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Eusebius-Jerome did not tell the Hebrew story alone, for the fortunes of Jews and Christians are intertwined with the histories of the Assyrians, Persians, Greeks, Romans, and others. Eusebius set the pattern of secular involvement by demonstrating the intertwining of the fortunes of secular rulers with religious events and ideas. To see these histories solely, or even primarily, as schematic sacred history is to underestimate them. The *Chronicon* is not just about the succession of empires. In this curious and disjointed text, chronological tables are constructed from Abraham to the twentieth year of the reign of the emperor Constantine I. Olympiads are cited alongside the years since Abraham by way of chronological orientation, as are, where appropriate, the regnal years of kings, judges, archons, and emperors. Columns are provided, at first spread across two-page openings and afterwards confined to one page once the story becomes concerned mostly with the area ruled by the Romans. These columns are separately labelled and even on occasion colour-coded in the earliest manuscripts to indicate events under the headings of Medes, Persians, Athenians, Romans, Hebrews, and Macedonians. One or two columns are filled with notes of events and other columns are taken up with the various dates, such as the the career of Moses, the reign of Jereboam in Israel, the birth of Romulus and Remus, and the founding of Rome, of Nicomedia, and of Byzantium (later Constantinople).<sup>21</sup> The importance of Eusebius's synchronization of world history needs to be emphasized, for the juxtapositions, such as the fall of Troy and the downfall of Samson, or the careers of Homer and Solomon, or Deborah and King Midas, in the various pasts Eusebius documented are to be understood fully only in relation to Christian history.<sup>22</sup>