

## UNIT I

### A HISTORICAL SURVEY OF THE HEBREW NATION FROM ITS BEGINNING TO THE END OF THE BABYLONIAN CAPTIVITY

#### I. Introduction:

- A. The study of the Inter-Testament period will serve to shed greater light upon conditions that obtained at the time of the introduction of Christianity in the New Testament World.
- B. Many matters relating to the birth, life, trial, and crucifixion of Christ may be understood only in the light of events that transpired during the Inter-Testament period.
- C. This study will necessarily be graphic and sketchy, but it should be interesting.
- D. The intention is to give a skeleton history that will provide a background for the study of the New Testament, particularly the Gospels.

#### II. The Jews at the close of the Old Testament period contrasted with the Jews at the opening of the New Testament period

- A. A period of about 400 years had elapsed.
  - 1. Nehemiah, probably the last writer, is dated B.C. 444-418.
  - 2. Jesus was born in B.C. 4.
- B. A contrast of the Jewish people at the close of the Old Testament with the Jewish people at the opening of the New Testament period reflects the following:

##### At the close of the Old Testament:

- 1. The Jews were a part of the Persian satrapy, or petty princes.
- 2. The Jews were surrounded and harrassed by enemies.
- 3. The Jews were a scantily populated people.
- 4. The Jews had cities that were for the most part, heaps of rubbish.
- 5. The land bore marks of long desolation.
- 6. Poverty abounded.

##### At the opening of the New Testament:

- 1. The Jews were a part of the Roman Empire.
- 2. The Jews were under Rome's protection and restraint of injustices.
- 3. The Jews were a densely populated part of the Roman Empire and had crowded cities.
- 4. The Jews had well built cities.
- 5. The land was characterized by terraced hills, and careful cultivation.
- 6. General prosperity prevailed.

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| <ul style="list-style-type: none"> <li>7. The people were insignificant.</li> <li>8. The people had no system of jurisprudence, no Sanhedrin.</li> <li>9. The people had no king.</li> </ul> | <ul style="list-style-type: none"> <li>7. The people were recognized and many of them were merchants who shared in and largely controlled the trade of the Mediterranean world.</li> <li>8. The people had an inevitable system of jurisprudence. The Sanhedrin had sufficient power to condemn Christ.</li> <li>9. The people had an Idumaeon "king of the Jews."</li> </ul> |
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- C. A contrast of the religion of the Jewish people at the close of the Old Testament with the Jewish people at the opening of the New Testament reflects the following:

- | At the close of the<br><u>Old Testament:</u>                                                | At the opening of the<br><u>New Testament:</u>                                                               |
|---------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------|
| 1. The people had a vague belief in immortality.                                            | 1. The Pharisees, particularly strongly affirmed the resurrection, the existence of angels, the Spirit, etc. |
| 2. The synagogue worship was unknown by name.                                               | 2. Synagogues were found in almost every hamlet.                                                             |
| 3. The Temple was inferior to the original Solomon's Temple.                                | 3. The Temple was superior to Solomon's Temple.                                                              |
| 4. There was no "feast of dedication" observance.                                           | 4. There was a "feast of dedication" observance and Jesus attended it (John 10: 22).                         |
| 5. Intermarriage with the people of other nations was a national problem.                   | 5. Intermarriage with the people of other nations was no problem. The separation of Israel was complete.     |
| 6. The people entertained a hope of a Messianic kingdom after the model of David's kingdom. | 6. The hope of the Messianic kingdom was modified in some and sublime in others --Simeon and Anna.           |
| 7. There were no modernists.                                                                | 7. The spirit of modernism had taken its toll.                                                               |

D. The literature for this period consists of the following:

- 1. The Apocrypha
  - a. 1 Esdras, in 9 chapters
  - b. 2 Esdras, in 16 chapters
  - c. Tobit, in 14 chapters
  - d. Judith, in 16 chapters
  - e. Additions to Esther, in 6 chapters
  - f. Wisdom of Solomon, in 19 chapters

- g. Ecclesiastes, in 51 chapters
- h. Barrich, in 5 chapters
- i. Epistle of Jeremiah, in 1 chapter
- j. Songs of the three children, in 1 chapter
- k. Susanna, in 1 chapter
- l. Bel and Dragon, in 1 chapter
- m. 1 Maccabees, in 16 chapters
- n. 2 Maccabees, in 16 chapters
- o. 3 Maccabees, in 15 chapters
- p. 4 Maccabees, in 7 chapters
- q. 5 Maccabees, in 18 chapters

## 2. Apocalyptical Books

- a. Within the canon
  - (1) Daniel
  - (2) Ezekiel
  - (3) Zechariah
  - (4) Joel (part)
- b. Other extant
  - (1) Book of Enoch
  - (2) The Secrets of Enoch
  - (3) Book of Jubilees
  - (4) Testaments of XII Patriarchs
  - (5) Psalms of Solomon
  - (6) Sibylline Oracles
  - (7) Assumption of Moses
- c. Known by being quoted by some early fathers
  - (1) Prayer of Joseph
  - (2) The Book of Eldad and Modad
  - (3) The Apocalypse of Elijah
  - (4) The Apocalypse of Zephaniah
- d. Known by name only
  - (1) Pseudepigraphs of Baruch
  - (2) Pseudepigraphs of Habakkuk
  - (3) Pseudepigraphs of Ezekiel
  - (4) Pseudepigraphs of Daniel

## 3. Other original sources

- a. Josephus - The Jewish War Books, Vol. 2-7.
- b. The works of Philo Judaeus, Vol. 1-4.

III. A knowledge of the Biblical history periods necessary in order to properly understand the Inter-Testament period. Those periods are:

- A. From the beginning of time to the inauguration of Israel under Moses - 2,500 years.

- B. From the beginning of the Judges of Israel to the beginning of the Kings of Israel - B.C. 1400 to B.C. 1095. Time covered: 305 years.
1. Othniel - delivered Israel from Mesopotamians, Judges 3:7-11  
-40 years.
  2. Ehud - delivered Israel from the Moabites, Judges 3:12-30  
-80 years.
  3. Shamgar - delivered Israel from the Philistines, Judges 3:31  
-1 year.
  4. Deborah - with Barak routed the Canaanites, Judges 4 and 5  
-40 years.
  5. Gideon - delivered Israel from the Midianites, Judges 6 and 8  
-40 years.
  6. Abimelech - the "bramble king" who killed his seventy brothers and was killed by a woman, Judges 9 -3 years.
  7. Tola - Judges 10:1-5 -23 years.
  8. Jair - Judges 10:1-5 -22 years.
  9. Jephthah - delivered Israel from the Ammonites, Judges 11:1-12:7  
-6 years.
  10. Ibzan - father of thirty sons and daughters, Judges 12:8 -7 years
  11. Elon - Judges 12:11-15 -10 years.
  12. Abdon - Judges 12:11-15 -8 years.
  13. Samson - had great conflicts with the Philistines, Judges 16:30-31 -  
-20 years.
  14. Eli - was a priest and judge, the foster father of Samuel, I Sam.  
4:18 -40 years.
  15. Samuel - was a prophet and judge, 1 Sam. 7 and 8. (The book of  
Ruth should be studied here.)
- C. A problem of harmony relative to the period of the Judges is submitted from Biblical Analysis, by Walter L. Straubb.
1. Problem: The chronology from the Exodus to building of Solomon's Temple, B.C. 1491-1091.  
  
I Kings 6:1. "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv, which is the the second month, that he began to build the house of Jehovah."

Acts 13:19. "And when he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about four hundred and fifty years."

2. By disregarding overlappings Paul reckoned "about 450 years," (Acts 13:19).

a.	Mesopotamian Servitude - - - - -	8 years	Judges 3:8
	(1) Othneil - - - - -	40 years	Judges 3:11
b.	Moabite Servitude- - - - -	18 years	Judges 3:14
	(2) Ehud- - - - -	80 years	Judges 3:30
	(3) Shamgar ("died in the first year of his government." Jos. Ant. V. IV. 3).		Judges 5:6
c.	Jabin's Servitude- - - - -	20 years	Judges 4:1-3
	(4) Deborah and Barak - - - - -	40 years	Judges 5:31
d.	Midian Servitude - - - - -	7 years	Judges 6:1
	(5) Gideon- - - - -	40 years	Judges 8:28
	(6) Abimelech - - - - -	3 years	Judges 9:22
	(7) Tola- - - - -	23 years	Judges 10:1,2
	(8) Jair- - - - -	22 years	Judges 10:3
e.	Ammon's Servitude- - - - -	18 years	Judges 10:8
	(9) Jephthah- - - - -	6 years	Judges 12:7
	(10) Ibzan - - - - -	7 years	Judges 12:8,9
	(11) Elon- - - - -	10 years	Judges 12:11
	(12) Abdon - - - - -	8 years	Judges 12:13,14
f.	Philistine Servitude - - - - -	40 years	Judges 13:1
	(13) Samson- - - - -	20 years	Judges 16:30,31
	(14) Eli - - - - -	40 years	1 Sam. 4:18

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14 Judges with overlappings that total 450 years-See Acts 13:19

g. The language of Acts 13:19 indicates that Paul reckoned from Joshua's conquest, thus eliminating 40 years from the 480 mentioned in I Kings 6:1. This also harmonizes with Stephen's speech, in the words, "the nations that God thrust out before the face of our fathers, unto the days of David" (Acts 7:45).

The ten additional years (40 plus 450) are unquestionably covered by known overlappings.

3. Overlappings of periods would reduce the time from 450 years, and thus make possible the statement of 480 years from the Exodus, (I Kings 6:1).

a. Othniel evidently overlapped the Mesopotamian servitude. (Jos. Antiquities, V. III, 3.)

- b. Ehud may have overlapped the Moabite servitude. (Jos. Ant. V. IV, 3.)
- c. Jephthah apparently overlapped the Ammonite servitude. (Jos. Ant. V. VIII, 12.)
- d. The Scripture narrative indicates that Samson overlapped the Philistine servitude (Judges 14 and 15).
- e. The twelve years that Samuel is said to have prophesied alone (Jos. Ant. VI, XIII, 5), may have merely meant that his work was separate from that of Saul, yet contemporaneous with him.

NOTE: These facts would clearly indicate that the period of the Judges was much less than 450 years. All overlapped time would be counted twice to make the sum of 450 years.

- f. The actual periods which would total 480 years from the exodus to the building of the temple.

(1) Wilderness period (Num. 14:33)-	- - - - -	40 years
(2) Period of Joshua's conquest (Jos. Ant. V. I, 29)-	25 years	
(3) Period of Judges with overlappings of 118 years-	33 years	
(4) Reign of Saul (Acts 13:21)-	- - - - -	40 years
(5) Reign of David (1 Kings 2:11) -	- - - - -	40 years
(6) Three years of Solomon's reign (1 Kings 6:1)-	- -	3 years

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Total time- - - - - 480 years

- g. Josephus, the Jewish historian (A.D. 37 - about 100) counts twelve years for the time Samuel governed Israel, and computes the overlapping of periods so as to make 592 years.

"Now he (Samuel) governed and presided over the people alone, after the death of Eli the high priest, twelve years, and eighteen years together with Saul the king." (Ant. VI. XIII, 5)

(1) Wilderness period (Num. 14:33)-	- - - - -	40 years
(2) Period of Joshua's conquest (Ant. V. I, 29) -	- -	25 years
(3) Period of Judges, with 18 years allowed for overlapping -	- - - - -	432 years
(4) Period of separate reign of Samuel (Ant. VI. XIII, 5)-	- - - - -	12 years
(5) Reign of Saul (Ant. VI, XIV, 9; Acts 13:21) -	- -	40 years
(6) Reign of David (1 Kings 2:11) -	- - - - -	40 years
(7) Time passed on Solomon's reign (1 Kings 6:1)-	- -	3 years

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Total time- - - - - 592 years

- h. Conclusion: There is no room to question the accuracy of either account, when the standpoint of the writer is taken into consideration.

- D. From the beginning of the kingdom proper to its division - or The United Kingdom. From B.C. 1095 to B.C. 975. Time covered: 120 years

1. Saul
2. David
3. Solomon

E. From the division of the Kingdom to the Fall of Israel, or The Divided Kingdom. From B.C. 975 to B.C. 822. Time covered: 253 years.

1. The contributing factors to the division of Israel include:

a. God's part - God rent Israel.

(1) God was angry with Solomon.

(2) The prophet Ahijah, announced to Jeroboam, a mighty man of valor, that God would give him ten tribes of Israel. I Kings 11:21-26.

(3) God said to Jeroboam through Ahijah, "I will take thee, and thou shalt reign according to all that my soul desireth, and shalt be King over Israel...I will be with thee, and will build thee a sure house, as I built for David." I Kings 11:37-40

b. Rehoboam's part - He acted the part of a fool. I Kings 12.

c. Jeroboam's part - He was a cunning, skillful man.

(1) He led an assembly before Rehoboam.

(2) He promised, "And we will serve thee." I Kings 12:4.

d. Ephraim's part - The tribe of Ephraim had always been an ambitious tribe, and it enjoyed the wide area of influence.

(1) Ephraim descended from Joseph.

(2) Joshua was of the tribe of Ephraim.

(3) Ephraim received an enviable land grant.

(4) Sychem and Shiloh, places where the Tabernacle was pitched were in the territory of Ephraim.

(5) King Saul was counted as being of the tribe of Ephraim.

2. Jeroboam effected the following changes in Israel:

a. He changed the place of worship.

b. He changed the time of worship.

c. He changed the object of worship.

d. He changed the Priesthood. I Kings 12.

3. There were nineteen kings of Israel and nineteen kings of Judah.

a. The kings of Israel reigned for a period of about 250 years.

b. The nineteen kings of Judah reigned for a period of almost 400 years.

4. The kings of the period were:

- |                                     |                                                                                                          |
|-------------------------------------|----------------------------------------------------------------------------------------------------------|
| a. Jeroboam (22 y) 1 K. 12:20       | a. Rehoboam (17 y) 1 K. 14:21                                                                            |
| b. Nadab (92 y) 1 K. 14:20          | b. Abijah (3 y) 1 K. 14:31                                                                               |
| c. Baasha (24 y) 1 K. 15:33         | c. Asa (41 y) 1 K. 15:9-11                                                                               |
| d. Elah (2 y) 1 K. 16:8             | d. Jehoshaphat (25 y) 1 K. 15:24                                                                         |
| e. Zimri (7 d) 1 K. 16:5            | e. Jehoram (8 y) 2 K. 8:16                                                                               |
| f. Omri (12 y) 1 K. 16:23           | f. Ahaziah (1 y) 1 K. 22:51                                                                              |
| g. Ahab (12 y) 1 K. 16:29           | g. Athaliah (6 y) 2 K. 11:3                                                                              |
| h. Ahaziah (2 y) 1 K. 22:51         | h. Joash (40 y) 2 K. 11:2                                                                                |
| i. Joram (12 y) 2 K. 3:1            | i. Amaziah (29 y) 2 K. 14:1                                                                              |
| j. Jehu (28 y) 2 K. 10:35           | j. Uzziah (52 y) 2 K. 15:13                                                                              |
| k. Jehoahaz (17 y) 2 K. 13:1        | k. Jotham (16 y) 2 K. 15:5                                                                               |
| l. Joash (17 y) 2 K. 13:10          | l. Ahaz (16 y) 2 K. 15:33                                                                                |
| m. Jeroboam II (41 y)<br>2 K. 14:23 | m. Hezekiah (29 y) 2 K. 17:20                                                                            |
| n. Zechariah (6 m) 2 K. 15:8        | n. Note: Israel was carried<br>into Assyrian captivity in<br>the sixth year of the reign<br>of Hezekiah. |
| o. Shallum (1 m) 2 K. 15:13         |                                                                                                          |
| p. Menahem (10 y) 2 K. 15:17        |                                                                                                          |
| q. Pekahiah (2 y) 2 K. 15:23        |                                                                                                          |
| r. Pekah (20 y) 2 K. 15:27          |                                                                                                          |
| s. Hoshea (9 y) 2 K. 17:30          |                                                                                                          |

5. The prophetic books for this period in chronological order are:

- a. Joel
- b. Jonah
- c. Amos
- d. Hosea
- e. Isaiah
- f. Micah

E. From the fall of Israel to the fall of Judah, or The Kingdom of Judah.  
From B.C. 722 to B.C. 587. The time covered: 135 years.

1. Israel had been carried into Assyrian captivity never to return.
2. Israel's fall came in the sixth year of the reign of Hezekiah, king of Judah (1 Kings 18:9-10).
3. Only Judah was left.
4. The kings of Judah for the period, The Kingdom of Judah were:

- a. Hezekiah (23 of his 29 y reign) 2 K. 17:20
- b. Manasseh (55 y) 2 K. 21:1
- c. Amon (2 y) 2 K. 21:19
- d. Josiah (31 y) 2 K. 22:1
- e. Jehoahaz (1 y) 2 K. 23:31
- f. Jehoiakim (11 y) 2 K. 23:36
- g. Jehoiachin (3 m) 2 K. 24:8

Note: This was the last royal king of Judah, the last to sit on David's throne. See Jer. 22:1-19; 22:24-30; 36:30.

- h. Zedekiah Petty prince, 2 K. 24:18



5. The prophetic books for this period in chronological order are:
  - a. Isaiah
  - b. Micah
  - c. Nahum
  - d. Habakkuk
  - e. Zephaniah
  - f. Jeremiah
  - g. Daniel
  - h. Ezekiel
6. Babylon, the first of the four kingdoms prophesied by Daniel 2, moved up against Judah during this period.
  - a. Nebuchadnezzar, king of Babylon, came up against Jerusalem for the first time during the reign of Jehoiakim. 2 Kings 24:1-2; 2 Chron. 36:5-8.
    - (1) This was the first deportation.
    - (2) Daniel was among the number of this deportation. Dan.1:1-7.
  - b. Nebuchadnezzar then came up against Jerusalem during the reign of Jehoiachin, son of Jehoiakim. 2 Kings 24:8-16; 2 Chron. 36:9-10.
    - (1) This was the second deportation.
    - (2) Jehoiachin and 10,000 Jews were deported. 2 Kings 24:8
    - (3) Jehoiachin was the last royal king to reign. Jer. 22:19, Jer. 36:30; Jer. 22:24-30.
    - (4) Ezekiel was among this number. Ezek. 1:1-3.
  - c. Nebuchadnezzar came up against Jerusalem during the reign of Zedekiah and laid waste to the city. 2 Kings 24:18-20; 2 Kings 25; 2 Chron. 36:11-21.
    - (1) Zedekiah was not of the royal seed.
    - (2) "And the king of Babylon made Mattaniah, Jehoachin's father's brother, king of his stead, and changed his name to Zedekiah." 2 Kings 24:17
  - d. From the first deportation of the Jews to Babylon under Nebuchadnezzar to the first return of the Jews to Jerusalem under Cyrus was a period of seventy years. Jer. 25:11-12; Jer. 29:9; Dan. 9:1-2; 2 Kings 25:1-30; 2 Chron. 36:11-23.
    - (1) This seventy years period of captivity ended in B.C. 536.
    - (2) The land has enjoyed its sabbaths.

## UNIT II

### A HISTORICAL SURVEY OF THE RELATIONS OF THE HEBREW PEOPLE WITH THE NATIONS OF ASSYRIA AND BABYLONIA, RESPECTIVELY

- I. A review of the background history of Assyria and Babylon include the following:
  - A. Assyria and Babylon were founded by Nimrod. Gen. 10:8-11.
    1. Assyria was a dependency of Babylon for a long period of time.
    2. The whole region was known to the early Babylonians as Sabartu.
    3. There were two distinct races that occupied the land at the point of the first glimpse of its history.
      - a. The northern part was occupied by the Semites who were closely allied to the Amorites, Aramaeans and Arbs.
      - b. The southern part was occupied by a non-Semitic people called Sumerians.
      - c. The archaeological remains indicate that the non-Semitic race was not indigenous to the land, and that when they came into the country they had already attained a fair degree of culture.
      - d. Research has not been sufficient to tell of what race the Sumerians were, nor by what route they entered Sumeria.
      - e. There is no evidence that Herodotus ever heard of this people.
      - f. Berosus, a Babylonian historian writing about 250 B.C., knew of Sumeria only through the veil of legend.
    - g. Two thousand years after Berosus, Sumeria was rediscovered.
      - (1) In 1850 Hincks recognized that Cuneiform - made by pressing a wedge-pointed stylus upon soft clay, and used in the Semitic languages of the near East - had been borrowed from an earlier people with a largely non-Semitic speech.
      - (2) About the same time Rawlinson and his aides found, among Babylonian ruins, tablets containing vocabularies of this ancient tongue, with interlinear translations, in modern college style, from the older language into Babylonian.
      - (3) In 1854 two Englishmen uncovered the sites of Ur, Eridu, and Uruk.
      - (4) At the end of the nineteenth century French explorers revealed the remains of Lagash, including tablets recording history of Sumerian kings.
      - (5) In our own century Professor Woolley of the University of Pennsylvania, together with others, have exhumed the primeval city of Ur, where the Sumerians appear - according to Durant - to have reached civilization by 4500 B.C.

- (6) The Sumerian's civilization was already old in 2300 B.C.
- (7) The poets and scholars of Sumeria in this period tried to reconstruct its ancient history.
- (8) The poets wrote legends of a creation, a primitive paradise and a terrible flood that engulfed and destroyed it because of the sin of an ancient king.
- (9) From 3000 B.C. onward the clay-tablet records kept by the priests, and found in the ruins of Ur, present a reasonably accurate account of the petty kings that ruled the city-states of Ur, Lagash, Uruk, and the rest.
- (10) One king, Urukagina of Lagash, was a royal reformer, an enlightened despot who issued decrees aimed at the exploitation of the poor by the rich, and everybody by the priests.
- (11) The kings boast was that he "gave liberty to his people."
- (12) Within the limits of the Sumerian civilization are to be found the following:
  - (a) The first states and empires
  - (b) The first irrigation
  - (c) The first use of gold and silver as standards of value
  - (d) The first business contracts
  - (e) The first credit system
  - (f) The first code of law
  - (g) The first extensive development of writing
  - (h) "The first stories of the creation and the flood" (?)
  - (i) The first libraries and schools
  - (j) The first literature and poetry
  - (k) The first cosmetics and jewelry
  - (l) The first sculpture and bas-relief
  - (m) The first palaces and temples
  - (n) The first ornamental metal and decorative themes
  - (o) The first arch, column, vault and dome
- (13) Within the limits of the Sumerian civilization was also some of the sins of civilization:
  - (a) Slavery
  - (b) Despotism
  - (c) Ecclesiasticism
  - (d) Imperialistic war

B. Civilization appears to have moved from Ur to Babylon and Judea, from Babylon to Nineveh, from these to Persepolis, Sardis and Miletus, and from these, Egypt and Crete to Greece and Rome.

- 1. Historically and ethnically, Babylonia was a product of the union of the Akkadians and Sumerians.
- 2. Their mating generated the Babylonian type, in which the Akkadian Semitic strain proved dominant.
- 3. Their warfare ended in the triumph of Akkad, and the establishment of Babylon as the capital of all lower Mesopotamia.

4. At the outset of this history stands the powerful figure of Hammurabi - 2123-2081 B.C. - conqueror and law giver through a reign of forty-three years.
  5. In all essentials, according to Christopher Dawson, Babylonia, in the time of Hammurabi reached a pitch of material civilization which has never been surpassed in Asia.
  6. The Code of Hammurabi was unearthed at Susa, the capital of Elam, in 1902.
  7. The Code of Hammurabi is beautifully engraved upon a diorite cylinder that had been carried from Babylon (1100 B.C.) as a trophy of war.
  8. Babylon became the Eden of Semitic legend and the garden and granary of western Asia.
  9. Two thousand years before Christ, Babylon was already one of the richest cities that history has yet known.
  10. The same wealth that generates a civilization announces its decay.
  11. Wealth produces ease as well as art.
  12. It softens a people to the ways of luxury and peace and thereby invites invasion from stronger arms and hungrier mouths.
  13. On the eastern boundary of the new state, the hardy tribe of mountaineers - called the Kassites - looked with envy upon the riches of Babylon. This was about 1750 B.C.
  14. Eight years after Hammurabi's death, they entered the land, plundered it, retreated, raided it again and again, and finally settled down as its conquerors and rulers.
  15. These Kassites were of non-Semitic stock. They were perhaps European immigrants.
  16. Thus for several centuries Babylonia lived in ethnic and political chaos that put a stop to the development of science and art.
  17. After an estimated six centuries of rule by the Kassites, they were expelled from Babylon similar to the way that the Egyptians expelled the Hyksos.
  18. For four more centuries in the history of Babylon there was a continuance of disorder.
  19. Babylon had during this time only obscure Babylonian rulers.
- II. Assyria of the north was at this time a rising power and this nation took the initiative and brought Babylonia under the kings of Nineveh.

- A. As has been observed, geographically, as well as ethnologically and historically, Babylonia and Assyria form but one country.
1. The district naturally falls into two divisions - the northern being more or less mountainous, while the southern is flat and marshy.
  2. The district between the Euphrates and the Tigris is often spoken of by historians as being Assyria, but no doubt Babylonia would have been a more accurate name.
  3. This territory is also called Mesopotamia - the land the rivers divide.
- B. Concerning the civilization of this region, we should observe:
1. The Sumerians created the civilization.
  2. The Babylonians developed it.
  3. The Assyrians inherited it, protected it, added little to it, and transferred it as a dying gift to the encompassing and victorious barbarians.
  4. It may be said that Babylon made many contributions to the civilization:
    - a. The nation created astronomy.
    - b. It added richly to the progress of medicine.
    - c. It established the science of language.
    - d. It prepared the first great code of laws.
    - e. It taught the Greeks the first rudiments of mathematics.
    - f. It - as observed by historians, but which must be modified - gave the Jews the "mythology" (not actually), which they gave to the world.
    - g. It also passed on to the Arabs part of that scientific architectural lore with which they aroused the dormant soul of medieval Europe.
- C. A study of the Babylonian way of life in contrast with the Assyrian way of life reflects that there was little difference.
1. The economic life differed but very little.
  2. In many ways the two countries were merely north and south.
  3. The southern kingdom was more commercial; the northern was more agricultural.
  4. The rich Babylonians were usually merchants.
  5. The rich Assyrians were most often the landed gentry, actively supervising great estates.

6. They looked with Roman scorn upon the Babylonians who made their living by buying cheap and selling dear.
7. Nevertheless, the same rivers flooded and nourished the land.
8. The same industries supported the life of the towns.
9. The same system of weights and measures governed the exchange of goods.
10. Though Nineveh was too far north to be a great center of commerce, the wealth brought to it by Assyrian's sovereigns filled it with handicrafts and trade.
  - a. Metal was mined in new abundance.
  - b. Towards 700 B.C. iron replaced bronze as the basic metal of industry and armament.
  - c. Metal was cast.
  - d. Glass was blown.
  - e. Textiles were dyed.
  - f. Earthenware were enameled.
  - g. Houses were as well equipped in Nineveh as in Europe prior to the industrial revolution.
11. The people of Assyria fell into five classes:
  - a. The patricians or nobles.
  - b. The craftsmen or master-artisans that were organized into guilds. This included the professions as well as the trades.
  - c. The unskilled but free workmen and peasants of towns and villages.
  - d. The serfs bound to the soil on great estates in the manner of medieval Europe.
  - e. The slaves captured in war or attached for debt,
    - (1) These were compelled to announce their status by pierced ears and shaven head.
    - (2) They were forced to perform the menial labor.
12. Respecting marriage and morals, the Assyrians did not maintain a standard as high as that of Babylon.
  - a. Like all military states, Assyria encouraged a high birth rate by its moral code and bills.
  - b. Abortion was a capital crime.
  - c. A woman who died attempting miscarriage was to be impaled on a stake.
  - d. The position of women was lower than that in Babylon.
  - e. Severe penalties were laid upon women for striking their husbands.
  - f. Wives were not allowed to go out in public unveiled.
  - g. Strict fidelity was exacted of them, but the husbands could have all the concubines that they could afford.
  - h. Prostitution was accepted as inevitable and was regulated by the state.

- i. The king had a varied harem whose inmates were condemned to a secluded life of dancing, singing, quarreling, needlework, and conspiracy.
  - j. A cuckolded husband might kill his rival.
  - k. Marriage was often by simple purchase.
  - l. The wife often lived in her father's house and was visited occasionally by her husband.
- 13. In all departments of Assyrian life there is evident patriarchal sternness.
  - a. This was only natural to a people that lived by conquest and in every sense on the border of barbarism.
  - b. The Assyrians found satisfaction in torturing captives, in blinding children before the eyes of their parents, in flaying men alive, in wasting them in kilns, in chaining them in cages for the amusement of the population, and then sending the survivors off to execution.
  - c. For example, Ashurnasirpal relates:
    - (1) "All the chiefs who had revolted, I flayed."
    - (2) "With their skins I covered the pillar."
    - (3) "Some in the midst, I walled up."
    - (4) "Others on stakes, I impaled."
    - (5) "As for the chieftains and royal officers who had rebelled, I cut off their members."
  - d. Ashurbanipal boasted:
    - (1) "I burned three thousand captives with fire."
    - (2) "I left not one single one among them alive to serve as a hostage."
    - (3) "These warriors who had sinned against Ashur and had plotted against me...from their hostile mouths have I torn out their tongues."
    - (4) "As for the others who remained alive, I offered them as a funerary sacrifice."
    - (5) "Their lacerated members have I given unto the dogs, the swine, and the wolves."
  - e. Reliefs at Nineveh show men being impaled or flayed, or having their tongues torn out; one shows a king gouging out the eyes of prisoners with a lance while he holds their heads completely in place with a cord passed through their lips.
- 14. The dominant type of the population of Assyria was characterized by full lips, a somewhat hooked nose, a high forehead, black hair and eyes, fresh complexion, and an abundance of beard.
- 15. As already observed, the Assyrians were cruel and ferocious in war, keen traders, stern disciplinarians, and where religion was concerned, intense and intolerant.
- 16. In the field of art, Assyria equaled her preceptor Babylonia, and in bas-relief surpassed her.
  - a. The human figures in Assyrian reliefs are stiff and coarse, and all alike.
    - (1) All the men have the same massive heads.
    - (2) The same brush whiskers.

- (3) The same stout bellies.
    - (4) The same invisible necks.
  - b. Only now and then do the human figures take on vitality.
  - c. The animal reliefs are those that stir one.
    - (1) The panels monotonously repeat scenes of war and hunt.
    - (2) But the eye never tires of their vigor of action, their flow of motion, and their simple directions.
- 17. The clearest title of Assyria to a place in a history of civilization was its libraries.
  - a. That of Ashurbanipal contained 30,000 clay tablets.
  - b. These tablets were classified, and catalogued, each tablet bearing an easily identifiable tag.
  - c. The announced purpose of Ashurbanipal's library was to preserve the literature of Babylon from oblivion.
  - d. Only a small number of the tablets would be classified as literature.
  - e. They are for the most part dull records of one kind and another.
- D. Assyria's strength of conquest was its underlying weakness and brought on its fall.
  - 1. The economic vitality of Assyria had been derived too rashly from abroad--from conquered nations.
  - 2. Any reverses in its fortunes of conquest would thereby endanger its economic stability.
  - 3. The qualities of body and character that made the Assyrian armies invincible were weakened by its victories.
    - a. In each victory, the strongest and bravest were the ones who died.
    - b. The infirm and cautious survived to multiply their kind.
    - c. It was a dysgenic process that perhaps made for civilization by weeding out the more brutal types but undermined the biological basis on which Assyria had risen to power.
  - 4. The extent of Assyria's conquest had helped to weaken the nation.
    - a. They had brought as captives millions of destitute aliens who bred with the fertility of the hopeless.
    - b. These aliens destroyed all national unity of character and blood.
    - c. They became by their growing numbers a hostile and disintegrating force in the midst of the conquerors.
    - d. More and more the armies were filled by these men of other lands.
  - 5. At the same time, semi-barbarous marauders harassed every border, and exhausted the resources of the country in an endless defense of its unnatural frontiers.

III. The Period of the Divided Kingdom of Israel is particularly concerned with Assyria and its brutal conquests.



- A. Egypt on the south and Mesopotamia on the north were destined - though thousands of miles apart - to meet on the field of battle (Isa. 11).
  - 1. Between these two territories were a string of small kingdoms or buffer states.
  - 2. These buffer states could not hope to preserve their independence or to remain unscathed.
  - 3. Syria, Phoenicia, and Palestine were directly in the line of march of the armies.
  - 4. The buffer states were continually trodden by the feet of invaders as they moved from Egypt and/or Assyria, respectively.
- B. In about 1450 B.C., Balach, king of Moab, sent messengers unto Balaam the son of Beor, to Pethor, which is by The River.
  - 1. "The River" is the Euphrates.
  - 2. In short, Balaam was of Mesopotamia.
  - 3. He was a prophet of God.
- C. Assyria led by Tiglathpileser I, moved its conquests as far as the Mediterranean Coast as early as 1120 B.C.
  - 1. Tiglathpileser I (1114-1076) reached the Mediterranean.
  - 2. This was during the period of the Judges. David reigned as king in 1000 B.C.
  - 3. Respecting his appearance on the shores of Phoenicia, overlooking the Mediterranean, Tiglathpileser I recorded his victory thusly: "From my accession to the throne to the fifth year of my reign, my hand has conquered in all forty-two countries with their kings, from the banks of the lower Zab, the land of the distant mountains, to the banks of the Euphrates, the land of Hattu and the great sea where the sun sets."
  - 4. After the death of Tiglathpileser I, the Assyrian power declined.
- D. A revival in Assyria came some 192 years later under Ashurbanipal I (or the III) (884 - 860, or 24 years).
  - 1. Ashurbanipal ruled for 24 years.
  - 2. He rebuilt Calah.
  - 3. He established the seat of government at Nineveh where he erected a palace.
  - 4. Various campaigns were carried on in the direction of Armenia and Comagene with all attendant brutalities.
  - 5. He then turned westward, and after receiving homage from the Hittite king of Carchemish (Carchemish the capital of the Hittites) laid the Phoenicians under tribute.

6. The road to the west was thus again secured for the merchants of Assyria.
  7. Ashurbanipal II (or III) recorded: "The tribute due from the kings on the sea coast, that is to say, those of the land of Tyre, of Sidon, of the land of the Giblites...of the city of Arvad in the midst of the sea, tribute of silver, gold, lead, bronze, vases of bronze, clothing of many colors, linen tunics, a large and a small monkey, ebony and boxwood, shark's teeth, produce of the sea, I received from them and they kissed my feet."
- E. Shalmaneser II (or III) (859 - 825, or 34 years) attempted what his father had not ventured to do.
1. He ruled for 34 years.
  2. He extorted further contributions from Phoenicia.
  3. He attacked Syria and her allies - a federation of eleven kings, the three most important being Adadidri of Damascus (called Ben-Hadad in I Kings 20:1), Irhuleni of Hamath.
  4. Damascus contributed 1,200 war chariots, 1,200 horsemen and 20,000 foot soldiers.
  5. Hamath contributed 100 chariots, 700 horsemen and 10,000 foot soldiers.
  6. Ahab, king of Israel, contributed 2,000 chariots and 10,000 foot soldiers.
  7. The military power of Israel was considerable and was used in this conflict as shock troops.
  8. In 854 B.C., the allies engaged Shalmaneser II in upper Syria between Qarqar and Gilzau.
  9. According to the Assyrian account, the allies were severely defeated.
  10. Shalmaneser recorded: "With the supreme power with which the Lord Ashur endowed me, and with the strong weapons provided for me by Nergal who went before me, I fought against them. From the city of Qarqar as far as Gilzar I attacked them. I overthrew 14,000 warriors of their armies; like the God Hadad, I caused a deluge to overwhelm them; I piled up their corpses, I strewed the plain with their hosts. By my sword I made their blood flow in the hollows of the hand. The plain was too small to hold their corpses, the earth was not able to bury them; I filled up the Orontes with their bodies. I captured in battle their chariots, their horsemen, their horses and their armor."
  11. An inscription found at Kurtch on the Tigris, and now in the British Museum, records Shalmaneser II's victory at Qarqar on the

Orontes over twelve allied kings led by Ben-Hadad of Syria, and including Ahab of Israel who contributed 700 chariots, 700 horse-men, and 10,000 men.

12. In 842 B.C., Shalmaneser II penetrated to Damascus and Hazael, the successor of Ben-Hadad, was besieged.
  13. The Black Obelish records this conflict with Hazael, King of Syria
  14. "From a paper-squeeze in the British Museum, we learn," writes E.A. Wallis Budge, "that Shalmaneser II received tribute from Jehu King of Israel, during this expedition against Hazael, King of Syria.
  15. This Hazael is the one who made war against Israel. See II Kings 8:28 and 10:32-33.
  16. After Shalmaneser II, the empire fell again into a state of decay for a period of about eighty years.
    - a. Assurdanin-pal, a son of Shalmaneser's, led a rebellion at home where Nineveh and Assur were jealous of the preference shown Calah.
    - b. After two years the rebellion was suppressed by another son, Samas-Ramman IV.
    - c. Samas-Ramman succeeded to the throne on the death of his father in 824 B.C. (824-812 B.C.)
    - d. His reign continued for twelve years.
    - e. His chief campaigns were directed against Media.
    - f. Samas-Ramman's son, Hadad-Nirari III, was the next king.
    - g. He claims to have reduced to subjection Syria, Phoenicia, Edom, Philistia and Damascus.
    - h. Assyria once more fell into decay.
  17. Shalmaneser II is to be remembered for the fact that during his reign, the Israelites first came into contact with the Assyrian Nation.
  18. Shalmaneser II is to be especially remembered for the fact that instead of contenting himself with mere raids for the sake of booty, he endeavored to organize and administer the countries which his armies subdued.
- F. Adadnirari III (805-782 B.C. - 13 years), a grandson of Shalmaneser II or III, laid a heavy hand on the west.
1. This king reigned for thirteen years during which time the Assyrian armies drew nearer and nearer to Egypt, and thus to Israel.
  2. The king recorded: "From the Euphrates to the great sea where the sun sets (the Mediterranean) I crushed under my feet the land of Hattu and the whole land of Amurru, the countries of Tyre, Sidon, Omri (Huumri), Edom and Philistia. I laid on them a heavy tribute."

3. Joash was king of Israel at this time.
  4. The Bible does not record anything concerning this matter.
- G. Tiglathpileser III (745-727 B.C. - 18 years) was an ambitious monarch who pushed his conquest upon both Israel and Judah.
1. Israel had been weakened at the time Tiglathpileser III came to power.
    - a. Jeroboam II, a strong arm of law in Israel for forty-one years had died in Samaria, in 747 B.C.
    - b. His legitimate successor, Zechariah, had been murdered by Shallum.
    - c. Shallum in turn was executed by Menahem. See 2 Kings 15:8-14.
    - d. Menahem continued a policy of violence.
    - e. His nation was invaded by Tiglathpileser III in 740 B.C.
    - f. The sacred record reads as follows: "In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria. And he did that which was evil in the sight of Jehovah: he departed not all his days from the sins of Jeroboam the son of Nebat, wherewith he made Israel to sin. There came against the land Pul the king of Assyria; and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land." 2 Kings 15:17-20
  2. Tiglathpileser returned in 732 B.C. during the reign of Ahaz, king of Judah.
    - a. The record in 2 Kings 15:29 reads: "In the days of Peka king of Israel came Tiglathpileser king of Assyria, and took Ijon, and Abelbethnaacah, and Janonah, and Hazor, and Gilead, and Galilee, all the land of Naphtali; and he carried them captive to Assyria."
    - b. In 2 Chronicles 28:16 the reading is: "At that time did Ahaz send unto the kings of Assyria to help him." 2 Chronicles 28:19-20 reads: "For Jehovah brought Judah low because of Ahaz king of Israel: for he had dealt wantonly in Judah, and trespassed sore against Jehovah. And Tiglathpileser king of Assyria came unto him and distressed him, but strengthened him not. For Ahaz took away a portion out of the house of Jehovah and out of the house of the king and of the princes, and gave it unto the king of Assyria, but it helped him not."
    - c. Peka, king of Israel, had formed a coalition with Rezin, king of Syria. These two kings tried to force Ahaz into the coalition. They went so far as to besiege Peka. 2 Kings 16:5
  3. It was at this time that Ahaz sent to Assyria for help. II Kings 16:7-9 reads: "So Ahaz sent messengers to Tiglathpileser king of

Assyria saying, I am thy servant and thy son: come up and save me out of the hand of the king of Syria and out of the king of Israel, who rise up against me. And Ahaz took the silver and gold that was found in the house of Jehovah, and in the treasures of the king's house, and sent it for a present to the king of Assyria. And the king of Assyria hearkened unto him; And the king of Assyria went up against Damascus, and took it and carried the people of it captive to Kir, and slew Resin."

4. Isaiah had warned Ahaz to "take heed and be quiet!" Isa. 7:4. Concerning the coalition and the purpose against Ahaz. Isaiah said, "It shall not stand, neither shall it come to pass." Isa. 7:7
  - a. Isaiah was trying to keep Ahaz from calling upon Tiglathpileser for help.
  - b. It was under these circumstances that Isaiah encouraged Ahaz to ask for a sign, but Ahaz would not. Isa. 7:1-14
5. The problem of the reference in Kings to "Pul" and then to "Tiglathpileser" may be solved by observing that the two names refer to the same man.
  - a. In all probability Pul, or Pulu, was a usurper, who as king of Assyria assumed the name of one of his predecessors, Tiglathpileser I, and thereby reigned as Tiglathpileser III.
  - b. No fewer than five Hebrew kings are mentioned in Tiglathpileser's annals--namely, Uzziah or Azariah, Jehoahaz, and Ahaz, kings of Judah; and Menahem, Peka, and Hoshea, kings of Israel.
  - c. Both Uzziah and Menahem appear on the monuments as tributary to Tiglathpileser III.
6. Tiglathpileser III chronicled as follows: "The land of Beth Omri.. a selection of its inhabitants (with their goods) I transported to Assyria. Peka, their king, I put to death, and I appointed Hoshea to the sovereignty over them. Ten (talents of gold...of silver) their tribute I received, and I transported them to Assyria."
7. Tiglathpileser III also mentions Rezin of Damascus, Hiram of Tyre, and two queens of Arabia, Zabibi and Samsi. Nothing is known concerning the queens.
8. This king was without doubt one of the greatest of the Assyrian monarchs.
9. Tiglathpileser III is to be especially remembered for his initiating the system of deportations which the Assyrians carried to extreme lengths.
  - a. Shalmaneser II (or III) - 859-825 was the first to endeavor to organize and administer the countries which his armies subdued.
  - b. Tiglathpileser III, some 80 to 100 years later, augmented this policy by deporting the conquered to other lands.

10. Tiglathpileser III is thus credited with his having established the second Assyrian empire.
  - a. He made Assyria the dominant power in Western Asia.
  - b. The army was reorganized and made irresistible.
  - c. A new administrative system was introduced.
  - d. The empire was centralized at Nineveh.
  - e. It was governed by a bureaucracy at the head of which was the king.
11. Tiglathpileser III had two outstanding policies:
  - a. One was to weld western Asia into a single empire, held by military force and fiscal laws.
  - b. The other was to secure the trade of the world for the merchants of Nineveh.
  - c. These objects were kept steadily in view not only by Tiglathpileser III, but also by his successors.
  - d. Thus the second Assyrian Empire was essentially a commercial one.
  - e. It was founded and maintained for the purpose of attracting trade and wealth of western Asia into Assyrian hands.
12. Other accomplishments and victories of Tiglathpileser III include the following:
  - a. In 738 B.C., he put an end to the independent existence of the kingdom of Hamath, at which time Menahem of Samaria became his tributary.
  - b. In 733 B.C. he began a campaign against Resin of Damascus which ended in the fall of Damascus.
  - c. At the same time Naphtali was annexed to Assyria. This was when Ahaz and Judah became an Assyrian vassel.
  - d. Tyre was fined 150 talents of gold or about \$2,000,000.
  - e. In 731 B.C. and after the murder of Peka, he caused Hoshea to be appointed King of Israel (2 Kings 15:29-30).
13. With all these accomplishments made by Tiglathpileser, Babylonia still remained.
  - a. Within six months of his becoming king, Tiglathpileser III had led his forces against Babylon, and the northern part of Babylonia had been annexed to Assyria.
  - b. But in 731 B.C., Babylonia still remained.
  - c. Accordingly in 731 B.C., Tiglathpileser III marched his Assyrian armies into Chaldea.
  - d. Babylon and the other great cities were taken.
  - e. Thus in 729 B.C., Tiglathpileser III was solemnly crowned king of Babylon.
  - f. He assumed the imperial title of "King of Sumer and Accad."
  - g. Tiglathpileser did not live long to enjoy his success.
  - h. In 727 B.C. he died. Historians have thought that he died without children. A text of Asshur, deciphered in 1933, established that both Shalmaneser IV, or V, and Sargon were brothers.

- i. Shalmaneser IV, either a son or Tiglathpileser's general, succeeded to his empire and to his policies.
- H. Shalmaneser IV (or V) (727-722 - 5 years) - thought by some historians to be the son of Tiglathpileser III, and by others to be only a general - succeeded to the throne of Assyria.
1. The puppet Hoshea, king of Israel, seized the opportunity to try and free himself from the yoke of Assyria.
  2. Hoshea was encouraged by the Phoenicians who were in revolt.
  3. Hoshea also relied upon help from So, king of Egypt. The sacred record reads: "In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel, and reigned nine years. And he did that which was evil in the sight of Jehovah, yet not as the kings of Israel that were before him. Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and brought him tribute. And the king of Assyria found conspiracy in Hoshea for he sent messengers to So king of Egypt, and offered no tribute to the king of Assyria as he done year by year; therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout all the land, and went up to Samaria, and beseiged it three years." 2 Kings 17:1-6
  4. At the end of this seige Israel was carried into Assyrian captivity never to return. The Bible record reads: "In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away unto Assyria, and placed them in Halah, and on the Harbor, the river of Gozan, and in the cities of the Medes." 2 Kings 17:6
  5. This captivity took place in the sixth year of the reign of Hezekiah, king of Judah. 2 Kings 18:9-10
  6. We now know that while Shalmaneser IV, (or V) laid the long seige to Israel, he died before or at the time of the fall of Israel.
  7. While 2 Kings 17:6 seems to say that Shalmaneser IV, or V, took Israel, the reference of 2 Kings 18:9-10 sheds more light on the matter and points up the fact that the writer of 2 Kings was cognizant of a change in the rule of Assyria. The passage reads: "And it came to pass in the fourth year of king Hezekiah, which was in the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and beseiged it. And at the end of three years they took it: (observe the statement: "they took it," not he took it.) in the sixth year of Hezekiah, which was in the ninth year of Hoshea king of Israel, Samaria was taken."
  8. The reign of Shalmaneser IV, or V, was short.
  9. No annals of his reign have come to light thus far.
  10. We have only the accounts contained in 2 Kings for his history.

11. Hosea was a prophet in Israel during the first part of this three year seige.
  12. It is possible that Shalman of Hosea 10:14-15 is a contraction for Shalmaneser. "Therefore shall a tumult arise among thy people, and all thy fortresses shall be destroyed, as Shalman destroyed Beth-Arbel in the day of battle: the mother was dashed to pieces. So shall Bethel do unto you, because of your great wickedness: at daybreak shall the king of Israel be cut off."
  13. The time of the fall was 722 B.C.
- I. Sargon II (721-705 B.C. - 16 years) completed the seige against Israel which was begun by Shalmaneser IV in about 725 B.C. Israel fell in 722 B.C.
1. Sargon is only mentioned in one instance in the Bible, namely, Isaiah 20:1, which reads: "In the year that Tartan came to Ashdod, when Sargon the king of Assyria sent him, and he fought against Ashdod and took it; at the same time Jehovah spake by Isaiah, the son of Amoz, saying ..."
  2. For centuries there was no record of a Sargon as king of Assyria.
  3. With the liberals, Isaiah was thought to be unreliable.
  4. Later the spade produced the records of Sargon, and Isaiah was ex-honored.
  5. A prism of Sargon was discovered in 1852.
  6. For a long time Sargon II was regarded as a usurper. "A text of Asshur, deciphered in 1933, has established the fact that Sargon II and Shalmaneser IV, or V, were brothers, the sons of Tiglathpi-leser III."
  7. Some historians have conjectured that he may have been responsible for Shalmaneser IV's death.
  8. The fact that Israel in Samaria was under seige for three years says much for the resistance offered by the city.
  9. The disproportion between the adversaries was much too great, and Samaria fell.
  10. Sargon II commemorated his victory over Israel in a number of inscriptions found in the vast palace which he spent six years in building at Dur-Sharrukin, not far from Nineveh.
  11. On a stone slab at a doorway is the following reading: "Sargon conqueror of Samaria and of all Israel." Then followed: "I be-seiged and conquered Samaria. (Sa-Me-ri-na). I took away captive 27,290 of her inhabitants. I seized fifty chariots which I found there. The rest (of the inhabitants) I allowed to remain. I placed my general over them and imposed on them the same tribute as the previous king."



12. Thus ended the kingdom of Israel.
13. Her capital had been conquered, and the inhabitants - particularly the nobles and upper classes - had been taken into captivity: "In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away unto Assyria, and placed them in Halah, and on the Harbor, the river of Gozan and in the cities of the Medes." II Kings 17:6
14. The Chronicler of Kings records: "Therefore Jehovah was angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only." 2 Kings 17:18
15. Sargon II then effected another deportation. He replaced the evacuated population with people from other subjugated territories.
16. Evidence of this resettlement is to be found in an Assyrian document, in a passage in the annals of Sargon. It reads: "I rebuilt the town (Samaria) better than it was before and settled therein people from countries which I myself had conquered."
17. The Bible record is as follows: "And the king of Assyria brought men from Babylon, and from Cuthah, and from Anva, and from Hamath and Sepharvaim and placed them in the cities of Samaria instead of the children of Israel; and they passed Samaria, and dwelt in the cities thereof." 2 Kings 17:24
18. The newcomers to Samaria feared not, or knew not Jehovah. 2 Kings 17:25
19. Jehovah sent lions among them, which killed some of them. 2 Kings 17:25
20. The people requested of the king of Assyria that he send someone to teach them about the God of the land so that they could cope with the lions.
21. "Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the law of the god of the land. So one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear Jehovah ...They feared Jehovah, and served their own gods, after the manner of the nations from among whom they had been carried away." 2 Kings 17:24-33
22. The capture of Samaria and the fall of Israel was only one episode in the reign of this king of Assyria.
23. Sargon II spent more time on the battlefield than in the splendid residence which he had built with the labor of thousands of slaves.
24. Aside from the conquest of Israel, Sargon was confronted with a very serious situation at Babylon at the very beginning of his reign.

25. Merodack-baladan of Kaldu who paid tribute to previous rulers, on the change of dynasty, had himself proclaimed king on New Years Day, 721 B.C.
  26. At Dur-ilu, Sargon fought with the forces of Merodack-baladan and his ally Khumban-igash of Elam.
    - a. Sargon II claimed a victory.
    - b. The results, however, were apparently indecisive.
  27. In 720 B.C. Ilu-bi-di, king of Hamath, formed a coalition against Sargon with Hanno of Gaza, Sibu of Egypt, and with the cities Arpad, Simirra, Damascus, and Samaria.
    - a. Sargon claims that Sibu of Egypt fled.
    - b. He claims to have captured and flayed Iler-bi-di, to have burned Karkar, and to have carried Hanno captive to Assyria.
    - c. After capturing Arpad, he carried away 9,033 inhabitants to Assyria.
  28. In 719 B.C. Sargon invaded Ararat and the Hittite capital, Carchemish, fell before his armies. The territory of Rusas, king of Aarant, as well as a part of Melitene became Assyrian provinces.
  29. In 710 B.C. Sargon directed his attention to Merodach-baladan, who no longer enjoyed the support of Elam, and whose rule over Babylon had not been popular with his subjects.
    - a. Merodach-baladan was driven out from Babylon, and also from his former capital BitYakin.
    - b. Sargon had himself crowned king of Babylon.
  30. In 706 B.C. the new city called Dur-Sharrukin was dedicated at Sargon's residence.
  31. It was during Sargon's reign that the height of Assyrian ascendancy had been reached.
- J. Sennacherib (705-681 - 24 years) succeeded his father Sargon II. His reign was marked by a general rising of oppressed nations.
1. Sennacherib had neither the military skill nor the administrative ability of his father.
  2. At the beginning of his reign, he recognized that Babylon would be difficult to control.
  3. Instead of trying to conciliate the people, he ignored them.
  4. The indignant Babylonians crowned a man of humble origin, Marduk-zakir-shum by name, in 703.
  5. Merodack-baladan, who had been driven from the Babylonian throne in 710 B.C. by Sargon II, arrived in Babylon within the month of Marduk-zakir-shum's ascension to the throne and deposed him. Merodack-baladan was the ruler of a powerful Chaldean tribe, Bit-yakin. He received Elamite military help.

6. Sennacherib in his first campaign marched into Babylonia.
7. He found Merodack-baladan intrenched at Kish, nine miles from Babylon and defeated him.
8. He then placed a Babylonian, named Bel-ibni on the throne, 702-700
9. Sennacherib next invaded the country of the Cassites and Lasubi-galleans.
10. In 701, Sennacherib moved against the cities in the West.
  - a. Hezekiah had become king of Judah in about 727 B.C.
  - b. He immediately led a reformation, "and he rebelled against the king of Assyria, and served him not." 2 Kings 18:7
  - c. The likelihood is that Judah had been paying Assyria annual tribute since Ahaz had called upon Assyria for help.
  - d. "Hezekiah smote the Philistines unto Gaza." 2 Kings 18:8.  
Sargon in 720 had attacked Philistia and had made Gaza and other towns subject. He committed these subject towns and cities into the custody of men in whom he had confidence. Philistia in its war of independence had attacked Sargon viceroys - Akhimiti from Ashdod, and Padi from Ekron - and had expelled them. Hezekiah assisted in this war of independence and also attacked Sargon's viceroys, and thus helped the cities to free themselves. Gaza seems to have remained loyal to Assyria from its capture in 720 B.C.
11. Sennacherib moved against Tyre and vanished the environs, but he made no attempt to take the city as he was without a naval force.
12. Elulaeus, king of Sidon, fled, and the city surrendered without a battle.
13. Numerous cities at once sent presents to the king of Assyria.
14. Askelon and other cities were taken.
15. The forces of Egypt were routed at Eltekeh, and Ekron was destroyed.
16. Sennacherib claims to have conquered forty-six strongholds of Hezekiah's territory, but he did not capture Jerusalem.
  - a. Concerning Hezekiah, the king said in his annals: "himself like a bird in a cage in Jerusalem, his royal city, I penned him."
  - b. He states also, how he reduced Hezekiah's territory, and how Hezekiah sent to him thirty talents of gold and 800 talents of silver, besides hostages.
17. The case of Sennacherib's conquest against Hezekiah presents certain problems. For example:
  - a. As has already been related, Sargon II completed the siege against Israel that had been begun by Shalmaneser IV. He completed this siege in the first year of his reign, in 721 B.C.
  - b. The fall of Israel came in the sixth year of the reign of Hezekiah. 2 Kings 18:10

- c. Then "in the fourteenth year of Hezekiah - which would have been only eight years later - Sennacherib came up against all the fortified cities of Judah and took them." 2 Kings 18:13
- d. But eight years later would have been in the ninth year of Sargon II who reigned fifteen years after the fall of Israel which occurred in the sixth year of Hezekiah.
- e. Another problem within this relationship is the case of Merodack-baladan, king of Babylon who sent letters and a present to Hezekiah for he heard that Hezekiah had been sick. 2 Kings 20:12-15
- f. Now in 2 Kings 18-20; and in 2 Chronicles 30, 31, 32; and in Isaiah 36, 37, 38, and 39, the appearance of Sennacherib against Judah is recorded before Hezekiah's illness and thus before the visit of messengers from Merodack-baladan, king of Babylon.
- g. Yet, Hezekiah was given fifteen more years to live. According to the Old Testament, he reigned twenty-nine years. Thus he could have only been in the fourteenth year of his reign when he became ill unto death.
- h. This would have been during Sargon's reign, but the Old Testament records that Sennacherib is the one who came against Hezekiah, and with this agrees Sennacherib's annals.
- i. Some scholars have suggested that "the fourteenth year of Hezekiah" should read "the twentieth-fourth year of Hezekiah." Others have suggested that "fourteenth" is an interpolation and that the reading should be "in the days of Hezekiah."
- j. These probabilities do not account for the fact that Kings, Chronicles, and Isaiah relate Hezekiah's illness as if it occurred after Sennacherib had invaded the land of Judah.
- k. Still a third problem involved is the fact that Sennacherib left Lachish during the time that he had Jerusalem under siege and was warring against Libnah. "And when he heard say of Tirhakah, king of Ethiopia, Behold he is come to fight against thee, he sent messengers again unto Hezekiah." 2 Kings 18:8-9
- l. Now Tirhakah of Egypt ruled from 693-664 B.C.; whereas, Sennacherib reigned from 705-681 B.C. Hezekiah ruled from 727-698 B.C.
- m. Thus on the basis Hezekiah would have been dead five years before Tirhakah came to the throne of Egypt, and Sennacherib and Tirhakah would have been contemporary for some twelve years.
- n. The age of Ahaz when he began to reign may bear on this matter. Ahaz's age at the beginning of his reign has occasioned some difficulty. According to 2 Kings 16:2, he began to reign at the age of twenty, reigned sixteen years, and therefore died at the age of thirty-six. According to 2 Kings 18:2, his son Hezekiah, at the age of twenty-five succeeded his father who died at the age of thirty-six. This would allow only eleven years for the age of Ahaz when Hezekiah was born. But in 2 Chro. 28:1, the Septuagint Greek version (B.C. 285) read, "twenty and five years" instead of "twenty" for the age of Ahaz when he began to reign. The autograph Hebrew manuscripts therefore evidently read "twenty and five," thus allowing sixteen years for Ahaz's age when Hezekiah was born.

18. To say the least of matters, Sennacherib's campaign against Hezekiah was a failure. 2 Kings 18-19
  - a. Hezekiah prayed before Jehovah. 2 Kings 19:14-19
  - b. Isaiah prophesied: "He shall not come unto this city, nor shoot an arrow there...I will defend this city to save it..." 2 Kings 19:29-34
  - c. That night the angel of Jehovah smote in the camp of the Assyrians 185,000 men. 2 Kings 19:35-37
  - d. There is nothing in the Assyrian records concerning this event.
  - e. At this point, certain passages of scripture may be of importance.
    - (1) Isaiah, in his prophecy concerning Ethiopia and at a time when he was discouraging any alliance with Egypt, etc. against Assyria, said: "In that time shall a present be brought unto Jehovah of host from a people tall and smooth, even from a people terrible from their beginning onward, a nation that meteth out and treadeth down, whose land the rivers divide, to the place of the name of Jehovah of host, the mount Zion." Isa. 18:7 In short, these people would be bearing a gift to Zion in some recognition of the power of God.
    - (2) After Jehovah saved Hezekiah from Sennacherib, "many brought gifts unto Jehovah to Jerusalem, and precious things to Hezekiah king of Judah; so that he was exalted in the sight of all the nations from thenceforth." 2 Kings 32:23
    - (3) The chronicler records: "Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart." 2 Chro. 32:31 Most scholars would conclude that the "wonder" was the turning back of the sun dial, but it may have been the death of 185,000 soldiers.
19. In 700 Sennacherib returned to Babylonia to put down a rebellion between Bel-ibni, king of Babylon, and Merodack-baladan.
20. Sennacherib then caused his son, Ashur-nadin-shum, to be crowned king of Babylon.
21. In 694 Sennacherib attacked the Elamites, who were in league with the Babylonians.
22. In quest of revenge, the Elamites invaded Babylonia and carried off Ashur-nadin-shum to Elam, and made Nergal-ushe-zib king of Babylon.
23. The new king was later defeated by Sennacherib, himself, and was carried off to Assyria.
24. Mushezib-marduk became king of Babylon. With skill he procured the help of the Elamites and confederates from among the tribes of the mountains. When Sennacherib returned to restore Assyrian prestige, the battle took place near Babylon at Hallule. The Babylonian Chronicle calls it a defeat of Assyria.

25. In the battle at Hallule, Sennacherib captured the son of his old foe, Merodach-baladan.
  26. Sennacherib spent two years in preparation for revenge.
  27. In the meantime, Elam had experienced internal trouble, and Babylon had to face the enraged Sennacherib alone.
  28. In 689 after a short siege on his eighth campaign, Sennacherib destroyed Babylon. He razed it to the ground.
  29. For eight years following, there are no reports of Sennacherib's warlike activities.
  30. His building activities were concentrated in the new capital of Nineveh.
  31. In 681 Sennacherib was murdered by his two older sons, Adrammelech and Sharezer in the temple of Nisroh. 2 Kings 19:37
  32. Manasseh (698-642), king of Judah was contemporary with Sennacherib for a period of sixteen years.
  33. The first sixteen years of Manasseh's reign was contemporary with the last sixteen years of Sennacherib's reign.
- K. Esar-haddon (680-669 - 21 years) succeeded to his father's throne as king of Assyria.
1. Isaiah had predicted concerning Sennacherib: "Behold, I will put a spirit in him, and he shall hear tidings and shall return to his own land; and I will cause him to fall by the sword in his own land." 2 Kings 19:7
  2. A record of Sennacherib's assassination is reported in Kings as follows: "So Sennacherib king of Assyria departed and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisrock his God, that Adrammelech and Sharezer smote him with the sword: and they escaped into the land of Ararat. And Esar-haddon his son reigned in his stead." 2 Kings 19:37
  3. This assassination took place some twenty years after the prediction.
  4. Sennacherib was slain by two of his sons. The record in Kings their names as Adrammelech and Sharezer. There is no other record available as to the names of these two sons.
    - a. Sennacherib had made his favorite son Esar-haddon, and the youngest of the three, viceroy of Babylon.
    - b. He had decreed that Esar-haddon should become the legal heir to the throne of Assyria.
  5. A rebellion followed the death of Sennacherib, and Esar-haddon proceeded from Babylon to Nineveh.

6. In less than two months, Esar-haddon was able to establish himself.
7. The record in Kings informs us that Sennacherib's two assassins "escaped into the land of Ararat." 2 Kings 19:37
8. With this agrees the inscriptions which say that at Melid, in the land of Hami-rabwat, which can be said to be Armenia, Esar-haddon fought the rebels and defeated them; whereupon he was proclaimed king.
9. Esar-haddon, having been infatuated by the ancient culture of the Babylonians, had - unlike his father - adopted a conciliatory attitude toward the people of Babylon.
10. Thus since he was clearly pro-Babylonian, he did not encounter many difficulties in Babylonia.
11. Assuming the correctness of the Assyrian chronology and also correctness of the years that Hezekiah reigned - i.e. that he reigned from 727-698 B.C., then the last seven years of Hezekiah's reign was contemporary with the first seven years of Sennacherib's reign.
  - a. Since Sennacherib's reign was for a period of some fourteen years - 705-681 B.C. - then the last seven years of Sennacherib's reign was contemporary with the first seven years of the reign of Manasseh.
  - b. This would mean that the full reign of Esar-haddon's was contemporary with the eighth through the twentieth year of Manasseh, king of Judah.
12. Manasseh, a wicked king of Judah, was carried away to Babylon, according to 2 Chronicles,
13. Which reads: "And Jehovah spake to Manasseh, and to his people; but they gave no heed. Wherefore Jehovah brought upon them the captains of the host of the kings of Assyria, who took Manasseh in chains, and bound him with fetters, and carried him to Babylon." 2 Chro. 33:11 Either Esar-haddon, or his son who succeeded him (Ashur-banipal) was the king of Assyria who carried Manasseh to Babylon.
14. Neither in the book of Kings or the prophets is there mention of Manasseh's capture and deportation to Babylon.
15. But in a list of twelve kings of the coastal regions who had submitted to his power, Esar-haddon mentions immediately after the king of Tyre, a certain Bali, Manasseh (Me-na-si-i) king of Judah (Ia-u-di) and after him kings of Edom and the Philistine cities of Gaza and Ashkelon. This may or may not have been the time when Manasseh was carried to Babylon.
16. In his determination to restore the city of Babylon to its magnificent proportions, Esar-haddon demanded the kings of the West that had become his vassals - among them being Manasseh of Judah - should furnish building materials for his operation in Babylon.

17. His work in Babylon explains why a Judean king might be incarcerated at Babylon, instead of Assyria. 2 Chro. 33:11
18. Ezra mentions a deportation of people to Samaria by Ēsar-haddon. The reading is: "Now when the adversaries of Judah and Benjamin heard that the children of the captivity were building a temple unto Jehovah, the God of Israel; then they drew near to Zerubbabel and to the heads of the father's houses and said unto them, Let us build with you; for we seek your God, as ye do, and we sacrifice unto him since the days of Esar-haddon, king of Assyria, who brought us hither." Ezra 4:1-2
19. Esar-haddon was a man of ferocious energy.
20. He was able to take advantage of the most unfavorable circumstances.
21. The savage ruthlessness of Esar-haddon is reflected in the following inscription: "I hung the heads of Sanduarri and Abdimilkutte round the necks of their nobles...to demonstrate to the population the power of Ashur, my Lord, and paraded (thus) through the wide main street of Nineveh with singers (playing on)...harps."
22. Esar-haddon made a son of Merodack-Baladan governor of Bit-Yakin, and this governor remained loyal to his Lord.
23. In 679 he delivered a defeat to the Cimmerians.
24. Esar-haddon's military pursuits were directed mainly toward subduing Egypt.
25. In 677 he took energetic measures against Sidon and Kundi.
26. In 676 he established -primarily by diplomatic means- an effective control of the Arabs.
27. In 675 Esar-haddon proceeded on his attack against Egypt.
28. His army met an initial defeat in the Delta region by Tirhakah, the Ethiopian king of Egypt.
29. Eventually his general Sa-Nabu-su defeated Pharoah Tirhakah forcing him to retreat toward upper Egypt.
30. Memphis was conquered in quick advance.
31. Esar-haddon tried to rule the country by means of native rulers and Assyrian "advisers," but the Assyrian domination was soon threatened by rebellion.
32. In 673, he made sharp attacks against the Medes with incursions penetrating deep into Iran.
33. Esar-haddon made an alliance with the Scythians, directed against the Medes, to be cemented by the marriage of a daughter of his to a barbarian ruler.



34. In 672, Esar-haddon made his younger son, Ashurbanipal, the crown prince of Nineveh. He made his older son, Samassum-ukin, king of Babylon.
  35. He further forced the high officials to take an oath to assure the succession of Ashurbanipal to the Assyrian throne.
  36. In 668, when Egypt had revolted, Esar-haddon embarked on a new campaign to Egypt.
  37. On his way to Egypt, he fell sick and died.
- L. Ashurbanipal (668-629(?)) - 39 years) succeeded his father Esar-haddon to the throne.
1. Ashurbanipal is generally believed to be the great and noble Os-nappar of Ezra 4:10.
  2. If this identification should not be correct, the king is not mentioned by name in the Old Testament.
  3. In the annals of Ashurbanipal, there is a list of twenty tributary kings in which Manasseh, king of Judah, is mentioned.
  4. With a few exceptions, the list is the same as that given by his father Esar-haddon.
  5. As has been pointed out previously, in 2 Chro. 33:11, there is a record of how that the captains of the host of Assyria took Manasseh with hooks and bound him with fetters, and carried him to Babylon.
  6. The king to whom reference is made in this passage was either Esar-haddon or his son, Ashurbanipal.
  7. If the reference should be to the latter, Ashurbanipal's restoration of Manasseh was paralleled in the instance of Necho, the Vassal king of Memphis Saes, who also had revolted from Assyria. Necho was sent back to Egypt with special marks of favor and was reinstated on his throne.
  8. At the very least, the last thirty-five years of the reign of Manasseh would have been contemporary with the first thirty-five years reign of Ashurbanipal.
  9. In the first years of his reign, Ashurbanipal continued the policy of his father against Egypt.
  10. Tirhakah, whom Esar-haddon had vanquished, and who fled to Ethiopia, had returned and had advanced against the rulers appointed by Assyria.
  11. Tirhakah formed a coalition with Necho and others.
  12. Ashurbanipal set out for Egypt and defeated the forces.

13. The leaders of the insurrection were carried to Nineveh in fetters
14. Later Necho -and likely Manasseh- was restored to his rule at Sais
15. Tirhakah died shortly thereafter.
16. Tirhakah's sisters son, Tanut-amon (Tandami) then took up the cause.
17. After the departure of the Assyrian army from the region, Tanut-amon advanced against the Assyrian Vassal governors.
18. Ashurbanipal's army returned and relieved the Vassal governors.
19. Tanut-amon returned to Thebes.
20. In 663 B.C., the Assyrian army moved upon Thebes and mercilessly destroyed it.
21. This is when Nahum spoke for enraged humanity against the bloody nation of Assyria and the bloody capital, Nineveh.
22. A few years later, Psammetik, son of Necho, declared his independence. The Assyrian army was required elsewhere, and hence Egypt was freed from the yoke.
23. Under Urlaki, the old enemy Elam, which had been at peace with Assyria since the preceding reign, now became aggressive and made inroads into Babylon.
24. Ashurbanipal marched through the Zagros mountains and suddenly appeared before Susa of Elam. Elam was humiliated.
25. In 652 B.C., Ashurbanipal's brother - Shamash-shum-ukin - led an insurrection for the independence of Babylon from Assyria.
26. When Ashurbanipal had overcome Babylon, Shamash-shum-ukin took refuge in a palace, set it on fire, and destroyed himself in the flames.
27. The decadence of Assyria had begun.
28. With the year 639, the sources of Assyrian history cease, but Ashurbanipal ruled until 629 B.C.
29. There is no explanation for the curious historical blackout.
30. Ashurbanipal was a great patron of learning.
31. The library of Nineveh owed most of its treasures to him.
32. Extravagant luxury had invaded the court.
33. The king had begun to conduct his wars through his generals while he remained at home.
34. The king came to be faced with conquering the rebel sheiks of Northern Arabia.

35. Assyria was exhausted. Its fighting population had been killed. Its treasury was empty.
- M. Ashurbanipal's death (631 B.C.) marked the last epoch of Assyrian history.
1. Ashur-eti-ilani (630 - 627 B.C. - 4 years) succeeded to the throne of his father.
  2. Four years later, another son, Sin-shar-ish-kun, (626 - 612) succeeded to the throne.
  3. These successors to Ashurbanipal were unequal to the task, and Assyria was fast approaching its doom.
  4. A cuneiform tablet deciphered in 1923 gives the circumstances in which Nineveh was captured and destroyed. A Babylonian chronicle of events between the tenth and seventeenth years of the reign of the king of Babylon gives, in fact both the date and the disaster. Nineveh fell in 612 B.C. under the attacks of an alliance formed by Babylonians, Medes, and Scythians.
  5. Operations began in 616 when king Sin-shar-ish-kun's general Nabopolassar, rebelled in the very year when said Sin-shar-ish-kun ascended to the throne.
    - a. Nabopolassar (626-605 B.C. -21 years) attempted to seize Nipur but was unsuccessful.
    - b. He retreated toward Uruk.
    - c. He was soon able to enter Babylon, whose inhabitants had just defeated an Assyrian contingent.
    - d. Nabopolassar became king of Babylon and began to take the large cities one by one.
  6. Egypt went into action in an effort to assist Assyria, thereby forgetting that Assyria had been its implacable enemy.
  7. The Pharaoh of the time (663 - 609 B.C.) sent an army to help the hard pressed Assyrians.
  8. In 615 the Babylonians met with a check before the walls of Ashur.
  9. At this point the Median Cyaxares, who had already appeared on the scene with his army at the end of 615, returned in 614.
  10. In the middle of the summer of 614, Tarbisu - only 3½ miles from Nineveh - fell.
  11. Instead of attacking Nineveh, Cyaxares turned aside to Ashur which was taken with fierce fighting.
  12. Nabopolassar and Cyaxares decided to join forces, but because the season was so far advanced, the two kings returned to their respective capitals.

13. In 613 the Babylonians made a fresh advance on the Middle Euphrates, but the Assyrians met and repulsed their assault.
14. In 612 the Babylonians and the Medes, now joined by the Scythians, launched a large scale attack.
15. Fighting went on for weeks.
16. In August Nineveh was taken, and the king and a number of officers were killed.
17. Nineveh was laid waste as ruthlessly and completely as her kings had once ravaged Egypt, Babylon, and Susa.
18. The city was put to the torch.
19. The population was slaughtered and/or enslaved.
20. The palace so recently built by Ashurbanipal was sacked and destroyed.
21. With one fatal blow, Assyria disappeared from history.
22. The indignant and enraged nations were filled with delirious joy, except that Judah's rejoicing was soon to be attended by the terrible shadow of the death of its great king Josiah.
  - a. When Nineveh fell, a new king, Ashuruballit, established himself at Haran, a city in the far west between the Tigris and the Euphrates.
  - b. Haran became the royal residence of the Assyrians.
  - c. Two years later (610 B.C.) the Scythians and Babylonians swept away this shadow of power.
  - d. Ashuruballit retreated to Carchemish in Syria.
  - e. Again Pharaoh Necho went to the aid of the Assyrians.
  - f. Josiah of Judah prepared to intercept Pharaoh Necho and prevent the passage of his supporting army.
  - g. Josiah awaited Pharaoh Necho in the valley of Megiddo.
  - h. The record from 2 Kings 23:29-30 reads: "In his days Pharaoh-Necho king of Egypt went up against the king of Assyria to the river Euphrates; and king Josiah went against him; and Pharaoh Necho slew him at Megiddo, when he had seen him. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre and the people of the land took Jehoahaz the son of Josiah, and appointed him, and made him king in his father's stead."
  - i. Nineveh fell in 612 B.C. and Josiah died in the mop-up warfare in 609 B.C.

23. As for accounting for the sudden fall of Assyria, the Assyrian and Babylonian records are to date silent on the matter.

a. However, Alexander Polyhistor, Abydenus, and -Synceius all speak of it.

b. The best account is given by Diodorus Siculus, Greek historian of the first century B.C.; author of Historical Library (40 volumes), but only books I-IV and XI-XX are extant as follows:

- (1) There was a legend that Nineveh could never be taken until the river became its enemy.
- (2) Arbaces the Scythian, besieged Nineveh but could not make an impression on it for two years.
- (3) In the third year the river, being swollen by rains, and very rapid in its current, carried away a portion of its wall, and by this opening the besiegers gained an entrance.
- (4) According to Commander Jones, this was not the Tigris River, but rather the Khosr.
- (5) The king, recognizing in this the fulfillment of the oracle on legend, gathered together his concubines and eunuchs and mounting a funeral pyre which he had caused to be constructed, perished in the flame.
- (6) This catastrophe is probably referred to in Nahum 1:8: "With an over-flowing flood he (the Lord) will make a full end of her place," and in 2:60: "The gates of the rivers are opened, and the palace is dissolved."
- (7) The destruction of the city by fire is probably referred to in Nahum 3:13-15: "Behold, thy people in the midst of thee are women; and the gates of thy land are set wide open unto thine enemies; the fire hath devoured thy bars. Draw thee water for the seige; strengthen thy fortress; go into the clay, and tread in the mortar; make strong the brick kiln. There shall the fire devour thee; and the sword shall cut thee off; and it shall devour thee like the canker-worm; make thyself many as the locusts."

24. Two hundred years after the fall of Nineveh, Xenophon's ten thousand marched over the mounds of that city and never suspected that these were the site of the ancient metropolis that had ruled half of the world.

25. Nineveh was dead and even Ashur, the everlasting god, was dead also.

IV. Some pertinent reflections on the Period of the Divided Kingdom of Israel should include the following:

A. During this period (in the sixth year of the reign of Hezekiah, king of Judah) Israel was carried into Assyrian captivity never to return.

B. Like Hosea's wife, Gomer, whom he brought out of slavery to abide many days and who would not be allowed "to play the harlot nor to be any man's wife" (Hosea 3:3) so "the children of Israel shall abide many days without king and without prince, and without sacrifice, and with-

out pillar and ephed or teraphim: And afterward shall the children of Israel return and seek Jehovah, their God, and David their king, and shall come with fear unto Jehovah and to his goodness in the latter days." Hosea 3:4-5

- C. Years later, King Josiah, a royal reformer invited the remnant of Israel (of Manasseh and Ephraim) to Jerusalem to join in his reformation. 2 Chro. 34:8. Josiah, thus, fulfilled the prophecy of the young prophet. See 1 Kings 13:1-5 and 2 Kings 23:5-20.
- D. During the return of the Jews, the Samaritans wanted to build with them. (Ezra 4:2) They said: "We seek your God as ye do...we sacrifice to him since the days of Esar-haddon, king of Assyria, who brought us up hither. (Ezra 4:2) Jerubbaal and Joshua said: "ye have nothing to do with us in building a house unto our God." (Ezra 4:3)
- E. The Samaritan woman at the well (John 4) is a striking example of the condition described by Hosea.
- F. The gospel was preached to the Samaritans, though a mixed race, as if they were Jews. (See Acts 1:8 and Acts 8) The gospel was not preached to any Gentiles until the conversion of Cornelius. (Acts 10:11)

### UNIT III

#### A HISTORICAL SURVEY OF THE RELATIONS OF THE HEBREW KINGDOM OF JUDAH WITH BABYLONIA FROM THE LATTER'S RISE UNTIL ITS FALL

- I. After the fall of Assyria, Babylonia became a world power.
  - A. Nabo-polassar (626 - 605 - 21 years) had, in less than four years from his rebellion against the Assyrian king, become king of Babylon.
    1. He began to take the large cities one by one.
    2. In 614 Ashur fell to the Medes.
    3. Nabo-polassar and his army arrived too late to assist - intentionally or otherwise.
    4. On this occasion, Nabopolassar met the king of the Medes, Cyaxares, and established an alliance with him.
    5. When Assyria fell, the Medes apparently left the remnants of the Empire to Nabo-polassar.
    6. The Medes apparently took the spoils of Nineveh.
    7. There is evidence that a marriage between Nabopolassar's son, Nebuchadnezzar, and Cyaxares' daughter, Amyitis, was arranged to seal the alliance.
    8. This proved to be a boon to the New Babylonian Empire.
    9. After the fall of Assyria in 612 B.C. the annals of Nabo-polassar, for the remaining seven years of his reign, show that he succeeded in dislodging the leftovers of the Assyrian army from Haran where the new and last king of Assyria, Ashurballit, had established himself.
    10. Then Nabopolassar directed his attention to the North in order to keep the inhabitants of the foothills of the Zagros Range from moving into the fertile plain since the Assyrian military restraint had been removed.
    11. In 606 Nabopolassar took up again the Euphrates front.
      - a. Pharaoh had come to the aid of Ashurballit who had fled Haran.
      - b. The two rulers had established a stand at Carchemish, the old capital of the Hittites.
      - c. This posed a threat to the entire Western part newly won Empire.

- d. There Babylonia met with success only when Nebuchadnezzar, the crown prince and acting for his ailing father, achieved the conquest of Carchemish and drove the Egyptian army back home in the year of the death of his father, 606 B.C.
- B. Nebuchadnezzar (605-562 B.C. - 43 years) conquered Judah, destroyed Jerusalem, and carried the people of the Jews captive to Babylon.
1. He was the son of Nabopolassar.
  2. His mother is not known by name.
  3. The classical historians mention two wives: Amyitis the daughter of Cyaxares of Astyages, and Nitocris, the mother of Nabunaid.
  4. The monuments mention three sons:
    - a. Evil-Merodack who succeeded to the throne.
    - b. Marduk-Shum-usur
    - c. Marduk-Nadin-abi
  5. Nebuchadnezzar probably commanded the armies of Babylon from 609.
  6. He was head of the army which defeated Pharaoh Necho at Carchemish on the Euphrates in 605 B.C. See 2 Kings 23:31; 2 Chro. 35:20.
  7. Of the forty-three years of his reign, only the first ten are well known.
  8. His defeat of Carchemish over the forces of Pharaoh Necho brought all Syria and Palestine to its knees.
  9. He pursued the beaten Egyptians as far as the frontiers of their country, without entering Judah.
  10. Then he left in haste for Babylon (605) after having received the news of the death of his father, but he soon returned with his army and collected tribute.
  11. Nebuchadnezzar had the great advantage over all the Assyrian kings in having as an ally the Medes. His marriage to Amyitis, daughter of the king of the Medes, secured for him the North and the Northwest.
  12. In the meantime, Pharaoh Necho of Egypt had gone up and seized Jehoahaz, king of Judah and took him away to Egypt where he died.
    - a. Jehoahaz, the son of Josiah, succeeded to the throne of Judah, but he reigned only three months.
    - b. Then Pharaoh Necho made Eliakim, king in the room of his father, father, Josiah - 2 Kings 23:31-35; 2 Chro. 36:1-4.
    - c. Pharaoh Necho changed Eliakim's name to Jehoiakim.



- d. Jehoiakim then gave the silver and gold to Pharaoh and Pharaoh taxed the land to give the money according to the commandment of Pharaoh.
- 13. Thus the last kings of Judah were to be torn between the claims of Egypt and Babylon.
- 14. Nebuchadnezzar then came up against Jehoiakim and Jehoiakim became his servant and paid tribute for three years. 2 Kings 24:1
- 15. After three years Jehoiakim turned against the claims of Babylon and Nebuchadnezzar sent up against Judah bands of the Chaldeans, and bands of the Syrians, and bands of the Moabites, and bands of the Ammonites. 2 Kings 24:2-4
  - a. Scholars think that Nebuchadnezzar did not at once march against him, but caused him to be attacked, as it would seem by his neighbors, and that this war was without important results and lasted for years.
  - b. Nebuchadnezzar bound Jehoiakim in fetters to carry him to Babylon. 2 Chro. 36:6
  - c. He also carried vessels out of the house of Jehovah to Babylon and put them at the temple at Babylon.
  - d. Daniel and the three Hebrew children were carried to Babylon at that time. Dan. 1:1-3
  - e. This was the beginning of the seventy year captivity.
  - f. The year was 605 B.C.
- 16. "The king of Egypt came not again any more out of his land; for the king of Babylon had taken from the brook of Egypt unto the river Euphrates, all that pertained to the king of Egypt." 2 Kings 24:7
- 17. Eight years later -- in about 597 B.C. -- Nebuchadnezzar moved up against Judah in person.
  - a. Jehoiachin, son of Jehoiakim, had ascended the throne of his father.
  - b. He is also known as Jeconiah, and also as Coniah.
  - c. For some unknown reason, Nebuchadnezzar took offense at his conduct.
  - d. Jehorachin offered scarcely any resistance.
  - e. His reign lasted only three months and ten days.
  - f. The Babylonians entered Jerusalem, plundered the Temple and the royal palace, made prisoners of the king, his mother, the princes and nobles, the armed garrison, and all of the more skilled artisans. 2 Kings 24:10-17; 2 Chro. 36:9-10

- g. Josephus says that 10,832 were carried captive to Babylon.
  - h. Ezekiel was among this number. Ezek. 1:1-3
  - i. This was the second carrying away to Babylon.
  - j. Jehoiachin - or Coniah - was the last earthly king to sit on David's throne.
  - k. Jeremiah prophesied that Coniah's seed would not sit on David's throne. Jer. 22:24-30
18. Eleven years later, in 586, Nebuchadnezzar moved against Judah again, and destroyed and burned Jerusalem and the temple.
- a. Nebuchadnezzar had made Mattaniah, Jehorachin's father's brother, king in the place of Jehorachin, and changed his name to Zedekiah. 2 Kings 24:17; 2 Chro. 36:9-10
  - b. Zedekiah was a son of Josiah, a full brother of Jehoahaz, but only a half brother to Jehorakim.
  - c. Zedekiah took an oath of loyalty to Nebuchadnezzar. 2 Chron. 36:13
  - d. He began immediately to make intrigue with Egypt.
  - e. It was probably owing to the suspicions which these acts aroused that, in the fourth year of his reign, 594 B.C., that he had to visit Babylon. Jer. 51:59-64
  - f. "Zedekiah rebelled against Nebuchadnezzar, and it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month that Nebuchadnezzar, king of Babylon, came against Jerusalem and encamped against it." 2 Kings 25:1-7
  - g. The city was under siege until the eleventh year.
  - h. Zedekiah's sons were slain before his eyes, then his eyes were put out, and he was carried to Babylon. 2 Kings 25:1-7; Jer. 39
  - i. Nebuzaradan, captain of the guard, burnt the house of Jehovah, the king's house, and all the houses of Jerusalem. Jer. 39:4-10; 2 Kings 25:8-17
  - j. The city was destroyed and only the very poorest were left in the land.
  - k. The vessels of the temple were carried to Babylon also.
  - l. This was the third carrying away to Babylon.
  - m. All of Jeremiah's warnings and predictions during this long period of time had come to pass.

- C. Evil-Merodack (561 - 559 B.C. - 2 years, 5 months) succeeded to the throne of Babylon upon the death of his father.
  1. He was the son and immediate successor of Nebuchadnezzar II, king of Babylon.
  2. He is said in 2 Kings 25:27-30 and in Jeremiah 52: 31-34 to have taken Jehoiachin, king of Judah, from his prison in Babylon where he had been confined for thirty-seven years, to have clothed him with new garments, and to have given him a seat above all the other kings, and to have allowed him to eat at the king's table all the days of his life.
  3. Thirty tablets in this king's reign have been found.
  4. They show that he reigned for two years and five months.
  5. He is said by Berossus to have conducted his government in an illegal and improper manner.
  6. He was slain by his sister's brother, Ner-gal-shar-usur, who then reigned in his stead.
- D. Ne-rig-lis-sar (559 - 556 B.C. - 3 years) or Nergal-Sharozzer succeeded Evil-Merodack to the throne of Babylon.
  1. Nergal-sharozzer is mentioned among Nebuchadnezzar's princes in Jer. 39:3,13
  2. He is called the "brother" and "husband" of Evil-Merodack's sister.
  3. He is also called a son-in-law of Nebuchadnezzar.
  4. He slew Evil-Merodack and seized the throne.
- E. La-bo-sar-chad (556 B.C.) succeeded to the throne.
  1. There is little information concerning this king. He seems to have been a son of Ne-rig-lis-sar.
  2. His reign continued for only nine months.
  3. He is characterized by an ill temper and ill practice, and as being one very young.
  4. A plot was laid against him by friends, and he was tormented to death.
- F. Nabonidus (555 - 539 B.C. - 16 years) was the last king of Babylonia.
  1. He was a military commander in his sixties when he was made king of Babylon.
  2. We do not know the political forces that brought him to the throne.
  3. He may have been a son-in-law of Nebuchadnezzar.

4. The testimony in Daniel 5 should not be set aside in favor of the confused accounts that have come down to us.
5. The statement in Daniel 5 of the manner in which Babylon was taken and the death of Belshazzar is confirmed by Xenophor.
6. Sir H. Rawlinson discovered an inscribed cylinder of King Nabonidus on which he expressly named Bellusharra-usur as his eldest son.
7. Another cylinder of the same king states that the son of Nabonidus was appointed commander of his forces.
8. This son is Belshazzar of Daniel 5; 7:1; 8:1.
9. Facts concerning Nabonidus:
  - a. He was an able and accomplished ruler.
  - b. He left many records of his eighteen year reign.
  - c. But he was of a placid, inert disposition.
  - d. He was adverse to the cares of state.
  - e. Belshazzar accordingly, acted as his father's viceroy.
    - (1) Nabonidus had married into Nebuchadnezzar's family.
    - (2) Belshazzar of Daniel 5 was thus considered a "son" or descendant of Nebuchadnezzar.
  - f. Nabonidus delighted in exploring and restoring ancient temples
  - g. For this and other similar reasons he placed his son at the head of the state.
  - h. Nabonidus desired to centralize the religions of Babylonia.
    - (1) He brought to Babylon many of the images of deities from other cities.
    - (2) This greatly displeased the people and excited a strong feeling against him.
  - i. The military party was displeased with him because he left the defense of the empire to others.
  - j. The stage was set for the entrance of Cyrus, the Persian.
- G. Cyrus, the Persian, entered Babylon.
  1. Babylon fell in 538 B.C. (or 536 B.C.).
    - a. Belshazzar fell in Babylon.
    - b. Nabonidus, who had left for Haran at the time Cyrus revolted against the Medes, died five months later.

2. Isaiah had previously prophesied of the fall and desolation of Babylon.
3. Isaiah prophesied concerning the rise of Cyrus:
  - a. That God would raise one up from the East. Isa. 41:2-5
  - b. That God would raise one up from the North. Isa. 41:25-29
  - c. That Judah "shall be inhabited," and that "Cyrus will do God's pleasure." Isa. 44:24-28
  - d. That in order to prove that God is God, he was saying before time to this anointed Cyrus: "I have called thee by thy name: I have surnamed thee, though thou hast not known me." Isa. 45:1-7, especially verse 4
  - e. That Babylon would be without a throne. Isa. 47:1-3
4. Isaiah prophesied during the reigns of Uzziah, Ahaz, Jotham, and Hezekiah. (740-701 B.C.) Isa. 1:1-2
  - a. The kings following Isaiah were as follows:
    - (1) Manasseh (55 years) 2 Kings 18:1-20; 20:11; 20:21; 21:18; 2 Chro. 32:33; 33:20.
    - (2) Josiah (31 years) 2 Kings 21:24; 23:20.
    - (3) Jehoahaz (3 months) 2 Kings 23:30-33; 2 Chro. 36:5-8.
    - (4) Jehoiakim (11 years) 2 Kings 23:24:24:7; 2 Chro. 36:5-6.
    - (5) Jehoiachin (3 months) 2 Kings 24:6-12; 2 Chro. 36:8-9.
    - (6) Zedekiah (11 years) 2 Kings 24:13; 25:29.
  - b. Thus a minimum of 160 years elapsed from the close of Isaiah's ministry to the capture of Babylon by Cyrus in 538 or 536 B.C.
5. The predictive element of Isaiah's prophecy is remarkable.
  - a. There are two theories relating to predictive prophecy.
  - b. One is that the prophet is a spokesman for God and often sets forth future events.
  - c. The other is that a prophet is always a person of the particular time, speaking to the people of the particular time concerning matters of interest for their particular time.
  - d. The predictive element is accounted for by those of the later persuasion on the following basis:
    - (1) A change in situation.
    - (2) A change in scope.
6. Daniel prophesied of the rise of three other world empires after Babylon. Dan. 2
  - a. Many years later, Daniel prophesied that Babylon was to be divided between the Medes and the Persians. Dan. 5:25-29

- b. On that very night, Belshazzar was slain. Dan. 5:30-31
- c. Darius received the kingdom, being about 62 years old.  
Dan. 5:30-31
  - (1) This Darius is thought to be Gobryas, governor of Kuristan.
  - (2) This would mean that Cyrus placed Gobryas in charge of Babylon as king of the city until he himself could assume the sovereignty.
  - (3) This information has been conjectured from the Babylonian chronicle.
  - (4) The conjecture is thus, that Gobryas (Darius) was the "vice king" in question.

7. Cyrus was a great general and administrator.

- a. Cyrus first appears in history at the age of forty.
- b. He inherited the small kingdom of Anshan. (559 B.C.)
- c. This territory was tributary to the Median Empire, one of the eastern rivals of Babylon.
- d. In 550 - 549 B.C. Cyrus revolted against Astyages, his median overlord.
  - (1) Astyages sent an army under Harpagus against Cyrus.
  - (2) Harpagus, remembering how Astyages had cruelly slain his son, deserted with most of his soldiers to Cyrus.
- e. Then Astyages personally led an army against Cyrus, but this second army mutinied against Astyages and handed him over to Cyrus.
- f. Nabonidus formed a coalition of Babylon, Egypt, and Lydia and attacked Cyrus.
- g. Croesus, King of Lydia, was the chief leader.
  - (1) Lydia was a very ancient capital.
  - (2) Sardis was its capital.
  - (3) It appears to have been civilized, industrious, and wealthy-practicing commerce, agriculture and manufactures and acquainted with various arts.
  - (4) Like other nations of Asia the people were lax in their morals.
  - (5) Croesus had the reputation of being the wealthiest of men
- h. Croesus was unable to withstand the arms of Cyrus.
- i. Cyrus, who suddenly appeared before Sardis, took it and condemned Croesus to be burned to death. This was in 546 B.C.
  - (1) Before the funeral pyre, Croesus cried out, "O Solon, Solon, Solon."

- (2) This aroused the curiosity of Cyrus.
  - (3) Cyrus learned that Solon, an Athenian sage, was at the capital city, Sardis. Croesus showed him all his wealth, and expecting a compliment, asked him who was the happiest man he had ever seen. Solon named two obscure Greeks. Then he remarked that he could pronounce no man happy as long as he lived, because no man could see what might happen to him before he died.
  - (4) When this matter was reported to Cyrus, he spared the life of Croesus and made him a friend.
- j. During the next year the Persians under Harpagus suppressed a rebellion of the Lydians under Pactyas and subjugated the Ionian cities, the Carians, and the Lycians.
  - k. Then the king of Cilicia voluntarily acknowledged the Persian supremacy.
  - l. Next Cyrus defeated the army of Nabonidus.
  - m. Then Babylon itself surrendered in October 539 to the Persian General Gobryas, the Darius of Daniel 6.
  - n. From 538 B.C. Cyrus dated his years as "king of Babylon and king of the countries."
  - o. With the fall of the capital the Babylonian provinces in Syria fell to the Persians.
- H. Religion contributed significantly to the fall of Babylon.
- 1. Babylon was surrounded by walls of enormous height and strength.
    - a. It is said to have had provisions for twenty years.
    - b. Except for stratagem, Cyrus could not have taken Babylon for a long period of time if at all.
  - 2. The priests of Marduk were directly responsible for the fall of Babylon. They were happy to welcome Cyrus.
    - a. Marduk (in the O.T. Meodack) was the city god of Babylon.
    - b. His temple was called "lofty house."
    - c. After Hammurabi had made Babylon the chief city of all Babylonia, its god increased in importance until he absorbed the attributes of the earlier gods and displaced them in the great myths.
    - d. The speculative philosophers of the Neo-Bab period went so far as to identify all the earlier gods with him, elevating his worship into a sort of henotheism.
    - e. Marduk has some hymns that were sung to him that have come down to us.

- f. The priests of Marduk were very dissatisfied with Nabonidus.
  - g. When Babylon was threatened, he imported images of the gods from the surrounding cities.
  - h. The priests of Marduk were angered because Nabondius had neglected them for the "foreign deities."
  - i. They made possible Cyrus' entrance into Babylon.
  - j. The priests of Marduk had provided a righteous ruler.
  - k. Cyrus described the matter thusly: "Marduk . . . scanned and looked (through) all the countries searching for a righteous ruler . . . he pronounced the name Cyrus, king of Anshan, declared him to be (come) the ruler of the world."
  - l. Cyrus showed his cooperation with the Babylonian priests by going through the prescribed ritual of the great New Year Festival.
  - m. Cyrus restored to their own shrines the gods which had been taken to Babylon by Nabonidus.
    - (1) This made the people of those places quite happy.
    - (2) The priests of Marduk were also happy. They were happy because those gods were being removed from Babylon.
  - n. Cyrus "gathered all their former inhabitants and returned to them their habitations."
3. Cyrus was a humanitarian.
4. He was wise as well as humane and his policy with respect to captive peoples exhibited both aspects of his character.



## UNIT IV

### A HISTORICAL SURVEY OF THE RELATIONS OF THE HEBREW PEOPLE DURING THE PERSIAN PERIOD

#### I. The rulers of Persia as they concern God's people consisted of the following:

##### A. Cyrus (558 - 529 B.C. - 29 years)

1. Cyrus is mentioned a number of times by Isaiah, Daniel, and Ezra.
2. He conquered Media, Lydia, and Babylonia.
3. Egypt alone remained of the allies of Croesus.
4. Cyrus entrusted into the hands of his son, Cambyses, the campaign against Egypt.
5. Cyrus personally set out to quell a revolt of the nomads on the eastern frontiers of the empire.
  - a. This should have been a skirmish.
  - b. Cyrus was wounded and died.
  - c. His body was carried back to Pasargadae, one of his capital cities.
  - d. His body was covered with wax, according to Persian custom, and placed in a stately dignified tomb which was guarded faithfully for two centuries.
  - e. The tomb is still standing but the contents have long since been removed.
  - f. Few world conquerors have been regarded as highly as Cyrus.
    - (1) The Persians called him father.
    - (2) The Greeks regarded him as master and lawgiver.
    - (3) The Jews regarded him as God's anointed.
  - g. When Alexander the Great found that Cyrus' tomb had been rifled, he ordered that the body be replaced and the contents of the tomb be restored as far as possible.

##### B. Cambyses (529 - 522 B.C. - 7 years).

1. When news of his father's death reached Cambyses, he assumed his father's full title, King of Babylon, King of Lands."
2. A second son, Barduja, was entrusted with the eastern provinces of the Empire.
3. Disorder broke out on all sides.

4. These disorders have commonly been considered an attempt of Barduja to challenge Cambyeses' right to the throne.
5. Cambyeses is reported to have slain his brother.
6. Cambyeses continued the religious policy inaugurated by Cyrus, except in some cases gifts to the Temple diminished.
7. With Egypt under control, Cambyeses pressed on to the African area with a land expedition of 50,000 men.
8. Then he made a personal expedition into Ethiopia, but the army ran short of provisions and were forced to retreat.
9. During this time Cambyeses received news of trouble at home.
10. The throne had been usurped by one who claimed to be his brother, Barduja.
11. Cambyeses determined to return home.
12. On his way home, he received confirmation of the report of the usurpation of the throne by the pretender Gaumata who had assumed the name Barduja, or Smerdes.
  - a. The new ruler was accepted by nearly all the provinces of the Empire.
  - b. The pretender attempted to win the favor of peoples by remitting taxes for three years.
  - c. He also attempted a religious reform.
13. Cambyeses never reached home.
14. His death resulted from an accidental, self-inflicted wound when mounting his horse.
  - a. The Persian record suggests suicide.
  - b. Cambyeses suffered from epileptic fits.
  - c. There are evidences of insanity in his latter days, particularly if the reputed atrocities committed in Egypt after his return from the Ethiopian campaign are to be believed.
15. After Cambyeses' death, the army remained loyal to the government which he represented.
  - a. Two months later the pretender Gaumata was executed.
  - b. Darius, son of Hystaspis, was to become the next Persian monarch.
16. The opposition of the Samaritans to the rebuilding of Jerusalem continued through the whole reign of Cyrus, and during the reign of his successor, Cambyeses.

- a. Cambyses took the throne of the pharaohs as the first of the Manetho's Dynasty XXVII (Persian) during his conquest of Egypt.
  - b. Cambyses' presence there and the cautions necessary because of the Egyptian campaigns may in part account for the Egyptian campaigns may in part account for the success of the Samaritans in stopping the rebuilding of the Jerusalem Temple. Ezra 4:5, 24
- C. Pseudo-Smerdis (Gaumata) (522-521 B.C. - 8 months).
- 1. After Cambyses' death, the army remained loyal and moved to rid the nation of Smerdis.
  - 2. Within two months, Smerdis was executed.
- D. Darius Hystaspes (521-486 B.C. - 35 years).
- 1. This is the Darius Hystaspes during whose reign the rebuilding of the temple was completed. (516 B.C.)
    - a. The first Jewish leader in the rebuilding of the temple was Zerubbabel, or Sheshbazzar, Ezra 1:8; 5:14, 16.
    - b. Zerubbabel, or Sheshbazzar, left Babylon in 535 B.C. when Cyrus decreed that the Jews might return to their home country and rebuild their temple and city.
    - c. The total number of Jews who returned was about fifty thousand. Ezra 2:64-66
    - d. They were primarily of the tribes of Judah, Benjamin, and Levi.
    - e. These Jews constituted the most earnest, godly, and enterprising members of the captive nation.
    - f. It took them four months to traverse the seven hundred miles between Babylon and Jerusalem. Ezra 3:1 compared with Ezra 3:8.
    - g. One year after they reached their country they began to rebuild the temple. Ezra 3:8
    - h. The Samaritans, descendants of surviving Israelites and foreigners, began to oppose the work. Ezra 4:4-5
      - (1) Daniel's solemn fast (Dan. 10) may have been the occasion of his hearing of the opposition to the work.
      - (2) Daniel's fast was the occasion of his receiving the visions contained in chapters 11 and 12.
    - i. When Darius Hystaspes came to the throne, the prophets, Haggai and Zechariah, strongly urged their countrymen to resume the work, which was immediately resumed. Ezra 4:24; 5:1-16; Hag. 1; Zech. 1:1

- (1) The Ahasuerus of Ezra 4:6 is thought to be Cambyses to whom reference has already been made.
  - (2) The Artaxerxes of Ezra 4:7 is thought to be Pseudo-Smerdis to whom reference has already been made.
  - (3) This means that the enemies wrote letters to Cambyses and Pseudo-Smerdis respectively warning them that the Jews were rebuilding "the rebellious city." Ezra 4:5-16
  - (4) Smerdis (Artaxerxes) ordered the work to be ceased. Ezra 4:17-24
- j. About this time Tatnai, the Persian governor of the whole district, visited Jerusalem. Ezra 5:3-5
- k. Tatnai learned of Cyrus' edict and caused a search to be made at Babylon, then at Achmetha or Ecbantana, the capital of Media. Here the edict was found. Ezra 5 and 6.
- l. Darius Hystaspes ordered the work to be resumed. Ezra 6:6-15
2. The temple was completed in the sixth year of Darius. Ezra 6:15
  - a. From Nebuchadnezzar's first invasion to the edict of Cyrus were seventy years.
  - b. From the utter destruction of Jerusalem and the temple to the rebuilding of the temple were also seventy years.
3. The Babylonians, much unwilling to bear the yoke of the Persians had silently prepared a revolt over a period of years.
  - a. The seat of royalty had been removed to Shushan or Susa.
  - b. This added to the Babylonian chagrin.
  - c. Babylon through its prepared revolt was fast approaching its end.
  - d. Zechariah sent a solemn warning to those Jews that yet remained in Babylon to leave the doomed city without delay. Zech. 2:6-9
  - e. The prophecies of Isaiah were to be soon fulfilled. Isa. 13; 47:8-9
4. The Babylonians carried their prepared revolt into action during the reign of Darius Hystaspes.
  - a. Darius might have failed to take the city but for a stratagem and act of self sacrifice on the part of one of his principal officers.
  - b. Zopyrus, having cut off his nose and ears, and mangled his body, presented himself to the Babylonians on pretense of having been cruelly treated by his master.

- c. The Babylonians gave him chief command of their armies.
  - d. Zopyrus then gave the city into the hands of Darius.
- 5. Babylon, the beauty of the Chaldeans, fell.
  - a. Its walls, formerly 200 cubits high, were lowered to fifty
  - b. Its hundred gates were removed.
  - c. Its houses were given to plunder.
  - d. Three thousand of the ring leaders of Babylon were impaled
  - e. The fall of Babylon came about the time the Jews were celebrating the completion of the temple.
  - f. "Babylon is fallen" never to rise again.
- 6. After the capture of Babylon, Darius Hystaspes began a series of wars with Greece.
  - a. The Greek colonies on the shores of Asia Minor (called Ionians) had revolted against Persia and joined with the mother country.
  - b. Darius Hystaspes mustered a gigantic force by land and sea to subdue both the colonies in revolt and the mother country of Greece.
    - (1) Darius' first fleet was wrecked at Mount Athos.
    - (2) His second fleet ravaged the Greekesler.
    - (3) The Athenians met his army on the plains of Marathon, and headed by Miltiades, defeated them with prodigious slaughter.
- 7. Persia was defeated by Greece.
- 8. Darius Hystaspes was prevented from prosecuting further war against Greece by a revolt in Egypt and soon thereafter, by his death.
- 9. He is considered to be the ablest prince that ever sat on the throne of Persia.
  - a. He added a few provinces to the empire-India, Thrace, and Macedonia, and the islands of the Ionian Sea.
  - b. At his death, the empire extended from Indus to the Aegean and from Sythia (now Russia) to the cataracts of the Nile.
- 10. His great ability was exerted chiefly in consolidating his vast empire.
- 11. He divided it into twenty satrapies or provinces, and set a satrap or governor over each.

E. Xerxes (486 - 465 B.C. - 21 years).

1. Xerxes is the Ahasuerus who chose Esther, a Jewish maiden, as queen. See Esther 2:16-18
2. The I.C.C. on Esther by Patton, reads: "For the interpretation of the book it is important to determine at the outset who is the king that is called Ahasuerus. On this point until recently opinions have differed widely . . . This controversy has been brought to a close by the decipherment of the Persian monuments, in which the name Xerxes appears in such a form as to leave no doubt that he is the king who is meant by Ahaseurus."
3. The I.C.C. further states: "With the identification of Ahasuerus with Xerxes all the statements of the book of Esther agree. He was a Persian king who also ruled over Media. (Ezra 1:3, 18). His empire extended from India to Ethiopia and contained 127 satrapies (Ezra 1:1; 8:9; 9:30); it also included the islands of the Mediterranean (Ezra 10:1); his capital was at Susa in Elam (Ezra 1:2). This is all true of Xerxes, but of no other Persian monarch. The character of Ahasueurus, as portrayed in the book of Esther, also agrees with the account of Xerxes given by Herodotus and other Greek historians. For these reasons there is general agreement among modern scholars, Jewish, Catholic, and Protestant, that by Ahasuerus the author of the Book of Esther means Xerxes."
4. Xerxes was the successor of Darius Hystaspes.
5. His chief object seemed to have been to keep up the show and state of sovereignty.
6. He is known in history chiefly in connection with his invasion of Greece.
  - a. Herodotus (born about this time, 485 B.C.) says that no fewer than five million Persians accompanied him in his expedition.
  - b. Josephus states that a numerous body of Jews made up a part of his host.
7. It was on this occasion that the Persians were opposed at Thermopylae by Leonidas, one of the kings of Sparta, with only three hundred followers drove back the mighty mass again and again until they had slain 20,000.
8. The Persian fleet was defeated by that of the Greeks at Aalamis under the celebrated Themistocles.
9. Xerxes returned to Persia, leaving behind his general, Mardonius, who fared no better.
10. In one day the Persians were defeated by land at Plataea in Bolotia and by sea at Mycale in Asia Minor.

11. From this time on, no Persian ever crossed the Hellespont.
- F. Artaxerxes Longimanus (465 - 425 B.C. - 41 years).
1. Artaxerxes was a son of Xerxes.
  2. His reign lasted for a long period--41 years.
  3. He was called Longimanus from the length of his hands, which is said to have been such that when he stood erect they reached his knees.
  4. In the seventh year of Artaxerxes, Ezra the scribe set out for Jerusalem with a company of six or seven thousand souls.  
Ezra 7:7
    - a. Eighty years had elapsed since Zerubbabel and his company had first returned to the holy city.
    - b. Most of those who had accompanied Zerubbabel were dead.
    - c. Ezra's chief object in returning was to re-establish fully and firmly the law of Moses.
    - d. As "a ready scribe," Ezra was abundantly qualified for the work. Ezra 7:6
    - e. Ezra arranged, edited, and published the Book of the Law, by which is probably meant the Legalistic portion of the Torah or Pentateuch.
    - f. It appears that up to this time, copies of the law were very scarce.
  5. Thirteen years after Ezra arrived at Jerusalem, (20th year of Artaxerxes) the distinguished Nehemiah made his first visit to help in the work of restoration. Neh. 2:1
    - a. Nehemiah was cup-bearer to the king. Neh. 2:1
    - b. This was a highly honorable and influential office, and doubtless a lucrative one.
    - c. Ezra was in Jerusalem at the time Nehemiah arrived. Neh. 8:2
    - d. Nehemiah had obtained a limited leave of absence in order to assist in the great work.
  6. At the end of a twelve year stay, Nehemiah returned to Persia and assumed his duties at the court of Susa. Neh. 2:1-6; 13:6-7
    - a. Later (how much later is not known) Nehemiah returned to Jerusalem. Neh. 13:7

- b. Whether or not he continued in Jerusalem for the rest of his life is not known.
  - c. The book of Malachi should be read in conjunction with Nehemiah.
  - d. With Malachi and Nehemiah, the Old Testament period came to a close.
- G. Xerxes II (425 B.C. - 25 days).
- H. Sodgianus (425 - 425 B.C. - 6 months).
- I. Darius II (424 - 405 B.C. - 19 years).
- J. Artaxerxes II (405 - 359 B.C. - 66 years).
- K. Artaxerxes III (359 - 338 B.C. - 21 years).
- L. Arses (338 - 336 B.C. - 2 years).
- M. Darius III (336 - 331 B.C. - 6 years).
- N. The Battle of Arbela and the overthrow of Persia by Alexander the Great. (331 B.C.)
- II. Some observations relative to Zoroasterism, the religion of the Persians.
  - A. Zoroaster, the reformer or restorer of the ancient Persian religion, flourished during the reign of Darius Hystaspes.
    - 1. Zoroaster lived in retirement in the Elburz Mountains for the first twenty years of his life.
    - 2. During this time he was supposed, according to his followers, to have been taken up to heaven where God's law was revealed to him.
    - 3. This tradition had its origin, no doubt, in the revelations of the law of God to Moses on Mount Sinai.
    - 4. The Hebrew scriptures were well known in Persia at that time.
    - 5. Zoroaster seems to have labored to restore the ancient religion of Persia, which had either become greatly neglected or had been corrupted by image worship.
  - B. Zoroaster's system of religion consisted of the following:
    - 1. There was one eternal God.
    - 2. There are two principles in the universe--the one of good, the other of evil.
    - 3. The emblem of good, Ormuzd, was light.



4. The emblem of the bad, Ahriman, was darkness.
  5. Between these opposites there was a contest which would continue to the end of the world.
  6. At the day of judgment the followers of both would be judged and separated forever.
  7. The good would be rewarded, and the evil would be punished.
  8. In the ultimate end, the good would prevail.
  9. Ormuzd was always worshipped in the presence of fire.
  10. Darkness was held in detestation.
- C. One will immediately observe that many things peculiar to Zoroastrianism have been derived from the Jewish scriptures.
- D. The doctrines of Zoroaster were set forth in Zendanesta the sacred book of the Persians.
1. Darius Hystaspes fostered the creed of Zoroaster.
  2. At Zoroaster's death, Darius became the Archimagus, or high priest.
  3. The religion spread rapidly.
- E. The revival of the Persian religion had little effect in purifying the morals of the Persian nation.
1. The manner of the court was marked with excessive luxury and revolting cruelty.
  2. The barbarity of women was frightful.
  3. The woman's character was most depraved, and yet their influence was great.
  4. Formerly the Persians had been remarkable for the purity and simplicity of their manners, and their children had been taught from childhood to repeat the praises of truth and justice.
  5. Excessive wealth and prosperity were sapping the foundations of the ancient virtues.
  6. The nation was sinking into a state of utter weakness and corruption which caused its ultimate fall to the Greeks.
- III. In retrospect, the following observations are in order relative to the Persian Period.
- A. The Persian Empire dates from 536 B.C. to 332 B.C., a period of 200 years.

- B. This 200 years may be logically divided into two periods.
1. The first period consists of 130 years, ending with Malachi and Nehemiah. This marks the close of the Old Testament.
  2. The second period consists of the remaining 70 years, the period from Malachi and Nehemiah til Alexander the Great arrived in Jerusalem.
- C. In the first period, the 130 years, the following events occurred:
1. Cyrus made an edict permitting the Jews to return to their home country. Ezra 1
  2. Of the Jews in Babylon, 42,360 returned.
  3. Those who returned were:
    - a. Chivalrous churchmen.
    - b. Zealous patriots.
    - c. The poorer class -- they were not the most wealthy or socially prominent.
    - d. They had a new name-Judeans or Jews.
  4. A much larger Jewery were left behind.
  5. All the people who returned hated idolatry.
  6. These Jews returned to a hotbed of hostilities.
    - a. In the western corner were the Philistines.
    - b. In the south the Edomites had taken of Judah the territory of Hebron and had pushed their settlements along the Jordan valley.
    - c. In the east, were the Moabites and the Ammonites.
    - d. On the north, were the Mongrel Samaritans.
    - e. Only Jerusalem was unoccupied by enemies.
    - f. The Samaritans became bitter enemies.
  7. Esther, a Jewess, was married to Ahasuerus or Xerxes.
  8. Ezra, a ready scribe, left Babylon with a company during the reign of Artaxerxes.
  9. Thirteen years after Ezra went up from Susa, Nehemiah also went up from Babylon to Jerusalem. This was in the twentieth year of Artaxerxes.

10. At the end of a twelve year stay, Nehemiah returned to Susa.
  11. Later Nehemiah returned to Jerusalem.
- D. In the second period, the last seventy years, an overview reflects the following conditions and circumstances.
1. The last seventy years were a period of peace.
    - a. There were no hostilities between Mesopotamia and Egypt.
    - b. The Great King ruled both lands.
    - c. Otherwise, Palestine would have been a battle-field.
  2. The course of Israel was downward.
    - a. There was a decline in the national tone and the religious life.
    - b. Formalism was doing its deadly work.
    - c. About the middle of the seventy years, Judas, the elder son of the high priest, slew his brother Joshua within the temple.
    - d. Joshua was favored over Judas for high priest by Bagoses, the resident representative of Persia.
  3. The high priesthood continued to grow in dignity and power.
  4. The high priest became not only the sacred head of the church, but also the secular head of the state.
  5. Jewish pride and Persian policy united to enhance the importance and dignity of the office.
  6. The Sanhedrin probably originated during this period.

## UNIT V

### A HISTORICAL SURVEY OF THE HEBREW PEOPLE FROM THE BEGINNING OF THE GRECIAN PERIOD UNTIL THE ROMAN EMPIRE

I. First, we shall take a look at the Greek City-States during the Persian Period, i.e., 536 B.C. to 332 B.C.

A. Persia never was able to conquer the Greek City-States.

1. The Greek colonies on the shores of Asia Minor (called the Ionians) were at one time under Persian rule, but in time revolted and joined with the mother country.
2. Darius Hystaspes (521 - 486 B.C.) in 492 B.C. mustered a gigantic force by land and sea to subdue both the colonies in revolt and the mother country of Greece.
  - a. Darius was defeated both on the land and on the sea.
  - b. A revolt in Egypt and later his death prevented Darius from prosecuting further war against Greece.
3. Xerxes (486 - 465 B.C.) invaded Greece with more than five million Persians.
  - a. The Persian army was opposed and defeated at Thermopylae by Leonidas.
  - b. The Persian fleet was defeated by the Greeks at Aalamis under the celebrated Themistocles.
  - c. Xerxes returned to Persia, leaving his general, Mardonius, behind. The general fared no better.
  - d. In one day the Persians were defeated by land at Plataea in Bolotia and by sea at Mycale in Asia.
4. From that time on, no Persian ever invaded the Hellespont - the ancient name of the Dardanelles, so-called from Helle, the daughter of Anthamas who was drowned there.

B. The Hellespont was composed of Greek City-States.

1. The Greek peninsula, broken by mountains and valleys, had a long indented coast line.
2. The topography played a large part in the development of the Greeks.
3. Separated from its neighbors by mountains, each community, however small, became a separate political unit.
4. The city, a center of government and trade, together with the surrounding country side, constituted a city-state.

5. The coastline favored the growth of maritime trade, especially with the Phonicians.
  6. Some of the chief Greek City-States were: Acarnania, Aetolia, Achaea, Eilis, Arcadia, Messinia, Sparta, Loconia, Argolis, Athens, Attica, Bolotia, Lo, Cris, Euboea, Epirus, Thessaly, etc.
- C. The political structure of the Greek City-States were undergoing changes during the two centuries of Persian supremacy.
1. In the city of political life of a community was centered.
    - a. Here the citizens from the country side met.
    - b. Here was the market place.
    - c. Here were the shops of the craftsmen.
    - d. Here were the walls for defense.
    - e. Here were the government buildings and temples.
  2. The great land owners - the king's councilors in the prior Homeric Age - assumed increasing power at the expense of the monarch.
  3. Monarcy was thus followed by oligarchy.
  4. In most cities the king retained only his religious functions.
  5. The right to vote was confined to citizens with a certain amount of landed property.
  6. The right to hold office was limited to members of a few families, or, at the most, the wealthiest citizens.
  7. Age qualifications further restricted the number eligible for magistracies.
  8. Power was concentrated in the hands of a few.
  9. In time in many cities of Greece, especially those near the coast, the oligarchies were threatened by the growing demand of the rest of the citizens for a voice in government.
    - a. The small land holder resented the rule of their creditors.
    - b. Those who derived wealth from commerce and industry demanded the revision of property qualifications.
  10. Leaders arose who offered to fulfill these demands in return for popular support in deposing ruling families.
  11. Thus oligarchy gave way to tyranny.
  12. Tyranny, in turn, paved the way for democracy.

- a. In order to maintain power the tyrants were compelled to make concessions to the people.
  - b. In time Athens developed a pure democracy.
- D. The Grecian City-States were making strides in literature, sculpture, vase painting, etc.
- E. The Grecian City-States were producing some of the world's outstanding philosophers and scientists.
  - 1. Thales (640 - 546 B.C.), a Greek philosopher and scientist of Miletus, one of the seven wise men of Greece.
    - a. He is recognized as the founder of Greek geometry, astronomy and philosophy.
    - b. He gained fame in his own day by predicting an eclipse of the sun for May 28, 585 B.C.
    - c. Thales lived during the time that Cyrus ruled the Persian throne.
  - 2. Pythagoras (530 B.C.) of Crotona was a Greek philosopher and mathematician.
    - a. He traveled widely in search of wisdom.
    - b. He associated to himself disciples who were devoted reformationists of political, moral, and social life.
    - c. He is credited with the discovery that the earth is a sphere.
    - d. He also lived during the time that Cyrus was king of Persia.
  - 3. Socrates (470-399 B.C.) of Athens was a Greek philosopher.
    - a. He developed the "Socratic" method, or inquiry and instruction.
    - b. His philosophy is known through the writings of his disciple, Plato.
    - c. His doctrines are the basis of idealistic philosophy, and have profoundly influenced philosophic thought through succeeding centuries.
    - d. He lived during the time that Artaxerxes Longimanus and Darius II, respectively, were kings in Persia.
    - e. Socrates was contemporary in time with Ezra and Nehemiah and Malachi.
  - 4. Plato (427 - 347 B.C.) of Athens was a Greek philosopher and ardent disciple of Socrates.

- a. He stayed in Athens until Socrates' death.
  - b. Then he traveled in Egypt, Cyrene, Sicily, and Magna Graecia.
  - c. He returned to Athens in 387 B.C. and there founded his school of philosophy known as the Academy.
  - d. This academy was later endowed and became in form a university, the first university in history.
  - e. He was the author of a number of works of which his Republic and Laws, and Apology were chief.
  - f. Plato was contemporary in time with the second period, or the last seventy years, of the Persian Empire.
5. Aristotle (383 - 322 B.C.) of Stagira was a Greek philosopher.
- a. He studied under Plato at the Academy in Athens.
  - b. He tutored Alexander the Great.
  - c. He taught in Athens as head of Peripatetic school.
  - d. He became famous for his works in logic, metaphysics, natural science, ethics, politics, rhetoric and poetics.
  - e. Aristotle was contemporary in time with the second period, or the last seventy years of the Persian Empire.

## II. The Rise of Alexander the Great.

### A. Alexander the Great was the son of Philip, king of Macedonia.

1. Philip (382 - 336 B.C.) succeeded to the throne of Macedonia in 359 B.C.
  - a. When Thebes was a great power in Greece several Macedonian nobles were taken there as hostages.
  - b. Philip, heir to the throne in Macedonia, was one of the number.
  - c. When Philip became king in 359 B.C., he found his country beset by dangers from every side, but by 356 B.C. he had quelled the majority of his former foes.
  - d. He built up the strongest army in the world.
  - e. Relying only on soldiers recruited on a voluntary system, he constructed a force of 40,000 men who were severely disciplined, trained to march long distances in full equipment, carrying their baggage and food sufficient for three days.
2. Persia was a constant threat in Philip's day.

- a. Although Persia made no further invasions except those to which reference has been made, it remained a constant threat to the Greek City-States.
  - b. In addition to the Persian threat by its mere position alone, Persia bribed and otherwise induced some of the larger City-States to take up arms on the side of the Persian Empire.
  - c. The Peloponnesian in Greece was fought in the period of 457 - 404 B.C.
    - (1) The Peloponnesian League, established in the sixth century was constituted of certain autonomous City-States of the Peloponnese including Corinth, Megara, and Sparta.
    - (2) Corinth resented the encroachment of the Athenians upon its established trade with the west.
    - (3) In 457 B.C. Athens besieged Aegina, Corinth's ally and the fall of that city caused Sparta to bring the forces of the Peloponnesian League against Athens.
  - d. Persian gave Sparta assistance during this Pelponnesian war.
  - e. Later Sparta and Persia were engaged for fourteen years in conflict over the Ionian cities which Persia expected to receive in return for the assistance she had given Sparta during the Peloponnesian War.
  - f. Through bribery and other circumstances, Persia forced upon Greece in 386 B.C. a humiliating peace.
    - (1) She acquired control over the Greek cities on the Asiatic coast.
    - (2) She also gained the right to interfere in the affairs of the Greek communities.
3. The pressing problem of the age -the need for unity - absorbed the attention of Grecian philosophers, particularly Plato and Isocrates.
- a. Isocrates (436-338 B.C.) was an Athenian orator and rhetorician.
  - b. He was the founder (392 B.C.) and head of a school in Athens.
  - c. Isocrates urged that Greece represented the highest civilization in the world.
  - d. He affirmed, therefore, that the city-states should cease to fight each other.
  - e. He declared that if the Grecian City-States were united in a common aim they could meet the recurring menace of Persian invasion.



- f. Isocrates, in his looking around for a strong Greek leader, decided that the suitable man was Philip, King of Macedonia.
  - g. According to Isocrates, Philip combined the high qualities of both and statesman.
  - h. Isocrates wrote several letters to Philip, explaining the urgent need for the unification of all the Greek cities.
  - i. As a lover of Athens, he begged Philip to be friendly with that great city.
  - j. He believed that such an arrangement could extend Greek culture over all the world.
  - k. Demosthenes, the famous Athenian orator, disdaining Macedonia as barbaric, repudiated the suggestion.
  - l. Persia placed bribes and spread propaganda in suitable quarter so that a tense situation arose between Macedonia and Greece.
  - m. War ensued, and in 338 B.C., the battle of Chaceronia made Philip master of Greece.
  - n. With Philip as head, the Greek City-States became united under a treaty known as the League Corinth.
  - o. Only Sparta stood out for independence.
  - p. Isocrates praised Philip because, by treating his foes with generosity, he gained their cooperation - a more fruitful method than the destruction of their cities.
4. Philip married Olympias, the sister of King Epirus.
- a. From their union Alexander was born in 356 B.C.
  - b. The following year Cleopatra, a daughter, was born.
  - c. Philip could trace his descent from Hercules.
  - d. Olympias was in the direct line from Achilles.
  - e. She is said to have followed the cult of Dionysus which prevailed in her country.
  - f. There were rumors to the effect that Olympias roamed the woods at night, joining in the wild songs and dances indulged in by the Dionysian when his rites were due.
  - g. Olympias was impulsive, independent, and very outspoken.
  - h. Olympias suffered much from Philip's frequent marital infidelities and his habits of overdrinking, which may in part explain or excuse some of her unrestrained actions.

- i. Alexander was devoted to his mother, but he never let her take any part in political affairs.
- 5. Philip divorced Olympias and married Cleopatra, the beautiful young niece of Attalus, one of Philip's generals.
- 6. Philip was assassinated by Pausanias, a youth of good birth.
  - a. Pausanias had been insulted in public at Attalus, by one of Philip's generals.
  - b. He had asked Philip to obtain satisfaction for his rude conduct.
  - c. Philip tried to appease the youth by giving him a gift and retaining him in his personal service.
  - d. Pausanias, seeing that he would obtain no retribution, Attalus being the uncle of Philip's second wife, brooded and nursed his grievance and sought the advice of a Sophist.
  - e. The Sophist glibly informed him that he would gain glory if he attacked some prominent man.
  - f. At the wedding of Philip's daughter, Cleopatra, and while Philip was walking alone at the head of a procession, Pausanias rushed from the crowd of spectators and killed the king with his poignard.
- B. Alexander the Great received an enviable education.
  - 1. Alexander received his first education in association of other youths of noble birth from Leonidas, a relative of his mother.
    - a. Alexander proved to be readily persuaded, but impossible to drive.
    - b. He was always approachable when given a reason which he could understand.
    - c. Aristobulus, the Greek architect who accompanied him throughout the Asiatic campaigns, mentioned this quality of characteristic of Alexander.
  - 2. When Alexander reached puberty, Philip was so impressed by his ability that he decided the son must have the best education possible.
  - 3. He selected Aristotle, a Greek philosopher, who at the time was attracting attention by his wise methods of instruction.
  - 4. Thus at about thirteen, Alexander was sent to Mieza, where Aristotle had his school, and there he remained until he was seventeen.
    - a. Alexander was a student of Aristotle from 342-335 B.C.

- b. Later (335 - 322 B.C.) Aristotle was head of the Peripatetic school in Athens.
5. Aristotle gave Alexander much advice concerning the duties of kings, and he encouraged him to follow his father's projects in Asia.
6. When Alexander was fourteen, Isocrates wrote to tell him how delighted he was to hear the excellent reports of his love of good literature and his associates with high character and intellect. He added that if Alexander continued on such lines he would become as outstanding as his father.
7. Until the early death of Alexander, master and pupil maintained a friendly intercourse, corresponding regularly during Alexander's eleven years in the east.
8. At sixteen Alexander was entrusted with the government of Thrace and Macedonia, during the absence of his father.
9. At eighteen he managed the left arm of the army at the battle of Chaeronea.
10. He was so successful that after the contest Philip embraced him, declaring that he would not be able to leave to his son a kingdom extensive enough for his exceptional gifts.
- C. Alexander the Great succeeded to the throne on the death of his father
  1. Philip was assassinated (336 B.C.) just as he was beginning his preparation for the invasion of Persia.
  2. The accession of Alexander to the throne on the death of his father was disputed.
  3. Philip's second wife had borne a child and many Macedonians considered that this infant was the legal future sovereign.
  4. Rumors spread that Olympias was so unrestrained to the second marriage that she was involved in the plot which led to the murder of Philip.
    - a. Olympias had tried to induce Epirus to revolt against Alexander, but Alexander countered the move when he gave his daughter as wife to the King of Epirus.
    - b. Later Olympias brought about the death of Cleopatra, the widow of Philip, and her infant son in order to prevent any further claim to the throne.
    - c. Alexander remonstrated with his mother, but later he was to realize that her impetuous action had removed further trouble.
  5. Attalus, one of Philip's generals, claimed that his niece, Cleopatra, had a prior right to the throne because she was a Macedonian. He urged that he should act as Regent until her infant son became mature.

- a. Attalus was at that time in Asia Minor in an attempt to gain over the Greek coastal towns.
  - b. Attalus was accused of treason and executed.
  - c. Too late, it was discovered that he had not been disloyal.
6. The Lyncestian brothers pled that they had a right to the crown because their family had formerly possessed Macedonia.
  - a. The promise to restore the old customs of the country and to protect the people from becoming involved in a fruitless war with Persia.
  - b. Their claims were denied when information was offered which proved that they had accepted money from the king of Persia.
7. The sympathies of the people were with Alexander.
8. Alexander refused as some of his friends advised, to come to terms with his claimants to the crown.
  - a. He acted with promptness.
  - b. All who were incriminated in the assassination of Philip were dealt with severely.
9. The news of Philip's death had caused consternation throughout the country.
  - a. Greece claimed independence with the League of Corinth.
  - b. Demosthenes delivered orations inciting Athens and other Greek cities to break their agreement with the League of Corinth.
    - (1) He claimed that the treaty bound no city to any leader except Philip.
    - (2) He further asked who could believe in the ability of the new king of Macedonia, untried, unknown, and only a boy of twenty.
10. Alexander realized that he was in peril on every side - the unsubdued northern tribes, from Greece itself, and from Asia.
11. He considered that his most important task was to consolidate his position as Head of the League of Corinth.
12. He lost no time in starting out for Thessaly.
  - a. Aware that the dissentient troops would gather to prevent his passage through the formidable Pass of Tempe, he cut steps up the high mountain of Ossa.
  - b. With this "ladder of Alexander" he turned the dangerous defile and descended to the plain beyond the enemy without having to strike one blow.

13. The fine Thessalian calvary became his possession.
14. To an assembly of the Thessalian nobility, he explained that he desired to be recognized as Head of the League of Corinth in the place of his father.
15. He promised the Thessalians the following:
  - a. That he would protect their country.
  - b. That he would carry out the invasion of Persia contemplated by his father.
  - c. That he would share with them the booty which might come with the war with Persia.
16. He, with a romantic touch, reminded the Thessalian aristocrats that they were, like himself, descendants of Achilles.
17. Alexander's audience assured him that he could rely on their loyalty and assistance in furthering the unification of Greece.
18. The outcome of this meeting was that all the adjoining states agreed to acknowledge the position of Alexander as Head of the League of Corinth.
19. At Thermopylae, Alexander was unopposed.
20. Alexander convoked the Amphictyonic council, Combination of States and was appointed Head of Greece in the place of Philip, his father.
21. No representatives came from Thebes or Athens.
  - a. Demosthenes continued to inveigh against Alexander.
  - b. But no fortifications were prepared against possible attack on Athens.
22. Sparta refused to join the league.
23. At Corinth, Alexander was met not only by politicians, but also by artists and thinkers who desired to converse with a king who had been a pupil of Aristotle.
24. Alexander then marched to the Danube to meet the dangerous Triballians.
  - a. No invasion could be made of Persia until the tribes on the frontiers of Macedonia were repulsed.
  - b. The enemy awaited Alexander at the Balkan range of mountains.
  - c. By a skillful dispersion of his soldiers to the left and to the right, Alexander's army escaped the rolling wagons and carts.

- d. The victory was Alexander's.
- 25. Alexander then marched to the Danube where on the opposite bank the Getae tribe awaited him with a strong force.
  - a. His fleet was much too small to cross.
  - b. He prepared rafts out of hollow logs, skins blown out, etc., and crossed the passage by night.
  - c. The Getaes, who had not expected the river crossing for several days, fled hurriedly in disarray.
  - d. Thus rapidly the Danubian menace was removed.
- 26. Alexander turned south to deal with two Illyrian armies which had invaded Macedonia and captured Pelion.
  - a. This was an important western fortress.
  - b. He hurriedly moved his troops the two hundred-mile distance before they could be attacked.
  - c. When his army was cut off from rations, he ingeniously confused the enemy by army drillings up and down and around and around in open view.
  - d. Suddenly the phalanx charged and Pelion was captured.
- 27. During the delay caused by the northern campaign, rumors spread that Alexander had been killed.
  - a. Demosthenes produced a witness who was certain that Alexander had been wounded and could not recover.
  - b. Thebes claimed independence.
  - c. Other Greek cities promised to aid her against Macedonian supremacy.
- 28. Alexander realized the serious import of such news.
- 29. Choosing the route over the high hills, he hurriedly moved his army, and within a fortnight before anyone had heard of his approach, he encamped some six miles distance within Thebes.
- 30. The rapidity of the march struck Athens with dismay.
  - a. Athens recalled the troops that she had sent to aid Thebes.
  - b. She decided to await results.
- 31. Thebes found that all her promised allies vanished. She feared that the Phocians, Plateans and other Boeotians whom they had ruled with severity would assist Alexander.

32. Alexander was loath to fight Thebes.
- a. Twice Thebes had defeated Sparta.
  - b. Alexander postponed attack and awaited an apology for the murder of two of his officers.
  - c. Thebes refused to apologize.
  - d. Every conciliatory approach that Alexander made was rejected.
  - e. Alexander prepared to attack the city.
  - f. No one for a moment believed that so young a general could win a contest with Thebes.
  - g. Perdiccas found a weakly-guarded position in the wall.
  - h. Though gravely wounded, Perdiccas drove the Thebans to the Temple of Hercules.
  - i. The Cadmean garrison swept down to aid them and a terrible slaughter ensued.
  - j. The Theban calvary fled early in the combat as they were powerless in the city.
  - k. At night fall a halt to the struggle was called.
  - l. Members of the League of Corinth who had joined Alexander's forces were summoned to a conference and were told that as sufferers under the cruelty of Thebes they had the right to declare the punishment.
  - m. They demanded that the city should be razed to the ground.
  - n. Alexander unwillingly consented on condition that the house of Pindar, the poet, and the temple, should be spared.
  - o. Records state that the ruin was carried out by the Boeotians and others who had long groaned under Thebes dominion.
33. The devastation of Thebes made a profound impression upon Alexander.
- a. The memory of the toll of deaths and slavery troubled his conscience for many years.
  - b. In Asia, when Theban mercenaries were taken prisoners, special leniency was always shown toward them.
34. Terrible as had been the price Thebes paid, the result of her fate was that all other cities hastened to submit to Alexander.
- a. Alexander showed the greatest clemency to all.

- b. Athens was afraid of what might happen to her.
  - c. Alexander loved Athens, and he made no demands except that nine men inveighed against him should be delivered up as hostages.
  - d. Demosthenes was one of those nine men.
  - e. After some discussion, Alexander persuaded to modify his terms and he exacted that only one man, Charidemus, should be exiled.
  - f. Charidemus escaped to Persia and joined with Darius.
35. Thus Alexander at the age of twenty had within one year made himself Master of Greece.
36. The road now seemed clear to prepare for the expedition to Asia.
- III. Third, we shall consider why we need a detailed introduction to the Grecian States and to the rise of Alexander the Great.
- A. Alexander the Great and his dominion marked the beginning of a new era a broad division of history, that was calculated to affect deeply God's people.
  - B. Daniel prophesied of this era. See Daniel 11-12.
    - 1. Chapters 11 and 12 comprise the last recorded communication that was made to Daniel.
    - 2. "The revelation which is made in these two chapters not only embrace a large portion of history of interest to the Jewish people of ancient times, and designed to give instruction as to the important events that should pertain to their nation, but also, in its progress, alludes to important periods in the future as marking decisive eras in the world's history, and contains hints as to what would occur down to the end of all times." Barne's notes on Daniel.
    - 3. From the reading of Daniel 11:1-4 observe:
      - a. The vision took place in the third year of Cyrus, Dan. 10:1.
        - (1) Darius of Daniel 11:1 is the Darius of Daniel 5:35, not Darius Hystaspes of 521 - 486 B.C.
        - (2) The vision, though received in the third year of Cyrus, moves back to Darius and the very beginning of the Persian period in Babylon.
        - (3) It was in that year that Daniel offered his solemn prayer as recorded in chapter nine.
        - (4) It was in that year that according to the time predicted by Jeremiah (Dan. 9:2) the captivity would terminate.
        - (5) It was in that year that an influence from above led the mind of the Persian king to grant a return to the captured people.



- b. Three kings in Persia would stand up, i.e. there would be three kings in Persia before the fourth which he mentions.
  - (1) The angel does not say there would be any afterwards.
  - (2) The angel evidently designs to touch on the great leading events respecting the Persian empire, so far as they would constitute prominent points in the history of the world.
  - (3) The angel does not, therefore, go into all the details respecting the history, nor does he mention all the kings that would reign.
- c. The three kings here referred to were Cambyses, Smerdis, and Darius Hystaspes.
- d. The fourth king was Xerxes.
  - (1) He was far richer than they all, i.e. Xerxes was.
  - (2) Cyrus had collected a vast amount of wealth by the conquest of Lydia, and the subjugation of its rich king, Croesus.
  - (3) Cambyses increased the wealth that he inherited from Cyrus by his victories in the South and by his plundering the temples wherever he went.
  - (4) The wealth was further increased by the conquests of Darius Hystaspes and by his heavy taxes on the people.
  - (5) All this vast wealth was inherited by Xerxes.
- e. By Xerxes' "strength and by his riches" he would stir up all the realm of Grecia.
  - (1) There were several kings of Persia after Xerxes, but these are not enumerated because the real ground of the invasion of Persia by Alexander the Great did not occur in their reign, but it was the invasion of Greece by Xerxes.
  - (2) Xerxes was enabled by his great wealth to collect and equip one of the largest armies ever assembled.
  - (3) He spent four years in preparing for the expedition.
  - (4) The army was gathered out of all parts of Xerxes' vast empire.
  - (5) Herodotus estimated that the army - in all - could not have been less than five million.
- f. The "mighty king who would stand up" (chapter 11, verses 3 and 4) was Alexander the Great.
- g. Alexander the Great "ruled with great dominion."
  - (1) The whole world except Greece was supposed to be subject to the power of Persia.
  - (2) The leading and avowed purpose in Xerxes' invading Greece was to have the earth under Persia's control.
  - (3) Thus, when Alexander the Great conquered Persia, it was supposed that he had subdued the world.

- h. When Alexander the Great "stood up" or ruled, his kingdom was broken.
    - (1) When Alexander was in the height and glory of his authority and power, his kingdom was broken by his death.
    - (2) The sense is that the empire would not gradually diminish and decay, but that Alexander's sudden death would effect the rending of the kingdom into four parts.
  - i. Alexander's kingdom was "divided to the four winds of heaven" and did not pass to his posterity.
  - j. No one of Alexander's successors ruled "according to his dominion which he ruled", i.e., no ruler among his successors ever obtained as wide a dominion as Alexander the Great did.
- C. We are now prepared to take an over-all look at Alexander's conquest of Persia.
1. Alexander crossed the Hellespont in 334 B.C. to invade and conquer Persia.
  2. A close fight ensued between Alexander's army and Darius III's at the river Granicus. Alexander won.
    - a. Darius III did not take the expedition seriously.
    - b. The army he sent consisted of an army of Persian calvary, Greek mercenaries, and native troops.
  3. Alexander, on gaining the victory, ordered the Greek mercenaries massacred as traitors to the Greek cause.
  4. The Greek cities of Asia Minor were next taken and "liberated" in many instances against their will.
  5. The next serious challenge to Alexander's conquest was at the Cilician Gates at Issell.
    - a. Darius advanced with his Persian army.
    - b. The Persians fell back before Alexander and Damascus was taken.
  6. The Phoenician cities, except Tyre, surrendered and were occupied.
    - a. On two occasions Darius III offered to negotiate with Alexander.
    - b. He offered Alexander territory, a large sum of money, and the hand of his daughter in return for his family who had been taken captive at the fall of Damascus.
    - c. Alexander refused having already decided upon a policy of world conquest.

7. Tyre was next to fall, having resisted Alexander for seven months.
8. Then Gaza, after a two months siege, fell. Alexander was wounded during the battle.
9. Alexander then marched to Jerusalem and was met by Judda, the high priest, as well as the people. Josephus, Box XI, Chap. 8, Sec. 2-7
  - a. While Tyre was under siege, Alexander "send an epistle unto the Jewish high priest to send him some auxiliaries, and to supply his army with provisions . . . and that he should never repent of doing so."
  - b. "Judda, the high priest, replied that he had given his oath to Darius not to bear arms against him; and he said that he would not transgress this while Darius was in the land of the living."
  - c. "Alexander was very angry, and he threatened that he would make an expedition against the Jewish high priest, and through him teach all men to whom they must keep their oaths."
  - d. "When Alexander had taken Gaza, he made haste to go to Jerusalem."
  - e. "Judda, the high priest, was in agony and under terror not knowing how he should meet the Macedonians."
  - f. Judda ordained that the people should join him in supplications and in offering sacrifices unto God.
  - g. "Whereupon God warned Judda in a dream. . .that he should take courage and adorn the city and open the gates, that the rest should appear in white garments, but that he and the priests should meet the king in the habits proper to their order, without the dread of any ill consequences."
  - h. "Judda went out in procession with the priests and the multitude of citizens."
  - i. To the chagrin of the Phoenicians and Chaldeans who expected to have opportunity to plunder the city, Alexander approached by himself and first saluted the high priest.
  - j. Alexander, in justification for his seemingly adoration for the high priest, declared: "I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia."
  - k. "Alexander came to the city, and when he went into the temple, he offered sacrifice to God according to the high priest's directions."
  - l. He magnificently treated both the high priest and the priests.

- m. "The book of Daniel was shown him, wherein Daniel declared that one of the Greeks should destroy the empire of Persia, and he supposed that himself was the person intended. And he was glad and dismissed the multitude for the present."
  - n. "The next day Alexander called to Judda and the priests and bid them ask what favours they pleased of him."
  - o. "Whereupon the high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year."
  - p. "Alexander granted all they desired."
  - q. "Judda and the priests entreated Alexander that he would permit the Jews in Babylon and Media to enjoy their own laws also and Alexander willingly promised to do hereafter what they desired."
  - r. "Many of the Jews were ready to accompany Alexander in his wars."
  - s. The above material taken from Josephus is regarded by some as unhistorical.
10. Sanballat obtained permission of Alexander to build Mt. Gerizim. Josephus, Box XI, Chap. 8, Sec. 2-7.
  11. The Egyptians welcomed Alexander as a deliverer.
    - a. Alexander entered the temple of Ammon where the oracle announced that Alexander was the son of Ammon and that he would conquer the world.
    - b. The administration of Egypt was reorganized, and the Egyptians were given a large share of the control of their country.
    - c. The new city of Alexandria was the enduring monument to the Macedonia conquest of Egypt.
    - d. It replaced Tyre as the commercial Metropolis of the eastern Mediterranean.
    - e. Jewish colonists were encouraged to settle in Alexandria.
    - f. Their presence in Alexandria was to have an important bearing on the subsequent history, of Judaism and Christianity.
  12. In 331 B.C. Alexander retraced his steps northward through Palestine and Syria.
  13. On the Mesopotamian plain at Arbella in the battle of Gaugamela, Alexander outmaneuvered and defeated the "Grand Army" of Darius.

14. Alexander marched on until he had taken the entire territory of Persia.
15. The capitals of the Persian Empire - Babylon, Susa, Persepolis and Ecbatana - were successively occupied.
16. With the conquest of Persia behind him, Alexander continued his eastern conquest.
17. Bactria and Sogdiana (Russian Turkestan) were his next conquests.
  - a. This conquest cost him three years of bitter fighting.
  - b. As a gesture of reconciliation, Alexander married Roxana, a Bactrian princess.
18. The Punjab region of India was the limit of Alexander's conquest.
19. His army refused to travel further.
- D. Some of the unique contributions of Alexander the Great consist of the following:
  1. Alexander encouraged the merging of society, both socially and commercially.
  2. He encouraged intermarriage with the Persians.
  3. He diffused Grecian culture, religion and philosophy among the conquered peoples.
  4. He so diffused the Greek language among the nations that it became a high universal language. This contribution greatly facilitated the spread of Christianity some three centuries later.
- E. Alexander died at the early age of thirty-three. His kingdom was divided among his generals.
  1. Alexander died at the age of thirty-three - In Historians' History of the World is an interesting account of the last few days of his life - Vol. 4, pp. 390-391.
  2. He had reigned twelve and two-thirds years.
  3. He left no heir.
  4. His reputed son, Hercules, had been slain sometime before.
  5. The empire was held in trust by his generals for an unborn son by Roxana.
  6. One of the successors, Cassander, murdered Roxana and her son.
  7. The kingdom was divided into four parts among his generals; namely:

- a. Antigonus occupied the country from the Mediterranean to central Asia.
  - b. Cassander ruled Macedonia.
  - c. Ptolemy Lagi ruled Egypt and Southern Syria.
  - d. Lysimachus ruled Thrace.
8. Daniel's, "The great horn" was broken. Dan. 8:5-8.
- F. Some broad features of the time were as follows:
- 1. The return from Babylon was only partial.
  - 2. A "Greater Palestine" was being built up outside of the Holy Land.
  - 3. Another "Greater Palestine" was not being built by Alexandria.
  - 4. It was in the city of Alexandria.
    - a. Alexandria chose Rhocotis as the site of the Metropolis of the Mediterranean world for the perpetuation of his fame and name.
    - b. The engineers constructed such a harbour as the world had never seen.
    - c. Alexander settled many Jews in Alexandria because of their enduring qualities.
    - d. The colony of Jews increased through continued immigration.
    - e. In course of time the city of Alexandria was converted into what was largely a Jewish city.
    - f. Two out of the five quarters were wholly Jewish.
    - g. Here the Jews established synagogues and schools.
    - h. Jerusalem was transplanted into Egyptian soil.
  - 5. Throughout Egypt and all along the coast of North Africa similar communities were established.
  - 6. An altar and temple to the Lord was built in Egypt in fulfilment of Isaiah 19:19, Josephus Ant. Book 13, Chap. 3.
  - 7. The influence of this movement led to the translation of the scriptures into the Greek.
  - 8. Further, all over Asia Minor and Syria, the Jews had their colonies - Pentecost.
  - 9. Wherever they went they carried their scriptures.
  - 10. Throughout Alexander's Empire "Moses had them preached him."

G. The influence of Greece in culture upon the Hebrews was tremendous.

1. With the advent of Alexander the Great, Greek culture and Jewish revelation met.
2. Both were potent forces.
3. Greece for the first time had become cognizant of the Hebrews.
4. The Greeks learned that the Hebrews possessed treasuries of poetry and literature comparable - in fact, more than comparable - to their own.
5. They further learned that fidelity to a treaty has ever been an honorable tradition among the Jews.
6. Alexander was most favorably impressed with the Hebrews and declared that he would never permit Jerusalem to be touched nor the Temple polluted.
7. There was an influx of Greek ideas, customs, and worship into Palestine.
8. The Greek influence was very strong.
9. Political conditions, Greek sympathies as the passport to favors, the fascination of Greek art and literature - these all - united as a force to break through the crust of national Jerusalem.
10. Grecism poured into Palestine through many opened channels.
11. The liberalism of the day more and more sympathized with Greek culture and learning and with with the Grecian way of life.
12. On the other hand, the conservatism of the day more and more obstinately resolved itself into a spirit of fanaticism - even to the point that it would fight against truth if it came under Greek guise.
13. In these two antiopodes - liberalism versus conservatism - were the progenitors of the Pharisees and the Sadducees.
14. By the next generation or so these two elements were drawn off into two hostile camps, mutually hating and both hateful.
15. For the present the conservatives called themselves the "chasidim" or "the godly" party.
16. The liberals called themselves "lovers of wisdom" or the Sophists.

IV. The Egyptian Period is the next in order in the world events that particularly affected the Hebrews.

A. For the first one hundred years after the death of Alexander the Great Palestine was held under the Ptolemies of Egypt. 323 - 204 B.C.

1. Palestine was coveted by both the Syrians and the Egyptians.
  2. General Ptolemy gained control of Egypt after Alexander's death.
  3. Ptolemy assumed title of king in 310 B.C.
  4. Afterward Ptolemy fought against Selucids, took control of Jerusalem by deceit, and carried many Jews captive to Egypt and settled them there. Josephus, Ant., Book 13, Chap. 1, Sec. 1.
- B. The order of the Ptolemies of Egypt were:
1. Ptolemy I (Soter I) 323 - 285 B.C.
  2. Ptolemy II (Philadelphus) 285 - 247 B.C.
  3. Ptolemy III (Buregete) 247 - 222 B.C.
  4. Ptolemy IV (Philopator) 222 - 205 B.C.
  5. Ptolemy V (Epiphanes) 205 - 182 B.C.
  6. Ptolemy VI (Eupator) 182 - 181 B.C.
  7. Ptolemy VII (Philometor) 181 - 146 B.C.
  8. Ptolemy VIII (Philopator) 146 - 145 B.C.
  9. Ptolemy IX (Physeon) 145 B.C.
- C. Ptolemy II (Philadelphus) (285 - 247 B.C.) caused the Jewish law to be translated. This was the first attempt to reproduce the Hebrew Scriptures into another tongue. Ptolemy II also set free 120,000 natives of Jerusalem who were in slavery in Egypt.
1. Demetrius Phalereus was librarian of Egypt.
  2. He was endeavoring to collect all the books that were in the world.
  3. King Ptolemy Philadelphus was also earnestly set upon collecting the books.
  4. Demetrius Phalereus informed the king of the many books of the laws among the Jews, but explained that the writings were in a character similar to that of the Syrians.
  5. Eleazar, the high priest, cooperated with King Ptolemy.
  6. Six men of good character and advanced in age were chosen from each tribe.
  7. Seventy elders arrived, the king treated them royally and dismissed all. He had other matters to commune with them.



8. Arrangements were made for the priests' and elders' customary manner of living.
  9. The elders were greatly admired.
  10. Demetrius, the librarian, took them to a house near the sea shore - a quiet place.
  11. The elders were provided with all necessities.
  12. The translation was completed in seventy-two days.
  13. Demetrius gathered the Jews where the interpreters were and the law was read.
  14. The interpretation was to continue in its state - every person was enjoined to point out anything superfluous.
  15. The king gave each interpreter - three garments, two talents of gold, a cup of the value of one talent, and the couch whereon he had feasted.
  16. Those men lived under their own laws and regulated their own affairs.
  17. After this manner, the Hebrews scriptures were translated into another language.
  18. This translation is called the Septuagint, an abbreviation of Interpretatio Secundum.
  19. It is also referred to as the LXX, or the work of the seventy.
  20. The LXX was the Bible for most of the New Testament writers.
- D. Some general observations relative to the Egyptian period of a hundred years or more should include the following:
1. The tendency continued to gather into the hands of the high priest as much of dignity and power as was permitted by the foreign rulers.
  2. The Ptolemies of Egypt were willing to recognize the high priest as their resident representative.
  3. As long as the annual tax tribute was paid the Ptolemies interfered but little in the social affairs of the Jews.
  4. The sacred office of the high priest was thus grasped and degraded by greedy unscrupulous adventures.
  5. The temple treasures were the spoils of their ambitions and avarice.
  6. The high-priestly family became the most powerful and vile.

V. The Syrian Period is the next in order in the world events that particularly affected the Hebrews.

A. Daniel predicted the rise of Egypt and the later rise of Syria.

1. The angel declared: "And the king of the south shall be strong." Dan. 11:5.
  - a. The angel had been speaking of the general history of Alexander's empire. Dan. 11:1-4.
  - b. The angel now leaves the general history and confines his predictions to two parts of the kingdom - the kingdom of the north and the kingdom of the south.
  - c. These two kingdoms are to the north and south of Palestine - or Syria and Egypt.
  - d. The events of these kingdoms would particularly affect the Jewish people.
  - e. The "king of the south" is Ptolemy, king of Egypt.
  - f. The Egyptian part of the empire was thus in the hands of the Ptolemies until Egypt was subdued by the Romans.
2. The angel further declared: "And one of his princes, and he shall be strong above him." Dan. 11:5
  - a. "One of the princes," i.e. one of the princes of Alexander would be "strong above him" or more mighty than the prince who obtained Egypt.
  - b. This prince would have a more extended dominion.
  - c. The reference here is to Seleucus Nicator.
  - d. In the division of the empire, he obtained Syria, Babylonia, Media, Susiana, Armenia, a part of Cappadocia and Cilicia.
  - e. His kingdom stretched from the Hellespont to the Indus.
  - f. This Seleucus Nicator reigned from B.C. 312 to B.C. 280, or 32 years.
3. The angel still further declared: "In the end of years they shall join themselves together," Dan. 11:6.
  - a. "In the end of years" means in the future periods of the history of these two kingdoms.
  - b. In other words the events here referred to did not occur in the lives of these two kings, but rather many years later.

4. The statement of the angel, "they shall join themselves together" means that an alliance would be formed, or an attempt would be made to unite the two kingdoms.
5. This unity would be effected by a marriage "for the king's daughter of the south shall come to the king of the north to make an agreement."
6. The compact here referred to was the one formed by marriage between Bernice, the daughter of Ptolemy Philadelphus, king of Egypt and Antiochus Theos, king of Syria.
  - a. Ptolemy made this agreement in order to bring to a close a war with Syria in which he was engaged.
  - b. One condition of this alliance was that Antiochus should divorce his former wife, Laodicea.
  - c. Another condition was that the children of the former wife should be excluded from the succession to the throne.
  - d. Ptolemy hoped that the kingdom of Syria might become ultimately attached to that of Egypt.
7. The angel then declared concerning the agreement, "but she shall not retain the power of the arm." Dan. 11:6
  - a. Bernice would not hold her power.
  - b. Her father, Ptolemy Philadelphus, died two years after this marriage was consummated.
  - c. Antiochus then restored again his former wife, Laodicea.
  - d. In the meantime Laodicea murdered Antiochus.
  - e. The officers of the court of Syria planned the death of Bernice and her children, but she fled with them to Daphne, and there was put to death.
8. The angel declared: "Neither shall he stand," meaning that the king of the South, Ptolemy Philadelphus, shall not prosper in this ambitious purpose to bring Syria, by the marriage alliance, under his control.
9. The angel's statement, "but she shall be given up" means that she Bernice, shall be given up to death. The statement, "And he that begat her" seems to say that her child, or offspring would be put to death.
10. The angel's statement "and he that strengthened her in these times," probably refers to some now unknown confidential counselor. Dan. 11:7

11. In verse 7, the angel states that "out of a branch of her roots shall one stand up in his estate which will come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail."
  - a. This means that one of her family would spring up to avenge her.
  - b. Out of Bernice's roots, so to speak, her brother, Ptolemy Euergetes, hastened with a great force out of Egypt to rescue and defend her, but in vain.
12. The angel stated that "the branch of her roots" shall with his army "enter the fortress of the king of the north, and shall deal against them, and shall prevail."
  - a. While Ptolemy Euergetes failed to rescue his sister, he, in conjunction with an army that came from Asia Minor for the same purpose, set out to avenge his sister's death.
  - b. Ptolemy Euergetes made himself master, not only of Syria and Cilicia, but passed over the Euphrates, and brought all under subjection to him as far as the river Tigris.
13. The angel further declared that this "branch," Ptolemy Euergetes (or the Benefactor), "shall also carry captive into Egypt their Gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north."
  - a. Jerome states that Ptolemy took with him on his return to Egypt:
    - (1) Forty-thousand talents of silver.
    - (2) A vast number of precious vessels of gold.
    - (3) Two thousand four hundred images, among which were many of the Egyptian idols.
  - b. Many of the idols were of those which Cambyses took into Persia when he had conquered Egypt.
  - c. Ptolemy restored these idols to the temple and by this much endeared himself to the people.
  - d. On account of this service which he rendered to his country he was called Euergetes, i.e. the benefactor.
  - e. Ptolemy Euergetes survived Seleucus for about four years.
14. The reading in Daniel 11:9 seems to be a summary of what has been said about Ptolemy's invading Syria.
15. The angel declared in verse 10: "But his sons shall be stirred up."

- a. This has reference to the sons of the king of north or of Syria.
  - b. Seleucus Callinichus was killed by a fall from his horse.
  - c. His two sons, Seleucus Cerannus and Antiochus the Great, continued the war until the death of the former and then it was continued alone by Antiochus.
  - d. Seleucus Cerannus (thunder) succeeded his father, but he died soon thereafter.
  - e. Antiochus the Great succeeded to the kingdom when he was only fifteen years of age.
16. The angel said of the two sons of the king of Syria: "And shall assemble a multitude of great forces: and one shall certainly come and overflow, and pass through: then shall return and be stirred up, even to his fortress." Dan. 11:10
- a. Only one of the sons, Antiochus the Great, actually prosecuted the war.
  - b. He "passed through" the land, not the land of Egypt, but every part of Syria.
  - c. The statement "then shall he return, and be stirred up" seems to mean that he would be aroused or stirred up after a defeat, and would on the second expedition enter into the strong holds or fortresses of the land.
    - (1) This was literally true.
    - (2) Ptolemy marched into Syria with an army of 75,000 footmen 5,000 horses and 73 elephants.
    - (3) Antiochus met him with 62,000 footmen, 6,000 horses, and 102 elephants.
    - (4) Antiochus was defeated and returned to Antioch.
    - (5) The following year Antiochus rallied his forces of Syria, took Gaza, and subdued the whole country of Syria including Palestine.
17. The angel declared to Daniel further: "The king of the south shall be moved with choler (anger) and shall come forth and fight with him, even the king of the north." Daniel 11:11
- a. The reference here is to Ptolemy Philopater who succeeded Ptolemy Euergetes in Egypt.
  - b. Ptolemy Philopater was exasperated at the conduct of Antiochus the Great.
  - c. He assembled an army and marched to Raphia, where he fought a battle with Antiochus.
18. The angel continued: "he (Ptolemy) shall set forth a great multitude (army)."

19. "The multitude (Antiochus' army) shall be given unto his (Ptolemy) hand."
  - a. The "multitudes" may also refer to the fact that the inhabitants of Syria and Palestine would hasten to submit themselves to Ptolemy.
  - b. They long had been under the government of Egypt and preferred that to the government of Antioch."
20. Ptolemy Philopater's heart according to the angel, would be lifted up. Daniel 11:12
  - a. He would glory in the many ten thousands he had cast down.
  - b. "But he was not strengthened by it" because he gave himself up to the enjoyment of pleasure and weakened himself with his own people.
  - c. His people, who expected much more out of him became dissatisfied with his conduct and broke out into rebellion.
21. The angel declared further: "The king of the north shall return." Dan. 12:13, and fourteen years later Antiochus the Great came again into the regions of Syria and Palestine to recover the territory.
22. He came "with a greater multitude" (army) or in other words he brought with him the forces with which he had successfully invaded the East.
23. "Many stood up against the king of the south," Ptolemy Philopater (Dan. 11:14) especially Philip, king of Macedon, and Agathocles who excited a rebellion against him.
24. The angel here turns to Daniel and states what would be done in these circumstances by his own people. "The robbers of thy people shall exalt themselves," the angel said. (Dan. 11:14)
  - a. In other words a portion of the Jews would take occasion from the weakness of the youthful monarch of Egypt, and the conspiracies in his own kingdom, and the foreign combinations against him, to attempt to throw off his authority.
  - b. These were called the robbers or the sons of the pest of thy people.
  - c. Josephus records that the Jews went over to Antiochus the Great. Ant. Book XII, Chap. 3, Sec. 3.
25. The Jews while carrying out the terms of the vision "would fail," the angel said; i.e. they would not accomplish the objects they had in view.
26. The king of the north, according to the angel, (Dan. 11:15-16), "shall establish himself in all the provinces," and "shall stand in the glorious land."

- a. The glorious land was Palestine.
  - b. The arms of the south were unable to withstand Antiochus the Great.
  - c. He was entirely successful in establishing his rule over Syria and Palestine.
  - d. Josephus records that the land of the Jews was sorely harassed while Antiochus the Great was at war with Ptolemy Philopater.
27. Antiochus the Great then set his face to bring all Egypt into subjection. Read Dan. 11:17.
28. He became involved in war with the Romans and was thus hindered.
29. In this emergency and to avail the possibility of Egypt's joining with the Romans, he gave his daughter, Cleopatra, "the daughter of women," (Dan. 11:17) in marriage with an Egyptian prince to accomplish the ends which he had in view.
- a. Antiochus the Great negotiated a marriage between his daughter Cleopatra and Ptolemy Epiphanes.
  - b. The contract was that the marriage should take place as soon as the parties were of suitable age.
  - c. Syria and Palestine were to be given as Cleopatra's dowry or consideration.
  - d. Ptolemy Epiphanes was thirteen at the time the contract was made.
  - e. The contract was made in 197 B.C.
  - f. The marriage was consummated in 193 B.C.
30. Antiochus the Great instilled in his daughter's mind evil principles in order that she might betray her husband, and thus by the aid of her arts, he might obtain possession of Egypt.
31. The angel had stated that "she shall not stand on his side," i.e. on her father's side but rather on her husband's side. Dan. 11:17
32. After this Antiochus the Great turned his face and took many of the Isles, i.e. the Isles of the Mediterranean constituting a part of Greece. Dan. 11:18.
- a. This he did in his war with the Romans.
  - b. He supposed that by the marriage of his daughter to the Egyptian prince that he had guarded himself from army interference from the Egyptians.
33. The angel further declared that "a prince for his own behalf shall cause the reproach offered by him to cease." Dan. 11:18

- a. The reference here is to Lucius Cornelius Scipio Asiaticus.
  - b. In war against Antiochus the Great, he succeeded in retrieving the honor of the Roman name.
  - c. The disgrace that Antiochus the Great reaped upon the Romans was now turned upon him.
    - (1) Antiochus the Great experienced successive defeats, and he experienced a final and complete overthrow in the battle of Magnesia, B.C. 190 by Scipio.
    - (2) Antiochus lost all presence of mind, and withdrew his garrison from all the cities on the Hellespont, and in his precipitate flight, left all his military stores behind him.
  - d. Antiochus the Great in time sued for peace. The terms were:
    - (1) He would surrender all his possessions west of Taurus.
    - (2) He would defray the expense of the war.
    - (3) He would keep no elephants.
    - (4) He would keep no more than twelve ships.
  - e. To secure the performance of the peace terms, the Romans required Antiochus the Great to deliver twelve hostages, including his son Antiochus Epiphanes.
    - (1) This stay of Antiochus Epiphanes in Rome would later have considerable bearing on the Jews.
    - (2) This moves the broad area of history to the terror of Antiochus Epiphanes, the madman, according to the Jews.
- B. Antiochus Epiphanes persecuted the Jews in keeping with Daniel's prophecy, Dan. 11:21-45.
- 1. Daniel 11:20 refers to Seleucus Philopator, the eldest son of Antiochus the Great, who succeeded to the kingdom on the death of his father.
    - a. He reigned eleven years during which time he heavily taxed the people.
    - b. He sent Heliodorus to Jerusalem to plunder the city under the guise of taxing them.
    - c. He was later poisoned by Heliodorus who sought to raise himself to the position of king.
    - d. Antiochus Epiphanes, then in Athens on his return from Rome, applied to Eumenes, king of Pergamus, and to his brother Attalris and they deprived Heliodorus of his authority.
  - 2. Antiochus Epiphanes IV ruled Syria from 175 - 163 B.C.
    - a. This Antiochus IV bore the surname Epiphanes, ("the Illustrious").



- b. The Jews, masters of innuendo, gave him the nickname, Epimanes ("the madman").
- c. He was born in Athens and had served as chief magistrate of the city whose very culture was the epitome of everything Greek.
- d. He had spent twelve years as a hostage in Rome where he learned to respect the new power which was to conquer the world.
- e. With a sense of mission he determined to civilize (Hellenize) the domain over which he ruled.
- f. Many of the Jews advocated a greater conformity to the Hellenistic manners and customs.
  - (1) Many of the Jews had capitulated to the Hellenistic way of life.
  - (2) In the early days of Antiochus IV, Jerusalem was ruled by the High Priest, Onias III, a descendant of Simon the Just and a strict Orthodox Jew.
  - (3) The Jews who look favorably on Greek culture opposed Onias and espoused the cause of his brother Jason.
  - (4) To Antiochus IV, the high priesthood was a political office, but to the pious Jews it was of divine origin.
  - (5) When Jason promised a larger tribute to Antiochus than Onias III was paying, Antiochus appointed him high priest in the place of Onias III.
  - (6) Jason encouraged the Hellenists who had sought his election.
  - (7) A gymnasium was built in Jerusalem.
  - (8) The Jews played games in the nude along with the Gentiles
  - (9) Josephus states the following: "The sons of Tobias took the part of Menelaus, but the greater part of the people assisted Jason; and by that means Menelaus and the sons of Tobias were distressed, and retired to Antiochus, and informed him that they were desirous to leave the laws of their country, and the Jewish way of living according to them, and to follow the king's laws, and the Grecian way of living. Wherefore they desired his permission to build them a gymnasium at Jerusalem. And when he had given them leave, they also hid the circumcision of their genitals, that even when they were naked they might appear to be Greeks." Ant. Book 12, Chap. 5, Sec. 3
  - (10) A footnote at the above reference reads as follows: "This word 'Gymnasium' properly denotes a place where the exercises were performed naked, which because it would naturally distinguish circumcised Jews from uncircumcised Gentiles, these Jewish apostates endeavored to appear uncircumcised, by means of a surgical operation, hinted at by St. Paul, I Cor. 7:18, and described by Celsus, Book VII, Chap. XXV, as Dr. Hudson here informs us."
  - (11) Later the Hasidim party was really infuriated when Antiochus IV appointed Menelaus, a Benjamite, as high priest.

- g. With the developing tide of Hellenism, there developed a resistance movement, the Hasidim (the Pious) party, which attempted a defense of the Orthodox Jewish institutions.
- h. In keeping with Daniel's prophecy concerning Antiochus Epiphanes IV (Dan. 11:21-27), this Antiochus made war against Egypt. (verse 25)
- i. In the course of his reign he four times invaded Egypt with various degrees of success.
- j. His third invasion of Egypt was on pretense of supporting the claims of Ptolemy Philometor against the usurpation of his brother Ptolemy Physcon who the Egyptians had raised to the throne.
  - (1) Dan. 11:27 says, "And both these kings' hearts shall be to do mischief," i.e. both were set on some evil or unjust purpose--deceit.
  - (2) Antiochus IV invaded the country under pretense of aiding Ptolemy and establishing him in the government, and for the same reason, under pretense of protecting him, he had Ptolemy in his possession.
  - (3) Ptolemy, though a captive was treated as a king as a matter of policy.
  - (4) Ptolemy while dining with Antiochus IV entered into engagements and agreements which he did not intend to keep. (verse 27)
  - (5) Antiochus IV then returned to his own land with great riches (verse 28)
- k. Antiochus Epiphanes IV, on his return from Egypt, paused to bring desolation in Jerusalem. "His heart was against the holy scriptures." (verse 28)
  - (1) Menelaus welcomed him to Jerusalem.
  - (2) He placed what was left of the Temple treasure at Antiochus' disposal.
  - (3) Menelaus was now very unpopular with many of the Jews, and he found it the more necessary to court the favor of Antiochus.
- l. Antiochus Epiphanes IV made another campaign into Egypt (Dan. 11:29), and he came very close to completely subduing the empire of the Ptolemies.
- m. He was deterred from the coveted victory by the Romans.
  - (1) Rome was not ready to annex Syria and Egypt.

- (2) But Rome, never-the-less, was not willing to permit Antiochus IV to strengthen himself by annexing Egypt.
  - (3) Antiochus IV had long ago learned to respect Rome.
  - (4) In a famous scene outside the city of Alexandria, the Roman envoy demanded that Antiochus IV, before he stirred from a circle drawn around him on ground, promise to evacuate Egypt.
- n. With dreams of grandeur suddenly dissipated, Antiochus Epiphanes IV sorely grieved at heart (Dan. 11:30) turned back in bitterness.
- o. He had "indignation against the holy covenant" (verse 30). In his marching back through Palestine, he detached from his army 22,000 men under the command of Apolonius, and sent them to Jerusalem to destroy it. Josephus: Ant. Book 12, Chap. 5, Sec. 4.
- (1) "Pretending peace, he got possession of the opponents of the high priest, Menelaus.
  - (2) In a Sabbath attack, he slew large numbers.
  - (3) He plundered the temple and left it bare.
  - (4) He forbade the Jews to offer daily sacrifices.
  - (5) He pillaged the whole city.
  - (6) The city walls were destroyed.
  - (7) More than 10,000 men, women, and children were taken captive.
  - (8) The finest buildings were burned.
  - (9) A citadel was built in the lower part of the city, fortified with high walls, where dwelt the impious and wicked part of the Jewish multitude.
  - (10) An idol altar was built upon God's altar.
  - (11) Antiochus IV sacrificed a sow upon that altar.
  - (12) He compelled the Jews to cease and forsake the worship to their God.
  - (13) He required the Jews to build temples and to raise idol altars in every city and to worship by offering swine upon them every day.
  - (14) He prohibited the Jews from circumcising their sons, and he caused to be strangled the sons who were circumcised, and their mothers who caused them to be circumcised.

- (15) The books of the law which they found they tore to pieces and burned with fire. I Macc. 1:56
- (16) Anyone found with the book of the covenant in his possession was condemned to death.
- p. An elderly Athenian philosopher was sent to Jerusalem to supervise the enforcement of the order.
  - (1) He identified the God of Israel with Jupiter and ordered a bearded image of the pagan deity, perhaps the likeness of Antiochus Epiphanes IV, set upon the Temple Altar.
  - (2) This was "the abomination that maketh desolate."
- q. Greek soldiers and their paramours performed licentious heathen rites in the very temple court.
- r. The drunken orgy associated with the worship of Bacchus was made compulsory.
- 3. Truly Antiochus Epiphanes IV was the "vile person" of Dan. 11:21--the madman of the Jews description.
- 4. He boasted that the religion of Jehovah had ceased to be.

## UNIT VI

### A HISTORICAL SURVEY OF THE HEBREW PEOPLE FROM THE RISE OF THE MACCABEAN PERIOD UNTIL AN IDUMAEAN BECAME THE KING OF THE JEWS

- I. The Maccabean Period is the next in order in the world events that particularly affected the Hebrews.
  - A. Mattathias (Maccabeus Mattathias) led a revolt against the cruelties and persecutions of Antiochus Epiphanes IV.
    1. Maccabeus Mattathias was a modest, God-fearing man.
      - a. He was a priest.
      - b. He came to be known by the title "Maccabeus." The origin of the title is unknown.
      - c. He lived in a small town Modeim, five miles from Jerusalem.
      - d. Certain officers of Antiochus came transversing the country enforcing an edict for all Jews to sacrifice to the gods.
      - e. The officers called Mattathias, as a man of influence, to set an example of obedience for the others to follow.
      - f. Mattathias was ready for death, but not for apostasy.
      - g. A degenerate timeserver stepped forward, anxious for favor, to show the way to faithfulness to the gods.
      - h. With a blow, Mattathias laid the apostate dead. I Macc. 2:24
      - i. The die was cast.
      - j. Mattathias' five sons gathered round.
      - k. The villagers responded.
      - l. The guards were put to flight.
      - m. The war for country and creed had begun.
    2. Maccabeus Mattathias had five sons.
      - a. These sons were:
        - (1) John, surnamed Gaddi, called "the holy."
        - (2) Simon, surnamed Thassi, called "the guide."
        - (3) Judas, surnamed Maccabeus, called "the hammer."

(4) Eleazer, surnamed Avaran, called "the beast sticker."

(5) Johnathan, surnamed Apphus, called "the cunning."

b. These sons were loyal to each other.

c. They were free from unselfish ambition.

d. They were single in devotion to a cause.

e. Each came forward to the front, but not in order of age.

3. Maccabeus Mattathias soon succumbed to old age and hardships.

a. Within only a few months, Mattathias sank under the years and hardships.

b. He recommended on his dying bed that Judas assume the supreme command.

c. Judas was equal to the confidence imposed in him by his father

B. Judas the Hammer assumed the command.

1. Judas' father had described him as "mighty and strong from his youth up."

2. He was "in his acts like a lion, and like a lion's whelp roaring for his prey." I Macc. 3:4

3. "He received unto him such as were ready to perish." I Macc. 3:9

4. From the fugitives of the hills, he formed an infantry whose steady discipline, inspired by religion breasted and broke, at odds of ten to one, the troops of a mighty king.

5. The first state of his career consisted of the following:

a. Appollonius, Syrian Governor of Samaria, gathered Gentiles and a large force from Samaria to fight against Israel.

(1) Judas swept down upon him.

(2) He routed Appollonius' army, slew him, won his sword, and fought with it for his life time.

b. Seron, commander of the Syrian army, advanced to avenge the defeat of the Syrians and also "to make a name for himself."

c. Judas' army sank beneath the great array.

d. Judas replied to them: "It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one to deliver with a great multitude or with a small company . . . They came against us to destroy and our wives and our children, but we fight for our lives and our laws."

- e. The place of battle was the old historic battleground-the pass of Bethhoron where Joshua had broken the confederacy of the Amorite kings.
  - f. The irregular infantry of Israel routed the calvary squadrons and the professional soldiers.
6. Lysias, the Governor of Syria, in the absence of Antiochus who was on an expedition to Egypt from which he never returned, attacked.
- a. He had an army of 40,000 footmen and 7,000 horses.
  - b. There were only 6,000 in Judas' army.
  - c. Judas sifted his army of all who were afraid to die.
  - d. His number divided into only 3,000.
  - e. "Be ready against the morning," Judas admonished, "for it is better for us to die in battle than to see the evils of our nation and the Holies."
  - f. The next day they proved that "they fight best who pray most."
  - g. Lysias had detached a choice corps to surprise the Jewish camp
  - h. Judas had learned of this, and early in the morning, broke into camp of the regular army.
  - i. The route was complete.
  - j. The choice corps arrived and found a deserted camp.
  - k. Wearied, the choice corps returned to join the rest of the army.
  - l. Judas' army attacked those choice corps in plain and routed them.
7. Lysias returned the following year.
- a. He led in person 60,000 footmen and 5,000 horsemen.
  - b. Judas met him at Beth-Zur near Jerusalem with 10,000 footmen.
  - c. Judas lost 5,000 men, but gained the victory.
8. Judas then entered upon the second stage of his career, the work of his crowning career -- the recovery of the capital and the purification of the Temple.
- a. Judas was now master of most of Judea.
  - b. He then turned to cleanse the sanctuary and to dedicate it in keeping with the prophecy in Daniel 12:9-13, read.

- c. They built a new altar, rebuilt the sanctuary, and interior of the Temple, consecrated the courts, etc. I Macc. 4:42-51.
- d. They determined that every year at that season the days of dedication of the altar should be observed.
- e. "Then Judas and his brothers and all the assembly of Israel determined that every year at that season the days of the dedication of the altar should be observed with gladness and joy for eight days, beginning with the twenty-fifth day of the month of Chisley." I Macc. 4:59.
- f. Jesus attended the feast of the dedication. John 10:22
- g. Though Judas was master of most of Judea, there was a large population of Jews in Galilee, but these were cut off by the Samaritans who were strong in numbers, wealth, and in influence with the Syrian garrisons. Too, there were implacable in their hostility to the Jews and Jerusalem.
- h. On the east across the Jordan, the Jews were also numerous but they were surrounded by the warlike Moabites, Ammonites and Arabians.
- i. On the south, the Edomites (or Idumaeans), dispossessed of their mountains by the Arabs, pressed up almost to the gates of Jerusalem itself.
- j. On the southwest, the old enemies, the Philistines were still in force.
- k. To add to this, the Syrian garrison still held the citadel of the Holy City, and Judas did not have the artillery necessary for its reduction.
- l. Further, the Hellenistic Jews were bitter enemies of Judas. They had apostatized during the persecution and favored compromise.
- m. They looked upon the chasidim party as being fanatical firebrands who would ruin the nation.
- n. These Hellenists sapped the courage and faith of Judas' followers.
- o. Tales of massacre in the north, the south, and the east poured in upon Judas with appeals for assistance.
- p. Judas as the Hammer prepared mighty blows.
- q. He rushed upon the Idumaeans and crushed them.
- r. He divided his force and sent his elder brother, Simon, to the North, while he swept the East.



- s. Simon thus succeeded relieving Galilee, routing the forces of the Greek cities -- Victory.
  - t. Judas also was successful; with 8,000 men he dashed against one besieging force after another and scattered them.
  - u. For a whole year he continued his victorious course.
  - v. He stormed Hebron, the old tribal capital of Judah held by the Idumaeans, and wiped it out.
  - w. Next he went westward and conquered the Philistines and captured the ancient sanctuary of Ashdod.
  - x. In two years, Judas returned to Jerusalem having conquered the enemies round about.
9. In the meantime, Antiochus Epiphanes IV died.
- a. Just at the hour of Judas' triumph, tidings were received giving word of the death of Antiochus.
  - b. Greek and Jewish historians write in ascribing to him bodily and mental suffering repulsive to the extreme.
    - (1) He was tortured by a loathsome disease.
    - (2) The disease was a natural result of his excesses.
    - (3) He was tormented in mind by the memory of his crimes.
    - (4) He was faced with the fact that his schemes had gone to wreck.
    - (5) He was cognizant that the race that he had vowed he would exterminate had routed his army.
    - (6) He was also cognizant that the religion he boasted has ceased to be was re-established in Jerusalem.
10. The son of Antiochus Epiphanes IV was placed on the throne.
- a. Lysias, the viceroy and king-maker of the day, placed the young son of the late tyrant upon the throne.
  - b. The rightful heir was the son of the elder brother of Antiochus.
  - c. The rightful heir to the throne was at the time held as a hostage in Rome.
11. The third stage in the career of Judas the Hammer was the reduction of the citadel in Jerusalem.
- a. Judas deemed the occasion of the death of Antiochus as a favorable one for the reduction of the citadel of Jerusalem.

- b. The citadel had been a thorn in the flesh to Judas and the Jews.
  - c. Judas gathered his forces and pressed siege.
  - d. The garrison sent out an urgent plea to Lysias.
  - e. Smarting under the remembrance of his own overthrow of two years past, Lysias made a levy of the whole force of his kingdom.
  - f. The Syrian host consisted of 100,000 footmen, 20,000 horses, and most dreaded of all, 32 elephants.
  - g. Elephants first introduced by Alexander the Great, were now introduced into Palestine.
  - h. This made a deep impression upon the people, especially their huge bulk, the wooden towers on their backs, the fighting men hurling darts from the animal's backs, etc.
  - i. With Judas' 8,000 men, the odds were too great.
  - j. Where Judas fought success still followed, but in the long run numbers and equipment prevailed.
  - k. Eleazer, a brother of Judas, observed that one elephant was larger and more richly caparisoned than the others.
    - (1) He erroneously concluded that this elephant carried the king.
    - (2) He determined to save the people by sacrificing himself.
    - (3) Bursting through the ring of warriors, he rushed under the beast his spear upward into its carcass.
    - (4) The beast crashed to the ground, killing Eleazer as well as many of his foes.
  - l. This Eleazer was the first of the five of Mattathias' sons to die.
12. The outcome of the siege was unfortunate for Judas and the Jews.
- a. Jerusalem was now reduced to the last extremity.
  - b. Judas had previously and prudently fortified and supplied the city, and had made the Temple itself a fortress as strong as Accra held by the Syrians.
  - c. The besiegers soon wearied at the obstinate defense of the Jews.
  - d. The scarcity of food in a wasted country with so many to feed caused the besiegers to be even more impatient.

- e. In the meantime, tidings came to Lysias that a pretender to the throne had arisen and was making headway at Antioch.
  - f. Lysias abandoned the policy of persecution and adopted a policy of conciliation.
  - g. Lysias went to his king and represented the scarcity of food, the strength of the city, the daily losses, and the need of their presence at home.
  - h. He proposed to make peace with the Jews. I Macc. 6:58
  - i. The Jews accepted the offered terms and the Syrians withdrew.
13. In the meantime, Demetrius appeared in Syria and claimed that he was the rightful heir of the throne.
- a. He was the rightful heir.
  - b. He raised a successful rebellion.
  - c. Lysias and his puppet shared a like oriental fate.
14. Demetrius, the new king of Syria, set a new policy.
- a. He abandoned the policies of Antiochus.
  - b. He was less brutal, but more subtle.
  - c. He set himself to foster internal feuds.
  - d. He used the Jews as his instruments.
  - e. The party of compromise--the Hellenist--raised its head.
  - f. The chasedim party was discredited.
  - g. The Hellenist sympathizers asked is the war to go on forever. Was the land to have no rest?
  - h. They asked could not an agreement be reached whereby royal authority could be observed and their own law and customs observed.
  - i. In the Hellenist party were gathered all the half-hearted Jews, all who envied superior worth, and all who longed for peace.
  - j. The Maccabeans could depend only upon the most zealous and uncompromising, and not always even upon them.
  - k. Even in the high priestly family, there were found base tools to undermine the authority of Judas.
15. The fourth stage of Judas the Hammer was his victory over Nicanor, the chief commander of the Syrians.

- a. Nicanor was the chief commander of the Syrians.
  - b. He at one time had met Judas and took a strong liking to him personally.
  - c. He was furious in his hate of the Jews generally.
  - d. He sought to induce Judas to abandon, what Nicanor called, a hopeless cause.
  - e. Nacanor at last let loose the ferocity of his nature in unsparing massacres.
  - f. Finally at the hands of Judas, the man he professed to love, he was beaten.
  - g. The battleground was Beth-horn where Judas had gained his first victory.
  - h. This was to be his last.
  - i. With a strong solemnity, Judas the Hammer directed his soldiers to the broken faith of the heathen and to the sure promises of God.
  - j. He led his army in prayer as they were about to fight.
  - k. Judas was victorious.
16. The fifth stage in Judas the Hammer's career was his appeal to Rome for help.
- a. Judas saw that in the end his patriots must succumb unless foreign allies could be found.
  - b. The fame of the Romans had reached Judea.
  - c. Judas sent ambassadors to negotiate a treaty with the Romans.
  - d. The Romans were ever ready to improve their position and to improve every opportunity to weaken other kingdoms that might be strong enough to resist or thwart their ambitions.
  - e. The Romans readily agreed to the alliance.
  - f. Judas showed what seemed to be wisdom and the statesman eye, but little did he know that two and one-half centuries later, those Romans would destroy the city and Temple and sow their site with salt.
17. Judas suffered defeat and death at the hands of the Syrians.
- a. Judas' alliance with the Romans may have weakened his position with the conservative party.

- b. Or Judas may have been surprised.
  - c. The former is more likely.
  - d. To say the least, Judas had only 800 men when he faced 20,000 footmen and 2,000 horsemen at Elasa.
  - e. His faithful follower urged a retreat.
  - f. Judas replied, "God forbid that I should do this thing, and flee from them! If our time come, let us die manfully for our brethren, and let us not restrain our honor." I Macc. 9:10
  - g. For a moment, Judas seemed to snatch a victory out of the jaws of disaster.
  - h. But the left-wing of the Syrians closed in and the little band of Jews was hemmed around.
  - i. The enemy swarmed around.
  - j. From morning till evening the unequal struggle continued.
  - k. Then silence.
  - l. "With his back to the field and his face to the foe," Judas lay dead.
  - m. His brothers recovered the body, and amid the lamentations of the faithful, it was laid to the burial place at Modeim with his father. I Macc. 9:19
18. A retrospect of Judas' life reflects the following:
- a. He accomplished so much by means so small.
  - b. No soldier in history can be placed before Judas Maccabeus.
  - c. Between the day on which he stood at his father's side when his father slew the apostate Jew, till that of his own death, only six years intervened.
  - d. The achievements of the past six years consisted of:
    - (1) Five pitched battles and as many victories.
    - (2) Successful campaigns against the Philistines, Edomites, Moabites, Ammonites, and the Arabians.
  - e. From the dust of hopelessness, he raised his people to a position and a liberty never enjoyed since the armies of Nebuchadnezzar had compassed the city of David.
  - f. Judas the Hammer was dead.

C. Johnathan the Cunning was the next Maccabean in command.

1. Conditions following the death of Judas were bad.

- a. The Syrians swarmed over the land.
- b. Renegades everywhere regained place and power.
- c. Two of Mattathias' sons had already fallen.

2. Johnathan was chosen to succeed Judas.

- a. He was the youngest son.
- b. He came to be known as "the cunning."
- c. As Judas was known as a soldier, so Johnathan was known as a statesman.
- d. He gathered the remnant of his army and retired into the wilderness in the south.
- e. He then sent the women and children beyond the Jordan that they might be safe.
- f. He placed his brother Johnathan (or John) over them.
- g. Johnathan was surprised and killed by the Arabs.
- h. Johnathan rushed across the river and inflicted a bloody revenge upon the Arabs.

3. Johnathan next defeated the Syrians.

- a. Bacchides, the ablest of the enemies, met him at the fords.
- b. It was a Sabbath day.
- c. Bacchides calculated on the traditional reverence of the day to enable him to complete his toils around the patriot force.
- d. Johnathan charged the forces, broke through and swimming the river, escaped back to Judea.
- e. The hope of the chasidim was revived.
- f. Bacchides, disgusted with the work to be done and the tools with which he had to do it, concluded a treaty with Johnathan and returned to Syria.

4. Johnathan became the master of Palestine.

- a. Apostates and half-hearted ones shrunk before the righteous avengers of country and faith.

- b. Within two years, Johnathan had made himself master of most of Palestine.
  - c. He had become a power to be reckoned with in light of the turmoil and civil war that was coming upon Syria.
- 5. The rise of Antiochus, an imposter, in Syria changed the fortunes of Johnathan.
  - a. An imposter claiming to be a son of Antiochus Epiphanes IV presented himself to the Syrians and he was acknowledged by many.
  - b. Demetrius bid for Johnathan's support.
    - (1) He officially acknowledged Johnathan's principedom over Judea.
    - (2) He conferred upon him the right to buy troops.
    - (3) He liberated the patriots who were prisoners.
  - c. Antiochus, the rival king, proceeded to outbid Demetrius.
    - (1) Johnathan the Cunning was open to the highest offer.
    - (2) Antiochus sent Johnathan a crown of gold and a purple robe, conferring upon him the title, "Friend of the King"
- 6. Johnathan became high priest.
  - a. The high priest had always remained in the family of Aaron.
  - b. The heathen pretender, Antiochus, suggested the matter.
  - c. The suggestion was not only entertained, but adopted.
- 7. The reasons for the sudden change in the priesthood were:
  - a. Ever since the captivity, the Jews had been accustomed to associate the high priesthood with the possession of political power.
  - b. The family of the high priest had become hopelessly discredited.
  - c. The Maccabees had become bound up with the very life of the nation.
  - d. The struggle for existence had come to supersede or override every other consideration.
  - e. So an adventurous soldier came to be seated in the chair of Aaron, proclaimed as the friend of a heathen king whose re-

puted father had set himself to be the supressor of the worship, and the exterminator of the people of Jehovah.

8. The consequences of the change in the priesthood were great.
  - a. The mental tendencies which gave birth to Pharisaism and Sadduceism had existed for a long time.
  - b. The reunion of the ecclesiastical and political power into one power meant that the priestly tendency issued into a political party--the Sadducaic.
  - c. The scribal tendency developed into a religious party -- the Pharisaic.
  - d. The chasidim party had been the sole supporters of the Maccabees, but now Johnathan was allied with the Sadducean party.
  - e. Almost every priest was a Sadducee and almost every scribe was a Pharisee.
9. All was well with Johnathan.
  - a. The pretender had been victorious.
  - b. Johnathan appeared with a Egyptian princess at the marriage of the pretender and was welcomed as "the King's Friend."
  - c. On all sides, Johnathan's armies were victorious.
  - d. Trouble continued in Syria.
  - e. Pretender succeeded pretender.
  - f. Puppet followed puppet.
  - g. Tryphon, an able and unscrupulous commander, was the king-maker of the day.
  - h. With marvelous skill, Johnathan steered his way through every storm and ever came forth stronger than before.
  - i. He well earned the title, Johnathan "the cunning."
10. Johnathan's end.
  - a. Alas, Johnathan met one more unscrupulous than himself.
  - b. Johnathan fell victim to treachery.
  - c. Tryphon persuaded Johnathan to visit him in Ptolemais on pretense that he wished to add it to his territories.
  - d. No sooner was the Jewish prince within its walls than his guards were slaughtered and he was made prisoner.



- e. Palestine was paralyzed.
  - f. Its enemies were jubilant.
  - g. Three of the five sons had been slaughtered.
  - h. A fourth one, Johnathan, was in prison.
- D. Simon the Jewel was the next Maccabean to rise to a position of leadership and command among the Hebrews.
- 1. Some characteristics of Simon the Jewel include the following:
    - a. Simon was second in age, and quite unselfish.
    - b. He had subordinated himself to the soldier, Judas, and the statesman, Johnathan.
    - c. His hour had now come as it so often does to him who knows how to wait.
    - d. He assembled the people at Jerusalem, and:
      - (1) Reminded them of what his family had done.
      - (2) Harangued them.
      - (3) Declared he would avenge the people and the sanctuary.  
I Macc. 13:3-6
    - e. People responded by calling on him to head the nation in its new extremity.
    - f. He sent a large ransom to Tryphon upon his pledge to set Johnathan free on receiving it.
    - g. Tryphon took the money and put Johnathan to death.
    - h. Twenty-three years had passed now.
    - i. Four of the five sons were dead. One remains, Simon the Jewel.
    - j. The time was now 143 B.C.
  - 2. A turn of events was at hand.
    - a. Tryphon retired to Antioch, and as a preliminary to the final subjugation of Palestine, he closed his career of king-maker by the murder of his puppet and his own elevation to the throne.
    - b. At this point, Simon declared in favor of Demetrius, the rightful sovereign.
    - c. His overtures were gladly accepted.

- d. He was confirmed by Demetrius in the high priesthood and as "the Friend of the King."
  - e. He was promised a perpetual immunity from imperial taxation. (142 B.C.)
  - f. This treaty recognized the Jews as an independent people for the first time since their conquest by Nebuchadnezzar, 364 years before.
  - g. The people of Israel began to write in the instruments of public records, "In the first year of Simon the High Priest." I Macc. 13:42
  - h. At last the War of Independence, so gloriously begun by the father, was successfully ended by the last of the sons.
  - i. But it was purely a secular state and not a religious commonwealth as had been the ideal of the "the godly."
3. Simon's reign was successful.
- a. With energy he improved his position.
  - b. He set out to fortify the strong places already possessed and to clear out the wasp nests that had so long been the affliction of the peasants of Judea.
  - c. He overthrew the old Philistine fortress at Gaza which had been as thorn in the side of Israel for 1,000 years.
  - d. He cleansed it of idolatry and planted there a colony and garrison of the Jews on whom he could depend.
  - e. Next he attacked the Syrian garrison in the Accra that remained.
  - f. The Syrian garrison had long been a thorn in the side of the Jews. Without "engines" for its reduction, the Maccabees previously had been compelled to content themselves with erecting a rival fort on the temple Moriah to watch and restrain it.
  - g. Simon surrounded the Height in persistent siege.
  - h. Famine compelled the enemy to surrender.
  - i. "The great enemy" was destroyed out of Israel.
  - j. There was great rejoicing. I Macc. 13:51
  - k. Simon captured the ancient tribal capital of Judah.
  - l. Thus Judea was cleared of all enemies.

- m. A great convocation was held in 141 B.C. to express the national sentiment.
4. At this point, Simon sent an embassy to Rome.
- a. He sent an embassy to Rome to cultivate the friendship of the power of the West.
  - b. The ambassadors bore as evidence of their master's wealth, a shield of gold weighing at least 100 pounds.
  - c. The favor of the republic was won.
  - d. Rome forwarded a dispatch to Syria and Egypt, as well as all the surrounding potentates, placing the Jewish people under the protection of Rome and forbidding other rulers to do them any harm or fight against them and commanding them to deliver up any prisoners unto Simon. I Macc. 15:21
  - e. In about two years, Antiochus, the brother of Demetrius, having mastered Tryphon, began to cast a covetous eye toward Palestine.
  - f. He and his brother both had been glad to guarantee Palestine freedom in their hour of adversity.
  - g. Now he set an evil eye upon the land.
  - h. Rome made no protest against the Syrians.
5. Some of the last notable events in Simon's life include the following:
- a. Simon was old.
  - b. He committed the conduct of the campaign into the hands of his two elder sons, "be ye instead of me and my brothers," he said.
  - c. The two brothers led a force of 20,000 footmen.
  - d. They had a first-rate calvary.
  - e. The son, John, led the infantry and fell upon the Syrians.
  - f. The Syrians could not stand the charge.
  - g. The campaign was short.
  - h. It was the last notable event in Simon's life.
6. Ptolemy, Simon's son-in-law, plotted and put Simon to death.
- a. Ptolemy was a heathen at heart.

- b. He conceived the project of making himself the head of the Hellenistic forces who had so long been discredited.
  - c. He thus plotted to exterminate the Maccabean family.
  - d. He succeeded in murdering Simon and the eldest son of Judas.
  - e. Simon's son, John, who commanded at Gaza, had sufficient warning and escaped.
  - f. Ptolemy held possession of John's mother and two younger brothers.
  - g. He exposed them and threatened their death if the siege were not raised.
  - h. The aged widow besought John not to think of her, but to avenge her husband and son.
  - i. John withdrew the army.
  - j. Ptolemy then murdered his prisoners and escaped beyond the Jordan.
  - k. Thus ended the family of Mattathias.
    - (1) Two had fallen in battle.
    - (2) Three had fallen through treachery; John, by the inhospitable Arabs; Johnathan, by the infamous Ptolemy.
  - l. Only one shoot of the family tree remained in John, the son of Simon the Jewel.
  - m. As he inherited the name, so he inherited the energy of the race.
  - n. Thus John Hyracanus came to fill the priestly chair and the royal throne, but he as well as those who followed were faced with two sects -- the Pharisees and Sadducees.
- E. John Hyracanus, the son of Simon the Jewel, was next in command of the Hebrews.
- 1. The following are some pertinent facts relative to John Hyracanus.
    - a. He was well educated in warfare, diplomacy, and culture.
    - b. He came to the throne well equipped for its duties.
    - c. The treason of Ptolemy had partly frustrated his energy.
    - d. Antiochus of Syria seized upon the confusion growing out of the murder of the Maccabeans to pour his armies into Judea.

- e. The country was over-run and Jerusalem was besieged.
  - f. The obstinate defense of the city and the pressure of events in Syria caused Antiochus to submit to terms.
  - g. Terms were hard enough on the Jews, but not ruinous.
  - h. John Hyrcanus paid tribute for certain towns that Syria claimed as belonging to it.
  - i. John also agreed to dismantle the fortifications of Jerusalem.
  - j. John Hyrcanus, however, immediately threw off the Syrian yoke.
  - k. Civil war in Syria rendered her incapable of challenging John.
  - l. For twenty-nine years, John reigned prosperously.
2. John Hyrcanus destroyed the Samaritan Temple at Mt. Gerizim.
- a. Among his many exploits, John assailed the Samaritan's sanctuary on Mt. Gerizim and the city of Shechem which lay at its foot.
  - b. Both fell.
  - c. The sanctuary never rose again.
  - d. For 200 years it had stood.
  - e. John turned south and attacked the Edomites.
  - f. To escape the extermination, they accepted circumcision and incorporation into the Jewish church and nation.
3. John Hyrcanus forced the conversion of the Edomites, the zealots of the New Testament. Josephus, Ant. Book 13, Chap. 9.
- a. The forced converts of one generation became the zealots of the next.
  - b. The Edomites of Idumaeans became the most vehement zealots of the all the Jews.
  - c. By a strange coincidence the last independent king of the Jews was an Edomite--called "Herod the Great."
  - d. Further, the Edomite's son was associated in everlasting shame of the trial and condemnation of Jesus.
  - e. The compulsory converts of John Hyrcanus were the most uncompromising of all the defenders of Jerusalem. Luke 19:43-44.
4. Other exploits of John Hyrcanus included the following:

- a. He conquered all the trans-Jordanic Palestine that had originally belonged to the twelve tribes.
  - b. The territory of the two tribes and a half were once again brought under Jewish dominion.
  - c. None of the subjugated peoples fretted against their subjugation save the Samaritans.
  - d. John thus besieged Samaria, surrounded it with a trench and double wall, and sat down to starve it to surrender.
  - e. Samaria appealed first to Syria and then to Egypt.
  - f. The armies dispatched were repelled.
  - g. After a whole year, Samaria yielded.
  - h. Samaria was destroyed.
  - i. The hate between the Samaritans and Jews was intensified.
5. John Hyrcanus broke with the conservative or Chasidim party.
- a. The closing years of John's reign marked a change in the family politics.
  - b. Hitherto the Maccabean rulers had been at the head of Chasidim or most zealous religious party.
  - c. They had been the back bone of the Maccabean powers.
  - d. The reasons for the break with the party were:
    - (1) The Pharisees were jealous of the fact that John was both the Governor and high priest.
    - (2) John invited the Pharisees to a feast and invited them to point out anything that he was doing not in keeping with the law.
    - (3) At the feast, a Pharisee, by the name of Eleazar, said that John ought to content himself with the government of the people and not occupy the office of the high priest.
    - (4) John asked the reason.
    - (5) Eleazer said that he understood that John's mother had been captive under Antiochus Epiphanes IV.
    - (6) This carried the idea that she had been abused, and that John's lineage would be in question.
    - (7) The report was false.

- (8) John was greatly angered, and the other Jews appeared to be angered.
- (9) A Sadducee by the name of Johnathan told John Hyrcanus that the feeling expressed by Eleazer was actually the feeling of all the Pharisees, and if John Hyrcanus wanted to know how they really felt, he should ask them what punishment they thought Eleazer deserved.
- (10) According to the law, if one spoke evil of the ruler of the people, he was to be put to death, but if one were guilty of a lesser offense, he deserved stripes and bonds.
- (11) The Pharisees recommended stripes and bonds for Eleazer, thus showing that they did hold John Hyrcanus in the high esteem that would be expected.
- (12) This so angered John Hyrcanus that he joined with the Sadducees. Josephus, Ant. Book 13, Chap. 10, par. 4,5,6.
- e. So within 100 years of the advent, the alliance was formed between the ruling family and the cultured classes--between the royal and priestly house on the one side, and the representatives of Greek culture, and worldly fanaticism on the other.
- f. The sight is a strange one.
- g. The grandson of Mattathias was in the same camp with the sons of those who, with a full face, had been ready to sacrifice to Zenus.
- h. Thus we read: "Then the high priest rose up, and all that were with him (which is the sect of the Sadducees)."
- 7. John Hyrcanus left his sovereignty to his widow.
  - a. He had a son, Aristobulus, but apparently he had made a true estimate of his son's character.
  - b. Aristobulus threw his mother in jail and starved her to death.
  - c. Through insane jealousy he put his brother Antigonus to death.
  - d. He reigned only one year, but he crowded crime enough to make himself unique in infamy.
  - e. He died from disease in agonies of remorse.
- F. Johnathan, the brother of Aristobulus, succeeded to the throne in 105 B.C. and assumed the Greek name of Alexander. He added to this the abbreviated form of his Jewish name Jannai.
  - 1. He became known in history as Alexander Jannaeus.
    - a. He reigned for twenty-seven years.

- b. His reign was one long story of border and civil war, of alternate success and defeat, of daring adventure and ruthless slaughter.
  - c. He emerged from the hurly-burley of his many wars with an enlarged territory embracing more than the original possessions of the twelve tribes.
  - d. His enemies at home were harder to manage than his enemies abroad.
  - e. The Pharisaic and Sadduciac quarrel raged at its worse.
2. Alexander Jannaeus threw himself wholly in the Sadducaic scale.
- a. On one side was the priestly party backed up by the royal power and on the other side was the puritan party backed by the popular sympathy.
  - b. For six years a chronic civil war raged.
  - c. Jannaeus revelled in faction ferocity.
  - d. For the first time in history, we hear of the cross.
  - e. Religious rancour first raised the cross.
  - f. At a drunken festival at Jerusalem, Jannaeus caused 800 leading Pharisees to be crucified.
  - g. It is estimated that no less than 50,000 were sacrificed in the suicidal strife.
3. Alexander Jannaeus on his death bed counselled his wife to join with the Pharisees.
- a. Toward the close of his life, he seems to have come to the conclusion that his policy toward the Pharisees had been a mistake.
  - b. He counselled his widow, to whom he left the succession to quit the alliance in whose interest his crimes had been committed and his miseries endured and to join herself with the long oppressed Pharisees. In other words, to quit the priestly party and to embrace the popular party.
  - c. The counsel he gave was wise.
- G. Salome Alexander succeeded to the throne as a Queen in her own right.
1. Queen Alexander was nearly seventy years old when she began to reign.
- a. She was the widow of two Hasmonean rulers -- Aristobulus and Alexander Jannaeus respectively.



- b. She reigned prosperously for nine years.
  - c. The royal and popular power were now one and the Sadducees were pounded between them.
  - d. Her brother, Simeon, was one of the leading Pharisees. He now became the most foremost man of the realm.
  - e. He exalted the Pharisaic faction to a supremacy which it never lost till the kingdom itself was lost.
  - f. The queen determined for the councillors and friends of her late husband the measure of fate they had previously meted out to others.
  - g. Till her death in 70 B.C., Queen Alexandar held the reigns of government wisely and firmly.
  - h. Her chief anxiety came from her sons.
2. Queen Alexandar's eldest son was named Hyrcanus.
- a. The priesthood was conferred on him.
  - b. He was without energy.
  - c. He was inoffensive, but indolent and incapable.
  - d. Though harmless, he was a ready tool for the unscrupulous.
3. Queen Alexandar's second son was named Aristobulus.
- a. He was counterpart of his father.
  - b. He was bold in enterprise, theatric in manner, barbaric in nature.
  - c. He soon set himself in opposition to his mother and her councillors.
  - d. He saw in Sadduciac faction the elements out of which he might mount to power at the expense of his weakling brother.
  - e. He threw the shield of his rank over them and they became his instruments.
  - f. He hoped to win a crown, and they hoped to win a revenge.
  - g. Its real result was the overthrow of the national independence and the extinction of the Maccabean dynasty.
- H. A civil war broke out between the two sons of Queen Alexandar -- Hyrcanus vs. Aristobulus.
1. On the death of Alexandar, a civil war between the brothers broke out.

- a. Aristobulus soon proved his superiority over his brother, Hyrcanus, who was the legitimate heir.
- b. A compromise was reached.
- c. Hyrcanus willingly consented to surrender his throne on conditions of being allowed to retain the family wealth and a dignified position. Josephus, Ant. Book 14, Chap. 1, Sec. 2.
- d. On the side of Hyrcanus was an Idumaeen officer of wealth and prestige named Antipas or Antipater.
  - (1) His hope and ambition rested with the cause of Hyrcanus. The settlement meant the extinction of his hope and ambitions.
  - (2) This Edomite, Antipater, had risen high in the service of Alexandar, and on her death, he had espoused the cause of the elder brother.
  - (3) Policy, not fidelity had ruled his choice.
  - (4) Under the energetic Aristobulus, he could never hope for the position to which his ambition soared.
  - (5) On the other hand, Hyrcanus would be a king after his own heart -- the Jew would reign, but the Idumaeen would rule and nothing less than "Mayor of the Palace," he aspired to be.
  - (6) He determined, therefore, to prevent a peaceful settlement between Hyrcanus and Aristobulus.
  - (7) This Edomite was the very embodiment of subtle, patient, and untiring energy.
    - (a) He was passionless, but ceaselessly active.
    - (b) He was outwardly pious, but inwardly ruthless.
    - (c) He was gentle in manner, but inflexible in will.
    - (d) He was a man to be reckoned with in any age.
    - (e) His first object was to break the fraternal truce and let slip the dogs of war.
    - (f) Antipater persuaded the facile Hyrcanus to flee with him to seek the support of the powerful Aretas, and neighboring Arabian king.
    - (g) Ready for spoil, an Arab army soon poured upon unhappy Palestine.

2. Aristobulus was defeated.

- a. Aristobulus, defeated in battle, fled to Jerusalem.
- b. Once again the city experienced a terrible siege.

- c. During the bitter conflict, Onias who was held in great repute because of the efficacy of his prayer in a time of drought, was brought forth by the besiegers and told to pray against the besieged. In his difficulty, the aged man knelt down and prayed: "O God, the King of the universe, since on one side are thy people and on the other side thy priests. I beseech thee hear not the prayers of either against the other."
- 3. Both Hyrcanus and Aristobulus appealed to Scaurus, the Roman general who had just captured Damascus.
  - a. Jerusalem was divided within.
  - b. An unholy alliance existed without.
  - c. At this time, a new actor appeared on the scene.
  - d. Rome, the great republic of the West, had been embracing nation after nation.
  - e. Rome was now successfully closing a campaign against Asia Minor.
  - f. Scaurus arrived at Damascus and captured it.
  - g. Both brothers, Hyrcanus and Aristobulus, solicited his intervention.
  - h. To clear the board, Scaurus ordered Aretas, the Arab, to withdraw from Jerusalem.
  - i. Aretas obeyed.
  - j. Aristobulus fell upon his reaf and routed the retreating army.
- 4. Both Hyrcanus and Aristobulus next appealed to Pompey the great Roman general.
  - a. Pompey was one of the greatest and ablest and noblest of all the generals who ever led the armies of Rome. His fame then filled the world.
  - b. His star, however, was shortly set by the rising of the ever victorious son of Caesar.
  - c. Each brother--Hyrcanus and Aristobulus--appeared before Pompey to plead his right to rule the Hebrews.
    - (1) Aristobulus appeared in gorgeous, semi-barbaric splendor.
    - (2) Hyrcanus was more prudently attended by sober men, directed by the master-spirit, Antipater, the Edomite.
  - d. It was a memorable occasion--Jew, Idumaeen, Roman.

- e. Pompey delayed his decision.
- f. Legitimacy and policy plainly pointed against Aristobulus.
- g. The elder brother's right of birth was unquestionable.
- h. Recognizing the strength of the case against him, Aristobulus became impatient from waiting Pompey's decision and fled to Jerusalem and opened the war against Hyrcanus and Pompey.
- i. Desperation, not hope, prompted him.
- j. The Jews vindicated their right to the crown of valor.
- k. The Romans theirs of success.
- l. The city fell, and with it fell forever all that was worthy of the name of national independence.
- m. Pompey entered the Temple.
- n. The Jews were filled with unspeakable horror.
- o. Pompey was astonished when within he found no statue, no idol, no visible object of worship of any sort.
- p. Disappointed and wholly puzzled, he retired from the Holy of Holies.
- q. Pompey's profanity in entering within the veil of the Temple called forth the Jew's highest indignation.
- r. His conduct in every other respect commanded their grateful admiration.
- s. He disdained to lay unholy hands upon holy money and left things as found them.
- t. He gave directions that the action necessary to purify the Temple from the contamination of his presence should duly be performed.
- u. He appointed Hyrcanus to be high priest, but deprived him of the title of king.
- v. He prescribed an annual tribute, and demolished the fortifications of Jerusalem and of other strong places.
- w. He stripped Judea of all the territories acquired by conquest of the Maccabees, and left to the high priest nothing save the narrow limits of the old kingdom of Judah.
- x. Samaria in the center of Galilee on the north, the trans-Jordanic territories of the east, Edom and Philistian on the south--all these were mapped off.

- y. Hyrcanus became high priest--Ethnarch--of a territory not more than one-tenth of that which his father had been king.
5. The end result of the civil war was tragic.
    - a. Except for Rome, only one man had gained.
    - b. He was Antipater, the Idumaeen plotter.
    - c. Pompey returned to Rome and celebrated the most wonderful triumph which even Rome had ever seen.
      - (1) He had captured 1,000 castles,
      - (2) 900 cities,
      - (3) 800 galleys,
      - (4) and had refounded 900 cities.
    - d. In Rome, 362 princes marched before Pompey's jewelled car.
    - e. Among them was Aristobulus, the late "King of the Jews."
    - f. In previous triumphs, the captive princes were led to execution.
    - g. Pompey was humane enough and strong enough to break the cruel custom.
    - h. Some he sent home; some he kept in captivity in Rome.
    - i. Aristobulus was too unreliable, too dangerous, and he was thus kept in captivity in Rome.
    - j. The year was 63 B.C.
    - k. The Roman was at the gate.
    - l. The Idumaeen was nigh the throne.
- II. The Idumaeen and/or Roman period is the next in order in the world events that particularly affected the Hebrews.
- A. First let us consider the circumstances leading to an Idumaeen becoming the King of the Jews.
    1. The great triumph of Pompey drew attention of the Roman people and politicians to Palestine in a way wholly new.
    2. The "King of Jerusalem" and his son Antigonus were the most gazed at of all the 362 princes who proceeded the conqueror's car.
    3. The Maccabees had ever been famed for their beauty of face and and dignity of bearing.

4. In Aristobulus, the Roman saw a man who to the outward eye, was "every inch a king."
  5. The crowd whispered strange tales concerning the Jewish people.
  6. Many thousands of Jews had been taken captive, and many were sold.
  7. Many, however, were liberated but forced to settle in Rome.
  8. These originated the Jewish colony in the imperial city.
  9. It soon grew to vast size.
  10. The year was 63 B.C.
    - a. It was the year of the first of the three great Roman captures of Jerusalem.
    - b. Cicero was hurling the thunderbolts of his eloquence against the battered conspirator, Catiline.
    - c. Julius Caesar had been elected Pontifex Maximus.
    - d. Pompey was for the time "the foremost man in all the world."
    - e. Hyrcanus was titular high priest.
    - f. Palestine was really, though not nominally, a Roman province.
    - g. Aristobulus, the brilliant but unreliable, was an honored prisoner at Rome.
  11. The Jews did not submit to their loss of liberty without a struggle.
  12. In the next two years, there were repeated popular rising, multiplied massacres.
- B. Alexander, the son of Aristobulus, escaped from the Romans.
1. He had made his escape while on his way to Rome with his father and brother.
  2. He had married a daughter of Hyrcanus.
  3. Thus in himself he could claim to represent both branches of the royal house--the Pharisees and the Sadducees.
  4. In this character he commanded the popular sympathy and soon found himself at the head of a large force.
  5. He displayed traditional courage and energy.
  6. For a time he made successful headway against the Romans and their Judean allies.

7. About this time, Aristobulus and his other son, Antigonus, escaped from Rome and renewed the struggle.
- C. About this time, civil war between Caesar and Pompey broke out.
1. Aristobulus thought that under the patronage of Caesar he might recover the throne.
  2. Hyrcanus and Antipater took the side of their patron, Pompey.
  3. About this time Aristobulus' career ended by poison.
  4. Also, the gallant Alexander was beheaded by the Romans.
  5. Antigonus alone was left.
  6. Thus Hyrcanus, the tool of Antipater, and Antigonus, the son of Aristobulus, were left.
- D. Antigonus took the side of Caesar against Pompey.
1. He called himself Mattathias, thus appealing to the heroic memory of the name.
  2. Of the Asmonean line, it began with a Mattathias and ended with a Mattathias.
  3. Antigonus hailed the victory of Caesar over Pompey at Pharsalia as the prelude to his own victory over Hyrcanus and Antipater.
  4. He confidently reckoned that Caesar would reverse the policy of Pompey.
  5. But the Idumaeen Antipas forestalled him.
  6. Hastening to the victor, Antipas rendered him efficient service in his Egyptian campaign and completely won his confidence.
  7. No matter which side was uppermost at Rome, the Edomite knew how to win.
  8. At this point, Antipater passes out of sight. He too was poisoned.
  9. He made room for a greater--Herod, his son.
- E. Next, let us consider the circumstances that led to Herod's becoming "King of the Jews."
1. Cassius came from Rome and oppressed Judea.
    - a. Antipater appointed Malichus to exact taxes from the Jews.
    - b. Malichus provoked Cassius' anger for his failure to perform.

- c. Cassius would have killed Malichus had not Hyrcanus, by the means of Antipater, sent him a hundred talents of his own.
2. Malichus then laid snares and later poisoned Antipater, thinking that Antipater's death would be the preservation of Hyrcanus' government.
3. Cassius of Rome sent Herod word that he should avenge his father's death, and he commanded his army at Tyre to assist.
4. Herod arranged to quietly steal Malichus away and "march him."
5. Some characteristics of Herod were:
  - a. He was of magnificent presence.
  - b. He possessed great strength and culture.
  - c. He was master of all martial and manly exercises.
  - d. He was a versatile genius.
  - e. He was possessed of an energy that knew no fatigue.
  - f. He was a man who would have made his mark in any condition of life.
  - g. He was a great administrator as a lad as Governor of Galilee.
  - h. After Antipater's death, he and his brother, Phasael, between whom a devoted attachment existed, were often reduced to extremity, but as often his resourcefulness and diplomacy triumphed.
6. Herod's first danger was the civil war between Brutus and Cassius on the one side and Mark Anthony and Octavius Caesar on the other.
  - a. Civil war arose at the assassination of Julius Caesar.
  - b. Herod was compromised by being on the losing side.
  - c. Following the course of his father, Antipater, Herod hastened to Anthony, won his confidence and established a lasting friendship.
  - d. He returned to Palestine with the imprimatur of the world's masters upon his enterprise.
  - e. Antigonus, the son of Aristobulus, in the meantime, had called in an army of Parthians to his aid.
  - f. This host overran and devastated Palestine.
  - g. Herod's elder brother, Phasael, was captured and in despair, died by his own hand.



- h. The victorious Antigonus mutilated his uncle, Hyrcanus, so as to render him unfit for the priesthood and sent him back a prisoner with the Parthians to Babylon.
- i. Herod escaped carrying with him the family of Alexander -- Alexander was the brother of Antigonus and the son of Aristobulus to whom reference has already been made.
- j. Alexander's children were: a son, Aristobulus, and a daughter, Marianne.
- k. Marianne was judged to be the most beautiful woman of the age.
- l. She had already won and even retained the love of Herod.
- m. Herod made his way to Rome, and in the character of a protector of the young Aristobulus claimed from his patron, Anthony, the support of the Roman arms.
- n. Anthony was willing to give his friend, Herod, what he was not willing to give an unknown stripling.
- o. So Herod entered Rome as an avowed advocate of another and left it in the character of "King of the Jews."
- p. But he was a king without a kingdom.
- q. Antigonus was in possession of patriots.
- r. A war followed like that of wild beasts for its fury.
- s. Herod created forces by the fame of his genius and the fertility of his promises.
- t. In the midst of the war, he found time to wed Marianne.
- u. If anything could reconcile the people to his kingship, it would be that the beautiful Maccabean would be thus queen.
- v. Only after several desperate campaigns was the way cleared to the capital.
- w. At length, Jerusalem was invested by a combined Roman and Herodian army and experienced the horrors of a siege.
- x. After six months, Jerusalem fell; the Romans avenged their toils and losses by a pillage and massacre that it threatened to leave Herod neither capital nor subjects.
- y. At last, Herod's indignant remonstrances stopped the slaughter
- 7. Herod was ruthless. He put to death Antigonus, the son of Aristobulus.
  - a. Herod was as ruthless as the Romans.

- b. He swept from his path all who oppose him.
  - c. He put all the Sanhedrin -- save three -- to death.
  - d. The Sanhedrin was composed of the Sadducees.
  - e. Antigonus had surrendered.
  - f. Antigonus requested to be put to death by Anthony.
8. Only three of the Maccabean line now survived.
- a. They were:
    - (1) The aged Hyrcanus who had refuge among the Babylonian Jews, and whose ears had been cut off by Antigonus.
    - (2) Alexander's young son, Aristobulus.
    - (3) Alexander's daughter, Marianne, who was Aristobulus' sister and Herod's wife.
  - b. Herod invited Hyrcanus back to Jerusalem, received him with honor, called him "Father," and even professed to give him precedence over him in rank.
  - c. The first victim of the remaining Maccabeans was Aristobulus.
  - d. He was eighteen years old, of commanding stature, and noble bearing.
  - e. The majestic beauty of the Maccabean family reached its climax in Aristobulus and Marianne.
  - f. The race was destined to die out in its fairest flowers.
  - g. Marianne had prevailed upon Herod to name her brother to the high priesthood.
  - h. Aristobulus was accordingly installed into perilous dignity.
  - i. The applause of the people was great.
  - j. The applause pierced Herod's jealous ears.
  - k. He caused Aristobulus to be "accidentally" drowned while swimming with "Herod's acquaintances."
  - l. The next victim to fall was Hyrcanus.
  - m. Now only Marianne was left.
9. Herod was found on the losing side in the civil war between Anthony and Octavis Caesar.

- a. He chose the side of Anthony.
  - b. Octavius Caesar won.
  - c. Herod had the facility of being on the losing side.
  - d. Herod hastened to Caesar, reminded him of his friendship with Anthony.
  - e. He promised Caesar the same fidelity.
  - f. He very adroitly turned the extent of his service to Caesar's enemy in the past into an argument for Caesar's friendship for the future.
  - g. Caesar received him with great distinction and permitted him to return to Palestine with unimpaired position and enlarged territory.
  - h. Thus did the Herodian sun rise prosperously through every cloud.
  - i. Herod lived and reigned without challenge for twenty-eight years afterwards. (31-3 B.C.)
  - j. His government was vigorous, if severe.
  - k. He fostered learning.
  - l. He was an architectural genius.
  - m. He had ambition to appear another Solomon.
    - (1) He built a magnificent temple.
    - (2) He then built a palace for himself.
    - (3) He surpassed Solomon in both.
    - (4) Herod's palace was for hospitality to others-- the entertainment of strangers of distinction visiting the city.
    - (5) The heathen strain would cut through. He introduced Roman names and symbols; offended the Jews.
10. Herod became a very jealous and suspicious man.
- a. He loved his wife passionately.
  - b. But he gave orders that should he die, she was to die also.
  - c. Marianne's love did not survive when she learned of her husband's cruelties toward her and her family.
  - d. She held a contempt for Salome, her sister-in-law, and Herod's sister.

- e. Salome dwelt on the note that no one loved Herod as she did.
- f. Maddened by frenzied anger and suspicion, Herod caused his wife to be tried and condemned.
- g. Herod was approaching death and Alesandra, the mother of Marianne, began plotting for Marianne's son to ascend the throne.
- h. Herod caused Alesandra and everyone under suspicion to be put to death.
- i. Later, the sons of Marianne were subjected to a mock trial and were condemned and put to death by strangling.
- j. As after the death of the mother, Herod's remorse was as violent as his crime was execrable.
- k. A third son now plotted for the throne and was wearied that his father, in a rotting mass, continued to live.
- l. In Herod's suffering, he devised a scheme to compel a national mourning by the slaughter of all of the chief men of the nation at the very moment of his death.
- m. Amid these circumstances, the star in the east appeared.
- n. It is no wonder that the slaughter of the innocents of Jerusalem should escape the notice of Josephus. What were a dozen peasant babies when the highest heads in the kingdom were falling, or had been set for slaughter?