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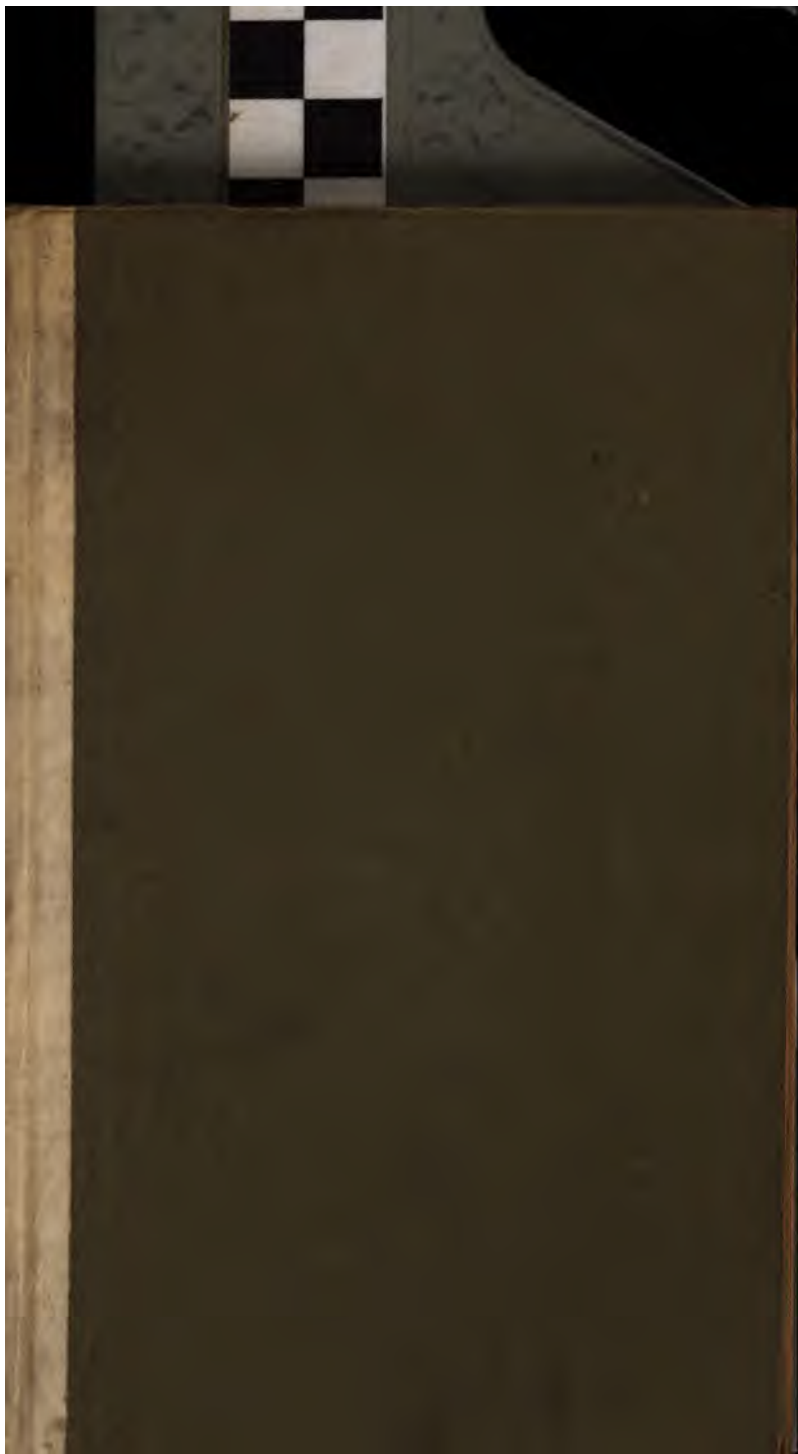
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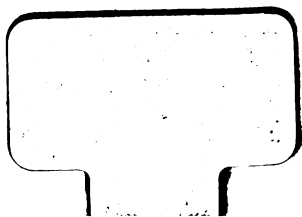
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SCRIPTURE CHRONOLOGY

FOR

ADVANCED BIBLE CLASSES.

BY

THE REV. JAMES MEASE, A.M.

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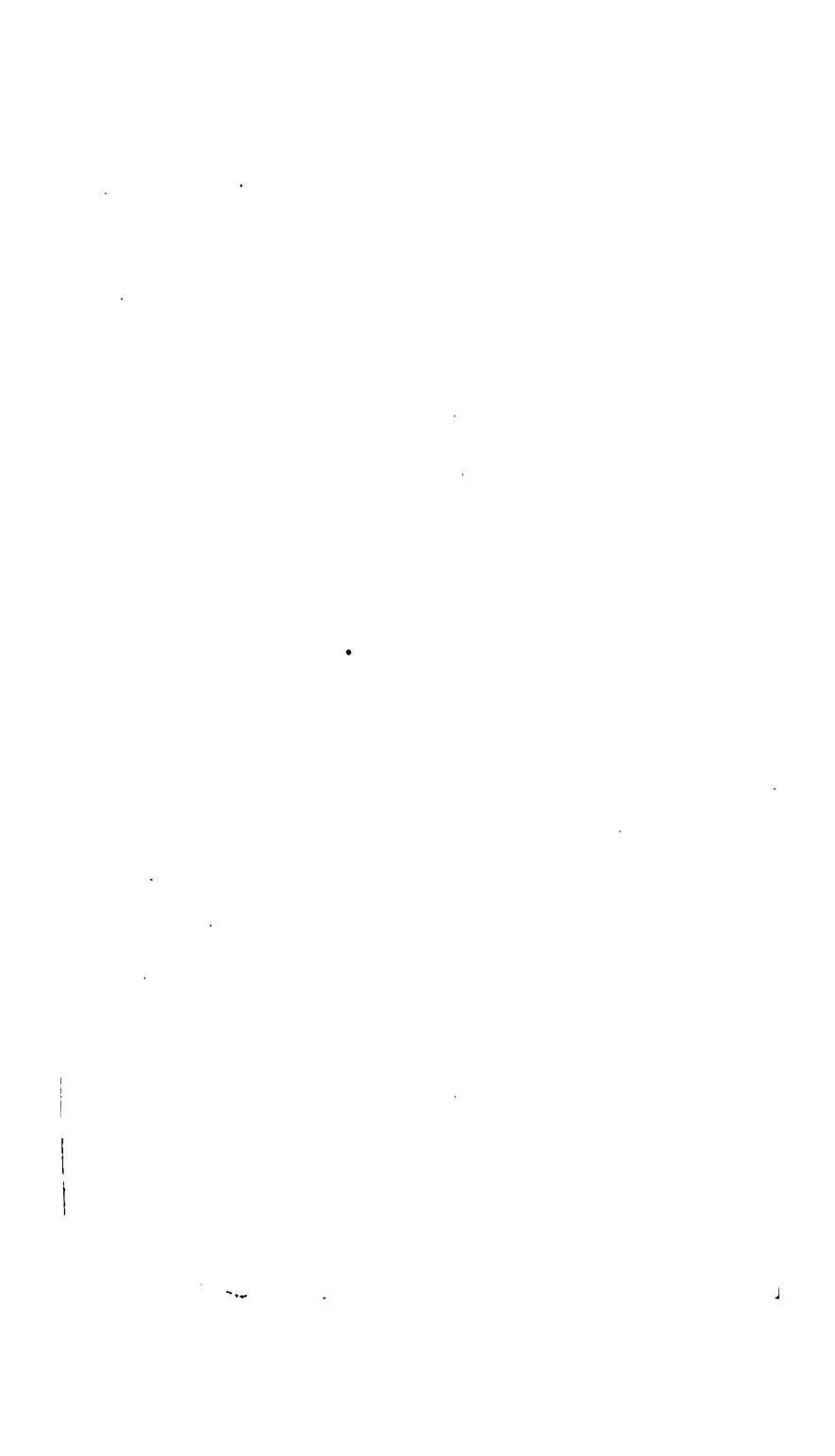
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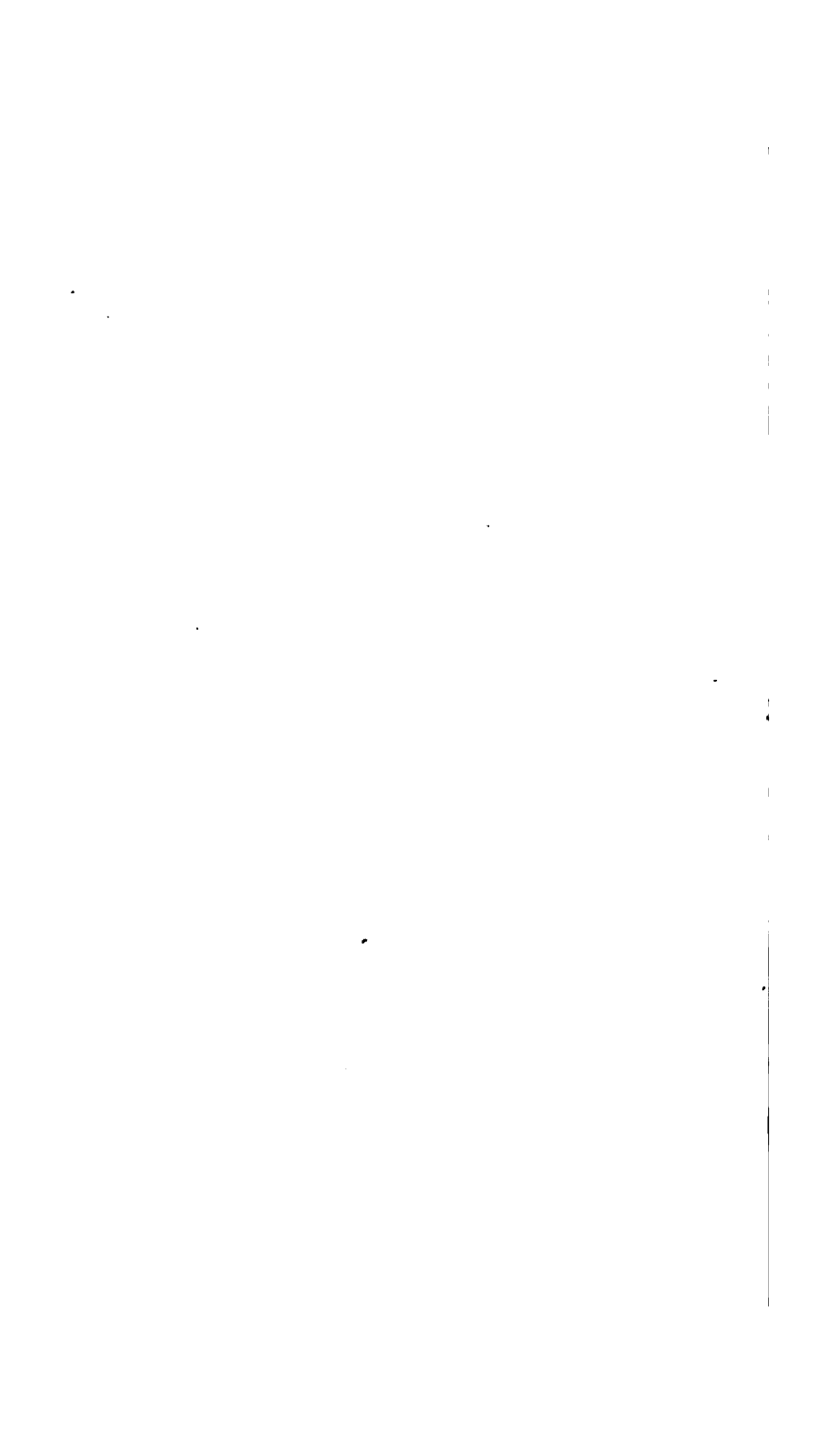
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P R E F A C E .

THIS work has few claims to originality. It is chiefly a compilation from USSHER, THE OXFORD CHRONOLOGICAL TABLES, and other sources, intended to supply a defect which the Author has found in Bible classes otherwise well instructed.

Freshford, County Kilkenny,
2nd April, 1860.



SCRIPTURE CHRONOLOGY.

CHAPTER I.

1. Time is divided among all nations into days and years. Chronology is that science which teaches in what year, and sometimes on what day, any event in the history of the world took place. This year is called the date of the event. Without this the history of any people would be a confused jumble of facts. This is particularly true of the history contained in the Scriptures: and the object of this treatise is to enable the student of the Bible to remember in what year, and in some cases in what day, or even hour, the more important events occurred, that he may understand their relationship to each other with regard to time. Knowledge of this kind is particularly important in the study of prophecy, and especially to those parts of it which relate to our Blessed Saviour.

2. As in measuring the surface of the earth, some fixed point must be taken from which to begin; so in Chronology, some year in which some remarkable event took place must be assumed, and the other events of the history dated with relation to that year. Different nations have assumed different beginnings. Thus, the events of Roman history are dated from the foundation of the City of Rome. The Greeks dated by Olympiads, a period of five years, commencing with the establishment of the Olympic games. And the Turks, even to the present time, date the events of their history from the Hegira or flight of Mohammed. These different methods of dating events are called Eras. In comparing eras, it is necessary to find what year of the one corresponds with

the first year of the other. Then if the years of both are of the same length, subtract or add the difference between their commencements. If their years are of a different length, as is the case in the era of the Hegira, a proportionate allowance must be made.

3. The year used in this, and in all general Chronologies, is that measured by the annual revolution of the sun : which we may commence either at the equinoxes, or periods at which the sun is in the equator, or at the solstices—those times at which he is most distant from that line. The Israelites commenced their year of ceremonies, or ecclesiastical year, at the spring equinox—a method which continued even among us till a late period. The commencement of the year with us now is the 1st day of January, or about nine days after the Winter Solstice ; but until the last hundred years, it was not uncommon to date events which occurred between the 1st of January and the 25th of March, by two numbers, one taken from the ecclesiastical, the other from the civil year, as thus : Charles I. beheaded 30th January, 1648-49. This method is now altogether laid aside : it was abolished by Act of Parliament, in 1752.

4. Another division of the year into months must be noticed. These were originally determined by the apparent course of the moon in the heavens. But, as the commencement of the moon's course has no fixed relation to any day in the year, months have now a determinate commencement and length : seven consisting of thirty-one days, four of thirty, and one—February—consisting sometimes of twenty-eight, sometimes of twenty-nine days. This diversity in the length of February may be thus explained. The year, as above defined, consists of 365 days, five hours, forty-nine minutes, and fifty-seven seconds. This fractional part of a day amounts in four years to nearly a full day. Hence, in every fourth year, called a leap year, a day is added to the twenty-eight of February. There is

an excess created by this addition, and, to avoid the increase of this error, every fourth centenary, or hundredth year only, has a February of twenty-nine days. The other three centenary years are not leap years. Even this does not secure perfect accuracy, but the error is trifling.

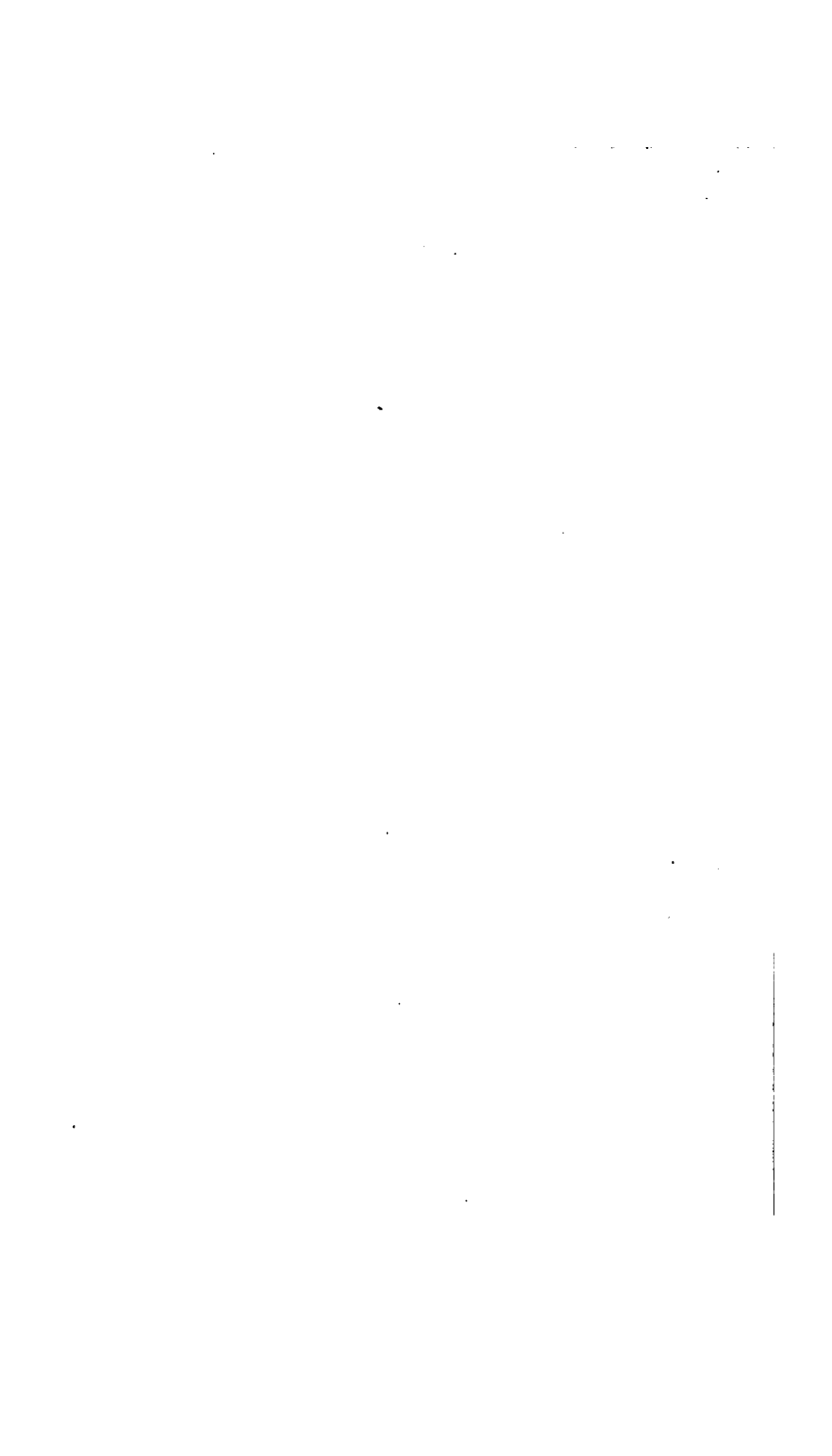
CHAPTER II.

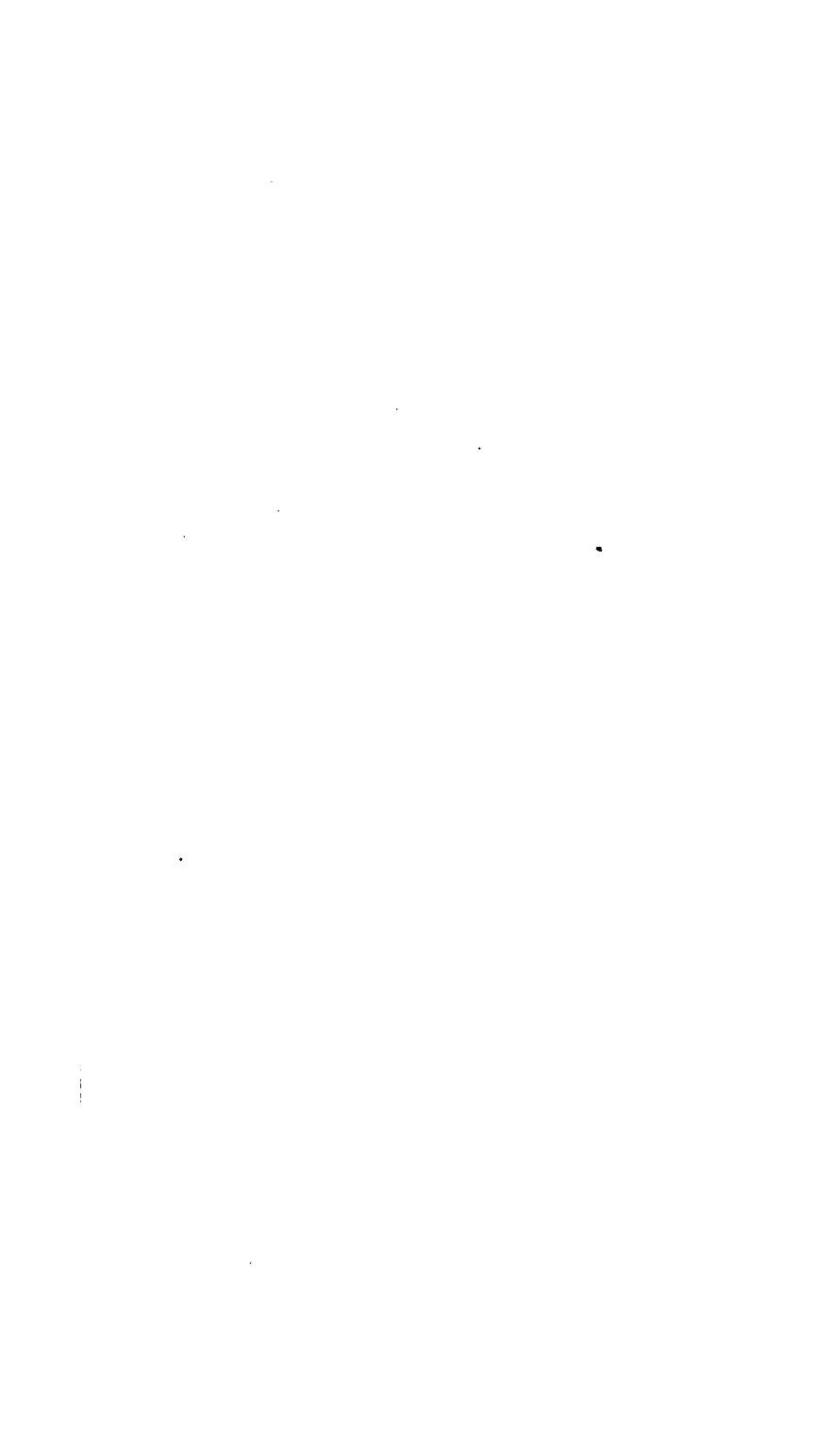
1. There are two eras in common use among us. The one, commencing with the creation of man, is marked in books by the letters A.M., the initials of the words Anno Mundi, or, in the Year of the World. You will find this era sometimes used in Bibles having marginal references. The other and more common era commences at the year in which it was supposed that our Saviour was born. Events occurring before that period are marked by the letters B.C., or before Christ; those occurring since, by the letters A.C. or A.D., the initials of Anno Christi, or Anno Domini, in the year of Christ, or in the year of the Lord.

2. Before we proceed to show how the dates of events in the Bible have been determined, it will be useful to point out the relationship between these two eras, and in doing so, to give the dates of a few remarkable events, that the student may have a general view of the subject which he may fill up from the succeeding chapters.

3. According to the Chronology derived from the Hebrew Scriptures, which for reasons hereafter to be mentioned we shall adopt, our Saviour was born four thousand years after the creation of Adam. All events, therefore, occurring before his birth, may be dated either from the Creation, by which mode the nearer the event is to his birth the larger will be the number which expresses the date; or they may be dated backwards from his birth, in which mode the numbers will







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Mahaleel ; Enoch, 162 years after Jared ; Methuselah, sixty-five years after Enoch ; Lamech, 187 years after Methuselah, and Noah 182 years after Lamech. By adding all the numbers together, we find that Noah was born A.M. 1056. Now, all Chronologies (including the Samaritan, not hitherto mentioned) agree that the flood was in the 600th year of Noah's life. Hence the flood took place A.M. 1656.

5. Pursuing the same system, we find that Arphaxad, the son of Shem, was born two years after the flood ; Salah, thirty-five years after Arphaxad ; Eber (from whom some suppose that the name Hebrew is derived), thirty years after ; Peleg, thirty-four years after ; Reu, thirty years after ; Serug, thirty-two years after ; Nahor, thirty years after ; and Terah, the father of Abraham, twenty-nine years after. These numbers, added together, make a period of 222 years from the flood.

6. The date of Abraham's birth is not directly mentioned. We find it out in this way : Abraham (then called Abram) left the country of Haran when he was seventy-five years old, and that was the year in which Terah died, aged 205 years. Subtract then seventy-five from 205, and it will appear that Abraham was born in the 130th year of Terah's life. Add then 130 to 222, as ascertained above, and the sum will be 352. Hence, Abraham's birth, dated accurately, is 2008 years after the Creation.

7. The student may perceive that we have considered the above numbers as perfect, and without fractions ; whereas, properly speaking, the last year in each was not a complete year. But, where the numbers are so large, we consider it quite useless to make any allowance for this difference, though it might be very important to do so, were the time shorter and the events more numerous.

8. A very few dates complete the Chronology of the

Book of Genesis. Isaac was born in the 100th year of Abraham's life, and Jacob sixty years afterwards. There is no mention of the age of Jacob at the birth of any one of his children. But Joseph was thirty years old when he stood before Pharaoh. Then followed seven years of plenty and two of famine, before Jacob went down into Egypt, at which time he tells Pharaoh that he was 130 years old. So, if we subtract forty from this number (adding to the thirty-nine one year until Jacob stood before Pharaoh), we find that Joseph was born in the ninetieth year of Jacob's life. We also find that the going down of the Israelites into Egypt was 290 years after the birth of Abraham, and ten after Isaac's death, or 2298 from the Creation: and therefore 1706 years before the commencement of the Christian era. The reason of the difference (four years) between this date and what might be derived from the table at the end of Chapter II. will be explained hereafter.

9. As Joseph lived to be 110 years of age, he died in the year B.C. 1635. This completes the Chronology of Genesis, which extends over a period of 2369 years.

10. Between this and the Exodus occurred the first war, or rather foray between the Israelites and Philistines. This is mentioned 1. Chron. vii. 21. The interval between the descent into Egypt and birth of Moses is 135 years.

CHAPTER IV.

1. We now come to an inquiry of somewhat greater difficulty. What is the date of the deliverance of the Israelites from the bondage of Egypt? In answering

this question, we must express a difference of opinion from Dr. Ussher, and the Chronology adopted on his authority into our Bibles with marginal references. Though after we have stated this difference we shall return to his dates.

2. It was revealed to Abraham (Gen. xv. 13) that the children of Abraham should be afflicted 400 years. To this is added (Exodus xii. 40) a period of thirty years—in all, 430. We assume that both those periods had the same terminations, namely, the Exodus, or deliverance from Egypt. Now, c. xv. 16 states that four generations only were to be passed in Egypt; and St. Paul states, Galatians, ii. 17, that only 430 years elapsed between the promise and the giving of the law. The 400 years must then have commenced at the time of the events recorded, Genesis xv. and the thirty years must be previous to that, and therefore have commenced when Abraham was seventy years of age, or five years before he entered the land of Canaan. This is nearly the same thing as to say that the 430 years commenced five years before the death of Terah. Abraham, therefore, received the promise A.M. 2078, or B.C. 1926. Subtracting 430 years from this, the Exodus occurred B.C. 1496, or five years before the date given in the common chronology. The date, however, which we prefer, must be correct, if we commence the 400 years with the delivery of the prophecy on the subject. It also corresponds with the statement of Stephen, that Abraham *had* received the command while he dwelt in Mesopotamia, that is, some time at least before his father's death. The expression then, "afflicted them 400 years," means until the end of 400 years from this time. And, "the sojourning of the children of Israel," means the entire wanderings from the time of the first command.

3. If, therefore, in our table we draw a line, dividing the interval between the birth of Abraham and the

dedication of the Temple, into two equal parts, there might be written on it, "Time of the Exodus."

4. The children of Israel wandered in the desert forty years, consequently the death of Moses must be placed, according to the above statement, B.C. 1456, but, according to the common Chronology which we shall follow, 1451.

5. The conquest of Canaan occupied seven years. The age of Joshua at his death was 110 years. There is no date of his birth, but if we assume that he was of the same age as Caleb, which is probable, as he commanded the army of Israel shortly after the Exodus, he must have lived seventeen years after the conquest of Canaan; and he died A.M. 2577, and B.C. 1427, Henceforth, we use the latter era only.

CHAPTER V.

1. There are some difficulties connected with the Chronology of the Book of Judges. For, if we add together all the years mentioned in that book—namely, the times during which the oppressions lasted and those during which the Judges ruled—we make up 372 years, being a much longer period than other circumstances will permit us to allow for that history. The marginal Chronology of our Bibles only allow us 300 years.

2. The common explanation of this difficulty is, that these Judges belonged to different tribes; and that the years mentioned relate, not to the entire land of Israel, but to the portion in the immediate neighbourhood of the Judge mentioned. Hence, one portion of the land might be prosperous and free, while another was oppressed. It is evident, for instance, that the west side of Jordan was comparatively free from oppression, while the east side was suffering. (Compare Judges x. 8, 9, with xii.) Though this explanation does not

get rid of all the difficulty, yet we cannot enter further into the subject, as our object is principally to give an outline of the succession of events, without considering too minutely the intervals between them.

3. The succession of Judges therefore may be thus stated: Othniel, Ehud, Deborah and Barak, Gideon, Abimelech (who can scarcely be called a Judge), Tola, Jair, Jephthah, Ibzan, Elon, Abdon, and Samson. Of these, it will be sufficient to give the following dates: Othniel, B.C. 1394; Deborah, about 1300; Gideon, 1250; Jephthah, 1160, and Samson, 1140, B.C. The great war between Benjamin and the other tribes, occurring, as it did, during the lifetime of Phinehas, the grandson of Aaron, is dated about 1400 B.C. The history of Ruth is placed eighty years after this, or B.C. 1320.

4. Samuel is considered the last of the Judges, and his birth is placed B.C. 1170, or ten years before Jephthah became Judge. This would make him seventy-seven when the children of Israel asked him to appoint them a king. It would also suppose him to have been 110 years of age at the time of his death, which occurred B.C. 1060. The date of his death seems accurate, as it took place towards the end of Saul's reign; but there seems to be no sufficient grounds for his early birth.

CHAPTER VI.

1. Saul's election to the Kingdom of Israel was B.C. 1096. David's reign at Hebron began B.C. 1056, and Solomon's, B.C. 1016. The student should fix in his mind that the reigns of these three monarchs were each forty years long; also, that the dedication of the Temple was about the year 1000 B.C. He should also remember that this was the time of greatest prosperity

to the people of Israel. The descendants of Esau were subject to them in Edom. Their dominions extended from the river of Egypt to the Euphrates. Tadmor or Palmyra, in the desert, was built by Solomon, which gave him the command of the commerce carried on by caravans. And by his possession of Eziongeber and Elath on the Red Sea, he had intercourse even with India.

2. This prosperity did not continue long. Solomon fell into idolatry, and, as a punishment, the prophet Ahijah foretold that his kingdom should be divided. This took place under the reign of his son and successor, Rehoboam, B.C. 976.

3. The kingdoms of Judah and Israel lasted together 255 years, when the latter was destroyed by Shalmaneser. The kingdom of Judah lasted 134 years longer, viz., until the destruction of the Temple by Nebuchadnezzar. As it seems useless to burden the mind with the dates of these periods, we shall only give a few, observing that they are ascertained from the length of the reigns of the kings as given in the books of Kings and Chronicles.

4. The separation of the kingdoms took place as we have said, B.C. 976. The destruction of the kingdom of Israel, B.C. 721. The Temple was burnt, 588.

5. The intermediate events of importance in the history of Israel are as follow: Ahab began to reign, B.C. 919. He married Jezabel of Tyre, and introduced the worship of Baal, in addition to the previous idolatry of the golden calves. Elijah prophesied until his assumption in the reign of Jehoram, B.C. 896. Thirteen years after this, Jehu conspired against Jehoram, and slew him. Jehu reigned twenty-eight years. Under his son Jehoahaz, the kingdom of Israel greatly declined. But Jehoash, son of Jehoahaz, according to the prediction of Elisha, on his death-bed (B.C. 838), obtained three victories over the Syrians. This success

was followed by considerable prosperity in the reign of his son, Jeroboam II. who reigned forty-one years, and restored the coasts of Israel. Jeroboam died B.C. 782. After this the kingdom fell into confusion, through treason and civil war, and gradually declined, until its extinction. This was accomplished by two captivities. The first, that of the tribes on the east of the Jordan, who, together with the tribe of Naphthali, were carried away by Tiglath-Pileser, king of Assyria, B.C. 740; the second, that of Shalmanezar, in 721, as above related.

6. The principal events to be remembered in the kingdom of Judah are :—The capture of Jerusalem by Shishak, king of Egypt, B.C. 972. The reign of Jehoshaphat, B.C. 915, who formed an alliance with Ahab, king of Israel. The accession of Jehoram, whose reign was in part contemporaneous with the king of Israel of the same name. Queen Athalia's usurpation, B.C. 883. The long reign of Uzziah, commencing B.C. 808. The accession of Hezekiah, B.C. 724, during whose reign the kingdom of Israel terminated. Senacherib's invasion of Judah begun B.C. 713, and renewed ineffectually, 711. The death of Josiah in a battle with the Egyptians, at Megiddo, B.C. 609. The captivity of Daniel and other persons from Judea began 607, and the Temple was burnt, B.C. 588.

7. The seventy years' captivity foretold by Jeremiah is differently dated, according as we count from the first captivity, or the complete desolation of the land of Judah by Nebuchadnezzar, B.C. 585. The student may fix B.C. 600 for its commencement, as a date not far from the truth.

8. The events which mark this captivity are Nebuchadnezzar's first dream, B.C. 603. His second dream, B.C. 570. The kind treatment of Jehoiachin by Evil-merodach 562 B.C. The death of Belshazzar, when Babylon was taken by Cyrus, 538 B.C. The decree of Cyrus ending the captivity under Zerubbabel, or Sheshbazzar and

Joshua, 536 B.C. And the reign of Queen Esther, commencing 450 B.C.

9. The Scriptural events of importance after the captivity are :—The hindrance to the rebuilding of the Temple under Artaxerxes, B.C. 522. The removal of this restriction three years after, and the dedication of the Temple in 515, as before mentioned. The coming of Ezra to Jerusalem, B.C. 457. The coming of Nehemiah eleven years after, or B.C. 446, when, as some suppose, the seventy weeks of Daniel commence. The complete re-establishment of the Jewish Polity, including, as is supposed, the synagogue worship, took place B.C. 434. To some modification of this last arrangement there may possibly be an allusion in Malachi, iii. 16. Malachi lived about 400 years before Christ, and with him inspiration ceased, and the Jewish nation was then left under the law until the coming of the forerunner of Christ; see Malachi, last chapter.

10. During the interval between the prophecies of Malachi and the birth of Christ (an interval which separates the Old Testament from the New), the dates of the following events should be remembered :—The building of the Samaritan temple in Mount Gerizim, about 400 years before Christ, or a little earlier. This was the commencement of the bitter enmity between the Jews and the Samaritans. It is a proof, however, of the authenticity of the law of Moses, as there is not a difference of any consequence between the copies preserved by each of these rival denominations. The sect of the Samaritans continues to exist at this day at Mount Gerizim.

11. The next event is the invasion of Asia by Alexander the Great, and his being in the neighbourhood of Jerusalem, B.C. 332, having about that time taken the cities of Tyre and Gaza. Jerusalem was captured by Ptolemy, successor of Alexander in Egypt, B.C. 312. It remained, with a slight interruption, under the

dominion of Egypt for some years. Many Jews settled in Egypt, and as they learned the Greek language there, the books of the Old Testament were translated into that language, which translation was called the Septuagint, as it was supposed that seventy-two translators were engaged in the work. This was completed about 250 years before Christ. Besides the other evidences, therefore, of the truth of Scripture, we have this fact, that all the prophecies were in existence, and acknowledged to be from God, at the very least, more than 250 years before any event in the New Testament occurred.

12. The Jews submitted to Antiochus, King of Syria, in the year 205 B.C. They were treated cruelly by the Syrians after some time, and revolted under Mattathias, a priest, B.C. 167. His son succeeded him one year after. This was the celebrated Judas Maccabeus, who gained several victories over the Syrians, notwithstanding a great disproportion of force. He was killed B.C. 161. His brother Jonathan succeeded him, and was successful until about 142, when he was betrayed to his enemies and murdered. The Jews again established their independence 130 B.C., about which time they entered into an alliance with the Romans. The Pharisees and Sadducees became about this period rival religious and political sects, and the state of the Jews thenceforward rapidly declined. Pompey the Great, interfering in their dispute, took the Temple, with great slaughter, B.C. 63.

13. Antipater, an Idumean, father of Herod the Great, established his family on the throne of Jerusalem, by the influence of the Romans, B.C. 84. Herod, his second son, became king 38 B.C., and was placed over Samaria, Galilee, Petra, Ituræa, Trachonites, and Idumæa by Augustus. Herod began to adorn the Temple B.C. 17—John ii. 6. All the countries last mentioned came under the decree of taxation mentioned in Luke

ii. 1. They were, however, exempted for a time from actual payment of the tax through the influence of Herod, and, though all were enrolled for taxation, the payment did not take place until after the death of Herod. Eleven years after the decree of taxation, these countries became united to Syria, whose governor was Cyrenius.

Finally, the birth of our Blessed Saviour, Jesus Christ, took place 4000 years after the creation of the world, and four years before the commencement of our Christian era, a variance which will be explained in the succeeding chapter. His birth is commemorated by all Christians in winter; yet that is not supposed by all historians to be the time of the year in which He was born.

CHAPTER VII.

1. We now begin a new era, and shall first state the reason why the birth of Christ is placed in the Christian era four years later than it actually took place.

In consequence of the small influence which Christianity had at first in the world, a Christian era was not thought of. Events were dated by other eras. Our Christian era was not adopted until the year A.D. 530, when it was proposed by Dionysius the less. In fixing it, however, he made a mistake in reckoning back the years which had elapsed, and he accordingly placed the birth of Christ four years later than it actually occurred. This mistake was not discovered until after the era had come into general use, and therefore could not then be corrected. The Christian era was not much used until the time of Bede, the British ecclesiastical historian, who died A.D. 735.

2. Adopting the common opinion that our Blessed Saviour commenced His ministry in His thirtieth year,

and was crucified at the fourth Passover afterwards, the following are the dates of the principal events of the New Testament, according to the Christian era. The flight into Egypt took place B.C. 4. The death of Herod some time later in the same year. Archelaus then succeeded to Judea and Samaria, but not to Galilee. He was banished A.D. 6. Pontius Pilate was appointed Governor of Palestine A.D. 25. John the Baptist commenced his ministry A.D. 26. He was imprisoned A.D. 28, and beheaded A.D. 29. Our Saviour was crucified at the end of the year 30. And the descent of the Holy Spirit took place in the beginning of the year 31.

3. Paul was converted in the year of our Lord 38. He attended the first Council at Jerusalem about the year 50. After this, for nine years, he travelled through Asia, twice through Macedonia and Greece, and returned to Jerusalem, where he was imprisoned in the year 59. In 61 he was sent to Rome. From this he appears to have gone back through Crete, Asia Minor, and part of Greece. He returned to Rome, where he was beheaded in the year 65. The Jewish war broke out about this time, and was terminated by the destruction of Jerusalem by Titus, son of Vespasian, in October, 69.

4. Our accounts of the other Apostles are very uncertain, with the exception of James the less, who was murdered by the Jews about the year 66, and John, who was banished to Patmos about 88, and, returning to Ephesus, died there at an advanced age.

5. To date each event in the Gospels would be forming a harmony of the Gospels—a work much too extensive for our present purpose; we shall therefore only give a brief account of the crucifixion and resurrection.

6. At night, on Friday, our Blessed Saviour was betrayed; then brought to the house of Annas, and afterwards to Caiphas, where a council was held upon

him. Early in the morning of Friday he was brought to Pilate, and condemned at six o'clock. This we have on the authority of John's Gospel, which was written at Ephesus, where the number of the hours correspond with those in use among us, and which differed from those used by the other Evangelists. After this, it would appear that Pilate condemned the two malefactors, as it was always the custom in those times to execute a sentence of death immediately. Our Saviour was then nailed to the cross, according to Mark, at the third hour, that is at nine o'clock, according to our reckoning. At midday three of the Evangelists state that darkness came on. The nature, intensity, and extent of this are not related, further than is implied by the expression "over all the land," which might only mean for some extent about Jerusalem. This lasted for three hours, at which time, *i.e.*, at three o'clock, Jesus gave up the ghost. He was, therefore, six hours on the cross.

7. Shortly after, Joseph of Arimathea went to Pilate, who sent a messenger to ascertain was He dead. The priests came also to beg that the bodies might be taken down. The soldiers accordingly received orders to hasten their deaths. This they did by breaking the legs of the two malefactors ; but, perceiving that there was every appearance of death about Jesus, they contented themselves with piercing His side. The water which came with the blood proved either that the spear pierced the pericardium, or covering of the heart, causing certain death, had he not been already dead, or that he had been dead long enough to permit the red particles of the blood to separate from the colourless. He was then placed in the grave late on Friday. He lay there all the Sabbath-day, and a guard was placed on the tomb, so that those who wished to embalm the body were unwilling to approach it.

8. Mary Magdalene rose very early in the morning

(our Sunday), while it was yet dark, for the purpose of going to the sepulchre—see John xx. 1—but, waiting to join the other Mary and Salome, did not reach it till sunrise—see Mat. xxviii., Mark xvi. Immediately before their arrival the resurrection had taken place. The descent of the angel of the Lord to roll away the stone had caused an earthquake, and this, together with his appearance, had prostrated the guard in terror, so that the women were not interrupted in their examination of the sepulchre. They were perplexed as to what had become of the body, and Mary Magdalene ran back to tell Peter and John of the circumstance—see Luke xxiv. 3, 4, and John xx. 2.

9. While she was absent many other women joined Mary, and then the same angel who had terrified the guard appeared to them, and told them that Jesus had risen. He then called their attention to the state of the sepulchre, and in it they saw a second angel.

10. They then left the sepulchre without speaking to any of the guard, and went back towards Jerusalem, dividing into at least two parties, according to their places of abode.

11. The soldiers by this time had recovered from their astonishment, and left the sepulchre also; and their account of the earthquake, of their stupor, and of having seen the women leave the place, distorted by the priests, was the foundation of the story they afterwards were bribed to tell.

12. Peter and John, with Mary Magdalene, then came to the sepulchre, and found as they had been told. Peter only is mentioned by Luke, but it is plain from Luke xxiv. 24 that one person at least accompanied him; John expressly mentions two.

13. When Peter and John had gone away, Mary Magdalene, remaining behind, first saw the risen Saviour (John xx., and Mark xvi. 9). He then left her, and showed himself to one of the parties of women

who had previously left the sepulchre (Mat. xxviii. 9). The other party, who had only seen the angels, returned to the city to tell the Apostles ; immediately after which Cleophas and his companion (Luke xxiv. 13) left Jerusalem for Emmaus. It is plain from the 23rd verse that they had not heard of Christ himself being seen.

14. The Saviour afterwards appeared to Peter, and then to the other Apostles, with the exception of Thomas. This appearance is recorded by Mark, Luke, and John. (Compare Mark xvi. 14 with Luke xxiv. 33, 36, 39, and with John xx. 19, 20.)

15. The disciples did not leave Jerusalem until after the feast of the Passover ; therefore, Jesus showed himself again unto them all, including Thomas, *at that place*, on the eighth day after his resurrection.

16. They then returned to Galilee, where our Saviour showed himself on several occasions — once to above “500 brethren at once.” Afterwards the disciples returned to Jerusalem ; and at Bethany Jesus ascended to heaven in the presence of the Apostles, forty days after his resurrection. The ascension took place on our Thursday, and ten days afterwards the Holy Ghost was sent.

CHAPTER VIII.

1. We now proceed to fix the periods at which the different portions of Scripture were written.

2. Omitting for the present the Book of Job, Moses is considered the earliest writer of the Old Testament. It appears however, certain, that he preserved some parts of an earlier revelation. The first chapter of Genesis seems to have been communicated to him by direct revelation in a vision, in which he saw the successive steps, amounting to six, by which the earth was fitted to be the abode of man ; but it seems that he was not informed of the length of time which each step actually required.

3. From the fourth verse of the second chapter of Genesis, to the end of the third chapter, inclusive, appears to be a portion of an older revelation, inasmuch as a separate and shorter account is there given of the creation, a more detailed account of the creation of man and woman, a short description of the state of the atmosphere at the time, and a brief geography of the portion of the world occupied by the human race before the flood. In this portion of Scripture, too, God is spoken of as "the Lord God," a name not used in either the previous or following chapters.

4. The story of Lamech, Cain's descendant, appears also to be a fragment of a larger history of the same period; and it may be reasonably conjectured, from Genesis xxiii. 17, that the cave of Machpelah was secured to Abraham by something in the form of a deed of conveyance.

We may also conjecture that the prophecies of Enoch were written by himself (Jude 14); and the most natural interpretation of Galatians iii. 8 seems to be that a writing was made of the promise of God to Abraham. This passage may admit of another interpretation, but of none so simple. The Old Testament genealogies also were probably preserved in writing.

5. Moses, therefore, must be considered as the preserver of so much of the former revelation as was necessary for the Church, and also the revealer of an additional portion. All his books must have been completed B.C. 1451. The first nine verses of the last chapter of Deuteronomy were probably written by Joshua, who, it may be conjectured, went up to Mount Pisgah with Moses, and heard the words of the fourth verse. Leaving Moses with God, Joshua came down, and on his way had his commission renewed, as mentioned in Joshua i. The last three verses of Deuteronomy were probably written at a much later period, and by Ezra, as some suppose.

6. It is certain that Joshua was a writer of a portion of Scripture (Joshua xxiv. 26); hence we conclude that the entire of the Book of Joshua, except the account of his death, was written by him. It was completed, with this exception, twenty-five years after the death of Moses.

7. The Books of Judges and Ruth were arranged, and partly written by Samuel, the date of whose death is B.C. 1060. This is mentioned 1 Samuel xxv. 1, therefore the twenty-fourth chapter is the latest portion of the historical books which could have been written by him. The remainder of the Books of Kings, including 2 Samuel, were written by successive prophets in the time of those kings, as, for instance, by Gad and Nathan in the time of David. It may be also conjectured that some portions of those books were taken from the royal records, as, for instance, 1 Samuel xxiii. These records are referred to in various places—see 1 Samuel x. 25, 1 Kings xi. 41, and 1 Kings xiv. 19.

8. That the prophets wrote the books mentioned in last paragraph is also plain from many other passages, as, for instance, the exact coincidence between 2 Kings xviii., xix., xx., with Isaiah xxxvii., xxxviii., xxxix.; the dates at which these four books were written may be considered nearly contemporaneous with the events they describe. The two Books of Chronicles were copied by Ezra from the actual chronicles of the Kings of Israel and Judd, to afford us further information as to the religious character of those sovereigns. Ezra and Nehemiah were written by the persons whose names they bear. Esther is supposed to have been a compilation by Ezra, from the Persian archives, which accounts for the absence of the name of God from that book.

9. Our object being simply chronological, it will be sufficient therefore to observe in general that while

many of the books of the Old Testament admit of independent proofs of inspiration, some are to be received on the general sanction which our Saviour and His inspired Apostles gave to the entire volume of Scripture—as the “Oracles of God,” preserved by the Jewish nation as God’s word.

10. The exact date of the Book of Job cannot be determined, but the best commentators suppose it to be the first written book in the Bible. It is attempted to fix the time of Job himself by a careful comparison of the names in that book, such as Uz, Eliphaz, Temanite, Shuhite, Sabeans, Chaldeans, and others, and the latest date of his death would be B.C. 1520. Hales placed it much earlier, but, though inclined to agree with him in general, we cannot exactly admit the force of his argument to prove this, which is derived from the mention of the Pleiades in connexion with the spring equinox. When we consider that a mistake of a single degree in fixing the equinox would make a difference of seventy years, it cannot be supposed that accuracy of the same nature as that from an eclipse could be thus obtained. As to the writer of the Book of Job, the most probable conjecture is that it was Elihu (see Poole, 2nd vol., second page), from xxxiii. 15, 16, 17; but that Moses added the beginning and end is probable. The expression in chap. i. 3, “the greatest of all the men of the East,” was most probably written by one whose home was Egypt.

11. The Book of Psalms was composed by different authors, David being the principal; but the Psalms belong to every period of the Bible history. Thus the 1st Psalm is supposed to have been written by Ezra, as an introduction to the entire; the 126th at the same period; the 137th at Babylon, by one of the captive Jews. The 90th Psalm and some others are attributed to Moses. The 76th was composed after the destruction of Senacherib’s host, in the time of Hezekiah. The first

part of the 89th Psalm, if not composed by Samuel, at least contains his most important prophecy, beginning at the nineteenth verse; we are told (Acts iii. 24) that he was one of those who prophesied of the days of Christ. It must be in the Psalms that his prophecies are to be found, and in no one more likely than the 89th. The Books of Proverbs (except a short portion at the end), Ecclesiastes, and the Song of Solomon, being all composed by Solomon; the date of these books, therefore, is 1000 years B.C.

12. The prophesying of Isaiah commenced 760 years B.C. He continued until the end of Hezekiah's reign, or more than sixty years, and is said to have been put to death by Manasseh. The Prophets Jeremiah, Ezekiel, and Daniel, belong to the time of Nebuchadnezzar, and may be set down as commencing about the years 630, 595, and 607 B.C. Lamentations was written by Jeremiah 588 B.C. Hosea was contemporaneous with Isaiah, but began to write earlier. Amos about the same time. Of the other Prophets it will be sufficient to say that Jonah was the earliest of all, being eighty years before Hosea, or B.C. 862. Zechariah and Haggai prophesied at the rebuilding of the Temple after the captivity, or about B.C. 500. Malachi 100 years after that period. It may be remarked that the latter part of what is called the prophecy of Zechariah is supposed to belong to the Prophet Jeremiah—see Mat. xxvii. 9.

CHAPTER IX.

1. As the books of the New Testament were all written by persons who, for a portion of their lives, had been contemporary with our Saviour, the period during which they were published is easily remembered.

There is, however, some difference of opinion as to the exact date of each book. There are eight names attached to these books, Matthew, Mark, Luke, John, Paul, Peter, James, and Jude. To these may be added as assisting, Timothy, Sosthenes, and Tertius.

2. We should be inclined to give the Gospel of Matthew an earlier date than that usually assigned to it. One of Poole's arrangements of the order of the Gospels is, Matthew eight years after the Ascension, Mark ten, Luke fifteen, and John thirty-two years after; or, in the years 39, 41, 46, and 63. This date for Matthew's Gospel is very probable; but the date assigned to the Gospel of Luke, viz., the year 46, appears to be too early, as it is generally supposed that Luke derived his information from Saint Paul. Now, his acquaintance with Paul could scarcely have begun until about the year 46, if Luke be the Lucius mentioned in Acts xiv. He afterwards joined Paul at Troas, but he seems to have left him at Philippi, where he appears afterwards to have been with him (Acts xx. 5, 6). He is alluded to in 2 Corinthians viii. 18, as the "brother whose praise is in the Gospel;" and it is therefore possible that he remained at Philippi to write at least some portion of the Gospel, and, having also assisted in collecting the contributions in Macedonia, that he came to Corinth for the same purpose, where he remained until joined by Paul, with whom he returned through Philippi to Asia. If these conjectures be correct, the date of Luke's Gospel would be fixed about A.D. 52. Luke states that he was instructed "from above" chap. i. 3 (Greek), an expression which might imply his receiving his knowledge from Paul, who received his own direct from Christ himself, as appears from Acts xxvi. 16, 1 Cor. xi. 23, and Gal. i. 12. That Luke's Gospel was written before the First Epistle to Timothy appears from Paul's quotation from it, as Scripture, in that epistle, chap. v. 18.

3. The Epistle to the Galatians was probably Paul's first epistle immediately after his visit there, and therefore about A.D. 54. The two Epistles to the Thessalonians about the same time. The two Epistles to the Corinthians before his second visit to Greece, or A.D. 59. Romans in Greece, A.D. 59. The remainder of his Epistles, and the Acts by Luke, are generally set down as written after the time of Paul's first imprisonment at Rome. Ephesians and Colossians were written at the same time; and as both these Epistles were sent by Tychicus, this agrees with the expression, "Tychicus have I sent to Ephesus" (2 Tim. iv. 12). This, probably, was during Paul's second imprisonment at Rome, or about A.D. 65. The Epistle to Titus was written some time before those to Philemon and Hebrews, during his first imprisonment at Rome, or about A.D. 68. The Epistles of James and St. Peter are dated A.D. 60. They might be placed later. The 2nd Epistle of Peter was written immediately before his death, which, if it took place at Rome, was about A.D. 66. The Epistle of Jude about the same time, yet later. If the student will keep in mind that these epistles were written about the period between 54 and 66, it will be sufficient for general purposes.

4. The writings of John are set down as the latest in the Bible. Revelations the first, his Gospel next, and then his three Epistles, from the year 90 to 96. Some place his Gospel last, but the Epistles seem to refer to expressions in it; compare, for instance, John xix. 35, with 3rd Epistle 12th verse.

CONCLUSION.

Thus we find that the writing of the Holy Scriptures is spread over a space of at least 1600 years, or from the days of Moses, more than 1500 years before the

Christian era, to the last days of John, nearly 100 years after that. These writings also include* the fragments of the earlier revelations of God's will to man, just as the strata which now compose the crust of the earth include the fossil remains of the more ancient formations. The latter exhibit the design of the one Creator preparing the earth for the habitation of man, and a similar remark may be made concerning the Scriptures. However remote from each other in point of time, or dissimilar in style, they are evidently the work of one Spirit, "speaking at sundry times and in divers manners." Their object also is one—the regeneration of the human race into the glorious liberty of the children of God, through the redemption that is in Christ Jesus. Blessed are they who thus receive them, who "hear, read, mark, learn, and inwardly digest them."

TABULAR VIEW of DATES of PRINCIPAL EVENTS.

B.C.	EVENTS.	CONTEMPORANEOUS EVENTS.
4004 3875 3382 2948 2348	Adam created. Murder of Abel. Birth of Enoch. Birth of Noah. Noah's Flood.	Death of Methuselah, A.M. 1656.
2247 1996 1926 1921	Confusion of Tongues. Birth of Abraham. Call of Abraham. Death of Terah.	

* The writer desires to refer to the following portions of Scripture:—The Book of Job; Gen. chap. ii., from 4th verse to end of chap. iii.; Gen. xv. 6. Compare also Gal. iii. 8, with original promise. 1 Chron. iv. 9, Jude 14. There are many other passages.

TABULAR VIEW OF DATES—*continued.*

B.C.	EVENTS.	CONTEMPORANEOUS EVENTS.
1897 1837	Birth of Isaac. Birth of Jacob and Esau.	Death of Shem, B.C. 1846. As he lived in Abraham's days, he is supposed by some to be Melchizedek, but without any grounds.
1745 1706 1635	Birth of Joseph. Descent into Egypt. Death of Joseph.	End of the Book of Genesis, A.M. 2369.
1571	Birth of Moses.	First war with the Philistines. (See 1 Chron. vii. 21.)
1491	Exodus.	See chapter. iv., section 1. Usher fixes the day of the Exodus May 5th.
1451	Death of Moses.	First Jubilee year, B.C. 1395.
1427	Death of Joshua.	War between Benjamin and Israel, 1406 B.C.
1394	Othniel the first Judge.	History of Ruth, B.C. 1312.
1249	Gideon Judge.	Birth of Samuel, B.C. 1171.
1140	Jephthah.	Death of Hophni and Phineas, and capture of the Ark.
1112	Israelites desire a king.	
1095 1063 1055 1015 1004	Samuel chooses Saul. King David anointed. David King in Hebron. Solomon King. Dedication of the Temple.	Death of Saul. Glorious days of Israel. This divides the time between Abraham and Christ.

TABULAR VIEW OF DATES—*continued.*

B.C.	EVENTS.	CONTEMPORANEOUS EVENTS.
975	Rehoboam, and separation of Israel into two kingdoms.	Jeroboam establishes idolatry in Israel, 975 B.C.
914	Jehoshaphat King.	Elijah begins to prophecy, 910 B.C. Elisha 896. Jehu kills Jehoram, 884. Thus three dynasties, besides Zimri, perished in Israel in ninety-one years.
884	Athalia.	Jehoahaz King in Israel, 856.
878	Jehoash King of Judah.	His son was Jehoash. This person, as well as the King of Judah, is called Joash. Elisha died 838. Jonah prophesied 830; Joel 800.
765	Uzziah or Azariah King.	Jeroboam the second king of Israel; he restored Israel. Amos, 787; Hosea, 785; Isaiah began, 760; Micah, 750. Rome founded, B.C. 753.
726	Hezekiah King.	Tiglath-Pileser destroys Galilee, together with Napthali, 740. Captivity of Israel, 721. Nahum, 713; Zephaniah, 630; Habakkuk, 626.
588	Jerusalem taken by Nebuchadnezzar.	Jeremiah, Ezekiel, and Daniel, from 629; Obadiah, 587. Old Tyre taken, 572. Captivity of seventy years commences, 605. Daniel carried to Babylon.
538	Cyrus' edict.	Babylon taken by the Persians, 538.

TABULAR VIEW OF DATES—*continued.*

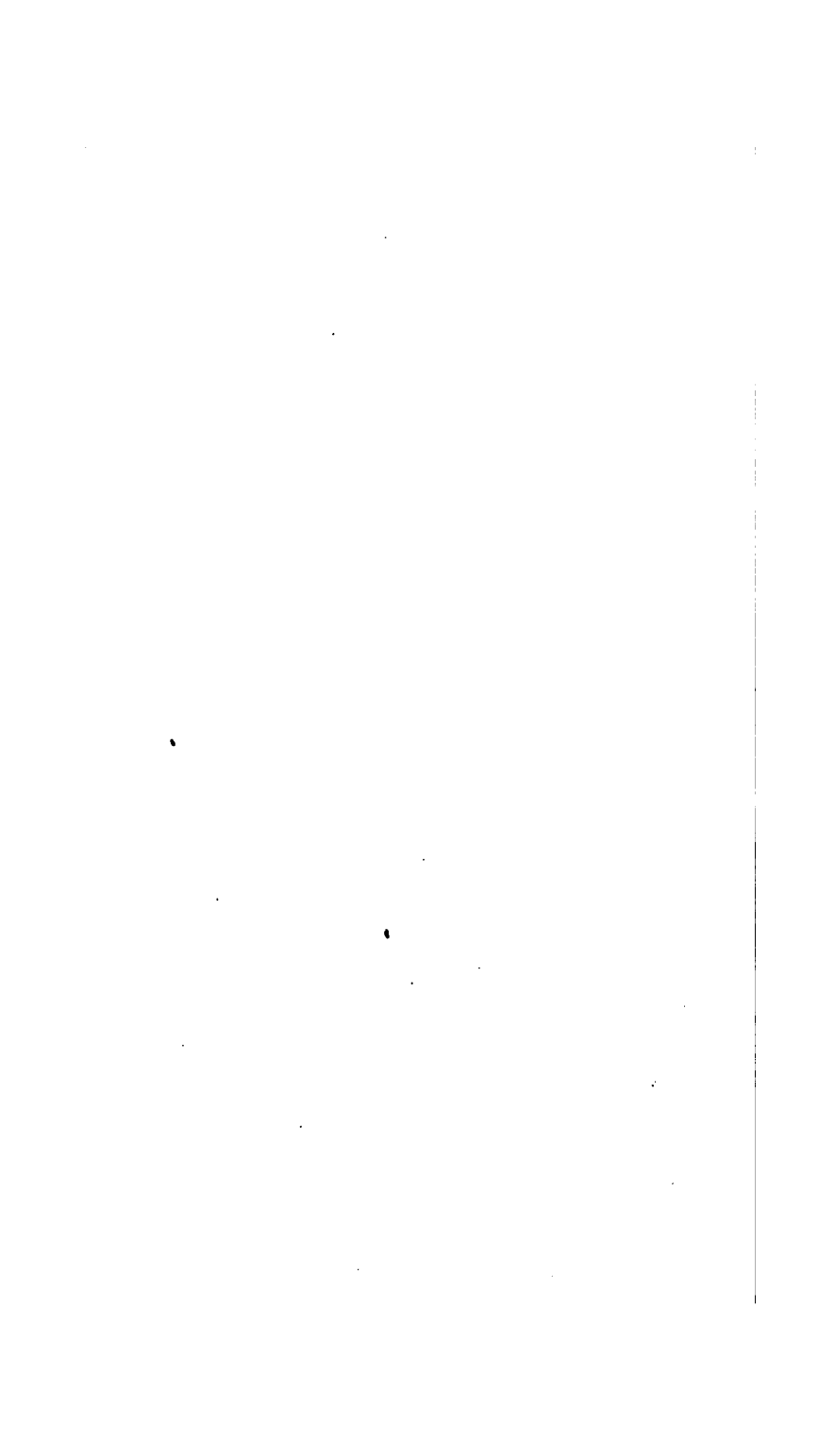
B.C.	EVENTS.	CONTEMPORANEOUS EVENTS.
515	Temple rebuilt.	From this the chronology of the Hebrew and Septuagint coincide. Haggai and Zechariah. Esther about this time, 450.
458	Ezra's commission.	
445	Nehemiah.	Temple built on Mount Gerizim, by Sanballat, 408.
400	Malachi, the last prophet.	The Jews enjoyed peace as they remained faithful to Persia. True religion flourished among some.
332	Alexander takes Tyre and Gaza.	Synagogue worship. See Malachi iii. Alexander's visit to Jerusalem.
312	Ptolemy takes Jerusalem.	Jews settle in Egypt and elsewhere.
300	Simon the Just.	Canonical books settled. Isadok, founder of the Sadducees, 260. Septuagint translation completed, 250.
205	Jews under Antochus.	
170	Tyranny of Syrians.	
167	Matathias.	
166	Judas Maccabæus killed,	
	161.	
130	John Hyrcanus.	Freedom of the Jews, and alliance with the Romans.
70	Disputes of Aristobulus and Hyrcanus.	Pharisees and Sadducees rival religious and political parties.
63	Pompey takes the Temple.	Twelve thousand said to have been slain. Judea becomes subject to the Romans.

TABULAR VIEW OF DATES—*continued.*

B.C.	EVENTS.	CONTEMPORANEOUS EVENTS.
54	Crassus plunders the Temple.	This was by Julius Cæsar, after the battle of Pharsalia.
48	Antipater, father of Herod the Great, appointed Governor of Judea.	
38	Herod appointed King.	
17	Beautifies the Temple.	
4	Birth of Christ.	Four years before the common era.
A.D. 7	Cyrenius Governor of Syria, with Judea and Samaria.	See explanation, Ch. vi. 13.
25	Pontius Pilate Governor.	John the Baptist imprisoned and beheaded by Herod. Anlopas, A.D. 38.
50	Crucifixion.	Pilate exiled to Gaul. Gospel of Matthew, A.D. 28.
35	Saul's conversion.	
52	Felix Governor.	The other writings of the New Testament, except those of John, dated between 50 and 66, John's Gospel, three Epistles, and Revelation, 95, 97.
68	Vespasian invades Judea. Jerusalem taken by Titus, October 18th, 69.	
132	Last rebellion of the Jews under a false Christ	
135	(Barchochebas, <i>i.e.</i> , Son of a Star). Nearly 600,000 destroyed in Hadrean's reign.	
	Isaiah i. 7, Your country is desolate.	

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