at the instance of Alcimus, sends Nicanor with a great army against Judas Maccabeus, whom he endeavours to surprize. They join battle, and Nicanor is slain.
		Here ends the continued history of the second book of Maccabees, being an abstract and breviary of the five books of Jason, a Jew of Cyrene.
	1 Mac. IX. Jos. Ant. l. 12. c. 18, 19.	King Demetrius sends Bacchides with a new army, consisting of 20,000 men, against Judas Maccabeus; Judas, having with him but 800 men, ventures to engage him, and is slain. His brother Jonathan is chosen general in his stead.
	1 Mac. VIII. 19. Jos. Ant. l. 18. c. 17	Jonathan enters into an alliance with the Romans. Josephus observes, that this was the first league that ever was known to be between the Romans and the Jews.
160.	1 Mac. IX. 55,	Whilst Alcimus commands the wall of the inner court of the temple to be pulled down, God strikes him suddenly with a palsy, so that without speaking a word he dies in great torment.
158.	70. Jos. Ant. l. 13. c. 2.	Jonathan, having wearied Bacchides by war, compelleth him to make a league, and draw off his army.
153.	1 Mac. X. 1. Jos. Ant. l. 13. c. 3.	Alexander Balas, the son of king Antiochus Epiphanes, enters with an army into Syria; the garrison of Ptolemais set open their gates to him, by reason of their hatred to king Demetrius; who prepares himself for war.
	1 Mac. X. 3, 10. Jos. Ant. l. 13. c. 4	Demetrius desireth an alliance with Jonathan, who makes use of this occasion to repair the fortifications of Jerusalem.
	1 Mac. X. 15.	Alexander Balas is no less careful to obtain the friendship of Jonathan, and, to oblige him, confers on him the high priesthood.
152.	Jos. Ant. l. 13. c. 5. 1 Mac. X. 21. id. ibid.	Jonathan puts on the holy vestment on the seventh month of the 160th year of the kingdom of the Grecians, at the feast of tabernacles. He was the first high priest of the Hasmonean family.
150.	1 Mac. X. 49, 50. Joseph. ubi supra.	Demetrius and Alexander come to a battle, and Demetrius is slain.
	1 Mac. X. 51. Jos. c. 7.	Alexander Balas, finding himself in the peaceable possession of the kingdom of Syria, espouseth Cleopatra, the daughter of Ptolemeus Philometor king of Egypt. Alexander highly honours Jonathan the high priest at his nuptials.
148.	1 Mac. X. 75. Jos. Ant. l. 13. c. 8.	Demetrius Nicanor, eldest son of Demetrius Soter, enters into Cilicia with an army. King Alexander Balas gives the command of Syria to Apollonius, who sets upon Jonathan the high priest; Jonathan defeats him, and takes Joppe and Azotus, and burns the temple of Dagon.
146.	1 Mac. XI. Jos. loc. citat.	Ptolemeus Philometor, king of Egypt, comes to the relief of king Alexander his son-in-law; Alexander ungratefully sets Ammonius to lie in ambush to kill him. The treachery being discovered, Ptolemeus takes away his daughter from Alexander, and marrieth

Before CHRIST		
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145.		Alexander returns with a great army. Ptolemeus and Demetrius unite their forces, and overcome him in a pitched battle; but Ptolemeus dies of the wounds which he received, after he had seen the head of Alexander sent to him by Zabdiel an Arabian prince. Jonathan besiegeth the citadel at Jerusalem, held by a garrison of Macedonians. Complaint hereof being made to Demetrius, Jonathan appeaseth him by presents, and obtaineth new favours for the Jews. Demetrius incurreth the hatred of his soldiers by abridging their pay in time of peace.
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37.		Antigonus, the prince and high priest, is by Sosius carried away prisoner to Rome, and Herod put in full possession of the kingdom.
31.		About this time Hillel, a Babylonian, descended from David, flourished at Jerusalem; one of whose disciples was Jonathan, the son of Uzziel, the famous author of the Chaldee paraphrase.
28.		Cesar Octavianus, nephew to Julius Cesar, in his fifth consulship, with the assent of the

Before CHRIST 28. The Roman Empire. 27.	Dionys. lib. 52. Jos. Ant. lib. 20.	the senate and people of Rome, assumes the title of emperour; at which time the government among the Romans was legally changed from a republick into a monarchy. The next year following he is by the senate surnamed Augustus.
18.	John II. 20.	Herod this year begins to enlarge, or rather to rebuild, the temple at Jerusalem, 46 years before the first passover of the ministry of Christ, and in nine years and an half finisheth that magnificent structure.
6.	Luke I. 11,	The angel Gabriel appears to Zachary the priest, as he is offering incense in the temple, telling him that a son shall be born unto him, whom he shall call John; who also shall be a Nazarite, and the fore-runner of the Lord in the spirit and power of Elias.
5.	26,	In the sixth month after John was conceived, the same angel Gabriel is sent by God to Nazareth in Galilee, to the most blessed Virgin Mary (espoused to Joseph, a person of the house and lineage of David;) the angel declares unto her, that she shall conceive by the overshadowing of the Holy Ghost, and bring forth a son, and call his name JESUS.
4.	57.	John the Baptist born six months before Christ.
		The seventh Age of the World.
	Luke II. 6,	CHRIST our Lord and Saviour in the fulness of time is born of the blessed Virgin Mary at Bethlehem, and laid in a manger.
	21.	On the eighth day after his nativity he is circumcised, and named JESUS.
	Mat. II. 1, 12,	The wise men of the east bring presents to the new born king of the Jews.
	14,	Joseph flees into Egypt with the child Jesus, and Mary his mother.
	16,	Herod commands the infants in and about Bethlehem to be slain.
3.	19. Jos. Ant. l. 17. c. 10	Herod dieth, and his son Archelaus is by Cesar made tetrarch of Judea: other dominions, which belonged to Herod, are divided among his sons.
	Mat. II. 21, 23.	Christ, by God's appointment, is brought back out of Egypt into Nazareth.
		The first year of the vulgar Christian Æra begins here.
After CHRIST 8.	Luke II. 46.	By occasion of the passover our Lord goes up with his parents to Jerusalem, and there disputes with the doctors in the temple.
14.		Augustus dies, and Tiberius succeeds him.
		Josephus, called Caiaphas, is made high priest of the Jews by the favour of Valerius Gratus the Roman governour.
26.	Jos. Ant. l. 18. c. 3.	Towards the end of this year Pontius Pilate is sent to be procurator of Judea in the place of Valerius Gratus.
27.	Mat. III. 1. Mar. I. 2. Luke III. 3.	John the Baptist begins to preach and to baptize in the desert of Judea, thereby preparing the way of the Lord, and doing his endeavour that Christ coming after him may be made known unto Israel. Unto

After CHRIST 27. The Roman Empire.	John I. 7. Isa. XLI. 1.	John God gives a sign whereby he may know the Lord's Christ, that upon whom he shall see the Spirit descending and remaining on him, the same is he which shall baptize with the Holy Ghost.
	Mat. III. 13. Mar. I. 9. Luke III. 22.	Jesus, entering upon the thirtieth year of his age, comes from Galilee to Jordan, and is baptized of John; at which time a most illustrious manifestation is made of the blessed Trinity; for the Son of God ascending out of the water, and praying, the heavens are opened, and the Spirit of God in the shape of a dove descends upon him; and the voice of the Father is heard from heaven, saying, This is my beloved Son, in whom I am well pleased.
	John I. 34.	John sees it, and bears record that this is the Son of God.
	Mat. IV. 1. Mark I. 12.	Jesus, full of the Holy Ghost, returns from Jordan, and is led by the Spirit into the wilderness, where he fasteth forty days and forty nights, and is tempted by the devil.
30.	Luke IV. 1, 14.	After this our Lord returns into Galilee.
	John I. 35, 47.	John gives testimony to our Saviour passing by him; Andrew, Peter, Philip, and Nathaniel, acknowledge him to be the Messias, and become his disciples.
	II. 1,	Christ at a marriage in Cana of Galilee turneth water into wine; this was his first miracle.
		The first passover of Christ's publick ministry, from which the first year of the seventieth and last of Daniel's weeks begins: In which the covenant is confirmed with many, Dan. IX. 27. *compared with* Matth. XXVI. 28.
	13.	JESUS cometh to Jerusalem at the time of the passover, and entering into the temple, scourgeth out those that bought and sold there. The Jews require a sign of his authority: Christ bids them destroy that temple, (understanding the temple of his body) and in three days he will raise it up.
	Matthew XIV. 3. Mark VI. 17.	Herod the tetrarch casteth John the Baptist into prison for reprehending his incest with his brother Philip's wife, and other evils done by him.
	Luke III. 19.	Christ discovers himself to the woman of Samaria.
31.	John IV. 7, 42.	He goes throughout all Galilee, teaching in the synagogues, and working miracles.
	Luke IV. 43.	Matthew called to be a disciple.
	V. 27.	*The second passover of Christ's ministry,* John V. 1. *compared with* IV. 3, 5. *from which the second year of the seventieth week of Daniel begins.*
	John V. 1.	JESUS comes up to Jerusalem at the time of the feast, and heals on the sabbath-day a man that had an infirmity 38 years, lying at the pool of Bethesda. He makes a most divine apology to the Jews that sought to kill him, because he said that God was his Father.

After CHRIST		
31. The Roman Empire.	Luke VI. 13.	Christ out of the multitude of his disciples chooseth 12, whom he calleth Apostles: namely, Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alpheus, Simon called Zelotes, Judas the brother of James, and Judas Iscariot. To these our Saviour chiefly directs his discourse in that glorious, full, and admirable sermon on the mount.
	Matt. V. VI, VII.	
	Luke VI. 20.	
	IX 1.	
	Ma. VI. 7	
	Mat. X. 1.	
32.	XIV. 6, 15.	Jesus sends his 12 Apostles by two and two to preach, and heal the sick.
	Mark VI. 35.	John the Baptist is beheaded in prison by Herod's command.
	Luke IX. 12.	Jesus feeds 5000 men, besides women and children, with five barley loaves and two little fishes. He refuses to be made a king.
	John VI. 1, 15.	
		The third passover of Chrits's ministry, John IV. 4. *from which the third year of the seventieth week of Daniel begins.*
	Matth. XVII. 1.	JESUS is transfigured on the mount; Moses and Elias are seen to talk with him; and a voice from heaven is heard a second time, saying, This is my beloved Son; hear him.
	Mark IX. 1.	
	Luke IX. 28.	
	Matth. XVII. 24.	Christ payeth tribute to Cesar.
	Luke IX. 51.	A certain village of the Samaritans refuseth our Saviour entertainment in his way to Jerusalem: the disciples, desiring to call for fire from heaven to consume them, are severely reprehended.
	X. 1.	
	XI. 1.	The seventy disciples are sent out by two and two to work miracles, and to preach.
33.	John XI. 1.	Christ teacheth his disciples to pray.
		Christ raiseth Lazarus, that had been buried four days.
	Luke XIX. 1.	Caiaphas, high priest of the Jews, prophesieth concerning the death of Christ.
	Mark X. 46.	Zaccheus a publican converted.
		Christ restoreth to blind Bartimeus his sight.
	John XII. 3.	Mary the sister of Lazarus anoints our Saviour's feet with costly spikenard, and wipeth them with the hair of her head.
	Matth. XXI.	Christ rideth in triumph into Jerusalem; the multitude spread their garments in the way, and cry, Hosanna to the son of David. Coming near the city he weeps over it, and foretels its destruction. He enters the temple, and casteth out those that bought and sold there; and heals the blind and lame.
	Mark XI.	
	Luke XIX.	
	John XII.	
	Isai LII.	
	Zech. IX. 9.	He curseth the fruitless fig-tree, and the next morning it is found dried up and withered. Thence he takes occasion to shew the power of faith.
	Matth. XXI. 19.	
		The fourth passover, in which Christ our passover was sacrificed, 1 Cor. V. 7, *and so an end is put to all legal sacrifices prefiguring this great expiation. The fourth or middle year of Daniel's last week begins*, Dan. IX. 27.
	Matth. XXVI.	ON the first day of unleavened bread, when the passover of the Jews was to be slain *(April 2.)* in the evening, Jesus eateth the passover with his disciples, and
	Mark XIV.	

After CHRIST		
33. The Roman Empire.	Luke XXII.	institutes the Sacrament of his Body and Blood in Bread and Wine.
	John XIII.	Christ washeth his disciples feet, and exhorteth them to humility and charity.
	XVIII.	In the self-same night Christ is betrayed by Judas, mocked, buffeted, and spit upon, by the soldiers.
	Matth. XXVII.	Next day he is condemned by Pilate, and crucified; the sun during the crucifixion is darkened, and the vail of the temple rent in the midst. Christ praying for his enemies gives up the ghost. Joseph of Arimathea begs the body, and lays it in a new sepulchre.
	Mark XV.	
	Luke XXIII.	
	John XIX.	On the third day, the next after the Jewish Sabbath, *(April 5.)* Christ riseth from the dead; his Resurrection is declared by angels to the women that came to the sepulchre.
	Psalm XXII.	
	Matth. XXVIII.	Christ first appeareth to Mary Magdalene, and afterward to his disciples, and dineth with them.
	Mark XVI.	
	Luke XXIV.	Christ bringeth his apostles to mount Olivet; commandeth them to expect in Jerusalem the sending down of the Holy Ghost: sends them to teach and baptize all nations, and blesses them; and while they behold, he is taken up, and a cloud receives him out of their sight. After his Ascension the disciples are warned by two angels to depart, and to set their minds upon his second coming; they accordingly return, and, giving themselves to prayer, choose Matthias to be an Apostle in the place of Judas.
	John XX.	
	Acts I	
	Matth. XXVIII.	
	Acts II	On the day of Pentecost *(May 24.)* the Holy Ghost descendeth on the Apostles in the form of cloven tongues, like as of fire, and enableth them to speak all languages. Peter the same day preacheth Christ and the resurrection, and about 3000 believers are added to the church.
	III.	Peter by faith in Christ's Name healeth a lame man.
	IV.	The rulers of the Jews, offended at Peter's sermon, and his miraculous cure of the lame man, cast both him and John into prison; upon their examination they boldly avouch the lame man to be healed by the name of Jesus, and that by the same Jesus we must be eternally saved. After this the Jews forbid them to speak any more in that Name; but the apostles answer, That it is fit they should obey God rather than men. They are threatened, and let go.
	Acts V 1, 17.	Ananias and his wife Sapphira for their hypocrisy are suddenly struck dead. The apostles are again cast into prison by the high priest; but an angel sets them at liberty, and bids them preach the gospel to the people without fear; being taken again teaching in the temple, they are brought before the council; where by the advice of Gamaliel, a Pharisee, and doctor of the law, they are delivered.
34.	VI.	The number of believers increasing at Jerusalem, the apostles ordain seven deacons, who should distribute the alms of the whole Church

After CHRIST 34. The Roman Empire.

Church to the widows and poorer sort of believers. Stephen, one of these deacons, having confounded some that disputed with him, is by them falsely accused of blasphemy, and brought before the council, where he reprehends their rebellion, and murdering of Christ. Whereupon they cast him out of the city, and stone him; he in the meantime praying for them.

Acts VII.

VIII. A great persecution of the Church at Jerusalem follows after the death of the first Martyr Stephen.

5, Philip, one of the seven deacons, preacheth at Samaria, and converteth many; worketh miracles, and healeth the sick. Simon the sorcerer, seeing the wonders that are done by Philip, believeth, and is baptized.

15, The apostles at Jerusalem, hearing that Samaria had received the faith, send thither Peter and John to confirm and enlarge the Church. The apostles by prayer and imposition of hands confer the holy Ghost on all believers. Simon Magus offers them money, that he may receive power of conferring the same, whose impiety is sharply reproved by Peter. Having completed their ministry in those parts, they return to Jerusalem.

35. 26. An angel sendeth Philip to teach and baptize the Ethiopian eunuch.

IX. 1. Saul, a violent persecutor of all that call on the Name of Jesus, and one who consented to the death of Stephen, goes now towards Damascus with commission from the high priest and the council to apprehend all Christians in those parts, and to bring them bound to Jerusalem; on the way he is miraculously converted by a voice from heaven; and three days after baptized by Ananias at Damascus, where he preacheth the gospel of Christ with great boldness, to the astonishment of those that knew upon what design he was sent thither.

38. IX. 23. Saul having preached the gospel at Damascus a long time, the Jews lay wait to kill him, but he escapeth from thence, and comes to Jerusalem; there he sees Peter, and James the brother of our Lord, and abides with them fifteen days. Here he speaks boldly in the Name of Jesus, and disputes with the Grecians, or rather Jews, that used the Greek tongue. These also consult how they may kill him.

2 Cor. XI. 32. Gal. I. 18.

Acts XXII. 17. While Saul prays in the temple, he is in a trance, and the Lord appears unto him, and bids him to depart from Jerusalem, because they will not receive his testimony; adding, that he will send him to the Gentiles.

IX. 30. Gal. I. 21. Saul leaving Jerusalem goes to his own country Tarsus, and from thence travels into Syria and Cilicia.

Acts IX. 32, 36. Peter visits the churches of Judea, Galilee, Samaria, &c. At Lydda he cureth Eneas of the palsy; and at Joppa restoreth Tabitha to life.

After CHRIST 41. The Roman Empire.

Acts X. At Cesarea, Cornelius, a Centurion, by prayers and alms finds favour in the sight of God, and is commanded by an angel to send for Peter, now at Joppa. God by a vision teacheth Peter not to despise the Gentiles. Peter, being sent for by Cornelius, goes and preacheth Christ to him and a great company that were met at his house: while Peter preacheth, the Holy Ghost falls upon them all; and immediately the Apostle baptizeth them.

XI. Peter, at his return to Jerusalem, is accused by those of the circumcision for conversing with the Gentiles; but he declares to them his vision, and the whole matter concerning Cornelius; and they glorify God for granting to the Gentiles also repentance unto life.

The believers, who ever since the martyrdom of Stephen, and the persecution thereupon ensuing, had been dispersed throughout all Phenice and Cyprus, come now to Antioch, and preach the gospel to the Greeks there, having before preached to none but the Jews. The Church at Jerusalem understanding this, and that the number of believers increased exceedingly, sends Barnabas thither to confirm them; he goes to Tarsus, and takes Saul along with him to Antioch, where they continue a whole year, converting multitudes to the faith. Here the disciples were first called Christians.

44. XII. About this time James the brother of John is beheaded by the command of Herod Agrippa. He also imprisoneth Peter, whom an angel delivers upon the prayers of the church. This same Herod not long after speaking to the people at Cesarea, some of them cry out, It is the voice of God, and not of man: and immediately an angel of the Lord smites him, because he gave not the glory to God; and he is eaten of worms, and dieth.

45. XIII. Barnabas and Saul set forward in their preaching of the gospel. They plant the Christian faith in Seleucia, Cyprus, and other places. At Paphos they preach the Gospel to Sergius Paulus, governour of that country: Elymas, a sorcerer, withstanding them, and endeavouring to turn away Sergius from the faith, is at Saul's rebuke struck blind. From this time Saul is always called by his new name Paul; he preacheth at Antioch; the Gentiles believe, but the Jews gainsay and blaspheme. Whereupon he and his assistants turn to the Gentiles, and come to Iconium.

46. XIV. At Iconium they are persecuted and ready to be stoned. From hence they fly to Lystra and Derbe, cities of Lycaonia. At Lystra Paul healing a cripple, the multitude cry out, that the gods are come down, and call Barnabas, Jupiter; and Paul, Mercurius; and would have sacrificed to them, had not the apostles with clothes rent run in among them, and assured them that they were men like

After CHRIST		
46. The Roman Empire.	2 Cor. XI. 24.	like themselves. Soon after there come Jews from Antioch and Iconium, who excite the people against them. Paul is by the furious multitude stoned, and drawn out of the city as dead; but whilst the disciples stand about him, he riseth up, and the next day departs with Barnabas to Derbe.
	XII. 2.	In this year, perhaps at this very time, Paul was caught up into the third heaven, and heard unspeakable words, fourteen years before he wrote his second epistle to the Corinthians.
	2 Tim. I. 2, 5.	About this time Timothy, though a child, with his mother Eunice, and his grandmother Lois, embrace the Christian faith preached by Paul.
52.	Acts XV.	Certain Judaizing Christians come from Judea to Antioch, and teach that the Gentiles ought to be circumcised, and observe the law of Moses; these Paul and Barnabas oppose, and a council is held by the apostles and others at Jerusalem, to determine this controversy. The decrees of the synod are sent to the churches.
53.	36.	Paul and Barnabas, thinking to visit the churches together, fall at strife, and part asunder; Barnabas and Mark go into Cyprus; Paul and Silas into Syria and Cilicia.
	XVI.	Paul coming to Derbe finds there Timothy, whom (because his mother was a believing Jew, though his father a Gentile) he causeth to be circumcised, and takes him along with him. He is by a vision admonished to go into Macedonia; coming to Philippi, the chief city of that part of Macedonia, he converts Lydia: casteth out of a certain maid-servant a spirit of divination, whose master, losing a considerable gain thereby, brings Paul and Silas before the magistrates; these cause them to be whipped and imprisoned; but at midnight, Paul and Silas praying and singing Psalms, the doors of the prison fly open, and their bonds are loosed: the jailer, ready to kill himself, is converted to the faith, and baptized the same night with his whole family. Next day the magistrates come themselves, and pray them to depart the city.
54.	XVII.	From Philippi Paul takes his journey through Amphipolis and Apollonia, and comes to Thessalonica, where he finds a synagogue of the Jews; there he preacheth three sabbath-days; some believe, others persecute him. Leaving Thessalonica he comes to Berea, and soon after arrives at Athens, disputes with the philosophers, and declares unto them that UNKNOWN GOD, whom they had ignorantly worshipped. He converts Dionysius the Areopagite, and thence passeth to Corinth.
	XVIII.	Paul at Corinth meets with Aquila and Priscilla, not long before banished Rome by the decree of Claudius. Here he continues a year and six months, and thence writes to the Thessalonians.
After CHRIST		
55. The Roman Empire.		Paul is accused by the Jews, and brought before Gallio, proconsul of Achaia, who refuseth to be judge in a controversy about religion, and so drives them away from the judgment-seat.
56.	Acts XVIII. 18.	Paul departs from Corinth, and passeth to Ephesus, thence he sets out towards Jerusalem, that he may be at the feast; he lands at Cesarea, goes down to Antioch, and comes into the regions of Galatia and Phrygia, confirming the disciples in all those places.
57.	XIX.	Paul returns to Ephesus, disputes daily in the school of Tyrannus, and continues preaching there, and the parts thereabouts.
58.		He writes his epistle to the Galatians.
60.		At Ephesus; Demetrius a silversmith, jealous of his gain, raiseth a tumult against Paul, which is appeased by the town-clerk.
	1. Cor. I. 11. XVI. 8.	About this time a schism ariseth in the Church of Corinth, which causeth Paul (now in or about Ephesus) to write his first epistle to the Corinthians.
	Acts XX. 2 Cor. VIII. 1, 2, 6, 19. 1 Cor. XVI. 5.	Paul departs from Ephesus, and comes into Macedonia, and gathers a contribution for the relief of the saints at Jerusalem. The apostle, having learnt from Titus the success of his first, writes now his second epistle to the Corinthians. Out of Macedonia he goes into Greece, and comes to Corinth, where he writes his epistle to the Romans.
	Acts XX. 3, 4,	Paul purposing to go directly from thence into Syria, that he may carry the collections to Jerusalem, the Jews lay wait for him; he understanding this, thinks it best to return into Macedonia the same way he came, and thence to pass into Asia.
	6.	After the days of unleavened bread Paul sails from Philippi, and comes to Troas; there he restores Eutychus to life. Having passed through several cities of Greece, he arrives at Miletus; from thence he sends to call the elders of the Church of Ephesus, whom he earnestly exhorts to the performance of their duty.
	XXI.	Paul comes to Jerusalem, is apprehended in the temple, and secured in the castle; he claimeth the privilege of a Roman, and escapeth scourging.
	XXII, XXIII.	Paul pleadeth his cause before Ananias the high priest. The chief captain, understanding that above forty Jews had bound themselves under a curse neither to eat nor drink till they had killed him, sends him to Felix the governour of the province, by whom he is imprisoned at Cesarea.
62.	XXIV.	Paul is accused before Felix by Tertullus the orator: Felix goes out of his office, and, to gratify the Jews, leaves Paul in prison. Porcius Festus succeeds him in the government.
	XXV.	The Jews come to Cesarea, and accuse Paul before Festus. He answereth for himself, and appeals unto Cesar. King Agrippa comes to Cesarea, and Festus opens the whole matter to him.

Paul

After CHRIST 62. The Roman Empire.	Acts XXVI.	Paul makes his defence in the presence of Agrippa; who thereby is almost persuaded to be a Christian, and the whole company pronounce him innocent.
63.	XXVIII.	Paul comes to Rome, is a prisoner at large, and preacheth there two years.
		Here ends the History of the Acts of the Apostles, written by St. Luke, *St.* Paul's *beloved companion in his travels.*
63.		Saint Paul from Rome writes his epistles, To the Philippians. To Philemon. To the Colossians. To the Ephesians.
65.	Hebr. XIII. 24.	About the latter end of this year St. Paul is set at liberty; and a little before his departure out of Italy into Asia he writes his epistle to the Hebrews.
	Tit. I. 5.	He preacheth the gospel in the isle of Crete, and leaves Titus there to set things in order, and ordain elders in every city.
After CHRIST 66. The Roman Empire.		St. Paul writes his epistles, To Timothy I. To Titus. To Timothy II. About this time the epistles of St. Peter, St. John, and St. Jude, seem to be written.
67.	Euseb. Hist. Ec. l. 2. c. 24.	St. Peter and St. Paul are said to have suffered martyrdom at Rome towards the latter end of Nero's reign.
70.	Luke XIX. 43, 44.	This year Jerusalem (according to Christ's prophecy) is besieged, taken, sacked, and burnt, by Titus, 1,100,000 of the Jews perish, 97,000 are taken prisoners; besides an innumerable company that in other places of Judea kill themselves, or perish through famine, banishment, or other miseries.
96.		St. John is banished into the isle of Patmos by Domitian, and there receives and writes his Revelation. After the death of Domitian St. John returns to Ephesus, and at the request of the Church writes his Gospel.

END OF THE INDEX.

A TABLE OF TIME.

NISAN, *or* Abib.	*March.* *April.*	5 Ab.	*July.* *August.*	9 Chisleu.	*November.* *December.*
2 Jair, *or* Zif.	*April.* *May.*	6 Elul.	*August.* *September.*	10 Thebeth.	*December.* *January.*
3 Sivan.	*May.* *June.*	7 Tizri, *or* Ethanim.	*September.* *October.*	11 Shebath.	*January.* *February.*
4 Thamuz.	*June.* *July.*	8 Marchesuan, *or* Bul.	*October.* *November.*	12 Adar.	*February.* *March.*
				13 Veadar, *intercalary.*	

Days of the Week.

1st day of the week,	*Sunday.*
2d day,	*Monday.*
3d day,	*Tuesday.*
4th day,	*Wednesday.*
5th day,	*Thursday.*
6th day,	*Friday.*
7th day *or* Sabbath,	*Saturday.*

Hours of the Day.

The day, reckoning from sun-rise, and the night, from sunset, were each divided into 12 *equal parts, called,* The 1st, 2d, 3d, 4th, *&c.* Hours.

Watches.

The 1st watch, *from sunset to the* 3d *hour of the night.*
The 2d, *or* middle watch, *from the* 3d *hour to the* 6th.
The 3d watch, *or* cock-crowing, *from the* 6th *to the* 9th.
The 4th, *or* morning watch, *from the* 9th *hour to sunrise.*

TABLES.

A TABLE OF KINDRED AND AFFINITY,

WHEREIN WHOSOEVER ARE RELATED,

ARE FORBIDDEN IN SCRIPTURE AND OUR LAWS TO MARRY TOGETHER.

A Man may not marry his

1 GRANDMOTHER,
2 Grandfather's Wife,
3 Wife's Grandmother.

4 Father's Sister,
5 Mother's Sister,
6 Father's Brother's Wife.

7 Mother's Brother's Wife,
8 Wife's Father's Sister,
9 Wife's Mother's Sister.

10 Mother,
11 Step-Mother,
12 Wife's Mother.

13 Daughter,
14 Wife's Daughter,
15 Son's Wife.

16 Sister,
17 Wife's Sister,
18 Brother's Wife.

19 Son's Daughter,
20 Daughter's Daughter,
21 Son's Son's Wife.

22 Daughter's Son's Wife,
23 Wife's Son's Daughter,
24 Wife's Daughter's Daughter.

25 Brother's Daughter,
26 Sister's Daughter,
27 Brother's Son's Wife.

28 Sister's Son's Wife,
29 Wife's Brother's Daughter,
30 Wife's Sister's Daughter.

A Woman may not marry her

1 GRANDFATHER,
2 Grandmother's Husband,
3 Husband's Grandfather.

4 Father's Brother,
5 Mother's Brother,
6 Father's Sister's Husband.

7 Mother's Sister's Husband,
8 Husband's Father's Brother,
9 Husband's Mother's Brother.

10 Father,
11 Step-Father,
12 Husband's Father.

13 Son,
14 Husband's Son,
15 Daughter's Husband.

16 Brother,
17 Husband's Brother,
18 Sister's Husband.

19 Son's Son,
20 Daughter's Son,
21 Son's Daughter's Husband.

22 Daughter's Daughter's Husband,
23 Husband's Son's Son,
24 Husband's Daughter's Son.

25 Brother's Son,
26 Sister's Son,
27 Brother's Daughter's Husband.

28 Sister's Daughter's Husband,
29 Husband's Brother's Son,
30 Husband's Sister's Son.

THE END.

A

BRIEF

CONCORDANCE

TO THE

HOLY SCRIPTURES,

OF THE

Old and New Testaments:

BY WHICH

ALL, OR MOST, OF THE PRINCIPAL TEXTS OF SCRIPTURE,

MAY BE EASILY FOUND OUT.

BY JOHN BROWN,

LATE MINISTER OF THE GOSPEL, AT HADDINGTON, IN SCOTLAND.

Search the Scriptures: for—they testify of me.....*John* v. 39.
The Bereans were more noble—in that they—searched the Scriptures daily.....*Acts* xvii. 11.

REVISED AND CORRECTED.

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.....

M. DCCC. X.

TO THE READER.

1. THAT this Concordance doth not pretend to comprehend more than any other larger ones, but to contain the principal substance of them all in little room.

2. By observing one or more principal words of any remembered text, and what are the three first letters of them, and searching under answerable words in the Concordance, the sentence will be found.

3. The original words, whether Nouns or Verbs, are marked in CAPITAL letters, and those derived from them come after in *Italics*.

4. Where words are found in many places, the plural is distinguished from the singular, and the parts of verbs ending in—*ed*,—*est*,—*eth*, from their original. But when the examples are few, no such distinction is made, but may be easily observed.

5. The Concordant words, except the first, are marked by the first letter a. b. c. *&c.* and the mark — stands for several words above marked in *Italics;* divine persons are noted by answerable Capitals.

6. Even other words, especially names of divine persons, are often marked by one or more of their first letters, that the sense of the line might be more complete.

JOHN BROWN.