

The Comprehensive Analysis of the Bible

BY
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Being an Arrangement of the Topics, Persons, Places, and Things Mentioned and Discussed in the Old and New Testaments, with Descriptions, Comments, and the Principal Scriptural References Thereto, Compiled in Handy Form for the Use of the Bible Reader and Student; to the Whole Being Added Many New and Valuable Tables Containing Information upon Biblical Subjects.



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Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day.

Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines.

Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night. (1 Samuel 28: 16-20.)

Saul's Defeat and Suicide.

Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

And the Philistines followed hard upon Saul and upon his sons: and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons.

And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not: for he was sore afraid. Therefore Saul took a sword, and fell upon it.

And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

So Saul died, and his three sons, and his armourbearer, and all his men, that same day together. (1 Samuel 31: 1-6.)

SAVIOR. (See Christ, God, Jesus, Redeemer.)

SAV'IOR (written also saviour)—one of the titles of Jesus Christ, as the Redeemer of mankind.

SCRIBES. (See Pharisees.)

SCRIBES—a body of learned men associated with the Pharisees and the Sanhedrin in the religious government of the people of Judea in the time of Christ. They gave the Pharisees very able assistance in the persecution of Christ.

SCRIPTURES. (See Truth, Word, etc. See Appendix for History of the Bible and Bible Books.)

SCRIP'TURES—written things; specifically the Holy Scripture, or Scriptures or books of the Bible, which originally were in scripture or manuscript. The Holy Scriptures are the inspired word of God. They contain God's laws to mankind, as well as the various revelations of Himself and his plans for man, the gospels of His Son, and various rules and precepts. They are one of the bases of the Christian faith and contain all that is needful for man for the purpose of showing him God and for the conduct of his life and the outlining of his attitude toward God. They are divided into 66 different books, written by some forty men, under the direction and inspiration of God. These 66 books are consolidated into two parts—the Old Testament, containing the divine attitude and will prior to the coming of Christ; and the New Testament, containing the divine will and attitude after the coming of Christ.

REFERENCES.

Characteristics of Scripture.

Divinely Inspired:

Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

The Spirit of the Lord spake by me

and his word was in my tongue. (2 Samuel 23: 1, 2.)

And the Lord spake by his servants the prophets, saying. (2 Kings 21: 10.)

Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments:

And madest known to them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant. (Nehemiah 9: 13, 14.)

(Which he had promised afore by his prophets in the holy Scriptures.) (Romans 1: 2.)

And I was with you in weakness, and in fear, and in much trembling.

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

That your faith should not stand in the wisdom of men, but in the power of God. (1 Corinthians 2: 3-5.)

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. (1 Corinthians 2: 13.)

But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God. (1 Corinthians 7: 40.)

What! came the word of God out from you? or came it unto you only?

If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. (1 Corinthians 14: 36, 37.)

But I certify you, brethren, that the gospel which was preached of me is not after man.

For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. (Galatians 1: 11, 12.)

How that by revelation he made known unto me the mystery; (as I wrote afore in few words.) (Ephesians 3: 3.)

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe. (1 Thessalonians 2: 13.)

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. (2 Timothy 3: 16.)

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you.

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

Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. (1 Peter 1: 10-12.)

Knowing this first, that no prophecy of the Scripture is of any private interpretation.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (2 Peter 1: 20, 21.)

If we receive the witness of men, the witness of God is greater: for this is the witness of God which he has testified of his Son. (1 John 5: 9.)

Are for All Mankind:

The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law. (Deuteronomy 29: 29.)

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. (Deuteronomy 30: 11-14.)

I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. (1 John 2: 13, 14.)

Efficacious:

My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as

the showers upon the grass. (Deuteronomy 22: 2.)

I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth: for thou hast magnified thy word above all thy name. (Psalm 138: 2.)

For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. (Isaiah 55: 10, 11.)

Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? (Jeremiah 23: 29.)

For though I made you sorry with a letter, I do not repent, though I did repent; for I perceive that the same epistle hath made you sorry, though it were but for a season.

That I may not seem as if I would terrify you by letters.

For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible.

Let such a one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present. (2 Corinthians 7: 8-11.)

And take the helmet of salvation, and the sword of the Spirit, which is the word of God. (Ephesians 6: 17.)

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of

the joints and marrow, and is a discerner of the thoughts and intents of the heart. (Hebrews 4: 12.)

Permanent and Fulfilled:

So these things shall be for a statute of judgment unto you throughout your generations in all your dwellings. (Numbers 35: 29.)

And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear. (Deuteronomy 31: 21.)

The righteousness of thy testimonies is everlasting: give me understanding, and I shall live. (Psalm 119: 144.)

Concerning thy testimonies, I have known of old that thou hast founded them for ever. (Psalm 119: 152.)

The grass withereth, the flower fadeth: but the word of our God shall stand for ever. (Isaiah 40: 8.)

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (Matthew 5: 17, 18.)

The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

And it is easier for heaven and earth to pass, than one tittle of the law to fall. (Luke 16: 16, 17.)

Heaven and earth shall pass away; but my words shall not pass away. (Luke 21: 33.)

And he said unto them, *These are the*

words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. (Luke 21: 44.)

If he called them gods, unto whom the word of God came, and the Scripture cannot be broken. (John 10: 35.)

But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. (1 Peter 1: 25.)

The Standard of Truth:

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

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

But he answered and said unto them, *Why do ye also transgress the commandment of God by your tradition?* (Matthew 15: 1-3.)

Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

And he said unto them, *Full well ye reject the commandment of God, that ye may keep your own tradition.* (Mark 7: 7-9.)

Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. (Mark 7: 13.)

For had ye believed Moses, ye would have believed me: for he wrote of me.

But if ye believe not his writings, how shall ye believe my words? (John 5: 46, 47.)

For he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ. (Acts 18: 28.)

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. (Colossians 2: 8.)

Hard to Understand:

But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. (Isaiah 28: 13.)

And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction. (2 Peter 3: 15, 16.)

Pure.

The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. (Psalm 12: 6.)

Thy word is very pure: therefore thy servant loveth it. (Psalm 119: 140.)

Every word of God is pure: he is a shield unto them that put their trust in him. (Proverbs 30: 5.)

Now ye are clean through the word

which I have spoken unto you. (John 15: 3.)

Wherefore the law is holy, and the commandment holy, and just, and good. (Romans 7: 12.)

Illuminating:

Thy word is a lamp unto my feet, and a light unto my path. (Psalm 119: 105.)

For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life. (Proverbs 6: 23.)

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts. (2 Peter 1: 19.)

Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. (1 John 2: 8.)

Full of Wisdom:

Moreover by them is thy servant warned; and in keeping of them there is great reward.

Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me.

I have more understanding than all my teachers: for thy testimonies are my meditation.

I understand more than the ancients, because I keep thy precepts. (Psalm 119: 98-100.)

Through thy precepts I get understanding: therefore I hate every false way. (Psalm 119: 104.)

The entrance of thy words giveth light; it giveth understanding unto the simple. (Psalm 119: 130.)

To know wisdom and instruction; to perceive the words of understanding;

To receive the instruction of wisdom, justice, and judgment, and equity;

To give subtilty to the simple, to the young man knowledge and discretion. (Proverbs 1: 2-4.)

Jesus saith unto them, *Have ye understood all these things?* They say unto him, Yea, Lord.

Then said he unto them, *Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.* (Matthew 13: 51, 52.)

And when he was alone, they that were about him with the twelve asked of him the parable.

And he said unto them, *Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:*

That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. (Mark 4: 10-12.)

And Jesus answering said unto them, *Do ye not therefore err, because ye know not the Scriptures, neither the power of God?* (Mark 12: 24.)

Now all these things happened unto them for ensamples: and they are written for our admonition upon whom the ends of the world are come. (1 Corinthians 10: 11.)

Whereby, when ye read, ye may understand my knowledge in the mystery of Christ. (Ephesians 3: 4.)

Satisfying:

Neither have I gone back from the

commandment of his lips; I have esteemed the words of his mouth more than my necessary food. (Job 23: 12.)

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. (Psalm 19: 10.)

My soul breaketh for the longing that it hath unto thy judgments at all times. (Psalm 119: 20.)

And I will delight myself in thy commandments, which I have loved.

My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes. (Psalm 119: 47, 48.)

The law of thy mouth is better unto me than thousands of gold and silver. (Psalm 119: 72.)

Mine eyes fail for thy word, saying, When wilt thou comfort me? (Psalm 119: 82.)

How sweet are thy words unto my taste! yea, sweeter than honey to my mouth. (Psalm 119: 103.)

As newborn babes, desire the sincere milk of the word, that ye may grow thereby. (1 Peter 2: 2.)

Inspire Hope:

My soul fainteth for thy salvation: but I hope in thy word. (Psalm 119: 81.)

I prevented the dawning of the morning, and cried: I hoped in thy word. (Psalm 119: 147.)

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. (Romans 15: 4.)

Inspire Joy:

The statutes of the Lord are right, rejoicing the heart: the commandment

of the Lord is pure, enlightening the eyes. (Psalm 19: 8.)

I have rejoiced in the way of thy testimonies, as much as in all riches. (Psalm 119: 14.)

I will delight myself in thy statutes; I will not forget thy word. (Psalm 119: 16.)

I rejoice at thy word, as one that findeth great spoil. (Psalm 119: 162.)

And these things write we unto you, that your joy may be full. (1 John 1: 4.)

Comforting and Consoling:

This is my comfort in my affliction: for thy word hath quickened me. (Psalm 119: 50.)

Unless thy law had been my delights, I should then have perished in mine affliction.

I will never forget thy precepts: for with them thou hast quickened me. (Psalm 119: 92, 93.)

So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

Which when they had read, they rejoiced for the consolation. (Acts 15: 30, 31.)

Sanctifying and Saving:

Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer. (Psalm 17: 4.)

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. (Psalm 119: 9.)

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. (John 20: 31.)

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. (Romans 1: 16.)

So then faith cometh by hearing, and hearing by the word of God. (Romans 10: 17.)

And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. (2 Timothy 3: 15.)

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. (James 1: 21.)

Full of Instruction:

And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. (Deuteronomy 6: 7, 8.)

And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people. (2 Chronicles 12: 9.)

For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments. (Ezra 7: 10.)

Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place.

So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. (Nehemiah 8: 7, 8.)

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. (Isaiah 28: 10.)

I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. (Daniel 7: 16.)

Then Jesus sent the multitude away, and went into the house, and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. (Matthew 13: 36.)

And he called the multitude, and said unto them, *Hear, and understand.* (Matthew 15: 10.)

And he said unto them, *Know ye not this parable? and how then will ye know all parables?* (Mark 4: 13.)

And when he had called all the people unto him, he said unto them, *Hearken unto me every one of you, and understand.* (Mark 7: 14.)

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

Then opened he their understanding, that they might understand the Scriptures. (Luke 24: 45.)

And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. (Acts 8: 31.)

And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. (Acts 18: 26.)

A Blessing to Nations.

Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. (Deuteronomy 4: 6.)

And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? (Deuteronomy 4: 8.)

He sheweth his word unto Jacob, his statutes and his judgments unto Israel. (Psalm 147: 9.)

What advantage then hath the Jew? or what profit is there of circumcision?

Much every way: chiefly, because that unto them were committed the oracles of God. (Romans 3: 1, 2.)

Scripture Not to Be Altered.

Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you. (Deuteronomy 4: 2.)

What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it. (Deuteronomy 12: 32.)

Add thou not unto his words, lest he reprove thee, and thou be found a liar. (Proverbs 30: 6.)

For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. (Revelation 22: 18, 19.)

THE HISTORY OF THE BIBLE

The Nature of the Holy Bible.

THE Bible is a collection of sixty-six books written by about forty different men, inspired by God to the work. It represents about fifteen centuries of labor as it stands, having been begun by Moses, about the year 1500 B.C., and ended by John somewhere between 75 and 100 A.D. It is divided into two sections: the Old Testament, containing thirty-nine books and covering the period from the creation to the end of the prophetic period in the history of the Hebrew people, and the New Testament, containing twenty-seven books, covering the period from the birth of Jesus Christ to the extension of the Church under the apostles, about the year 75 A.D. Between the two divisions there is a gap of about 400 years, which in a measure is filled by a number of books called the Apocrypha, which, while not recognized as having the divine authority of the Bible itself, are considered as being excellent for reading and instruction.

The Bible originally was written in three languages: the Old Testament in Hebrew and Aramaic, the latter language being employed for a part of the books of Daniel and Ezra, and one verse of the book of Jeremiah; and the New Testament in an impure form of Greek used by the Hebrews of the time. It has been translated into almost every tongue spoken by the race of man. The name Bible was applied to it somewhere between the second and fifth centuries of our era. Prior to that time the books were known simply as the Scriptures or sacred. The word "bible" is derived from a Greek word meaning "the small books."

Formation of the Bible.

It must not be imagined that the Bible as it stands to-day is the original form of it. It took centuries to form what is known as the canon of Scripture. The word "canon" comes from a Greek word meaning "a measuring rod or rule." Hence, when anything

became a standard it conformed to the established measure or rule. Since the Scriptures are the standard and rule of faith, they have been called Canonical Scripture, or the Canon of Scripture. The formation of the Old Testament canon was a very gradual process and covered centuries of time in the days before Christ. "The Book of the Law" was the basis of it. This may be described generally as the first five books, known to the Jews latterly as the Pentateuch. To this was added by Ezra and Nehemiah and the Great Council of the Jews the books up to the return from the Captivity. And later still came the later prophets and the minor prophets. The work was undoubtedly complete by the year 400 B.C.

The various books were written in manuscript, the art of printing not having been discovered until many centuries later. But undoubtedly there were many manuscript copies, this being the only way in which the sacred writings could be studied by the priests or doctors of the law, and circulated. The oldest specimen in existence dates from the ninth century of our era, but it is traceable to very, very much older copies, which go back to the official Hebrew sources, which are known as the Talmud and the Targums. The first great translation was made at Alexandria, Egypt, from about 270 B.C. to 150 B.C., and was started by seventy learned men assembled by the king, Ptolemy Philadelphus, for the purpose. This version was called the Septuagint, because of the numbers of workers upon it. It was used to a large extent in the versions which gave rise to what we now know as the Authorized Version. Later, other translations were made, notably that known as the Vulgate, made by Jerome, about 383 A.D.

With regard to the canon of the New Testament, it was much sooner in forming than the Old. Soon after the ascension of Christ began the preparation of the books, in the

shape of histories of the Lord, or gospels, the chronicling of the works of the apostles, which we know as Acts, and in various pastoral letters from the apostles to churches founded by them or under their care, the whole being supplemented by the marvelous prophecy of John, which we know as the book of Revelation. At the same time there were written a large number of other books similar in character and circulated for the same purpose. For close upon three centuries after Jesus died these books accumulated and the Church soon saw the necessity for separating the real from the unreal and the inspired from the uninspired. A rigid and searching investigation was begun and carried on by the most learned scholars and holy men of the times. Finally, in 397 A.D., the Council of Carthage, an assembly of the whole Church, issued a decree setting down once and for all the canon of the New Testament as it stands to-day.

**English
Translations
of the Bible.**

Prior to the fourteenth century there had been a few attempts to translate the Bible from the ancient tongues into a language intelligible to the mass of the English people. These attempts were in Anglo-Saxon and Anglo-Norman. In Germany the great reformer, Martin Luther, had not yet arisen to give to the world the German Bible, but in England another reformer became busy in the latter part of the fourteenth century. This man was Wyclif. He was followed in 1525, 1530, and 1534 by William Tindale. In 1537 Matthew's Bible was published, as an improvement on the work of Tindale. Then followed the Great Bible, the Geneva Bible, and the so-called Bishops' Bible. These were the chief ones, although several others of less importance were issued. All these, however, led up to the great work known as the Authorized Version, or the King James Bible. This had its inception in 1604 and was promoted by the English king, James. Forty-seven men did the work, completing it in 1611.

This work stood practically untouched for nearly three hundred years, and it doubtless will never be completely laid aside for any other version, although newer ones may be used for their more definite scholarship. In the middle of the nineteenth century there came to

the surface a demand for a new version because of certain weak points in the King James Bible discovered through better Greek scholarship and the obsolete character of certain phrases and words. In 1870 the English Church selected fifty revisers and a similar body took up the work in coöperation in this country. The task was completed in 1885 and the work known as the Revised Version, and its American edition, the American Standard Edition, came into being.

**Curiosities
Concerning
the Bible.**

Bible readers have doubtless noticed the chapter and verse subdivisions of the Book, the descriptive headings of chapters and the presence of italics, or sloping letters, in the text. These did not exist in the original. The division into chapters, which was unquestionably for greater ease of reading and quotation, was made in the thirteenth century in the Vulgate Bible by Cardinal Hugo or Archbishop Langton. At a later period, probably 1551, one Robert Stephens made the division into verses. They are very imperfect and sometimes greatly obscure the meaning. The presence of italics is due to the fact that in many instances it was necessary to introduce words to make clear a meaning which could not be translated easily, or to supply deficiencies due to differences in language.

The following facts may be interesting:

The number of *books* in the Old Testament is 39; in the New Testament, 27; total, 66.

Of *chapters*, there are, in the Old Testament, 929; in the New Testament, 260; total, 1,189.

Of *verses*, there are, in the Old Testament, 23,214; in the New Testament, 7,959; total, 31,173.

Of *words*, the Old Testament contains 592,493; and the New Testament, 181,253; total, 773,746.

Of *letters*, there are, in the Old Testament, 2,728,100; in the New Testament, 838,380; total, 3,566,480.

The middle chapter in the Bible, which is also the shortest, is Psalm 117.

The middle verse is Psalm 118: 8.

The middle line is 2 Chronicles 4: 16.

The word "and" occurs, in the Old Testa-

ment, 35,535 times; in the New Testament, 10,684 times; total, 46,219 times.

The word "Jehovah" occurs 6,855 times.

Of the Old Testament, the middle book is Proverbs; the middle chapter is Job 29; the middle verse is 2 Chronicles 20: 18; the shortest verse is 1 Chronicles 1: 1.

Of the New Testament, the middle book is 2 Thessalonians; the middle chapter is be-

tween Romans 13 and 14; the middle verse is Acts 17: 17; and the shortest verse, which is also the shortest in the whole Bible, is John 11: 35.

Ezra 7: 21 contains all the letters in the alphabet except "j."

Two chapters in the Bible are alike—namely, 2 Kings 19 and Isaiah 37, a very remarkable coincidence.

THE GOSPELS HARMONIZED

	MATTHEW.	MARK.	LUKE.	JOHN.
"The Word".....				1: 1-14
Preface to Theophilus.....			1: 1-4	
Annunciation of the Baptist's birth.....			1: 5-25	
Annunciation of the birth of Jesus.....			1: 26-38	
Mary visits Elizabeth.....			1: 39-56	
Birth of John the Baptist.....			1: 57-80	
Birth of Jesus Christ.....	1: 18-25		2: 1-7	
Two Genealogies.....	1: 1-17		3: 23-38	
The watching Shepherds.....			2: 8-20	
The Circumcision.....			2: 21	
Presentation in the Temple.....			2: 22-38	
The wise men from the East.....	2: 1-12			
Flight to Egypt.....	2: 13-23		2: 39	
Disputing with the Doctors.....			2: 40-52	
Ministry of John the Baptist.....	3: 1-12	1: 1-8	3: 1-18	1: 15-31
Baptism of Jesus Christ.....	3: 13-17	1: 9-11	3: 21, 22	1: 32-34
The Temptation.....	4: 1-11	1: 12, 13	4: 1-13	
Andrew and another see Jesus.....				1: 35-40
Simon, now Cephas.....				1: 41, 42
Philip and Nathanael.....				1: 43-51
The water made wine.....				2: 1-11
Passover (1st) and cleansing the Temple.....				2: 12-22
Nicodemus.....				2: 23-3: 21
Christ and John baptizing.....				3: 22-36
The woman of Samaria.....				4: 1-42
John the Baptist in prison.....	4: 12; 14: 3	1: 14; 6: 17	3: 19, 20	3: 24
Return to Galilee.....	4: 12	1: 14, 15	4: 14, 15	4: 43-45
The synagogue at Nazareth.....			4: 16-30	
The Nobleman's Son.....				4: 46-54
Capernaum. Four Apostles called.....	4: 13-22	1: 16-20	5: 1-11	
Demoniac healed there.....		1: 21-28	4: 31-37	
Simon's wife's mother healed.....	8: 14-17	1: 29-34	4: 38-41	
Circuit round Galilee.....	4: 23-25	1: 35-39	4: 42-44	
Healing a leper.....	8: 1-4	1: 40-45	5: 12-16	
Christ stills the storm.....	8: 18-27	4: 35-41	8: 22-25	
Demoniacs in land of Gadarenes.....	8: 28-34	5: 1-20	8: 26-39	
Jairus's daughter. Woman healed.....	9: 18-26	5: 21-43	8: 40-56	
Blind men, and demoniac.....	9: 27-34			
Healing the paralytic.....	9: 1-8	2: 1-12	5: 17-26	
Matthew the Publican.....	9: 9-13	2: 13-17	5: 27-32	
"Thy disciples fast not".....	9: 14-17	2: 18-22	5: 33-39	
Journey to Jerusalem to 2d Passover.....				5: 1
Pool of Bethesda. Power of Christ.....				5: 2-47
Plucking ears of Corn on Sabbath.....	12: 1-8	2: 23-28	6: 1-5	
The withered hand. Miracles.....	12: 9-21	3: 1-12	6: 6-11	
The Twelve Apostles.....	10: 2-4	3: 13-19	6: 12-16	
The Sermon on the Mount.....	5: 1-7: 29		6: 17-49	
The centurion's servant.....	8: 5-13		7: 1-10	4: 46-54
The widow's son at Nain.....			7: 11-17	
Messengers from John.....	11: 2-19		7: 18-35	
Woe to the cities of Galilee.....	11: 20-24			
Call to the meek and suffering.....	11: 25-30			
Anointing the feet of Jesus.....			7: 36-50	
Second circuit round Galilee.....			8: 1-3	
Parable of the Sower.....	13: 1-23	4: 1-20	8: 4-15	
Parable of the Candle under a Bushel.....		4: 21-25	8: 16-18	
Parable of the Sower.....		4: 26-29		
Parable of the Wheat and Tares.....	13: 24-30			
Parable of the Grain of Mustard Seed.....	13: 31, 32	4: 30-32	13: 18, 19	
Parable of the Leaven.....	13: 33		13: 20, 21	
On teaching by parables.....	13: 34, 35	4: 33, 34		
Wheat and tares explained.....	13: 36-43			
The treasure, the pearl, the net.....	13: 44-52			
His mother and His brethren.....	12: 46-50	3: 31-35	8: 19-21	
Reception at Nazareth.....	13: 53-58	6: 1-6		
Third circuit round Galilee.....	9: 35-38; 11: 1	6: 6		

	MATTHEW	MARK.	LUKE.	JOHN.
Sending forth of the Twelve.....	10	6: 7-13	9: 1-6	.....
Herod's opinion of Jesus.....	14: 1, 2	6: 14-16	9: 7-9	.....
Death of John the Baptist.....	14: 3-12	6: 17-29	.....	.....
Approach of Passover (3d).....	.....	.....	.....	6: 4
Feeding of the five thousand.....	14: 13-21	6: 30-44	9: 10-17	6: 1-15
Walking on the sea.....	14: 22-33	6: 45-52	.....	6: 16-21
Miracles in Gennesaret.....	14: 34-36	6: 53-56	.....	.....
The bread of life.....	.....	.....	.....	6: 22-65
The washen hands.....	15: 1-20	7: 1-23	.....	.....
The Syrophenician woman.....	15: 21-28	7: 24-30	.....	.....
Miracles of healing.....	15: 29-31	7: 31-37	.....	.....
Feeding of the four thousand.....	15: 32-39	8: 1-9	.....	.....
The sign from heaven.....	16: 1-4	8: 10-13	.....	.....
The leaven of the Pharisees.....	16: 5-12	8: 14-21	.....	.....
Blind man healed.....	.....	8: 22-26	.....	.....
Peter's profession of faith.....	16: 13-19	8: 27-29	9: 18-20	6: 66-71
The Passion foretold.....	16: 20-28	8: 30-9: 1	9: 21-27	.....
The Transfiguration.....	17: 1-9	9: 2-10	9: 28-36	.....
Elijah.....	17: 10-13	9: 11-13	.....	.....
The lunatic healed.....	17: 14-21	9: 14-29	9: 37-42	.....
The Passion again foretold.....	17: 22, 23	9: 30-32	9: 43-45	.....
Fish caught for the tribute.....	17: 24-27	.....	.....	.....
The little child.....	18: 1-5	9: 33-37	9: 46-48	.....
One casting out devils.....	.....	9: 38-41	9: 49, 50	.....
Offenses.....	18: 6-9	9: 42-48	17: 2	.....
The lost sheep.....	18: 10-14	.....	15: 4-7	.....
Forgiveness of injuries.....	18: 15-17	.....	.....	.....
Binding and loosing.....	18: 18-20	.....	.....	.....
Forgiveness. Parable.....	18: 21-35	.....	.....	.....
"Salted with fire".....	.....	9: 49, 50	.....	.....
Journey to Jerusalem.....	.....	.....	9: 51	7: 1-10
Fire from heaven.....	.....	.....	9: 52-56	.....
Answers to disciples.....	8: 19-22	.....	9: 57-62	.....
The Seventy disciples.....	.....	.....	10: 1-16	.....
Discussions at Feast of Tabernacles.....	.....	.....	.....	7: 11-53
Woman taken in adultery.....	.....	.....	.....	8: 1-11
Dispute with the Pharisees.....	.....	.....	.....	8: 12-59
The man born blind.....	.....	.....	.....	9: 1-41
The good Shepherd.....	.....	.....	.....	10: 1-21
The return of the Seventy.....	.....	.....	10: 17-24	.....
The good Samaritan.....	.....	.....	10: 25-37	.....
Mary and Martha.....	.....	.....	10: 38-42	.....
The Lord's Prayer.....	6: 9-13	.....	11: 1-4	.....
Prayer effectual.....	7: 7-11	.....	11: 5-13	.....
"Through Beelzebub".....	12: 22-37	3: 20-30	11: 14-23	.....
The unclean spirit returning.....	12: 43-45	.....	11: 24-28	.....
The sign of Jonah.....	12: 38-42	.....	11: 29-32	.....
The light of the body.....	5: 15; 6: 22, 23	.....	11: 33-36	.....
The Pharisees.....	23	.....	11: 37-54	.....
What to fear.....	10: 26-33	.....	12: 1-12	.....
"Master, speak to my brother".....	.....	.....	12: 13-15	.....
Covetousness.....	6: 25-33	.....	12: 16-31	.....
Watchfulness.....	.....	.....	12: 32-59	.....
Galileans that perished.....	.....	.....	13: 1-9	.....
Woman healed on Sabbath.....	.....	.....	13: 10-17	.....
The grain of mustard seed.....	13: 31, 32	4: 30-32	13: 18, 19	.....
The leaven.....	13: 33	.....	13: 20, 21	.....
Toward Jerusalem.....	.....	.....	13: 22	.....
"Are there few that be saved?".....	.....	.....	13: 23-30	.....
Warning against Herod.....	.....	.....	13: 31-33	.....
"O Jerusalem, Jerusalem".....	23: 37-39	.....	13: 34, 35	.....
Dropsy healed on Sabbath day.....	.....	.....	14: 1-6	.....
Choosing the chief rooms.....	.....	.....	14: 7-14	.....
Parable of the Great Supper.....	22: 1-14	.....	14: 15-24	.....
Following Christ with the Cross.....	10: 37, 38	.....	14: 25-35	.....
Parables of Lost Sheep, Piece of Money, Prodigal Son, Unjust Steward, Rich Man and Lazarus.....	.....	.....	.....	15: 16
Offenses.....	18: 6-15	.....	17: 1-4	.....
Faith and merit.....	17: 20	.....	17: 5-10	.....
The ten lepers.....	.....	.....	17: 11-19	.....
How the kingdom cometh.....	.....	.....	17: 20-37	.....
Parable of the Unjust Judge.....	.....	.....	18: 1-8	.....
Parable of the Pharisee and Publican.....	.....	.....	18: 9-14	.....
Divorce.....	19: 1-12	10: 1-12	.....	.....

	MATTHEW.	MARK.	LUKE.	JOHN.
Infants brought to Jesus.....	19: 13-15	10: 13-16	18: 15-17	.....
The rich man inquiring.....	19: 16-26	10: 17-27	18: 18-27	.....
Promises to the disciples.....	19: 27-30	10: 28-31	18: 28-30	.....
Laborers in the vineyard.....	20: 1-16	.....	.....	.....
Death of Christ foretold.....	20: 17-19	10: 32-34	18: 31-34	.....
Request of James and John.....	20: 20-28	10: 35-45	.....	.....
Blind Men at Jericho.....	20: 29-34	10: 46-52	18: 35-43	.....
Zaccheus.....	.....	.....	19: 1-10	.....
Parable of the Ten Talents.....	25: 14-30	.....	19: 11-28	.....
Feast of Dedication.....	.....	.....	.....	10: 22-39
Beyond Jordan.....	.....	.....	.....	10: 40-42
Raising of Lazarus.....	.....	.....	.....	11: 1-44
Meeting of the Sanhedrin.....	.....	.....	.....	11: 45-53
Christ in Ephraim.....	.....	.....	.....	11: 54-57
The anointing by Mary.....	26: 6-13	14: 3-9	7: 36-50	12: 1-11
Christ enters Jerusalem.....	21: 1-11	11: 1-10	19: 29-44	12: 12-19
Cleansing of the Temple (2d).....	21: 12-16	11: 15-18	19: 45-48	2: 13-22
The barren fig tree.....	21: 17-22	11: 11-14, 19-23	.....	.....
Pray, and forgive.....	6: 14, 15	11: 24-26	.....	.....
"By what authority," etc.....	21: 23-27	11: 27-33	20: 1-8	.....
Parable of the Two Sons.....	21: 28-32	.....	.....	.....
Parable of the Wicked Husbandmen.....	21: 33-46	12: 1-12	20: 9-19	.....
Parable of the Wedding Garment.....	22: 1-14	.....	14: 16-24	.....
The tribute money.....	22: 15-22	12: 13-17	20: 20-26	.....
The state of the risen.....	22: 23-33	12: 18-27	20: 27-40	.....
The great Commandment.....	22: 34-40	12: 28-34	.....	.....
David's Son and David's Lord.....	22: 41-46	12: 35-37	20: 41-44	.....
Against the Pharisees.....	23: 1-39	12: 38-40	20: 45-47	.....
The widow's mite.....	.....	12: 41-44	21: 1-4	.....
Christ's Second Coming.....	24: 1-51	13: 1-37	21: 5-38	.....
Parable of the Ten Virgins.....	25: 1-13	.....	.....	.....
Parable of the Talents.....	25: 14-30	.....	19: 11-28	.....
The Last Judgment.....	25: 31-46	.....	.....	.....
Greeks visit Jesus. Voice from Heaven.....	.....	.....	.....	12: 20-36
Reflections of John.....	.....	.....	.....	12: 36-50
Last Passover (4th). Jews conspire.....	26: 1-5	14: 1, 2	22: 1, 2	.....
Judas Iscariot.....	26: 14-16	14: 10, 11	22: 3-6	.....
Paschal Supper.....	26: 17-29	14: 12-25	22: 7-23	13: 1-35
Contention of the Apostles.....	.....	.....	22: 24-30	.....
Peter's fall foretold.....	26: 30-35	14: 26-31	22: 31-39	13: 36-38
Last discourse. The departure; the Comforter.....	.....	.....	.....	14: 1-31
The vine and the branches. Abiding in love.....	.....	.....	.....	15: 1-27
Work of the Comforter in Disciples.....	.....	.....	.....	16: 1-33
The prayer of Christ.....	.....	.....	.....	17: 1-26
Gethsemane.....	26: 36-46	14: 32-42	22: 40-46	18: 1
The betrayal.....	26: 47-56	14: 43-52	22: 47-53	18: 2-11
Before Annas (Caiaphas). Peter's denial.....	26: 57, 58, 69-75	14: 53, 54, 66-72	22: 54-62	18: 12-27
Before the Sanhedrin.....	26: 59-68	14: 55-65	22: 63-71	.....
Before Pilate.....	27: 1, 2, 11-14	15: 1-5	23: 1-3	18: 28
The traitor's death.....	27: 3-10	.....	.....	.....
Before Herod.....	.....	.....	23: 4-11	.....
Accusation and Condemnation.....	27: 15-26	15: 6-15	23: 13-25	18: 29-40; 19: 1-16
Treatment by the Soldiers.....	27: 27-31	15: 16-20	23: 36, 37	19: 2, 3
The Crucifixion.....	27: 32-38	15: 21-28	23: 26-34	19: 17-24
The mother of Jesus.....	.....	.....	.....	19: 25-27
Mockings and railings.....	27: 39-44	15: 29-32	23: 35-39	.....
The Malefactor.....	.....	.....	23: 40-43	.....
The death.....	27: 50	15: 37	23: 46	19: 28-30
Darkness and other portents.....	27: 45-53	15: 33-38	23: 44, 45	.....
The bystanders.....	27: 54-56	15: 39-41	23: 47-49	.....
The side pierced.....	.....	.....	.....	19: 31-37
The burial.....	27: 57-61	15: 42-47	23: 50-56	19: 38-42
The guard of the Sepulcher.....	{ 27: 62-66 28: 11-15 }	.....	.....	.....
The Resurrection.....	28: 1-10	16: 1-11	24: 1-12	20: 1-18
Disciples going to Emmaus.....	.....	16: 12, 13	24: 13-35	.....
Appearances in Jerusalem.....	.....	16: 14-18	24: 36-49	20: 19-29
At the Sea of Tiberias.....	.....	.....	.....	21: 1-23
On the Mount in Galilee.....	28: 16-20	.....	.....	.....
Unrecorded Works.....	.....	.....	.....	20: 30, 31; 21: 24, 25
Ascension.....	.....	16: 19, 20	24: 50-53	.....

GREAT PERIODS OF BIBLE HISTORY

Divisions of Bible History. TAKING the accepted Bible chronology as a basis, the Holy Scriptures cover a period of about 5,100 years—from the Creation to the composition of the book of Revelation. Modern scholarship, however, is inclined to believe that in reality a very much longer period is covered, reaching this conclusion by a process of reasoning based upon the premise that all dates and calculations prior to the time of Abraham are unreliable and that other evidences show a far greater lapse of years than is accounted for in the early chapters of Genesis. Upon this subject a very great amount of uncertainty exists, and different schools of thought have different opinions, which it is not meet to discuss here. The entire period, however, may be divided into ten smaller periods, as follows:

- I. The Antediluvian Period: from the Creation to the Flood.
- II. The Period of the Dispersion: from the Flood to the Promise to Abraham.
- III. The Period of the Patriarchs: from the Promise to the Exodus.
- IV. The Period of the Wandering: from the Exodus to the Crossing of Jordan.
- V. The Period of the Theocracy or Government by God: from Joshua to Samuel.
- VI. The First Intermediate Period: from Samuel to David.
- VII. The Period of the Monarchy: from David to the Babylonish Captivity.
- VIII. The Period of the Captivity and the Restoration: from the Conquest of Judea to the end of the Canon of the Old Testament.
- IX. The Second Intermediate Period: from the end of the Canon of the Old Testament to the Beginning of Jesus' Ministry.

X. The Period of the Apostolic Church: from the Beginning of Jesus' Ministry to the End of the New Testament Canon.

The chief incidents of these periods are:

The Antediluvian Period: The Creation; the birth of Cain and Abel; the birth of Seth; the birth of Enos and the beginning of men "to call upon the name of the Lord;" the birth of Cainan; the birth of Mahalaleel; the birth of Jared; the birth of Enoch; the birth of Methuselah; the birth of Lamech; the death of Adam; the translation of Enoch; the death of Seth; the birth of Noah; the death of Enos; the death of Cainan; the death of Mahalaleel; the death of Jared; the beginning of the Ark; the birth of Noah's eldest son; the birth of Shem; the death of Lamech; the death of Methuselah; the Flood.

The Period of the Dispersion: The Issuance of Noah from the Ark; the birth of Arphaxad; the birth of Salah; the birth of Eber; the birth of Peleg and the Confusion of Tongues; the birth of Reu; the birth of Nahor; the birth of Terah; the death of Peleg; the death of Nahor; the death of Noah; the birth of Abraham (about 1996 B.C.); the death of Reu; the death of Serug; the death of Terah and the departure of Abraham to the land of Canaan (about 1920 B.C.); the Promise of God to Abraham (about 1912 B.C.).

The Period of the Patriarchs: Ishmael born (about 1910 B.C.); the Promise renewed; the visit of the three angels and the Destruction of Sodom and Gomorrah (about 1897 B.C.); Isaac born (about 1859 B.C.); Esau and Jacob born (about 1836 B.C.); death of Abraham (about 1821 B.C.); Jacob marries Leah and Rachel and begins to rear his family of sons after whom the tribes of Israel were named (about 1759 to 1743 B.C.); Joseph sold into Egypt (about 1737 B.C.); Joseph in prison in Egypt (about 1716 B.C.); Joseph raised to power (about 1715 B.C.); first descent of the Patriarchs into Egypt

(about 1705 B.C.); Jacob dies (about 1689 B.C.); Joseph dies (about 1633 B.C.); Moses born (about 1571 B.C.); Moses flees to Midian (about 1531 B.C.).

The Period of the Wandering: The flight of the Israelites from Egypt commonly called the Exodus (about 1491 B.C.); the passage of the Red Sea (about 1491 B.C.); the giving of the law on Mt. Sinai (about 1490 B.C.); the forty years of wandering (about 1490 to 1450 B.C.).

The Period of the Theocracy: The siege and capture of Jericho; the peace with Gibeon; the defeat of the five kings and the subjugation of the south of the Land of Promise; the defeat of the kings of the north (from about 1450 to 1445 B.C.); the separate wars against the remainder of the Canaanites and the taking of Jerusalem, etc. (1445 B.C.); the gathering at Shiloh and the erection of the Tabernacle; the cities of refuge and the Israelites assigned, etc. (1444 B.C.); the second convocation at Shiloh at which Joshua delivers his parting charge; the covenant renewed; the death of Joshua (about 1443 B.C.); the angel of the Lord rebukes the people; a period of thirty years of righteousness, after which the people fall away from God and are punished by the first servitude of eight

years (1443 to 1405 B.C.); the first judge (1405 B.C.); rest for the land for forty years; period in which eleven judges and five servitudes are chronicled (from 1343 to 1116 B.C.); the Ark in captivity and returned to Israel (1116 B.C.).

The First Intermediate Period: The Deliverance of the Israelites; Samuel begins to judge Israel (about 1116 or 1115 B.C.); period of calm; David born (somewhere between 1086 and 1079 B.C.); Saul finally elected king (between 1070 and 1063 B.C.); David anointed (about 1063 B.C.); David at Saul's court, with the troubles consequent upon Saul's jealousy and David's flight; David spares Saul's life, etc. (from 1063 to 1060 B.C.); Samuel's death (1060 B.C.); David flees to Gath (about 1056 B.C.); war with the Philistines and Saul's death (about 1055 B.C.); David king (1055 to 1048 B.C.).

The Period of the Monarchy: David king over all Israel (1048 B.C.); Solomon succeeds to the throne at David's death (about 1017 B.C.); commencement of the Temple (1014 B.C.); completion of the Temple (1004 B.C.); dedication of the Temple (994 B.C.); death of Solomon and the kingdom is divided (about 975 B.C.). Events from this time onward are shown in the following tables:

THE DIVIDED MONARCHY.

YEARS REIGNED.	KINGS OF JUDAH.	BEFORE CHRIST.		KINGS OF ISRAEL.	YEARS REIGNED.
17	REHOBOAM	975	974	JEROBOAM	22
3	ABIJAM, <i>or Abijah</i>	957			
41	ASA	955			
				NADAB	2
				BAASHA	24
			953	ELAH	2
			930	ZIMRI	7 days
			929	OMRI	12
			918	AHAB	22
25	JEHOSHAPHAT	914		AHAZIAH	2
			897	JEHORAM, <i>or Joram (son of Ahab)</i>	12
8	JEHORAM, <i>or Joram</i>	889	896		
	(Four years jointly with Jehoshaphat, his father, and four years alone.)				
1	AHAZIAH, <i>or Jehoahaz</i>	885			
6	ATHALIAH	884	884	JEHU	28
40	JEHOASH, <i>or Joash</i>	878			
			856	JEHOHAZ	17
			839	JEHOASH, <i>or Joash</i>	16
29	AMAZIAH	838	825	JEROBOAM II.	41

THE DIVIDED MONARCHY (CONTINUED).

YEARS REIGNED.	KINGS OF JUDAH.	BEFORE CHRIST.	KINGS OF ISRAEL.	YEARS REIGNED.
52	AZARIAH, <i>or Uziah</i>	810	Interregnum for eleven years.	
		784	ZACHARIAH.....	6 mo.
		773	SHALLUM.....	1 mo.
		772	MENAHAM.....	10
		771	PEKAHIAH.....	2
		759	PEKAH.....	20
16	JOTHAM.....	758	HOSHEA kills PEKAH.....	
16	AHAZ.....	742	Anarchy for some years.	
		739	HOSHEA <i>settled in the kingdom</i>	9
29	HEZEKIAH.....	726		
		721	The Kingdom of Israel overthrown by the Assyrians. Shalmaneser, king of Assyria, came up against Samaria in the sixth year of the reign of Hoshea (B.C. 724), and after a siege of three years took the city, carried Israel away into Assyria, and having removed them to the cities of Halah and Habor, by the river Gozan, and into the cities of the Medes, he placed Assyrians in the cities of Samaria in their room.	
55	MANASSEH.....	698		
2	AMON.....	643		
31	JOSIAH.....	641		
3 mo.	JEOHIAZ, <i>or Shallum</i>	610		
11	JEOHIAKIM.....	610		
3 mo.	JEOHIACHIN, <i>or Jeconiah, or Coniah</i>	599		
11	ZEDEKIAH.....	599		
	Judah carried captive to Babylon.	588		

THE PERIOD OF THE CAPTIVITY AND RESTORATION.

B.C.	PALESTINE.	CONTEMPORARY EVENTS IN BABYLON, PERSIA, GREECE, ROME.
588	Gedaliah made Governor of Jerusalem. He is slain by Ishmael. Many of the people left behind in Judæa flee to Egypt.	
561	Evil-Merodach alleviates the captivity of Jehoiachin.	Death of Nebuchadnezzar. Accession of his son Evil-Merodach.
559		Neriglissar murders Evil-Merodach and succeeds him.
555		Laborosoarchad, son of Neriglissar, murdered in the first year of his reign.
540		Nabonidus or Labynetus seizes the throne. Nabonidus associates with himself his son Belshazzar.
539		Cyrus the Persian invades Babylonia.
538		Babylon taken by Cyrus. Belshazzar slain. Darius "the Mede" (?Astyages) appointed ruler of Babylon.
536	Decree of Cyrus permitting the return of the Jews. Zerubbabel, Governor.	
529		Death of Cyrus; Cambyses succeeds.
525		Cambyses conquers Egypt.
521		Darius Hystaspes.
516	Dedication of Second Temple.	
510		Expulsion of the Tarquins from Rome.
490		Battle of Marathon.
485	Xerxes confirms the privileges of the Jews.	
480		Battles of Thermopylæ and Salamis.
476	Era of Esther and Mordecai.	
458	Mission of Ezra to Jerusalem.	
453		Roman Decemvirs.
444	Nehemiah, Governor. Walls of Jerusalem rebuilt. Nehemiah returns to Persia.	Pericles supreme at Athens.
433		
431		Peloponnesian War begins.
428	Nehemiah's second Reformation.	
420	Prophecies of Malachi begin.	
419	Manasseh builds a temple on Mount Gerizim.	
401		Death of Socrates.
397	Close of Old Testament Canon.	

THE SECOND INTERMEDIATE PERIOD.

B.C.	Jews in PALESTINE AND EGYPT.	CONTEMPORARY EVENTS.
350	Jaddua, High Priest.	Egypt a Persian Province.
336	.....	Darius Codomannus, King of Persia.
334	.....	Alexander invades Persia.
333	.....	Victory at the Granicus.
332	Alexander visits Jerusalem.	Battle of Issus.
331	Settlement of Jews at Alexandria.	Foundation of Alexandria.
330	Onias I, High Priest.	Battle of Arbela.
323	.....	Death of Darius; end of the Persian Empire.
320	Ptolemy Soter captures Jerusalem.	Death of Alexander.
314	Palestine subject to Egypt.	The Ptolemies take the Egyptian kingdom.
310	Palestine subject to Syria.	Colonies of Jews in Egypt and Cyrene.
301	Simon the Just, High Priest.	.....
284	Palestine reverts to Egypt.	Battle of Ipsus.
264	Beginning of the LXX translation of the Old Testament.	Ptolemy Philadelphus.
219	.....	First Punic War.
201	.....	Second Punic War.
198	Antiochus the Great becomes master of Palestine.	Colonies of Jews from Babylon transplanted.
170	Tyranny of Antiochus Epiphanes.	.....
168	Revolt of Mattathias.	.....
167	Rise of the Maccabees.	.....
166	Judas Maccabæus.	.....
165	Battles of Beth-horon and Emmaus.	.....
161	Rededication of the Temple.	.....
149	Judas killed in battle at Eleasa; Jonathan succeeds him.	Third Punic War.
146	.....	Fall of Carthage and Corinth.
144	Murder of Jonathan Maccabæus.	Greece a Roman Province.
141	Simon Maccabæus completes the deliverance of Palestine.	.....
135	Murder of Simon Maccabæus; John Hyrcanus succeeds him.	.....
130	Hyrcanus destroys the temple on Mount Gerizim.	.....
109	First mention of Pharisees and Sadducees.	.....
107	Accession of Aristobulus, under the title of "king."	.....
106	Alexander Jannæus.	.....
79	First mention of the Essenes.	.....
69	Alexandra, queen.	.....
63	Aristobulus II.	Conspiracy of Catiline.
60	Pompey subjugates Judæa.	The first triumvirate.
58	.....	Cæsar in Gaul.
54	The temple plundered by Crassus.	.....
48	.....	Battle of Pharsalia; death of Pompey.
47	Hyrcanus II restored.	.....
44	Antipater the Idumæan appointed by Cæsar Procurator of Judæa.	Assassination of Cæsar.
43	Herod made Governor of Galilee.	.....
40	.....	.....
37	Death of Antipater.	.....
31	Hyrcanus banished; Antigonus succeeds; last of the Asmonæan priestly line.	.....
30	Herod at Rome.	.....
29	Herod appointed King of Judæa.	.....
27	Herod captures Jerusalem.	.....
19	.....	Battle of Actium.
16	Herod begins to rebuild the temple.	Egypt conquered by Cæsar.
15	Herod goes to meet Agrippa and invites him to Judæa.	Temple of Janus closed.
14	Agrippa visits Judæa.	Augustus made emperor.
11	He confirms the privileges of the Jews.	.....
4	The Outer Temple finished.	.....
A.D.	Herod dies at Jericho soon after the NATIVITY OF OUR LORD.	.....
27	Jesus' ministry begins.	.....

THE PERIOD OF THE APOSTOLIC CHURCH.

YEAR.	EVENTS IN CHRISTIAN CHURCH.	EVENTS ELSEWHERE.
28	John the Baptist beheaded.	Tiberius Emperor at Rome.
29	Jesus Christ crucified; rises on the third day. The Great Pentecost, and coming of the Holy Ghost.	Tiberius succeeded by Caligula.
30	Office of deacon created.	Pontius Pilate commits suicide.
31	Stephen, the first martyr, put to death.	Herod Agrippa king of Judea.
33	Saul of Tarsus converted.	
42	The name <i>Christian</i> first given to the followers of Christ at Antioch.	
45	Fearful famine foretold by Agabus.	Wholesale executions in Rome by order of Emperor Claudius.
52	Apostolic Council at Jerusalem on admission to Church of the Gentiles.	Jews expelled from Rome.
64	First general persecution of Christians at Rome by order of Emperor Nero.	Nero emperor in Rome.
68	Paul and Peter suffer martyrdom.	Nero assassinated; Galba made emperor.
95	St. John banished to Patmos.	
100	St. John dies at Ephesus, the last of the Apostles.	

